

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

Vol. 29]

TORONTO, CANADA, THURSDAY, FEBRUARY 19, 1903.

[No 8.



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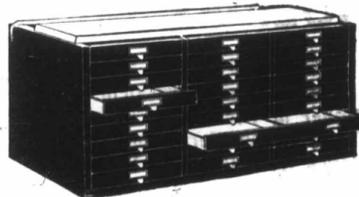
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QUADRAGESIMAE

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Children's Hymns: 233, 331, 337, 341.
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QUADRAGESIMA, 1st SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 271, 291, 302.
Offertory: 85, 254, 259, 491.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 84, 91, 94, 249.

The New Archbishop of Canterbury.

Our English exchanges contain many anecdotes and criticisms of the new appointment. It is the way of the world to criticize success. It is fair to assume that Dr. Davidson has many attractive qualities; he is spoken of as being a courtier, but his suavity of voice and gentleness of manner are not reserved for those in high places. Several in his diocese in the poorest circumstances have had experience of his kindly sympathetic ways. Nowhere does he show to such advantage as in the sick room; his own occasional ill-health and suffering have drawn out his sympathy for others. Quite recently, when holding a Confirmation in a Hampshire village close to the London and South-Western line, he turned aside to visit a young railway porter who had suffered terribly in a shunting accident. When the late Queen chose him out of so many others to come to her death-bed and listen to her last accents on

earth, it must have been because she instinctively felt that he was a man whose heart was warm and kindly enough to listen sympathetically to the sorrows of a soul, and whose piety would help to smooth the way from life to death. It is this quality of tact that is especially desirable in such a position as that of Archbishop of Canterbury—that high officer who is called upon to make peace between elements so diverse and often so ferociously hostile. Most of the anecdotes accentuate the difference between Dr. Davidson and his predecessor. The one fighting to pay his way, obtaining the rare honour of a double first-class and opposed with all the strength of sincerity as unorthodox. His successor has always been in most comfortable circumstances, took a pass degree and has always been a model of suave politeness. A bishop said to a friend after a conference of Bishops at Lambeth, "My two chief opponents were Winchester and Temple; Winchester really rubbed me the wrong way, yet I hardly knew it, for he used a velvet hat pad; but Temple took a scrubbing brush and fairly scoured away my notions." Though he has more or less been among Courts and the great the greater part of his life, Dr. Davidson has plenty of strong popular instincts. For instance, when he was appointed Bishop of Rochester—a diocese that has such variety of circumstance and option of dwelling place—he chose the unlovely Kennington as his chief abode. It is no wonder that his health broke down. It used to be remarked at the time that the Bishop was one of the most frequent users of the humble tramcar, or even of the more awkward 'bus. He is also credited with a certain dislike of the shovel hat and the gaiters. The new archbishop has not been a profuse author. A few of his charges and sermons have been published, but the best of his work has never been published; it was only printed by command of the Queen, for strictly private circulation. So much so was this the case that the Queen expressed her decided annoyance on one of her occasional chaplains stating the pleasure that the reading of these sermons had afforded him. This little privately issued volume, entitled "Promise and Fulfilment," contains the three sermons on the death of Prince Leopold. These sermons are said to be simple in language, free from adulation, exceptionally beautiful in expression, and to bear testimony to the sympathetic and kindly heart of the ever-invalidated prince. The last of the three, termed "Life in Death," has for its text the exceedingly suggestive verse: "Now in the place where He was crucified there was a garden." The Queen used often to refer to this as the most beautiful sermon she had ever heard. It shows how conditions have changed that the first congratulations to the new archbishop came by cable from Bishop Doane of Albany.

Public Prayer.

The Rev. Dr. Theodore Marshall in lecturing on Public Prayer to Presbyterian Divinity Students has given advice of much general value. He reminded the students that the function of the minister who conducted public

worship was not to pray for the congregation, still less to pray to them, but to pray with them. Accordingly he must utter each sentence in such a way that every worshipper could follow him word for word. Among Presbyterians it had not been usual for the congregation to join audibly in the prayers, but the duty of the minister is just the same as if they did. He leads them in prayer sentence by sentence. The prayers must be uttered so clearly that every one can hear without effort, and so repeat each word after the minister. Simple sentences are indispensable, and in prayers there ought never to be a parenthesis or an explanation.

The Red Button.

A proposal which has suddenly become popular in London is a pledge not to take alcohol except at meals. Sir Francis Jeunes said of it, "The idea of the pledge seems to be excellent,—better, indeed, than total abstinence, for if you eliminate the drinking between meals you have done all that is really necessary. It is the man who goes from public house to public house who is the real danger and nuisance to society." Sir Robert Anderson, the retired head of the Criminal Investigation Department remarked "I am sure that the craving for stimulants is artificial. Personally I never take stimulants while at work, for there is always a reaction if one has to continue working. But the case of the man who goes home from his work to his dinner and takes a little alcohol is different—his reaction is the armchair." About twenty years ago there was a similar badge among ourselves; one saw the blue ribbon of the non-drinker everywhere, just as the red button for non-tipples is coming into use in London. The blue ribbon went out when it became a regular part of the dress of the leisured class which tramp from town to town. We trust the red button will have done good work before it goes out in England.

Dedication.

It is always right that we should express our gratitude to God for his mercies, but it is especially so when we are able to rebuild and replace an edifice for His worship. Comparatively few of our churches have been consecrated, many are still constructed of wood or designed for temporary purposes, and when a suitable building of brick or stone is erected, it often remains subject to a load of debt and therefore unconsecrated. Still its purpose should be solemnly acknowledged by appropriate services. We print the prayer used at the opening of St. Paul's in London when rebuilt by Wren after the great fire. There was no reconsecration, but this prayer was said: "Most gracious Father, who has remembered Thine ancient lovingkindness and restored to us the public solemnities of worship in this Thy house, we offer our devout praises and thanksgivings to Thee for this Thy mercy, humbly beseeching Thee to perfect and establish this Thy good work. Thou O Lord, dwellest not in a house made with hands; Heaven and the Heaven of Heavens cannot contain Thee, but though Thy throne is in Heaven, earth is Thy foot-stool

ANGLICAN MISSIONARY CONGRESS.

A far reaching movement has been set afoot by the United Boards of Missions of Canterbury and York. It is nothing less than a Congress open to all in Communion with the Anglican Church, to be held in London at, or immediately before, the Lambeth Conference in 1908. Emanating from and endorsed by the Boards of Missions it is due in its original conception, we believe, to Bishop Montgomery, the Secretary of the S.P.G., well known for his missionary enthusiasm and for his organizing talent. It is proposed to take time by the forelock, and in order that communication may be had, and due arrangements made for so large and widely representative a gathering from all parts of our communion, and that the subjects to be considered may be duly weighed, a space of over five years is taken, and not considered too great, that due care and thought may be given to the important subjects which will engage the attention of the Congress. The Congress will be, as it were, supplementary and advisory to the Lambeth Conference. The difference between the Congress and the Conference would be that one is for the whole Church, and for the purpose of dreaming dreams and of fashioning ideals in the fullest and widest sense; the province of the other is one of practical statesmanship, to weigh the dreams, and to tell the Church what is practical at the time. As council must precede action, such a gathering of experienced workers from all parts of the world, which the Church has reached, and the benefit to be derived from their varied experience, cannot be over estimated, not only in exciting enthusiasm and promoting brotherhood, but also in greater efforts and wiser measures for the edification and extension of God's Kingdom on earth. It is meant, we are told, to include every possible problem in the whole Anglican world, whether in the British Isles or in Europe, or in any continent whatever; whether in Colonial or Missionary Dioceses. The first step has already been taken in the form of a letter to the Bishops and Synods of the several parts of our now world-wide communion, asking their advice and co-operation, and deliberate plans are formed for such consultation and co-operation with the Anglican Episcopate and representative bodies of our Church generally, as will secure a representative attendance, and such an expression of Church needs and opinion as cannot be otherwise than most useful and helpful. It will be a great and unique gathering, and will demonstrate both the power and unity of the great Church of the English speaking people of the world. The Anglican Communion, intensely insular a century ago, has become Imperial in its outlook and operations, and with the sister church of the United States, which has seen such growth and progress in the last half century, appeals not only to one hundred and twenty millions of white people, as the church of their fathers, and as the church not only of the past, but as holding the faith once delivered to the saints best fitted to meet present day needs; but she is also in a peculiarly favourable position to reach those many millions of other races and faiths that God in his Providence has made, we believe, for their evangelization, subject unto them. Our Canadian Bishops have, we believe, been communicated with, and in due time will confer

with their synods, and we have no doubt but that a hearty response will be made to, and there will be the fullest possible co-operation with, the Boards of Missions of Canterbury and York, so that so far as we can assist, the proposed Congress, so full of possibilities for the whole Church of Christ, may be made a success, and result in uniting the church missionary effort, and extending the blessings and benefits of the Gospel of Christ to men of all nations and languages.

DIOCESE OF ATHABASCA.

By the Bishop.

The present diocese of Athabasca forms the southern portion of the original diocese comprising Athabasca, McKenzie River and Selkirk. The division took place in 1883 by resolution of the Provincial Synod of Rupert's Land. The first point occupied permanently as a mission is what is now known as St. Paul's Mission, Chipewyan. It was occupied by Messrs. Garroch and Bunn from 1873 to 1879 when the Rev. W. Day Reeve, the present bishop of McKenzie River, was appointed missionary in charge. The Rev. J. R. Lucas and the Rev. A. J. Warwick have been his successors, the latter being at present in charge. The work at this mission is almost entirely confined to a half-breed population residing in the vicinity. Missionary work has, however, been carried on among the Chipewyan and Cree Indians trading there. The buildings consist of a house for the resident missionary, a large and commodious church and a school house. The second point occupied was Vermilion on the Peace River, about 300 miles distant from Chipewyan. Mr. A. C. Garrioch, ordained deacon in 1875, was appointed to this mission, and from 1876 to 1886 laboured successfully both among the Crees and Beavers. While at this post he translated St. Mark's gospel into the Beaver language, as also portions of the Prayer Book, a Catechism and Hymns. The first time I visited this mission, the summer of 1884, there was no flour either at the H. B. Co.'s post or our mission. There were hopes of scows coming down the Peace River from St. John with flour. There was neither beef nor bacon. The main stay was pounded barley, i.e., husked by beating with a wooden mallet on a slightly hollowed block. Boiled into a sort of pudding it was fairly eatable. I mention this because now there are at Vermilion two steam and a water flour mill. One of the former a fine process roller mill with all the latest appliances and an increasing acreage for grain broken up every year. Cattle and pigs are also successfully raised and all the produce of a dairy farm is supplied. The Rev. Alfred S. White is in charge and doing a good work both among the Indians and half-breeds. A substantially built church, St. Luke's, was erected by Rev. A. C. Garrioch during 1884-5, consisting of nave and chancel. A grant of £200 from the S.P.C.K. of England assisted in meeting the cost. The Rev. Malcolm Scott laboured faithfully here from 1886 to the summer, of 1900, when the state of his health and that of Mrs. Scott led him to resign. Some 300 miles still further up the Peace River is the mission now known as Christ Church Mission. It was originally an off-shoot of our mission at Dunvegan, closed shortly after Rev. A. C. Garrioch's resignation. The mission was commenced by Mr. T. Bunn and Rev. Mr. Garrioch was appointed in 1886 and resigned in December, 1891. In the summer of 1892 the Beaver Indians, who mainly traded at this point, left it. Some withdrew to St. John's, to points lower down the Peace River and to Lesser Slave Lake. It was abandoned in 1892 and the building material and furniture floated down and utilized at Christ Church Mission. The Beaver Indians have returned but too few to war-

rant our returning, especially as there is a R. C. mission there. The Rev. J. Gough Brick commenced the Christ Church Mission in 1885 and in that year visited eastern Canada. He succeeded raising considerable interest in his work and in the future possibilities of the Peace River country. He received considerable help for his work. He laboured strenuously till failing health compelled him to retire in August, 1894. His sanguine views as to the future of the country, though somewhat too previous, seem now to be near realization through the railway developments about to be carried out. It is certain that the country only needs opening out to be quickly settled up. The Rev. Murdock Johnston, a native of the old Red River settlement of Manitoba, is now in charge. His work lies mainly among the Cree families settled in that neighbourhood. The mission house was built by Rev. Mr. Brick. The church is approaching completion. A considerable amount of wheat is raised. One settler was offered \$3,000 for his crop but declined. A grist steam mill is in operation and everything points to progress and development. Leaving the Peace River and coming south the traveler strikes the populous district in the neighbourhood of Lesser Slave Lake. We have here one of our strongest missions—St. Peter's. One of the two Indian industrial boarding schools is in connection with this mission. The whole is under the superintendence of Archdeacon Holmes, a fluent Cree speaker and exercising a great influence with both the half-breeds and Indians. The church is a plain substantial structure consisting of nave and chancel; good congregations gather each Sunday. The morning service is in Cree, the afternoon in English. This is the general rule in our missions as most of the half-breeds and Indians understand English, and it accustoms them to our service in English. About forty miles north and east of Lesser Slave Lake is the mission of St. Andrew, White Fish Lake. The Rev. W. G. White is in charge of this mission. This is, I think, the most exclusively Protestant of all our missions. Only one, or at most two, families, are Roman Catholic. The present chief and all the leading Indians belong to our church. We have a comfortable mission house. The church is small but compact, comprising nave and chancel. St. John's Mission, Wapuskaw, was commenced by the Rev. C. R. Weaver in 1895. The first building erected was made sufficiently large to receive Indian children. The Indian school thus found now receives a per capita grant, which came into force last July. Unfortunately the youth of several of the children disqualifies them from earning the grant and so materially diminishes the help we should otherwise receive from the Indian Department. Time will, however, remedy this. The other Indian boarding school in the diocese, that of St. Peter's, is also from another cause disabled this year from earning the full help of the department, from the paucity of treaty-children. Many of the people at Slave Lake have been dissuaded from taking treaty by being able to take scrip. Both institutions need the help of the friends of missionary work. The Bishop's residence is at the Athabasca Landing. This was chosen, not so much as offering in itself a favourable field for missionary work, the population is mainly French half-breeds and they are constantly on the move, but as offering the most central point for superintending the work of the diocese. It offers a central point both to the eastern and western points of the diocese. There are, however, several Protestant families and the officers and employees of the H. B. Co. and other traders form with these a congregation. A neat school-church supplies for the present the needed accommodation. Large buildings are out of the question until the future of the Landing is determined by railway development in the N. W. A hand printing press at this mission has supplied a manual in the Cree syllabics for use throughout the diocese. It is now on the second edition. St. Mark's Gospel and St. John's Gospel in Cree syllabics.

Also a collection of hymns both in English characters and in syllabics. These are all bound strongly and are in a portable form so that the Indians can carry them in their journeyings and they are in large type so that they can read them by the light of their camp fires. For future information about the diocese and the work I would refer your readers to a compact little catechism published by the Literature Committee for the Woman's Auxiliary of the Diocese of Toronto. Apply to Miss Rogers, secretary for booklets, 705 Spadina Avenue, Toronto. In conclusion I can only repeat the closing clause of the catechism—"After all it is but a scanty occupation in the name of Christ, of a vast country that must eventually become a large and prosperous portion of this great Canada. Surely in prospect of the appropriation and settlement of the Indian's land by white men we, as members of Christ, and fellow workers with God, should do our utmost to promote and reinforce the missionary work among them. By doing so we shall be helping to carry out the command of our Lord: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.'" Matt. 28, 19 v.

THE TORONTO CHURCH CLUB.

The last ordinary meeting of this club was held at the Synod rooms on the evening of Thursday, the 12th inst. In the absence of the chairman, the Rev. Canon Farncomb, the Rev. G. B. Morley was, on motion of Mr. C. R. W. Biggar, appointed chairman for the evening. A carefully thought out and most interesting address on the subject, "One aspect of Prayer Book revision," was given by the Rev. F. G. Plummer, in which a general view was presented of the composition and arrangement of our Prayer Book. Reference was made to the difficulty an ordinary worshipper finds in dealing with the large collection of historical, ceremonial and chronological matter with which the book begins; and the great difficulty such worshipper, if he be not an educated Churchman, encounters in following out the details of the service, as he endeavours to join intelligently in the worship of the Church. Mr. Plummer disclaimed any desire whatever to have the contents of the Prayer Book varied in meaning, but at the same time urged that it would be a marked advantage to visitors to our churches, and the large number of Church members who have a real perplexity, in trying to follow the service with Prayer Book in hand, but with troubled mind and discomfited look as they strive, often vainly, to find the proper places, were they once and for all relieved of this recurring worry, and enabled to worship with readiness and satisfaction. This most desirable result would be at once realized were a short, compact book compiled, shorn of the learned and archaic adjuncts of the book now in use, and containing a clear, concise and sequent arrangement of the service of our Church. Many details of the service by way of illustration of the difficulties caused by the present arrangement were given, and suggested omissions and re-arrangement fully pointed out. Mr. Plummer's position was vigorously attacked by Mr. C. R. W. Biggar, who maintained that the Prayer Book should remain intact, with the exception of the Articles, which might very well be removed from their present setting. Mr. Biggar argued that the difficulty stated by Mr. Plummer was readily overcome by the people becoming so familiar with the service by sound, or in other words by hearing, that they could readily follow without reading it, and enforced his argument by reference to his own personal experience when abroad as an occasional worshipper in the Church of Rome. At first he found it difficult to follow the service, but by use and frequent attendance the Roman ser-

vice had become so familiar to his ears that he had no difficulty with it at all. The Rev. A. G. Westma out, Messrs. George Ward and R. H. Coleman spoke on the subject mainly in support of Mr. Plummer's views. In reply to Mr. Biggar, Mr. Plummer said there was no urgent need of a simplified service on the part of educated Churchmen. His aim was to supply a want felt by the ordinary Churchman who was not able to follow the service with ease, and the necessity to whom the service was in a sense novel and difficult. To such worshippers he was convinced a clear, simple and succinct Book of Common Prayer, such as he intended to promote, would be most helpful and welcome. He thought there should be (1) A short—and as far as possible—concise Book of Common Prayer for the laity, and (2) a full and complete book for the clergy. The former book he proposed, if possible, to have published. An able and scholarly paper on "The observance of the Lord's Day," was then read, by the Rev. W. E. Cooper, in which the subject was treated historically, and examined in the light of modern theology and research, and discussed in a due devotional spirit. The shading of Hebrew meaning in the Old, and Greek in the New Testament, wherever it bore on the subject, was adequately rendered from the originals, and the analogy between the "Sabbath" of the Israelite and the "Lord's Day" of the Christian was well and wisely considered. With Mr. Cooper's learned, instructive, and as the chairman well styled it "delightful paper," the Club meeting ended, and the members present were well pleased with a programme which was instructive and progressive, and well within the scope of work for which the Club was formed.

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.

TORONTO.

St. Peter's.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary to Missions was held in the schoolhouse of this church, Bleecker street, on Thursday, February 12th, and was largely attended. The first vice-president presided and opened with the Intercessory Litany and special petitions. The corresponding secretary, announced that the annual meeting would be held (D.V.), by kind permission of the rector, in the schoolhouse of St. James' Cathedral on Tuesday, Wednesday and Thursday, April 21st, 22nd, and 23rd, 1903. The question whether or not the seats should be numbered at the annual meeting was submitted to the members, who unanimously decided against numbering the seats. Letters were read from the Bishop of Athabasca, the secretary of the finance society, the secretary of the Huron diocese, Miss Emery, of New York; St. John's, Norway; Miss Wilgress, Mrs. Johnson, Miss Silston and Mrs. Lucas, of Hay River mission; Rev. C. E. Whittaker, of Herschell Island, and Mrs. Stocken, of the Blackfoot Home; also one from the Rev. C. H. Shortt, pleading earnestly for more mission workers for Japan. The diocesan measure reported the monthly receipts to be \$1,139.62; expenditure, \$114.98. The secretary-treasurer P.M.C. reported receipts to be \$382.10. The extra cent-a-day receipts amounting to \$68.09 were voted to the Rev. H. D. Cooper, towards furnishing a church at Dryden, in the missionary diocese of Keewatin. The Dorcas secretary reported a balance on hand of \$15.39; that since the leaflet has been published 11 bales and 1 communion

set had been sent, and that the St. Thomas Church of the Redeemer branches had sent communion sets to Clovendale, Rupert's Land and Dryden, Keewatin, respectively. The convention of the hospital committee reported that six patients had been visited during the month, at St. John's and the general hospitals and at home. The secretary-treasurer of the junior committee reported that two new branches had been formed, one at St. John's, Port Hope, and a boy's branch at St. Stephen's, also one re-organized at Cobridge under Miss Edith Nation; that Mrs. Case and Mrs. O'Brien, of Shanty Bay, had undertaken the work of organizing new branches, dividing the diocese between them. The junior committee regret very much that Mrs. Holland has been obliged to resign the work on the committee as she is leaving Toronto. Columbia and China being the subjects of current events for the month, Mr. Heaben, of St. James' branch, spoke on behalf of the diocese of Columbia, and Miss Jones, of Trinity branch, spoke on current events in China, followed by Miss O'Meara and others. The secretary-treasurer of the literature committee reported a balance on hand of \$31.95, and that a number of books had been added to the library, including Panchila Ramabai, David Livingston, Reginald Heber, General Gordon Henry Marbyis and many others. The first vice-president then called the meeting to order, and announced that a personal letter had just been received from the diocesan president. After this letter had been read, Mrs. S. Ferras Davidson, on behalf of the meeting, requested Miss Osler to convey to their beloved president their deep love and gratitude for the beautiful message, and to assure her that she is ever present in their thoughts and prayers.

Ingersoll.—St. James.—Miss Wilma McCaughey, who has gone to reside in Chicago, was kindly remembered by the members of the Woman's Auxiliary of this parish, of which she has long been a valued member, and a few other friends on Tuesday afternoon, the 10th inst. Invited to be present at a tea at five o'clock in the school room of the Church, Miss McCaughey was greatly surprised when she was made the recipient of a magnificent travelling bag with dressing case attached. At the request of the ladies, the presentation which followed the tea, was made by the rector, Rev. James Thompson, who referred to the many admirable qualities of Miss McCaughey and of the loss that the Church and her wide circle of friends would sustain by her departure. In a very graceful manner, Miss McCaughey acknowledged the gifts and heartily thanked all present for the great kindness that had been shown her. Miss McCaughey has been a very active worker in the parish, from where she will be greatly missed, as well as by her many friends in the town.

REVIEWS.

Pastoral Visitation. By Rev. Canon H. E. Savage. Longmans, Green & Co., London and New York. 2s. 6d. Upper Canada Tract Society, Toronto.

This is one of the latest issues of the excellent "Hand-books for the Clergy." It is fully up to the average of the best of them, and, in addition to being very clearly written, is full of the very best practical advice. It begins by setting forth the "Ideal" of the clergyman, and touches upon the evil of frequent changes of field of labour both to parson and parish. Perhaps one of the most constructive chapters is that on parish visiting; a less instructive one on "visiting the sick;" also a very useful one on "visiting in public institutions." The chapter on "self-discipline" is also very good and suggestive. Much of the book applies mainly to the condition of things in England, but still the principles advocated, and the modes suggested

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"Books of Devotion ton, Longmans, York. 5s. Upper

This is another of Practical theolo extensively used nality who wish to b ing. The present ne popular and w ginning with the c in the Gospels, end recorded in the bo is indeed an enlight Augustine of Hipp Watson, Bp. Andr book must be read the Church of Eng days to our own Copious selections resentative. Perma the book is its first Account is taken and excellent thm aspect of sacrice thors are classied Soul to God—10 modes: (1) The Furity. (2) The Untive Way, viz. book must be thot if the profitable which it abounds digested." It is a attention given to

The Ventilation, Churches and P F.I.C., F.C.S. 1 and New York Toronto.

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carrying them out must be useful everywhere. As a brief manual of Pastoral Theology of the working kind this book must prove of infinite service to every earnest parish priest.

"Books of Devotion," by Rev. Canon C. Bodington, Longmans, Green & Co., London and New York. 5s. Upper Canada Tract Society, Toronto.

This is another volume of the "Oxford Library of Practical Theology." A library which we hope is extensively used not only by clergy, but by all the laity who wish to be well informed in sacred learning. The present volume gives a full account of the popular and well used manuals of devotion, beginning with the devotions of our Lord as given in the Gospels, ending with the Heavenly worships recorded in the book of the Revelation. This last is indeed an enlightening chapter. The names of Augustine of Hippo, Dr. Johnson, Wesley, Bp. Wilson, Bp. Andrews are well known. But this book must be read to learn how rich and abundant the Church of England has been from its earliest days to our own in writers of books of devotion. Copious selections are given from all that are representative. Perhaps the most instructive part of the book is its first 52 pages, notably the preface. Account is taken of the devotions of early Church, and excellent things are said of the "devotional aspect of sacrifice." The various devotional authors are classified as showing the "Itinerary of the Soul to God"—the "Way of Holiness," in three modes: (1) The Purgative Way, the Way of Purity. (2) The Illuminative Way. (3) The Unitive Way, viz.: the Imitation of Christ. The book must be thoughtfully read and not with haste, if the profitable lessons and suggestions with which it abounds are to be "learned and inwardly digested." It is a book that will well repay all the attention given to it.

The Ventilation, Heating and Management of Churches and Public Buildings, by T. W. Thomas, F.I.C., F.C.S. Longmans, Green & Co., London and New York. Upper Canada Tract Society, Toronto.

This is a very valuable treatise on the subject for which it professes to be written. Perhaps the system it treats of is more elaborate than any we have in this country, but, if the principles stated are capable of undisputed demonstration, the book ought to be studied by every one responsible for large public buildings of any kind. The theories of ventilation and heating are most lucidly and convincingly stated, and no doubt will open the eyes of many, if not most, who read the book. The diagrams in illustration are very good and useful. The book is one deserving close study.

Thomas Hutchinson, the last royal Governor of the Province of Massachusetts Bay," by Rev. W. H. Withrow, D.D. Copp, Clark Co., Toronto.

This is a paper read by Dr. Withrow before the Royal Society of Canada May 23, 1901. It is a very interesting record of the treatment meted out to loyal subjects of England, by the "patriotic Americans" in the great Rebellion against their King. It is well known how barbarously, and ungratefully the Royalists were treated by these "patriots" and the present paper gives a vivid sketch of a concrete instance. It forms a most readable cameo of the history of the great Rebellion. It is a pamphlet of 74 pages, with portrait of Governor Hutchinson.

Year Book.—We have received a copy of the Year Book and Clergy List of the Church of England in Canada for 1903. It is, as is usual, well stocked with detailed information on all subjects which are likely to be of interest or service to the Church people in this Dominion as also a full list of the names and Sees of all the bishops and clergy in this country. It contains a photograph and a short appreciative notice of the Bishop Coadjutor of Montreal, the Right Rev. James Car-

michael, D.D., as well as pictures of St. George's Church and Christ Church Cathedral in that city, the latter forming the frontispiece. This very useful little hand-book on Church matters should find a ready sale amongst Church people generally. It is published by Joseph P. Clougher, Toronto, at the modest price of 25 cents.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Moncton.—St. George's.—A window in memory of the late Charles Tupper Busby of the South African Constabulary was unveiled in this Church on Sunday morning, the 8th inst., in the presence of a large congregation. Occupying seats near the pulpit were Surgeon-Major White, Captains Anderson and Sumner, and five of the men in khaki, Tower, McGinnis, Duront, Allen and Smith, all in uniform. After the usual morning service Surgeon-Major White read the following address:

"Reverend Sir:—Charles Tupper Busby, well and favorably known for several years in this community, lost his life by an accident while serving with the Canadian contingent in the South Africa Constabulary during the recent war. Desiring to perpetuate and honour his memory, his friends and comrades have procured and placed in position a stained glass memorial window, which we now present to St. George's Church, asking that it be received as a continual remembrance of one who in his short life manifested those qualities which make the true man and gallant soldier."

The rector, the Rev. E. B. Hooper, in the name of the congregation, accepted the gift, with warmest thanks and asked that the window be unveiled. The whole congregation rose and Private Bradford Tower removed the silk banner of the Sons of England, displaying the handsome memorial to full view. It contains a figure of St. George with sword uplifted, with the inscription, "Faithful unto death," and below the date and place of young Busby's death.

Continuing, the Rev. E. Hooper said: "We trust that this window may not only preserve to us the memory of our young friend, but may incite us to that high chivalry and fidelity even unto death which are so indissolubly connected with the story of England's patron saint. After prayer and a Collect the congregation joined in singing "Let Saints on Earth in Concert Sing," with much feeling and heartiness.

The Rev. E. Hooper preached from Revelation xi, 10. He spoke in affectionate and appreciative terms of the life and character of young Busby whom he had known in Moncton since he was a boy of ten. After the benediction the congregation sang the National Anthem and the service was concluded.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Verdun.—Belcher Memorial Church.—Bishop Carmichael officiated at this Church on Sunday morning, Feb. 8th, where a class of eight candidates were confirmed in the presence of a large congregation. This is the first confirmation in the Church. After the services His Lordship presented the candidates with handsome Bibles, the gift of Mr. A. F. Gault.

Frelighsburg.—St. Armand East.—The venerable Archdeacon Davidson has just completed forty years of honoured and notable work in this parish.

Dunham.—A very beautiful stained glass window has been recently placed in the parish church here by Mrs. Wood in memory of her late husband, the Hon. Thomas Wood. The subject of the window is "The Good Samaritan" and the work was entrusted to the firm of Messrs. Spence & Co. of Montreal, who did it in a most efficient and praiseworthy manner, fully maintaining their reputation for excellent workmanship. The window is an exact copy of the one in the chancel of St. George's Church, Montreal.

The Diocesan Synod.—We are obliged to hold over the report of the meeting of this Synod, written by our special correspondent, as it did not arrive in time for insertion in this week's issue, having gone astray in the mails.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

The report of the "Huron Lay Workers" is somewhat suggestive of the capabilities of such an organization and causes one to ask what has become of the "Layman's Association" formed with so much promise in this diocese a few years ago. Surely there is much work for it and there are certainly not lacking able and zealous laymen who could be of the utmost service not only by aiding in carrying on the business concerns of the diocese, but in the Sunday School work, the missionary work and in other ways. Why should there be so few men connected with the Sunday Schools? Why should so few come out to plead the cause of Missions? Why should so few of the lay delegate be found in their places at the half-yearly committee meetings where their practical views might be of such service? The excellent and splendid work of the few only emphasizes the indifference of the many and reminds us all too forcibly of those who "refuse to come to the help of the Lord against the mighty." To judge from the report of the Huron Society it must be a most useful concern, and, if its practice ever so nearly approaches its preaching, Huron must be greatly blessed. Organization is a great thing to bring out satisfactory results and a Layman's Association in any diocese would have countless admirers and boundless possibilities.

The attitude of the Church towards other religious bodies in all matters which might be carried on in common has, for a long time, been a species of armed neutrality, and the consequence is that many of the great practical efforts of the Christian world in uplifting public morality are being carried on without the Church's aid. The result of this has been to put the Church in a false light and give great occasion to the enemy to blaspheme. "I like the Church of England," said one scoffer, "It has neither politics nor religion." His views of both were, of course, narrowed by the atmosphere in which he moved, and his knowledge of the Church entirely negative. You may say that it is the narrow views of such people that often cause Churchmen to stand aloof and rightly. One is afraid of being committed to some such dogma as that which proclaims the use of wine a sin, or be drawn into some pin-prick business like the interference with hotels in providing their guests with postage stamps on Sunday. But such things could be guarded against. We may accomplish a certain amount by our own isolated efforts and, undoubtedly, the Church's teaching and example in living has great effect. But we could render these far more effective by joining forces with others and leading them in such movements as that, for example, of the Lord's Day alliance. It is a satisfactory sign of the times that among the officers of that Society are now to be found many of the leaders of the Church. Archbishops Machray and Bond, the Bishops of Ontario, Qu'Appelle and Montreal, Dean Mathison, Dr. Langtry, Canon Welch and others may be mentioned. A

committee of Ontario Syn I was appointed last year and it is to be hoped that before June there may be some satisfactory progress reported. All along the line there should be vigorous action taken by the Church in pressing everywhere the obligation of Christians to keep and maintain the sanctity of the Lord's Day.

Bath—I reported last week that the Rev. J. W. Jones of Tamworth went to Bath to give a missionary sermon on Sunday, the 8th. My informant was not quite accurate. Mr. Jones preached in Barnetford in the morning with good effect, but found it impossible, on account of the storm, to go to Bath, as he had intended, in the afternoon. The storm emptied most of the Churches in the city, while in the country the roads became almost impassable, and many a service had to be cancelled.

Kilby.—A new Church is to be built at Newbiss and an excellent site has been given by Mrs. Price. It is hoped to have the Church completed before long. The stone for the foundation is ready for work the first thing in spring and the brick is now being hauled. It's a fine lot of Churchmen they have round Kilby and a fine man they have for their rector. Mr. Swaney's quiet but earnest work is bound to tell, and his warmhearted North of Ireland parishioners are not likely to forget their loyalty to the old Church of England and Ireland.

Adolphustown.—St. Allan's.—This church has been provided with a new furnace and henceforth that edifice will be as comfortable as it is beautiful. In this climate it is money well spent which goes to make the Churches warm and attractive. It was the late Henry Ward Beecher who used to say he owed his success to a "right hand man" who took special pains to look after the temperature of his Church, keeping it free from the heat which produces drowsiness and from the cold which makes the congregation anxious for the end. Dr. Roberts is not only a great musician, he is very practical in his work.

Trinity Church, Frankford, has also been treated to a furnace which is said to be most satisfactory. By the way, why cannot more attention be paid to the ventilation of our Church? There is no more un-sanitary building, as a rule, than the parish Church, warmed with coal gas and animal heat on the Sunday, it is left to obtain pure air from an occasional open window or a forgotten door. The sexton is usually blamed. But what about the architect? And what about the Archdeacon? There is a canon of the diocese, No. 35, which very specifically directs a reference to the Archdeacon of all plans for new church buildings and forbids the erection of "Church, Parsonage, Parochial School or other church buildings" without his approval. Is this done? I w'd like one of our Archdeacons to say how many plans he has approved during the last 12 months. Yet there have been buildings erected. The canon is a very wise one and it would be well if it were more regarded.

Barriefield.—St. Mark's.—A sale organized and carried out by the teachers and scholars of the Sunday School was held in the Town Hall on the 11th inst. The heavy rain and bad roads greatly interfered with its success, but under the circumstances the result was fairly satisfactory.

Tamworth.—Christ Church.—A beautifully artistic stained glass window has been placed in this church by Mr. John Mowbray of Verona, in memory of his parents. The subject is "The Good Shepherd." The face looks toward the altar. In the right hand is the shepherd's crook, while a little lamb is carried in the left; behind are following the sheep. The shepherd is wearing a purple robe with golden fringe. In the back-

ground of the picture is a glimpse of Bethlehem. Underneath are the words: "Jesus said, 'I am the Good Shepherd.'" The colouring is good, the work well done. The window was dedicated to Almighty God a few Sundays ago. This is the second window placed in this Church by the Dominion Stained Glass Co. of Toronto. Their work gives satisfaction and can be well recommended by the rector. The debt on the new rectory, which was completed about a year ago and which cost upwards of \$2,000, has been reduced to nearly \$500. This is the only debt in the parish and will soon be paid.

Marbank.—The Church needs painting inside and a good furnace. We expect this will be done before next winter, if all be well.

OTTAWA.

Chas. Hamilton, D.D., Bishop, Ottawa.

Lanark.—St. Paul's.—This church has been much improved and beautified within the last few weeks through the efforts of the Ladies' Guild, the members of which have been most indefatigable in their labours. The choir has been provided with more room and the sanctuary enlarged, upon all of which a new carpet has been laid. By this extension it has been possible to raise the altar another step and to seat the choir more conveniently and comfortably. A very handsome prayer desk, made by A. Nichols & Son, of Carleton Place, and new hangings for altar, pulpit, etc., greatly add to the brightness of the whole, while the alteration of vestry and removal of the stove has also made an improvement. A solid and handsome stone front has been ordered from Montreal and a new altar rail will be put in in the near future. Thus, by the self-denying efforts of the members of the Guild, the interior of the church has been made much more beautiful and fit for the worship of God. The men also of the congregation are already talking of attending to the outside of the building as soon as the spring weather permits.

Ottawa.—St. John's.—The first annual meeting of the Young Men's Club of St. John's church was held on Friday the 6th inst., the Rev. R. H. Steacy presiding. The boys were out in large numbers, and a deep interest was shown in the proceedings. The club has now a membership of over 50 and is in a flourishing condition. Meetings were held every Monday evening during the past year and many pleasant and profitable hours spent. Magazines and other literature was freely supplied, and the rooms provided with various games. A draughts competition was one of the leading features. A silver cup was presented by Mr. F. C. Chittick and was won last year by Mr. Chas. Gale. The cup is to remain the property of the club, and each year the name of the winner will be engraved thereon. The boys gave a very successful concert during the year and last summer spent a week or so camping at Aylmer. A Bible class is held every Sunday, conducted by Mr. Wm. Bowie. At the annual meeting the reports were presented, showing a prosperous condition of affairs. The following officers were elected: President—The Rev. R. H. Steacy; secretary-treasurer, Mr. Frank Carey. Advisory board, the Rev. R. H. Steacy, Mr. F. Carey, Mr. W. Bowie and Mr. Fred. Forde. A new code of rules and regulations governing the club was formulated and was made much more stringent than formerly. Any member refusing to comply with or violating any of the rules, will be suspended, and only reinstated at the discretion of the advisory board. All Church of England boys will be accepted, and those of other denominations who wish to join must first submit their names to the board. It was decided to have a short address on a live and interesting subject

each meeting night. A prize has been offered for a ping-pong tournament, to commence immediately. The contest will be in charge of Mr. Jack Brady.

TORONTO.

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

Havelock.—The meeting in this place on Monday and Tuesday, February 9 and 10, of the clergy of the Rural Deanery of Northumberland, was a memorable event in the history of the Church of England here, and from the standpoint of the clergy was pronounced to be the best rural deanery meeting held for many years. The visitors were the guests of Church families in the village during their stay, and the social intercourse involved in this arrangement was one of the most pleasant features of the meeting. The sessions for business and conference were held in St. John's parsonage, and the public services in the Church of St. John the Evangelist. Papers were read by the Rev. E. A. Langfield, M.A., rector of Ashburnham; the Rev. A. J. Reid, M.A., rector of Campbellford; the Rev. E. R. James, incumbent of Hasings, and the Rev. W. L. Armitage, rector of All Saints' church, Peterborough, and were followed in each case by most helpful discussions. Among the practical results of the meeting will probably be the organization of Church Sunday-school conventions. The opening service in St. John's on Monday evening was attended by a large congregation. In the chancel were eight priests, two deacons and two lay readers (Messrs. F. H. Handsfield, B.A., of Warkworth, and H. F. Battersbee, of Buckhorn). The opening hymn was that beginning, "What time the evening shadows fall." Evening Prayer was said by the Rev. W. L. Armitage, the lessons being read by the Rev. A. J. Reid and the Rev. J. McK. McLennan, incumbent of Norwood. The Magnificat and Nunc Dimittis were by Simper in F. The Rev. E. A. Langfield preached an earnest and effective sermon from the text, "This one thing I do." Tuesday was a busy day. It began with the Holy Communion at 8 a.m., with the Rev. Rural Dean Warren, rector of Lakefield, as celebrant, and the Rev. Wm. R. Tandy, M.A., incumbent of Belmont, as deacon. Choir and organist were in their places. The service was sung most reverently and heartily, and there were a large number of communicants. At 9.45 a.m., Morning Prayer was said by the Rev. J. C. Davidson, M.A., rector of Peterborough. The Rev. A. S. Dickison, incumbent of Warsaw, and the Rev. E. R. James read the lessons. Mr. Davidson took occasion to express the members' appreciation of the Havelock people's kindly hospitality, warm interest and large attendance at the services. The clergy were entertained at luncheon by the Women's Auxiliary, who were cordially thanked in a number of happy after dinner speeches. Among the guests at the lunch were Messrs. W. H. Webb, churchwarden, and R. A. Williams, manager of the Sovereign Bank. The final service was at 4 p.m., when Evening Prayer was said by the Rev. C. M. Harris, incumbent of Marmora, the Rev. A. J. Reid reading the lessons. At this service the infant son of Mr. and Mrs. George Dart was baptized by the incumbent, the Rev. W. R. Tandy, and so the day which had been begun with one sacrament was ended with the other. It was the first baptism in the new font, which was thus dedicated to its sacred use. The next rural deanery meeting will be held in Christ church, Campbellford, in the month of May, and the programme already arranged for will include a Bible reading by Dr. Hoyles, K.C., of Toronto; a paper on Hort's Bampton Lectures by the Rev. W. Creechwick, incumbent of Young's Point, and a paper on "Clerical Blemishes," by the Rev. J. McK. McLennan.

Barrie.—A joint Chapters of East this town on Tuesday a celebration of Trinity church, Reiper, being celebrated, and a very helpful counsel, was given by Stayer. Mr. Littleton, attended by those present commenced at 11 present were, besides Rural Deans G. T. son, Canon Greeney, A. C. Miles, W. Archbold, H. Col. O'Brien, T. A. E. Bell, etc. was in the chair prayer. The first "Rearrangement of series." Schemes Thompson, Rev. and Rev. W. Ar discussed, those bold and H. L. received. As a result seconded by T. Mission Board proposal from the West Simcoe to labour in the vision of the Rural associate Mission by the Rev. E. J. H. Sheppard, struction to the hereafter urge the gates to attend chapters." During were read by the of View," by C. paper evoked moved by the Rural Dean Tho "That the exec O'Brien to print two deaneries." a paper on "Most interesting statistics, most helpful hints on working H. Caplan read Prophecy," and a paper on "The Rural Dean Kin raised for the number taking followed; other resolutions passed carried that a joint should become Canon Greene in Orillia. The harmonious thro of thanks, was sung at Trinity sermon preached the text Ephesia robes, occupying tory was in aid

Stouffville.—T this parish on received an app John Philip Du Lowville.—St. liary of this p recently at the

Barrie.—A joint meeting of the Ruri-decanal Chapters of East and West Simcoe was held in this town on Tuesday, February 10th. There was a celebration of the Holy Eucharist at 8 a.m. at Trinity church, the rector, the Rev. Canon Reiner, being celebrant. At 10 a.m., Matins was said, and a very helpful meditation, full of earnest counsel, was given by the Rev. H. M. Little, of Stayner. Mr. Little's address was much appreciated by those present. The business meeting commenced at 11 a.m. in the schoolhouse. Those present were, besides the rector of Barrie, Revs. Rural Deans G. M. Kingston and H. V. Thompson, Canon Greene, E. H. Mussen, W. S. Westney, A. C. Miles, J. H. Sheppard, H. M. Little, W. Archbold, H. Caplan, Messrs. J. C. Morgan, Col. O'Brien, T. D. Bell, A. Foystan, H. Priest, A. E. Bell, etc. The Rev. Rural Dean Kingston was in the chair, and opened the meeting with prayer. The first matter for discussion was the "Rearrangement of the Missions in the two Deaneries." Schemes were advocated by Rural Dean Thompson, Rev. H. Little, Rural Dean Kingston, and Rev. W. Archbold. Each scheme was fully discussed, those suggested by the Revs. W. Archbold and H. Little being most favourably received. As a result it was moved by Col. O'Brien, seconded by T. D. Bell, and carried, "That the Mission Board be requested to consider a proposal from the united deaneries of East and West Simcoe to appoint a travelling missionary to labour in those deaneries, under the supervision of the Rural Deans," also, "to consider the proposal of the Rev. H. M. Little to establish an associate Mission at Stayner." It was also moved by the Rev. E. H. Mussen, seconded by the Rev. J. H. Sheppard, and carried, "That it be an instruction to the secretaries of both deaneries to hereafter urge the laity, especially the Synod delegates to attend the meetings of the ruri-decanal chapters." During the afternoon session, papers were read by the following: "The Layman's Point of View," by Col. O'Brien, Shanty Bay. This paper evoked much interest; after which it was moved by the Rev. J. H. Sheppard, seconded by Rural Dean Thompson, and unanimously carried, "That the excellent paper just read by Col. O'Brien be printed and circulated throughout the two deaneries." The Rev. Canon Greene read a paper on "Missions," which was full of interesting statistics. The Rev. A. C. Miles read a most helpful and interesting paper on "A few hints on working a country parish." The Rev. H. Caplan read a scholarly paper on "Messianic Prophecy," and the Rev. H. V. Thompson read a paper on "The value of catechizing." The Rev. Rural Dean Kingston spoke of the \$17,000 to be raised for the Mission work of the Church, a number taking part in the discussion which followed; other matters were also discussed and resolutions passed. It was also unanimously carried that a joint meeting of these two deaneries should become annual, and upon the invitation of Canon Greene, the next one will be held (D.V.) in Orillia. The meeting was very helpful and harmonious throughout, and after the usual votes of thanks, was adjourned. Choral Evensong was sung at Trinity church at 8 p.m., and an excellent sermon preached by the Rev. E. H. Mussen, from the text Ephesians i., 22, 23, many of the clergy in robes, occupying seats in the chancel. The offertory was in aid of the Diocesan Mission Fund.

Stouffville.—The Rev. J. W. Cooper will leave this parish on the 1st March next, as he has received an appointment in the United States.

NIAGARA.

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

Lowville.—St. George's.—The Woman's Auxiliary of this parish held their annual meeting recently at the parsonage and elected officers for

the coming year as follows: Hon. pres., Mrs. Hockley; president, Mrs. D. Stuart; vice-president, Mrs. R. Griffith; recording and home-secretary, Miss L. Dales; corresponding secretary, Mrs. G. Bell; parochial treasurer, Miss D. Coulson; delegates, Mrs. Gastle and Mrs. Erwin; auditors, Misses Harris and Gastle. The treasurer reported that during the year just closed \$108 had been paid on the church debt, leaving a balance at present on hand of \$30.50. A bale of clothing had also been sent to a Northwest mission. A social is being arranged for the 24th (Tuesday) at the residence of Geo. Gastle. Proceeds to go to church building fund. The debt now stands at \$650, the congregation having on Dec. 1st reduced it from \$850 to this amount.

HURON.

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

London.—We have called attention to the services, other than parochial, which, in the opinion of Bishop Chavasse, should engage the attention of cathedral canons, and we have already referred to the labours of three of the canons of St. Paul's Cathedral, London. We now refer to a fourth. No minister is better known in London than the Rev. Canon Smith. For years a London rector and rural dean of Middlesex he at last, on account of throat trouble, resigned pastoral work, but continued in his office as Rural Dean. More recently he was appointed registrar of Huron college. He possesses in a remarkable degree the qualities of patience, urbanity and diligence, which fit him to grapple with business matters of detail. He is much employed by the bishop on commissions, but is best known for his many acts of kindness to younger men. If the work that he is now doing for the college were extended to the whole diocese so that his office would be that of diocesan registrar the gain to the diocese would be great. In a vast diocese like Huron an officer free from parochial cares is needed at the bishop's elbow to arrange confirmations, deal with deputations and relieve the bishop in all possible ways of the drudgery of secular work. Such an officer should have his desk in or near the bishop's room, so that enquirers at all times might find an officer present who could attend promptly and efficiently to all matters requiring attention. Canon Smith's experience as a London rector, bishop's commissioner, college registrar, official of lay workers' association and rural dean gives him the many-sided experience that peculiarly qualifies him for such an office. The small expense attaching to such an appointment, which might not be much larger than that now paid for the smaller office of college registrar, would be amply justified by the thoroughness and alacrity with which the work would be done, and by the increased freedom of the bishop to attend to the weightier matters of his office.

It is not generally known that Mr. W. H. Hewlett, who until recently was a prominent figure in London musical circles, is a Churchman. In London he was organist for one of the leading Methodist churches as he is now in Hamilton. Only once in all his distinguished career, we believe, was he ever offered a post in an English church that he cared to accept. He holds the musical degree of Trinity University and has recently visited Germany in the interest of musical study. He has never lost his love for his own mother church and it is much to be regretted that such a worthy son of the Church should not be engaged constantly in her service.

Seaforth.—The Church of England has not been always as keenly alive to the importance of the Provincial system of education as it should ever be. It is worthy of note that Rural Dean Hodgins entertains a different view

and was recently elected to the presidency of the Seaforth Collegiate Institute Board.

Sacred Study.—The Huron society for sacred study will hold its next meeting in London on March 20th, the subject of study being the "Book of Amos." All clergy are welcome. T. G. A. Wright, secretary.

Owen Sound.—St. George's.—An emergency meeting of the Ruri-decanal Chapter of Grey county was held in the Sunday-school room of this parish on the afternoon of February 5th, in order that the various members might meet, and consult with the general secretary of the missionary society, the Rev. Norman L. Tucker, regarding the working of the society, and the best methods of furthering the work in this deanery. The Rev. Rural Dean Ryan announced, at this meeting, that his lordship the Bishop had been pleased to divide the deanery of Grey, and that it will now consist of the deaneries of North Grey and of South Grey. The Bishop has appointed the Rev. James Ardill, of Owen Sound, to be the first rural dean of North Grey. The former rural dean of Grey, the Rev. F. Ryan, B.D., was appointed rural dean of South Grey. The Rev. E. Appleyard, B.A., was elected secretary of North Grey deanery. During the evening the Rev. N. L. Tucker and Rural Dean Ryan addressed a public meeting in the school-room, showing that the Church of God is a missionary Church, and that during the present opportunity which God is granting, it is our duty to give both of our means and of our sons and daughters to the Church's need. They called upon the men, especially, to take an active part in Christ's cause. The rector, the Rev. J. Ardill, was chairman of the meeting.

Euphrasia.—St. James'.—A few days ago about forty of the members from this congregation, called upon their minister and his wife, the Rev. E. and Mrs. Appleyard, at the parsonage. After the reading of an address by one of the churchwardens, Mr. N. Curry, Mrs. Curry, in the name of the congregation, presented to Mr. Appleyard a gold watch and chain, and Miss Alice Robinson presented to Mrs. Appleyard a case of pearl handled, silver tea knives and forks. Mr. Appleyard thanked the congregation for the kindness shown to himself and wife, not only on the above occasion but at all times, ever since he came to the parish. The "A.G.P.A." of this parish hope to place a bell upon their church in the near future.

Sydenham.—St. Matthew's.—Since building the new church in this parish the congregation has about doubled in attendance at the services. Their efforts in building have increased their interest in the church, and they hope to very soon have a bell placed in the belfry. Owing to the stormy weather last fall it was impossible to rebuild the old shed which formerly stood on the old church grounds, but the work will be pushed forward next spring. Mr. James Horton, of Lakelet, is now studying under Mr. Appleyard, preparatory to entering upon his university course, and is assisting him in the work of the parish.

Walter's Falls.—St. Philip's.—The congregation in this place bought a bell for their church from the Menzely Co., and had the same placed on the building last fall. It is a sweet-toned bell, and gives great satisfaction. This congregation is now adding to the beauty of their church building by removing the old windows, and substituting stained-glass ones. During the last two years a number of families have been lost to the congregation by removal, which has very considerably reduced their numerical strength, but those that remain have not only maintained their old finan-

cial position, but have paid in full the amount levied on them by the Synod, and also have nobly added to the improvements of their church. In financial matters this congregation may well be copied by many richer congregations.

ATHABASCA.

Richard Young, D.D., Bishop, Fort Chipewyan.

Winnipeg.—The following contributions for missionary work in the diocese of Athabasca have been received during the past year: For the Right Rev. the Bishop—General Fund \$4.00—Per Huron W.A., \$7.20; Montreal W.A., \$15; Toronto Diocese W.A., \$30; Toronto Diocese W.A., \$100; Toronto Diocese W.A., donation, \$10; Niagara W.A., per Miss Carter, prov. treas., \$2.55; Niagara Diocese, per Board D. & F.M., 50c.; E. H. Taylor, Mission S.S., Winnipeg, \$9.25; Board of Missions for general work, \$400; Board of Missions for Indian work, \$100.

Peace River (received through the Bishop)—Per Miss L. Dixon, Toronto, Christ Church Cathedral, Hamilton, S.S., \$60; St. George's, Owen Sound, S.S., \$30; Collingwood W.A., for freight on bale, \$8.26; Miss Halson, General Dorcas Treasurer, refund on bale, \$17.30.

Fort Chipewyan—Rev. A. G. Warwick—St. James' Cathedral, Toronto W.A., \$8; Miss Halson, refund freight, \$38.65.

Wapuskow—Rev. C. Weaver—Church of Messiah, Toronto W.A., for assistant, \$8.35; Toronto Dio. W.A., for assistant, \$10.75; Toronto Dio. W.A., for Church, per Mrs. Banks, \$18.10; Dorcas Branch, Montreal W.A., for support of Mary Papaners, \$30.

Lesser Slave Lake—Ven. Archdeacon Holmes—For School—St. Peter's, Toronto W.A., for "Ida," \$35; Toronto W.A., \$20; Toronto Dio. W.A., per Board D. & F.M., \$26; St. Luke's, Girls' W.A., \$11.31; St. Anne's, \$5; Church Ascension, \$5; St. Alban's, jr., \$1; thankoffering, \$5.06; Huron W.A., London branch, for bedsteads, Miss Graydon, \$2; Stratford, jr. W.A., for bedsteads, \$2; Montreal W.A., for scholar, \$35. For sawmill, W. W. Worden, Toronto, \$2; G. Pater-son, Winnipeg, \$1; L.O.L. No. 25, Ottawa, \$5; Mrs. R. M. Gault, \$10; Mrs. Grasett, \$10; Mrs. King, \$100; Miss M. F. Allan, col., \$4; Miss M. F. Allan per Huron W.A., \$31.10; Toronto W.A., per Miss Webster, \$82.57; Misses Read, St. George's, Ottawa, \$15. For Miss Durntall, matron, Toronto Dio. W.A., \$150.

Vermilion—Rev. A. S. White—St. Martin's W.A., Montreal, \$7; St. George's, Ottawa, per C.C.M.S., \$13.09.

Whitefish Lake—Rev. W. G. White—Miss Halson, refund freight, \$34.73. The Rev. W. A. Bunnell, B.D., the Bishop's Commissary, resides at 222 Selkirk avenue, Winnipeg.

SASKATCHEWAN.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Battleford.—In an abstract of the Indian Department annual report for the year ending June 30th last, and published in the Saskatchewan (Battleford) Herald of January 28th, the following occurs: "Mr. Jas. Gibbons, of the Edmonton agency, in a report to the department, puts on record a pessimistic opinion of the Red man as follows: 'In my forty years dealing with Indians I have never yet met a Christian, that is, defining

the adjective as we understand it. This may appear a pretty hard statement, but I have yet to find the Indian who would not steal, lie, and be immoral, and as for keeping Sunday, it is only when they are in the presence of the missionaries that they appear to do so; when they are once out of sight they will be found gambling, hunting and dancing. This is as I have found it. I trust others will have had experience that will more favourably impress them.' Mr. Alex. McGibbon, of Qu'Appelle, furnishes a reply to Mr. Gibbons. Speaking of the Indians at Pelican Narrows, nearly a three weeks' journey northward from Prince Albert, he says: "I have said these Indians attend to their religious duties, and whenever there is a meeting they attend in full force. The four men I had were splendid specimens of the real Indian. They were careful, attentive, cautious and I felt they were men that could be trusted. They belonged to the English Church Mission. These men met in their little tent every morning and evening, never missed saying their prayers, and there was no ostentation about them; but these hardy men would, when the time came, quietly walk to the tent, and with the greatest reverence, kneel in prayer, the eldest one leading. If some of our pessimistic friends on Indian missionary work would but witness scenes like this, it would change their views." The Mr. Alexander McGibbon here referred to is Inspector Major McGibbon, who is one of the most efficient and experienced officers in the service of the Indian Department. The men of whom he speaks so highly belong to our Stanley or Lac La Rouge Mission, and the description which he gives of them is simply what any one would see who happened to be amongst them.

St. Peter's.—At the usual monthly meeting of the parochial branch of the W. A., which was held on Thursday, February 12, the treasurer, Mrs. Webster, reported that the receipts were \$1,139.62 for the general fund, and the expenditure but \$114.98. The statement covered the period from January 8 to February 8. Letters were read from the Bishop of Athabasca, Mrs. Kennedy of Japan, and several workers at Hay River, where an epidemic of measles has caused great distress among the Indians. The annual meeting will be held April 21st, 22nd and 23rd.

Correspondence.

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

UNIVERSITY FÉDERATION.

Sir.—Your editorial on "University Federation" evidently contributed, will be an eye-opener and an astonishment to most of your readers. It has been generally understood amongst the members of the Trinity College Corporation lately that the scheme of confederation had been practically abandoned because of unforeseen difficulties. The opponents of the scheme were therefore standing; if not lolling, at ease. Your contribution makes it plain that they have been trusting to a false security. Now, in spite of the assumed authority with which your contributor writes, I beg to challenge the truth of almost every important assertion he makes. He says that in the west, he means in Trinity College confederation has been practically decided on. That is certainly not true. The question of confederation has not been discussed in Trinity College Council since the early days of Provost Boddy, when the governments which submitted the question was informed that

we would only entertain the question on conditions which the government so completely rejected as never to make any reply. The present agitation was brought in by a side wind. The present Provost, backed by a few of the not very weighty younger men, brought in a resolution appointing a committee to confer, in an informal way, with the government authorities, and the Toronto University, about the various suggestions that were afloat looking to confederation. The Provost tried to get authority from the corporation for this committee to carry into effect any scheme of confederation that might commend itself to them. This authority the corporation absolutely refused to give. And so the discussion has gone on. But there has been no scheme submitted for the approval of the corporation; and the question of confederation has not been determined upon—has not been discussed in the abstract by the corporation for years. 2. It has not been determined that Trinity, the church university of Ontario, will become a "college of the University of Toronto." The statement is not true. 3. It is not true that Trinity was founded in opposition to the State University. There was no State University or any contemplation of such an institution at the time. King's College, the church university, was secularized, the church turned out, and all religious teaching prohibited; and Trinity was started to provide for her children afresh that Christian education of which they had been deprived by the government of the day. 4. It is not yet true that Trinity is about to join hands with its rival, and I, for one, hope it never will be true. 5. It is not true that the scheme of confederation outlined by your contributor "would secure to many the advantages of the Provincial University staff, that staff has stated plainly that it has just as much work as it can do to take the lectures assigned them in University College, and that they could not take any additional work. While the government has made it equally plain that they will not provide additional professors for the benefit of Trinity, and that would be absolutely necessary if Trinity confederates and remains where she is, so that the larger teaching staff promised by your contributor will not be forthcoming. The great influence which the Church of England is to exert, by contact and intercourse is very attractive, but take care that the influence is not the other way. Trinity cannot afford to have the forces of scepticism reinforced at the present time. And the multitude of agnostic professors and students the Toronto University would reinforce them dangerously. It may be true that small universities are going to find it hard to compete with large and richly endowed institutions, but the scheme of confederation outlined by your contributor won't help Trinity in the least. She won't get any money, she can't have additional professors provided for her, and her students can't take advantage of the scientific and other lectures without moving into the park. But don't be dismayed. It is a matter of experience that smaller universities being limited to the subjects that are the essentials of a good education, supply a better foundation for the special studies of after life than the multitude of offensive optional subjects of larger institutions which are producing smattering shallowness instead of profound education. No one with a grain of common sense can entertain the confederation scheme outlined by your contributor. If we accepted it we should lose our status. The church's university would become a college in an agnostic university. We should lose our esprit de corps. We should lose the confidence and interest of our people, and should gain nothing—absolutely nothing. No money. No increased staff. No scientific department which we could possibly use. But we should become part of a great national system of education of which we altogether disapprove. I am positively certain that your friend is absolutely mistaken in assuming that the course he has outlined commends itself to the great majority of churchmen of Ontario. If the judgment of the church-

men of Ontario could it would be over-render. At all events of confederation by corporation of Trinity, I further demand that and of the clergy matter goes a step

UNIFORM

Sir.—In your issue appears a long and serving Laymen. conformity in the practice of religious bodies. complaint. Sunday hour, scores of singing God in the same psalms, very is merit in uniform broad scale that ical worshippers. trifling difference ant. It is one of it so well adapts stately cathedral Absolute uniform of the question, formity of dead and grumbled peters are governed a given congregational way the ed individual. He who finds the serivets his attention his mouth in the walk a long way employment, thair or postures of th

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It is announce Wales intend t the nave of Tru probably in th week of July.

Dr. Gatty, o establishment, field, of which sixty years. "Minister of th it is situated.

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men of Ontario could be expressive, I am certain it would be overwhelmingly against this base surrender. At all events I demand that the subject of confederation be brought fairly before the corporation of Trinity College for discussion. And I further demand that a plebesite of the graduates and of the clergy of Ontario be taken before the matter goes a step further.

JOHN LANGTRY.

UNIFORMITY IN SERVICES.

Sir,—In your issue of the 5th inst. there appears a long and earnest letter from "An Observing Laymen," deploring the lack of uniformity in the performance of Divine Worship, and drawing an unfavorable comparison between the practices of our Church and those of other religious bodies. Surely this is a short-sighted complaint. Sunday after Sunday, at the same hour, scores of our congregations are worshipping God in the same offices, the same prayers, the same psalms, very often the same hymns. If there is merit in uniformity we certainly have it on a broad scale that is quite impossible to non-liturgical worshippers. Beside this fact accomplished trifling differences of usage are very unimportant. It is one of the glories of our liturgy that it so well adapts itself alike to the service of the stately cathedral and the smallest parish church. Absolute uniformity of saying or singing is out of the question, unless we all consent to a uniformity of deadly dullness, of mumbled petitions and grumbled psalms. Variations in these matters are governed largely by what is possible in a given congregation, and they reflect in a general way the education, taste and training of the individual. Happy, indeed, is the Churchman who finds the service which suits him best, which rivets his attention to his devotions and opens his mouth in the responses. For this he will gladly walk a long way, and once there will find better employment than captious criticism of the acts or postures of the officiating priest.

WILLIAM Q. PHILLIPS.

British and Foreign.

The Bishop of London's Fund received a New Year's gift of £1200.

It has been decided to complete Christ Church Cathedral, N.Z., by building the choir as well as the transepts, which latter are now nearing completion.

Sir W. Mackworth Young, late Lieut. Governor of the Punjab, has accepted the post of Chairman of the Church of England Zenana Missionary Society.

Dr. H. Walford Davis, organist of the Temple Church, has been appointed musical director of the Bach choir in succession to Sir Charles Stamford, who has retired from that position.

It is announced that the Prince and Princess of Wales intend to be present at the dedication of the nave of Truro Cathedral, which will take place probably in the last week of June or the first week of July.

Dr. Gatty, one of the oldest clergymen of the establishment, died recently, aged 98, at Ecclesfield, of which he had been incumbent more than sixty years. His church was known as the "Minister of the Moors," on the borders of which it is situated.

Barry (South Wales) Parish Church possesses a chalice which has been in constant use since 1574.

The Rev. E. Moore, D.D., Principal of St. Edmund Hall, Oxford, has been appointed a Canon-Residentary of Canterbury Cathedral in succession to Canon Rawlinson.

A gentleman, who wishes to remain anonymous, has presented the Parish Church, Swansea, with the western section of the new electrical organ, of the value of between £400 and £500.

The Rev. C. P. Banks, who for the past two years has been domestic chaplain to the Bishop of Winchester at Farnham Castle, and the Rev. W. J. Conybeare, the late Archbishop's resident chaplain, are to be the new Primate's domestic chaplains.

The death is announced of Sir George Gabriel Stokes, Master of Pembroke College, Cambridge, which took place at Cambridge on February 1st. Sir G. Stokes was the Senior Wrangler in 1841, and an ex-president of the Royal Society and of the British Association.

At a private meeting of influential residents of the county, held at Exeter, lately, a unanimous opinion was expressed that the Devonshire memorial to the late Primate should take the form of refilling the west window of Exeter Cathedral, at an estimated cost of between £4000 and £5000.

In 1820, the Church Missionary Society had only two unmarried women on its roll of missionaries; at the present time there are about 380, of whom eight are fully qualified doctors, twenty-five are trained nurses, and the remainder are engaged in educational or evangelistic work.

At a meeting of the Bishops of the Church of Ireland, held in Dublin, the Very Rev. Charles Frederick D'Arcy, D.D., Dean of St. Anne's Cathedral, Belfast, was appointed to the Bishopric of Clogher, rendered vacant by the resignation of Bishop Stack. This is the second time within the last few years that the Dean of Belfast has been raised to the Episcopate.

Dean Howell, of St. Davids who died lately was one of the most popular and best known of the Welsh clergy. He was born in 1831, and had been Dean of St. Davids since 1897, his previous appointments being vicar of St. John's Cardiff, 1864 to 1875; vicar of Wrexham, 1875 to 1891; Archdeacon of Wrexham, 1889 to 1897; and Canon of Asaph, 1885.

The remarkable reconstruction of missionary work in China is evidenced by the fact that the issues of the British and Foreign Bible Society in that Empire during the first six months of 1902 have been 570,179 copies of Scripture, being 358,788 in excess of the figures for the same period in 1901. No fewer than 150,000 copies went out in the first eight days of this year.

The Vicar of Lambourn, near Newbury, has at last succeeded in restoring the old font to the parish church after an absence of over fifty years. It has for many years been used as a vase for plants in a garden near Marlborough. This domain formerly belonged to King Alfred. Canute gave it to St. Paul's Cathedral, and for 800 years the deans of St. Paul's were rectors of Lambourn.

A South Sea Islander, at the close of a religious meeting, offered the following prayer: O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box until another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death.

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merit your appreciation.

A new church erected in the midst of the chair-makers of High Wycombe, at a cost approaching £10,000, has been seated with ecclesiastical chairs (500 in number) by Alderman Glenister, an ex-mayor of the borough, and one of the leading chair manufacturers in South Bucks. He has also promised a handsome Canterbury chair for the chancel. The choir stalls are being made gratis by workmen after their ordinary day's labour.

As showing the influence attaching to the personality of Bishop Winnington Ingram, of London, it is interesting to note that a single letter of his to the metropolitan press, recently, appealing for help to relieve the present distress in East London, brought in the large sum of £6000. The money, his lordship explained, would be distributed by the local clergy in co-operation with the Nonconformist ministers, and would not be applied to any sectarian purpose.

Dr. Louth Clarke, the new Bishop of Melbourne, has set out on a journey to his diocese. Before he went he was presented with a cheque for £260, and an illuminated address. The subscribers numbered 172, and the presentation took place at Bishopgarth, the residence of the Bishop of Wakefield. Dr. Louth Clarke, in returning thanks, said he would leave behind him in Yorkshire many friends.

THE FOOTPATH TO PEACE.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles, must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what not to do. So I desire to be led, and not to lead; to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to me to be almost a waste of life, in advancing His kingdom, than I would have done in any other. I am sure of that.—Norman McLeod.

Silks and ribbons should never be put away in white paper, for it contains chloride of lime, which will discolour them. Brown paper should be used for this.

Half a teaspoonful of soda to every quart of very acid fruit will lessen the amount of sugar required to sweeten it when boiling, and it will not injure the flavour.

Children's Department.

HOPE ON.

Jack gets Work.

(Continued).

True to his promise, little Jack was waiting for Stephen at the corner long before the sweeper had arrived there. He was rather an odd figure, though he felt that he looked more respectable than usual. His face was clean—what a thin, pale face it was!—for the roses that once had been on his cheeks had faded away since his mother's death. His head was covered with an old brown cap that had lost its rim, which he wore very far back to prevent its tumbling over his face, as it was much too large for him. A coat which had belonged to his father covered his body, and Maggie had contrived to cut off the tails of it, so that it might not trip him up. It was a rim holes, but Jack was accustomed to that, and the rags were fastened in front, as usual, with a small wooden skewer. His ragged trousers were as much too short as his coat was too long, and he had neither shoes nor stockings. But notwithstanding all this, there was something bright and pleasant in his face; perhaps it was the reflection of the courage which little Maggie put into his drooping heart by so constantly reminding him of their mother's favorite words, "Hope on!" And little Jack was full of hope this morning; he felt that if he could only get work he would bear anything. A smile passed over Steve's face at the funny appearance which the beggar-boy presented; but he did not say anything about it, and after bidding him good morning told him that the little girl who was with him was his sister Kate, and that she would show him the way to the news-office.

So Jack shuffled off after Kate, who was a girl of about Maggie's height, and had a kindly good-natured face.

Before they had got very far they came to a baker's shop, and Jack looked in so longingly that Katie asked him if he was hungry.

"Hungry? I should think so!"

"Haven't you had any breakfast?"

"No; I don't ever have any."

Katie's eyes opened wide with astonishment. "Don't have no breakfast? and why do you wear that funny coat?"

"I haven't got any other."

"Why don't you put on a blouse?"

"I've got none."

Katie went on for a few steps, and then suddenly stopped. "They won't take you in that coat; come back along with me to mother's, and I'll get her to lend you one of Billy's old blouses. I can wash it if you make it very dirty."

"Come along then," said Jack. "I know I could get on quicker if I hadn't these rags dangling about my feet."

So Katie led the way until they came to a very narrow street, into which she turned, and stopped at the door of a large house which was let in sets of lodgings. "We must go up stairs," she said, running on before Jack, and he followed up four or five flights of steps, until they entered the topmost landing.

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- 8—It is the only college making a specialty of private tutoring by mail.
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Toronto, Ontario.

"These are ours," whispered Katie, and then opening the door she led Jack into a nice cheerful room.

The windows were not large, but they were so clean that they admitted plenty of light. The ceiling was low, but the room was always kept thoroughly aired. The furniture was scanty, but very tidy, and the floor was well scrubbed.

A small fire but a clear and bright one, was burning on the hearth, and its ruddy light flashed upon the row of well washed dishes and tin porringers which stood on the shelf opposite the fire-place.

An elderly woman, with grey hair, and a very pale and care-worn face, was engaged at needle-work, while she gave directions to a girl of eight or nine, who was washing the plates which the family had used at breakfast.

Two little boys of five and six were playing in one corner of the room, and their rosy faces and merry voices added cheerfulness to the whole scene.

"Mother," said Katie, "here's the poor little lad Stephen told us about last night. I'm going to take him to the news-office; but look at him, mother, he can't go in that coat."

Her mother lifted her eyes from her work, and surveyed the little fellow from head to foot, and as she did so a smile passed over her face, but it changed into a look of compassion as she marked the sunken cheeks and thin blue lips which told such a sad story of cold, and want and hunger.

"Poor child," said Mrs. Moore, "cut him a good slice off our loaf. Katie. "Come here, my boy, and warm by the fire."

Jack wished that Maggie were there to warm herself also; but it was no good wishing, so he began to eat his bread with great relish.

Meanwhile, Katie was whispering something to her mother which made the poor woman's lips quiver for a moment, and her eyes fill with tears, as laying down her work, she went over to a box that stood near the window. Out of it she took a coarse brown pianfore and a ragged comforter, and bringing them over to Jack she said,—

"Here put on these. I wouldn't let any but an honest lad wear them, but Stephen tells me you are that."

Jack soon drew off his cumbersome coat, and put on the blouse, and then Katie brought him an old belt to fasten round it, and tied the comforter about his neck.

"There now, you'll do much better," she said brightly, "come, we've no time to lose."

Jack stopped for a moment to thank Mrs. Moore for her kindness in lending him the clothes, and to

Lace Curtains

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promise that he would take good care of them, and then followed his little guide down stairs.

"They were Billy's," explained Katie, as they ran together along the street, "that's my little brother, as died last month, and so mother's very precious over them."

And now they had arrived at the busy news-office, and Katie telling him to go up the steps, wished him good success and left him.

A number of boys were coming out with parcels of pipes under their arms, all looking very busy and important as they ran off to their different destinations—some towards the coach offices, others to the shops, and others to sell their news in the streets.

Jack stood irresolutely at the bottom of the steps watching those who went in and out, and fearing that as so many people seemed engaged there, there could be no work for him to do. But while he was lingering, he was startled by feeling some one pulling his hair,

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and looking to Perkins.

"What are you doing, Dick, who, like a large bundle of arms."

Jack would rat him, but when he was a news-boy, might be able to ought to ask for "I want some w do?"

Dick was good was a bad boy, s up with me, and the manager."

Jack followed the way to a la printing-office, v were being folde ranged in piles b the far end of th desk, with a rail the manager sat, that Dick brough The manager spectacles at the him.

"Who sent yo after a keen surr "Be off with t Perkins."

"Stephen Mo Jack; "he said p some one in the p that's dead."

"But I don't k you."

Jack told his and the manager fixe upon him t said, "Well, p me the truth, an we want a boy, the sake of Billy as good and as ever met with."

Jack was ther work, and sent o who taught him of the public b name of the dai ning after the met with.

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BESIEGED BY PAN.

Some years a family lived in North America; father was take doctor lived wit one of the worki was sent on her to the log cabi grown dark wh the dwelling howling and roa ing several w securely barred a blanket ove served as a win.

When night l house was surr forty or fifty number incre animals grow bo unied in a g dwelling. The taken with him the mother at armed themsel stood ready to and the door.

In a short ti gnawed a hole which they wo effected an en

and looking round he saw Dick Perkins. "What are you here for?" asked Dick, who, like the rest, had got a large bundle of papers under his arm.

Jack would rather not have seen him, but when he found that Dick was a news-boy, he thought that he might be able to tell him whom he ought to ask for work, so he replied, "I want some work; what shall I do?"

Dick was good natured though he was a bad boy, so he said, "Come up with me, and I'll bring you to the manager."

Jack followed him, and Dick led the way to a large room off the printing-office, where the papers were being folded by some, and arranged in piles by other boys. At the far end of the room was a little desk, with a railing before it, where the manager sat, and it was to him that Dick brought his companion.

The manager looked over his spectacles at the two boys before him.

"Who sent you here?" he asked, after a keen survey of little Jack. "Be off with those papers, Dick Perkins."

"Stephen Moore, sir," replied Jack; "he said perhaps you'd want some one in the place of his brother that's dead."

"But I don't know anything about you."

Jack told his story respectfully, and the manager kept his keen eyes fixed upon him the whole time. He said, "Well, perhaps you've told me the truth, and perhaps not; but we want a boy, so I'll try you for the sake of Billy Moore, for he was as good and as honest a lad as I ever met with."

Jack was then instructed in his work, and sent off with another boy, who taught him to attract the notice of the public by shouting out the name of the daily paper, and running after the carriages which he met with.

(To be continued)

BESIEGED BY WOLVES AND PANTHERS.

Some years ago a settler and his family lived in the backwoods of North America. One day the father was taken ill, and as no doctor lived within twelve miles, one of the workmen, named Gordon, was sent on horseback to bring him to the log cabin. It had scarcely grown dark when the inmates of the dwelling heard wild beasts howling and roaring outside. Seeing several wolves about, they securely barred the door and nailed a blanket over the hole which served as a window.

When night had fairly set in, the house was surrounded by a pack of forty or fifty wolves. As their number increased, the savage animals grew bolder and bolder, and united in a grand assault on the dwelling. The man Gordon had taken with him his only gun, so the mother and the eldest son armed themselves with axes, and stood ready to defend the window and the door.

In a short time the wolves had gnawed a hole in the door, through which they would no doubt have effected an entrance but for the

Very Few People

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heart-burn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be, the cause in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle, it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit, if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested, there will be no constipation, nor in fact will

there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full-sized package in every drug store in the United States and Canada, as well as in Europe.

blows of the sharp-edged weapon, which fell on any part of an animal that was seen. When a number of the wolves had been severely wounded, the pack retired, and a large chest was dragged across the room to stop up the hole which they had made.

This had only just been done when a pounce was heard on the roof of the house. The sound was accompanied by a snarl, which announced the unwelcome visitor to be a panther. Then another and another animal sprang on to the roof, until there were at least six of these dangerous creatures, all determined to effect an entrance.

As the chest covered the hole in the door and gave it additional strength, the mother and son, with their axes in their hands, stood ready to defend the window.

They had not been there many minutes when a panther sprang up and tore down the blanket. A moment later, the same animal sprang into the opening and tried to squeeze his way through. Down fell the axe on his paws, and one of them was cut clean off and dropped on the floor. The disabled beast fell back with a fearful cry of pain and anger, and another sprang into the opening. Two or three blows of the axes obliged the animals to retreat. Then a third tried the same experiment, and received the same treatment.

After this the panthers withdrew, and the wolves returned. For more than an hour they tried in every way to effect an entrance. Six or eight of them sprang against the door at once, with a force that shook the house, but it remained firm, and all their efforts were in vain.

When daylight came, the wolves slunk away, but Gordon did not return. Nothing was heard of the doctor, and, to the great grief of the family, the father died.

At ten o'clock in the morning the horse came back alone, but it was so severely bitten that it died of its injuries before night. On the following day a few bones were found at some distance from the dwelling.

They were all that remained of Gordon. He had been chased by

the wolves and devoured during that awful night.

LITTLE SARAH'S MISSIONARY CAT.

"Of one thing I am just truly glad," she said to the cat playing on the floor by her side. "Nobody wants you, my dear old puss. They are giving away their things and selling them, and making money with them for the missionaries; but nobody will buy my cat. Flora has sold every one of her chickens. I don't see how she can do it. And Trudie Burns won't eat a single egg, because she wants to sell them for missionary money; and her brother Tom sold his strawberries, and Fannie raises little bits of cucumbers and sells them; and it seems as if there wasn't anything to keep and have a good time with, only my dear cat. I don't know how I am going to make my missionary money; I must find some way; but I am just as glad as I can be that there is nothing that can possibly be done with you only just to play with you."

Alas for poor little Sarah! The very next day she went with mamma

INDIGESTION

Besides the sense of discomfort in the stomach, often results in weakness of the heart, palpitation and fluttering, shortness of breath, pain in the left side, and constipation.

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to call on Mrs. Colonel Bates; and while she sat in the front parlor in an elegant chair that was high and shapely, and waited for Mrs. Colonel to come, who should come puffing into the back parlor, where a man was waiting to see him, but the old Colonel himself, and what should be the first words he said but these tremendous ones: "I declare, I would give five dollars for a good mouser! Such times as we have with mice around these premises! That's the way with an old place! Old family residences are humbugs!"

"Five dollars for a good mouser!" Mrs. Colonel came soon, and she and mamma talked and talked about a number of subjects which at another time would have pleased little Sarah. Just then her heart was too full of that one sentence to attend to anything else. "Five dollars for a good mouser!" And there was no hope of Colonel Bates

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Maypole Soap

10c. for Colors. 15c. for Black

giving that five dollars or any other to the missionary cause of his own account.

There was not in all the town a better mouser than Tabby, and little Sarah knew it. And five whole dollars! It made her heart beat fast and tears came into her eyes. It took her two days to decide the matter, during which time she had so little appetite and moped around so sadly that her mother feared she was going to get the measles.

One morning little Sarah knew by the way her heart was beating while she was dressing that she had decided. Tabby was to be put in the willow basket and taken to Colonel Bates by her own sad little self. She hurried now; she wanted not to change her mind. Tabby was easily coaxed from her perch in the grape arbor, and swiftly little Sarah's feet flew over the ground and she was at the Colonel's just as that gentleman was going through the hall on his way to breakfast. He opened the door for her himself.

"If you please, sir," said little Sarah, holding up the basket and speaking fast, "I have brought Tabby; she is a good mouser, and I know the missionaries ought to have the five dollars; but I love her very much, and would you please hurry and give it to me, so I won't hear her mew again?"

"What? what? what?" sputtered Colonel Bates. "What have we here? Who are you, little one, and what am I to give you?"

"The five dollars, if you please; you said you would, you know, for a good mouser; and Tabby is the best one that ever was, and mamma says so; and the missionaries need the money—the heathen people do, you know—and I musn't be selfish and keep Tabby. Will you be very

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CLEARING SALE OF MUSIC BOXES

MANY homes were brightened by an Xmas purchase of a Stella Music Box. Our trade in these delightful instruments was a feature of our Xmas trade. We still have unsold a limited number of several very popular styles, and because we require the space they

occupy for the better display of Pianos and Organs, we announce a sacrifice sale ending on the last day of this month.

A WORD IN REGARD TO THE INSTRUMENTS:

- TONE** ——— The Stella possesses a delightful musical tone, distinctly different from all other music boxes; rich and mellow, yet of surprising volume.
- CASES** ——— They are of handsome design, in either oak or mahogany. They are beautifully finished with piano varnish, and are guaranteed not to warp or split.
- DURABILITY** — The Stella is absolutely the most durable music box made. The tune sheets used have a distinct advantage over all others, because they are made of steel and are perfectly smooth; and so, having no pins or projections to bend or break off, are practically indestructible.

We append a list with descriptions of the various styles, and would intimate that as there are but few left, an early order is advisable, as once our present stock is disposed of, we cannot accept further orders at these prices.

- THREE ONLY**—In mahogany cases, 18 inches long, 17 inches wide, and 11½ inches high; has two duplex combs, large spring motor, and patent speed regulator to give the desired tempo; uses tune sheet 9½ inches in diameter. Price regularly, \$36. Reduced price (with 12 tunes supplied) **\$26.50**
- ONE ONLY**—In mahogany case, 24 inches long, 19½ inches wide and 12 inches high; has large single comb, spring motor, and patent speed regulator; uses tune sheet 14 inches in diameter. Price regularly, \$53. Reduced price (with 12 tunes supplied) **\$38.50**
- THREE ONLY**—In mahogany cases, 21 inches long, 19½ inches wide and 12 inches high; has large spring motor, two duplex combs and patent speed regulator; uses tune sheet 14 inches in diameter. Price regularly, \$70. Reduced price (with 12 tunes supplied) **\$51.00**
- TWO ONLY**—In mahogany cases, 27 inches long, 21 inches wide and 12½ inches high; has large spring motor, two duplex combs and patent speed regulator; uses tune sheet 15½ inches in diameter. Price regularly, \$75. Reduced price (with 12 tunes supplied) **\$57.00**
- FOUR ONLY**—In mahogany or oak cases, 29 inches long, 22 inches wide and 13 inches high; has attractive hand-carved front panel and drawers to hold one hundred tune sheets; has large coupled spring motor, two duplex combs and patent speed regulator; uses tune sheet 17½ inches in diameter. Price regularly, \$110. Reduced price (with 12 tunes supplied) **\$82.50**

Terms may be arranged on a basis of One-fifth cash and the balance in convenient payments within a year by adding 10% to above prices. Catalogues or any further information required will be furnished upon application.

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good to her?" and a great tear, hot from little Sarah's blue eyes, splashed on the Colonel's hand.

"Bless my body!" he said, and stood dazed for a moment; then he threw back his great head and laughed so loud that little Sarah was amazed; then he took out his pocket-book.

"So I promised you five dollars for a mouser, did I? Who told you?"

"Nobody did, sir; I heard you

say it the day when you talked with a man."

"Just so; my tongue is always getting me into scrapes. Well, here goes! Colonel Bates is a man who always keeps his word. Here's your five dollars; and if it doesn't do the heathen good, it ought to, for your sake."

Now, as this happened only last week, of course I can't tell how Tabby behaved, nor what the effect of her society was on Colonel Bates,

nor what the children of the mission band said when little Sarah brought her five dollars.

THE RATS' STOREHOUSE.

Some people who lived in the north of England were very much concerned to find that there was a bad smell in their dining-room, for which they could not account. The opening of windows and doors to let in fresh air only had a passing

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Facts plainly stated

Investigation invited.

effect. As soon as they were closed it was as bad as ever.

Determined to find out the cause, the people took up the carpet, and, seeing nothing, they then took up some of the boards in the floor. To their no small astonishment, they found a wonderful variety of food, enough to stock a small pantry. They also discovered the bodies of several dead rats. On

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examination, they found that one of the grates in the outside wall, placed there to ventilate the space between the earth and the floor of the room, was broken.

The rats had made their way through this grating and established themselves under the floor. They had also obtained access to a baker's shop near, and had carried off all they could get. Cakes, buns, tarts, egg-shells, and all kinds of broken victuals were thickly strewn on the ground. Two cartloads of eatables were taken out before the space was cleared.

The rats, found dead, had either eaten poisoned food, or they had fallen victims to their gluttony, unable to resist the temptation of indulging in the rich stores of dainties within their reach.

FAITH FOR A SIXPENCE.

I was walking along the streets of London one cold and wet night with a despondent friend trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While walking together, a little child stepped forward and said: "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I don't smoke."

"Oh, but please, sir, do buy a box!" she persisted in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?" I asked.

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence to-night."

"Yes, I shall, sir."

"Well, how much have you now?" She seemed inclined not to let me know; but I said: "Come, Topsy, you must tell me all about it." So,

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Cough mixtures that may help an ordinary cold have no effect on bronchitis and asthma, but Dr. Chase's Syrup of Linseed and Turpentine has won its enviable reputation on account of its wonderful success in curing these ailments. It is far more than a mere cough medicine, and acts on the whole system, thoroughly eradicating disease.

It is necessary for you to be careful when buying Dr. Chase's Linseed and Turpentine, for there are many substitutes and imitations offered. The portrait and signature of Dr. A. W. Chase are on every bottle of the genuine, 25 cents a bottle, family size (three times as much) 60 cents. At all dealers, or Edmandson, Bates & Co., Toronto.

half afraid, she drew some coppers from a pocket in her cotton dress and counted out three-pence-halfpenny.

"Well, now, you will never get sixpence to-night," I said.

"Oh, yes, sir," she answered, "I shall. I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some time she would not answer, but after a little pressing she said: "Because, before I come out I kneel down by mother's bed and say the Lord's Prayer; and mother says our Father will help me to get sixpence; and He always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say that He hears you about a sixpence?"

"Yes, He does, sir; and He will send me sixpence."

"Well, if I were to give you two-pence-halfpenny, what would you do?"

"Why, sir, I should run home to mother, because my Father had given me all I asked for."

It is needless to say that the two-pence-halfpenny was speedily produced and suitably acknowledged by the little one, who merrily tripped home.

And then I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, H—, you have got a lesson." We forthwith separated—I to my bachelor chambers; he to be led into hope and brightness by the faith of a little child.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

CHINA.

To us China is a veritable topsyturvydom; but of course England seems the same to the Chinese. Their compass points to the south, ours to the north. The bow of their junks is like the stern of our vessels, and the junks seem to sail backwards. In Western lands a pillow is a bag of feathers to support the head; in China a pillow is a support for the neck—either a small stool of bamboo, a block of wood, or more commonly a brick. What corresponds to his Christian name comes after a Chinaman's surname; with us it is the other way. The Chinese put on hats when saluting; we take them off. They laugh on receiving bad news, to deceive evil spirits.

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