

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, MAY 1, 1902.

[No. 18.

You will be Glad if you do, and Sorry if you don't.

We know you will be glad if you examine our Full Dress Suitings at \$25.00 and \$30.00 A SUIT. Satin Lined.

You will be sorry if you pay ten dollars more for the same article.



BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

Agents Wanted.



The Stephenson shirt-Waist Holder and Skirt Supporter is always ready for use. Holds waist down and skirt up. Absolutely no sewing. Reduces waist line. Made of webbing and aluminum. Will not rust or corrode. Beware of infringements. AGENTS WANTED. BIG PROFITS. QUICK SELLER. THE GREATEST AGENTS' ARTICLE EVER INVENTED. Sent prepaid, 25 cents each.

BRUSH & CO., Dept. E., TORONTO, Ont.

60 YEARS

1842 to 1902

Is a long time to be in one business, and yet for another season we ask your orders for

Clerical Tailoring

Special Attention to CLERICAL DRESS.

GEO. HARCOURT & SON,
57 King Street West, Toronto.

IMPORTANT TO INVESTORS

THE STOCK OF

"The Sun Savings & Loan Co." Offers Absolute Security.

We pay a dividend of 6 per cent. per annum, payable half yearly. Debentures issued drawing good rate of interest—(Five per cent.) Deposits taken. Interest allowed from date of deposit—4 per cent. to 4 1/2 per cent. Safe Investment for Church or Trust Funds. Loans to borrowers on easy terms. Call at or correspond with the Head Office, Confederation Life Bldg., TORONTO.

W. VANDUSEN, President. W. PEMBERTON PAGE, Manager.

MANILLA CHEROOTS!

Just received from the Philippines direct a large shipment of Fine Manilla Cheroots. These Cheroots are of exceptional mildness and have a delicious aroma. Specially suited to smokers who prefer a mild smoke. To introduce, we quote the following low price, \$4.75—box of one hundred. Send your orders early, as the supply is limited. A. CLUBB & SONS, 49 King St. W., TORONTO

NEW ANTHEMS

"O Sing Unto the Lord." E. Markham Lee...10c.
"Almighty and Merciful God." Arthur W. Marchant...10c.
"Great is the Lord." H. M. Higgs...10c.
"O Give Thanks unto the Lord." J. A. Meale...10c.
"I will Cleanse Them." Geo. S. Aspinall...10c.
"O Sing Unto the Lord." F. R. Rickman...10c.

Samples on Approval.

ASHDOWN'S MUSIC STORE, 88 Yonge St. TORONTO

HOLIDAY GIFTS

HANDSOME ARTICLES MADE OF Olivewood from Jerusalem Mother of Pearl from Bethlehem Native Brass Work from Damascus Stones from the Dead Sea, etc., etc.

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

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

Sectional Filing Devices.

SO HANDY!



For you only buy just the sections you want for your different filing systems, and instead of five separate sections of different sizes which do not match, you have it all in one complete - cabinet, which you can add to at any time, or build up in any way or place to suit your room.

THE OFFICE SPECIALTY MFG. Co. Limited,
77 BAY ST., TORONTO, CAN.
FACTORIES, - - - - - NEWMARKET, ONT.

75 REMINGTON

have just been purchased by the

Federated Business Colleges of Ontario.

TYPEWRITERS



Here is their order:—

HAMILTON, February 8, 1902.

THE REMINGTON STANDARD TYPEWRITER CO., LIMITED.

Gentlemen:

Please book our order for seventy-five (75) of your latest style No. Six (6) machines, to be forwarded to our various schools as per shipping instructions attached hereto.

We have decided to confine our purchases hereafter principally to Remington machines, finding by experience that they are the most durable and give the best satisfaction to our pupils and to the public. Your early attention to the order will oblige.

C. R. McCULLOUGH, Managing Director.

THE FEDERATED BUSINESS COLLEGES OF ONTARIO, LIMITED.

The mission of business colleges is to instruct pupils for practical business needs. The business world knows the superior durability and reliability of the Remington, therefore the use of the Remington overwhelmingly predominates in commercial life.

THE REMINGTON STANDARD TYPEWRITER CO., LTD. CONFEDERATION LIFE BUILDING, TORONTO, CAN.

Butchart & Watson

Confederation Life McIntyre Block Bldg., Toronto. Winnipeg.

Managers DOUGLAS, LACEY & CO., NEW YORK.

Dividend-Paying Investments

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

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

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

THE DRINK HABIT IS CURABLE.

We are prepared to prove to you that our treatment will do all we claim for it. You run no financial risk. It is the cheapest in America. It will remove the crave and the cause of crave. Write for particulars.

REV. H. C. DIXON,

Room 6, 15 Toronto St., Toronto.

Now Is the time to subscribe for THE CANADIAN CHURCHMAN.

Imperial Loan & Investment Company of Canada.

Established 1869.

DANIEL LAMB, Esq., - - - President. R. H. KERTLAND, Esq., Man. Director.

Highest Rate of Interest Allowed on Deposits. . . . Currency - and - Sterling Bonds, payable half-yearly

Money Advanced on Stocks, Bonds - and - Debentures.

Loans on Lands in Ontario and Manitoba, by Mortgage, at Lowest Rates.

OFFICES, IMPERIAL CHAMBERS

33 and 34 Adelaide St. E., Toronto. ROLPH & BROWN, Solicitors.

TO OUR READERS

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

WANTED - A YOUNG LADY wishes a position as travelling companion, or companion help or house-keeper. A Church family preferred. Best of references. - Apply M. G., Canadian Churchman. Box 2640. Toronto, Ont.

WANTED - Organist and Choir-master - (experienced and successful), desires a position shortly in a city. Good organ, choir and fair salary required. Unexceptional references. Address, S. O. E. care of The Canadian Churchman, Toronto.

The Way of Life.

A new book just out, by the

REV. ARTHUR MURPHY, M.A.

For sale at FLEMING H. REVELL'S and UPPER CANADA TRACT SOCIETY, Toronto. 60 Cents Net.

.. FOR ..

Sunday Schools

CALVARY CATECHISM Per 100 For the little ones.....\$3 00

CHURCH CATECHISM Broken into Short Questions....\$2 50

AN ORDER FOR PRAYER For use in Sunday Schools.....\$2 00

A Liturgy for Church Sunday Schools.\$3 00

Sunday S. Class Books, 10c.; per doz.\$1 00

Upper Canada Tract Society, 102 Yonge Street, Toronto.

Bishop Blyth's Mission

Bishop Blyth, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work. Subscriptions received and information gladly given by

REV. CANON J. D. CAYLEY, St. George's Rectory, - Toronto Ontario.

Miss Dalton

Dress and Mantle Making

Millinery

All the season's goods now on view. The latest Parisian, London and New York styles. 354 Yonge St., Toronto

Western

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

The National Life

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

The Alexander Engraving Co.

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

J. YOUNG
THE LEADING Undertaker and Embalmer
359 YONGE ST. Telephone 679

PRINCESS THEATRE.

Matinee - Saturday
"IT IS TO LAUGH."

THE CELEBRATED ARTISTS

LOUIS MANN
CLARA LIPMAN

"All on Account of Eliza"

Contribution Envelopes

WE SUPPLY THEM



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

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

Confederation Life Association.

HEAD OFFICE, TORONTO.

A PROSPEROUS AND PROGRESSIVE CANADIAN COMPANY.
POLICIES ISSUED ON ALL APPROVED PLANS OF INSURANCE.

W. H. BEATTY, Esq., President.
W. D. MATTHEWS, Esq., FREDK WYLD, Esq.,
VICE-PRESIDENTS.

W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR.



INTERESTING PAMPHLETS

Giving full information as to the Association's different Plans of Insurance will be sent on application to the Head Office, Toronto, or to any of the Association's agents.

A Physicians Testimony For Labatt's Stout.

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



The Furnishing of the Church

Is not complete without an organ.

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

BELL ORGAN

THE TIME-TRIED STANDARD INSTRUMENT

Send for Catalogue No. 56 to

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

Largest Makers in Canada

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449.

Established 1856.

Office and Yard, PRINCESS STREET DOCK Telephone No. 190

P. Burns & Co. Coal and Wood
Wholesale and Retail Dealers in

Head Office, 38 King St. West, Toronto. Telephone 181 & 182.

5 O'CLOCK
Brass Kettles and Stands
Nickel-Plated Chafing
DISHES
Hot Water Plates
AND
Pudding Dishes
RICE LEWIS & SON, Ltd.
TORONTO



Household Linens, Counterpanes, Blankets, Curtains, Cretonnes, Flannels, Shootings, Suitings, Silk and Wool Gownings, Mantles, Tailored Suits, Walking Skirts, Travelling Wraps, Rugs and Shawls, Shirt Waists, Gloves, Handkerchiefs, Cambric Underwear, Corsets, Underskirts, Hosiery and Underwear, Scottish Clan and Family Tartans, Laces, Trimmings, Ribbons, Millinery, Dressmaking and Ladies' Tailoring.

ESTABLISHED 1864.

JOHN CATTO & SON
King Street—opposite the Post-Office.
TORONTO

GRAND TRUNK RAILWAY SYSTEM

THE "ROYAL MUSKOKA"
Muskoka Lakes District, Canada.

Elegantly Furnished
FINE CUISINE
Beautiful Surroundings
1,000 Feet Above Sea Level.
Most Charming Summer Resort
Region in America.

For full particulars, illustrated descriptive literature, rates, maps, and all information, apply to
M. C. DICKSON,
Dist. Passenger Agent, Toronto, Ont.

C. B. S.—A ward of the Confraternity of the Body and Blood of Christ has been organized in Toronto. For further information apply to W. H. FAIRBAIRN, Esq., Hon. Secretary, 21 Victoria Street, Toronto, or to REV. FATHER HARTLEY, Rector St. Matthias Church.

CANON MACNAB'S Illustrated Lectures
On Foreign Travel, Church History, etc. Interesting, Instructive and Humorous.

1. A Cathedral Bicycle Tour in England. 50 Lantern Slides
2. London and Oxford. The Jubilee Gathering of the Empire in 1897. 50 Lantern Slides
3. Personal Experiences in Switzerland, Venice and Milan, Mountain Climbing, etc. 50 Lantern Slides
4. Phases and Features of Florentine and Roman Life, Naples and Pompeii. (Beautifully colored). 50 Lantern Slides
5. Bible Scenes and Sacred Art, (colored), very suitable for Mission and Lenten Services. 50 Lantern Slides
6. Church History, Illustrated, suitable for Mission Services and Parish Gatherings. 50 Lantern Slides to each Lecture

To any of the above Lectures may be added, if desired, supplementary sets of slides for the young people. For terms address,

REV. CANON MACNAB,
120 Wells Street, Toronto

Canadian Churchman.

TORONTO, THURSDAY, MAY 1, 1902.

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

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

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

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

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

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

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

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

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

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

Address all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

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

LESSON FOR SUNDAYS AND HOLY DAYS.

FIFTH SUNDAY AFTER EASTER

Morning—Duet. VI.; Luke XXII., 54.

Evening—Duet. IX. or X.; I. Thess. 1.

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

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 219, 274.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.

Synod Week.

The coming of Summer reminds us that in the early days of June the Diocesan Synods meet. Our columns for several weeks have shown how deeply the Church people feel the revelations of the census and probably there will be discussion as to what can or must be done. While there is time we urge the delegates not to wait until they arrive at the Synod to know the business and the order in which it will be reached, but to prepare themselves by conference and letters so as to be able to take up the subjects to be discussed and the business to be done, intelligently. We also venture to remind our people in the various cities where these Synods meet, of their duty to be hospitable to the country clergyman, his family and lay delegates. A kind invitation has often led to life-long friend-

ship; the hospitality first tendered as a Christian duty has developed into Christian mutual love and help. Let our city people remember what such a break must be to many a monotonous life, and how it affords us the opportunity not only of making new, but of renewing old friendships, and gaining fresh ideas from contact with other minds. Let all strive to revive the Synod week and to make it a happy one.

Free Churches.

The question of free churches is still an open one, wisely left to the necessities of each congregation. Where there is no endowment that is necessary. The Scottish Guardian has a paragraph on dissenting churches in the north of England, which is at variance with the general opinion. "It appears that the experience of the Primitive Methodists does not favour the view that working men are kept away from church by the pew-rent system. Especially in the north of England it is stated that a man will often pay far more for one afternoon's amusement than the quarterly sum charged for a pew; and further, that in several cases, where the abolition of seat-rents has been tried, in the hope of capturing the working classes, the result has been complete failure. Of course what has been said holds good only of regular congregations; in dealing with the very poor, the Methodists themselves make use of large mission halls, and in these the seats are all free. We incline to think that, in the great majority of cases, pew-rents do not keep the working man away from church, provided that the sum charged for a seat be moderately small."

The King's Coronation.

Easter Monday was the last day that Westminster Abbey was opened to the public prior to being turned over by the officials of the Office of Works to be made ready for the Coronation Service. At the afternoon service on Monday afternoon, Canon Armitage Robinson delivered an address to a large congregation on the approaching Coronation ceremony. Before beginning, the preacher recited a collect which prayed that God, Who providest for His people by His power, and rulest over them in love, would pour forth a blessing upon King Edward VII., soon to be anointed to his sacred office by the holy Church, to be "Our King and guide," that "he might so faithfully fulfil his sacred responsibility to Thy honour and glory, and to the good of his people, that in the end he may come to Thy eternal Kingdom, through Jesus Christ our Lord." Canon Robinson concluded as follows with words which thrill the hearts of us to whom St. George's Day means much: "My object in what I have said this afternoon has been to call for prayers. On no person in the whole world is a heavier load of responsibility laid than on the sovereign of the British Empire. No service could be too solemn for his consecration to his sacred duties. On the prayers of his people before and at the moment of his anointing will depend in large measure the success with

which he is able to fulfil his responsibilities. Of his good will he has given us all reason to be confident. We will pray for him in the words of our Easter collect, that He Who has put into his mind good desires, will, by His continual help, enable him to bring the same to good effect, to the glory of God and the welfare of this people and of all mankind. 'A thousand years in thy sight are but as yesterday.' For more than a thousand years God's blessing has been on us Englishmen, and to-day, with full confidence, we may repeat the language of our fathers long ago: 'England, thou art not forgotten in the sight of the Lord, for in thee is raised up a King, who shall guide the English people and be anointed with the oil of gladness, and be strengthened with the might of God.'

'The Lord our God be with us as He was with our Fathers.

O Lord, save the King, and mercifully hear us when we call upon Thee.'

The Eastern Church.

Professor Coady has delivered an address on Monasticism, in Toronto, which, judging from the abstract in the daily papers, showed that exceptional ability which would be expected from him. In the Eastern Church, while the clergy are married, the bishops are celibates and chosen from the monasteries. To the fact that these men are scholars out of touch with the world, Prof. Coady attributes the torpidity and want of progress, material or intellectual, of this church. But it is well known that in the East, notably in Japan, the missionary advance of the Eastern Church has been marked; while in Western Europe and on this continent the Greek Church looks well, but quietly, after its children.

East and West.

The Living Church, in concluding the very able and dignified explanation of differences which has been recently carried on in that excellent journal, between divines of the Anglican and Orthodox Eastern Churches, has wound it up by showing the practical agreement in doctrine, though custom and tradition cause in appearance divergencies between the two. As to the intellectual torpidity to which Professor Coady referred, the writer in the Living Church unintentionally answers him in an article which is too long to extract, but in which he says: "We have to consider people of very different temperaments. The Slav and the Anglo-Saxon have developed on lines so far apart as to thrust their racial divergencies into greater prominence than their similarities. These divergencies are more largely responsible for our ecclesiastical differences, perhaps, than would at first thought appear. The Slav has grown to defer to national autocracy; the Anglo-Saxon to democracy. The Slav minimizes individuality; the Anglo-

OCK
nd Stands
Chafing
ES
Plates
ishes
SON, Ltd.

To
ONLY

panes, Blankets,
nells, Sheetings,
ownings, Mantles,
skirts, Travelling
irt Walsts, Gloves,
derwear, Corsets,
nderwear, Scottish
laces, Trimmings,
aking and Ladies'

1864.

& SON
e Post-Office.

RAILWAY
SYSTEM

SKOKA"
ct, Canada.

nished
INE
undings
sa Level.
mer Resort
erica.
llustrated de-
ss, maps, and
to
CKSON,
Toronto, Ont.

Confraternity of
rament of the
as been organized
ormation apply to
on. Secretary, M
o REV. FATHER
has Church.

Illustrated
el, Church History,
g, Instructive and

in England.
Lantern Slides
ubilee Gathering of
Lantern Slides
witzerland, Venice
mbing, etc.
Lantern Slides
entire and Roman
ci. (Beautifully
Lantern Slides
rt, (colored), very
enten Service.
Lantern Slides
uitable for Mission
erangs.
o each Lecture
may be added, if
of slides for the
address.

ACONAB,
itreet, Toronto

Saxon cultivates it. These tendencies show themselves in the religion of the two races. The Slav accepts; the Anglo-Saxon enquires. The Slav is slow to change; the Anglo-Saxon is subject to greater flexibility in customs. These racial temperaments show themselves in our respective histories. The Anglican Communion has been subject to changes so radical as to bring wonder to that of the Orthodox East. We have been accustomed to fight out very real intellectual battles, which have raged about controversies which could not disturb the more conservative East. But—and here is the key to the problem. The Anglican Communion has been obliged to deal with a people accustomed to self-government, impatient of restraint, trained to intellectual speculation, insistent upon understanding rather than upon acceptance. These are the characteristics that have impressed themselves upon the Anglican churches, and have made her different in externals from any other national Church of Christendom."

Shandon Bells.

Who has not read of the Bells of Shandon, so sweetly sung by "Father Prout?" The tower of St. Anne's, where these famous bells are hung, has been put into complete order, thanks to a generous donation, and a magnificent organ has been erected in the church itself. This year there is to be an exhibition at Cork, and visitors to it will be able to visit Shandon.

Take Heed What Ye Read.

But, while all this is so, the multitudes read, and read, every day, from morning until night, and long into the night. The old and the young, men and women, of every class and degree of education, the poor and the rich. Newspapers almost as multitudinous as the snowflakes, fly all day. Magazines by the score; books upon books, free libraries almost in every village. And all this uncounted and inexhaustible matter in type conveys all sorts of facts, truths, falsehoods, opinions, and fancies. The brightest intellects of the day reach millions of minds and hearts by means of the press. The servants of the Lord Jesus can thereby speak to thousands, nay, millions, whom they could never reach by the spoken word. The enemy that sows the tares never had a finer opportunity, and a better instrument. He has access to every house. Words which no mortal tongue would dare to utter within its walls, are secretly read from the printed page. The poison of false doctrine is administered in the most seductive form. The forbidden fruit is made very "pleasant to the eyes," and the tree of the knowledge of good and evil is described, in the old way, and by the same old tempter, disguised, not as a serpent, but it may be a popular novelist, as a tree that is good for food, "and a tree to be desired to make one wise." And the Eves and Adams take and eat, to have their eyes opened, and instead of becoming like gods, to find that they are naked, and to make

them hide from God. At such a time it is highly necessary to utter the warning, "take heed what ye read."

The Anointing Spoon.

Old England is a wonderful land of treasures. For over sixty years there has been no Coronation, and now every detail is being discussed, and old things rediscovered. In connection with the anointing, we read of a curious old spoon for the purpose, and now read that the Rev. A. Jones, vicar of Stannington, Crumlington, is the happy possessor of an ancient "anointing spoon," which was recovered, some five-and-twenty years ago, in the bed of the Tyne. The handle of the spoon is in the same style as that of the Coronation Spoon in the Tower of London—the one that is about to be used in the anointing of the King. The cruder workmanship of the Tyne spoon has suggested to some antiquarian that it is of Roman origin.

Care of Parish Records.

The English regard for order has had a striking illustration at the last Easter vestry held at Hurley, in Berkshire, when a new church account book appeared for the first time in place of an old book which had been in continuous use at Hurley vestries for over two centuries. On a fly-leaf at the commencement of this interesting volume the following words are written: "A booke made June the 8, Anno Domj 1608." The accounts contained in it date from May 21st, 1608, to April 9th, 1901. In 1892, the present vicar (the Rev. F. T. Wethered), compiled a complete list of Hurley churchwardens from 1600 to 1892, made out entirely from this old book. This list, framed and glazed, now hangs on one of the walls of Hurley church. Short as our history is, there are few parishes which can boast of possessing the parish books complete. The writer once sought in vain for a parish record of a baptism in a city parish in 1865, within fifteen years after that date, but the book had disappeared. It would be a good thing to keep on the walls a framed record of all church officials.

ARCHDEACON MULHOLLAND.

The oldest surviving priest of the diocese of Huron, with perhaps one exception, has passed away from life in the person of Ven. Archdeacon Mulholland, of Owen Sound. Coming to Canada from Ireland in the forties, he was admitted to Holy Orders by the late Bishop Strachan. He was appointed missionary in the large district now forming the counties of Grey and Bruce and with great diligence, and enduring many hardships, ministered to the settlers in those now prosperous sections of the province. As others came to assist in the work of which he was the pioneer, he contracted the limits of his labours, till he found in the large and growing town of Owen Sound a parish, which demanded the whole of his time and attention. In a long ministerial life of about half

a century he had but one charge, and finally died among the people with whom for that long period he had spent his entire active life. Where he began single-handed there are now a large number of clergy, fine church edifices, and flourishing congregations. In his death a link with the past is severed, and in that region no one perhaps was better known or more highly esteemed than he was. Archdeacon Mulholland was one of the original commuted clergy, and was also one who took part in the organization of the diocese of Huron on its formation in 1857. He was Rural Dean of Grey for some years, and afterwards was appointed Archdeacon. The fine stone church at Owen Sound is an evidence of his energy and taste. Archdeacon Mulholland took an interest in all that concerned the welfare of the community in which he lived, and was for upwards of twenty five years the chairman of the School Board of Owen Sound. He was a conservative Churchman, a faithful parish priest, a man of scholarly attainments, and a gentleman of the old school, courteous and dignified, and will be much missed by his friends, and in the community of which he was so long a prominent citizen. Some few years ago he retired from active service, and was placed on the list of superannuated clergymen. He leaves a widow and several daughters, all of whom have our sympathy with them in their bereavement. The venerable Archdeacon had attained the ripe age of 79 years. He was affectionately ministered to in his last illness by his successor in the parish, Rev. James Ardill, rector of St. George's, Owen Sound.

THE CHURCH IN THE MOTHER-LAND.

In the Church in the Mother Country, trustworthy statistics, covering all departments of the Church's work and influence, are carefully collected and published annually in the official Year Book of the Church of England, and as a result the progress or failure of the Church in any direction can, to a large extent, be ascertained, and if need be, remedied. Statistics, especially in spiritual things, may prove deceptive, and for a limited period only might be of little value, but taken for a period of years they tell a tale, which should be carefully considered, and reveal, with measurable accuracy, the true state and condition of the body. We could wish that we had a similar publication in the Canadian Church, and that we could have a report of all our widely scattered dioceses, and a view, as it were, of the manifold agencies of the Church, not only those that are directly spiritual, but of those also that reveal her missionary, educational and philanthropic activities. Such a publication would tend to make us less parochial, to widen our sympathies, and to suggest forms and methods of work which would be helpful and progressive. We trust that when the General Synod of our consolidated Church in this country gets into full

operation, that we shall from ocean to ocean be brought into closer contact and co-operation, and have a fuller knowledge of all parts of the Church than we at present possess. Canon Burnside is the honorary editor of the official Year Book, and he refers to certain signs of the times, which are manifestly opposing the growth and acceptance of Christianity, and which unhappily are not confined to any place or country, but are well nigh universal. "The flowing tide of unbelief, the abounding thirst for wealth, and the restless pursuit of material gain, so deadening to faith, and so destructive of the instincts and convictions of the higher life." It is in these adverse conditions, the decay of faith and the growing spirit of worldliness, rather than in any internal circumstances of the Church that we find cause to consider the outlook discouraging, and calling at any rate for wisdom and unity in both counsel and effort. Another feature traceable to outside causes, as well as to the financial situation of the Church, which also calls for serious consideration is the "inadequate response on the part of English youth to the dignity and claims of the Christian ministry, as the highest vocation in life." How inadequate this response is, considering the large increase of population in the past decade, is shown by the fact that from Advent, 1900, to September, 1901, the number of deacons ordained was only 500, whereas in 1891, the total was 745, and in 1893, 747, a total which has not been exceeded since that year. It must also be remembered that some of them were ordained for work abroad, so that the supply of clergy to meet the growth of population is even less than the totals would seem to indicate. The number of infants baptized showed a decrease of 5,000, 572,962, against 578,489, and the number of adults also decreased 11,507 against 12,244. The confirmation statistics show an improvement, 220,014 against 195,673 last year, and there is also a gratifying increase in the number of males, the number being 90,093, as against 79,106 in 1900. The estimated number of communicants showed an increase of about 30,000; 2,004,493, against 1,974,629. A slight increase is reported in Sunday school attendance, but a decrease of male teachers, and an increase only of 60 in the female teachers. Large sums of money are given for Church objects in England, but giving is confined too much to the wealthy classes, and as we know in Canada by painful experience, the average English Churchman has generally to be taught the duty and privilege of giving for the support and extension of the Church. In respect to finances, the Year Book reports an improvement. Last year the total was £7,770,992, so that the increase is just over £7,000, not a large amount, but not unsatisfactory considering the higher taxation, and the many calls arising from the continuance of the war in South Africa. The Year Book reveals how extensive is the Church's work, not only in ministering to men's spiritual needs at home, but in the mission field, in promoting education and in works of mercy and philanthropy. As time

advances, the field widens, society becomes more complex, the problems to be solved more difficult, the obstacles to be overcome greater. New conditions must be met by new methods, and the members and ministers of an ancient Church, bound by past traditions, are continually met by the difficulty of reconciling them with the changed conditions of human knowledge and affairs, and there are periods, like the present, when the pressure of these difficulties is felt with more than common force. But as in the past, the Church has adapted her changeless creed to meet the changing phases of human thought, and has altered her methods to meet the exigencies of time and circumstances, so in the future, we believe, under Divine guidance, she will continue her great career, influencing mankind for good in all relations, both temporal and eternal. As Lecky says of her in a recent work: "It might, perhaps, a priori, have been imagined that a Church with so much diversity of opinion and of spirit was an enfeebled and disintegrated Church, but no candid man will attribute such a character to the Church of England. All the signs of corporate vitality are abundantly displayed, and it is impossible to deny that it is playing an active, powerful, and most useful part in English life." The facts and figures of the Year Book fully justify the above estimate of the Church's influence, and if there is no room for boasting, much less, we are thankful to think, is there occasion for discouragement or pessimism.

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.

WOMAN'S AUXILIARY.

Toronto.—The annual meeting of the Woman's Auxiliary of Toronto diocese took place in St. James' school-house on April 22nd, 23rd, 24th and 25th. The first meeting was held at 8 p.m., on Tuesday, when there was a splendid meeting of the girls' branches. Wednesday, at 10 a.m., a celebration of the Holy Communion was held in St. James' Cathedral by the Rev. Canon Welch, assisted by Provost Macklem, Rev. Dr. Hackett, of Montreal; Rev. A. U. De Pencier, Rev. J. S. Broughall, Rev. G. Kuhring, Rev. Marmaduke Hare and Rev. Canon Farncomb. There were about 500 communicants. A very helpful address was given by Provost Macklem. After the service, the officers and delegates assembled in the school-house. Announcements were made, and the meeting adjourned for lunch at the Church of the Ascension school-house, which was very prettily decorated for the occasion. On Wednesday afternoon, Mrs. Forsyth Grant, vice-president, gave a graceful address of greeting to the visiting delegates, to which Mrs. Osler, of Cobourg, responded. Letters of greeting were read from the Provincial Board and also from the dioceses of Montreal, Niagara and Ottawa. The reports of the officers showed most gratifying and increased interest. The secretaries stated that twelve new senior branches had been established, and twenty-

one additional life members received during the year, which, with 46 junior branches, made a total for the diocese of 197 branches, with a membership of 6,031 ordinary and 153 life members. The treasurer, Mrs. George Webster, reported the receipts in cash for the year of \$11,650.07, and in vouchers of \$340.02. Included in this was the contribution of \$1,518.07 for the special Algoma fund. Mrs. Banks, the Dorcas' secretary, reported that 323 bales, containing 10,006 new articles of warm clothing, and 4,635 good second-hand garments, besides large quantities of groceries, Christmas gifts and church furnishings, and an operating table for a mission hospital, had been sent to needy missions during the year. The cost of materials and freight was nearly \$5,000. Mrs. J. Miles, treas. of Extra-Cent-a-Day Self-Denial Fund, in her report stated that \$504.85 had been given during the year through this fund, all of which had been voted monthly to meet pressing appeals. The reports of both officers of junior branches spoke of steady progress. Mrs. Kuhring, the secretary, outlined the practical work of the 46 branches, and Miss Lee, the treasurer, said that the children had given \$873.48 during that time. Mrs. Alfred Hoskin, secretary-treasurer of the Parochial Missionary Collection Committee, spoke of the steady work done by those who made the monthly collections, who by this means had gathered \$4,356.14 during the year. The president, Mrs. Williamson, in her annual address urged all to greater efforts and higher standards in the future. A very interesting address upon mission work in China was given by Miss Etches, who drew a pathetic picture of the lives of many of the women there. The following officers were unanimously elected: President, Mrs. Williamson; vice-presidents, Miss Tilley, Mrs. Forsyth Grant; corresponding secretary, Mrs. Willoughby Cummings; recording secretary, Mrs. Philip Dykes; treasurer, Mrs. George Webster; convener Dorcas' department, Mrs. A. McLean Howard; secretary-treasurer, Dorcas' department, Mrs. Banks; convener junior department, Mrs. Farncomb; secretary-treasurer, junior department, Miss Edith Lee; convener P. M. C., Mrs. Morgan; secretary-treasurer P. M. C., Mrs. Alfred Hoskins; treasurer, E. C. D. Fund, Mrs. Julius Miles. On Wednesday evening a large congregation attended the missionary service of the auxiliary. Rev. Dr. Hackett spoke on missionary work in India, he having been for eighteen years in that country. For part of the time he was principal of one of the largest colleges for natives in India, situated at Benares. An especially interesting feature of his address was that dealing with the spread of Christianity among the high-class Brahmins. At Thursday morning's meeting many letters were read from workers in the mission fields in the North-West, China and Japan. At the noon hour a helpful Bible reading was given by Canon Welch. A series of short papers on the subject of "System v. Impulse," dwelt upon the benefit of "System in Method," given by Miss Tilley; "System in Missionary Reading," by Mrs. Hodgins; "System in Missionary Giving," by Mrs. W. C. Allen, of Millbrook, and "System in Missionary Prayer," by Mrs. Davidson, read by Mrs. Carry. In the afternoon Sister Stella gave an interesting and pathetic account of her experiences as a nursing sister at Ladysmith, directly after the siege was raised, and also in some of the other military hospitals at the seat of war. She also drew a vivid picture of the millions of heathen in India, and pleaded that the members use their influence to try and send out more workers. A discussion on the subject, "What is the Measure of Our Duty Towards the Foreign Mission Field," was led by Mrs. N. W. Hoyles and Miss Mabel Cartwright. Mrs. Stringer from Herschell Island, within the arctic circle, where her husband is a missionary, told many amusing and interesting details of life among the Esquimaux women and children, and spoke also of the many encouragements of the work. On the way back to

Canada on furlough Mr. and Mrs. Stringer spent eighty days in a whaling vessel. Mrs. DePencier gave a brief account of the Chinese work which is being carried on under the auspices of the auxiliary in Toronto. A resolution for the adoption of the principle of parochial life membership was defeated, and after a large number of questions in the drawer had been answered, the afternoon session adjourned. The evening was devoted to a social entertainment, as guests of the officers and members of St. James' Cathedral branches. Friday morning an informal conference was held, when many details of the practical working of the branches, both senior and junior, were explained. In the afternoon it was unanimously decided to undertake half the amount of the sum required for salary of a Canadian missionary in the Zenanas of India, the balance being provided by the other dioceses. A very earnest address to the workers was given by Mrs. Plumtre, who drew the attention of the workers to all that remains to be done, and the necessity for renewed consecration, renewed interest and renewed effort. The reception of the thankofferings, always an impressive feature of the day, was accompanied by many touching expressions of the reason for thankfulness. The total received, in the envelopes amounted to \$380.26. A gracefully expressed vote of thanks and of loving appreciation of the untiring work of the officers was moved by Mrs. Daniel, of Port Hope, and seconded by Mrs. Hoyles, and carried by a standing vote. After votes of thanks to all who had assisted in any way at the meetings, to the press, to the missionaries out in the field, and from the visiting delegates to their hostesses, Miss Farncomb, the incoming convener of the junior department, was introduced to the meeting, and the president announced that the other officers, including Mrs. Davidson and Miss Jones, convener and secretary of the Literature Committee, had been re-elected unanimously. A vote of thanks was passed to Mrs. Kuhring, who is retiring from the work of the junior department. It was announced that the result of the ballot for the designation of the life membership fees was in favour of the building of churches at Ladysmith, B.C., and Hay River, in Mackenzie River diocese. The interest on the Century Fund was voted towards the building of a church at Blind River, Algoma. The president gave an impressive valedictory address, after which the meetings were closed with hymns and prayers. In the evening the prettily decorated school-house was filled by the children of the junior branches and some of the seniors, when Rev. I. O. Stringer gave an address concerning his life and work in the arctic regions, illustrated by a series of beautiful limelight views, after which the most successful annual meeting was formally closed.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—The year ending Easter, 1902, was a most successful year at St. Luke's from the financial standpoint. The total amount of money raised by the congregation was \$12,049.76, of which sum \$4,203.94 was for diocesan and missionary objects, the balance being for parochial needs. The funded debt was reduced by \$1,462.93, of which sum the Ladies' Guild of Workers raised \$619.80. In addition to all this, in order to free the current expenses of the church entirely, upwards of \$500 was presented as a social offering at Easter. Thus St. Luke's starts out on the new financial year with the brightest prospects. The attendance at the Lenten services was most satisfactory, and on Good Friday a large congregation was present through-

out the whole of the Three Hours' service. The heavy rainstorm on Easter morning seriously diminished the numbers at the celebrations of the Holy Communion, nevertheless upwards of 300 received at the four celebrations. The rector of St. Luke's has been ordered by his physician to take a rest, as he is much run down by the work of the parish. At the parish meeting a resolution was passed by a standing vote urging him to take a holiday, and instructing the vestry to make provision for his doing so. The vestry subsequently gave him three months' leave of absence, and have made arrangements to supply his place during his absence. To show their esteem and sympathy, the congregation have also presented him with a purse of upwards of \$200 to assist in defraying his expenses. The rector and Mrs. Crawford sail for England on the "Ionian" on the 28th April.

FREDERICTON.

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

Harcourt.—A very interesting and profitable meeting of the ruri-decanal chapter of Chatham, N.B., was held at this place on 15th and 16th ult. All the rectors of the various parishes in the deanery were present. The Revs. James Spencer and C. H. Fullerton have resigned their parishes, and they intend in a few weeks to take up new work. General regret was felt by all the brethren that they were going to leave the deanery. The usual services were held in connection with the meetings and were well attended. The Rev. Canon Forsyth, R.D., assisted by the Rev. G. L. Freebern, rector of the parish, celebrated the Holy Communion on Tuesday morning at 8.30 o'clock. At the meeting of the chapter on Tuesday, Rev. ii. was read in Greek and carefully considered. On Tuesday afternoon there was a good meeting of the S. S. T. A. The papers read at this meeting by the Revs. T. H. Cuthbert and W. J. Wilkinson gave rise to interesting and animated discussions. At the chapter meeting on Wednesday, the following resolution of sympathy with the Bishop in his illness was carried unanimously by a standing vote: "Resolved, that we, the clergy of the rural deanery of Chatham, in chapter assembled, bearing in mind the words of the holy martyr, St. Ignatius, 'it becometh you severally and more especially the presbyters to cheer the soul of your Bishop unto the honour of the Father, and to the honour of Jesus Christ, and of the apostles,' desire to convey to His Lordship, the Bishop, our deep regret that he has been prostrated by illness, and to assure him of our sincere and hearty sympathy. We also desire to inform His Lordship of our rejoicing at the tidings of his progress towards recovery, and of our continued prayer for his complete and speedy restoration to health and to his usual and vigorous administration of the diocese over which may God long spare him to preside." "Resolved, that a copy of the foregoing resolution be forwarded by the secretary to His Lordship at the earliest possible date." A paper was read by the Rev. T. H. Cuthbert, entitled, "Christ and St. Paul." This well-written and interesting paper was much appreciated by all, and upon motion, a hearty vote of thanks was given to the writer. The present financial state of the D. M. F. and the proposed Century Fund in connection with the diocese received the careful attention of the chapter, and much time was profitably spent in discussing various schemes in connection with them. It was finally resolved that a special meeting of the chapter be held at Chatham on April 30th to decide upon some definite plan of raising money for these funds. The Rev. G. L. Freebern, B.D., and Hon. J. P. Burchill, M.P.P., were re-elected delegates to the Board of Diocesan Missions. The evening services on Tuesday and Wednesday were both choral. On Tuesday evening useful

and instructive addresses were given by the Revs. W. J. Wilkinson and H. A. Meek, which were listened to with marked attention by those present. On Wednesday evening the ruri-decanal sermon was preached by the Rev. C. O'Del. Baylee, rector of Derby and Blackville, and after the service the reverend gentleman was warmly thanked for his eloquent and striking sermon. The next meeting will (D.V.), be held at Derby, July 22nd.

QUEBEC.

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

Sherbrooke.—St. Peter's.—The adjourned vestry meeting was held in the Church Hall on Monday evening, the 14th April. The Rev. C. W. Balfour presided. The following were appointed delegates to Synod, Dr. Austin and Messrs. Heneker and Robins. The committee appointed at the last meeting to prepare a letter of regret at the departure of Rev. Canon Dumbell, presented the following testimonial, the original of which had been engrossed and sent to the Rev. Canon Dumbell: "The Rev. George W. Dumbell, Rector of St. Peter's Church, Sherbrooke, P.Q.—Reverend Sir.—Upon the occasion of your departure from amongst us, we, the undersigned wardens, on behalf of the congregation of St. Peter's church, as well as the congregation of the Church of the Advent, in accordance with a resolution passed at the meeting of the vestry, desire to express our sincere regret that you are about to sever your connection with the church and parish. During your five years incumbency as rector, the parish has materially advanced in many ways, and the withdrawal of your great abilities from the work of the Church will be a loss which the congregation most seriously deplore. Especially do we wish to express our unfeigned sorrow at the cause of this separation between us, namely the continued ill-health of Mrs. Dumbell. During her residence here, she has, by her broad charity, her womanly sympathy and Christian spirit, endeared herself to every member of the congregation. We sincerely trust that in the new field of labour to which you have been called, the Giver of all good may bless your work and crown your efforts in His cause with a bountiful success. Finally, we wish you good-bye, and, as a last word, we earnestly pray that the partner of your life's joys and sorrows may be early restored, by God's grace to renewed health and strength. Signed on behalf of the congregation, H. D. Lawrence, rector's warden; H. R. Fraser, people's warden." A meeting of the congregation was held directly after the vestry meeting, for the purpose of appointing a board of concurrence to receive nominations from the Bishop in regard to the appointment of a successor to the Rev. Canon Dumbell. A ballot was taken, and the board appointed as follows: William Farwell, H. D. Lawrence, H. R. Fraser, Dr. Austin, J. A. Wiggett, H. A. Elkins, F. C. Thompson, James Mackinnon, Hon. Mr. Justice White and H. Robinson.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—At the annual meeting of the Guild of American Organists, which was held in New York on Thursday, April 10th, the honorary degree of Associate of the American Guild of Organists was conferred upon Mr. John B. Norton, A.R.C.O., the organist of this cathedral church. The American Guild of Organists includes amongst its members a large number of the leading American organists. The guild conducts examinations and exerts a strong influence in musical matters in the United States. Amongst its honorary members in England may

by the Revs. which were those pres- ruri-decanal O'Del. Bay- nd after the as warmly ng sermon. d at Derby,

Quebec. rned vestry on Monday W. Bal- appointed d Messrs. e appointed r of regret mbell, pre- original of o the Rev. 7. Dumbell, ke, P.Q.— your de- undersigned on of St. egation of nce with a the vestry, at you are the church ncumbency lvanced in our great will be a ously des- ss our un- aration be- h of Mrs. he has, by athy and ery mem- trust that have been your work a bounti- -bye, and, e partner early re- ealth and gregation, r. Fraser, gregation g, for the irrence to in regard the Rev. and the rwell, H. n, J. A. n, James H. Rob-

ishop. -At the 1 Organ- hursday, ociate of onferred e organ- an Guild s a large ts. The a strong d States. nd may

be mentioned Sir George C. Martin, organist of St. Pauls Cathedral; Sir Frederick Bridge, organist of Westminster Abbey; Sir Walter Parratt, Dr. Joseph C. Bridge, etc. Sir John Stainer and Dr. F. J. Hopkins were both members at the time of their deaths. The honorary members of the guild in France include A. Guilman, Ch. Marie Widor, Th. Dubois, Eugene Gigout, etc.

St. George's.—A special meeting of the vestry was held on April 17th in the school-house, the Very Rev. the Dean, presiding. A report in connection with the rearrangement of clerical duties, rendered necessary by the elevation of the Dean to the position of coadjutor Bishop, was submitted and unanimously adopted. Also a by-law changing the time at which the accounts of the pews be closed, so that in future the financial year should uniformly be from May 1st to April 13th in each year. A special committee was named to see to the seating of the congregation at the consecration service on April 25th and other matters incident to the occasion. The question of the hymn book to be used was brought up and after some discussion, the wardens were instructed to send out a card to ascertain the views of the congregation as to the hymn-book to be used in the future in this church. On Sunday, April 20th, the choir of this church presented to the Very Rev. Dean Carmichael a scarlet hood, indicative of the dignity of doctor of divinity. The presentation was made at the close of the evening service, by Mr. F. J. Hlesley, the organist, who expressed the wish of himself and the other members of the choir that the Dean might long be spared to enjoy the dignity lately conferred upon him. Dean Carmichael, in thanking them for the gift, said that he was touched with such an expression of good-will and love from the choir at a date so near to his consecration to the episcopacy. He needed no such token to assure him of those sentiments, however, for it has been his delight during the years he had spent at St. George's to know that among the most earnest and willing workers were the members of the choir.

Quyon.—The parish of Quyon or Onslow has so prospered during the incumbency of the Rev. W. F. Fitzgerald, that the debt on the parish church (Tower), has been completely wiped out, besides which furnaces have been placed and paid for in church and vicarage, the latter left for future clergyman, by express wish of Mr. Fitzgerald, partly furnished, as furniture was presented him on the occasion of his marriage. At the Easter vestry, when Mr. Fitzgerald presided, the churchwardens' report showed that there is not a cent of debt on parish, and a balance on hand. The offerings presented Mr. Fitzgerald last Christmas amounted to \$70, and the stipend was \$500 annually, with free house and land. Mr. Fitzgerald was presented with an address and some souvenirs of Quyon by the people when leaving for Grenville rectory, where he now is rector. The address spoke most affectionately of Mr. and Mrs. Fitzgerald. It is thought that the Rev. Henry Bancroft, M.A., of C. C. College, Cambridge, and lately curate of Kenilworth, England, and formerly of St. Matthew's, Rugby, will be appointed as Mr. Fitzgerald's successor, by His Grace, the Archbishop. Mr. Fitzgerald is an M.A. and Divinity Testimonialist, and late Crowe Exhibitioner (Divinity School), of Trinity College, Dublin. Quyon has been fortunate in university graduates, as Mr. Fitzgerald's predecessor was the Rev. H. Plaisted, M.A., (Oxon.). Mr. Plaisted graduated at Keble College, Oxford (3rd class Theo. Sch.). Mr. Plaisted's predecessor was the Rev. W. A. Fyles, B.A. (with gold medal in classics), of McGill University, and another former incumbent, the late Rev. F. G. Coleridge Brathwaite, was an M.A. of Balliol College, Oxford. The present Dean of Kingston and present Bishop of Moosonee were also incumbents of Quyon. Mr.

Brathwaite left Quyon for St. Mary Magdalene's, Munster Square, London, England. He was a son of the late Ven. Archdeacon F. R. Brathwaite, of St. Kitt's Barbadoes. Mr. Fitzgerald is a brother of Mr. M. Vesey Fitzgerald, sub-manager of the Bank of Ireland. Another brother, now deceased, was cashier of the National Bank of Ireland. Their father was a well-known and much beloved Irish rector.

St. George's.—The consecration of the Very Rev. James Carmichael, D.D., D.C.L., Dean of Montreal, to the episcopate as coadjutor bishop of the diocese, with the right of succession, took place in this church on Friday, the 25th ult., St. Mark's Day, the church of which the new bishop has been for so many years past, and still is, the rector. The Most Rev., His Grace, the Lord Archbishop of Montreal, Metropolitan of Canada, officiated, and he was assisted in the act of consecration by the following bishops, viz., the Right Revs. the Lord Bishops of Toronto, Huron, Nova Scotia, Quebec, Ottawa, Ontario, Niagara, Algoma and Sackatchewan and Calgary, and also the Right Rev. A. C. Hall, D.D., Bishop of Vermont. The service commenced with the processional hymn: "The Church's One Foundation." The sermon was preached by the Right Rev. Dr. DeMoulin, Lord Bishop of Niagara, from the text, St. John xx., 21. At the close of the sermon, habited in his rochet, the bishop-elect was presented to the Archbishop by the Bishops of Huron and Niagara, who demanded that the mandate be read, which was done by Dr. L. H. Davidson, K.C., who afterwards administered the oath of canonical obedience to the bishop-elect. This being done, the Litany, with the proper suffrages, was sung, and the special prayer having been said, the Archbishop proceeded with the ex-amination at the close of which the bishop-elect retired to assume the remainder of the episcopal robes. The consecration then followed, the Archbishop being assisted in the act of consecration by all the nine bishops who were present. The newly-consecrated bishop then took his place within the altar rails with the other bishops. At the service, the Bishop of Toronto was the celebrant, and the Bishops of Nova Scotia and Vermont read the Epistle and Gospel, respectively. The church was filled to overflowing with a very large congregation, and there were present also a large number of the clergy of the diocese wearing their robes. During the afternoon a luncheon was given to the new bishop at the Windsor Hotel, by Mr. A. F. Gault and the wardens of the church, at which all the visiting bishops and a number of clergy were present, besides a large number of laymen. Some days prior to his consecration Bishop Carmichael was presented by the ladies of the congregation with a set of episcopal robes. The episcopal ring, which the clergy of the archdiocese presented on the day of his consecration, to the new coadjutor bishop, is considered the finest that has ever been used at the consecration of any Bishop of the Anglican Church in this country. The seal is engraved upon a splendid lozenge-shaped amethyst, bearing the arms of the new dignitary, which consist of the Bishop's mitre, under which are given the arms of the Carmichael family, a broken spear, held by a nailed hand and arm, with the motto: "Toujours Prets" (always ready). The stone is held by claws of gold, the shank of which is in the shape of fleur-de-lys. This shape is symbolical of the Trinity.

Westmount.—St. Matthias.—The adjourned vestry meeting took place on Monday evening, the 21st ult. Wardens, A. B. Mackenzie, E. K. Watson. The state of the finances was reported to be in a very satisfactory condition.

Hudson.—His Grace, the Archbishop of Montreal, has appointed the Rev. Henry Bancroft, M.A., rector of this parish in place of the Rev.

James Carmichael, who has gone to Knowlton. Mr. Bancroft was educated at Corpus Christi College, Cambridge, and Ridley Hall. He was ordained deacon and priest by the late Bishop of Worcester, and has served curacies at Rugby and Kenilworth, respectively. The new rector is the youngest son of the late Rev. Canon Bancroft, D.D., and was born in Montreal, where he received his early education before going up to Cambridge. He took his B.A. at Cambridge in 1895.

ONTARIO.

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

Kingston.—St. George's.—The offering of \$550 at Easter, supplemented by a gift from the Ladies' Aid Society, has completed the payment of \$3,500 for the organ, and now that fine instrument can be completed.

The Lord Bishop of the diocese is at present making his annual visitation of the rural deaneries of Prince Edward and Lennox and Addington.

Belleville.—St. Thomas.—A special meeting of the members of the congregation of this church met on the 21st ult., and passed a resolution asking the Rev. Canon Burke to remain, pledging themselves that if he would do so, they would pay for a curate. If the rector finally determines to resign he will be paid \$400 per annum until his death and \$200 per annum will be paid to Mrs. Burke, if she survives her husband, for the remainder of her life.

Deseronto.—St. Mark's.—The adjourned meeting of the vestry was held in the chapel room on Tuesday evening, the 22nd ult. It was decided that the approach to the church should remain as it is, instead of placing steps in the terraces as had been suggested. Among other matters dealt with was the altering, furnishing and decorating of the chapel room and putting it into proper order for holding services. The rector and churchwardens were instructed to have the work done. E. Arthur Rixen was unanimously elected a lay delegate to Synod for the ensuing three years, in the place of R. W. Lloyd, whose term of office expired at Easter.

Tyendinaga.—Christ Church.—At the adjourned meeting of the Tyendinaga S. S. Association, held in the Parish Hall, Monday evening, the 21st ult., the following officers were elected for the current year: Christ Church—Secretary-treasurer, Mr. Smith. All Saints—Assistant superintendent, Alex. Leween (re-elected); secretary-treasurer to be elected by the teachers of All Saints'. Parish Hall—Assistant superintendent, James Sexsmith (re-elected); secretary-treasurer, Miss Loretta Maracle (re-elected). Secretary of the association, Alex. Leween; treasurer, Rev. Dr. A. Grasett Smith. No money was voted for the Mission Fund of the diocese, on account of the majority of the teachers not being present at this meeting. This annual grant will be decided by the Sunday school teachers of the parish in the near future.

OTTAWA.

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

Cornwall.—Trinity.—The adjourned vestry meeting was held on Monday, April 14th. Wardens, H. Williams, R. P. Horsman. Delegate to Synod, C. W. Young. Total revenue, \$2,532.43. During the past year a handsome new pulpit valued at \$270 has been placed in the church and many improvements have been made to the rectory.

Aultsville.—St. Paul's.—Wardens, J. S. Barr, D. Cook. Delegate to Synod, A. Summers. Total revenue, \$1,621.95.

Gallingertown.—St. George's.—Wardens, W. Colquhoun, A. Cheley. Total income, \$385.

Onsabruck Centre.—St. Peter's.—Wardens, J. Hart, H. P. Algime. Total revenue, \$340.

Morrisburg.—St. James'.—This church having been repainted and thoroughly renovated throughout, was reopened for Divine service on Friday, the 17th ult. The Rev. Canon Kerr, of Montreal, preached at the opening service. The congregation was a large one, and included many clergy from both the dioceses of Ottawa and Ontario.

Williamsburg.—There died at Farran's Point, in the 68th year of his age, Joseph Kerr, ex-M.L.A. He died on Friday, April 11th, of pleuro-pneumonia. He had represented the constituency of Stormont in the Provincial House as a Conservative member from 1879 to 1886. He was a native of Tompo, near Enniskillen, County of Fermanagh, Ireland, and came out here as a boy with his uncle. Before long, he grew to prominence on the Grand Trunk Railway, and became a contractor and the leading merchant of Onsabruck township. He was a true, devoted and generous member of the Anglican Church. His place in the church was seldom empty, either in the morning or the evening, and several times he represented the congregation of St. Paul's, Aultsville, at the diocesan Synod, and had been churchwarden several times. He was always a strong supporter through all of his clergyman. The esteem in which he was widely held could be best judged from the last and best respects that were shown at his funeral. Leading business houses were represented and members of the House and lawyers of both sides were present. He is the third member of this family to die in a space of a little over a year. Mr. Kerr was not married, and leaves two brothers, of the well-known firm of Kerr Bros., to mourn his loss, besides a sister. R. I. P.

TORONTO.

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

St. Peter's.—A handsome brass lectern, the gift of Miss Edith G. Clarke, made by Keith & Fitzsimmons, Toronto, was used in this church for the first time on Sunday last. Other gifts will be made to this church very shortly, for Mrs. T. B. Taylor and Miss Davies are giving a brass book rest for the pulpit, and the Misses Stewart a brass book rest for the altar. Miss Ethel Lee has made two nicely embroidered book markers for use in the church. An old closed-up porch on the south side of the church has been reopened, and will in a short time be turned into a baptistery. It has been proposed to renovate the whole of the interior of the church, and it is quite likely that this proposition may be carried into effect during July and August next. One lady has offered to recarpet the church throughout, and two gentlemen have promised to give \$100 apiece towards the cost of the renovation.

Weston.—On Easter Monday evening, the annual vestry meeting was held, the rector, the Rev. C. H. Rich, presiding. Wardens, J. Irvine, J. Humphries. Delegates to Synod, Messrs. Sims, Burrage and Humphries. Mr. Sims has kindly consented to act as organist for a time, Mr. Geo. Scott, the late organist, after a faithful and efficient service of five years, having resigned. The meeting then adjourned.

Peterborough.—St. John's.—The Bishop of the diocese held a confirmation in this church on Sunday morning, the 20th ult. There were seventeen candidates confirmed. The Bishop delivered an impressive address to the candidates before he proceeded to the laying on of hands. The Revs. C. Beck, A. W. Mackenzie, and the rector of the parish, the Rev. J. C. Davidson, assisted the

Bishop in the service. At the close of the confirmation service there was a celebration of the Holy Communion.

All Saints'.—The Bishop of the diocese held a confirmation service in this parish on Sunday evening, April 20th. The church was taxed to its utmost capacity, and many could not gain admittance. Though a confirmation class has been prepared every year for the last four years and as many as fifty confirmed at a time, there were forty in the class this year, which is further evidence of the untiring labour of the rector, the Rev. W. L. Armitage. There were also three from St. Luke's church. The Bishop gave an inspiring address on "Opportunities," which was listened to with rapt attention.

HURON.

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

Wallaceburg.—St. James'.—On Sunday evening, the 20th ult., a special service was held in this church, when for the first time the surpliced choir made its public appearance. The singing of Mr. and Mrs. and Miss Gordon was of special interest. The latter young lady possesses a remarkably sweet voice. Mr. Archer Carlisle, a student of Huron College, London, conducted the service, and preached an eloquent sermon. There was a large congregation present at the service.

Kirkton.—St. Paul's.—Wardens, R. Livingstone, W. Robinson. Delegate to Synod, W. Robinson.

Biddulph.—St. Patrick.—Wardens, R. Quinton, R. Blackwell. Delegate to Synod, N. Davis. Both of these congregations are in a prosperous condition financially, and the work of the Church is progressing very satisfactorily.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Steveston.—In response to an appeal made by the Rev. L. Norman Tucker, while in Montreal, Mr. Mulholland has donated a beautiful set of communion vessels to the church at this place. The plate bears this inscription: "Presented by J. A. Mulholland, March 1st, 1902." This will prove a very welcome gift to this centre of the salmon canning industry, where common vessels had to be used for the administration of the Holy Communion.

Vancouver.—Christ Church.—Wardens, J. R. Seymour, W. Hepburn. Delegates to Synod, H. T. Lockyer, G. H. Cowan and Dr. Harrison. Total revenue, \$9,379.61.

St. Michael's.—Among the Easter gifts presented to this church may be noted a handsome brass altar desk, the work of Messrs. Chadwick Bros., Hamilton, Ont. Its design is simple but very effective, and bears the sacred monogram handsomely engraved upon it. This very suitable and acceptable gift comes from the Daughters of the King, who have shown much well-directed zeal on behalf of the church. The Easter of these young ladies has been rendered much happier by the gift of a valuable parcel of table and bed linen, with a baby's trousseau, to the wife of a very faithful missionary of the diocese. The parcel was accompanied by the hearty good wishes of all, and if it gives as much pleasure to the recipient as to the donors, it will indeed be "twice blessed." These young ladies also furnished the beautiful flowers which bedecked the altar on Easter day. Through the private gifts of a few friends, the rector has been enabled to place in the sanctuary a really handsome solid oak chair. It is an exact reproduction in wood of the celebrated St. Augustine's chair in Canterbury Cathedral, whereon the

archbishops are enthroned. The original is in porphyry marble.

Correspondence.

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

THE DECLINE OF THE CHURCH.

Sir.—Nothing is more likely to work the desired reformation for remedying the sad condition of things than a full and free discussion of the matter in your paper; for by its means a very large number of earnest Churchmen is reached. But may I point out one thing which was merely alluded to in one of your correspondent's letters. That is, that for a very long time any man who was not very particular about religious matters usually returned himself in the census as belonging to the English Church. Gradually these very undesirable people have been ceasing to patronize us, and to call themselves by some other name. But the record of nearly every parish will I believe, show that the clergy have done their very best to reclaim such lost sheep and to teach their children. Such men were and are often drunkards, blasphemers of God's Name, and in every way irreligious. Much time and energy has been given by the clergy to collect their children in Sunday schools, and this energy has been frustrated by their own carelessness in letting them (the children), go where they choose. And they have continued to insult the Church by calling themselves staunch Churchmen, and railing in their bigoted way against the earnest piety of the Methodists, whose lives reflected discredit upon their own. I remember a country clergyman who has been in many cures, once saying that if in any country district any person were described by its neighbours as a stiff Churchman, he usually went nowhere at all. No wonder that Methodists have thought that to be Churchman one needn't be a Christian. These are facts that every country parson will bear me out in. But at the same time there is much truth in what Mrs. Morris states, and also much truth in what "A Mere Layman" says. A "Member of the Synod" should not have been so severe on him for calling a spade a spade. We clergy ought to be the very last to resent criticism, if such can help us to work more faithfully than we do. Yet there is more truth in what "A Country Parson" says. All of us could give not one, but many similar instances. I have one in my mind now where a certain family settled near here calling themselves Church people; another family called for them regularly every Sunday and took them up in their democrat to the Presbyterian church. Now mark this, the only man in the parish that could have counteracted this move was the only man who blamed me that the family in question went regularly to the Presbyterian church. Too often we have to work against coldness and apathy and the constant tendency on the part of the laity to leave everything to the parson, and do nothing at all themselves. The chief critics of the clergy are those who most hamper the work of the clergy. Lastly, what is really the saddest of all, is that in many places there are to be found prominent men and wealthy men, who have to be considered by churchwardens, and whose lives are utterly irreligious. Sometimes they profess loyalty to the clergy, and yet refuse to do the very thing the clergy most require of them, namely reform their lives. Sometimes they criticize and oppose their minister, blaming him for their own shortcomings; teaching their own children to look down on and despise the parson. Still there is much

Sir.—
ing is
though
I will
exagger
Church

The diligent work of the present generation of clergymen must tell in the end and the rising generation of Church children will, I am sure, give a better account of themselves. Also, the chief cause of numerical loss so-called, I have pointed out above. I also would like to subscribe my name, but for similar reasons to those of "A Country Parson," I sign myself,

ANOTHER COUNTRY PARSON.

GUILD OF CHURCH MUSICIANS.

Sir.—The Guild of Church Musicians, England, has for its warden, "Dr. J. H. Lewis, Twickenham, London, S.W." I shall send "Layman's" letter to him, and he is perfectly able to answer any criticisms that may be made on the guild and will if he think it worth while. The examination papers are prepared by the English authorities, myself and co-examiners having merely to act for them in the examinations, which they believe us quite competent to do. I feel, however, that I should tender my thanks to "Layman" for his generous, courteous, and gentlemanly remarks on myself; and I rejoice greatly that we have among us a man with so great a knowledge of the musical institutions of the world, and with such power of criticism, that he has been able to weigh and balance with such wondrous precision the merits and demerits of the various musical organizations, and assign to the G.C.M. its exact position, viz. the sixth grade in the scale of merit. I did not know myself its position of a surety, but now I'm so glad to find it is not tenth or twelfth-rate, but sixth-rate, and I feel that from Mr. Layman's decision there can be no appeal. Also, I am very much obliged to Mr. Layman for his advice, none the less so because it was unasked, and undesired. By his counsel that I should "ally myself" with the English institutions he mentions the natural inference is that there are branches of them in this country, and that their curriculum covers the ground sought to be occupied by the G.C.M. Why, why, was I not told this earlier? It would have saved me a great amount of correspondence, and a great deal of trouble in endeavouring to establish in this country a branch of what I believe to be a valuable organization. Possibly Mr. Layman has allied himself with "either" (sic), or with all of the organizations he mentions. I have to confess that I am connected with one only, being a musical graduate of many years' standing of Trinity University, with whose degrees, of course, the diplomas of the G.C.M., R.C.M., R.A.M., or R.C.O., are not for one moment to be compared, though their diplomas are not by any means to be despised, as being incentives to study, and evidences of the learning thereby acquired. Also allow me to testify to my intense delight, in these days of topsy-turvyism and vice-versaism, when parents are called upon to honour and obey their children, and the sheep of the flock are too apt to shepherd their pastors, and decide as to the orthodoxy of their teaching—to find a layman taking an attitude of such lowly reverence towards one of the Church's "spiritual pastors," and fathers in God, as to designate him with great respect and deference as a pedler of diplomas, hoods, and millinery—a designation which, with native modesty, he declines to accept. Truly, Mr. Layman's great knowledge, his exact and unbiased judgment, his gentle courtesy, his exceeding modesty, are worthy of all admiration and of all praise.

Adolphustown.

WILLIAM ROBERTS.

DECLINE OF THE CHURCH.

Sir.—I agree with you, that a misunderstanding is often cleared up by plain speaking, though of somewhat rough character; therefore, I will begin by telling "Observer" that it is an exaggeration to say that any clergyman of the Church of England has taught, or does teach, that

none but a Churchman can be saved; this is only to be equalled by that uttered by the Methodist deputation that a few years ago was ushered into the Toronto Synod, with a great flourish of trumpets, when their sect was described as the Church sprung from the flaming heart of John Wesley. Why, sir, it was enough to make the good old man turn in his grave: How does such an assertion harmonize with his well-known words: "If you forsake the Church, God will forsake you." This slander is persistently and continually repeated whenever a faithful clergyman or layman of the Church proclaims the great Scripture truth that the Church is a Divine institution, one in all the world, and therefore called the Catholic Church, and one branch of it in every nation where the Gospel has been preached, and to this Church the promise of salvation is confined, and that all separation from it is in itself sinful and disastrous in its results. This is what is said with regard to salvation without the Church in Vernon Staley's Manual of Instruction on the Catholic Religion. "It must not be thought that God deserts all those who are outside His Church, whilst it is true that God's grace overflows the Church; yet the fact remains that it is pledged to us only in that sphere. God's grace is not bound, but we are bound to seek it where He has promised it, that is in the Church. Within the Church definite graces are pledged and guaranteed by the Divine fidelity. Within the Church the faithful Christian lives and moves in the region of assured grace. There is no covenant security outside the Church." And this is not saying anything more than what is stated in the "Presbyterian Confession of Faith." Outside the visible Church there is no ordinary possibility of salvation. Another misstatement in this connection is that wherever what is called sacerdotalism is preached, that is to say, the doctrines of Baptismal Regeneration, the Apostolic Succession, and Priestly Absolution, in such places whole congregations have been driven from us into other bodies. Now it is precisely in these country parishes that the Church is weakest, and at the same time there is a marked absence of anything that could be designated as ritualism, no daily service, weekly eucharist, choral services, surpliced choirs, crosses, candles, etc. On the contrary, it is in town parishes where such like observances prevail that you find the Church flourishing and anything but on the decline. It would be well if you, sir, were to follow the example of "Church Bells" and send one of your staff to interview the rectors of St. Thomas', St. Matthias, St. Mary Magdalene, etc., in regard to their work, and publish the result. This would be an "eye-opener" to croakers and mongrel Churchmen. We hear a great deal about the rights of the laity, and how determined they are that Ritualism shall be put down. Then, why don't they put it down. The Church Association in England some years ago raised and expended a sum of \$250,000 to procure its condemnation by the law courts, but the only effect has been to strengthen the movement tenfold. In the United States the people elect their own bishops and rectors, and yet Ritualism prevails to a much greater extent than it does in Canada. There is another point that should be considered in discussing this question, that of numbers and apparently material prosperity. This, in itself, is no evidence that the teaching that is behind all this is in accordance with the teaching of Holy Scripture. When the Divine Author of the Gospel, Who spake as never man spake, had preached for three years, healing the sick, raising the dead, casting out devils, ended His life in agony upon the cross, amidst a howling, blaspheming mob, all His disciples forsook Him and fled. For well nigh 300 years the Church was "the sect everywhere spoken against." The well known words of the Duke of Wellington: "What have you to do with results, look to your marching orders," is pertinent to this matter. Our duty as priests of the Church of God is to preach and teach the truths

of the Gospel, as they are expounded in the standards of the Church to which we have solemnly promised to conform believing that in due season we shall reap if we faint not. If any congregations are alienated from the Church, for the alleged reason that their pastor is not "in touch" with them, it is most likely the case that they are not "in touch" with the teaching of the Prayer-Book. A small congregation of faithful Church members and communicants is a far stronger buttress to the Church than large crowds of nondescripts, who are practically antimoniais, believing that if they are once converted and have persuaded themselves that they are eternally saved that this settles the whole matter and renders all sacraments and ordinances unnecessary. "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." ANGLICAN.

THE STATE OF THE CHURCH.

Sir.—In your issue of April 17th, C. A. Firench calls our attention to the progressiveness of All Saints', Buffalo, and of St. Paul's pro-cathedral. He then sneers at the "revival meetings in the land" (referring to Canada). Last year, while in Buffalo, I had the pleasure of hearing our Canadian missionary, the Rev. Arthur Murphy, speak in both these churches to large and enthusiastic congregations. I wonder if Mr. Firench was aware of this? CANADIAN.

PREACHING IS SECONDARY.

Sir.—Your correspondent, "Another Reader," in the Canadian Churchman of April 10th, says: "The reason why the Methodists build their places of gathering (why not call them churches or places of worship?) so like a theatre, is that they have made preaching the principal function of their meeting; the pulpit, therefore, is in their eyes the principal feature, and the preacher must accordingly be well in sight of the people, who must be seated in the most comfortable place and position, that they may both see and hear him with the least distraction or discomfort to themselves." Does "Another Reader" advocate putting the preacher behind a screen, where he could not be seen; or in a box, where he could not be heard? Is not preaching an ordinance of God? Did not St. Paul command Timothy to preach the Word? If the preacher has a message from the living God to dying men, why should he not be where he can be seen and heard? It has become the fashion in certain quarters these days to sneer at preaching. A good deal has been written in the Canadian Churchman of late about the decline of the Church. Is not one reason, if there is a decline, for it that preaching in the Anglican Church has to play "second fiddle" to theatrical performances? So much time is taken up with genuflections, etc., that there is no time left for the delivering of a message from God to man! No stronger influence has ever been brought to bear upon men's consciences and souls than that which is brought to bear upon them through the ordinance of preaching. St. Paul calls it a foolish ordinance through which God is pleased to save men's souls. If "Another Reader" will refer to the New Testament, he will find "preach" and "preached" referred to no less than sixty times. I was talking to a clergyman one day, and our conversation turned upon the subject of preaching sermons and their preparation. I asked him how he prepared. Did he write or use notes, or did he preach extempore? He said he just said what came first; often selecting his text just before commencing his sermon. I think, probably, one reason why the Presbyterians and Methodists are growing so rapidly is because their ministers exalt preaching to its rightful place in the service of the sanctuary. ANGLICAN.

"GUILD OF CHURCH MUSICIANS."

Sir, I am glad "Layman" has answered the Reverend Rector of Kingston Cathedral's letter regarding the above guild, and I certainly hope none of our clergy and Church musicians will join this organization, which "has no status whatever in England." (I quote from a prominent organist in the Old Country). Full particulars of the workings of the Guild of Church Musicians can be found in the "Musical News," "Truth," "Church Times," published in London, and "The Churchman," published in New York in February or March, 1897. What the Church in Canada needs is an organization of "Church" musicians, including clergy, that will be recognized by both musicians and Church, such a guild as the Guild of Organists of London, England. The institutions "Layman" mentions are, without exception, first-class, but their examinations do not touch on the very important subjects of Church music, traditional renderings of the Church's services, choir training, coherent extemporizations, decent voluntary playing, and proper accompaniment to the various offices. We all know—it would be affectation to deny it—that there are many able, theoretical musicians and magnificent solo players who would be altogether at sea at a Church service. University degrees, college diplomas are not necessarily testimonials for a "Church" organist. We want an organization that any rector in need of an organist can know a member is the man acquainted with his requirements, and accustomed to and efficient in Church music. It is my humble opinion, that with a certain section of Church people much too great importance is given to recitals, elaborate voluntaries, etc., and not sufficient to an intelligent, and above all, a reverent accompaniment of the services. Personally, I believe a guild or association of organists and Church musicians should be formed in Canada, and perhaps patterned after the English Guild of Organists, which institution has done so much for Church music and organists in the motherland; and would suggest that some of the prominent organists and choirmasters and musical clergy meet together at some time and place the coming summer to organize such an association.

CANTOR.

"COLONIAL CLERGY ACT."

Sir,—I plead with you once more for a small space in your issue regarding above act. If we are to make any success in repealing this outrageous and disgraceful act, we must unitedly mark out some definite line of action. What is the reason the Canadian clergy feel so drowsy in this matter? Show the same courage that our soldiers show in South Africa and we shall win the battle. Let no one say: "I shall watch and look on, but let someone else do the fighting." This is cowardly and unmanly. If we are to win we can only do so unitedly. Every colonially-ordained clergyman must feel most cuttingly the humiliation under which he is placed by this act. Think of it! English-ordained clergy can come and take our best parishes; Canadians go to England and are treated far worse than ex-convicts, and, remember, the two Archbishops will never (if they can help it), give up willingly one iota of the power invested in their hands. It is the nature of all the powers that be to "add rather than diminish" any authority invested in them by virtue of their office. Thus we must look elsewhere for the remedy and lose no time in talking and waiting and hoping against hope for the day to dawn when their Graces will throw aside the barrier. May I humbly suggest that (1) One or more of our Church dignitaries or a K.C. take the matter in hand and draw up a petition addressed to Parliament in England asking for a repeal of the act (2) This petition be signed by every colonial clergyman, preceded by the names of the bishops—if they will sign, give them the

opportunity to show on which side they are. Perhaps someone else can suggest a better plan. At all events, let us be up and doing, we have been humbled long enough. In order to cover our expenses to carry out the plan, the writer would gladly start a subscription list with twenty-five dollars. Who will undertake this important subject in hand? Perhaps our noble "Canadian Churchman" will; if so, we shall ever owe him a great debt of gratitude. Let us hear from some of your readers, who will become our leader in this battle of right and justice.

A PRIEST.

THE TESTIMONY OF THE MAMMOTH.

Sir,—Dr. Richardson calls attention to the fact that in past ages the climate of Northern Siberia was not of the arctic character it now is, but was temperate. Of this we have positive proof by the fossil remains in those arctic regions of vegetables and animals which could only have lived in a temperate or sub-tropical climate. The finding of the two frozen carcasses of the ancient mammoth, in whose stomachs were the undigested remains of vegetable food, also proves that these animals died suddenly, apparently cut off by some sudden catastrophe, and that catastrophe Dr. Richardson, I believe rightly, assumes to have been the great deluge of Noah's time. There are two or three circumstances connected with the finding of the first-mentioned mammoth to which I would call the attention of those who are at all interested in this subject. The first mammoth was found at the foot of a cliff, not of rock, but of ice, and it had evidently been embedded in this wall of ice about thirty feet from the ground. There are also found in that region, the fossil remains of multitudes of animals which all seem to have perished while heading for the south, and presumably met a sudden death from the same cause which caused the death of the aforesaid mammoth. Now, what could that cause have been? Surely the facts mentioned seem to imply that while grazing peaceably on the abundant verdure around them, these animals were overwhelmed by a prodigious fall of snow, and in case of the first discovered mammoth, he was frozen into the cliff of ice or hardened snow, by trampling the accumulating snow under his massive feet, until he was raised thirty feet above the level, there remaining embedded in this icy tomb until the gradually increasing thaw of 4,000 summers set him free. But what under God's providence was the cause of this enormous fall of snow and rain, which at once formed an ice cap of many hundreds of feet in thickness over the whole of the Arctic Zone of our planet, completely changing the climate of that region for thousands of subsequent years? What, in short, has caused the same kind of catastrophe to occur again and again in the past history of the earth, producing the various glacial periods of which geology teaches? Some twenty years ago, a theory which seems to me to account for all these events was put forth by an American scientist, Prof. I. N. Vail, formerly of Bowdoin College, Cincinnati, but now at Pasadena, California. His book was only to be had by writing to the author for it, and the edition being small, it obtained little notice; but a new and much larger edition of it is now in the press, and it will, shortly be issued by Messrs. Ferris & Leach, 29 North 7th St., Philadelphia, U.S. Price, \$2. To it I must refer Dr. Richardson and any persons interested, for I fear my letter is already too long.

FRANCIS CODD.

PROVINCIAL SYNOD DIVINITY EXAMINATIONS OVERLAPPING, ETC.

Sir,—There are two papers in the 2nd B.D., N.T. Examination, 1901, that call for remark, namely, (1) "Lee and Sanday," both on Inspiration; (2) "Salmon and Westcott," both introductory to the N.T. and the four Gospels.

The fourth question of "Lee and Sanday:" "Write a monograph on the synoptic problem," plainly overlaps question one of the "Salmon and Westcott" paper, this question being: "Discuss the statement, 'Each of the first three Gospels is distinctly connected by adequate evidence with the previous preaching of apostles as being intended to supply a permanent record of that which before was only traditional.'" Further, Dr. Lee discusses the synoptic question as a digression, while both Salmon and Westcott deal largely and directly with the subject. Monograph means thesis (see page 8 of the syllabus). A thesis is of course to be written by a candidate after months of preparation, and, during the process, he has full and free access to every possible authority. Accordingly, whether he will or no, this examiner includes Salmon and Westcott in this question. Again, observe we have two thesis in this paper, for question one says: "Write a thesis on the difference between inspiration and revelation." Now this is treated by Dr. Lee in the space of 92 pages, out of a total of 378 pages in the whole book. Here, therefore, we have two theses and six other questions to be dealt with in three hours! Why did not this examiner include all, and so conclude all with two strokes of the pen, and ask, "What do Drs. Lee and Sanday say in their respective books set down for this examination?" We might draw many conclusions from the work shown by this paper, but let us conclude that it is because of the distances between the different colleges, the men being out of touch with each other. Nevertheless, the exhibition of so much omission, irregularity and overlapping is not at all edifying nor hopeful. The writer in his ten examinations at Trinity never had reason to complain in the slightest degree of unfair or inferior papers. Ought not Trinity to revert to her former procedure and as a chartered university confer her own degrees?

H. J. LEAKE,
Rural Dean of Wellington.

DECLINE OF THE CHURCH.

Sir,—Your correspondents' letters, under the above caption, are not apt to accomplish any good unless some definite remedy is presented. There are some places which decline through local causes, such as removals, or death of a town, or influx of foreign population. But these should be rare; and in the great majority of cases of decline, it is my experience the fault has been with the priest. Permit me to suggest a few remedies, some one or more of which may change a declining parish to a growing one. These suggestions are all to the priest, and I should be glad to go into more detail if anyone should desire it. 1. Keep in touch with the life of your town.—(a) Visit the schools frequently. (b) Visit factories, mills, and shops, often. (c) Do not loaf, but be seen on the business streets very often. (d) Take part in all public movements. (e) Covet every opportunity to speak in public. (f) Join the leading secret societies. (g) Associate yourself with the Library Fund, the Cemetery Association, the Hospital Fund, etc. Object.—These things represent the corporate life of the town, and the Church of which you are the representative must be in the world, though not of it, in the high-ways and hedges. Her influence must be felt. 2. Give people what they want.—(a) If the prevailing tendency of the churches in town is anti-ritualistic, give plenty of ritual. If services are dry and barren they fail to attract. Man has a heart as well as a mind, and both must be satisfied. (b) If the prevailing tendency of the town is to elaborate ritual, give a plain service. Be ready for the recoil. (c) Under no circumstances force ritual. (d) Infuse modern life into the stately and ancient heritage of the Church.—By fresh music. By novel services, such as Children's Day, Masonic service, Oddfellows' service, Watch-night. By timely sermons—a dignified notice of

current events. By societies for all. Object—To satisfy the various sides of men's natures. The Church used to be all things to all men. Now it is in danger of being only one thing. 3. Keep in touch with the individual. With the boy (be a boy; play ball, skate, hunt, or at least know something about them and say it. With the man, be a man; don't avoid men because they swear because they cheat, because they lie, because they are sinners. With the woman, be womanly; show your heart to her, big and little. 4. Keep everybody in a good humour all the time.

A. FISHERMAN,

Diocese of Iowa, U.S.A.

British and Foreign.

The Bishop of St. Alban's preached the Spital sermon in Christ Church, Newgate St., this year.

Lord Wimborne, the patron of the living, has promised £3,000 towards the cost of erecting a new church for the parish of Heatherlands, Dorset.

The enthronement of Bishop Copleston, as Bishop of Calcutta and Metropolitan of India and Ceylon, will take place in Calcutta Cathedral during this month.

By special permission of the King, one of the bells of St. Mary's church, Prittlewell, which has been recast at Southwark Foundry, is to bear the words, "My name is Edward VII."

A new Anglican church was consecrated at Aix-la-Chapelle recently by Dr. Wilkinson, Bishop of North and Central Europe, in the presence of a large number of British subjects and Americans.

The cope for Dr. Moule, Bishop of Durham, is to cost £170. St. Cuthbert's Cross, and the arms and mitre of the See, are being introduced into the design.

A peal of bells, eight in all, has just been received at Woodstock, Cape Town, from England. The bells will be placed in position in the parish church of St. Mary before Easter. This is the only peal of eight bells in South Africa.

On Easter Monday, the Duke of Rutland unveiled a stained glass window in the parish church of Bottesford, as a memorial to the late Duchess. It contains five lights, and the general subject is the Nativity.

Dorking parish church has just been enriched by the decoration of the chancel arch with beautiful mosaic work, representing the four archangels, Michael, Gabriel, Raphael, and Uriel, carried out by the parishioners at a cost of £150, as a memorial of Queen Victoria.

St. Andrew's church, Ardrossan (of which the Rev. R. Mordue is rector), will shortly be graced by the addition of a tower to the edifice. The cost (about £400), will be defrayed by Mr. Lewis Porter, and his son, Mr. Porter, architect, has been appointed to carry out the work.

A stained glass window has been erected in St. Clement Danes Church, in the Strand, the object being to commemorate the fact that Dr. Johnson was for many years a constant worshipper in the church. It represents Christ preaching to the multitudes.

The Bishop of Southwell lately dedicated a peal of six bells, which have been hung in the newly constructed tower of the ancient parish church of St. Peter's, Derby. The chimes of a new clock, the gift of Mr. J. H. Whitaker, of Derby, in memory of his mother, were also started by the Bishop.

A very large clock and chimes has just been erected in the towers of Beverley Minster. The chimes play upon ten bells in the northwest tower, and the hours are struck upon a new bell (Great John), which weighs seven tons, in the southwest tower. The whole of the work has been carried out by John Smith & Sons, Midland Clock Works, Derby, generally to the designs of Lord Grimthorpe.

Amongst the candidates confirmed at St. Peter's church, St. Paul (Rev. C. Herbert Shutt, rector), on Easter Even, were Dr. Fullerton, wife, and daughter, from the Presbyterian fold, one from the Methodist, one baptized in the Roman Communion, and several without any religious affiliations. Gold medals were presented by the Bishop to three choir boys. The church was beautifully decorated and the congregation present was the largest ever seen at St. Peter's.

ASCENSION DAY.

The heavenly halls are filled with song,
The heavenly gates unbar;
Swift seraphs in a radiant throng
Stream down from star to star;
As crowned with light of deathless day,
The Conqueror passes on His way.

His earthly, lowly life is done,
That life of toil and pain;
The Cross endured, the Kingdom won.
He takes His throne again;
And watchers search with steadfast eyes
The bright pavilion of the skies.

He blessed them passing upward; now,
They wait the promised Sign;
Soon shall descend on every brow,
The Cloven Flame Divine;
The Sevenfold Gift in tongues of fire,
To guide, and strengthen, and inspire.

Though changing years may pass and cease
The Church shall aye possess,
The Sacred Pentecostal Peace,
The Power to heal and bless—
And hold secure from age to age,
Her Apostolic heritage.

Thus now to-day, ascended Lord,
Our thankful hymns we raise,
And offer up with one accord
The Sacrifice of Praise
So may Thy Church in heart and voice,
With angels round Thy Throne, rejoice.
—Beatrice Rosenthal.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbours, and that the chances are that most of them are quite erroneous. What our neighbour really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within may be exposed, but of the idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life

is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity. —Ian Maclaren.

CHRISTIAN CONTENTMENT.

I have read of a servant of Christ in the past, a man singularly rich in the gift of spiritual influence over individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in the sense of profound contentment with his Blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "his King Who had saved him," and to be used by that great and holy Professor as should seem best to Him. And this took friction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea and the expectation of being used. And the service was all the happier, because it was not the source of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of active reapers in the harvest field, or told to "sit down in a corner and sharpen the sickles of others;" whether he was called to speak in spiritual power to a multitude, or to lie still on a sick bed. That heaven-given spirit, in a blessed paradox, was for him the source at once of workfulness and repose. And in a very marked degree it preserved the worker from the infection of the sin of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace;" in the peace of God. It is one of the deepest and most sacred laws of the life of the children of God, that their activity has its roots in passivity; their strength has profoundly much to do with weakness; their rising up and going on with giving way and sinking down; with that opposite of positive effort which is yet so fruitful of work—"Yield yourselves unto God."—Rt. Rev. Dr. Moule.

May and June Weddings.

It is difficult to give the public in this brief space, much of a description of our stock. Generalities are bewildering, and so when we say "Come and see our stock," we would have you understand that we have many things to show you especially appropriate for Wedding Gifts.

WANLESS & CO.,

ESTABLISHED 1840.

168 Yonge Street, Toronto

A SONG OF TRUST.

I cannot always see the way that leads
To life's true goal;
I cannot always see the path He leads me on
With His love;
But yet I know the path must lead me to
Immortal land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But, looking backward, I behold afar,
Its shining wake
Illumed with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And over-see,
And that in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them, one by one,
And when I can understand to say,
"Thy will be done!"
—Gertrude Benedict Curtis.

It has been stated within the last few weeks that the Bi-centenary Fund of the Society for the Propagation of the Gospel amounted to £85,336, and that of this sum £40,000 had already been allocated. Church work in South Africa had absorbed £30,000, and various Indian and Colonial Bishoprics had received £7,000.

A TOUCHING INCIDENT.

A Scotch woman used to lay aside a penny a day for visitors. A visitor, incidentally learning that the poor woman had been for many days without meat, gave her sixpence to buy some. But she said, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said, "I have never denied myself so much as a chop for God." A very large sum was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts. What have we ever denied ourselves? Has it ever cost us the necessities of life to show our love for our Saviour?

LEARN TO FORGET.

If you would increase your happiness and prolong your life forget your neighbour's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause that provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and loveable.

COMMUNION WITH THE INFINITE.

When the set time comes round for prayer, it may be, and often is, the case that the mind is depressed, and finds it a hard struggle to raise itself up to communion with God. Your purpose is to hold communion with the Infinite Wisdom and Infinite Love. Can you do this, or even attempt this, without coming away from the exercise brighter, calmer, happier, stronger against evil? Make a vigorous effort to throw your whole soul into some very short petition, and the spirit of inertness and heaviness shall be exercised. But if not and thy mind be dry to the end, do not disquiet thyself. If only thou makest a sincere effort to draw near to God, all shall be well. He sees that thou hast a will to pray, and accounts the will for the deed.—Edward Meyrick Goulburn.

"DO YOU SUPPOSE I WOULD DIS-APPOINT HER?"

Chance words are often fruitful seed thoughts. The above sentence came like a work of hope, says a writer, at a time when I was troubled and half-despairing, and needed just the comfort of it. A little child was running in and out of the study where I was calling on a morning's errand. The busy minister whom I had come to see put down his pen with ready kindness and unscrewed the wooden box whose tight cover had given its little owner so much trouble. Pretty soon there was another call. The biggest marble had rolled clear 'way under the bookcase. Of course it had to be gotten out. A third time the pattering little feet came boldly deskward, and a coaxing voice asked for paper to write a "yetter" and a "vellup just big enough for a little girl." I smiled at this and wondered (out loud) at his patience. "Do you suppose I would disappoint her," he cried indignantly, "when she trusted me?"

That last clause came home to my heart. In my trouble I had not been trusting. But I found hope and strength to do it from that moment. The little incident was like an object-lesson, and I soon found a sweet old promise to go with it: "The Lord shall help them . . . because they put their trust in him." Whenever I am tempted now to doubt, I turn to that and seem to hear God saying, "Do you think I'd disappoint her when she trusted me?"

OUR DAILY STRUGGLES.

We all have our struggles, but perhaps those which attend our trying to keep up appearances on a little money are, at times, the severest. Under such circumstances it is a hard struggle to exercise judgment without some bitter wounds to personal pride; yet, if we would only pause a moment and consider that those for whose flattery or emulation we are struggling are hardly worth our embarrassing efforts therefor—or that we in reality occupy much less of their passing thoughts than we foolishly imagine, we might suffer less. If one is poor or financially limited, all extravagant aims to hide such a condition is extremely foolish. Our rich friends cannot reasonably expect us to cope with them in matters of living, attire or social entertainment, and we can enjoy their benefactions quite as much without straining our wits or purse-strings to reciprocate the same. The mask of wealth is a foolish cover for any face to try to assume, because it usually is a very transparent one, and at any moment liable to be removed, to the wearer's demoralization. Admitting that we are all naturally averse to betraying our straitened financial conditions, we invite still more embarrassments by assuming wealth or anything else we do not possess. Besides, there is no material loss sustained in being deserted by alleged friends, to whose society money alone is a passport. Let us be whatever we are, honorably and uprightly, and avoid all foolish pretensions that may eventually prove but pitfalls for our unwary feet.

HINTS TO HOUSEKEEPERS.

Apple Charlotte. Butter a deep pudding dish thoroughly. Sprinkle the bottom with a layer of chopped apples; over these sprinkle sugar and a little cinnamon or nutmeg, bits of butter and bread crumbs. Continue in the same way until the dish is full. Let the top layer be bread crumbs and butter. Cover the dish, place it in a pan of hot water, set it in the oven and cook for forty-five minutes. At the end of that time remove from the water, uncover it and brown quickly in the oven. Serve it with cream and shaved maple sugar, or with any sweet sauce. The proportions are a cup of sour apples chopped, a cup of bread crumbs, one-quarter cup of sugar, and a heaping tablespoonful of butter.

Sponge Muffins.—Two cupfuls of flour, two teaspoonfuls of baking powder, one-half teaspoonful of salt, four tablespoonfuls of melted butter or lard, three tablespoonfuls of sugar, one egg, one to one and one-quarter cups of milk. More or less milk must be added according to the quality of the flour. Sift together thoroughly the flour, baking powder and salt; then add the butter or lard, milk, sugar and eggs, well beaten together, making a thick batter. Mix with a spoon with the bowl up. Beat rapidly until smooth, and do not stir any more. Drop into well greased gem pans and bake.

For prune whip wash and soak one-quarter pound of prunes. Simmer until very soft. Remove the stones, and rub the pulp through a sieve. Beat the whites of four eggs stiff. Add to them four tablespoonfuls of powdered sugar. Add the prunes to the whites very carefully. Turn the mixture into a buttered mould, and bake in a slow oven until firm. Serve cold with a custard sauce made with one pint of milk, the yolks of four eggs, two tablespoonfuls of sugar, pinch of salt, and one teaspoonful of vanilla extract. Cook over boiling water until heavy, stirring constantly. Serve cold.

For browned potatoes, boil some large potatoes until they are cooked (they must not be mealy), drain them thoroughly and put them aside until they are cold. Then cut them into thick slices and stamp these out on a board with a medium-sized fluted cutter. Scatter a little salt and pepper over the rounds, dust them well with flour and place them on a floured board, brush over the tops with beaten egg and bake them in a well heated oven until they are evenly browned.

For brown mashed potatoes prepare mashed potatoes in the usual way, save that they should be a trifle more moist than usual. Drop in large spoonfuls on a buttered tin, and moisten the surface with melted butter. Set in the oven till nicely browned. Remove from the pan with a pancake turner. Serve on a dish covered with a fringed napkin.

Boils.—The old-fashioned remedy for a boil—namely, common yellow soap and brown sugar, is (says a medical journal), a capital one for the purpose. It is made with equal parts of brown sugar and of shredded yellow soap, mixed by means of a tableknife on a plate, with a few drops of water, until all be well blended together, and of the consistency of thick paste; it should then be spread either on a piece of wash leather or on thick linen, and applied to the boil, and kept in its place by means either of a bandage or a folded handkerchief, and should be removed once or twice a day. This is an excellent application for a boil—soothing, comforting, and drawing—and will soon effect a cure. A paste of honey and flour, spread on linen rag, is another popular and good application for a boil.

W
w
co
ho
ph
rat
Ar
pu
ha
po
Mc
fro
sq
swi
abc
pri
anc
rea
"
ma
righ
to l
mot
"
the
Hel
day
T
bad
ed t
the
chil
city
try a
shin
Tl
"Th
they
"
neve
No
thou
barn
eave
the g
fluffy
their
clove
Neve
ful!
"
A
mone
after
"
I
was t
my p
we sh
way a
store.
Flo
mothe
peanu
that t
and p
above
her, a
hind t
for her
den, r
and w
uniform
"
It
she sai
"
Th
man,
pleasur
rattled
ing gy
the pea
as look
WHA
An
ments
authori

WHERE FLOSSIE'S NICKEL WENT.

"And can I get just whichever I want, mamma—peanuts or popcorn?" Flossie asked anxiously, holding her nickel tightly in her plump white fist.

"Yes, dear, just which you would rather have," was the smiling reply. And Flossie trotted on with a little pucker between her eyebrows, trying hard to decide whether she liked popcorn or peanuts better.

Just as they reached the Soldiers' Monument, Flossie spied, right in front of the big cannon on the square, a curious little gypsy kettle, swinging from three crossed iron rods above an imaginary camp fire. A printed sign hung above the kettle, and a man in a blue uniform sat reading a paper in a chair beside it.

"What do the letters say, mamma?" Flossie asked, stopping short right in the middle of the pavement to look at the unusual sight. Her mother read the sign aloud:

"Contributions received here for the children's outing July 20th. Help the little ones to have a happy day in the country."

The man wore a Salvation Army badge, and Flossie's mother explained that all the money dropped into the little iron kettle would help the children in the poorer parts of the city to have a whole day in the country among the daisy fields in the sunshine.

The little girl looked thoughtful. "They don't go to picnics much, do they, mamma?" she asked.

"No, dear, many of them have never even seen the country."

Never seen the country! Flossie thought of grandpa's big, hay-filled barn, and the swallows under the eaves; of the pretty calves out in the green meadow, and the round, fluffy, yellow ducklings wagging their mites of tails, and biting off clover with their little flat bills. Never seen the country! How dreadful!

"Mamma, mayn't I have some money to give them?" she asked after a moment.

"I'm sorry, dear, but your nickel was the last bit of change I had in my pocket-book. And I'm afraid we shall not be coming back this way after I get a bill changed in the store."

Flossie still hesitated, though her mother started to walk on. The peanut stand was very near—so close that the odor of hot buttered corn, and peanuts roasting in the tin oven above the gasoline blaze, reached her, and the white-capped man behind the stand seemed to be waiting for her to come. But, with a sudden, resolute look, Flossie turned and walked up to the man in the uniform and held out her nickel.

"It's for the poor little children," she said timidly.

"Thank you, little girl," said the man, taking the money with a pleasant smile. And as her nickel rattled merrily down into the swinging gypsy kettle, Flossie hurried by the peanut-stand without so much as looking that way.

WHAT BOYS AND GIRLS SEE

An interesting series of experiments has been tried by the school authorities in South Germany to test



Black Borders.

The quality of our Mourning stationery is the best obtainable, whilst the prices are reasonable.

The "Black Borders"—being hand applied—present a smoothness not obtainable by other means.

We have a number of widths of mourning borders in both visiting cards and note paper.

Ryrie Bros.

Cor. Yonge and Adelaide Sts. TORONTO.

the faculty of observation as it is expressed by boys and girls.

A man dressed as an ordinary workman and with ordinary features was placed in a room by himself. Classes of girls of different ages were sent through the room. All that the teacher told them was that they were



A Clear Complexion

can be the possession only of the man or woman whose digestive functions are in perfect order.

Abbey's Effervescent Salt

taken regularly will keep the stomach in good condition, the blood pure, and the complexion clear.

All druggists sell it.

to go into the room through one door and out through another. When they returned to their classrooms they were asked to describe the man in the room.

Nearly eighty per cent. of the girls confined their attention to the man's clothes; the others described clothes and features. The same experiments when tried with boys revealed the fact that nearly seventy per cent. of them confined their attention to the man's features, the remainder to both features and clothes.

The experiments have been tried with the object of fixing the force of evidence in cases where young people are called as witnesses to establish identity.

KING ALFRED THE GREAT.

Until he was twelve, no one had taught him to read. He died at fifty two, and the last twenty or more years of his life he never knew a moment's freedom from pain. Yet what did he not accomplish?

"So long as I have lived," said the king, as life closed about him, "I have striven to live worthily."

"Never," says Green, "had the world seen a king who lived solely for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. It was this grand self-mastery that gave him his power over men about him. Warrior and conqueror as he was, they saw him set aside at thirty the warrior's dream of conquest; and the self-renouncement of Wedmore (terms of peace with the Danes) struck the key-note of his reign. 'I desire,' said the king, in some of his latest words, 'I desire to leave to men that come after me a remembrance of me in good works.' His aim has been more than fulfilled. The instinct of the people has clung to him with singular affection. The love which he won a thousand years ago has lingered around his name from that day to this. While every other name of those earlier times has all but faded from the recollection of Englishmen, that of Alfred remains familiar to every English child.

A TRUE GENTLEMAN.

"I beg your pardon," and with a smile and touch of his hat, Harry B. handed to an old man against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit! not a bit!" said the old gentleman, cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it," and, lifting his hat again, Harry turned to join the playmate with whom he had been romping at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charles L. He is only Gale, the huckster."

"That makes no difference," said Harry. The question is not whether he is a gentleman, but whether I am one. No true gentleman will be less polite to a

Soap-Slaves advertisement featuring an illustration of a man carrying a box labeled 'SOAP' and a woman. Text: 'You're wasting time and strength in your old-fashioned way of getting rid of dirt. Doing needless, hard work and wearing things out with rubbing. You're doing this because you've always done it. Adopt something better—PEARLINE. It saves work, time, rubbing clothes. It's absolutely harmless, and 667 MILLIONS USE IT'

Are You Convinced THAT



SWEET PICKLES - AND - CREAM CHEESE ARE THE

Finest in Canada.

"MADE IN CANADA"

THE Northern Life Assurance COMPANY

Head Office, - London, Ont.

1901 was the Banner Year

Table with 3 columns: Category, Amount, Increase over last year. Rows include Insurance Written, Insurance in Force, Premium Cash Income, Total Cash Income, Government Reserve, Total Assets.

The Ratio of Expenses to Premium Income shows a decrease over last year of 15%

The Interest Income has more than paid all Death Claims since the Company commenced business.

Our Policies are Up-to-date. Rates Reasonable. For particulars see our Agents, or Address,

JOHN MILNE, Managing Director, LONDON, Ontario

Meneely Bell Company,

CLINTON H. MENEELY, Gen. Man. TROY, N.Y., and NEW YORK CITY. Manufacture superior Church Bells

OIL-SMELTER-MINES advertisement for Douglas, Lacey & Co., featuring text about dividend-paying mining, oil, and smelter stocks, listed and unlimited, and a specialty in New York.

When writing to or purchasing from Advertisers mention The Canadian Churchman

man because he wears a shabby coat, or hawks vegetables through the streets, instead of sitting in a counting house." Harry was right.

ONLY A SMILE.

Yes, it was only a smile, but it shone like a ray from the Sun of Righteousness. It lighted the face of a little girl as she hurried along the street, and the first to see it was a pale-faced, middle-aged lady on whose shoulders the cares of life had fallen not lightly.

"What a lovely little girl!" she mused, when Mary had passed. "It's a blessing to meet a girl or boy with a smile like that," and as she thought of it there appeared upon her own face a smile like unto that of Mary's.

Mary paused for a moment in front of a toy store, and as she stood admiring the lovely playthings in the window a poorly dressed little maiden stopped also. The latter eagerly eyed the pretty toys, and seemed to be thinking how pleasant it would be to own just one of them.

As Mary was about to pass on the stranger glanced at her, and forthwith noticed the smile with which that look was returned. On Mary went, but the little girl stood gazing after her as though she were a creature of unusual beauty. Such a smile, the child thought, and all for her,—for her, who had known so few smiles in her brief lifetime!

She watched the figure till it disappeared, then she turned to the show window again. But the toys had lost their attractiveness since that kind little girl had smiled so lovingly. She glanced down the street, but Mary was nowhere to be seen. Already a happy smile lighted her own countenance, and she went her way with a merry heart.

Mary was hurrying on, meanwhile, and the next one to be thus blessed was a young man. His face wore an anxious, uneasy expression, and he glanced nervously here and there. He walked quite rapidly, but not so fast that he failed to see little Mary. One look into that smiling, upturned face and he, too, caught her eye with its expression of love. On they passed, she to smile on someone else,

and he to—slacken his pace, pause, and to take one long look at the small figure as it hurried through the surging crowd.

"The first smile I've seen since mother died," he thought. "That is, the first one that meant something. That's the way she used to smile when she begged me to stay out of bad company. I—I guess I won't go with the boys to-night. I'm going to my room and read some of her letters. But I wish someone else would smile like that."

He turned down a quiet street and presently was entering one of the dwellings there. But just then he heard a footstep on the stairway, and met a little girl who smiled with the same love that Mary had shown.

"Why, Maggie!" he exclaimed, cheerily. "What makes you so happy, child?"

"I met a little girl who smiled—at me."

"So did I," returned the young man, and he described our little Mary.

"That's the same one I saw," said Maggie.

"It made me so happy that I forgot everything else."

"And it made me think of my mother and our happy country home. Did I ever show you

Wheat Marrow For Breakfast. Nature's best food for the weak and the strong. The concentrated goodness of the glutinous portions of the choicest selected Winter Wheat prepared by a new, scientific and original process. A mental and physical builder. Unlike any other Cereal Food it is in a class by itself. Delicious, appetizing. Good for you! Sold by leading grocers everywhere. A. P. TIPPETT & CO. SELLING AGENTS, MONTREAL.

mother's picture, Maggie? Then come, and you shall see it. And I'll tell you how happy I used to be before I began to drift, and what hopes mother had for me, her only boy."

Maggie went with him gladly, for to her he was a tried and trusted friend—she even called him brother sometimes. And she listened to his story (of which she had as yet known but little) to his heart-broken confessions of wrong-doing and to his determination to be a man. He told her, also, the story of Christ, a story she had never heard, and there and then the two gave themselves into His keeping.

"And I'll tell you, Maggie," he said at length. "If you'll smile like that girl did, and as you did awhile ago, it'll be one of the best things you can do for me."

"I will; you do the same, I wonder if Jesus smiled that way when He was here?"

"Yes," was the reply. "And He does yet."

So we see what Mary's smile had done. The young man had been saved from a great temptation, and had chosen the way of life and perfect love. To this same joy he led little Maggie, and both were now happy in the peace to which "only a smile" had led them.

were to be separated; one would be in India, another in China, another in Rome, another in Ephesus. Christ ascended in order that he might be with them, whether they were in China or India, or in any other part of the world.

The Ascension of Christ does not mean the departure or going away of Christ from us. No, it means the drawing near of Christ to each one of us. It is by the Ascension, and also by the work of the Holy Ghost, as we shall see next Sunday, that our dear Lord is able to be with His children, wherever they may live. He can be with a child who lives here, and also with a child who lives in Calcutta in India.

How much we feel this every time we are at the holy Service of the Eucharist! Our dear Lord is with us in the Sacrament, and we sing our hymns to Him, and at the same time He is present in the Sacrament in some church far, far away, and other little children are kneeling before Him, and praying to Him, and singing hymns to Him, perhaps in some language quite different to that of ours.

CONSUMPTION Prevented and Cured.

Four marvellous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh and a rundown system.

FREE

- Do you cough? Do your lungs pain you? Is your throat sore and inflamed? Do you spit up phlegm? Does your head ache? Is your appetite bad? Are your lungs delicate? Are you losing flesh? Are you pale and thin? Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Ltd., 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Free!

Here and there you'll find a dealer who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. If a woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mail a free book on successful home dyeing. We'll also tell you where you can get

Maypole Soap

10c. for Colors. 15c. for Black.

The Great Musical Event of the Season!

The Renowned Westminster Abbey Choir

Glee and Concert Party,

Under the Direction of Edward Branscombe, lay-vicar.

HEAR

The Coronation Choristers The Beautiful Boy Sopranos The Wonderful Male Altos

The Finest Church Singers in England. In Concert Programmes of Balads, Gleees, Part Songs and Madrigals, assisted by

Madam Marie HOOTON, Contralto.

Massey Hall, Monday, May 5th.

PRICES—\$1.00, 75c., 50c., 25c. Sale of seats begins THURSDAY, MAY 1st.

The York County LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.

Head Office—Confederation Life Building Toronto.

JOSEPH PHILLIPS, Pres.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST GENUINE WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

SAVINGS ACCOUNTS

SOLICITED

3 1/2 PER CENT. interest allowed—compounded half-yearly.

Paid-up Capital \$1,250,000.00 Total Assets \$6,375,403.57

The CENTRAL CANADA Loan and Savings Company

Cor. King and Victoria Streets, Toronto. HON. GEO. A. COX, President.

Established 1884. Telephone Main 1187

Copeland & Fairbairn

House & Land Agents

24 Victoria Street, TORONTO. MONEY TO LEND.

How this beautiful Festival of the Ascension draws us all together! When we are far apart from those we love we can feel and know that in Jesus we are all quite close together. And may it make you feel and know that you are always very near to our Blessed Lord Himself! Ascension Day is not a sad day; it is a very happy and joyful day for those who are trying hard to serve the Saviour well

A WORD ABOUT GIVING.

"No, she isn't stingy, she's just selfish," said the old woman, speaking of a relative. "She'll give money if it's needed; she'll give a share of anything that grows in her fields or her orchards, but the one thing she never gives is a mite of herself.

"I'd expect her to send broth and jellies if I were sick, or blankets if I were cold, but I wouldn't ever expect her to come and spend the afternoon with me because I was lonely, or to be really interested in any trouble I had—or any joys either, for that matter. I'd never think of carrying her any of my boy's letters to read, as I do to little Mrs. Stone at the corner. Tom's been away nine months now, on a voyage, and Mrs. Stone has heard every one of his letters. We've hunted up together in her big atlas the places where he'll go, and when she comes across anything about one of them in the newspapers she always remembers and tells me. She doesn't do it just to please me, either; she's interested.

"Mrs. Stone scarcely has a spare dollar to share with anybody, but you never think of that. I think it's as much what folks'll let you share with them as what they share with you that counts."

SINGING AWAY PAIN.

A party of tourists were driving along a country road, leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep. The little company was entranced.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with

his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"Oh, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his

Sufferers From Itching Piles

Who Found Quick Relief and Lasting Cure in the Use of

Dr. Chase's Ointment.

If you could read a few of the letters which come to these offices from persons who have been freed from the miseries of itching, bleeding, or protruding piles, you would soon realize the marvelous power of this wonderful preparation. Here are two sample letters, which show the heartfelt gratitude of cured ones:

Mr. John Tuttle, expressman, 107 Stewart street, Kingston, Ont., states: "Like most men who do much driving, sitting a good deal, and often exposed to dampness, I have been a great sufferer from piles. As a matter of fact, I had piles for a number of years and tried nearly everything I could hear of in a vain effort to get cured, but only succeeded when I used Dr. Chase's Ointment. The first application of this grand preparation brought me relief from the dreadful itching, burning sensations, and less than two boxes made a perfect and permanent cure. I am grateful for the freedom from suffering, and desire others to benefit by my experience with Dr. Chase's Ointment."

Mr. H. Kelly, Cobourg, Ont., states: "I have used Dr. Chase's Ointment for itching piles, and can truthfully say that it has entirely cured me. Only persons who have endured the torture of itching piles can have any idea of what I suffered. Dr. Chase's Ointment brought me prompt relief from the misery, and has made a thorough cure. I am thankful for this remedy, because it has made life worth living. I cannot say enough in recommendation of Dr. Chase's Ointment."

Dr. Chase's Ointment has no worthy rival as a cure for piles and itching skin disease. It is possessed of certain powers over these ailments which imitators are unable to reproduce. You can be absolutely sure of Dr. Chase's Ointment bringing relief and cure. It is backed by the testimony of the best people in all parts of Canada; 60 cents a box; at all dealers, or at Edmanson, Bates & Co., Toronto.

Advice to Old Maids

Give your gentlemen friends good tea. It is unnecessary to go to India for a Monsoon. Lead Packets. All Grocers.

MONSOON

INDO-CEYLON TEA

BELLE EWART



IT is clear as crystal and entirely free from snow and all impurities, every block being specially treated after leaving the water. . . . Our Rates are Extremely Reasonable. **BELLE EWART ICE CO.** Head Office, 18 Melinda St., Toronto. Telephones:—Main 1947 and 2933.

THE ONLY WHEEL



Built for wear and comfort—The BEST on the pavement. With the New Hygienic Cushion Frame all roads are smooth roads — It prevents any jar or vibration.

"Massey-Harris"

Bicycles have this Frame — See them.

177 Yonge Street, Toronto. AGENTS EVERYWHERE.

Canada Cycle & Motor Co., Limited, Toronto.



one would be China, another in Ephesus. order that he whether they dia, or in any d. Christ does not going away of it means the st to each one scension, and e Holy Ghost, Sunday, that to be with His hey may live. old who lives child who lives

his every time service of the Lord is with and we sing id at the same the Sacrament ar away, and are kneeling ying to Him, Him, perhaps te different to

TION Cured.

remedies for g this paper reulosis, Congngs, Catarrh m.

E

inflamed?

of that you have he most danger-devastated the

hat this system sick, by writing

EATMENT

ions will be for-complete direc-

positive cure for siduous disease, and Disorders, Flesh, Coughs, itis and Heart

Slocum Chemi-g Street West, and express ad-e (the Slocum y Slocum's free will please send Mention this

MONUMENTS

MEMORIAL CROSSES Of All Kinds. **McIntosh Granite & Marble Company, Limited** 1119 & 1121 Yonge St., Toronto. Phone North 1949. Terminal Yonge St. car route

GEO. W. COOLEY Importer of 567 Yonge St **High-Class Wines & Spirits** for Medicinal use. Telephone 2089. Sacramental Wine

When Writing to Advertisers Please Mention The Canadian Churchman.



LAKE SIMCOE The Peninsular Park . . . Most beautifully situated on Big Bay Point. Popular with Toronto citizens. **Croquet, Base Ball, Tennis, Ping Pong** Beautiful - Lawns, - Shaded - Walks, Excellent Boating, Bathing and Fishing Write for Booklet. **JAMES K. PAISLEY, - - TORONTO, Ont.**

INCORPORATED TORONTO SIR J. A. BOYD, PRESIDENT. 1886.

CONSERVATORY OF MUSIC

COLLEGE STREET.

DR. EDWARD FISHER, Musical Director
THE HIGHEST EDUCATIONAL STANDARD
AND STRONGEST FACULTY IN CANADA.
Toronto and Local Centre Examinations
in June and July, 1902.
SCHOOL OF LITERATURE & EXPRESSION
Strong and experienced faculty.
CALENDARS AND SYLLABUS FREE.

Trinity College School

PORT HOPE, Ont.

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

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF
The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto.
The TRINITY TERM begins on TUESDAY, APRIL 22nd

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine
MAJOR STREET, TORONTO

TICKET OFFICE
2 KING ST. EAST,
TORONTO.
Hamilton, Toronto & Montreal Line.

During May, Steamer Hamilton leaves Toronto Tuesdays, and Steamer Spartan Fridays at 7.30 p.m. for Montreal and intermediate ports. On and after June 3rd, Steamer Hamilton will leave Toronto, Tuesdays, and Steamer Spartan Thursdays, and Steamer Corsican Saturdays.

Excursion to Montreal During May.
Toronto to Montreal.
Single, \$6.50. Return, \$11.50.
Meals and Berth included.
Only Line Running the Rapids.

Call at Ticket Office or write for R. & O. Hotel Book of Lower St. Lawrence.
H. FOSTER CHAFFEE,
Western Passenger Agent, Toronto.

COWAN'S Healthful and Nutritious
Hygienic Cocoa...
Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only.
Absolutely Pure.

The Yorkville Laundry
45 ELM STREET
H. D. PALSER, Proprietor
Telephone 1680
ALL HAND WORK

W. H. Stone
UNDERTAKER
343 Yonge Street
PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

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

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
Incorporated 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton member of Board of Trustees, ex-officio. Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, five of whom are specialists in the Music and Art Departments, and Two Non-Resident Instructors, Housekeeper, Matron and Nurse. Extensive Buildings with capacity for 100 Residents. Heated by Hot Water. Lighted by Electricity. Grounds covering eight acres. School Dairy and Laundry, within fenced limits of property.
Preparation for the Universities.
Easter Term begins on Wednesday, April 2nd, 1902.
For Calendar apply to DR. HIND.

RIDLEY COLLEGE

ST. CATHARINES, ONT.

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

ST. ALBAN'S CATHEDRAL SCHOOL

Toronto—Incorporated

For residential and day boys. Chairman of Board—The Bishop. A thoroughly qualified teaching staff.
For prospectus address
M. E. MATTHEWS,
Principal.

WESTBOURNE SCHOOL FOR GIRLS

340 Bloor Street W., TORONTO, Can.

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

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

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

THE OXFORD PRESS
THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

Ecclesiastic Printing.
Music Printing
Illuminated Texts or Alphabets for Church Decoration.
A collection of 10, words and music complete.
60 cents per dozen.
Baptismal, Confirmation and Marriage Certificates.
G. PARKER
33 Adelaide Street West, TORONTO

Ready Jan. 1st, 1902, a series of ten lessons on the Reading the Holy Scriptures and Liturgy.
These will include Analysis and Emphasis, the correction of common faults, and the general principles of the Church of England service. Each lesson contains an examination paper to be returned for criticism and remarks.
Series of fifteen lessons in unpointed Hebrew, by which a diligent student may rapidly acquire a working knowledge of the sacred tongue. Write for circulars to
DEAN PARTRIDGE,
Box 280, Fredericton, N.B.



"Glen Mawr" MISS VEALS' SCHOOL,
651 SPADINA AVE TORONTO
Art, Music
Matriculation and General English Course

ST. MONICA'S

(Formerly ROLLESTON HOUSE)

Residential and Day School for Girls
170 Bloor St. West, Toronto

Thorough course in English, Languages, Music, Art, Elocution and Domestic Science. Prepares for University and Departmental Examinations. Kindergarten and Primary Departments.
Teachers, Specialists in each Department. A Home School. Extensive Grounds.
For Prospectus apply to
MISS PHILLPOTTS,
Lady Principal

Bishop Strachan School for Girls

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

Church Extension Association

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

MEMORIALS AND DOMESTIC ART GLASS.
SUCCESSION TO THE DOMESTIC STAINED GLASS CO
15 RICHMOND ST. E. TORONTO

MEMORIAL WINDOWS

Leaded Cathedral Glass
Quaint Windows for Dwellings
Robert McCausland,
Limited
86 Wellington St. West, TORONTO

St. Augustine Wine

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

JONES AND WILLIS

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

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

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
183 to 190 King William St. HAMILTON, Ont.

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

Easter Brass Work

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

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

When writing to or purchasing from Advertisers mention The Canadian Churchman