

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 30.]

TORONTO, CANADA, THURSDAY, FEBRUARY 12, 1903.

[No 7.



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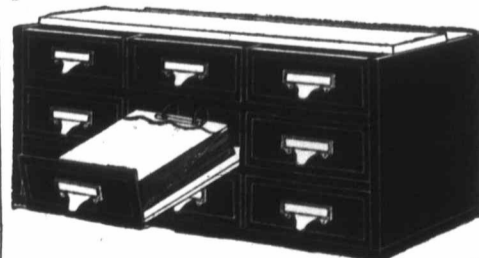
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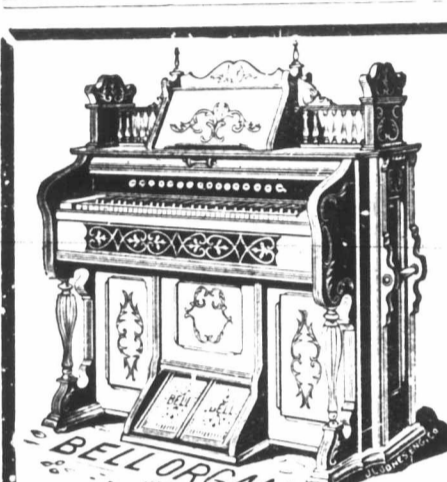
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TORONTO, THURSDAY, FEBRUARY 12, 1903.
 Subscription, (If paid in Advance) \$1.00 per Annum.
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Canadian Churchman.

TORONTO, THURSDAY FEBRUARY, 12, 1903

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Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 202, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 331, 337, 341.
General Hymns: 22, 34, 177, 186.

The Upper Canada Bible Society.

This esteemed association announces that, in view of the approaching centenary of the parent body, the British and Foreign Bible Society, and also with a desire to facilitate a large circulation of the Holy Scriptures, it has decided to allow a special discount of 25 per cent. to Church and Missionary organizations on all purchases of Bibles and Testaments until the first of May next.

Election of a Bishop.

The Bishop of Bristol has taken pains to explain the functions of the Chapter in England in regard to the appointment of a Bishop. The function of the Chapter is to elect, not to elect. The question before the conscience of each member is, 'Is this a fit person to be our Bishop?' Not 'Is he the man whom each

would himself select?' It is open to anyone to vote 'No.' What would happen if a majority voted 'No' we may fairly leave till it comes to pass. The possibility that it may come to pass is the surest means of preventing it." In other words, the fact that a Bishop or an Archbishop must be elected by the Chapter is a restraining influence upon the advisers of the Crown against making an improper selection. It is important that this aspect of Bishop-making should be understood. To quote the Bishop of Bristol again: "The selection of the person to be elected (or possibly not elected) is made by the Sovereign and the nation. The nation speaks through its representative, the first Minister. It is the most ancient of methods of selection in England."

The Churchmen's Duty.

The Bishop of Worcester in his New Year's greeting to his people gave as a motto for the year, "We are members one of another" and said to them: "A great and all-embracing brotherliness and sisterliness, which leaves no one out, which can acquiesce in no wrong unrighted and no weakness unprotected, is the true spirit of the Churchman. "Yet in fact, as John Keble tells us—

Souls are wandering far and wide,
And curses swarm on every side.

There are so many lives being wrecked by lust, drunkenness, and gambling—the evil seems to be positively growing in this diocese in many places; there are so many who are being brought up in hovels, which cannot be called homes, and which give them no real chance to make the best of themselves; there are so many who are quite isolated and alienated from the sense of God, whether by way of love or fear; so many who are unbefriended, and unloved, and lonely. Now to be a Churchman, I say, means to belong to the society of brotherly and sisterly love. Whom can you befriend? Whom can you reclaim? Whom can you encourage? Whom can you bring out of solitude into some warm and comfortable fellowship? What can you do to combat the great social curses by municipal service or personal influence? That is the question for the New Year. "Sirs, ye are brethren; why do ye wrong one to another?" "Sirs, ye are brethren; ye owe one another an unpaid debt; be keen to recognise others as neighbours whom you never thought about at all, and 'to love the people whom you don't like.' That is practical Christianity. It is dangerous to do nothing. 'Inasmuch as ye did it not,' says Christ. 'depart ye cursed.' "May I wish you then God's best blessing for the New Year on your homes and yourselves; and lay upon you this charge—to bethink you this year how you can more effectively prove that 'ye are members one of another,' and 'if one member suffer all the members suffer with it.'"

Old London Parishes.

The late Sir Walter Besant was an ardent lover of London, the old London town, the nucleus from which the present huge agglomeration has expanded. In his "London in the Eighteenth Century" he has dealt with the

Church in the City with a greater amount of knowledge than most laymen possess. He says: "There are penalties for absence from service. A man who stayed away was liable to the censure of the Church, with a fine of a shilling for every offence. . . I do not suppose that these laws were ever rigidly enforced, otherwise the Nonconformists would have cried out oftener and louder. But the spirit of the laws remained. During the week the parish, save for the services, was left to take care of itself. . . All this is simple and intelligible. The Church provided instruction in doctrine for old and young, forms of prayer, consolation in sickness, baptism, communion, and burial for all. Some churches had charitable endowments; the rest was left to the parishioners themselves. It is not quite the modern idea of the parish, but it seems to have worked as well as our own practice. Their clergyman was a divine, and nothing more; ours undertakes the care of the poor first of all; he is the administrator of charity; he is, next, the director of schools, the organizer of amusements, the leader of athletics, the trainer of the choir, the president of musical societies, the founder of working lads' institutes; he also reads the service at church, and he preaches a short sermon every Sunday, but the latter functions are not much regarded by the people." We wish Sir Walter had reflected a little more before he wrote that during the week the parish took care of itself. On the contrary it is evident that the clergyman must have overseen it very thoroughly to be able to know who was absent from Church on Sundays and about the instruction, baptism, burial, etc., of the parishioners. A parish life was more of a family life than it is now, the apprentices lived with the master, who was responsible, among other things, for their godly bringing up. Then a house-going parson made a church-going people and discharged duties which are now disused. It is unfair to say that religion was dead in the eighteenth century.

Morocco.

In a recent letter to the "Spectator," Mr. Hugh Clifford—writing out of the fullness of knowledge and experience—draws attention to some aspects of Mohammedanism, especially with regard to the condition of affairs in Morocco, which may help to explain some of the apparent anomalies there. The young Sultan, while not inclined to forsake the faith of his fathers, has yet sought to introduce among his people some administrative reforms, which, having their roots in Christianity rather than in Mohammedanism, have aroused against him the bitterest spirit of fanaticism. This seemingly stupid revolt against a ruler who seeks to govern his subjects with greater liberality, is really the logical outcome of the teaching of the proudest, most self-complacent religion upon earth. In this pride, Mr. Clifford sees at once the strength and the weakness of Mohammedanism—the cause of its marvellous proselytizing successes and of the low standard of ethics among many of its followers. Europeans have little or no conception of the rapid spread of the teaching of Islamism as compared

to that of Christianity. Despite the "heroism, devotion and self-sacrifice" of missionaries, the enormous sums of money expended, the highly organized mission work throughout the world, the numerical results are small beside those achieved by the faith which puts forth no missionary effort—expends no money in the cause. For the explanation of this phenomenal success, Mr. Clifford does not accept those usually given, but looks in an entirely different direction. Every District Officer in India, he says, has noted at some time the change that comes over the inhabitants of the meanest Hindoo village, the moment they become Mohammedan. Those who bowed in the most abject submission to their superiors, "hold themselves erect, look every man boldly between the eyes, and develop of a sudden a quite unwonted ability to defend themselves from encroachment upon their rights." The reason for this lies in the fact that "the faith of Mohammed is based not on love, like the teachings of Christianity, but on pride." The Mohammedan's profound belief in his own superiority as the holder of the true faith, leads him to regard the followers of all others with contemptuous pity, if not hatred. Among a heathen people, this arrogance and calm assumption of superiority at once awakened a desire for equality, very frequently followed by conversion. The pride of the convert makes appeal in turn, achieving rapid apparent results "without organization or conscious effort." In this arrogance, too, lies the source of weakness and failure—such a faith can only influence those conscious of some inferiority, limiting all advance beyond. The man to whom progress and civilization make appeal, finds himself—as does the Sultan of Morocco—at once in conflict with his co-religionists—with the very essence of his faith—rousing the fury of religious zeal lurking in the heart of the more tolerant Mohammedan. In conclusion, Mr. Clifford urges the consideration of the following facts—"by the people whose rule, to all intents and purposes, is that of the greatest Mohammedan Empire in Asia, for they bring home to us two very serious truths: the rapid and irresistible spread of Mohammedanism in every locality where professors of that religion come into personal contact with men of less sturdy faith, and the extent to which Mohammedanism is calculated to retard the progress of the human race." These are the words, not of an ardent missionary, but of "a man of affairs," who, with clear judgment has penetrated below the surface in this and other Eastern matters. In those words "men of less sturdy faith" lies surely the keynote of a call to us as a missionary church, to see to it that the laymen who go forth from among us to live their lives where the conflict of faiths is keenest, have that sturdiness of knowledge and belief which shall win for the religion of love as eager a fealty as is now accorded to that based upon pride. If to the labour and zeal of the missionary be added a daily object lesson from the life of the layman, who can doubt the hastening of the time when all men shall know of the "good tidings." We realize gladly our kinship with the men of our own race, who share with us the traditions of Empire—but do even our help and sympathy in time of need go forth to India with the same claim of brotherhood—the Imperial claim—despite the differences of East

and West? May not the bond of Empire hasten the day of the bond of a common faith?

The Oldest Liturgies.

The question of the Scottish Prayer-Book causes considerable unrest among our brethren in that country and has, among others, brought a very able letter from the Rev. A. J. McLean, of Selkirk, to the Scottish Guardian, upon the Scottish Liturgies of 1637 and 1764. We leave out the controversial portions, but the following historical narrative, though somewhat long, should prove of great interest to all our readers. "Mr. Mackintosh's suggestion that we should revert to 'Laud's Prayer Book' on account of the supposed superiority of its 'Liturgy' or Communion Office, might have had some chance of winning the assent of students fifteen or twenty years ago, but now, owing to the spread of liturgical science—of Comparative Liturgiology—as shown by the publication of such books as Mr. Brightman's Liturgies, and owing also to the discovery of ancient Communion Services in the last few years, it must be pronounced to be untenable. To accept it would be to adopt a retrograde movement of the greatest importance. It is no discredit to the Reformers of the sixteenth century, or to the Caroline divines of the seventeenth, to say that in their day liturgical science was in its infancy. To this fact the defects of the Prayer Book are mainly due. It is rather a matter for admiration that Cranmer and his successors did so well, and gave to us such a priceless book as that which we have. Cranmer in 1549 perceived the grave defect in the Sarum and Roman Communion Offices, the want of an Invocation of the Holy Spirit. He supplied the want by inserting an Invocation in a place where it had never before been found, namely, before the Words of our Lord. His Invocation was dropped in 1552, and therefore it does not appear in the present English book; but it was inserted by the Scottish revisers of 1637, who, however, repeated Cranmer's mistake of placing it before the Words of our Lord. Now there is no pre-Reformation precedent whatever for doing this. The form of Liturgy which is suggested to us for adoption is a modern invention of Cranmer, probably due, as Mr. Eeles showed in his admirable letter in your columns, to a misunderstanding of the Sarum rite. It is our boast to go back to antiquity. But if so, we shall not be content with a brand-new arrangement not like anything else in the world, and not heard of before the sixteenth century. The real step forward was made by the Scottish Bishops in 1764, and was happily followed by the American Church. It is not a question of following the lead of one authority against another—of Rome against Constantinople, or vice versa. For all the families of Eastern liturgies, Syrian, Egyptian, Persian, Byzantine—the last including the Armenian—agree not only in the possession of an Invocation, but also in the place where it occurs. The order of the main parts is the same in them all, except in the minor matter of the Prayer for the Church, with which I am not now dealing. All have first an Eucharistic Thanksgiving, with the historical statement of our Lord's words: then the Oblation of the elements, and the Invocation of the Holy Ghost. The choice of the Scottish Bishops of 1764 was therefore really (however far they

were conscious of the fact) between the Roman (or Sarum) rite, which has dropped or has never had an Invocation, and the consensus of all the other old historical Churches of the world, which in spite of differences, and whether they are orthodox or heretical, agree in the order of their liturgical "Canon." Antiquity was in favor of following the latter, and the Scottish Bishops followed it. Recent discoveries have fully confirmed the wisdom of their choice. It is not generally known that we are now in possession of five Communion Services or Liturgies older than the Great Liturgies of the fifth century, which last used to go by the names of the "Ancient Liturgies." No fewer than three of these have been discovered in the last five years, and these have helped us to focus the other two properly. These truly "ancient liturgies" are found in the Ethiopic Statutes (see Brightman's Liturgies, p. 189), in Hauler's Verona Fragments, in the Testament of our Lord, in Bishop Sarapion's Prayer Book, and in the Apostolic Constitutions. Now all these agree in confirming the order followed by the Scottish Bishops in 1764, thus showing that by far the most ancient arrangement known is that which we in Scotland and our fellow-Churchmen in America now follow. But further: four of the above mentioned books appear to be founded on a lost manual which not improbably represented the most ancient usage of Rome itself—the Roman Baptismal Creed, to mention only one indication, is found in three of them. And the very probable conjecture has been made that at Rome itself, in the earlier days of liturgical formularies, they used the very order which we now follow in Scotland. Whether this last conjecture prove to be right or wrong, the recent discoveries will, it may be hoped, effectually give the quietus to the suggested alteration of the order now in use.

UNIVERSITY FEDERATION.

The question of University Federation is a live one in both the East and West. In the West it has been practically decided on, but its consummation is delayed, because there are difficulties to be overcome, and details to be arranged, and as soon as these are settled, which demand careful consideration and take time. Trinity, the Church University of Ontario, will become a College of the University of Toronto. Trinity has had an independent existence, as a University, of over half a century. It was founded in opposition to the State University, and yet after fifty years' experience it is about to join hands with its rival, and combine with it in promoting the general educational interests of the Province. It can do so without violating any of the principles for which it has hitherto stood, as it will preserve its residential feature of College life, with all its benefits, social and otherwise, and also its Chapel with religious worship and teaching, and its theological staff, all in keeping with the doctrine and ritual of the Church of England. By so doing it retains all it now has, except its Degree conferring power in Arts, and gains the advantages of the Provincial University staff, as well as the larger association its students will enjoy with the large number now attending it from all parts of the Province. It also brings the influence of the Church of England to bear more or less by association and otherwise upon many, who are now almost entirely

February 12, 1903

strangers to it, and judices more or less ignorance or unfamiliarity would not come. Happily, in union, it can be acc to another seat, and change of domicile. led to this reversal educational advantage will enjoy from a la all departments of as said above, the 1 together, which of educational standpoint was supposed and mathematics, pair it well enough studies, and the nu to meet the require knowledge, a small with those that ha able to keep pace mands of modern old universities of as Oxford and Ca wealthy foundation by the thousands, founded by wealth Hopkins and the the older instituti all educational student will seek first place, or will if he would adva its honours and r this, is ready to s tions, and sentin cast in her lot, if arranged, with he and this course majority of Chur both wise and pr wants of the Chu tion generally. what similar is p of King sand Dal no seen the exa not unlike those There is not, ho animity, as there and it is compic involves, not on also of the seat to Halifax. T with its interest environment, ar the first colonia careers of its m will not be diff extent, with the the proposed un moval from Wi its beautiful a roundings. Bu the needs of t demands of e that we are of wealth and nur the Maritime strong Univers home, instead vard and McC Dalhousie, if a as those betwe the Anglican c

strangers to it, and who consequently have prejudices more or less against it, the result of ignorance or unfamiliarity, which a close acquaintance would mitigate, if not wholly overcome. Happily, for those favorable to the union, it can be accomplished without removal to another seat, and perhaps even without a change of domicile. The motives which have led to this reversal of policy are the greater educational advantages the students of Trinity will enjoy from a larger teaching staff, covering all departments of knowledge and science, and as said above, the larger association of students together, which of itself is valuable from an educational standpoint. When a good education was supposed to consist of the humanities and mathematics, small universities could impart it well enough, but in the wide range of studies, and the numerous appliances demanded to meet the requirements of an ever advancing knowledge, a small university cannot compete with those that have great resources, and are able to keep pace with the ever increasing demands of modern education. Not only are the old universities of England and America, such as Oxford and Cambridge, Harvard and Yale wealthy foundations, reckoning their students by the thousands, but even the new universities founded by wealthy men, such as Cornell, Johns Hopkins and the University of Chicago rival the older institutions in the full possession of all educational advantages. The ambitious student will seek the larger institution in the first place, or will be compelled to go to it later, if he would advance in scholarship, and enjoy its honours and rewards. Trinity, recognizing this, is ready to sacrifice some cherished traditions, and sentimental considerations, and to cast in her lot, if details can be satisfactorily arranged, with her sister University of Toronto, and this course commends itself to the great majority of Churchmen in Ontario, as being both wise and progressive, and as meeting the wants of the Church, and the cause of education generally. In the East a movement somewhat similar is proposed in the projected union of King and Dalhousie Universities. We have not seen the exact terms, but suppose they are not unlike those uniting Trinity and Toronto. There is not, however, the same degree of unanimity, as there is in the Western province, and it is complicated by the fact that the union involves, not only a change of habitation, but also of the seat of the University from Windsor to Halifax. To those who know King's College with its interesting buildings and lovely rural environment, and its historical associations with the first colonial bishop and loyalists, and the careers of its many distinguished graduates it will not be difficult to sympathize, to some extent, with the opposition which is offered to the proposed union, involving as it does a removal from Windsor, and the abandonment of its beautiful and historic buildings and surroundings. But we live in a practical age, and the needs of the Church, and the increasing demands of educational efficiency are such, that we are of opinion, considering the lack of wealth and numbers among the churchmen of the Maritime Provinces, and the need for a strong University to keep their young men at home, instead of resorting, as they do, to Harvard and McGill, that it is wise to unite with Dalhousie, if arrangements can be made, such as those between Trinity and Toronto, whereby the Anglican character of the foundation will

be preserved, and also its residential feature of hall and chapel be maintained. In favour of this are some of the oldest and most tried of the friends of King's College, in favour of it also, so far as he knows the facts, is so experienced and well known a churchman and educationalist as the Provost of Trinity College, and we believe that the circumstances of the Church and the times point it out as being the wisest and most progressive course at the present time. Fully aware as we are of the force of the sentimental side of the question, and of the sacrifice it will be to many to witness so great a change, yet we can only wish that the clergy and laity of the Eastern Provinces will, in the interests of the church and of education which King's College was founded to promote, be united on a policy of union of the educational forces of these provinces which will keep them to the fore, and make them rival the educational institutions of other parts of Canada and the United States.

A NAME.

Our brethren of the Protestant Episcopal Church of the United States are still struggling and apparently not very successfully with the problem of their name. It is not popular with many members of the church. It is felt to be inadequate and not to express fully and worthily the Church's character and mission. If it were to be given again it is certain that some other name would undoubtedly be chosen. And yet when chosen by the fathers of the church, who sought to build up the waste places, and restore the fallen fortunes of the church after the disaster of the revolution it seemed appropriate enough, and indeed calculated to commend the church to the people amongst whom it was to live and work. In the revolution Puritanism had triumphed, the American people were intensely Protestant, Romanism was weak, its members had not to any great extent participated in the rebellion and against it generally there was an intense prejudice. The weak and dicimated church of England, finding that name unpopular and unsuitable under the changed conditions and charged with being a limb of popery, sought to clear herself of that charge and deliberately chose the name of Protestant, that she might not be confounded with what she then regarded and still regards, as being in some important respects an erring branch of the Church of Christ. With the name Protestant was combined the title Episcopal, which differentiated her from the Puritans, as did the name Protestant from the Romanists. The name clearly enough defined the position of the church with reference to both extremes of Protestantism and Roman Catholicism and revealed the middle course she was following, both as to faith and organization. At the time it was deemed a happy choice, it was assented to by the Mother Church of England and it is only of recent years that its inappropriateness has been discovered, and the agitation raised with a view to a change. Agreed as many are that the name is unfortunate, yet agreement ceases when they come to discuss a substitute for it. Numerous alternatives are suggested, all more or less appropriate and yet unanimity seems as far off as ever. It is discussed in conventions—Bishops charge on the subject, the newspapers are full of editorials and

letters and the end is not yet. Names have a tendency to stick, even nicknames are hard to get rid of, much more names that were deliberately given, had a fitness at the time and for which even now much can be said. The disciples were called Christians first in Antioch, probably in derision, yet what name more glorious, or more significant. Such names as Puritan, Methodist, abide, though not originally intended as titles of honour or distinction. So we are inclined to think, let the Church in the United States do what it will, that it has to long borne the name of Protestant Episcopal, for any other, however suitable, to altogether take its place. It will continue probably to be known as "Episcopal," its members as "Episcopalians," and such curious expressions as the "Episcopal diocese" of blank, and "the Episcopal bishop" of New York or New Jersey will, we fear, long survive, though their inappropriateness, not to say absurdity, is evident to all. The experience of our brethren to the south who are devoting much time and energy to what will, we think, be fruitless in the end, should be a warning to others who would seek to change names that are time honoured and honourable, and to realize that a new name that didn't take, that the populace would not adopt or become accustomed to, would be a greater mistake than an old one, even if some people did not think it quite as appropriate or expressive as it might be. Historic bodies with historic names cannot change their titles without implying a change of principles, and reflecting on their past and suggesting that some new departure has been taken—which no one supposes to be the case in the American Church, which now as in the past stands for the old faith and the old paths of the Church Universal.

NOTES ON THE REPORT OF THE GENERAL SYNOD OF 1902.

By Rev. T. G. A. Wright, Thamesford, Ont.

The report of the General Synod of 1902 has been issued some weeks. The tribute, in the "Memorials to Deceased Members," (page 188), paid to the first clerical secretary, the late Canon Spencer, that he was "almost faultlessly exact in the discharge of duty," is equally applicable to his successor, Rev. Dr. Bethune, who, on Canon Spencer's death, was chosen by the Primate, Archbishop Machray, as the most suitable man in the Canadian Church for this important post, and was afterwards appointed to it by the Synod itself. It is needless to say that a report from his hand is sure to be carefully and competently made. The recent meeting of the General Synod, though the third in order, is beyond all question, the first in importance; and those who have the welfare of the Church at heart should obtain and read and "inwardly digest" this important volume. "By far the most important question before the Synod," wrote the Primate, who was detained in England by sickness, "is the establishment of a missionary society for the whole Dominion." Not only was the Primate's own draft of a constitution for a general missionary society adopted, but Archbishop Bond was able to say at the close: "You have met the Primate's ardent wish that a general secretary should be appointed." The Synod was pre-eminently missionary, but many other questions of deep interest, beside the great missionary problem, were also well considered. Clergy and others, who are entitled to this report, should therefore ask for it at their Synod offices, and give it the attention it deserves. It is greatly to be regretted

...of the division of the Synod into Upper and Lower houses, its weighty deliberations should be presented in a more or less continuous series of "messages" passing between the two houses. They sit together at the beginning, and then they might jointly deal with matters of routine or detail in a way that an ordinary reader could easily follow. Canon Welch had an important proposal on the convening circular, which in part would greatly simplify the record of business. It was introduced and then postponed. His proposal, which we hope will reappear in due time, and which follows the practice of the Church of Ireland, was that the two houses should sit together and vote separately. In the American Church, it is true, that the two houses sit apart; but there the House of Bishops is a large enough body to ensure thorough discussion, and, moreover, publishes its own journal of proceedings. In Canada, the Upper House is a small body numbering, according to this report, twenty-two at the most, and numbering only sixteen in actual attendance. Its sessions are not open, it publishes no journal, and no one knows from the report the mind of any individual bishop on any question. How far the two houses are justified in sitting apart is an undetermined question. Each bishop sits with his clergy and laity, in his own diocese, and as the General Synod is the union of dioceses, and is founded on diocesan organization, it is hard to see why the bishops insist on sitting apart in the higher Synod. At the first General Synod (1893), when the bishops, of their own motion, withdrew, a distinguished member of the Synod, recognizing the grave issues of this step, introduced at once a motion ratifying it, and so protected an exceedingly critical action. The present Synod furnished another illustration of the fundamental union of the two houses. The Primate being absent, Archbishop Bond was elected president of the Synod, at a joint session, and on motion of a bishop, seconded by a layman, (page 3). Many other matters, like this, might be dealt with at a joint session and then the report would be a simple record that could easily be followed by the general reader. The following, among other matters, might advantageously be disposed of at joint sessions, viz.: Elections of president, prolocutor, assessors, registrar, etc.; resolutions of sympathy for sick or absent members, memorials of the dead, congratulations, addresses to King, President of United States, or other distinguished persons, greetings to other religious bodies, memorials on such subjects as Church Unity, Prison Reform, "Women's Christian Temperance Union," Brotherhood of St. Andrew, Advent Preaching, "Colonial Clergy Act," etc.; matters of business, like incorporation, date of meeting, missionary board meeting, fire insurance, expenses, etc. Among matters not strictly missionary, let us speak first of the report of the Committee on the Diaconate. This report (appendix 23, page 105), was presented by Mr. Charles Jenkins and advocated a permanent order of deacons, who might engage in secular callings. This report alone, if there were no other, would make the journal of 1902 a historic document. There is little doubt that individual bishops could now, without any legislation, do what Mr. Jenkins desires, but his painstaking investigation and his appeal to the whole Anglican Church throughout the world will result not only in establishing the point, but also in shaping the Church's policy. A similar power is now exercised without any legislation by those bishops who ordain deaconesses. Mr. Jenkins' report is an admirable illustration of a good case, urgently pressed and capably conducted, making steady progress; we are not to be staggered because great authorities like Bishop Lightfoot and Canon Bright are against Mr. Jenkins' contention. It is as hard to account for this as to account for the facts that Bishop Christopher Wordsworth was a sturdy opponent of Bishop Temple, that Mr. Bright himself left Scotland under the

frown of authority, or that Lightfoot himself changed his opinion on the number of genuine epistles of Ignatius. Mr. Jenkins' statesmanship and tenacity of purpose will be as stimulating to the Church as his remarkable report. Another report of great practical importance is that on reciprocity in beneficiary funds (appendix 32, page 105). It refers to the action of three Synods (Niagara, Huron, and Toronto), and points out that any clergyman may move about in these three dioceses without loss of status respecting these funds. Manifestly here is something of special importance to the three dioceses concerned and worthy of adoption by the whole Canadian Church. In the light of this report, the General Synod of 1902 marks a turning-point in practical Church administration. The present journal bears on another important question, viz., status of the Bishop-Coadjutor of Montreal. Whether Dr. Butler's objections to Bishop Carmichael's consecration were well founded remains unsettled, and should yet be properly met or else a precedent of the gravest seriousness will be established. There are, as Palmer points out, two things which every bishop must have, viz., order and jurisdiction. Bishop Carmichael undoubtedly has the first. He was consecrated a bishop and welcomed among his brother bishops. But as yet, no proper steps have been taken to clear up Dr. Butler's objection regarding jurisdiction. The question of jurisdiction will arise, in an acute form, if Bishop Carmichael survives Archbishop Bond. The younger bishop can now by consent exercise episcopal acts but his jurisdiction should, at the proper time, be set at rest, in the first instance by the Synod of Montreal, and then in all other necessary ways. The hearty welcome and greetings extended to him (see page 45), shows that the needful steps would meet with little or no opposition, but, though matters of form, they are nevertheless vital in character. We must not close without noticing message No. 59 (page 91), on the bishop's right to vary the main question in the confirmation service. The Upper House declares it is in the power of individual bishops to vary this question to suit those who were baptized as adults or without sponsors. The concurrence of the Lower House was not asked in this view, as it affects the Upper House alone. The full effect of this utterance is hard to estimate. It is one of the boldest assertions on record of what is called the "Jus liturgicum" of individual bishops. Some bishops (e.g., Bishop of Lichfield), do uncompromisingly assert this right in individual bishops, and message No. 59 of the Canadian Upper House goes very far in the same direction. The importance of this, in ritual disputes, is incalculable, and the full effect of this message will only be seen when some ritual case, of the first magnitude, arises. The more we recognize the weighty character of the deliberations of the General Synod of 1902, the more sorry are we that they are presented in such a maze of "messages" from one house to the other. These "messages" are not free from contradiction. The Upper House, for example, on the 7th day, declared that the Synod would endeavour to do what it can to bring to the notice of the proper authorities some drinking abuses mentioned by W.C.T.U. Two days later the same House agreed, with the Lower House, that they had no information or opportunity for investigating these cases, and could not join in any representation concerning them. This method of transacting business, if there is no other remedy might be made less perplexing by a freer use of display type in presenting the messages and items of business with increased prominence. The report on statistics and the state of the Church answers the recent flood of correspondence on the subject of the "Church's Decline." It says first of all that the returns were incomplete, and then, that most if not all the complete returns show "marked increase," and it refers to the increase of the episcopate and the growing unanimity and

enthusiasm of Churchmen as tokens of certain progress.

REVIEWS.

The Household of Faith. Price, \$2. Published by Hodder & Stoughton, London, England. For Sale by Upper Canada Tract Society, 102 Yonge St., Toronto.

This is a book exceedingly interesting to those who wish to have a glance into the inner depths of the religious movements in England during the preceding century. The book consists of short biographical sketches, lectures and articles contributed to periodicals. We strongly commend it to all, especially to Canadian Church people. The author is G. W. E. Russell, cousin of the well known Odo Russell, and a distinguished member of the House of Commons. He speaks as an intimate friend of those whose lives he sketches. Foremost of those may be mentioned Rt. Hon. W. E. Gladstone, and Mrs. Gladstone, Archbishops Tait, Benson, and Magee, Bishops Westcott and King. There is also a pretty full sketch of the Plymouth Brethren, and of "Irvingism," under the heading, "The Restored Apostolate." We have not space to do more than mention that there are other topics touched upon, well deserving reading. There is a concluding paper on "Prospects of Religion in the Twentieth Century," that ought to be widely read. We can only again press this book on the notice of all who would be helped to a truer and more hopeful view of the present state of religious life. The encouragement to trust fully the guidance of Divine Providence will be abundantly given by the proofs of over-ruling direction of events in the past, and by the continual turning into good of much that threatened to be serious evil. Nervous people to-day have been found to dread a "crisis" in religious matters; they will here see that even worse times than our own were safely tided over, and the Church came out all the stronger and purer for the trial. We repeat that we think this book should be widely circulated; it will be of interest, we are sure, to all.

Some Actors in Our Lord's Passion. By Rev. Hermann Lilienthal, M.A., with an Introduction by the Rt. Rev. Thomas March Clark, D.D., LL.D., Bishop of Rhode Island, and Presiding Bishop. 12mo. pp., i-xii., 1-157. Price, 80c. New York: Thomas Whittaker.

The author of "Lent, Past and Present," scarcely does himself justice in this collection; the sermons are too recently off the anvil of the pulpit. In them all there is a strongly dramatic interest, and brilliant thoughts are sparkling throughout; but there is a little need of pruning and dressing for securing rigid accuracy of statement. The least satisfactory is that upon Caiaphas, and by far the best is the added one on Christ's Resurrection. As Bishop Clark suggests, they should be very profitable for both public and private reading in Lent; they are short and will appeal alike to old and young.

Magazines. — Scribner's. — "The Presidential Office," by James Ford Rhodes, is the opening article in the current number of this magazine in a series by various authors on the Government of the United States. Other articles in this series will be written by Mr. Justice Brewer, of the Supreme Court; Senator Lodge, Captain Mahan, and Governor Taft. Mrs. Wharton records her artistic recollections of "Picturesque Milan." Mr. James B. Connolly, who has been writing several very successful sea stories recently, contributes in this number an article: "Running to Harbour." Mr. John Finley writes about a very romantic spot, which lies south of Cuba, called "The Isle of Pines." It is supposed to be the original of Stevenson's "Treasure Island." The second instalment of letters about English Court Life and Society, by Madame Waddington, will be found

herein. They cost Salisbury and his stone's great speech introducing the Irish stories and six poe

The Cosmopolitan magazine commences Hunter, descriptive, undoubtedly the oldest esting resume of tours in the United Price. H. H. Roy bride, and Miss E. article on "Barbaric Women." Among course of this art H.R.H., the Prince: stalment of Field article on "The Yo Genesis of a Great ber. The fifth inst Making," under th Forces of the Mo addition to the ab the second instal Choice of a Profes with the Captains States.

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This Department is for Church in Canada. Its object will be to tre interest to Churchy Requests for informat will receive prompt Correspondence will addressed to the CHURCHMAN.

INDIAN

With grateful thi ing contributions: third year's suppo C. B. Parks, Napa \$2. I shall still b help towards the The cost of keepi that amount mus help? Every dol keeps one a whole cared for in all th enjoy in the land Care, love, kindn some food, and n vided for the sm; sult of all this s gratifying, and on on India from e; now appeal to u; missionaries can; the necessary mo the other day by that the funds of interested, were; and one earnestly be made to rep forward to save; and now they ne care for the soul flock in India, le adrift. Let us b for them in ou charitable societi all those who r; famine orphan; and precious als; died for all? F Miss Caroline; ale, Toronto.

herein. They contain vivid accounts of Lord Salisbury and his life at Hatfield, and Mr. Gladstone's great speech in the House of Commons, introducing the Irish Home Rule Bill in 1893. In addition to the above, there are several short stories and six poems by various authors.

The *Cosmopolitan*.—The current number of this magazine commences with an article by D. Hunter, descriptive of Damascus, which is undoubtedly the oldest city in the world. An interesting resume of the late President McKinley's tours in the United States is given by W. W. Price. H. H. Boyesen writes of the American bride, and Miss E. B. Kaufman contributes an article on "Barbaric Jewels, as Worn by Modern Women." Amongst the women depicted in the course of this article are Mrs. Langtry and H.R.H., the Princess of Wales. The second instalment of Field-Marshal Lord Wolseley's article on "The Young Napoleon," entitled, "The Genesis of a Great Career," appears in this number. The fifth instalment of "Mankind in the Making," under the caption, "The Man-Making Forces of the Modern State," also appears. In addition to the above are several short stories, the second instalment of the article "Making a Choice of a Profession," and an article dealing with the Captains of Industry in the United States.

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.

INDIAN ORPHAN WORK.

With grateful thanks, I acknowledge the following contributions: J. A. Nicholas, Owen Sound, third year's support of famine orphan, \$15; Mrs. C. B. Parks, Napanee, orphan work, \$5; "Lilian," \$2. I shall still be very grateful for any further help towards the support of the famine orphans. The cost of keeping them could not be less, yet that amount must be forthcoming. Who will help? Every dollar goes a long way, and \$15 keeps one a whole year. The little children are cared for in all those ways one longs for them to enjoy in the land where such privileges are rare. Care, love, kindness, Christian training, wholesome food, and necessary clothing are all provided for the small sum mentioned, and the result of all this seems, as a rule, to be most gratifying, and one hopes for great blessings upon India from each of these little waifs, who now appeal to us for home and shelter. "The missionaries cannot keep these children without the necessary money to do so," was remarked the other day by a friend, who went on to say that the funds of the society in which she was interested, were at a very low ebb. This is sad, and one earnestly hopes that strong efforts will be made to replenish the funds. Many came forward to save the children in the beginning, and now they need the co-operation of all who care for the souls and bodies of Christ's little flock in India, lest they should again be turned adrift. Let us be friends and let us find friends for them in our homes, our Sunday schools, charitable societies, and social friends. Will not all those who read this pray that each little famine orphan may be precious in God's sight, and precious also in our own for His Sake, Who died for all? Kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Gagetown.—St. John's.—In this church Mr. Gabriel Deveber has just placed an elegant ash pulpit in memory of his mother. Gabriella Deveber, and Mr. Frank Starr, of St. John, has presented a handsome brass lamp for the pulpit. These add very materially to the adornment of this handsome church. The Woman's Aid have raised the sum of \$100 during Christmastide for the church and rectory. The Sunday school gave a concert and realized \$10 for Sunday school purposes. The Gleaners' Union during the past year has raised \$20 for Foreign Missions. Late last autumn the men of the parish thoroughly cleaned up the parish graveyard, around which there is a neat wire fence. There are good congregations and a flourishing Sunday school, also a Bible Reading Union of fifty members. The present rector is the Rev. J. Spencer, formerly of Campbellton.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Friday, February 13th.—Assist at meeting of the Protestant Board of the Council of Public Instruction. Sunday, February 15th.—Celebrate the Holy Communion, preach at Cathedral, 11 a.m., and assist at Evensong. Wednesday, February 18th.—Preside at meeting of Diocesan Board of Quebec Church Society, 4 p.m. Sunday, February 23rd.—Preach at St. Matthew's, Quebec, 10.30 a.m., and assist at Cathedral at Evensong. Ash Wednesday, February 25th.—Assist at the Ash Wednesday service in Cathedral.

Richmond.—St. Ann's.—A special meeting of the vestry was held on Monday evening, the 26th ult., to consider the resignation of Lieut.-Col. Harkom, people's warden, who will hereafter be absent much of the time in Toronto. The Rev. Rural Dean Hepburn presided and Mr. A. G. Campbell acted as secretary. Amongst those present were Messrs. H. J. Gawne, F. T. Mappin, Rector's Warden; Fred Lyster, Dr. Cleveland, Geo. Blackbird, Miss Wilcocks, Norton C. Lyster, T. D. Newell, Thos. H. Harper, Clement Wilcocks and Thomas Hart. Several matters pertaining to the welfare of the parish were discussed and the meeting was a very satisfactory one. Much regret was expressed at the departure of Lt.-Col. Harkom, and Mr. N. C. Lyster was unanimously elected people's warden in his stead.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

John Carmichael, D.D., Bishop-Coadjutor.

Montreal.—The annual meeting of the Church Home was held on Thursday afternoon, January 29th, His Grace, Archbishop Bond, presiding. The Rev. Rural Dean Sanders presented the annual report showing that there were eighteen ladies in the home and that four during the year had passed away. One of them, who had been twenty-three years with them, and died at the age of ninety-four, had been in the service of H.R.H., the Duchess of Kent, and had known Her late Majesty, Queen Victoria, as a child. The institution was much indebted to the King's Daughters for their kindness to the old ladies, and Miss W.

J. Tucker, the matron. Mr. D. Ross, the treasurer, reported that there had been some decline in subscriptions, but an increase in the money received for board from the inmates. As a result, the overdraft at the bank had been reduced by \$954, and now stood at \$8,724. He believed this deficit need cause no alarm. Mr. George Hague also spoke on the financial condition of the home, and took even a more favourable view. He believed some of its stock in the Bank of Montreal might be sold to clear off the whole deficit, and yet enough remain to be actually more valuable than the figure at which the whole present holding was estimated in the institution's balance sheet. He congratulated the ladies on their economical management of the home. The report of the King's Daughters' Circle in connection with the home, showed there were thirty-one members under the leadership of Mrs. Fairbanks. The committee of management and the officers for the forthcoming year will be as follows: President, His Grace, the Archbishop of Montreal; vice-president, George E. Drummond; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. Lindsay; secretary, the Rev. W. Sanders, 330 Prince Arthur street; hon. treasurer, D. W. Ross. Visitors—Mesdames J. S. Allan, Bond, Chisholm, G. E. Drummond, Fairbanks, Hemsley, Johnson, McLeod, Norton, F. S. Foster, Shepherd, James Hutchison, J. A. Wright, Hanbury Budden, W. H. Hutton, F. Wolferstan Thomas, John Turnbull, the Right Rev. Bishop Carmichael, D.C.L.; the Rev. Canon Ellegood, M.A.; Charles Garth, the Ven. Archdeacon Norton, D.D.; E. Goff Penny, Robert Reford, George Hague. Honorary Board—Mrs. Oxenden, Mrs. Forsythe, Mrs. Sanborn, Mrs. C. S. Bagg, Mrs. Carmichael, Mrs. E. H. King, Mrs. Reford and Mrs. G. W. Simpson. A vote of congratulation was passed to the Bishop Coadjutor on his elevation to the episcopacy, and votes of thanks to the officers and others connected with the institution.

ONTARIO.

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

The most active part of the work for the missions of the diocese is now in progress. The old system of four collections in the year has been to some extent superseded by making the parochial collections the most important, and publishing, in the Synod Journal the names of all subscribers. There has been a feeling, both expressed and understood for some time, that there are too many collections, and the idea, the last two years, has been to combine them if possible. Formerly, the great missionary event of the year was the missionary meeting with its strong appeal by a visiting reputation, followed by a collection, which was the immediate object, and the amount of which measured the success or failure of the meeting. The parochial collections, which were sometimes hinted at by the speakers, were subsequently taken up, as a distinct effort, by the rector and a few of the young ladies of his parish. Now the favoured plan is for a clergyman or layman, or both, to visit a parish on a Sunday, speak plainly of the wants of the Mission Fund, and call for an immediate circulation of the collecting cards. The offerings for the day are in consequence small, but the amount contributed on the cards are generally much larger than under the old plan. At any rate, whether it be the change of method, or the new life in the diocese, or the vigorous appeals of the Bishop, or is growing and becoming more and more adequate for the needs of the diocese. It is thought all combined, it is a fact that the Mission Fund by many that it would be well to combine still further in missionary effort, and call upon the people once for all each year to make contributions for domestic foreign and diocesan work.

...the opportunity of paying by instalments at certain intervals. Many collectors and frequent appeals serve to irritate and result in small sums paid for decency's sake, instead of the substantial offerings that should be willingly made by a people thoroughly aroused to a sense of the importance and obligation, as Christ-followers, of supporting all the missionary enterprises of the Church. No doubt this will be discussed at the next meeting of Synod.

North Augusta.—On the 1st inst., the Rev. A. W. Cooke, a former incumbent, visited this parish and spoke for the Mission Fund. North Augusta is situated in the County of Grenville, and lies in the midst of a fine farming community to the north of Brockville. Its present incumbent is the Rev. J. W. Elliott, one of the ablest of our clergy, who has done much good work for the Church. His name has been mentioned in connection with an important parish likely soon to be vacant.

Barrifield, St. Mary's.—The Rev. J. W. Jones, of Tamworth, preached in behalf of diocesan missions in this church on Sunday, February 8th. There was a fair congregation and satisfactory subscriptions. In the afternoon Mr. Jones drove to Bath and preached in St. John's church at Evensong, making a vigorous appeal for missions.

Queensboro.—Missionary services were held at Bannockburn, Milbridge and Queensboro, on Sunday, the 1st inst., when the Rev. C. E. S. Radcliffe and Colonel J. E. Halliwell addressed the various congregations, speaking earnestly and forcibly and with excellent effect. Queensboro is one of the large mission parishes of the County of Hastings. The missionary is the Rev. Geo. Code, who has done good work since his appointment.

Belleville—Christ Church.—The Rev. Oswald Howard, B.D., professor of Apologetics and Church History, at the Diocesan Theological College, and assistant at St. George's church, Montreal, will take charge of this church during the absence of the Rev. W. B. Herney for his work in connection with St. Andrew's Brotherhood.

Selby.—On Wednesday, the 21st of January, a reception was given at the parsonage to welcome the Rev. T. F. Dowdell and his bride. The three stations of the parish, Kingsford, Strathcona, and Selby, were well represented. During the evening, Mr. Richards, on behalf of the congregation of St. Jude's church, Strathcona, presented the rector and Mrs. Dowdell with a sofa and chair. After an address of thanks by Mr. Dowdell, refreshments were served and games and amusements filled up a most enjoyable evening.

Trenton.—A Sunday school convention will be held at Trenton on February 18th; Holy Communion at 10.45 a.m., with sermon by the Lord Bishop of the diocese. Afternoon and evening session at Canterbury Hall, at which the Bishop will preside. An excellent programme has been arranged.

On Sunday, the 1st inst., the Lord Bishop of Ontario preached at the new church of St. Stephen the Martyr, in Montreal. Last Sunday he was in Quebec and preached at the Cathedral in the morning and at St. Matthew's in the evening. On Monday evening he gave an address at a missionary meeting.

Newboro, with Portland and Elgin.—The congregations of this mission lately presented the rector of this parish, the Rev. E. M. Rowland, with a beautiful fur coat, accompanied by the following address: "To Our Esteemed Rector, Rev. Ernest M. Rowland.—On behalf of the Portland and Elgin congregations of this parish, we

...expressions from them of the accompany-
...a small token of their love and
...that you may long be spared to
...amongst us, and that it may add to your
...while taking the many and long cold
...which your work in this parish necessitates.
We are sincerely yours, John H. P. B., W. H.
Boston, Portland, Wm. E. Gray, George Atley,
and Elgin, churchwardens. The people of this
parish have been very kind to the rector and his
family this Christmas, giving them many useful
and valuable presents. The coat above men-
tioned is an especially fine one, and cost almost
its weight in dollars. The Christmas offertory in
this parish amounted to \$60.

OTTAWA.

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

Ottawa.—The Lord Bishop of the diocese has made the following changes and appointments in the diocese: The Rev. S. D. Hague, of Mattawa, will take charge of the parish of Newington and Avonmore, which includes two churches and a mission. The Rev. F. W. Ritchie, of Plantagenet, will take charge of the parish at Chrysler, including two stations. The Rev. T. M. Harrowell, a newcomer, has been appointed to the parish of Franktown, with churches at Franktown, Tennyson and Montague. The Rev. W. J. Daykin, of Mattawa, who has been superannuated, will continue, pro tem, in charge of that mission. The Rev. Robert Orr has been appointed to the parish of Stafford, which includes St. Stephen's, St. Patrick's and St. Thomas' churches.

TORONTO.

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

St. Augustine's.—It is over fifteen years since this church was built. It was a popular movement; the service, when the cornerstone was laid, was attended by a large number of the clergy, headed by Archdeacon Boddy, and the laity showed their appreciation by the widespread subscription list. But it failed; we need not probe for causes of failure, the lamentable fact is that many years ago it passed into the hands of the mortgagee and has since remained closed to our clergy. We rejoice to learn that the Rev. F. G. Plummer has at last made arrangements with the rector, the Rev. G. F. Taylor, and with the sanction of the Bishop, for its reopening, and that the prayers of many will be answered by the services being heard again within its walls in the coming month of March. Let us hope and pray that they may never again be interrupted. A word of thanks and praise is due to the mortgagee, who has shown such long-continued patience and consideration for us.

The following appeal has been issued: In 1888 the Church of St. Augustine, on Parliament St., was opened for service under the care of the Rev. G. L. Taylor, rector of St. Bartholomew's. Owing to many adverse circumstances, the church was later on taken over by the mortgagees, and since then has been used by various bodies outside the Church. We are glad to say that it is once more under the control of the Church, although it is not yet paid for, and it is hoped that services will be resumed in March. The rector of St. Bartholomew's has appointed the Rev. F. G. Plummer to be curate-in-charge, who will have the entire care of the church and its services. The parish of St. Bartholomew (in which St. Augustine's church is situated), extends from Parliament St. east to the Don, and from Carlton south to Queen St., and there is a large population in the district. The congregation will, it is hoped, be self-supporting when it is organized; but at present there is no congregation, and we must ap-

peal to Church people generally for the necessary means to make the first payment on the mortgage, for repairs, fittings, etc., and for help towards purchasing an organ. The building is handsome, substantial (seating from 400 to 500) and is in good repair; but after many years of disuse, a good deal is needed to put it in order for a Church service. We hope that you can help to restore this valuable property to its original use just at a time when help is most needed, by sending a subscription to the treasurer, Rev. F. G. Plummer, 4 Washington Ave.

I have approved of the appointment of the Rev. F. G. Plummer as above stated; and regarding the redemption of St. Augustine's church, as the removal of a sad disgrace from the good name of our Church, I heartily commend the above appeal to all who wish her prosperity. Arthur Toronto.

We wish Mr. Plummer success in his new work, and commend his appeal to the liberality of Church people. John Langtry, Rural Dean of Toronto; E. A. Welch, rector of St. James' Cathedral.

St. Luke's.—The lecture on "The Testimony of Archaeology to Holy Scripture," given by Dr. Richardson, in the school-house, under the auspices of "The Guild of the Faith," was listened to by a large and attentive audience. Next Saturday, the subject will be "The Testimony of Heathen Writers," by J. J. Andras.

St. Stephen's.—The annual meeting of the Blackfoot Hospital was held on the 5th inst. in the school-house of this church, which was crowded to the doors with those interested in the work of the Indian reserve. The chair was taken by the first vice-president, Miss Tilley, in the absence of the president, Mrs. Williamson, who was the organizer of the work for the maintenance fund of the hospital. The Rev. James Broughall opened the proceedings with prayer. The room was decorated with lanterns and bunting, and a magnificent display of Indian work, lent by Rev. A. Hardyman, of the Blood Reserve, who appeared in full Indian dress, and had some young people also in beautiful Indian costumes. The collections from the pledges of the branches of the W.A. and the cent-a-week boxes amounted to \$690, with more still to come. The hospital report showed that during the year over 800 patients had been treated. There had been but three deaths, all from tuberculosis.

NIAGARA.

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

Port Colborne.—St. James'.—On Tuesday evening, January 27th, the Rev. A. Cameron Mackintosh was inducted into the temporalities of this parish. The act of induction was performed by the Rev. Rural Dean Kerr, on behalf of the Bishop of the diocese. The keys of the church were presented to Mr. Mackintosh by the rector's warden, Mr. L. E. J. Hopkins, after which he received both a Bible and a Prayer Book from the Rural Dean. After the reading of the mandate, Mr. Mackintosh read his assent to the laws of the diocese, and solemnly affirmed his desire to be a true and faithful pastor to the people committed to his charge. The ceremony of induction being finished, the ordinary Evensong was proceeded with. Prayers were read by the Revs. F. C. Piper and C. R. Lee, and the lessons by the Revs. Canon Gribble and P. L. Spencer. The sermon, which was based upon the teaching office of the ministry, was preached by the Rev. C. Garrett, of Niagara-on-the-Lake. Other clergy, who were present, were the Ven. Archdeacon Houston, the Revs. T. Motherwell, R. L. Weaver, A. B. Higginson, and R. Gardiner. There was a large congregation present to witness the proceedings.

Maurice Scolaro, B.A., M.A.—Christ Brigade has reorganized following officers: sub-wardens, Messrs. 1st lieutenant, S. E. Barlow; color sergeant, Roy Paul; 2nd sergeant, M. Oliver. During March and April, addressed by Drs. as well as by Mr. den. Major Cleland kindly volunteered drill exercises. The forth in a printed of those principle which lie at the fo teaching of sobri something that sh right-thinking pare the Boys' Brigade and support of the present membership and the boys hope during the next m

London.—We re speech of Bishop benefits of a cath labours of two of London, Ontario (Young), along the We would draw a other member of Brown, of Paris, of the Executive, and has taken vig highest importan Societies." He int and as chairman on, he has succ clearly and effect gave an address Convention, in I attention and desc lowing up the m and good judge qualified for th laboured in the A Canada before se ing an earnest a he brings to th and intelligent co whole movement the whole Churc is called "the A ation" (A.Y.P.A. have been organi ing in from all highest dignitari little doubt th throughout all The Church has foundations of t and wisely laid, made in the l Huron, where th organization.

Bervie.—St. J opened for Divi diocese on Sund ful structure, lui able of seating good congregati vices, despite th occupied the pu beautiful mem-r this church in t are three-light subjects of the t the Blessed Vir

HURON.

Maurice Seolard Baldwin, D.D., Bishop, London.

Alcaford—Christ Church.—The Church Boys' Brigade has reorganized for the season with the following officers: Warden, Rev. T. H. Brown; sub-wardens, Messrs. L. F. Boyd and T. Moore; 1st lieutenant, S. E. Raper; 2nd lieutenant, James Barlow; color sergeant, A. Raper; 1st sergeant, Roy Paul; 2nd sergeant, H. Scott; 3rd sergeant, M. Oliver. During the months of February and March and April the brigade meetings will be addressed by Drs. Bennett, Heming, and Jordan, as well as by Mr. F. L. MacGachen and the warden. Major Cleland and Lieut. Rixon have kindly volunteered to put the boys through their drill exercises. The object of the brigade, as set forth in a printed programme, is the inculcation of those principles and qualities of character which lie at the foundation of true manhood. The teaching of sobriety, purity and reverence is something that should be encouraged by every right-thinking parent, and in undertaking the work the Boys' Brigade are entitled to the sympathy and support of the citizens of the town. The present membership of the brigade is thirty-two, and the boys hope to enroll many new members during the next month or two.

London.—We referred in a previous issue to a speech of Bishop Chavasse, of Liverpool, on the benefits of a cathedral establishment and to the labours of two of the staff of St. Paul's Cathedral, London, Ontario (Revs. Canons Richardson and Young), along the lines advocated by the Bishop. We would draw attention now to the work of another member of that staff, the Rev. Canon Brown, of Paris, Ont. He is an active member of the Executive Committee of Huron diocese, and has taken vigorous hold of one subject of the highest importance, namely, "Young People's Societies." He introduced the subject into Synod, and as chairman of the Synod Committee thereon, he has succeeded in placing the subject clearly and effectively before the Church. He gave an address recently at the Lay Workers' Convention, in Ingersoll, which attracted wide attention and deserves careful perusal. He is following up the movement with unremitting zeal and good judgment. In many respects, he is well qualified for this important work. Having laboured in the American Church and in Eastern Canada before settling in Huron diocese, and being an earnest and thorough-going Churchman, he brings to the subjects both ripe experience and intelligent conviction, and he has given the whole movement a tone that will commend it to the whole Church of Canada. The organization is called "the Anglican Young People's Association" (A.Y.P.A.), and forty or more branches have been organized already. Enquiries are coming in from all parts of Canada, and from the highest dignitaries of the Church, and there is little doubt that the movement will spread throughout all Canada, and perhaps wider still. The Church has reason to be thankful that the foundations of the movement have been so well and wisely laid, and that the beginning has been made in the large and populous diocese of Huron, where there is a good field for effective organization.

Bervie.—St. John's.—This new church was opened for Divine worship by the Bishop of the diocese on Sunday, January 18th. It is a beautiful structure, built in cruciform shape, and is capable of seating 400 persons. Three were very good congregations present at both of the services, despite the stormy weather. The Bishop occupied the pulpit on each occasion. Two very beautiful memorial windows have been placed in this church in the chancel and at the west. They are three-light windows, set in antique glass, the subjects of the first being, Knocking at the Door, the Blessed Virgin and the Child Jesus; and St.

John the Divine. These were given by Mrs. J. G. Hall, in memory of her late husband, Mr. Joseph Hall; Miss S. J. Hall, in memory of her sisters, Charlotte and Mary, and the Rev. E. A. Hall, in memory of his brother, Henry, respectively. Those windows in the west end of the church contained full length figures of the Apostles St. Peter, St. Matthew, and St. Paul, respectively, and were placed in the church by the Church committee. These windows, which add very much to the beauty of the church, were all manufactured and placed in position by the Dominion Stained Glass Co., of 34 Richmond street East, Toronto, Mackey & Booth, proprietors, and they reflect great credit upon this well-known firm.

Southampton.—St. Paul's.—The Sunday school spent a delightful evening on the 15th of January, when the promised Christmas treat turned out to be a highly satisfactory tea, followed by a game of play. After all was put in order again, a magic lantern with limelight views was introduced. This gave great pleasure. There were many views of sacred scene and story, which were beautiful as well as instructive; also several fine pictures of animals, whose appearance was greeted by the little ones with appropriate sounds. Sheep were greeted with a chorus of "Ba-a, ba-a," and ducks saluted with "Quack, quack," and so on. There were some lantern slides of well known hymns, and as each appeared, it was interesting to notice how the hymns began to be sung simultaneously all over the hall; this gave a pretty effect. The evening closed at ten o'clock, the young folks wishing that Christmas treats came more often than once a year. The Young Ladies' Guild, which is a very energetic body, gave a pleasant social evening in the Town Hall before Christmas, which was well attended, and much enjoyed. Games were played, refreshments served, and a programme given by some musical members of the congregation. The money made will be devoted to repairs to the church.

The Ladies' Aid of St. John's, Port Elgin, who are a band of devoted Churchwomen, lately put down a new carpet in the chancel, suitably patterned and coloured, and a new matting from the chancel steps to the door of the church. This society has lately held a skating party, realizing a considerable sum, which will be devoted to the necessities of the church.

CALGARY.

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

Calgary.—Church of the Redeemer.—January 20th was a red letter day for this parish. Barely two months previously a parish meeting was held to resolve upon the purchase of one of the best sites in the city for the permanent church, and to proceed with the building as soon as funds permitted. The site, which lies directly in front of the present pro-cathedral, and is one block from the Post Office, in a most central position, has been desired for many years, but the price—\$3,000—was held to be prohibitive. However, it was felt that the rapid growth of Calgary and the settling up of Alberta demanded that a forward step should be taken. Accordingly, the lots were purchased at the aforesaid price, and at the parish meeting two-thirds of this sum was pledged. Since the meeting, the people have responded generously, and on January 20th the last instalment was paid. All surplus subscription and future efforts now go towards the Building Fund of the much-needed new church, which amounts at present to nearly \$2,000. It is considered that \$10,000 should be in hand or very definitely in sight before the building is commenced.

The Viceroy of the Province has given \$300 towards the new building for the Boone School, at Hankow, China.

Correspondence.

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

THE NEW ENGLAND COMPANY.

Sir,—In the last issue of the Canadian Churchman you request information as to the past and present work of the New England Company in Canada. I forward you herewith a history of the New England Company down to the year 1884. Now, the company is carrying on its work in connection with the Church of England in Canada, as follows: (1) The Mohawk Institution, Brantford, for 125 pupils; for last report see page 298 of the Annual Report of the Department of Indian affairs for the year ended 30th June, 1901. (2) (Recently opened), St. George's School for Boys, at Lytton, B.C.; superintendent, Rev. George Ditcham. (3) Mission to Six Nation Indians in the County of Brant, under the Rev. J. L. Strong and Rev. Isaac Bearfoot, comprising St. Paul's church, at Kanyengeh; St. John's church for the Tuscaroras, Christ church for the Cayugas, St. Luke's church for the Delawares, and two out-stations. The old Mohawk church, near Brantford, of which I am incumbent, is maintained in connection with the Mohawk Institution.

R. ASHTON.

UNIFORMITY IN SERVICES.

Sir,—In your issue of 5th inst., "An Observing Layman" writes a letter under the above caption, the gist of which is that there is less uniformity in our services and the mode of rendering them than in the Christian bodies around us, and that this is the point of departure whereby the Church fails to hold her members as firmly, and increase in numbers as rapidly, as do our separated brethren. As to uniformity, is the contention correct? I think not. It is true that I so seldom attend any place of worship except within the Church of England, that perhaps I am not so experienced in other modes of worship as "An Observing Layman" may be. However, I think I may safely assert that there is no more uniformity in the conduction of services in the rural districts with that in the cities, amongst our Protestant brethren, than will be found in our own Church. (Granted, however, that amongst city churches, ours offers the greatest choice for people of different tastes and views—a choice which ought to satisfy every person, and leave scant room for dissent). That this is a fact is evident, if we but look carefully at what is going on about us, in the tremendous diversity to be seen in the services found in every one of the Christian bodies in the land, outside our own Church. Diversities in the Methodist forms of worship, for instance, run from those of the local preacher, with absence of every ornamental and aesthetic accessory, to those of the "eloquent divine," with every aid that ornaments and beautifies a cathedral service. And so through all the other "churches." The fact is the "churches" have, in their wisdom, adopted pretty nearly every one of those points of enrichment for their services, which they, with one accord, about forty years ago or less, execrated in the Church of England as "popery," and do so still. When their members move from rural to urban congregations, I warrant you the shock to the senses is just as great as a Churchman would find under similar circumstances. However, they are more patient and adaptable as a rule than our people are; and, instead of concluding that because they have not been used to what they see and hear, it must be wrong, and they will have none of it; they ac-

cept it as right and correct, because they have full faith and confidence in their own organization. This is where the real trouble with many of our people lies, I think. They have had it dumped into them by the Protestants on one hand and papists on the other, that the Church of England is full of "popery," and, that to be a member of our Church and retain liberty of conscience, the right of private judgment must be fully exercised at a moment's notice upon all points of doctrine, worship and practice, even if the matters under decision were never even heard of before. No waiting, no consultation with the clergyman, or even with an experienced layman, is even thought of. "This is something I don't know anything about; here is the cloven foot at last!" "This is what the Protestants have always warned me against!" "What! go to the clergyman for an explanation? No sir. He is the agent of the Pope himself, or he would not permit such "goings-on" in his church. I won't go to him; and besides, the papists say that our ministers have no authority, anyway, and they ought to know. So what's the use of bothering? Let the whole thing slide. These people who have been so kind in calling upon us and in asking us to their tea-meetings, and are so sociable amongst themselves, are evidently much happier and content in their church affairs than we are, and as we are so welcome with them, we will go there too." Want of loyalty to the Church, and distrust of the clergy, which have been fomented amongst our people by the surrounding sects for generations past, are now bearing their fruit. It is easier to set a lie afloat and keep it going as an accepted fact, than it is for the calumniated one to refute it or even to overtake it. The Church of England is the most calumniated and least understood of any Christian body in the world to-day. It would take a long thesis to demonstrate this. But it is so. She is not understood by even a small fraction of her own people; she is looked upon with hatred and fear by the Romanists, and the Protestants find that undermining her members pays. Absolute uniformity of services cannot be had where different people are carrying them on. Our Liturgy gives us all the uniformity necessary, and wisely leaves a great deal to the discretion and tastes of individual congregations, so that all may be reasonably satisfied. Our troubles originate more deeply than supposed by "An Observing Layman," is the conclusion of

THE RELIGIOUS CENSUS.

Sir,—As some indication of the very questionable accuracy of the recent so-called Religious Census of the Dominion, it may not be unimportant to note the facts as disclosed in this city. About four months ago it was suggested by the Epworth League of the Methodist Church here that for practical convenience four of the chief religious bodies here, the Anglicans, Baptists, Methodists and Presbyterians, should agree to divide the city into four districts and take a census of religious affiliation. This was done with perfect good feeling and impartiality. The result was much as I had anticipated from a previous experiment of our own on three streets; Church of England led by about 200; our numbers, roughly, being 1,140; the Presbyterians next, about 900; Methodists next, about 300, then Baptists about 250; Roman Catholics and other bodies less. About a month ago one of the local papers published the Dominion religious statistics for Calgary, which gives the figures as follows: Presbyterians at the head, 1,295; Anglicans, 1,253; Methodists, 920; Roman Catholics, 537; Baptists, 341, etc. Thus the State census gives the first-named body nearly 400 more adherents than did the local census and the Anglicans about 100 more, and reversed their respective proportion to the entire population. It is not for me to say which is the more accurate, but it certainly

also demands for questioning the returns which have been published for the Dominion.

E. C. PAGET,
Dean of Calgary.

SANTA CLAUS.

Sir, In your last issue, Mr. Hilliard asks a question which deserves an immediate reply. He says in his letter: "Why wouldn't the charge you bring against the custom be, with equal justice, brought against all fables and fairy stories, and thus lead to a sweeping condemnation of them all?" The obvious answer is that the only sweeping condemnation ever made by thoughtful people against Santa Claus is in consequence of his being placed in a totally different category from Jack the Giant Killer, and Cinderella, to whose society he properly belongs. Whoever heard of a child being told by a parent that Puss in Boots and Jack on the Beanstalk were real personages, whereas thousands of parents deliberately tell their children that Santa Claus actually comes on Christmas Eve? As a matter of fact, it is in this very difference that the whole mischief lies, and any argument which ignores it is a mere petitiō principii, a "begging of the question." I entirely agree with Mr. Hilliard about the allegorical meaning of many of these stories. I believe, e.g., that Jack the Giant Killer is the emblem of those heroic spirits who do battle with giant municipal and national vices, and corrupt practices; but I would not on that account tell my child a "fib" about his existence. How can it be more innocent for a parent to tell a white lie to his child, than for the child to tell a white lie to his parent? As to the children gradually growing out of the belief, that is by no means always the case, for I have been told often, and have still more frequently read of cases, in which there was a deeply felt shock, and a real grief at the discovery that the parents were not absolutely to be trusted as had been previously imagined. I am glad indeed to be able to close with an expression of my sincere approval of the statement with which Mr. Hilliard began his letter: "There is undoubtedly a danger of the true significance of Christmas Day being obscured by the undue impression upon children of Santa Claus, and thus turning it into Santa Claus' Day." Is not this alone a sufficient reason for gently but firmly putting Santa into his proper place, amongst the other fairy stories? That is all we want.

A. G. HAMILTON DICKER.

THE NEW ENGLAND COMPANY.

Sir, In your issue of Jan. 29th you ask for further information concerning the history and work of the New England Company. In response to a petition presented by a number of clergy and others, to the Long Parliament, an ordinance was passed on July 27th, 1649 for promoting and propagating the Gospel of Jesus Christ in New England, by the erecting of a corporation in perpetual succession, to be called by the name of The President and Society for the Propagation of the Gospel in New England. Power was given to this corporation to receive moneys and apply them to specific purposes, and a general collection was made in England and Wales, at Cromwell's direction, by which a considerable sum was raised, with which lands were bought, yielding an income of between five and six hundred pounds a year. It was through the liberality of this society that J. Elliot, "the Apostle to the Indians," was enabled to print his Indian translation of the Scriptures. At the restoration in 1660, the legal status of this society of course was gone, and one Col. Bedingfield, a papist, who had sold a large estate yielding £3,222 a year to the corporation, repossessed himself of it, and refused to pay back the money. The matter was then taken up by the Hon. Robert Boyle, the founder of the Boyle Lectures, who

used his influence with Clarendon, The Lord Chancellor, to have the society reconstituted. Accordingly, on Feb. 7th, 1661, a new charter was granted constituting "a Corporation for Propagating the Gospel in New England and Parts Adjacent in America," of which Boyle himself was made Governor, and Col. Bedingfield was made to restore the land. Boyle showed his own zeal for missions, not only by the work he did in connection with the society, but by giving to it the sum of £300 during his life, and bequeathing a further sum of £100 in his will. The American Revolution caused the next interruption in the work of the society, and no grants were made from 1775 to 1786, and then the field was changed from New England, which had now become an alien country, to New Brunswick. Later on work was carried on in other parts of Canada, and in 1827 a missionary of this society, Rev. R. Luger, took up the Mohawk mission at Grand River. As to the present condition of the society, I may quote from the S.P.G. Digest: "The funds, of the company, for the regulation of which three decrees in Chancery have been obtained (1792, 1808, 1836), now yields an annual income of £3,500 (from investments). This, the first missionary society established in England, is generally known as 'The New England Company.' As reconstituted in 1662, it was limited to forty-five members, consisting of Churchmen and Dissenters."

F. W. VROOM.

British and Foreign.

The Rev. Dr. Roper, of the General Theological Seminary, New York, thinks there is abroad in the Church a certain atmosphere not particularly favourable to the spirit of missionary heroism.

A memorial cross has lately been erected in the church of Marton-cum-Grafton, York, to the memory of the late vicar, the Rev. J. R. Lum, B.D., by his widow, children, and relations.

A beautiful gold alms dish has been presented to the church of St. Mary Thornton, Watlass Bedale, by Lady Cowell, of Clifton Castle. This now completes the handsome gold communion set formerly presented by the same family.

Colonel Rowland Smith, of Duffield Hall, recently returned from South Africa, has given £2,000 towards the fund for re-building Holy Trinity church, Derby, of which he is one of the trustees. Two other donations of £300 each have been received from anonymous contributors.

An excellent example was set recently by the parishioners and friends of St. Barnabas', Oxford. Wishing to make the vicar a Christmas gift, they combined to raise the stipend of an additional curate, and in that practical way showed their appreciation of their vicar's services, and their desire to afford him some relief in his parish work.

Arrangements are likely to be made for the holding of a great Anglican missionary congress, possibly in connection with the next Lambeth Conference, which will probably be held in 1908. The congress was suggested by Bishop Montgomery, and the idea has been warmly taken up by the United Boards of Missions of the Conventions of Canterbury and York.

Two interesting memorials have been placed in St. Luke's church, Maidenshead, in memory of the late Miss Meara, sister of the Rev. H. G. J. Meara, vicar. One is a handsome stained glass window, representing two Irish saints—St. Patrick and St. Bridget—and the other memorial consists of oak carved choir stalls, which have been provided by over 900 parishioners and friends of the deceased lady.

The Church Mission Society has disbursed out at least fifty sets of Bibles this year. There are also contributions of the

Bishop Ingle has been elected to the episcopate in his missionary work, largest population in the world.

Bishop Potter's will, which provides for various charities, is to erect a new office coffee house at a cost of \$77,000. There will also be a

It is a notable fact that during the year, the number of candidates to Holy Orders has increased.

The Bishop of Exeter has appointed a beautiful Altar Guild of St. Andrew, which consists of chaste and are for use in the diocese of Exeter.

The Rev. F. B. Meara, who has been for some time, whom he met in London. "In all my noble body of work, yet all one

The total income of the Central Africa Mission for the year 1902 was £29,344. The natives have been very successful in their work, and a new schooner has been ordered.

Bishop Partridge, of the United States, has been elected to the episcopate in his missionary work, largest population in the world.

The sum of £7,000 has been raised for the S.P.G. as a result of the peace in South Africa, more than comes from the tension of the C. Empire, both am

It is officially announced that the Rev. Lewis Clayton has been elected to the episcopate in his missionary work, largest population in the world.

He was ordained in the following year, and has since held the most of the whole of the Midland diocese, and the vicarages of Holy Trinity, Worcester, Northampton, and the vicarage of Da

and three year's vicarage in Leicester, having in the last year been Rural Dean of the diocese of Peterborough, and in 1892 Canon Clifton, who was elected to the episcopate in his missionary work, largest population in the world.

The Church Missionary Society hopes to send out at least fifty seven new missionaries during this year. There is a steady increase to the contributions of the society.

Bishop Ingle has one hundred millions of people in his missionary district, which is much the largest population in the jurisdiction of any other Bishop in the world.

Bishop Potter's wife, who is noted for her many charities, is to erect in Cannon street, New York, at a cost of \$77,000 for lot and building, a temperance coffee house with recreation rooms, etc. There will also be a roof-garden.

It is a notable fact that the Bishop of Milwaukee, during the eleven years of his episcopate, has only missed one Ember season in ordaining candidates to Holy Orders. The whole number of ordinations amounts to about two hundred.

The Bishop of Delaware was the recipient last month of a beautiful set of vestments from the Altar Guild of St. Clement's, Philadelphia. They consist of chasuble, stole, maniple, burse and veil, and are for use in the Chapel of the Good Shepherd, Wilmington.

The Rev. F. B. Meyer, of London, says of the two hundred missionaries from Syria and Palestine, whom he met at the Brummana Conference: "In all my travels, I never met a more noble body of workers, representing many nationalities, yet all one in Christ."

The total income of the Universities' Mission to Central Africa last year was £34,374, as against £29,344 for the previous year. Three more natives have been ordained as deacons. There has been a new Industrial House opened at Zanzibar, a new school in the island of Pemba, and a new steamer has been placed on Lake Nyasa.

Bishop Partridge, on his recent visit to the United States, crossed 6,000 miles of ocean and 3,000 miles of land and arrived at the Grand Central Station, New York, at exactly the minute named in a letter from Japan to a relative in Brooklyn. This is a remarkable proof of the perfection of modern transportation facilities.

The sum of £7,100 has already been received by the S.P.G., as a thankoffering for the restoration of peace in South Africa. This sum, and any more that comes in, will be devoted to the extension of the Church's work in that part of the Empire, both amongst whites and blacks.

It is officially announced that the King has been pleased to approve the appointment of the Rev. Lewis Clayton to be Bishop-Suffragan of Leicester, in the diocese of Peterborough, which is vacant by the resignation of the Right Rev. Francis Henry Thicknesse. Canon Lewis Clayton is an M.A. of Emmanuel College, Cambridge. He was ordained deacon in 1861 and priest in the following year by the Bishop of Rochester. Almost the whole of his clerical life has been spent in the Midlands. For eleven years he held curacies at Holy Trinity, Halstead, Essex, at Hanbury, Worcestershire, and at St. James' End, Northampton. In 1872 he was presented to the vicarage of Dallington, St. James', Northants, and three years later to the living of St. Margaret's, Leicester. There he remained till 1888, having in the last four years of his stay been Rural Dean of Leicester, and then he removed to Peterborough, as Canon Residentiary. Since 1892 Canon Clayton has been a proctor in convocation for the diocese of Peterborough. Bishop Thicknesse, who some time since resigned the office of Bishop Suffragan of Leicester, but announced his intention of still using the title of

known and addressed in future as the Right Rev. Bishop Thicknesse.—"The Church Times."

The Bishop of Zululand.—The S.P.G. has received news by cable that the Rev. Wilmot Lushington Vyvyan, M.A., has been unanimously elected Bishop of Zululand by the Synod of the diocese. The See became vacant by the translation of Bishop Carter to the diocese of Pretoria. Mr. Vyvyan graduated from Trinity College, Cambridge, in 1883 and afterwards studied at Wells Theological College. From 1893 to 1900 he was placed in charge of the Charterhouse Mission, in Southwark, of which he had been a member since his ordination in 1888. Since then he has been in charge of Isandhlwana in the diocese of Zululand.—"The Guardian."

HINTS TO HOUSEKEEPERS.

Chicken Soup.—This soup is to be made from the broth in which the fowl was stewed. Following is a recipe for which a notable cook is famous: Melt in an agate or porcelain lined saucepan a heaping tablespoonful of butter; when boiling hot, but not brown, stir in two scant tablespoonfuls of sifted flour; add a teaspoonful of salt and a quarter teaspoonful of pepper; have boiling hot a reduced quart of the broth and a pint of milk; pour this slowly into the mixture and stir until it is of the consistency of thick cream. This soup should always be served with croutons. If used the day after the chicken, add stock made of the bones.

To make Brunoise soup, wash and clean, then cut into slices and dice, two small carrots, a small onion, a leek, a small cabbage, and a turnip. Put them into a stewpan with an ounce and a half of butter, cover, and let them cook over a quick fire for a few minutes, but they must not get browned. Add three pints of stock and simmer for three-quarters of an hour. Season with pepper and salt if required. Throw in a large teaspoonful of chopped parsley just before serving.

Lemon Loaf Cake.—Beat to a cream, one cup butter with three cups of powdered sugar, and add the yolks of five eggs, one at a time, and beating each one in until it is thoroughly incorporated with butter and sugar; then beat the batter for at least ten minutes. Add two teaspoonfuls of baking powder to four cups of sifted flour and add to the cake, alternating with one cup of milk. Then fold in the whites of the eggs, beaten to a stiff froth, and the grated peel of one lemon and juice of two. Do not beat the batter after adding the whites of eggs, but mix and fold them in thoroughly or the cake will be coarse and full of holes.

Almond drops are delicious little cakes. To make them beat the whites of five eggs very stiff, then add half a cupful of pastry flour sifted three times, half cupful granulated sugar and stir quickly and carefully into the eggs, adding half a teaspoonful of almond and five drops vanilla extracts; drop into small cakes on to waxed paper; bake in moderate oven for ten minutes, brush with egg white and sprinkle almonds chopped very fine over the top.

Suet Pudding with Apples.—For a delicious suet pudding with apples, beat four eggs to a stiff froth, add half a cup of sugar to a teaspoonful of salt and stir these ingredients well into the eggs; then pour in a pint of milk, and when these ingredients are well beaten together, add four cups of sifted flour and three teaspoonfuls of baking powder; after this, add half a pound of finely chopped suet, which should be sprinkled with a little flour. Butter a large pudding mould well and put in a layer of the butter, then a layer of the King or Pippin apples, sliced thin; sprinkle just a little fine sugar over the apples and a little mace or grated nutmeg; then add a layer of the

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batter, then a layer of sliced apples, seasoning each layer with just a suggestion of sugar and nutmeg or mace. Continue this process till fruit and batter are all used. Always have the layer of apples deeper than that of the batter. When the mould is full to within an inch of the top, cover tightly; stand it in a big kettle of boiling water; let the water come to within two inches of top of mould. Let the pudding boil three hours, then turn it out of mould and serve hot or cold with cream and sugar.

As plants breathe through their leaves, and absorb air in this way, it is just as essential to keep them clean and free from dust as it is to wash your hands and face.

A little alum added to cooking fruits liable to fall to pieces in the process, will keep them firm and whole.

A drop or two of pure spirits of nitre rubbed with a wet cloth will remove ink stains from a mahogany or other kind of table or writing desk.

"I SHALL NOT PASS AGAIN THIS WAY."

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

OUR OWN FAULTS.

We talk so much, and think so much more, of the trouble we have with others, that we more than half persuade ourselves that if everybody else were just right, we could get on pretty easily in life; but the fact is, that more than half—a great deal more than half—of all our troubles, even of our troubles with others, grow out of our own faults and our own failures, and not the faults and failures of other people; and the world would not yet be half right except ourselves. Until we get rid of ourselves, or until we are lifted above all selfish thoughts of ourselves, there is continual trouble for us, however other people bear themselves.

Children's Department.

WHEN I WAS A BOY.

Up in the attic where I slept
When I was a boy—a little boy!—
In through the lattice the moonlight
crept,
Bringing a tide of dreams that swept
Over the low red trundle-bed,
Bathing the tangled curly head,
While moonbeams played at hide and
seek
With the dimples on each sun-
browned cheek—
When I was a boy—a little boy!
And, oh! the dreams, the dreams I
dreamed
When I was a boy—a little boy!
For the grace that through the lattice
streamed
Over my folded eyelids seemed
To have the gift of prophecy,
And to bring me glimpses of times
to be
Where manhood's clarion seemed to
call,
Ah; that was the sweetest dream of
all—
When I was a boy—a little boy!
I'd like to sleep where I used to
sleep
When I was a boy—a little boy!
For in at the lattice the moon would
peep.
Bringing her tide of dreams to sweep
The crosses and griefs of the years
away
From the heart that is weary and
faint to-day,
And those dreams should give me
back again,
The peace I have never known since
then—
When I was a boy—a little boy.

—Eugene Field.

HOPE ON.

1.—"Honesty is the Best Policy."

(Continued).

"Hope on," said little Jack to himself, as he shivered down the street the next morning, with his boot-laces in his hand. His heart was not so sad as it had been the night before, for a good sound sleep had refreshed him, and besides this the sun was shining, which always made him feel happier. "Hope on." He liked to say the words, though there did not seem much to hope about. "It's no use my carrying these things," he thought, as he looked contemptuously down at the boot-laces in his hand. "I want to be at work, as a boy should, and not begging. I wish I could run errands, but nobody would take me, because they don't know whether I'm fit to be trusted; perhaps I'm not," and he sighed as he remembered the stolen loaf of the night before.

And so the poor little ragged fellow wandered up and down the streets, during the bright hours of the morning, until his feet were quite weary, and he stopped to rest himself by leaning against some iron railings. While doing so his attention was attracted towards a tall young man with a wooden leg, who was sweeping the crossing opposite to him. He had just laid down his broom and was talking to a lit-

tle girl, who had brought him his dinner in a bowl. Jack wished that some one would bring him his dinner, but there was no one to do this, he contented himself with watching the lame youth eating his. But either the wistful face or the ragged clothes of the little beggar boy brought a feeling of pity into the sweeper's heart, and he did not finish his dinner, but limping over to Jack, put the bowl into his hands, saying,—

"Here, I say; you look as if you wouldn't be the worse for this."

Jack took it eagerly, thanked him and then began hastily to devour the nice, hot food.

Stephen Moore, for that was the name of the lame boy, eyed the hungry little fellow from head to foot, and then gazed earnestly into the child's face, as if there was something there that was not common. His grey eyes had a clear truthfulness in them that Stephen liked, and there was a determined look about his mouth which seemed to say that it would not be his own fault if he starved.

"What brings you lagging about here?" asked Stephen rather roughly. "I've got nothing else to do," said little Jack, looking up steadily into the sweeper's face, and pausing as he was about to convey the last spoonful of hot potatoes to his mouth.

"Don't tell me that," said Steve, "I believe there's work for everyone in this world, if they'll only set to and do it. Have you got two hands and two feet?"

"Yes," answered Jack smiling.

"Well, then, you're better off than me; I've only got two hands and one foot, and yet I'd rather lose the other than loll against a railing, and whine out about boot-laces to folks that's got other things to think of."

Jack reddened, but at last said, "If you'll tell me something better I'll do it."

Stephen thought a minute and then replied, "Get a broom and sweep."

"No," said Jack; I can't buy a broom, and besides there is no crossing for me."

"Well, run errands."

"Who'll take me?" said the little boy, looking wistfully at his ragged clothes, which were all fastened together in front with a small wooden skewer.

"Well, you don't look very respectable, certainly," said Stephen bluntly; "but can't your father get something for you to do?"

"He has gone away and left Maggie and me."

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Wishing you every success in your efforts to help those who are desirous of helping themselves,

I remain,
Very gratefully yours,
(Signed) W. F. SPARKS, Principai.

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"And have you got no mother?" asked the sweeper in a softened voice.

"No," replied the boy, as he brushed his sleeve quickly across his face. "Mother died a year ago."

"And who's Maggie?"

"My sister, and she's going blind."

"Well, look here, I want to go home for a bit and help my mother, so you take my broom and sweep here till I come back, will you?" and hardly waiting for a reply, Stephen limped away.

Jack liked the work, and two or three people were attracted by the importunate looks of the little boy, and put a halfpenny into his hand as they stepped along the path which he had made so clean across the muddy street.

Stephen was away for nearly an hour, and in that time Jack had earned twopence. Of course this money was Stephen's, as Jack had only taken his place and used his broom; but as Stephen was coming round the corner a wicked thought flew into Jack's mind, and he slipped one penny into his pocket, holding out the other to Stephen, and saying, "Here's a penny for you."

"Is that all you've got?" asked the sweeper.

"Yes," replied Jack, stooping down to remove a small stone which had stuck to one of his bare feet, and by this means preventing Stephen from seeing his face.

"Well, it's my broom, and my crossing, but you've got the money, so we'll go halves," so he tossed a halfpenny over to him.

A fierce battle went on for a few minutes in little Jack's mind; the penny was safe and snug in his pocket, and as he dropped the halfpenny down beside it, it made a pleasant chink, and he felt quite rich—but not quite happy. Somehow his thoughts went back to the words of the prayer which his mother had taught him, and which he had prayed with Maggie only the night before. He thought of the loaf; he thought of Maggie's grief, then for a moment he lifted his eyes to the bright blue sky above him, and remembered that God's eye was on him to watch what he would do. He fancied, too, that his mother was looking at him, and then, half to himself and half aloud, he said the

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words which he repeated when kn—"Lead us not in deliver us from his hand far down until he found the felt so pleasant thought he could For one moment would keep it, I gained the victo hurriedly handing said,—

"I got this on to have kept it. Stephen looked and then said q you?"

"Because I s boy, then, and Jack bravely.

"I shouldn't young 'un."

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Jack's eyes

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TOUCH WITH CANADA?

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words which he had so often repeated when kneeling at her knee, "Lead us not into temptation, but deliver us from evil." He shoved his hand far down into his pocket until he found the penny; but oh, it felt so pleasant to have it! he thought he could not give it up. For one moment he settled that he would keep it, but the next, right gained the victory over wrong, and hurriedly handing it to Stephen, he said,—

"I got this one, too, I was going to have kept it."

Stephen looked at him curiously, and then said quietly, "Why didn't you?"

"Because I should ha' been a bad boy, then, and a thief," answered Jack bravely.

"I shouldn't have known that, young 'un."

Jack looked down uneasily, and then said in a low voice, "But God would."

Stephen's face was lighted up with a broad smile of satisfaction, as laying his hand on Jack's shoulder, he said heartily, "Stick to that, my boy; I'm glad you're of that kind, because I know you're safe to get on."

"What do you mean?" asked Jack, looking up amazed.

"Why, just this—I don't believe there has ever been a man, woman or child, who has always remembered the God above them, and trusted to Him, and tried to please Him, that has been left to starve."

"But I wanted to have kept that copper," said Jack.

"Yes, I know you did, and therefore I say, WELL DONE, young 'un. Now, look here—a brother of mine has died lately," and Stephen's voice trembled as he spoke; "he got the scarlet fever and it carried him off. Now, he was a boy as carried newspapers about, and he got two shillings and sixpence a week for it. I've been thinking, mayhap, they want another boy to fill up his place; you're quick on your legs—I think you'd do."

Jack's eyes brightened as he said, "Yes, I'd like that."

"Well, make yourself an as you can by to-morrow morning, and

meet me here, and I'll get my sister Katie to show you the way to the news office."

"Thank you kindly," said Jack and he was moving off when Steve called him back, and putting the three halfpence which he had earned—besides the halfpenny in his pocket—into his hand he said quietly,—

"Here, get something for Maggie with this; and mind, young un, go on as you've begun. 'Honesty's the best policy,' and God will remember those who remember Him, whoever they be."

(To be continued.)

INDEPENDENTLY POOR.

She always had a good time, the other girls said of Jessie—said it half enviously, some of them. Her home was an old-fashioned, rather shabby house where the furnishing and the style of life were of the plainest, but she welcomed her friends there cordially, and shared with them what she had without pretense or apology. She wore

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Not a cathartic

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Twenty - Second Annual Statement

OF THE



NORTH AMERICAN LIFE ASSURANCE COMPANY

HEAD OFFICE:

112-118 King Street West, Toronto.

For The Year Ended 31st December, 1902.

Dec. 30, 1901. To Net Ledger Assets..... \$4,194,809.61

RECEIPTS.

Dec. 31, 1902.
To Cash for Premiums..... \$1,049,652.74
To Cash income on Investments..... 221,187.47

1,270,840.21
\$5,465,149.82

DISBURSEMENTS.

Dec. 31, 1902.
By Payment for Death Claims, Profits, etc..... \$374,513.14
" all other payment 316,851.33

\$691,364.47
\$4,773,785.35

ASSETS.

Dec. 31, 1902.
By Mortgages, etc..... \$1,070,703.98
" Debentures (market value, \$1,097,535.52)..... 1,080,601.72
" Stocks and Bonds (market value, \$1,501,764.00) 1,455,729.87
" Real Estate, including Company's building 404,684.69
" Loans on Policies, etc..... 321,642.92
" Loans on Stocks (nearly all on call)..... 351,257.00
" Cash in Banks and on Hand 89,165.17

\$4,773,785.35
" Premiums outstanding, etc. (less cost of collection)..... 198,982.10
" Interest and Rents due and accrued..... 88,045.76

\$5,010,813.21

LIABILITIES.

Dec. 31, 1902.
To Guarantee Fund..... \$60,000.00
" Assurance and Annuity Reserve Fund..... 4,385,565.00
" Death Losses awaiting proofs, etc..... 50,203.45

\$4,495,768.45
Net Surplus..... \$515,044.76
Audited and found correct.

J. N. LAKE, Auditor.

The financial position of the Company is unexcelled—its percentage of net surplus to liabilities exceeds that of any other home company.

New insurance issued during 1902 \$6,600,265.00
Exceeding the best previous year in the history of the Company by over one million dollars.
Insurance in force at end of 1902 (net) \$30,637,268.00

PRESIDENT:

JOHN L. BLAIKIE.

VICE-PRESIDENTS:

JAS. THORBURN, M.D. HON. SIR WILLIAM R. MEREDITH, K.C.

DIRECTORS:

HON. SENATOR GOWAN, K.C., LL.D., C.M.G. E. GURNEY, Esq.
L. W. SMITH, Esq., K.C., D.C.L. J. K. OSBORNE, Esq.
D. McCREA, Esq., Guelph.

MANAGING DIRECTOR:

WM. McCABE, LL.B., F.I.A., F.S.S.

SECRETARY:

L. GOLDMAN, A.I.A.

MEDICAL DIRECTOR:

J. THORBURN, M.D. (Edin.)

The report containing the proceedings of the Annual Meeting, held on January 29th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policy-holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

her plain clothes in the same way—pretending to be rich, but in expensive clothes—and made the most of whatever pleasure came in her way with regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a disappointed acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, it is the independence that counts rather than either the wealth or the poverty. The simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety and leaves the spirit free.

LIVING AND GIVING

There's nothing so easy as living.
When we've learned the way to live;
And nothing so easy as giving.
When the heart is willing to give,
And our load isn't hard to bear.
If we follow the light within,
For the good is everywhere,
And there is no sorrow or sin.
The way to receiving is giving.
However little it be;
And love is the essence of living.
The love that makes everyone free.

PRAYING ALWAYS.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbour. Lay aside this ardour of mind, which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work, in peace, as if you were in prayer, as indeed you ought to be. Do everything without excitement, by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within where is the Kingdom of God. Listen to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart.

How Some of Our Readers Can Make Money

Having read this advertisement, I am sure your readers will be glad to know that I have found the way to make money. I have found it in the "Mound City Dish Washing" Co. of St. Louis, Mo. I need not tell you that every family wants one. Wash and dry the dishes with it, and you will find it the best thing you have ever used. I have found it in the "Mound City Dish Washing" Co. of St. Louis, Mo. I need not tell you that every family wants one. Wash and dry the dishes with it, and you will find it the best thing you have ever used. I have found it in the "Mound City Dish Washing" Co. of St. Louis, Mo. I need not tell you that every family wants one. Wash and dry the dishes with it, and you will find it the best thing you have ever used.

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

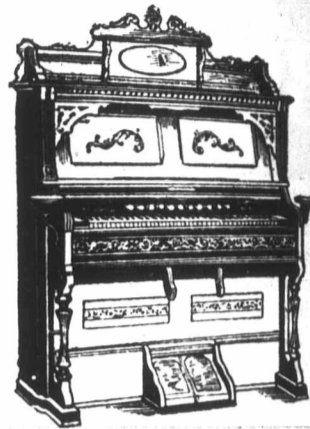
CANADIAN CHURCHMAN
BOX 2640
Toronto, - Canada.
OFFICES: 1 TORONTO STREET.

GOURLAY, WINTER & LEEMING

188 Yonge Street, Toronto.

FEBRUARY BARGAINS

SLIGHTLY USED
ORGANS



The following list of Organs is a splendid one. Each instrument is a good one. Each one is in perfect order, and at its advertised price is an exceptional bargain. If you order early and secure one we know you will heartily endorse this statement. In fact we are daily in receipt of complimentary letters from enthusiastic customers who have purchased through our Mail Order department. Read this sample one:—

SHADELAND, MAN., January 19th, 1903.

GOURLAY, WINTER & LEEMING, TORONTO.

Gentlemen,—We received the organ in good order, and have delayed making a reply until we had given it a fair trial. After three weeks' trial we can say that we are highly pleased with it in appearance, finish and volume of tone. It far surpasses our best expectations. I am, yours truly, (Signed), WM. HOOD.

Remember, we guarantee each instrument, and would prefer your exercising your right of return at our expense (see terms of sale), rather than have you other than a satisfied customer. Read the conditions of sale carefully and send us not only your first choice of the list, but also your second and third, in case the first should be gone before we receive your letter.

TERMS OF SALE:

Organs under \$50, \$5 cash and \$3 per month without interest. Organs over \$50, \$10 cash and \$4 per month 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.

A discount of 10 per cent. off these prices for cash.

A stool accompanies each organ. Every instrument safely packed without extra charge.

We guarantee every instrument, and agree to pay return freight if not satisfactory.

- WILLIAMS—5 Octave walnut flat-top Organ, by R. S. Williams, Toronto; one set of reeds, one knee swell, height 3 ft. 1 in. Original price, \$60. Reduced to \$14
- JACKSON—5 Octave Solid Walnut Organ, by John Jackson & Co., Guelph, without extended top, has 6 stops, 2½ sets of reeds and knee swell, height 3 ft. 9 in. Original price, \$100. Reduced to \$23
- CANADA—5 Octave Walnut Organ by the Canada Organ Co., in attractive solid walnut case, with low folding top, suitable for school use. Has 7 stops, 2 full sets of reeds, vox humana, knee swell, height when open 4 ft. Original price, \$100. Reduced to \$27
- DOMINION—5 Octave Dominion Organ, finished in ebony and gold, with neat rail top, suitable for lodge or Sabbath school, has 10 stops, 2 full sets of reeds, octave couplers, knee swells, etc., patent folding mouse-proof attachment, height 4 ft. 4 in. Original price, \$125. Reduced to \$37
- BELL—5 Octave Organ, by W. Bell & Co., Guelph. Attractive solid walnut case, with neat rail top, has 10 stops, has two sets of reeds in treble and one in bass, couplers, vox humana, and two knee swells, height 4 ft. 8 in. Original price, \$125. Reduced to \$38
- BELL—5 Octave Walnut Organ, by W. Bell & Co., Guelph. In neatly decorated case, with extended top, has 8 stops, 2 full sets of reeds, knee swells, etc., height 5 ft. 8 in. Original price, \$125. Reduced to \$39
- UXBRIDGE—5 Octave Parlor Organ, by the Uxbridge Organ Co., in decorated solid walnut case, with high top, has 10 stops, 2 full sets of reeds, including a sub-bass set, 2 knee swells, etc., height 6 ft. 5 in. Original price, \$126. Reduced to \$41
- PEOPLE'S—5 Octave Parlor Organ, by The People's Organ Co., in handsome solid walnut case, with high top, has 8 stops, 2 knee swells, etc., height 6 ft. 3 in. Original price, \$135. Reduced to \$43
- DOMINION—5 Octave Parlor Organ, by The Dominion Co., in solid walnut decorated case, with high top, has 8 stops, 2 full sets of reeds, octave coupler, 2 knee swells, revolving fall, etc., height 6 ft. 4 in. Original price, \$125. Reduced to \$45

- MASON & HAMLIN—5 Octave Organ, by Mason & Hamlin, Boston, in solid walnut, panelled case, revolving fall, knee swell, 10 stops, 2½ sets of reeds and an extra sub-bass set, height 4 ft. 1 in., a splendid organ for church or school. Original price, \$150. Reduced to \$46
- DOMINION—(New)—5 Octave Dominion Organ, in attractive case, solid walnut, extended top with British bevel-edge mirror, has 10 stops, 2 full sets of reeds, couplers and 2 knee swells, height 6 ft. 1 in. Catalogue price, \$175. Reduced to \$58
- PUTNUM—(New)—6 Octave Organ, by W. W. Putnam Co., Va., in handsome solid walnut case, with high top and bevel-edge mirror, is of new design, attractively carved; one of the best styles by this celebrated maker. Has 10 stops, 2 complete sets of reeds, vox humana, couplers, grand organ and knee swell, height 6 ft. 5 in. Catalogue price, \$225. Reduced to \$67
- BERLIN—6 Octave Piano-case Organ, by the Berlin Organ and Piano Co., handsome walnut case, with engraved panels and carved rail top, with British bevel-edge mirror, has 11 stops, 2 full sets of reeds, couplers, knee swell and grand organ, height 5 ft. 9 in. Original price, \$150. Reduced to \$78
- BELL—6 Octave Piano-case Organ, by W. Bell & Co., in solid walnut case, with decorated panels, has 11 stops, 2 full sets of reeds, couplers and vox humana, 2 knee swells, mouse-proof pedals, height 4 ft. 7 in. Original price, \$150. Reduced to \$79
- THOMAS—(New)—6 Octave Piano-case Organ, by the Thomas Organ Co., in handsome walnut case, with Marqueterie panels, full length swinging music desk, and carved mirror rail top with bevel-edge mirror, has 11 stops, 2 full sets of reeds, couplers, 2 knee swells, etc., height 5 ft. 11 in. Catalogue price, \$250. Reduced to \$93
- KARN—6 Octave Piano-case Organ, by D. W. Karn, Co., in solid walnut case, with rail top, including English bevel-edge mirror, has 13 stops, including couplers and vox humana, 2½ sets of reeds and an extra sub-bass set, 2 knee swells, mouse-proof pedals, full swing music desk, etc., height 5 ft. 9 in. Only a few months in use. Catalogue price, \$325. Reduced to \$94

GOURLAY, WINTER & LEEMING, 188 YONGE ST., TORONTO

LOVE ONE

Love one another differences, in spite of Love one another best of one another us, who, for the sake was good in the husband forgave, put out of bad—who saw and good even in the cheus, even in the dalen, even in the factor, even in the itan, even in the demus, even in the even in the outca is very easy to fix on the weak point us, to magnify them, to aggravate doing, we can ma

Knows No

Rich and Poor A Catarrh in

All observant noticed the enormous catarrhal disease; and the most liberal have cheerfully given to the new internal Catarrh Tablets, successful, and by far for catarrh yet p

One well-known list, as soon as a thorough test of discarded inhalant sprays, and now upon Stuart's Catarrh Tablets, head, throat or s

Dr. Risdell says had lost the sense and even where begun to be affected have had fine results weeks' use of Tablets. I can action on the the ing and antiseptic tablets destroy wherever found found the tablets catarrh of the t as in nasal catar

Dr. Estabrook Catarrh Tablets in nasal catarrh throat, clearing mucus and speech hawking, coughing.

Any sufferer find Stuart's C give immediate tablet form and are convenient use, as they ca pocket and use they contain no only the clean properties of Euc root and Hydra

All druggists 50 cents for con

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Unlisted.
DOUGLAS,
Bankers & In
Members N. Y. C.
63 BROADWAY &
Stocks, etc. & Vint
Large Interest
in gold, silver
surface, etc.

LOVE ONE ANOTHER.

Love one another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalen, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and by so doing, we can make the burden of

life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.

A TRAIN AND PIGEON RACE

The distance from London to Dover is about seventy miles. This journey is performed by a train in about an hour and a half.

Some years ago it was arranged to have a race between a carrier and the mail train from London to Dover. A pigeon was taken from London, and the owner held it in his hand as he sat in the train at Dover waiting for the mail to start. Just as the train left the station the bird was thrown out of the window. The wind was west at the time, and the atmosphere hazy, but the sun was shining. For about a minute the pigeon circled round and round at a great height above the ground, and then flew away in a straight line for London.

By this time the train was going at express speed, but the pigeon travelled faster and arrived at Cannon Street Station about twenty minutes before the mail.

WISHING.

Do you wish the world were better? Let me tell you what to do. Set a watch upon your actions. Keep them always straight and true. Rid your mind of selfish motives. Let your thoughts be clean and high. You can make a little Eden Of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start. By accumulating wisdom In the scrap-book of your heart. Do not waste one page on folly: Live to learn, and learn to live. If you want to give men knowledge, You must get it ere you give.

Do you wish the world were happy? Then remember day by day Just to scatter seeds of kindness As you pass along the way. For the pleasures of the many May be oftimes traced to one, As the hand that plants an acorn Shelters armies from the sun.

ATTACKED BY WEASELS.

A farmer, who was mowing his grass, saw a weasel run out of a ditch quite close to the place where he was working. He at once turned and struck it with his scythe, wounding it severely.

The animal was so badly hurt that it lay on the ground screaming with pain. Instantly there appeared from all sorts of holes and crannies a dozen weasels or more. As if by common consent they rushed at the man, who vainly tried to keep them off with his scythe. Unable to do so, he threw down the scythe and defended himself as best he could with his hands and feet. The little animals ran up his legs and attacked every part of his body. They bit his arms and his hands, his face, his nose, and his ears. At last half a dozen of them were cling-

ing to his cheeks at one time, and worrying about his neck and behind his ears, just as they do when they attack rabbits. All the time they kept up a barking, chattering sound, which had a disastrous effect on the man's nerves.

MONSOON

INDO-CEYLON TEA

Home Sweet Home; with delicious MONSOON on the table and a few friends to enjoy it, there's no place like home.

When the farmer found he could not drive them off, he began to shout for help. At that moment two gentlemen drove up, and at once ran to his assistance. They had with them a brave little terrier, and, assisted

by the dog, and freely using their whip-handles they succeeded in killing five of the weasels. The rest of them escaped to their holes.

The poor farmer was by this time in an almost helpless condition. He was at once taken to a doctor, who dressed his wounds, but he was many weeks before he recovered, and he will carry the scars of the bites he received to the end of his life.

SILENT SYMPATHY.

Who shall attempt to describe the indescribable, and tell the power of sympathy? You go to see your friend on whom some great sorrow has fallen. You sit beside him, you look into his eyes. You say a few broken and faltering words, and then you go away disheartened. How entirely you have failed to do for him that which you went to do, that which you would have given the world to do! How you have seemed only to intrude on him, when you really longed to help him! How many times you have done this, and then how many times you have been afterwards surprised to find that you really did help him with that silent visit. Never let the seeming worthlessness of sympathy make you keep back that sympathy of which, when men are suffering around you, your heart is full. Go and give it without asking yourself whether it is worth while to give it. It is too sacred a thing for you to tell what it is worth. God, from whom it comes, sends it, through you, to His needy child.

A QUEER-TEMPERED HORSE

A lady gives the following account of a tamed horse which she rode among the Tibetans:

"Gyalpo was a beautiful creature; silver gray, as light as a greyhound, and as strong as a cart-horse. His cleverness at times suggested reasoning power, and his mischievousness a sense of humour."

"He was, however, quite untamable, rejected all dainties with indignation, swung his heels into people's faces when they went near him, ran at them with his teeth, seized unwary passers-by by their kamrbands, and shook them as a dog shakes a cat. He would let no one go near him but Mando, for whom he formed at first sight a most singular attachment, but kicked and struck out with his forefeet, his eyes dancing with fun. One moment he would attack a stranger with a scream of rage, the next he would lay his head against Mando's cheek with a childlike gentleness."

Short of Breath Going Upstairs

An Unmistakable Evidence of Physical Weakness and Feeble Heart Action, Ailments Which are Overcome by

Dr. Chase's Nerve Food

Going upstairs is an excellent test of your physical condition. If you find yourself short of breath, weak and exhausted, when reaching the top, it is time you were employing some active treatment to strengthen the heart's action, and build up the exhausted system.

So long as the blood is rich and nourishing, the heart renews its own waste and continues to force this life-sustaining fluid through the body. Once the blood gets thin, weak and watery, there is no end of trouble from weakness and palpitation of heart, exhausted nerves, and weaknesses and irregularities of all vital organs of the body. Because it actually forms new, rich blood, Dr. Chase's Nerve Food is the most successful restorative that science has ever known.

Miss Sarah McFaul, 223 Bellwoods Avenue, Toronto, states:—"For some years past I have been weak, nervous and troubled with my heart. Whenever I exerted myself my breath would get short, and my heart palpitate very rapidly. By using Dr. Chase's Nerve Food I find that the action of my heart has become more regular, and my system has been built up and strengthened in every way. I consider Dr. Chase's Nerve Food an excellent medicine."

By noting your increase in weight while using Dr. Chase's Nerve Food you can prove that new firm flesh is being added to your body. 50c. a box, 6 boxes for \$2.50. At all dealers, or Edmanson, Bates & Co., Toronto.

Knows No Distinction.

Rich and Poor Alike Suffer From Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful, and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalers, washes and sprays, and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.

Dr. Risdell says, "In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found, because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief, and being in tablet form and pleasant to the taste, are convenient and always ready for use, as they can be carried in the pocket and used at any time, as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

OIL--SMELTER--MINES. Dividend Paying Mini Oil and Smelter Stocks Listed and Unlisted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Licensed Agents, Members N. Y. Consolidated Stock Exchange, 63 BROADWAY & 17 NEW ST., NEW YORK.

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Provides a complete education for boys by the par-
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physical growth. A splendid and healthy location,
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Preparation for the University.
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moderate-priced funerals

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CHURCH SCHOOLS & OTHER
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- 2—It has been established by eminent Canadians for the benefit of the Canadian people.
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- 4—Its methods of teaching are among the best known to educators and embrace the most desirable features of the great British and German Universities.
- 5—Its courses are cheap, thorough and practical, and specially adapted to Canadian conditions.
- 6—Its teachers are Canadian experts, many of whom have international reputation.
- 7—It offers you a college education in your spare time.
- 8—It is the only college making a specialty of private tutoring by mail.
- 9—Its motto is "Make every home a college."
- 10—If you desire self-improvement, if you wish to increase your income, if you would like to secure a first-class education for a small outlay

Write to night for particulars
Canadian Correspondence
College, Toronto, - Ontario.

Edgehill, Church School for Girls
WINDSOR, NOVA SCOTIA

The Edgehill Church School is a member of the Nova Scotia Education Board and is affiliated with the Education Department of the Province of Nova Scotia. The school is situated in the town of Edgehill, about 15 miles from Windsor, and is one of the best equipped schools in the province. The principal is DR. HIND.

ST. ALBAN'S CATHEDRAL SCHOOL
Toronto—Incorporated

For BOARDEES and DAY Boys. Reopens Janu-
ary 12th. Chairman—His Lordship the Bishop.
A large staff of first class teachers.
M. E. MATTHEWS, Principal.

RIDLEY COLLEGE
ST. CATHARINES, ONT.

New Preparatory School for boys under fourteen,
with separate building, grounds and staff. No day
school.
Upper School prepares for the Universities, etc.
Apply to REV. J. O. MILLER, M.A., D.C.L.,
Principal.

WESTBOURNE School for Girls

340 Bloor Street W., - TORONTO, Can.
Re-opens January 5th, 1903.
Classes re-assemble Tuesday, January 6th.

A residential and day school, well appointed, well
managed and convenient. Full courses in music,
literature, art, elocution and domestic science.
Students prepared for University and departmental
examinations. Primary department in charge of ex-
perienced teacher. Affiliated with Toronto Conserva-
tory of Music. Dr. E. Fisher, musical director;
F. McQuillan, Knives, R. C. A., art director. For
calendar and information, address the Principals.

MISS M. C. LITTLE, B.A.
MISS E. E. DALLAS, Mus. Bach.

The Parkdale Church School.

(Established by the Council of
The Bishop Strachan School.)
151 Dunn Avenue, Parkdale.
Reopens after Christmas Vacation on Monday, 12th
January, 1903. Best Masters in Music, etc. Kinder-
garten Work a specialty. For Calendar apply to
MISS MIDDLETON, Lady Principal.

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Association**

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School of the Sisters of the Church.
Surpluses made to order from \$3.00 up
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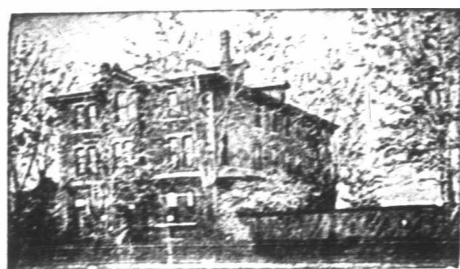
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tion on application to agents.

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Thorough course in English, Languages, Music,
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Culture. Prepares for University and Depart-
mental Examinations. Kindergarten and Primary
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