

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

VOL. 28.]

TORONTO, CANADA, THURSDAY, JANUARY 23, 1902.

[No. 4.

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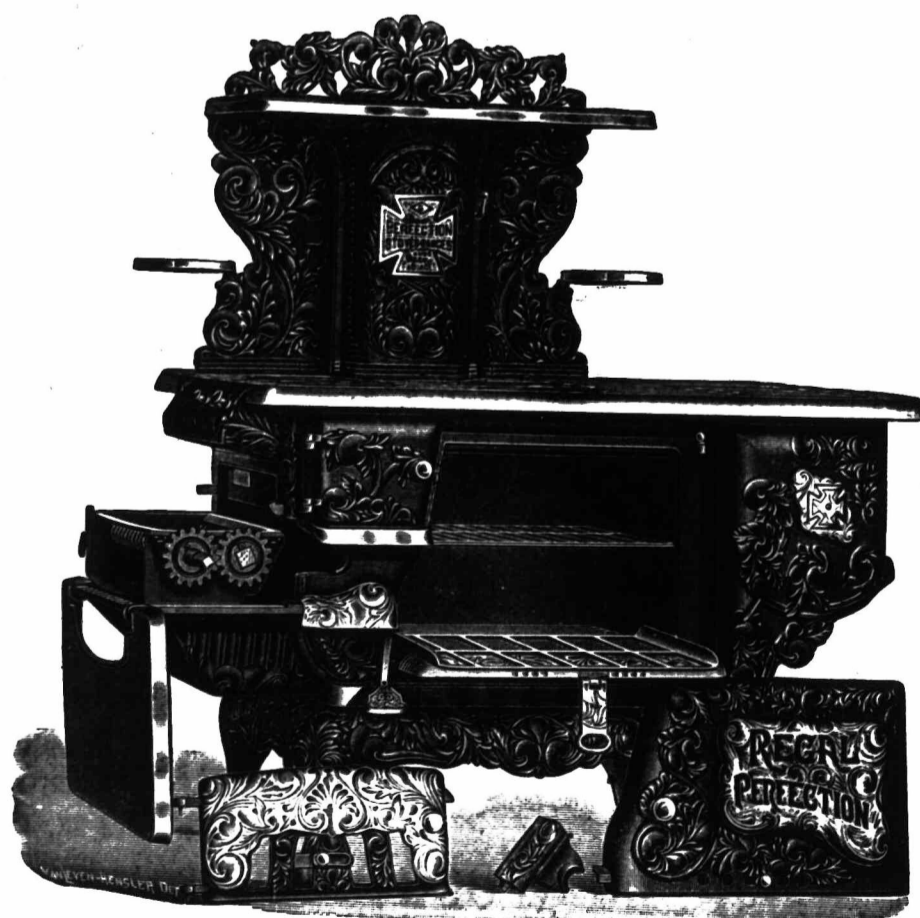
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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 23, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### SEPTUAGESIMA SUNDAY

Morning—Gen. I. & II. to 4; Rev. XXI., to 9

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

### SEPTUAGESIMA SUNDAY.

Holy Communion: 182, 187, 555, 556.

Processional: 4, 83, 489, 547.

Offertory: 168, 262, 533, 538.

Children's Hymns: 330, 333, 340, 343.

General Hymns: 172, 210, 520, 534.

### SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 323.

Processional: 233, 236, 274, 298.

Offertory: 229, 239, 244, 353.

Children's Hymns: 238, 337, 340, 342.

General Hymns: 165, 234, 245, 288.

Sunday.

In a recent editorial, we spoke of the decline in the observance of the Fourth Commandment. People have suddenly awakened to the knowledge that old ideas of Sunday, and reverent attendance at church on that day have disappeared with the present generation. It is useless to ascribe the change to any one cause, so many must have contributed to it. There is, in our judgment, no need to delve very deeply to find a reason, if for a generation, like a flock of sheep, all the fashionable writers, the newspaper correspondents and illustrators flout and jeer at church-going customs. If, also, the travelling public (an increasing proportion), neglect its observance while abroad, it needs little more to have the rising generation fall

into the new habit wherever English is spoken. The Rev. Dr. Robertson Nicoll has been speaking on this subject, and few are better qualified to do so. Dr. Nicoll is a Scotchman of about 52, who graduated in Aberdeen in 1870, was a Presbyterian parish minister till 1885, and since then has chiefly lived in London, engaged in literary work. Speaking at Arbroath, in Scotland, and referring to the Presbyterians in Scotland, and the Nonconformists in England, he said on this subject: In the Church we have witnessed, to say the least, a very considerable collapse of what I may call conventional religion—that is, public opinion does much less to enforce church attendance and church communion. The change began in Scotland, perhaps thirty years ago. I remember the time when churches were fully attended twice a day, when in many places non-churchgoers were quite exceptional. This is no longer the case. Many are content with occasional attendances, and, in spite of all the efforts of the churches, the number of outsiders is very great, and is constantly increasing. I question, in this respect, whether Scotland is not in a worse position than England. I do not believe that the strength of the churches is less. I believe that much of the lapse is more apparent than real. Yet there is much that ought to force on the Church very serious thoughts in the present condition of things. It does seem as if a very considerable change of method on the part of the Church, and a very great invigoration of spiritual life, were necessary in order to bring us back even to the old condition of things. We have had to face within the Church, and especially within our own Church, the problems raised by Biblical criticism. It is just twenty-five years since they were seriously agitated, and we are by no means at the end. Twenty-five years ago active and aggressive assault on what is termed orthodox Christianity came very largely from the outside. Scientific unbelief was in great strength. The notion that all the universe was under the unbroken reign of law, and that nothing could be known of God and of the future life, turned, of course, the whole Christian story into a fable. In this way it affected the Church very little, but when it was proclaimed within the Church that much had to be conceded, that many of the outworks had to be abandoned in order effectually to defend the citadel, then a new condition of things began. It may be that the Church will even have to ask herself whether she is prepared to stand on the fundamental doctrines of the Incarnation and the Resurrection of Christ. It may be that those who deny both may claim to preach in her pulpits. Whatever opinion we have formed, none of us will deny that the issues raised are great and grave and disturbing. They have undoubtedly made the

work of the Church more difficult in every way than it was twenty-five years ago.

Unity.

On the subject of union, Dr. Robertson Nicoll, inspired to some extent by the union of the dissenting Presbyterian bodies in Scotland, is more sanguine. The tendency to union and confederation among the churches has been very marked. In England denominational asperities have been very much softened. The federation of the Free Churches has already had great results, and gives infinite promise for the future. That there will be among the English denominations any corporate union in the immediate future I do not believe, but they are being united in the best way by common work for common aims, and I have no hesitation in saying that Nonconformity in England is more and more a real force in the national life. Its vigour and resources are increasing. The magnificent response made to the great new century funds is most hopeful and significant. Even in the Church of England, despite the great strength of the sacerdotalist party, there is a movement from the very heart of sacerdotalism for reunion.

Foreign Missions.

The Junior Clergy Association of the Society for the Propagation of the Gospel has asked the similar body, belonging to the Church Missionary Society, to unite with them in a common act of prayer and thanksgiving in St. Paul's Cathedral, on 22nd April. The service will be open to the whole diocese, and the Bishop of London will preach. We rejoice at such united action which must have great practical benefit. Indeed, we think that very great good would come from co-operation with the similar societies here, in Australia and the United States. Doubtless there is already communication and assistance between them all, but there need be no overlapping. Anyone with a vocation should be able to get at any point the necessary aid to enable him to work in any part of the mission field.

Aggravating Tricks in Church Services.

Miss M. L. Wood, in a recent number of the *Manx Sun*, writes as follows: "By the Congregation.—Not getting up promptly when the chant or tune is played over, so as to be ready to begin with the choir; but instead, rising in a confused mass while the first line is being sung. Singing 'fancy parts' in the chants or tunes. By the Clergy.—Starting various parts of the service before the congregation have risen from their knees. Beginning the responses or the collects before the last words of the answering response or the amens have ceased. Reading in an ordinary tone the versicles or the litany when the choir sings the answer. By the Organ-

ist.—Keeping the clergy waiting while a long voluntary is being played. Starting the Confession, or anything else of such a character, with a loud blast on the organ. Imitating birds, etc., in the Psalms by twittering on the flute stops, or the descent into hell, in the Creed, by a chromatic run down the pedals. When the choir have fallen in pitch while monotoning the General Confession, Lord's Prayer, and Creed—putting in an Amen on the organ at the original pitch, thereby causing an intolerable jar. There can be no doubt that this last trick is the most irritating of all. Young organists, please don't do it any more; remember anything in the service that causes a jar is undevotional."

#### Parochial Management.

A correspondent expresses his pleasure at our recent article on the work of the Archdeacon of Peterborough. He expresses the opinion that not only should the appointments to vacancies be made after consultation with the Archdeacon and Rural Dean, but that none should be made without it. He asserts that the needs of the country are continually changing, that the boundaries of parishes need to be circumscribed or extended, as occasion may require. Consequently instead of B succeeding A, in many cases, B and C should do so, and in fact a general readjustment of work is desirable for the efficient working of the Church. He seems to think that a great deal of committee work is entirely unnecessary, and would be more intelligently and efficiently performed by the Archdeacons and Rural Deans to whom more power should be given. Our correspondent is not the only one to whom, nor is ours the only country in which the rearrangement of work is necessary. Even in Scotland the Scottish Guardian says: If the problems that are raised by the overwhelming numbers in large centres are difficult, the problem presenting itself in the matter of the small country charges is not less so. Many of those country charges were, in the days before railways, great centres of Church life. The changes that have brought about the drift of population to the towns, have brought in many cases great difficulties to those charges. These difficulties most frequently are financial, but it is not always so. The spiritual difficulties presented by the fact of a constantly decreasing, or at best a stationary congregation, the "deadly dullness" of the country in winter, the isolation, the want of companionship and sympathetic aims in members of the congregation, combine with other causes to make the lot of the average country parson as hard as that of his town brother. He wants the sympathy of members to cheer him on and to keep his enthusiasm from dying out. If the difficulties of the town and of the country can be brought into juxtaposition, and some plan adopted whereby the one "fills up what is lacking" on the other, something might be done. Both sets of difficulties have their origin mainly in deeper sources than at first appear, and both will require close at-

tenion and careful meditation before a right plan of action is determined on.

#### The Gloria.

Provost Staley has been objecting to an innovation dating from about 50 years past; it is rather amusing to find him adopting this course, especially as the innovation has no doctrinal significance. It is this, instead of the Gloria at the end of the Psalms, etc., being said or sung by the priest and people alternately, and in the ordinary course, the practice has become common for the choir to sing these two verses. The Rev. Alfred Brook says, in reply: The Psalms are ordered to be "said or sung," a compromise has been introduced by "saying" the Psalms and "singing" the Gloria, and, where the choir is small, the Gloria is naturally sung by the full choir; hence has arisen the modern custom of regarding the Gloria as a concluding chorus, to be "said" or "sung" together; it is certainly an innovation. Are such innovations to be avoided? Hymns are an innovation; they were deliberately omitted from our Reformed Prayer-Book. So is the usual "Altar Service," at the end of Sunday Evensong, consisting of presentation of Alms, Collect and Blessing, which is a reflection of the modern Roman Benediction service. The real issue is this: Are such harmless and edifying innovations an indication of lawlessness or a healthy sign of vitality? Rigid uniformity in details usually signifies death rather than life. There is much to be said on both sides, and it is a question well worth considering and discussing.

#### OUR NAME.

The legal name of the Church in this country is the Church of England in Canada. It was deliberately adopted by the Church, and though objections are made to it, occasionally, we doubt if any name more expressive of its character and field of operations could be found. It expresses our origin from and identity with the ancient Church of our Mother Land, and we all realize that the more we can be identified, not only in name, but in character and purpose with that historic Communion, and the more we can emulate her glorious aims and deeds, both in the past and present, the better it will be for our Church and country. To change a name, even if it be inappropriate, is difficult and inconvenient. Not a few in the American Church are dissatisfied with the name given it at the Revolutionary period, and many who are quite in accord, as to the unsuitable choice then made, still hesitate to change it now for many reasons, not the least being the fear that many naturally couple name and identity, and would be led to think that an old church, with a new name, implied other and more important changes. We notice that not a few people and newspapers speak of the Church of England in Canada as the Episcopal Church and call its members Episcopalians. This, however, is simply to give a nickname to a large body of Christians, for there is no such body as the

Episcopal Church in Canada. It arises from the name of the Church and manner of speaking common in the United States, and from the sectarian way of describing religious denominations by some doctrinal or other feature. The Church of England, no doubt, is Episcopal, because it has bishops; it might with equal truth be called Presbyterian, because it has presbyters, or Baptist, because it believes in baptizing all people, and not adults only. But the Church does not stand for any one doctrine or method, but for the Catholic faith. She declares the whole counsel of God, and repudiates any name which states or implies such predominance for any feature of her creed or government which would exaggerate its importance at the expense of the rest. Sometimes even in public documents this misnomer is applied, and we direct attention to it because the habit gives rise not only to ineffectuality, but is discourteous as well.

#### CHURCH EXTENSION.

Our "American Church News" of January 6th mentions an enterprise of the American Church, which would apply equally well in Canada. An effort is to be made by that Church to raise \$1,000,000 for Domestic and Foreign Mission work, and this sum is divided between the dioceses, and each diocese allots the proper proportion of its share to the several congregations within its bounds. This is the same system which has worked so well among the Presbyterians, who begin in their highest synods and then divide and sub-divide in synods and presbyteries, till at last each congregation is reached. The death of Rev. Dr. James Robertson, the distinguished superintendent of Presbyterian missions for over twenty years, calls attention to another matter, viz., the importance of organizers and field secretaries, who will bring the Church into contact with the people. We have only to turn our attention to the diocese of Ontario or the diocese of Huron to find such men at work. Rev. C. J. Hutton, in Ontario diocese, has, it is stated, obtained, on an average, over \$1,000 from each parish for diocesan endowment. Rev. F. E. Roy, the diocesan canvasser in Huron diocese, has accomplished similarly phenomenal work in Western Ontario. What is now wanted is the application of this system to the whole Church of Canada, so that every parish and every individual may be reached, not merely for local objects, but for the extension of the Church at home and abroad. Under the head of "Church Extension," a word may be said about the circulation of Church newspapers and the dissemination of Church literature. Church of England people do not read their own Church newspapers as they should do. The clergy can do much to remedy this neglect by presenting a year's subscription to young married couples, Sunday school teachers, and officials. The fund for such an object might (if necessary), be obtained from collections at lectures given by the rector or by united lectures. Church literature, which

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is seldom found at public libraries, ought to be furnished in Sunday school libraries or presented in some systematic way, such as was indicated for Church newspapers. The Church in Canada does not lack zeal, but she lacks organization, and to this object the best attention of bishops and synods ought to be turned more and more.

#### CHRISTIAN UNITY.

There is a growing appreciation among Christian people of the value and blessings of Christian unity. To say nothing of the waste involved in the effort to maintain in the same field a number of rival denominations, most people are convinced that it is far from the ideal of the one body set before us in the New Testament, and from that which our Lord made the subject of petition, that His disciples might all be one, even as He and His Father are one. Sometimes it is urged that in the rivalries of different sects, life is stimulated and progress promoted. It is doubtful if this result is attained by division, whilst the lack of unity and combination, to say nothing of the strife and contention which attend it, are evils evident to even superficial observers. Whilst good men in all denominations are weary of the existing state of things, and desire to see it replaced by something more ideal and effectual, there is a diversity of opinion as to how it can best be accomplished. Some are of opinion that unity will be best attained by the gradual approximation of Christians to each other in doctrines and methods. They think it will be a growth, and will come about in its own time and manner. They point to the gradual drawing near of some of the leading Protestant bodies to the Church of England, for instance, in the use of liturgies, and in the practical but growing observance of the Christian year. The influence of hymnology in this direction was recently commented on by the Bishop of Ripon, who said: "One thing I do believe in, and that is that hymns may—far more than controversies, concordants and conferences—one day be the means of that Christian reunion for which we all pray. In mutual respect for each other's convictions, in co-operation and sympathy with each other, in seeking to understand one another better, and above all, in the exercise of a true Christian charity, will that spirit be promoted out of which alone a true Christian unity can be evolved. Then there is the principle of reconciliation. For this the Church of England pre-eminently stands. From no existing Church has she ever separated, and with all orthodox bodies, as to the great verities of the Catholic religion, she has much in common. This feature of the Church's mission that, "He hath committed unto us the ministry of reconciliation," was forcibly dwelt upon by Bishop Hall, of Vermont, in his sermon on the occasion of the consecration of Dr. Brent, as Bishop of the Philippine Islands: We send our brother (he goes, I know), with the hope and prayer that he may exercise a ministry of reconciliation; not to emphasize divisions, but, if

possible, to heal schisms; to serve as the authoritative and official representative of this Church, which, whatever its practical defects, we believe may serve, under the providence of God, as the Church of the Reconciliation. You, my brother, will have an opportunity of proving the truth of the statement of the Ultramontane De Maistre, who spoke of the exceeding preciousness of the Anglican Communion, because it touched on the one side the old historic churches, with the ancient creeds and the inherited ministry and liturgy, while on the other side it touched the various reformed bodies, with their spirit of freedom and of Christian democracy; we may add, because it is ready to welcome, certainly to have no quarrel with modern science and modern thought, to lay under contribution, for the illustration of the faith once delivered, modern philosophy and modern discovery, just as truly as the Apostles employed the Roman roads and used the Roman organization for the spread of the Gospel, and put under contribution for the writing of the New Testament and the Catholic creeds the Greek language and Greek philosophy. If you should never, my brother, have a successor, as a second Bishop, in the Philippine Islands, if your bishopric should never become, in any strict sense, a See, it would have been more than worth while (and I know that you would count it so), to have gone as a fully-commissioned representative of this Church, to do all in your power to proclaim the word of reconciliation between the ancient and the modern Christianity, between the Catholic and the Protestant, between the old historic bodies and the reformed religious communities. The Anglican Church occupies, as a possible reconciler of differences, a unique position. It is said she is isolated, but, like our national position, it is a "splendid isolation," and yet leaves her unfettered to unite with all who wish to stand on the same broad platform of evangelical truth and Apostolic order. There is yet one more way of accomplishing union, and it is by surrender. It has found an advocate in an unexpected quarter Canon H. Hensley Henson, rector of St. Margaret's and Canon of Westminster, pleads that Churchmen should give up confirmation and episcopal ordination in the interests of unity with Protestant Nonconformists. He urges that they should be admitted to the Lord's Table without being confirmed, and their orders "frankly recognized." How unity is to be promoted by unchurching the Church, and adding another to the large number of existing sects, the Canon fails to point out. The Protestant denominations have done this for a long time, but they do not form a corporate body among themselves. To read the Canon's article on this subject, in the Contemporary Review, where he shows great tenderness for the consciences and convictions of Nonconformists, one would be led to suppose that Churchmen had and could have no conscientious convictions and were maintaining their ancient usages, simply from pride and a spirit of ex-

clusiveness. No one would be conciliated by such a disgraceful surrender of what we, as stewards, possess of the great heritage of the past, and we should incur contempt by such a base and, as it would prove, useless surrender. Better that all the evils of division should perpetually continue than that we, or any religious body, should surrender sacred and conscientious convictions for the sake of a unity which is not based on truth and love of truth, which alone can be real or lasting. The love of unity is growing; all Christians are coming more and more to hold the faith in unity of spirit, and in the bond of peace, and it will come by our seeing eye to eye, by all converging from different points to the truth, and to Him, who is the Truth; not by surrender of precious convictions, but by growing likeness and reconciliation to each other and to Him Who is the Great Reconciler of all.

#### INSTALLATION OF THE NEW CHANCELLOR OF TRINITY.

The most distinguished company which was ever assembled within the walls of Trinity University, gathered together on Wednesday evening, the 15th inst., in order to witness the installation of the new Chancellor, Mr. Christopher Robinson, K.C., one of the most eminent lawyers at present practising in the courts of the Dominion of Canada, and a gentleman who is universally respected and esteemed by all classes. Amongst those who were present on this most interesting occasion were the Bishop of Toronto, President Loudon, of Toronto University; Hon. G. W. Ross, Mr. J. P. Whitney, Chief Justice Sir William Meredith, Dr. Gilbert Parker, M.P.; Mayor Howland, Professor Hutton, Dr. James Henderson, Dr. Parkin, C.M.G.; Canon Welch, Mr. E. B. Osler, Hon. Richard Harcourt, Dr. Worrell, Col. Pellatt, W. R. Brock, M.P., and Chancellors Burwash and Wallace of Victoria and McMaster Universities, respectively. The chair was occupied at the commencement of the proceedings by the acting-Chancellor, the Rev. Professor Clark, who made a few opening remarks, after which Professor Oswald Smith, the public orator, presented the Chancellor-elect for the honorary degree of D.C.L., in a befitting Latin speech, to the acting-Chancellor, who conferred the degree in due form, amid loud and continued applause. The Chancellor-elect then took the statutory declaration, which was administered to him by the Dean, Professor Rigby and the Registrar, Dr. Jones, after which he retired to the robing room in order to assume his robes of office. During the interval which ensued, Mrs. Stewart Houston sang two or three ballads with much acceptance. The Chancellor now returned, clad in his gorgeous gold-laced robes of office. He was escorted by Provost Street Macklem, Dr. Edward Martin, K.C.; Dr. J. A. Worrell, K.C.; Dr. Gilbert Parker, M.P.; Dr. James Henderson, and D. T. Symons, B.C.L., chairman of Convocation, who walked some distance in front of him; the Bishop of Toronto and Canon Cayley followed after a short interval. Amid the heartiest applause the new Chancellor took his official seat. After he had done so, several laudatory speeches followed. The Provost, Dr. Street Macklem, was the first speaker. He referred to the fact that the gentleman just installed was the son of the first Chancellor and as a graduate both of King's College and Trinity, formed a connecting link between the new and the old. He was one of the most illustrious sons of Canada, and a descendant of an honoured U. E. L. family. He would worthily succeed his three distinguished predecessors, Sir John Beverley Robinson, Hon. John Hilliard Cameron, and Hon. G. W. Allan.

Lieut.-Col. Pellatt followed, congratulating Trinity upon the installation as Chancellor of one of Canada's great and good men. He approached the university question from the standpoint of a business man, pure and simple. His early entry into the field of business had not prevented him from taking a keen interest in university education, and he, as a Canadian, considered it a privilege and an honour to do all he could to help to advance the university interests of Ontario. He had had little trouble in deciding which university he should attach himself to; Trinity University upheld the principle of religious education—without which he was convinced that she could not attain to the high results or produce the truly great men the country needed—and she gave a residential training, and he was convinced that Trinity would as soon give up altogether as give up her residential system. He would do all he could to help Trinity, Colonel Pellatt said, and he went on to suggest that men of affairs might, leaving the work of education to the educationists, assume the financial burden and take it from the shoulders of those educationists.

Dr. Worrell, who followed next, was the first to break into the question which was evidently in all minds, that of amalgamation with Toronto University. He said there was just a feeling of sadness that by this installation they might be writing the first chapter of a book which might be entitled "the last of the Chancellors." There must be regret at the thought of giving up for any purpose whatever, any part of university powers, and at the thought that these beautiful buildings might be given up to the state of chaotic ruin that had come over some educational institutions. Provided that the interests of education were to be served and that the principles for which Trinity stood, and its autonomy were to be preserved, any sacrifices that had to be made would be cheerfully made.

The new Chancellor then rose to make his inaugural speech in his new position. He was given a still more cordial greeting when he arose to acknowledge the honour that had been conferred on him. He first expressed his thanks for the kind words, far too kind and flattering words, which had been used in reference to the honour which had been conferred on him in installing him as Chancellor of the university, and conferring on him the degree which he had just received. "I have ventured," he continued, "to accept this position with very many misgivings and great hesitation, for which I think no one who has known anything of me will find any difficulty in understanding the reason. My life has been devoted entirely and wholly to the active practice of my profession, and when I remember how long that practice has continued in my case, I have been wholly unable to convince myself I can now turn to new duties in which I have had no experience, and which I cannot expect to discharge either with advantage to those for whom those duties have to be performed, or with satisfaction to myself; but having expressed this feeling strongly, and being still urged to accept the position, I did not think it for me to judge. I remember having come across the passage 'character consists in a man devoting himself exclusively to those things for which he feels himself capable.' And if I, feeling as I do that that is a true saying, and true it is, and if on this occasion I entirely disregard it, I have only this to say, all rules have their exceptions. And the reasons which in my case seems to me to show this particular case was an exception, were to me entirely irresistible. I have always taken the very strongest interest in Trinity and its prosperity, as it is only natural I should do. No one here will call upon me to give the grounds for my action. I knew that this was a period of more than usual importance in the history of this university. I knew that within comparatively recent times we had lost our Provost, and I knew Trinity had felt the loss, for he was one who, coming to us as an entire stranger, had in a few years so won

for himself the confidence, esteem and good judgment of all, that the position of Provost has come to be regarded as perhaps next to the episcopal office the most important Church office in connection with this diocese. If there is one doctrine more than another in political matters with which I have no sympathy whatever, it is that which you sometimes have expressed in the words, "Canada for the Canadians." I believe in the best man for the work, no matter where he comes from, but when we find that best man in a Canadian, and when I see that fellow-Canadians are coming forward to assist him and strengthen him in his work, men who I knew were in earnest, men who had come forward with a zeal and liberality which I cannot but admire; and more than that men whom I knew were in earnest, men whose names were not likely to be identified with failure in any cause they would undertake. I could not help feeling it would be but poor patriotism for me, as a Canadian, to stand aloof and to decline to join hands with them in any way in which they might think I could possibly be of service. There was another consideration, last but not least, perhaps, indeed, the strongest of all. I know very well by what efforts and sacrifices on the part of those whose memories are dear to me this college was founded, and has been supported from that time onward, and I should have known I was their unworthy successor and representative, if by any shortcomings on my part, or any lukewarmness on my part the work of their hands should be in any way prejudiced or those interested in forwarding it should be in any way disappointed. For these reasons, then, I am here ready and anxious to do all I can, and regretting only I seem able to do so little. I remember very well who my predecessors have been. Of your first Chancellor, it would be impossible for me to speak as I feel. Your next Chancellor, the late Mr. Cameron, was my master in the law, one under whom I studied during my whole period of legal study, and to whose unvarying kindness and sympathy and ever ready assistance in all my tribulations, not only during my student days, but during the earlier years of my professional life, I have always felt very strongly I am greatly indebted for whatever I may have been able to learn or accomplish in my profession. Your last Chancellor, who was recently taken from us, has been spoken of in fitting terms not only within these walls, but throughout the country. I will only allow myself to say that I only sum up the universal voice when I say I believe Canada has never lost a better subject. For myself, I know that when he passed away, and I shall never cease to feel, I lost the truest and best friend of a long life. There cannot be for me any greater honour than to be counted worthy to succeed these men, and to carry on, as I may be able, this work which has been left. It will not be expected of me now, I think, on my entrance to office, and on an occasion like this, that I shall speak of the affairs of Trinity. I can only say I believe we have done good work in the last half century, and I see no reason to doubt and every reason for confidence that in the years to come we shall do perhaps even better. Whether we should go on as we have been or whether we should enter into closer relations with our Provincial University is a matter for the future. That I cannot tell. One thing is quite certain, Trinity must always remember the object for which she was brought into existence, the combination of religious instruction according to the doctrines of the Church of England, with secular learning, and next to that, shall adhere to the residential system, both in connection with the teaching and for other reasons. These two primary objects must always be safeguarded, and her ability to carry out these purposes must never be interfered with or prejudiced. Subject to these two requirements, I believe myself, speaking now as a general subject entirely, that confederation is desirable. I say so for these reasons: I believe no one, if higher education was now for the first time to be provided in this province, would advocate our present

system. I believe, in the next place, that it is the result not so much of the differences which now prevail, as of old controversies, which have long since been settled, and for reasons which, I trust and believe, have entirely passed away. I think I am beyond a doubt the only person now living who is a graduate of both universities, and I am glad to be able to add to that, that many of my very best friends, both of those who have gone and those who now remain, I count some of the most distinguished members of the University of Toronto. If in this capacity, as being a graduate, interested in both, it may be my lot to do anything to draw them closer together and enable them to go forward in the great work they both have at heart, the advancement of higher education, I can only say it will be to me the greatest possible gratification. I believe that confederation, if it can be brought about, and only if it can be brought about by some arrangement which will be satisfactory and permanent, is a most desirable thing, and will be a gain to both parties. Unless it can be so done, I do not think it is to be desired by either. I am perfectly aware that Trinity can go on as she has done, can take care of herself, can live alone. I have not the slightest doubt that the University of Toronto can do the same. Both of them can plough a lonely furrow, and can plough straight and well. The new Chancellor's remarks, as he resumed his seat, were greeted with long and continued applause.

Dr. Gilbert Parker, M.P., whose task was to welcome the Ministers of the Government and the representatives of other universities, spoke as a graduate of Trinity, who had received whatever inspiration he had in those walls. He thought that Canada was the country which, considering her magnificent history, should have the highest ideals of education. Though an Imperial Federationist, he did not like this idea of federation, but those principles that had been mentioned safeguarded, they would welcome it as a necessity, if it were a necessity.

Mr. E. B. Osler went at considerable length into the question of federation. In his idea, in the idea of Trinity, a university should be a place for giving an education and for forming character; and his ideal university would be one great central education body with the most brilliant scholarship and the best equipment, where the boys of brains would have every opportunity, and around this a number of affiliated residence colleges which would look after the formation of the character of the undergraduates. Such a university, free from State aid, would attract the gifts of men of wealth of every denomination. Trinity would not go into federation except on equal terms, but such terms being granted, the union would be an advantage to all concerned.

The Minister of Education, the Hon. Richard Harcourt, spoke eloquently of the honour of the position of Chancellor of a great university, pointing to the great men in the Old Land, who have filled such posts. He spoke of the great work that Trinity has accomplished, despite the fact that she has not the great endowments of the American colleges. In conclusion, Mr. Harcourt, on behalf of the authorities of the Provincial University, said: "Come to us not as strangers; come to us as co-searchers in the work of broader, ampler, fuller educational life in a compact as reasonable, as fair, as equitable in its terms as you, Mr. Chancellor, a skilled lawyer, can frame it; come to us in that way, and we will take you in."

Mr. J. P. Whitney, M.P.P., was called upon and made a brief speech, felicitating the authorities of the university upon the signal good fortune they enjoyed in obtaining the services as Chancellor of Mr. Robinson. No man hated him, most men loved him, all men respected him.

Chief Justice Sir William Meredith spoke for Toronto University. He joined in the congratulations to Trinity, alike in the completion of her half century and in the election of her Chancellor, to whom he paid a particularly warm tribute. He went on to touch upon the federation question.

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In some quarters it had been thought that there existed, on the part of some persons connected with the University of Toronto, a feeling of hostility to federation. He took this opportunity of saying that such an idea was absolutely without foundation; all those in authority in Toronto University were desirous of meeting Trinity, if an arrangement could be got satisfactory to both parties, to bring about a federation which would enable the two bodies to unite in promoting the great cause of the higher education of the province. There were difficulties which must be overcome, but he believed that Trinity's choice of a Chancellor would assist in the solution of those difficulties, which he did not regard as insuperable. He believed an arrangement could be arrived at by which the particular views and the autonomy of Trinity might be preserved. The Chancellor of Toronto University referred to an anonymous pamphlet which has been published on the question, saying that its author was not a true friend to either Trinity or Toronto. He alluded to the difficulties in the way, and said that he would give Trinity one word of advice, to insist upon the Government of Ontario placing the university on a sound financial footing. Upon this point Sir William spoke for a moment, and he concluded by assuring his hearers that whether Trinity went forward alone, or came into federation, there would be no rivalry, so far as Toronto was concerned, except as to which would turn out men with the highest culture.

In addition to the above, Chancellors Burwash and Wallace made a few felicitous remarks, congratulating Trinity most heartily upon the good work which she had accomplished during the half century of her existence. The Rev. Canon Welch, the ex-Provost of Trinity, in a brief speech, returned thanks on behalf of the university authorities to the distinguished visitors for their presence with them there upon that very auspicious occasion. The Doxology was then sung by all present standing, after which the Benediction was pronounced by the Bishop of Toronto, and the proceedings were brought to a close. A conversation then followed, which proved very enjoyable, and the guests did not disperse until a late hour.

#### REVIEWS.

The American Church Dictionary and Cyclopaedia. By the Rev. William James Miller, M.A., B.D.; pp. 296; \$1 net. New York: Thomas Whittaker.

We have the utmost confidence in recommending this handsome volume as a valuable vade-mecum for Church information. It is not stated in technical form, but in plain, clear and intelligible phraseology, such as one would expect from a teacher when instructing a pupil. The tone of Churchmanship is sound and satisfactory. There is nothing necessary passed over, and nothing controversial introduced. The articles tend generally to brevity, and yet you usually find all the information you want in a hand-book. The clergy are often called upon to recommend a book for the information of their people upon general Church subjects, and have a difficulty in naming one which is to be had at a moderate price, but this work will meet all their desires and needs. In every parish there is room and to spare for a liberal distribution of the work. The articles embrace a wide field in public interest as Ascription, Belfry, Celebrant, Deposition, Infant Baptism, Snow Celebration, Quadrilateral, Woman's Auxiliary. In addition to having the articles placed in alphabetical form in the text, there is a very convenient index, which gives not only the leading articles in their order, but also the names of subordinate subjects treated in the body of the work and dealt with under other names. Every clergyman will find it very handy to have a copy in the corner of his library which stands nearest to him.

Direct Answers to Plain Questions, for American Churchmen. Being an expansion of the Church Catechism for the use of clergy, parents and teachers. Grade "A" handbook. By Rev. Charles Scadding; 12mo., pp. 126, boards; price, 50c. New York: Thomas Whittaker.

This provides more material than the title would lead one to expect. It does this not only under the formal teaching of the Catechism, but also in a series of very useful notes gathered in an appendix. Thus, under the second part of the Catechism, or "The Faith," there are questions on the Creeds, the Church, the Holy Bible and Primitive Tradition. In the appendix there are notes upon the Christian Year, the Three Creeds, the Duties of Wardens and Vestrymen, Apostolic Succession, the Use and Abuse of Ritual, etc. Vacant leaves are interspersed for receiving notes. It is altogether satisfactory.

Religion in History and in Modern Life; together with an essay on the Church and the working classes. By Rev. A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford; 12mo., pp. xviii., 261. Price, 80c. New York: Thomas Whittaker.

There is much pleasure in reading this volume on account of Dr. Fairbairn's clear style of writing, and the firm grasp in which he holds his subject. There are two parts, and they are closely related; yet in themselves they are separate in idea and treatment. The first part, in nine short chapters, is devoted to "The Church and the Working Classes," and evidently has the position and history of the Church of England in view. The second part, in six lectures, which were spoken to workmen, deals with the wide subject of "Religion in History." It starts with the fundamental query as to "What is religion?" and shows Dr. Fairbairn's mastery in the gift of popular teaching. Two lectures are devoted to the Place and Significance of the Old and the New Testaments in Religion; one to the Christian Religion in the First Fifteen Centuries of its existence; one to the Christian Religion in Modern Europe; and one to the Christian Religion in Modern Life. The lectures are models of perspicuity in presenting the bare elements of religious thought, and admirably adapted to the class of men to whom they were addressed. There is no trace of what is known as Church teaching, as it appeals to a lower stratum of religious feeling, and the writer belongs to a different school. But the volume forms a valuable collection for study, and the writer is felt to be the master in his own subject, speaking to such an audience.

With the Tibetans in Tent and Temple. By Susie Carson Rijnhart, M.D. Fleming H. Revell Co., Toronto. Cloth, 8vo. Price, \$1.50.

We owe an apology for the unintentional delay in the appearance of our notice of this most interesting narrative of "four years' residence on the Tibetan border, and of a journey into the far interior." Mrs. Rijnhart is the widow of a Dutch Missionary upon whom the conviction came that he was called to devote his life to an attempt to evangelize the Tibetans. In obedience to what he conceived to be a Divine command he and his wife made an entrance by way of China into the forbidden land. The early chapters describe their efforts to win converts at Luser, a village not far from the Chinese frontier, and the anxieties they endured owing to political troubles. From Luser the missionaries moved to Tankar, a town of considerable importance where, it seemed, there would be larger opportunities for evangelistic work, and after a sojourn there a journey into the interior was begun, which resulted in the death of the child born at Tankar, and the subsequent disappearance and presumed murder of Mr. Rijnhart. Mrs. Rijnhart relates in the latter part of the book her escape from the interior, and her safe arrival after many dangers in a friendly land. The story is one of devoted missionary heroism, and there can be little doubt that there may have been sown seed which in God's own time may bear

precious fruit. But it is impossible to admit the accuracy of the parallel drawn by way of defence of the sacrifice of a valuable life between the methods of Mr. and Mrs. Rijnhart and the methods of Apostolic times. As a matter of fact we search in vain for any record in the Inspired Scriptures of purely independent and unauthorized evangelistic effort such as that which is described in these pages. Where the Apostles went they set up a church with due provision for carrying out the succession of duly qualified teachers and pastors; and in these later days we have come back to their methods, and in Anglican missions now-a-days the pioneer, or one who followed closest upon the pioneer, ought to be, and often is, a bishop clothed with the authority to continue, independently of individual lives, the Apostolic organization of the Church of Christ. This and nothing else is the true missionary method.

We have received the following publications from the Upper Canada Tract Society, all of which are so well and favourably known to the general reading public that they need no further words of commendation on our part: "The Child's Companion," "Our Little Dots," "The Cottager and Artisan," "The British Workman," "The Band of Hope Review," "The Friendly Visitor," "The Family Friend," "The Children's Friend" and "The Infant's Magazine." Anyone requiring any number of copies of the above publications can receive the same by applying to the Upper Canada Tract Society, 102 Yonge street, Toronto, who will fill all orders promptly and without fail.

### 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.

At the regular monthly meeting of the Ottawa Diocesan Board for January one new life member was reported, viz., Mrs. White, of Cornwall. She has sent her fee to the Sustentation Fund of Algoma. It was found that Ottawa diocese had given \$357.33, in response to Mrs. Broughall's appeal for a Christmas offering for that fund. The total receipts for the month were \$526.43; expenditure, \$422.40. The treasurer of Extra-Cent-a-Day Fund had received \$7.70. There were twelve bales sent out valued at \$324.26. A good suggestion was made by one member, that a pound party be held before the packing of each bale. The junior branch at Perth has reorganized, and taken up work again. The membership of the Cathedral branch is now 130, and the new branch of All Saints numbers 96. The president made a strong appeal for more readers of missionary literature, that the mind may be filled with deeper things, that there may be no room for the gossip of the world.

Sir,—Might I draw the attention of members of the Woman's Auxiliary through the medium of your columns to the book "Via Christi," an "Introduction to the Study of Missions," by Louise Manning Hodgins, and published by the Macmillan Co., New York. This little book attempts to show what Christian missions continued "both to do and to teach" from the Apostolic age to the beginning of the period of modern effort. It endeavours to supply a brief outline of this vast period and should be found very helpful to those who have no access to a library. Missionary classes are now being held in various branches of the W.A. The Junior Auxiliary Publishing Co., of New York, are issuing most valuable missionary leaflets, especially prepared for these classes. "Via Christi" will be found a helpful book of reference in the conduct of these classes. It is

divided into six periods, and at the end of each is a table containing a list of books bearing on the missionary work carried on during the period. This book, together with "Earliest missions in all Lands," by Emma J. Cummings Park, will be found very helpful in the conduct of the missionary classes mentioned above, containing as they do some information on almost every part of the missionary field. The leader of a missionary class with "Via Christi" and "Earliest Missions in all Lands," together with the missionary leaflets, and the late Mrs. Twing's book, "Twice around the world," not forgetting a good map, will be fairly well equipped for the important work she has in hand. R. L. M. Houston, the Rectory, Cornwall.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Sydney.—St. George's.—On the 7th inst., the rector, the Ven. Archdeacon Smith, D.D., was tendered a complimentary dinner at the Sydney Hotel by the clergy of the rural deanery, in order to commemorate the commencement of the thirtieth year of his ministry in Cape Breton. Amongst those who were present were the Revs. F. W. Archbold, T. F. Draper, (rural dean); W. J. Lockyer, A. Gale, C. W. Vernon, A. P. Shatford, W. J. Cox, and H. Feaver. The private dining-room of the hotel was beautifully decorated for the occasion. After dinner those present adjourned to the rectory, where the Archdeacon and Mrs. Smith were "at home" to their friends and parishioners. In the course of the evening, the Rural Dean presented the following address to the Archdeacon, which had been tastefully framed and beautifully illuminated: "To the Venerable David Smith, D.D., Archdeacon of Cape Breton, and Rector of St. George's Parish, Sydney, C.B.—Reverend and Dear Brother—We, your personal friends among the Anglican clergy in Cape Breton, take advantage of the beginning of the thirtieth year of your clerical work in the parish of St. George, Sydney, to present you our heartfelt congratulations. We also desire to assure you of our high appreciation of your work as a priest in the Church of God, your talent as a scholar, your ability as a theologian, and the zeal with which you have discharged the duties of the offices, first of Rural Dean, and subsequently of Archdeacon. Those of us who have had the privilege of working with you as brother priests during the past nineteen years, as well as those who have had the same privilege for a shorter period, have, one and all, many reasons to value and be thankful for the practical sympathy and kind advice so willingly tendered to us, in all matters whether individual or parochial. We cannot let this occasion pass without reference to the exceeding kindness and marked unselfishness of Mrs. Smith, who has had no small share in causing the unbounded hospitality of St. George's rectory to be known and appreciated far and wide. We therefore ask you and Mrs. Smith to accept these tokens of our esteem and gratitude. With prayers to God that He may vouchsafe to add many years of happiness to your lives, we remain, yours respectfully and fraternally, T. Fraser Draper, W. J. Lockyer, A. Gale, C. W. Vernon, Allan P. Shatford, Herbert Feaver, William J. Cox, and S. J. Andrews. The Archdeacon was then presented with a handsome oak, leather upholstered, library chair, and Mrs. Smith with a cathedral gong clock. In replying, the Archdeacon cordially thanked the clergy for the honour they had done him, and gave some interesting reminiscences of the earlier days of his ministry in Cape Breton. An interesting feature in connection with the dinner was the fact that the beautiful souvenir menu cards were prepared and printed by the Rev. W. J. Lockyer, on the rectory press, Port Morien.

### QUEBEC.

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

Quebec.—The Bishop's engagements for the remainder of the month are as follows: Saturday, January 25th—Conversion of St. Paul.—Travel to Waterville. Sunday, January 26th—Confirmation and Holy Communion, Waterville, 10.30 a.m.; North Hatley, confirmation, 3 p.m.; Fustis, confirmation, 7 p.m. Monday, January 27th—Return to Quebec.

Holy Trinity.—A very handsome new font, which only needs to be seen to be appreciated, has been erected at the west door of this cathedral, by his family, in loving remembrance of the late R. Herbert Smith, Esq., who was for many years one of the best known, respected and beloved members of the Cathedral congregation. "Right dear in the sight of our Lord is the death of His Saints."

Coaticook.—The Rev. Albert Stevens, M.A., the new rector of this parish, has been elected rural dean of Coaticook, and the Bishop has confirmed the appointment.

### MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—Diocesan Theological College.—A convention of students, representing the various universities and theological colleges of the Church of England in Canada was held in this college on the 9th and 10th insts. The following representatives were present: Rev. H. T. S. Boyle, representing Trinity University, Toronto; Messrs. Carlisle and Fuller, Huron College, London; Mr. George Wilson, Wycliffe College, Toronto; Mr. J. Hackenly, King's College, Windsor; Messrs. Bourne and Iveson, Bishop's College, Lennoxville, and Messrs. E. Crowley, D. Parker, and R. G. Aschah, Montreal Diocesan College. The purpose of the convention is to discuss the advisability of forming a permanent association among the students of Eastern Canada to further the interests of the Church of England in the West. A missionary meeting was held, in connection with the convention, on Friday evening, the 10th inst. The speakers were the Rev. Dyson Hague, assistant minister of St. George's church, and the Rev. G. Osborne Troop, rector of St. Martin's church. Mr. Hague remarked that the present age was pre-eminently one of great movements, and there had, perhaps, been none more influential amongst all the energetic Christian movements than the awakening of the co-operation of the college men. This was also an age of great opportunities. No nation in the world had ever had committed to it such a magnificent opportunity for civilizing work as the British Empire. It had under its flag one-fourth or one-fifth of the inhabitants of the globe. Churchmen should not forget that the instrument which played, and would play, the foremost part, was the Church of the Empire, the Church of England. The Rev. G. O. Troop, speaking of missions in the North-West, said that if the members of the Church of England would only take the stand which the Church of England had authorized them to take, they would find that they would increasingly win and maintain the confidence of the Nonconformists and would be able to devise some means of co-operation in the North-West, without rivalry, jealousy or fear. The unhappy divisions had been inherited by them and not created by them. They were not responsible for them, but they were responsible for their propagation. During the evening, Mr. L. O. Armstrong exhibited a number of excellent stereopticon views of Western Canada. The meeting was brought to a close with the Benediction, pronounced by the Ven. Archdeacon Norton.

This college has received a gift of \$40,000 from Miss Eliza Duncan.

St. George's.—The Very Rev. Dean Carmichael presided at the annual meeting of the St. George's Y.M.C.A., on the evening of the 9th inst. The reports read showed the affairs of the association to be in a very satisfactory condition. Reference was made to the retiring president, the Rev. O. W. Howard, to whom a vote of thanks was passed. The following officers were then elected for the ensuing year: President, the Rev. Dyson Hague; first vice president, the Very Rev. Dean Carmichael; second vice president, Mr. John Barry; treasurer, Mr. Lyman Beard; secretary, Mr. E. Sprague Jones.

St. Luke's.—The Rev. S. H. Mallinson, B.A., has been offered this living, void by the death of the Rev. T. E. Cunningham. Mr. Mallinson is at present at Grenville, P.Q.

Trinity.—The Rev. C. G. Rollitt, curate of the Church of St. James the Apostle, in this city, has accepted the offer of this living and the appointment has been confirmed by His Grace, the Archbishop. He will be inducted into the living within the next few weeks.

An authoritative statement has been made to the effect that the suit instituted by the Rev. F. J. Steen against Archbishop Bond, has been withdrawn. Mr. Steen has assured His Grace that he does not hold the erroneous views which were said to be contained in the extracts quoted in the Archbishop's letter of reasons, and that he firmly believes in all the canonical Scriptures as the word of God, written by inspiration, and in the doctrines of the Church of England, as set forth in her formularies. The settlement reached is mutually satisfactory, and Mr. Steen has returned his license with assurances of regret at anything that may have seemed to have cast reflections on the Archbishop's person or office. The result of the above is that Mr. Steen will be no longer inhibited from officiating in the diocese.

Como.—St. Mary's.—The marriage took place in this church on the 13th inst. of Mr. Albert Robinson and Miss Mary Davidson. After the wedding breakfast had been concluded, an address was read to Mrs. Robinson by the rector of the parish, and a purse of seventy-five dollars was presented to her by the members of St. Mary's church, Como, where she had been organist for nearly ten years.

### ONTARIO.

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

Kingston.—The Bishop has made the following appointments: The Rev. George Metzler, B.A., to the parish of Leeds Rear; the Rev. T. J. O'Connor Fenton, B.A., to the parish of Parham; the Rev. John de Pencier Wright, M.A., to the parish of Roslin; the Rev. James Williams, to the parish of Coe Hill.

Consecon.—Trinity.—During the past four months, the sum of \$175 has been raised by the members of the congregation for church improvements. Amongst other things a very handsome black walnut harmonium has been installed built by the Dominion Organ Co., of Bowmanville.

### TORONTO.

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

Toronto.—St. Bartholomew's.—This parish has sustained a great loss in the death of one of its most active workers, Miss Victoria Loane, who, with a smile on her face of good-bye, passed away early on the morn of 7th January, 1902. Victoria Loane, as a little girl of six years of age, was present on the opening Sunday of this church and Sunday school, on 15th March, 1873. While yet quite young, she became a teacher, and it is re-

corded of she rarely years. He when she of the infant came teach Loane was she had the Girls' was most of the last ward subse Webb, of cannot beg tids of this was her first was earnest one of self and her m God's work ber, 1900, illness born her mind c her fortitu Loane's ch mind, but truly "let hath wroug loved as sh in the hear little churc was a devo died two y liam Loane his only cl God, well Lord.

St. Peter church was Rev. Wm. the Musica organ be c tract be gi This repor the amount discussion F. W. Rosurplised c pressed the tion was t Carey War church wo later, and church. A the family ting his de

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Port Col deanery of Tuesday ar the first e subject of church by l in which t days of M claimed th would be fo of the sup nizing how to a volunt luctant cor ist, in cont lies that Christian apart from is inadequ



corded of her, as both scholar and teacher, that she rarely missed a Sunday all these twenty-nine years. Her influence as a teacher was such that when she gave up the Bible Class to take charge of the infant school, every one of her scholars became teachers in that school to assist her. Miss Loane was zealous in Church work. For years she had the care of the altar; she was president of the Girls' Auxiliary since its inception, and she was most active in mission work. Indeed, one of the last letters which she wrote was to forward subscriptions collected to the Rev. W. I. Webb, of the diocese of Calgary. The writer cannot begin to express fully the admirable qualities of this faithful servant of the Church, which was her first thought, for her whole soul and mind was earnestly devoted to its welfare. Her life was one of self sacrifice, as she not only gave her time and her means, but also her strength to further God's work. Her health began to fail in December, 1900, and she died of consumption, after an illness borne without a murmur or complaint; her mind clear to the last, sustained by her Christian fortitude and complete trust in God. Miss Loane's character was a beautiful one, humble in mind, but quietly, a most energetic worker; she truly "let her light shine," and the work she hath wrought will be ever remembered, and beloved as she was, her memory will be kept green in the hearts and minds of the worshippers in the little church of St. Bartholomew. Miss Loane was a devoted daughter to her parents; her mother died two years ago, and an aged father, Mr. William Loane, is now left alone to mourn the loss of his only child and beloved daughter. Servant of God, well done! Enter thou into the joy of thy Lord.

St. Peter's.—A special vestry meeting of this church was held on the evening of the 14th inst., Rev. Wm. Carey Ward in the chair. The report of the Musical Committee recommended that a new organ be constructed forthwith, and that the contract be given to Breckles & Mathews, Toronto. This report was adopted, and the vestry voted the amount required to purchase the organ. A discussion took place, on the initiative of Dr. J. F. W. Ross, on the advisability of introducing a surpliced choir. A number of the members expressed themselves for and against it, but no action was taken. At the conclusion, the Rev. W. Carey Ward said that he had no doubt that the church would have a surpliced choir sooner or later, and that it would be a good thing for the church. A resolution of condolence was passed to the family of the late Mr. Walter S. Lee, regretting his death.

The Rev. Henry Softley desires to inform his friends and the public generally that he has no connection whatever with the Church of England Publishing Company, of Toronto.

#### NIAGARA.

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

Port Colborne.—The quarterly meeting of the deanery of Lincoln and Welland was held here on Tuesday and Wednesday, 14th and 15th inst. On the first evening a well studied address, on the subject of "Christian Socialism," was given in the church by Rev. R. Gardner, rector of Port Dalhousie in which the speaker traced the subject from the days of Maurice and his friends, who rightly claimed that a remedy for existing social evils would be found in a more general acknowledgment of the supreme authority of Divine Law; recognizing however, that a higher moral value attaches to a voluntary obedience to principles than to a reluctant conformity to law. The Christian Socialist, in contradistinction to the secular Socialist, believes that society is meant to be governed by Christian principles, and that any organization apart from a conscious recognition of Divine law is inadequate, and that the most effective way of

realizing these principles is in the Church; that is, through the acceptance of the Catholic faith and the practical realization of that faith in life in the unity of the Body of Christ. Thus no department of social life, trade, politics, physical or material improvement, is outside the range of Christian influence or beyond the scope of the principles of Christianity. The task of the Christian Socialist is to show the secular Socialist that the substance of his dreams is to be found in the kingdom of God, that man is not intended to be the slave of his material environment, that we honour men for what they are, not for what they have, and that the regeneration of the world is to be sought and found along the lines of Christian brotherhood. The Rev. N. I. Perry, rector of St. Thomas' church, St. Catharines, was to have given an address on the same subject, but he failed to appear. The Holy Communion was celebrated the next morning by Rev. Rural Dean Ker, when there were present some eight or nine clergy, and some half a dozen lay people. The first work of the business meeting was the critical comparison of the Greek of Phil. iv., with the Authorized and Revised versions, led by Rev. Canon Gribble, who was welcomed back as an honorary member of his old deanery. The meeting passed a resolution of sympathy with Rev. Canon Bull, on account of his recent severe attack of illness, which prevented his being present at the meeting. The subject for general discussion, "How to Make the Ministrations of the Church More Successful," was omitted, through the absence of the Rev. Canon Mackenzie, who was to have introduced the matter. It seems strange to an outsider that such a gathering of clergy should be content to forego the opportunity for fully discussing such a subject and discovering, if possible, some solution of the difficulty. The Rural Dean read an article from Queen's University Magazine, in which the extreme views of the Higher Critics were apparently fully endorsed, to the extent even of the elimination and destruction of all positive revelation through the Holy Scriptures; these revolutionary ideas were exposed and condemned in unmeasured terms by the Rural Dean. The next meeting of the deanery will be held at Port Robinson, on May 14th and 15th, when addresses will be delivered by Rev. H. L. A. Almon, subject not yet decided, and by Rev. R. H. Archer, on "What is the Ultimate Basis of Authority to the Churchman?" The Pastoral Epistles will begin to form the subject of study in the Greek Testament, and the annual parochial statistics will occupy the rest of the session.

#### HURON.

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

Aylmer.—The Bishop of the diocese has presented the Rev. A. B. Farney, of Gorrie, to the incumbency of this parish. The reverend gentleman received his theological training in the Old Country at a divinity hall, conducted under the auspices of the Bishop of Salisbury. In his previous charges, at Mt. Pleasant and Gorrie, he proved himself an earnest, hard-working and successful minister. He is an able preacher and a first-class Sunday school worker.

London.—The Revs. T. B. R. Westgate, E. W. Crawford and Dr. Crawford will henceforth be connected with the missionary work of the diocese of Mombasa, in Africa. They have been transferred from the South American field to the African field by the C.M.S. authorities, under whom they first went out into the mission field.

Pelee Island.—St. Mary's.—A Christmas tree and the children's operetta, "Red Riding Hood," was given in the Maccabees Hall, here, on Christmas Eve, in connection with the Sunday school of the parish. Everything passed off most satisfactorily. The training of the children must have entailed many hours of devoted labour, judging from

the promptness shown by them in all their movements on the stage, each one knowing his or her part and place, and taking it up without the least hitch or confusion from start to finish. The juvenile soloists did especially well, and the good order maintained throughout by the audience testified plainly that the efforts of youngsters were highly appreciated. Great praise is due Mrs. Atkinson, who acted as stage manager, for the masterly manner in which she fulfilled her duties behind the curtain, and lastly, but not least, to both Miss Gertrude McCormick and Miss Hutt, to whose united and untiring efforts the success of the performance was largely due. From a scenic, musical and financial point of view, "Red Riding Hood's Rescue" was a pronounced success, the costumes being very tasteful and appropriate. The operetta was preceded by a laughable farce in one act, by the Carter Bros., which had the effect of putting the audience in a good humour. The evening closed with the annual distribution of presents from the Christmas tree, and the children departed to their various homes at the close of the entertainment, greatly pleased and delighted with all that had occurred.

Galt.—Trinity.—An illuminated address, beautifully designed and executed, was recently presented to Mr. James Woods, the greatly esteemed superintendent of the Sunday school, in recognition of his invaluable services in connection with the teaching and training of the young, by the teachers and scholars.

#### RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Sioux Mission.—The Indians of this Mission enjoyed a most happy Christmas. There was a Christmas tree and supper in the school house on the Reserve, on Christmas Day, and everyone thoroughly enjoyed themselves. Santa Claus duly arrived during the evening and amused all by his jovial ways and happy speeches. All the children received gifts and candy, while a few old and infirm people were not forgotten, and messengers were sent to them loaded down with good things. The Indians themselves took full charge of the arrangements and they succeeded in giving all a very happy and profitable time. The Indians marked their appreciation of the missionary's work amongst them by presenting him with a very useful gift.

Griswold.—The Battersea, Ont., branch of the W.A. has sent to the rector, the Rev. J. F. Cox, a bale of clothing for distribution amongst the Indians of his Mission for which he desires to return, in his own name and in the name of his parishioners, his and their gratitude and very hearty thank to the donors thereof.

Alexander.—St. Paul's.—A Christmas tree and entertainment in connection with the recently organized Sunday school of this Church, were given in Dickson's Hall on Dec. 23rd. The hall was tastefully decorated for the occasion, and a full house enjoyed the excellent programme rendered. This was the first tree or entertainment ever given by the Church of England in Alexander. The Rev. S. Ryall, B.A., of Oak Lake, and Mr. A. Wildman, of Griswold, took a prominent part in the programme, and their songs were much appreciated. Santa Claus arrived during the evening, and presented the gifts to the children. On Christmas Day a large congregation assembled and a very hearty service was held. A considerable number remained for the Holy Communion. The collection, which was given to the incumbent, was a liberal one, showing the people's appreciation of his work. For some time the Rev. J. F. Cox has held the office of chaplain in Composite Lodge A. F. and A. M. at Alexander.

The brethren, however, felt that he did not have the opportunity of taking as prominent a part in Masonic affairs as he should, and accordingly elected him senior warden. Mr. Cox was duly installed in his new office on St. John the Evangelist's Day, December 27th, and afterwards the newly-installed officers received the congratulations of their friends.

#### ATHABASCA.

Richard Young, D.D., Bishop, Fort Chipewyan, N.W.T.

The following sums have been received by the Rev. W. A. Burman, Winnipeg, Commissary for the diocese of Athabasca, advised to date, for the year ending December 31st, 1901: Received from Miss Halson, for Rev. A. J. Warwick, \$25.12; Miss Halson, refund, freight, \$9.79; W.A. of Toronto, \$43; St. James Cathedral, Toronto, \$100.15; St. Luke's church, Toronto, 90 cents; Board of Domestic and Foreign Missions, \$605; through W.A. branch of St. Martin's, monthly, \$48.48; through W.A. branch of Niagara, St. Thomas', \$5; through Board of Domestic and Foreign Missions, from Toronto, \$2; Mrs. Webster, per W.A., of Toronto, \$75; Mrs. Webster, per W.A., of Toronto, \$75; Mrs. Page, refund freight, W.A., of London, \$5; Ref. O. Troop, W.A. branch of St. Martin's, Montreal, refund freight, \$5; Miss Dixon, from Christ Church Cathedral, Hamilton, \$25; Miss Halson, refund freight, \$92.10; Mrs. Webster, W.A. of Toronto, Church of Ascension, \$15; St. John's, Port Hope, \$5; Mrs. Marling, W.A. of Montreal, support of boy, \$35; W.A., of Toronto, Ashburnham, \$2; W.A., of Toronto, St. Luke's, \$8; W.A., of Ascension, \$35; St. Cyprian's, \$1.60; W.A., of Niagara, Hamilton, \$35; W.A., of Toronto, thankoffering, \$30; W.A., of Toronto, refund, freight, \$6.25; W.A., of Quebec, voted at annual meeting, \$77.08; W.A., of Niagara, All Saints', \$5; W.A., of Huron, Miss Gower's life membership, \$25; Miss Graydon, \$2; appropriation Extra Cent-a-Day Fund, \$38.61. The above sums have been carefully appropriated to the missions and purposes for which they were designated. They would have been acknowledged by Rev. W. A. Burman, as usual, at the end of the year, but for his absence in Colorado, on account of his health. Mr. Burman takes this opportunity of heartily thanking the many who have thus so kindly and generously assisted the workers and the work in this diocese.

#### SASKATCHEWAN.

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

Prince Albert.—St. Andrew's.—The Rev. Percy Clifford Hackworth has been appointed by the Bishop to succeed the Rev. T. F. D. Parker as rector of this parish.

#### CALGARY.

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

Peigan Reserve.—St. Peter's Mission.—Wednesday, the 8th January, was a Red Letter Day at this Mission, it being the occasion of the opening of a church for the Peigan Indians. The Indian Christians have for nearly two years now begged for a proper edifice in which to worship God, the dining-room of Victoria Home being much too small to comfortably hold the number of Indians who attended the services. The church has been built by funds provided by the C.M.S., S.P.C.K., the W.A. and the Diocesan Indian Mission Fund. It is a frame building consisting of a nave 24 x 30, and a chancel 16 x 10, neatly finished inside with V-jointed lumber. Much of the material was cut by the Indian saw mill on the Reserve, and all the freighting was done by the Indians themselves free of cost. The Bishop was accompanied by the

Ven. Archdeacon Tims, the Rev. J. Hinchliffe and the Rev. G. H. Hogbin. At the Mission he was also met by the Rev. H. Smith, of Picher Creek and the Rev. A. deB. Owen, of the Blood Mission. At 11.30 the service for Holy Communion was held; 34 Indians and 10 others communicated. At 2.30, Evening Prayer was said and the Bishop offered up the dedicatory prayers, after which he addressed the Indians, about a hundred of whom were present. One woman and two children were baptized. Two children were received into the Church, and an Indian couple were married. The collections for the day amounted to \$9.40. After the service was over the Bishop held a "pow-wow" with the Indians, who expressed themselves much pleased with the church. The head chief "Butcher," who is not yet baptized, said he was glad to be there and hoped the Bishop would do all he could to induce all the Indians to pray to "God our Father." He said that he knew that if all his people learned to pray to God then all wickedness would cease on the Reserve. One of the Christian Indians then spoke and said it was the first time they had had a head chief in sympathy with them, and if he continued on the same lines they would be quite satisfied to look up to him and stand by him as chief of the Peigan Indians. There are now 84 Christian Indians connected with the mission, of whom 37 are communicants. The principal of the home has charge of the work of the mission until a missionary can be found.

### Correspondence.

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

#### THE UNITED APPEAL FOR ALGOMA.

Sir,—As you were kind enough to print my circular in The Canadian Churchman I thought you might be interested to know the result of the appeal, sent to the members of the W.A. wherever they would receive it, as well as through the columns of the Church papers. The Bishop of Algoma received a cheque on Christmas Day for the Bishop Sullivan Memorial Sustentation Fund from Miss Carter, the provincial treasurer W.A., for \$2,211.09, which was gathered in within two months. This amount was made up as follows: W.A. Diocesan, Toronto, \$1,357.80; Ottawa, \$330.33; Ontario, \$247.96; Quebec, \$170; Algoma, \$85; Montreal, \$20; total, \$2,211.09. Since that cheque was sent to the bishop, moneys have come, which when sent to the treasurer will mean nearly three hundred dollars more. This morning's post brought me two letters, one from Battleford and one from Princeton, Ont., containing one and seven dollars respectively. I thought you would like to see what your paper had done.

GEORGINA H BROUGHALL.

#### AN APPEAL FOR SECOND-HAND BOOKS.

Sir,—May I ask your indulgence for the purpose of appealing to Sunday school superintendents and all other good people for a small gift of books for two of our poor settlements—books of a good, sound tone, some purely religious, some lighter works—for children or adults. There are many very poor struggling families here in the backwoods who would be most thankful for something to read during the present long winter evenings, and no Sunday schools are possible, I am told, during winter. I thought that possibly some of the fortunately situated Sunday schools and private persons may have a few books that have run their course, and which they may see

their way to give us. And if they can add to the gift by making the parcel carriage paid, I shall be still more grateful, as we have no funds. This little place is on the Central Ontario Railway, 100 miles from Trenton.

(REV.) JAMES WILLIAMS,  
Ormsby, Ontario.

#### THE TITLE "EPISCOPALIAN."

Sir,—I should like to add my protest to that of "Churchman," with regard to the above "nickname." It is a name wrongly used by many people, and has a very ugly and misleading sound to a Churchman's ears. Can we imagine any person saying I am an "Episcopalian." Whatever would he mean by it? The Roman Church is a Church governed by bishops. Is that Church styled Episcopalian? The same may be said of the Greek Church. Then there is, of course, the body calling itself the "Methodist Episcopal" church. This being quite a modern body I suppose it receives more respect than the poor old Apostolic and Catholic church. At all events, it is called by the name it claims. But we seem so indifferent in this respect; we let people call us anything they like, and we wonder and complain when we find that our Church is regarded as merely one of the modern Protestant bodies only with an additional grade of ministers styled "bishops." It is all so obvious to the popular mind, but the Church has herself to blame to a very great extent. The clergy condone the offence in many cases, and a little wholesome instruction on the subject in the pulpit, as well as protests in the press, would in time have a beneficial effect. The following anecdote may perhaps contribute towards laughing this stupid and misleading title "out of court," so to speak. A clergyman was once travelling in a remote part of the State of Maine engaged in pastoral visiting, when he came to a small shanty, and introduced himself to the woman who answered his knock at the door. After some preliminary conversation, the clergyman asked, "Are there any 'Episcopalians' round this part?" "Well, I can't jest say," replied the woman. "I guess that must be some kind of wood-chuck, but I aint seen none o' that kind o' critter round here!" "Protestant Episcopal" is the official title of the Church in the United States it is true, but no such title has ever been used by the Canadian Church, and long may she continue to reject it.

#### ANOTHER CHURCHMAN.

#### WRITTEN AND UNWRITTEN SERMONS.

Sir,—Some time ago you had some correspondence on the subject of written vs. unwritten sermons. The following may prove interesting, both as to the origin of the custom, and also in regard to the modern idea that a first-class sermon should be written: "Vice-Chancellor and Gentlemen—Whereas, His Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and, therefore, sometimes continued even before himself, His Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginnings from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory without book; as being a way of preaching which His Majesty judgeth most agreeable to the use of all foreign churches, to the custom of the University heretofore, and to the nature and intention of that holy exercise. And that His Majesty's commands in these premises may be duly regarded and observed; his further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified to me, by the Vice-Chancellor for the time being, on pain of His Majesty's displeasure.—Mouth."

(From Statute-Book of Cambridge University, p. 301. Car. II. Rex.)

GEO. BONSFIELD.

Sir,—Pro Alumni As and as a s of the law discourag 'queer old them ashar and slende of Blacksto freshing to Christmas renew acqu building, a coming sp to the gen the where: restored to All this t smacks of M. Dymoi ssembly, cla clamation Bride of C in that dre to the Leg prove it to had a dre Dymond h "Enan" and as all of th easy for m from the e lows who i in an undi

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## TRINITY ALUMNI.

Sir,—Provost Macklem called the Divinity Alumni Association of Trinity College together and as a sort of New Year's gift let a few sprigs of the law loose upon them to encourage them to discourage "frills" and "knee breeches," aprons, "queer old hats" and "My Lord," also to make them ashamed of speaking of their small means and slender incomes when meeting with students of Blackstone. All this must have been very refreshing to the men who had to spend their Christmas offerings to come up to Old Trinity to renew acquaintances, eat once more in the old building, and to get some spiritual tonic for the coming spring. It must have been very amusing to the gentlemen of the bar, of the red bag, and the whereas and whereand court etiquette and restored geegaws in the shape of judge's gowns. All this to the ordinary Churchman decidedly smacks of impertinence and swelled head. Mr. A. M. Dymond, law clerk of the Legislative Assembly, claims to have had a dream for the reclamation of the Church. God forbid that the Bride of Christ should ever realize what he saw in that dream. In spite of his being a law clerk to the Legislative Assembly I could tell him, and prove it too, it was only indigestion, Swedenborg had a dream, no doubt upon a good supper. Dymond had one, so had Brothers Jones, Brock "Enan" and de Pencier. Living in a loaded mine as all of them do, it could not be otherwise. It is easy for men who have the dollar in their pockets from the entire province to jump off the little fellows who are trying to do city ecclesiastical work in an undrained swamp. **RADICAL.**

## British and Foreign.

The Bishop of Marlborough, Dean of Exeter, has presented a gold chalice for use in Exeter Cathedral.

The late Miss L. Curling, of Brighton, bequeathed in her will the sums of £500 to the C.M.S. and £200 to the C.P.A.S.

Bishop Montgomery arrived at Plymouth from Australia on Christmas Day, and has now assumed the duties of his new office.

The Rev. R. Noble Jackson, rector of the Cotswold parish of Sudeley, has just celebrated the 50th anniversary of his ordination.

A special service was held in the parish church at Wath, near Ripon, lately, for the dedication of a new bell which has been provided as a memorial of Queen Victoria, thus completing a peal of six.

The Archbishop of Canterbury recently opened at Folkestone a new church house, schools, and recreation hall, erected as a memorial to the late Canon Matthew Woodward, vicar of Folkestone for over half a century.

The Dean of Westminster states that Westminster Abbey will be closed to the public immediately after Easter, in order that the preparations for the Coronation service may be proceeded with. The Abbey will remain closed until after the conclusion of the ceremonies.

The State of Victoria is to have three extra bishoprics, the headquarters of the new creations being at Bendigo, Wangaratta and Sale. So far the colony has only had two bishops—those of Melbourne and Ballarat—and the three new Sees will be none too many for the growing strength of the place.

A very fine peal of bells has been presented to the Parish Church of Ballyshannon by Mr. Henry Stubbs, D.L., of Danby. They were rung for the first time on the third Sunday in Advent. The

bells were cast by the well-known firm of Taylor & Co., Loughborough, and are eight in number.

The Rev. Edward S. King, M.A., senior curate of St. Gregory and St. Peter, Sudbury, Suffolk, has been presented with a silver salver, a cheque for £20, and an illuminated address containing the names of 302 subscribers, upon the occasion of his resigning the curacy, which he had held for seven years: He also received a number of other gifts.

A massive recumbent cross of polished grey Devonshire granite has just been placed in the pretty little churchyard at Otterbourne to mark the resting-place of the late novelist Miss Charlotte M. Yonge. It bears the inscription: "In loving memory of Charlotte Mary Yonge, who fell asleep in Christ on the eve of the Annunciation, 1901. R. I.P. 'When I wake up after Thy likeness I shall be satisfied with it.'"

The Rev. W. E. Burroughs, vicar of Christ Church, Chislehurst, secretary of the Church Missionary Society, 1895—1900, has been appointed vicar of St. Andrew's, Plymouth, in succession to Archdeacon Wilkinson. Mr. Burroughs was ordained in 1869, and from 1872 to 1895 filled appointments in Ireland.

The name of Bishop Welldon is still being coupled with the vacant See of Melbourne, and it is stated that Bishop Montgomery (late of Tasmania, who only arrived in London on Christmas Day), supports the idea very warmly. The Melbourne Board of Electors would be exceedingly gratified if Dr. Welldon would accede to their wishes.

In the diocese of Worcester, one of the noblemen of the county (by the suggestion of the Bishop of Coventry), lately started a special effort with the object of raising the value of poor benefices in the diocese. He began by offering £500 himself, and then, by private letters and before making any public appeal, he and the Bishop collected £14,000 to £15,000.

The work of preparing Westminster Abbey for the Coronation ceremony will be a long and arduous one, on account of the antiquity of the building, which necessitates the work being done with great caution. The authorities have decided not to put up as many stands as there were on the occasion of the Jubilee of 1887, and the accommodation will therefore be somewhat limited, even for those who are entitled to be present.

The Memorial Cottages to Mrs. C. F. Alexander, in Derry, have now been completed. Subscriptions were not sought, but flowed in spontaneously from all parts of the world where Mrs. Alexander's beautiful hymns were known and valued—from Hong Kong, Seychelles, Singapore, India, Sierra Leone, Sydney, Falkland Islands, etc. The cottages themselves are of most picturesque exterior, and are for the accommodation of poor and respectable old women, a class in whom Mrs. Alexander, when she was living, always showed a special interest.

Wedmore, in Somersetshire, was lately the scene of a celebration of the millenary of the death of King Alfred. In the parish church, on the exact site of that in which Guthrum and other Danish chiefs were baptized, a memorial brass, presented by Mr. E. H. Dickinson, member of Parliament for the division, was unveiled. The bishop of Bristol delivered a eulogy of King Alfred, the memorial brass was dedicated by the Bishop of Bath and Wells, and Mr. Dickinson performed the unveiling ceremony by withdrawing the Union Jack which covered the brass.

The parish church of St. James, Hereford, was totally destroyed by fire lately. The building,

which was only erected thirty years ago, is now a ruin, as, except for the main walls and the fabric of the vestry, everything was burnt to the ground. The parish registers, fortunately, were uninjured. Only a short time ago a window was unveiled in the church to the memory of the late Vicar, Prebendary Askwith; but that has now been destroyed, as were also the memorial tablets on the chancel walls. Almost the only thing that remains intact in the main building is a brass plate to the memory of the first Vicar of the parish.

At the church of St. Nicholas Cole Abbey, in the City of London, on a recent Sunday, a memorial tablet to the late Professor Shuttleworth was unveiled and dedicated by the Rev. C. N. Kelly, rector of the parish. The tablet is fashioned after the Renaissance type to suit the character of the church. At the head are the words: "We give thanks to Thee for Thy great good."

The sudden death is announced of Mr. D. K. Foster, sexton of the parish church of St. Mary, Stoke Newington. The office of sexton of Stoke Newington has been in the same family since 1819, when Susan Foster, grandmother of the late Mr. Foster, was elected. She was succeeded by her son, William Foster, in 1828, and Mr. D. K. Foster succeeded him in 1849. In 1869 the latter succeeded to the office of parish beadle, and performed the duties of both offices until he died at the age of seventy-two.

The Rev. G. S. Streatfeild, owing to ill health, has felt compelled to resign the living of Christ Church, Hampstead, which he has only held for three and a half years. He has accepted the much less valuable living of Fenny Compton. A presentation has just been made to Mr. Streatfeild, by his Hampstead friends, of a polished oak revolving bookcase, containing a number of books, accompanied by a cheque, with a list of the subscribers. Mr. Streatfeild has been succeeded by the Rev. A. Deacon, vicar of St. Matthew's, Fulham.

A most interesting and at the same time a really magnificent work has just been completed in St. Canices Cathedral, Kilkenny, in the form of a Munich window, in memory of the late Sir John Power, Bart., who died in South Africa. The window consists of two lancets, the one representing Nehemiah exhorting the people and the nobles to defend Jerusalem, and the other, the

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Good Centurian, beseeching our Lord to heal his servant. Both subjects are exquisitely drawn and coloured, and produce a wonderfully rich effect, and bring out to the full advantage the special features of the Munich school—the correct and artistic drawing and the life-like expressions of the faces. The upper and lower portions of the lights are filled with very beautiful canopy work, into which angels are introduced, holding scrolls with the text, "Until the day dawn and the shadows flee away," above the Good Centurian, and, "I have fought a good fight, I have finished my course," above Neuchiah. The bases contain on the one side the family armorials, and on the other the regimental arms, and a scroll with the inscription: "In loving memory of Sir John Power, Bart., who died at Lindley, South Africa, June 1st, 1900." The window was designed and executed by Messrs. Mayer, of Munich and London, who deserve unstinted praise for both the conception and the brilliant treatment of the memorial. A few months ago another very beautiful memorial window, executed by the same firm, was erected in the cathedral in memory of the Very Rev. Dean G. W. Rooke, representing Asaph and his sons singing.

#### GIVING.

Let us measure our duty in giving. What shall be the measuring-rod?

1. Capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity, do good unto all men."
3. Convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessity of others. "If a brother or sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Our own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honour the Lord with thy substance."
9. Finally. "As ye would that men should do unto you, do ye even so unto them."

#### AS YE WOULD.

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless,  
When I might be  
A messenger of hope and happiness—  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day—  
How could I dare,  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,  
When I might bring  
A bit of sunshine for life's ache and smart—  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?

And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;  
But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down in sweet content.

—Edith V. Bradt.

#### A PERFECT HEART.

Such an expression is repeatedly found in the Bible. Of King Asa, it is said that his heart "was perfect with the Lord all his days." Hezekiah, in his prayer, said: "I have walked before Thee in truth and with a perfect heart." What is meant by such a heart? Is it freedom from all moral impurity? Does it mean that there was no vital imperfection in such men's hearts? Evidently not. It simply means that their whole heart was enlisted in serving God according to their light and ability. There was a wholeness of purpose; there was a singleness of aim. So now, he who loves God with his whole heart loves Him with a perfect heart. He is not governed by double motives. He does not give half of his heart to God and the other half to self and the world. He serves God heartily, hence perfectly. If all Christians would do this, the world would awaken to the fact that Christianity is from heaven.

#### FORGET THE WRONG-DOING.

Most people at some time in their lives bury grudges. Unkindness in the heart is conquered and killed after a struggle more or less protracted. But many of us make the mistake of setting up a tombstone to mark the resting-place of the dead bitterness.

Forgiving is always easier than forgetting. After anger and resentment have passed away, memory builds memorials to the old-time wrong. Certain people, long after reconciliation with those friends with whom they once quarreled, have at their tongues' ends all the details of the misunderstanding which came between them. There are some who never can forget the wrong doing far back in the lives of those who now are trying to do right. There and there and everywhere are stones set up to keep in mind things which had far better be forgotten.

In the old times our Puritan forefathers planted corn over the graves of their dead that the Indians might not know how their number had been decreased. For a different reason, we could use the same stratagem to our own advantage and that of those about us. When we bury a grudge let us not set up a stone to mark its resting-place. That it should be forgotten completely is the best thing for all concerned. And let us plant seed in the soil where it lies, that flowers may spring up over it, and waving grain may help us to forget what lies beneath. For the buried grudge with a lofty tombstone is bound to exert an influence on our lives. It loses its power for evil only when it is forgotten.

#### PATIENCE IS POWER.

The lion was caught in the toils of the hunter. The more he tugged, the more his feet got entangled; when a little mouse heard his roaring, and said, if his majesty would not hurt him, he thought he could release him. At first the king of beasts took no notice of such a contemptible ally; but at last, like other proud spirits in trouble, he allowed his tiny friend to do as he pleased. So, one by one, the mouse nibbled through the cords, till he had set free first one foot and then another, and then another, and then all the four, and, with a growl of hearty gratitude, the king of the forest acknowledged that the patient in spirit is sometimes stronger than the proud in spirit. And it is beautiful to see how, when some sturdy nature is involved in perplexity, and by its

violence and vociferation is only wasting its strength without forwarding its escape, there will come in some timely sympathy, mild and gentle, and will suggest the simple extraction, or, by soothing vehemence down into his own tranquility, will set him on the way to effect his self-deliverance. Even so, all through the range of philanthropy, patience is power.—James Hamilton, D.D.

#### GOLD MEDAL AT PAN-AMERICAN, BUFFALO, 1901.

One of the few Gold Medals, which have come to Canada from the Pan-American Exposition, has been awarded to John Labatt, London, for the excellence of his Ale and Porter. Mr. Labatt is keeping fully up to the times with his fine products, and it is not to be wondered at that connoisseurs abroad appreciate them.

During the time the Royal Party were at Niagara-on-the-Lake, this peerless Ale and Porter was supplied them at the Queen's Royal Hotel.

#### HINTS TO HOUSEKEEPERS.

Scrambled Eggs and Clams.—Rinse and drain two dozen good-sized clams and chop them fine. Beat together three eggs and add to them three tablespoonfuls of clam juice. Heat one tablespoonful of butter in a frying pan, turn in the clams and shake and turn occasionally until nicely browned. Pour in the eggs, add seasoning to taste, and stir until the mixture is a soft scramble, then pour over hot buttered toast.

Curried Salmon.—Put in a saucepan a tablespoonful of butter and a tablespoonful of chopped onion and cook slowly together till the onion changes color. Add a tablespoonful of flour and a teaspoonful of curry powder, mix with the butter, then add three-quarters of a pint of milk. When smooth add more seasoning, if liked, draw to one side and simmer ten minutes. Add one pound of salmon (canned or boiled), freed from bones and skin, and broken in good-sized pieces. Gently cook fifteen minutes longer and serve with boiled rice in a separate dish.

Turkish Macaroni.—Break half a pound of macaroni in inch pieces, and drop it into rapidly-boiling water. Keep at a hard boil until the macaroni is tender, then drain and let stand in cold water for ten minutes. Make a sauce with two tablespoonfuls of butter, two scant tablespoonfuls of flour, one pint of strained tomato, and salt and pepper to taste. Drain and add the macaroni, also one-half cupful of blanched almonds cut in strips. Simmer fifteen minutes, turn into a vegetable dish, sprinkle thickly with grated cheese and send to the table.

To Pickle Red Cabbage.—Choose fine, firm cabbages—the largest are not the best. Those of middling size are preferable. Trim off the outside leaves; quarter the cabbage; take out the hard stalk, as it is not the most wholesome, if it is deemed by some the best part of the cabbage; then slice the quarter into a collander, and sprinkle a little salt between the leaves. Let it remain in the collander until next day; shake it well that all the brine may run off; put it in jars and cover with a hot pickle, composed of black pepper and allspice, of each one ounce; ginger, pounded; horseradish, sliced, and common salt, of each half an ounce; to every quart of vinegar, two peppers or one dram of cayenne.

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ONE BY ONE.

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going,  
Do not strive to grasp them all.

One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dreams elate thee,  
Learn thou first what these can teach.

One by one bright gifts from heaven,  
Joys are sent thee here below;  
Take them readily when given,  
Ready, too, to let them go.

One by one thy griefs shall meet thee,  
Do not fear an armed band;  
One will fade as others greet thee—  
Shadows passing through the land.

Do not look at life's long sorrow;  
See how small each moment's pain;  
God will help thee for to-morrow;  
So each day begin again.

Every hour that fleets so slowly  
Has its task to do or bear;  
Luminous the crown, and holy,  
When each gem is set with care.

Do not linger with regretting,  
Or for passing hours despond,  
Nor, the daily task forgetting,  
Look too eagerly beyond.

Hours are golden links, God's token  
Reaching heaven; but one by one,  
Take them, lest the chain be broken  
Ere the pilgrimage be done.  
—Adelaide Anne Proctor.

HOW DAISY HELPED.

"It's nice helping people,"  
Daisy said. "I'm going to find  
some trouble to clear off."

She ran down the steps and  
paused, glancing at an open win-  
dow. A low, wailing cry sounded  
within, and a sweet, faint voice  
singing a cradle song.

"I'll help Mrs. Verne take care of  
the baby," she thought, and she ran  
towards the hall door.

A playful breeze followed her;  
and just as she crossed the thresh-  
old a lot of closely written sheets of  
paper fluttered to her feet.

"Oh, dear!" some one said, and  
Daisy looked up to see a gray-hair-  
ed man at a desk near the door.  
He looked very pale and tired,  
and one of his feet was bandaged  
and resting on a cushion.

Daisy said nothing until she had  
secured all the fluttering sheets, and  
placed them on the desk. Then she

**FINEST and RICHEST**



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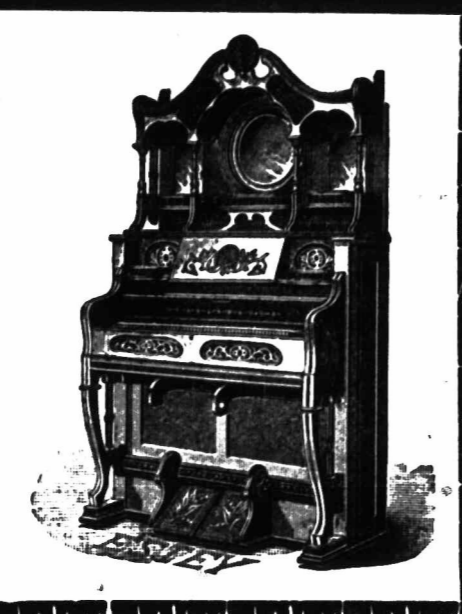
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BRANTFORD - CANADA

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## Still More ORGANS AT BARGAIN PRICES

**I**T IS only a few days since we advertised in this paper a great list of new and used Organs, the majority of which have been taken by us as part payment on Pianos. Every Organ on that large list has been sold, and in some cases many orders were received for the same instrument. We have not had one complaint of any Organ not giving satisfaction.

Well, since that last advertisement we have sold an unusually large number of Pianos, with the usual result that we have taken many Organs in part payment. Some of them have seen considerable service, but many of them are nearly new. Every instrument is exactly as described. Every used instrument has been carefully gone over in our workshops, and made as good as new. To fill up the list we have included a few new instruments, by standard makers, at bargain prices. Look out for them.

Read the conditions of sale, and write us at once. Even if you write with the utmost promptness, the one you desire may be gone before your letter reaches us, so please  
\* \* \* give us your first, second, and third choice. \* \* \*

### TERMS OF SALE.

1. We guarantee every instrument and agree to pay return freight if not satisfactory.
2. A discount of ten per cent. off these prices for cash.
3. A stool accompanies each organ.
4. Every instrument safely packed without extra charge.

**Terms**—Organs under \$50, payments of \$5 cash and \$3 per month until paid, without interest. Organs over \$50, payments of \$10 cash and \$4 per month until paid, without interest.

If monthly payments are not convenient, please state what method you prefer, quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit You.

**Scott**—5-octave Organ, by W. R. Scott, Toronto, in neatly carved and panelled solid walnut case, without high top, has 7 stops, including vox humana, 2 1/2 full sets of reeds and knee swell, height 3 ft. 10 in., original price \$110, reduced to.....\$34

**Dominion**—5-octave Parlor Organ, by The Dominion Organ Co., in solid walnut decorated case, with high top, has 10 stops, 2 full sets of reeds, knee swells, etc., height 5 ft. 10 in., original price, \$125, reduced to.....\$42

**Bell**—5-octave Cabinet Organ, by W. Bell & Co.; Guelph, in solid walnut finely decorated case, with high top, has 10 stops, including couplers, vox humana, etc., 2 knee swells, mouse-proof pedals, height 6 ft. 3 in., original price, \$130, reduced to..\$46

**Bell**—5-octave Cabinet Organ, by W. Bell & Co., Guelph, in handsomely decorated solid walnut case, with high top, has 11 stops, including couplers, vox humana, etc., 2 full sets of reeds, 2 knee swells, mouse-proof pedals, revolving fall, lamp stands, etc., height 6 ft. 9 in., original price, \$140, reduced to..\$49

**Dominion**—5-octave new Organ, by The Dominion Organ Co., in handsome solid walnut case, with extended mirror top, has ten stops, 2 knee swells, mouse-proof pedals, height 6 ft. 1 in. These organs are part of a large purchase, and of which we have sold about 100 in the past few months—a very fine instrument, regular price, \$100, reduced to.....\$57

**Goderich**—6-octave Piano Case Organ, by the Goderich Organ Co., in solid polished walnut case, has 11 stops, including couplers, vox humana, etc., 2 full sets of reeds, 2 knee swells, 3 panel front, swing desk, mouse-proof pedals, height 4 ft. 8 in., original price, \$150, reduced to.....\$67

**Estey**—5-octave New Organ, by the Estey Organ Co. (the world's best organ), in solid walnut case, handsome new design, neatly decorated top with bevel edge mirror, two full five-octave sets of reeds, with treble and bass couplers, knee swell, grand organ, tremolo, etc., etc., height 6 ft. 4 in. This is also one of a special lot of new organs of which we are offering a few at a cut rate, regular \$125, reduced to \$71

**Thomas**—6-octave Piano Case Organ, by the Thomas Organ Co., in handsomely figured mahogany case, with finely carved mirror rail top, has 10 stops, including octave couplers, vox humana, etc., 2 full sets of reeds, 2 knee swells, mouse-proof pedals, patent swing music desk, lamp stands, etc., etc., only a short time in use, height 5 ft. 6 in., original price, \$175, reduced to.....\$74

**Dominion**—5-octave Chapel Organ, by Dominion Organ Co., in solid walnut, finely decorated polished case, finished back and front, with neat rail top, has 12 stops, 2 full sets of reeds, including 16 ft. sub-bass octave couplers, vox humana, etc., knee swell and grand organ, mouse-proof pedals, also having Scribners patent qualifying tubes. A magnificent organ for a church, used occasionally during less than six months for special church services, as good as new. Catalogue list price, \$290, reduced to....\$87

**Karn**—6-octave New Piano Case Organ, by D. W. Karn & Co., in handsomely finished solid walnut polished case, with attractive rail and mirror top, has 11 stops, F scale, two full five-octave sets of reeds, divided couplers, knee swell and grand organ, mouse-proof pedals, patent automatic full swing music desk, height 58 inches. As a result of a special purchase we have a LIMITED number of these fine new organs to sell at a sacrifice price, regular, \$175, reduced to.....\$89

**Gourlay, Winter & Leeming, 188 Yonge St., Toronto.**

took a large shell from the hall table.  
"Will this do for a paper weight?" she asked, timidly.  
"Very nicely, my dear," said the gentleman. It was so still this morning that I forgot to ask for one; and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no more trouble."

Daisy ran upstairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.  
"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two while I bathe my head?"

"And then we'll take him out of doors," said Daisy, eagerly. "Under the big trees it is lovely and cool! And I'll hold him while you rest in the hammock."  
Ten minutes later Daisy sat rocking slowly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her

troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on the lawn grew querulous and ill-natured as the heat of the day increased, but Daisy was very happy as she sang softly in the shade.

"Oh, Daisy, I can never thank you enough," Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried," she added, confidentially. "You see, it costs so much for us to stay here, and I was afraid the money was all thrown away—baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, colouring a little. "I'd have to dress first—and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne, in her worn dress, had shrunk from observation; she did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook laughing.

"Mrs. Verne's baby sick, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tart, and gave it to Daisy.

What a delightful picnic dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl, so she and Mrs. Verne ate at their leisure; and then the young mother lay down in the hammock with her baby on her arm.

Daisy waited until they had both slept again, and then she ran back with the tray and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn—tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly. "It's lovely—ever so much nicer than play. Ah, there's mamma! I must carry her parcels upstairs!" And the little helper ran away.

—Experience has been called the most eloquent of preachers; but unfortunately she never has a large congregation.

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### LOOKING AHEAD.

It was hard to get help that fall, and Mr. Morton, who carried on a large flower and seed business, was wondering how he was to get the bulbs set that he wanted for the next spring's blooming.

"Couldn't I help, father?" asked Jack one evening. "I have a good deal of time after school, you know."

"I don't know but you could, Jack. And it would be a help if you could take hold. I'm going to put in three fields of bulbs this fall. You might take the small one, and Jones and I will take the other two. The other men will have all the work they can attend to. Will you be responsible for the small field, Jack?"

Jack agreed that he would. "I'll give you your instructions about the planting, Jack," his father said, "and you can suit yourself as to the time when you work. But you must have them all in by a week from Saturday night. That is the only condition I shall make."

"That will be easy enough," Jack said lightly.

Jack began his work the very next afternoon after school. His father showed him how deep and how far apart the bulbs were to be planted, and then left him to arrange the work for himself. The next afternoon Jack came home full of excitement.

"The boys are all going to Lane's woods next week Saturday," he said. "They're going to take their lunch and stay all day and have a jolly time. Will it be all right for me to go with them if I finish the bulbs by Saturday morning?"

"If the bulbs are in, Jack, I am perfectly willing that you should go. That is all I care for, for the rest of us are so busy that it would be very inconvenient to have to finish up your work."

"You won't have to, father," Jack answered joyfully. "I'll get them in all right."

He worked very well that afternoon and the next, but on the following day, as he came out of school, the boys begged him to come and play a game of ball with them. At first Jack said no, but as the boys insisted on his coming, he began to think that perhaps he would. "Father didn't say I must work every single day," he reasoned with himself, "only that I must have the work done by a certain time. I can work extra hard to-morrow to make up for it. A fellow has to have some fun once in a while." So Jack decided the matter, and went and had his game of ball, which lengthened itself out into so many games that it was supper time before he got home.

The next afternoon he hurried home from school and went to work in his small field. He worked with a right good will, but did not get ahead as he had hoped to do. He found that it was not so easy to catch up with yesterday's work as he had thought it would be.

There came another afternoon, and still another, when Jack did not go into his field at all, because there was something going on among the boys that he did not want to miss. And each time he reasoned very much as he had done that first afternoon, ending by saying to himself, "I don't believe father expects

### Does Not Disappoint

**The New Discovery for Catarrh Seems to Possess Remarkable Merit.**

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of catarrh, whether in the head, throat, bronchial tubes, or in stomach and liver.



The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific combination of Blood root, Red gum and similar valuable and harmless antiseptics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systematic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectually they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50c. and a little book giving the symptoms and causes of the various forms of catarrh, will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

me to work every single day. I want to have a good time like the other boys, and I can get the work done."

By Friday afternoon, Jack was wondering why his father had called it the "small" field. It seemed to him that he had planted bulbs enough to fill an ordinary field, and yet there was a great square patch still unplanted, which made Jack's face take on a very serious expression. To-morrow was the outing to

PATTON TO Cathedral, Qu' A 1901, by the Re Talbot, fourth Talbot, Qu'Appe of Carters, Call son of Alfred M son of the late and of the late

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MARRIAGE.

PATTON TO TALBOT.—At St. Peter's Pro. Cathedral, Qu'Appelle, on the 26th December, 1901, by the Rev'd G. N. Doble, Louise Jane Talbot, fourth daughter of the late Charles Talbot, Qu'Appelle, to Henry Stannage Patton, Talbot, Qu'Appelle, (formerly of Winnipeg) of Carter's, California, (formerly of Winnipeg) of Alfred M. Patton, Toronto, and grandson of the late Venerable Archdeacon Patton and of the late Reverend John Stannage.

the woods; his father had gone away on business that would detain him until late the following afternoon; besides Jack had given him his promise that the field should be finished. He set to work desperately, and planted till every muscle in his back ached. But when darkness shut down, there was still a great corner which he had not reached. Jack thought of getting up early to plant that, but when he looked at it a second time, he decided that it would be no use. It would take to the middle of the afternoon to finish.

When the boys stopped for Jack the next morning, he had to tell them, sorrowfully, that he could not go with them, and, when they urged him to go, anyway, he flashed back the answer:

"No, I won't! I've given my promise, and I'll keep it. But it makes me mad to think I could have gone just as well as not if I hadn't fooled away those three afternoons on something I didn't care much about. I wish I had looked ahead a little better, and made sure of having my time for the big thing that I did care for. I tell you, it's not so easy to catch up with your work when you get behind."

THE EARS OF THE DEAF SHALL HEAR.

There are all kinds of contrivances now by which defective hearing may be aided by collecting the sound-waves and having them reach the auditory nerves through the nerves of the face. It is rather odd, but we really can hear through the teeth. Before any patent contrivances of the kind were on the market, a lady went into a little country church with her husband to attend public worship. She had been deaf for years, and could distinguish nothing of the words of the prayers or the sermon. On this occasion, while the preacher was preaching, she happened to touch her teeth with a palm-leaf fan, and was surprised to hear some sentences with considerable distinctness. She grew interested, and found that by holding the edge of the fan between her teeth and giving it a little curve, she could hear nearly all that was said. It was the first sermon she had heard for years. Her husband's attention was attracted to her face, now all aglow with excitement, without knowing why she was so moved. Others, noticing his gaze fixed wonderingly upon her, turned their faces that way, and soon a number of people, including the preacher, were watching the lady. There was quite a wave of excitement in that little church, and she was the only one who could have given any explanation, but she was absorbed in listening. When the service was over it was all made clear, and all her friends rejoiced that in this strange way the world of sound was once more opened to her.

As I have thought of this case,—the deaf nerves so long unresponsive and then, as it were, coming

into new life by means of a new agency,—I think we can see why some of the changes come to us in life. We are as they who hear not what the Lord is saying to us. There is no response until some new circumstances bring His truth to our consciousness.

"I never appreciated your love and care of me," said a young mother to her mother, "until God gave me children of my own. Now I can understand what you tried to do for me."

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Severe Headaches, Constipation and Kidney Disorders the Result—Dr. Chase's Kidney-Liver Pills Correct the Action of Filtering and Excretory Organs.

The liver is very easily affected by change of temperature, nervous strain and over-eating, and is the cause of more pains and aches than any other organ of the body. It is the duty of the liver to filter from the blood the poisonous bile, which it passes into the intestines to act as nature's cathartic. One of the first results of a sluggish, congestive liver is constipation, alternating with looseness of the bowels and what is commonly called biliousness.

Bitter taste in the mouth, sallow complexion, a coated tongue, severe headaches, pain under shoulder blades, fulness in right side, dizziness, ill-temper, peevishness and depression of spirits are indications of an ailing liver. The remarkable effectiveness of Dr. Chase's Kidney-Liver Pills in regulating the action of the liver, kidneys and bowels, easily places it first as a treatment for derangements of these organs. There are few people who are not more or less subject to biliousness in the winter season, when more or less confined to the house, and so rendered sensitive to change of temperature. Meat diet and the artificial foods of winter also tend to make the liver sluggish, the kidneys inactive and the bowels constipated. The promptness with which Dr. Chase's Kidney-Liver Pills correct the action of the filtering and excretory organs and rid the blood of poisonous bile impurities, commend them to reasoning people as a suitable family medicine to be kept in the home all the time. Dr. Chase's Kidney-Liver Pills are prompt, pleasant and natural in action, far-reaching in effect, and perfectly scientific. They have proven their right to your confidence in scores of thousands of cases, many, no doubt, in your immediate locality.

Do not imagine that you are experimenting when you begin to use Dr. Chase's Kidney-Liver Pills. If your liver, kidneys or bowels are deranged, this preparation will set them right. It does not seem wise to suffer from biliousness, kidney disease, constipation or similar ailments when you may as well keep your health in perfect order with this tried and tested remedy. One pill a dose, 25 cents a box, at all dealers, or Edmanston, Bates & Co., Toronto.

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And so in the spiritual life it may be that the appeals which have fallen upon deaf ears, may some day take new force and come into the very deepest recesses of the soul to move it to obedience and love of God. You must not be discouraged over your boy, O teacher for even though your message does not seem to reach his heart, some day that same message may thrill his soul.—Rev. Geo. W. Shinn, D. D.

A TRUST FROM GOD.

All that we receive from God is a trust for the good of others. We are not released from obedience to the law of Christ, which is to bear one another's burdens. We are to avoid a perilous example by which the weaker brother is injured; we are not to wrap ourselves in the robes of a self-indulgent life. It is only Cain-like hypocrisy and selfishness and un-Christ-like indifference that can ask to-day, "Am I my brother's keeper?" The soul is lost that wishes to be saved alone.

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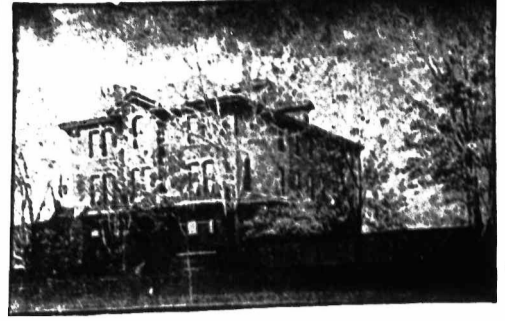
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