

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, FEBRUARY 22, 1901.

[No. 8.

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Canadian Churchman.

TORONTO, THURSDAY, FEB. 21, 1901.

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

LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY IN LENT.

Morning—Gen xix., 12 to 30; Mark i., 21.
Evening—Gen xxii., to 20., or xxiii.; Rom. vii., to 18.

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

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
Offertory: 85, 87, 254, 259.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 84, 91, 94, 249.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 447, 532, 632.
Offertory: 6, 287, 528, 633.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

The Queen's Devotion to Duty.

Amid the outburst of loving, sympathetic loyalty, that thrills through the articles touching upon the Empire's loss in journals secular, religious and scientific, reflecting as they must the thought of many minds—one note has been struck by all—the Queen's devotion to duty, the keynote truly of her life from girlhood to the end. Fulfilling her "duty in that state of life" to which it pleased God to call her, she has left an example to the humblest of those who cherish her memory to-day, and when the long and glorious reign shall have become matter of history—when the deep, personal love between Queen and people, tradition to the men of a later day, what better remembrance could we ask for her, than that of the Queen who served to the utmost her people and her God.

Advice to Confirmation Candidates.

The Bishop of Iowa, in speaking on Confirmation, says: "As to the Faith, it must be taught plainly, not only the great central truths, which all Christians receive, but the theology of the Church—its interpretation of the facts—must be clearly and simply stated, over and over again, until the candidate knows, whatever his private and individual view may be, what the Church teaches. The Church idea—the history of the Church's organization, the authority of its ministry—the necessity of Baptism, and the significance of the sacraments, the real presence of our Lord in the Holy Eucharist—the nature of sin, certainty of sin's punishment, and the meaning of absolution—the doctrine of the intermediate state—these things must be clearly taught: not told the candidate, but taught.

Length of Sermons.

The question is often asked: "How long ought a sermon to be?" Well, that depends on its thickness. We have heard some sermons so thick through with solid thought that the preacher ought not to stop under one hour. We have heard others so thin that if the preacher had ceased talking at the end of fifteen minutes, it would have been of proper proportions; so well proportioned, indeed, that it would not have been remembered otherwise than as a very good sermon. The general run of sermons should be cut off at the end of twenty minutes. If a man takes an hour, he ought to be sure he has a thick sermon.

The Eighth Commandment.

In consequence of the fierce competition a society has been got up in Philadelphia to discourage choir boy stealing by choir-masters. Anything more shocking and degrading to our conception of Church work we have not heard of for a long time. How could such children have any feeling of reverence left?

Jewish Loyalty and Affection.

We take the following extract from the "Jewish Chronicle": "That among all the millions of her loyal subjects in every part of the globe to which the British Empire extends, Queen Victoria has had no more passionately devoted supporters of her throne than the members of the Jewish race has long been recognized as the truest of trueisms. On every possible occasion, they have given the most indubitable proofs of the intensity of their affections. Alike in the sorrows and the joys that have filled the life of this august lady in no common measure, the sympathies of the Jewish community have not been surpassed in keenness by any section of Her Majesty's subjects. And now that she herself is no more, it may truly be said that 'the whole House of Israel bewails the burning which the Lord hath kindled.'"

The Late Bishop of London.

The Rabbi (Dr. Hermann Gollancz), in the course of his sermon at Bayswater Synagogue, referred to the late Bishop of London as one who in life used his powers wisely and well, who strove after the higher ideal, who sanctioned the sacred trust of life, and endeavoured to live the higher life on earth. By his pre-eminent qualifications, and by his yet more remarkable character, this great prince of the Church had most literally endeared himself to all who had some knowledge of his life's work, whatever be their differences in rank, race, or creed. The dignity and worth of his character compelled this unanimous outburst of sterling sorrow at his death, the genuine tribute which was being paid to his powers and abilities.

Lord Armstrong.

From many of the latest illustrated journals, looks forth a most noticeable face of the finest type—features at once delicate and strong—unmistakably the face of the student and thinker, as well as of the "man of affairs." At the first moment, it strikes one as incongruous to read the name of Lord Armstrong, the inventor of the "Armstrong gun," and through all the busy portion of his long life of ninety years closely connected with ordnance matters. It is more in keeping with one's first impression when we learn that in addition to his rich endowment of engineering genius, he was an enthusiastic worker in the more recondite branches of physical science. He had, it seems, as his portrait would indicate, great power of winning the devotion of those who served or were connected with him; and was, moreover, a man of unerring judgment in the choice of men and of wise liberality in dealing with them. To the latter quality, it is said, is largely due the phenomenal success of the great Elswick firm.

Church Buildings.

In large cities, we are rapidly growing out of the idea of Sunday school, as a large room, like a small church, and instead, are erecting buildings with commodious basement, library, and rooms on the ground and first floors; curates' rooms, and other spare rooms above, and all this for little more, if any, than the school-room cost. In connection with Grace Church, New York, there is being built a five-storey and basement home for choir boys, a choir room, and a clergy house (this parish has seven assistant clergy and seven deaconesses). Besides, there is a large day nursery, given to the parish nineteen years ago. Without attempting any thing so elaborate and expensive, there are few parishes that could not make their present school-rooms more practically useful.

He Kept No Sunday.

Bishop Thompson says you may safely write this epitaph over hundreds of graves

that will be dug this year for strong men cut down in their prime; for ambitious, prosperous, influential men, cut off in the midst of the race of life. The doctor will say: "Softening of the brain, paralysis, heart disease, nervous exhaustion"—there are a dozen medical names for the cause of untimely death, but sifted to the bottom, the real fact was that the men killed themselves by breaking Sunday. Business men, statesmen, lawyers, students, are all getting in the habit of going out at a moment's warning, dropping dead as they stand, in a way that has never been known before. The probabilities that any prominent man, in any walk of life, will die in bed at a ripe old age in these United States are daily becoming rarer. Now and then there is enough of toughness in the constitutional fibre, enough of steel and whalebone derived from hard-working parents, the children of the soil, to carry a man through this sort of life to a reasonable old age. But these are exceptional cases, and they are daily growing more exceptional. The children of these parents, whose nerves are raw to the touch, and whose brains are in a restless buzz all their lives, are showing themselves true to the inevitable natural law. It was to meet just this sort of blunder in human life that the Lord gave His seventh day of rest—because it is absolutely essential to the well-being of man that he should rest the tired hands and calm the fevered brain.

Emperor Hadrian.

In a recent journal, we are told that what purports to be a letter written by the Emperor Hadrian, to his dear friend and successor, Antonianus Pius, has been found among some papyri, discovered by the workers of the Egyptian Exploration Fund, at Fayum. In it Hadrian declares "his death to be neither unexpected nor to be regretted, nor to be unreasonable; that he is prepared to die; but he misses the tender care of Antoninus." This circumstance at once recalls Hadrian's "Address to His Soul," beginning: "Poor little, quivering, fluttering thing," of which it is said more than a hundred English translations have been made. Not all, perhaps, of those who have sung, "Vital Spark of Heavenly Flame," have known whence Pope drew his inspiration. We are told that it is in no way improbable that Hadrian's letters should be found in Egypt—he had once visited there and kept himself in touch with all parts of his Empire. Phlegon, his freedman, it seems published his master's letters after his death. The handwriting of the papyrus brings the manuscript to within sixty years of Hadrian's decease.

A Remarkable Famine Incident.

A remarkable story, the truth of which is officially vouched for, reaches us from India. During the famine in the Central Provinces, it was found that bamboos in various districts were found to be yielding "manna" of a kind and quality hitherto unknown to the natives, who have been finding it a valuable help to them in their famished condition.

Samples have been analyzed by the Government Reporter in Economic Products with an unexpected result. Mr. Hooper finds it to be composed of saccharose almost identical with cane sugar, the ingredients being—sugar, 95.03; water, 2.00; ash, .90, and glucose, .75. Neither expert officials nor natives ever before heard of this product coming from the bamboo, and it is not surprising that this opportune yield of "manna" is regarded, under the circumstances, as an act of Providence.

The Late Queen Empress.

Amongst the many and able appreciations of the late Queen's character and influence, none were finer than that which was expressed by His Grace, the Archbishop of Canterbury, in the following words: "Her influence, the character of her court, the character of her domestic life, which her subjects were allowed to know something about, had a penetrating power which reached far beyond the possibility of our being able to trace it. There cannot be any question that all society has been the better because the Queen has reigned. There cannot be a question that it has been a blessing to very many who knew not whence the blessing flowed. Thousands upon thousands, I have no doubt at all, are living better lives, although they know not the reason, simply because there was such a Sovereign on the throne—a Sovereign who gave the people all her intellectual powers, who gave the people all her extraordinary knowledge of what affected their interests, and who also gave the people her very heart—the loving sympathy with which on all occasions she spoke to those who needed such sympathy, the words by which she made us all feel that she cared for everyone of us, the readiness with which she responded to every call that was made upon her as not only a woman, but a loving woman, amongst the people, whose love she longed to win. The influence which such a Sovereign has exercised it would be difficult to find the equal of anywhere in history. It would be impossible to find anything that could surpass it. She was a religious woman; she prayed for her people. She was a good woman, she set up a true standard of such lives as Christians ought to live. She made us all feel that we were hers, and that she desired to be ours, and so throughout the country her people are lamenting her departure. Throughout the country I do not think there is a single heart that is not penetrated by a sense of gratitude to God for giving us such a Queen.

LENT—ITS USE AND ABUSE.

The season of Lent commands notice now, not only as a religious, but a social and secular fact. We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from ordinary life, and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by churchgoing and fasting, as no doubt they are in a majority of cases, then he is

right and honest in joining in these observances. But if he gives up balls and substitutes small dinners; if he goes to church daily and eats oysters instead of beef, simply because it is "the thing" to do from Ash Wednesday to Easter, he is only clinging more desperately than ever to the world in the very time when he should turn his back on it; and is holding the most miserable of frauds and shams up between him and his God. The Saviour, in His Lent, did not go to the crowded synagogues, or fast with His disciples from this or that article of food. He went into the wilderness and was alone with God. There is not a man of us all, endowed with ordinary sense or feeling, who does not know perfectly well that he should sometimes stop in the daily grind in house, in shop, or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God Who gave him life, and the death which waits beyond. Each man knows for himself how best he can make this pause, and can get furthest away from his everyday thoughts and aims. Men of business may reach this "wilderness" where God waits to speak to them, through the unaccustomed services and prayers and sermons in church; there are myriads of pious souls who mount on these, as on well-trodden altar steps, to their Maker's presence. A woman of society might find it more quickly in the back alley, where some of His brethren, hungry and poor, have a direct message from Him to give her; it is possible to many a clergyman, for whom the meaning of church and hymn and sermon has become dulled through long iteration, Lent would be most real if, like their Master, they could leave them all behind and face God somewhere with neither form nor ceremony between. But, however, we accept Lent, let us use, not misuse it. Let it be a season of true spiritual retirement. Let us avoid places of public amusement, and, as far as possible, keep from social entertainments; that we may have time and freedom of mind for prayer, for the study of God's Word, for devotional reading, for self-examination, and the work of repentance. Let us see to our besetting sin or sins, the faults into which we most commonly fall, the habits which mar our Christian life. To overcome these, to grow in grace and in the knowledge of Christ should be the main end and purpose of Lent. Upon these let us concentrate the force of our prayers, our self-denials, our sacraments, that we may win the full joy of Easter.

OUR DOMESTIC MISSIONS.

The most serious duty confronting the Canadian Church is the fulfilment of our honest missionary obligations. Home claims are always the chief claims, but they are especially weighty at the beginning of this century. A large immigration is pouring in; much from foreign countries which ought to be looked after by the Church of the country from which we are sprung. In becoming English, they and their children

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should come under the sheltering care of the English Church. There is also a large English immigration. But contemporaneously, the great English societies are cutting off their grants and using their large social influence to discourage private assistance to our dioceses from the Old Country in our needs. It is a hard thing to say, but the result of this policy will be that the children of English immigrants will cease to be children of the Church of England. The Domestic and Foreign Mission Board determined to do all in their power to awaken our people to this urgent duty. The diocese of Quebec has adopted a scheme which will be found on another page, and we hope soon to announce those of the other dioceses. With this scheme, the Bishop of Quebec sends out a trumpet call in the shape of a leaflet, on both Domestic and Foreign Missions, pointing out that by domestic missions are meant the Church's work in Algoma, Rupert's Land, the North-West Territories, and British Columbia, nine dioceses of vast extent and comparatively new. The leaflet proceeds: In the Domestic field, scattered over 1,000,000 square miles, are thousands of families, chiefly from Eastern Canada and England, a very large number of them claiming the Church of England as their spiritual mother. Many of these have no churches in which to worship and no clergyman to minister to them in sickness or in health. Our missionary bishops are pained and grieved by the number of appeals received by them for the Church's ministrations, to which, for lack of means, they are unable to give any favourable reply. In the first days of settlement these people are heavily taxed to pay for their land, erect houses, and provide themselves with furniture and farming implements, etc. Yet even now they offer most liberal contributions, and promise within five years to bear the entire expense, if only help can be given them to erect, in their respective districts, a house of God, and in part, maintain a clergyman for this brief space. When in like position we ourselves received just such help from our fellow Churchmen in England and in Canada. It may almost be said that not a single church or parsonage in our diocese has been built without outside assistance! In how many cases have our congregations been helped to maintain their clergymen, not for five years only, but for twenty-five, thirty and even forty years? Moreover, some of those now anxious for the Church's ministrations and soliciting our aid have themselves been our helpers in the past, through their annual subscriptions to the great English missionary societies, whose annual grants we received for one hundred years. How can we now refuse them help, or neglect our own brothers and sisters who have gone out from our midst? Their appeals, and their readiness to help themselves even to the extent of great self-denial should make us not willing only, but glad to help them, "not grudgingly or of necessity," but as every man hath received the gift even so to minister the same . . . as good stewards of the manifold grace of God. Within

these several missionary dioceses are more than 100,000 Indians, for the most part pagau, whose lands we have taken. God has perhaps thus overruled events in order that, with these, His "other sheep not yet of His fold," brought under our very eye, we might the better remember His command, see our duty, and realize our responsibility. We have in the domestic field a certain number of schools and 'industrial homes' for Indian children, but these are all too few in number, and every missionary Bishop is asking for much more help in this work. Last year the Presbyterian Body devoted \$10,000 to Indian work in Assiniboia alone. All that the Domestic and Foreign Mission Board of the Church had to give for the same field was \$200. Our grants to the other Territories were proportionately small. In British Columbia are many thousands of Chinese, here for a time only. So far as means will allow the Church in those poor dioceses is endeavouring to Christianize them. Some few have become Christians, and have returned to their native land as witnesses for Christ. Thus our offerings for the missionary cause may, by God's blessing, have a very far-reaching influence. This latter work, however, more properly falls under the head of Foreign work."

"Missionary work is God's own work—the work for which His Eternal Son became Incarnate and sacrificed His life. Our blessed and ever present Lord is still the great Missionary. The Church, which is His mystical Body, is His instrumentality for carrying on this, His work of mercy until His coming again. For this He founded it; for this purpose only it exists in the world. To be a co-worker with Him in this mission of love were we each in Holy Baptism made a member of Christ and a child of God. By virtue of our baptism, we are therefore under obligation to take our part in this work to our life's end. It is the Christian's business and privilege. It is the noblest work given to man to do on earth. If not a missionary, a man is not a true Christian. He so far lacks the Spirit of Christ. And 'if any man have not the Spirit of Christ, he is none of His.' By this work may the spiritual life of an individual, a parish or a diocese be tested and measured. In its exercise spiritual life develops. Its neglect witnesses to selfishness, the mother of all evil. Everyone, therefore, should do something, each according to his ability, to further this cause. It is a personal matter, and all offerings gratefully made will be accepted by our Lord as a personal gift. He has promised it. The children of the Church in the United States gave \$100,000 last year to this cause. The great Head of the Church is Himself in the mission field. Let the love of Christ constrain us, one and all, to do what we can to further the cause for which He died and lives forever more. We surely must, if we hope to hear from His lips in the great day: 'Well done, good and faithful servant.'"

Subscriptions forwarded to Frank Wooten, Canadian Churchman, Toronto, will be acknowledged in this paper, and applied to the special mission (if any), desired.

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.

INDIA FAMINE ORPHAN WORK.

With grateful thanks I acknowledged the following contributions: Louise, Polly and Charlotte Scovil, Queenstown, N.B., \$2; Mrs. Shore, London, \$5; Miss Lena Passmore, collected by subscriptions, Brantford, \$1; "From Mother," \$5; Mr. F. Beck, Harriston, for support of an orphan, \$15; from Rev. E. W. N. Bacon, Musquash, N.B., for the support of an orphan, \$15; "In Memory," Goderich, \$2; contributed at the Missionary Exhibition, \$16.89; Mrs. B., \$10; Anon., \$5; Anon., for little girl, \$23; editors of the "Children's Argosy," 50 cents. It is encouraging still to meet with this kind response to the orphan appeal. It has been the privilege of many Toronto people to visit the Missionary Exhibition, which has just been held in Toronto, yet in spite of all we have seen, marking the degradation of our heathen brethren—their numerous idols of wood or stone or brass—and of all we have heard from the missionaries, who have returned with hearts so full of tender pity, and aching to bring other labourers into the field, it is difficult still for us to see the real condition, the far-reaching darkness in which these, our poor brethren, are enveloped. Let us try to fan the flame, and "go forward," as we were told, day by day, bearing the heathen world upon our hearts, breathing it out in our prayers, talking about it to our friends. Oh, that the Lord of the Harvest would send forth more labourers and give grace to Christians, who feel their duty is at home, to work, as God Himself will surely show each how he may work for the spread of the Gospel of Christ. Could we but realize the sad loneliness of heart of these people, should we not be only too eager to hasten and draw aside the veil, that, by God's grace the love of Jesus Christ may swallow up the darkness of their unbelief and ignorance, and give to them the same comfort and hope and peace which we ourselves enjoy. Surely it is the duty, as well as the delight of every Christian soldier to be at least as ready to follow our Master and obey our marching orders, as our good soldiers are to follow their leaders and rally round our country's flag. Any further contributions towards the support of the famine orphans will be most gratefully received. Fifteen dollars keeps a child for a year, and will those who send the full amount, and desire to name, or hear about the child they befriend, be good enough to send their names and addresses, with their contribution, and let us remember we are not only feeding these children, but opening the door of Christianity to them. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA DIOCESAN WOMAN'S AUXILIARY.

At the February meeting of the diocesan W.A., news was received of further progress at the Piegan Reserve. Ten Indians have been baptized lately, and two couples married; \$50 subscribed by the Indians themselves for an organ. Miss Allworth, the new matron, has arrived, and will, it is hoped, be an influence for good amongst the girls. A new junior branch has been opened at Cumming's Bridge, and one of the Children's Church Missionary Guilds is about to be revived in St. Alban's parish. This is of particular interest, for here was the birthplace of this guild, and many a small and struggling parish has had to thank it for a handsome font in days gone by, long before the auxiliary was organized. Two communion sets have been promised, one for

Bellevue, Rupert's Land, and one for Fort Langley, New Westminster. The treasurer's statement showed receipts, \$121.50; expenditure, \$82.95. The receipts for Extra Cent-a-Day Fund amounted to \$7.42. The sum of \$15 from this fund was voted to help build a church at Birch River Reserve, Rupert's Land diocese, in response to an appeal forwarded by the provincial cor. secretary. A most interesting and useful address was given by the Ven. Archdeacon Pentreath, of Vancouver, whose story of Church progress in the West was most encouraging. If Kootenay diocese is helped but a little now, many towns will be self-supporting almost immediately, and the danger of heavy leakage from the ranks of the Church avoided. The clergy in the West value the Woman's Auxiliary for its loving sympathy, as well as for its practical help.

REVIEWS.

Is There a God for Man to Know? By the Very Rev. J. Carmichael, D.D., D.C.L. Price, 75c. Toronto: Church of England Publishing Co., 1900.

It would not be very easy to add to the reputation of Dean Carmichael as a preacher or a writer on sacred subjects; but he has certainly provided, in the volume before us, a treatise on its great subject eminently adapted to the needs of the times and thoroughly effective in regard to its aim. Here are two of the greatest questions which men can ask: Is there a God? And, further, is there a God whom we can know?—the latter question being no less important than the former; for practically, the agnostic position is atheistic. Dr. Carmichael has given us a condensed summary of the long-accredited arguments for a God, and he has given them with a freshness, a point, and a power, which makes us hardly conscious that any part of them has been pressed upon us before. He presents them in the following order: 1. The argument from general consent; 2. From origination, commonly known as the cosmological argument; 3. From object and order—the teleological or physico-theological—here worked out with great care and effect; 4. The moral argument. We wish this excellent work the largest circulation, because many need to consider its arguments, and few will be able to do so without conviction.

The Great Boer War. By A Conan Doyle, Price, \$1.50. Toronto: Morang, 1901.

It may be objected that it is hardly possible to write a trustworthy account of events so near to us as those belonging to the still unfinished war in South Africa; and Dr. Conan Doyle warns us, in regard to the later part of his narrative, that some of the accounts given may need revision. We are bound to say, however, that after a very careful reading of the volume before us, we find it not only an interesting and even enthralling account of the conflict with the Boers, but, as far as we are able to judge, most accurate and trustworthy. Dr. Doyle begins with an account of the Boer nations and the cause of quarrel. On this point he does not differ from other writers, since there is no room for difference among those who know the facts and are willing to speak the truth. In his account of the war, he makes us even more aware than we were before of the want of vigilance on the part of our people; but he also shows us that the difficulties encountered by White, Buller, and Methuen were greater than we had imagined. Every fight is described in turn and in sufficient detail; and ample justice is done to the courage of our brave soldiers which never failed. The last chapter but one is entitled "The End of the War." God grant that such a title may be justified before long.

Edward Blake, College Student. By Charles M. Sheldon. Toronto: Fleming H. Revell Company, 1900.

The name of older Canadians suggests an Edward Blake different to Mr. Sheldon's hero. This is a tale of the development of a soul during the period of student life, some which always inseparable. The circumstances surrounding this student are those of a class and type unusual in these books, and coloured by the characteristics of the author's Western life. Beneath such outward garb, and in this soil, the spiritual life meets new difficulties and acquires vigour. However, its unfolding may differ from our prepossessions; the result is, on the whole, a noble product. Mr. Sheldon is a writer so well known that we need only say that he would find it a difficult task to turn out a dull book.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Annapolis Royal.—Our esteemed rector, the Rev. Henry How, M.A., has been obliged to travel southward, on account of his health, having been a martyr to rheumatism for many months. We are glad to hear the most cheering reports of him from New York; the change seems to have already worked an almost complete recovery. The Rev. D. Smith proves a very acceptable locum tenens, and has had charge, during an unusually busy period, which included the memorial services of our late beloved Queen, and preparation for the confirmation to be held here in March. Classes for the latter are formed at the rectory, and at St. Andrew's School, which has to candidates. Mr. Smith also takes charge of the Scriptural instruction at St. Andrew's, and has formed a large week-night Bible Class for young ladies. Much interest is felt in the recent establishment of a residence for girls, who, living and working under the care of a resident governess, attend classes at St. Andrew's School, where the instruction is given entirely by English university graduates. The girls have music and preparation in their own house, and their own times for gymnasium, rink, and other exercises. Among the small number in attendance at the opening last month was one from New York; and it is expected that this arrangement will prove acceptable to some who have brothers at the school.

FREDERICTON.

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

Musquash.—In response to the appeal for the maintenance of young children, sufferers from the late famine in India, a concert was given on the evening of February 9th, in Knight's Hall. The amount necessary to provide for a child for one year was thus raised, viz., \$15. The names of the young people who took part in the entertainment, and to whom credit for the success is solely due, are: Abbie Laskey, Laura Sheppard, Mabel Sheppard, James Sheppard, Florence Spinney, Alice Spinney, Louise Knight and Ruth Knight.

Sussex.—The regular quarterly meeting of the clergy of the Kingston rural deanery was held in this place on Tuesday and Wednesday, February 5th and 6th. Notwithstanding the bad roads and uncertain weather, a goodly number of the clergy were present, and a large amount of important business in connection with the deanery was disposed of. Among other things, the scheme for the instruction and examination of Sunday school teachers, previously adopted by the deanery, was completed. The first examination in connection therewith will be held in the different parishes of the deanery on the last Thursday in May. On

Tuesday evening, a public service was held in the Medley Memorial Hall, when a very interesting sermon, of a patriotic nature, was preached by the Rev. W. J. Bate, rector of Upham. On Wednesday morning there was a celebration of the Holy Eucharist in Trinity church, the rural dean, the Rev. C. P. Hanington, assisted by the rector of the parish, officiating.

QUEBEC.

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

Quebec.—Two meetings of the Central Board were held in this city during the month of January, one "Stated," and the other "Special." Amongst other business transacted, an application was received from the Rev. Dr. Adams, late Principal of Bishop's College, Lennoxville, who is now incapacitated for work, for a pension. The application was granted. A great deal of other routine was also transacted.

The tenth annual meeting of the Association of Church Helpers was held in the Church Hall on Wednesday, January 17th, at 3 p.m. After a hymn had been sung, the president opened the meeting with prayer. The minutes of the last annual meeting were read and confirmed. The reports of the secretary and treasurer were read and confirmed. Moved by Mrs. Hamilton, seconded by Mrs. Hoare, that the reports be adopted and printed in the Chronicle and Diocesan Gazette. The following officers were elected for the ensuing year: President, Mrs. Sewell; secretary, Miss Boswell; assistant secretary, Miss Mabel Sewell; treasurer, Miss E. Patton; vice-presidents—Cathedral, Mrs. J. C. More; St. Matthew's, Mrs. C. Sharples; St. Michael's, Mrs. Forsythe; St. Peter's, Mrs. Elliott. Committee: Mrs. E. L. Sewell, Mrs. Seaton, Mrs. Winfield, Mrs. Hoare, and Mrs. J. T. Ross. Advisory Committee, Captain Carter, J. Hamilton, Esq.; and J. C. More, Esq. Marion Boswell, secretary. A.C.H.

The following report of the work done during the past year was submitted by the secretary: Since the last annual meeting, the work of the association has gone on quietly and steadily, and it is with feelings of thankfulness that we submit the following report: Nine committee and two general meetings have been held during the year. It is to be regretted that the attendance at these latter meetings is not better. We were again entrusted with the work of collecting for the Church Society. Our annual sale was held on October 4th, the sum realized being \$214.42. In March, owing to her removal to Montreal, Mrs. P. P. Hall sent in her resignation as secretary, a position she had most ably filled, and the thanks of the association are due to her for the great services she has rendered for many years. The following aid has been given to the different parishes during the past year: In March, \$8 was sent to Mrs. Dutton, to pay the balance on an altar cloth. \$15 having been raised by the Guild at Peninsula Co., Gaspé. In April, communion vessels were sent to the Rev. J. Wayman for use in the mission of Johnville and Sandhill. The Rev. E. B. Husband forwarded \$25 from the parish of Marbleton, for a communion set, the balance being given by the association. In May, the Rev. W. A. Adcock, East Angus, received a cassock, and Rev. G. H. A. Murray, Dixville, a cassock and white stole. In September, letters were read from Mrs. Hoare, regretting she could not become a member of the committee, also from Mrs. Carter, saying that, owing to ill-health, she must resign her position as vice-president for St. Matthew's. The secretary was instructed to write to Mrs. Carter and ask her to remain on the committee, which she consented to do. Aid being asked from the people of Kirkdale, to paint the interior of the church, \$30 was sent; also \$30 to the Rev. Wm. Barton to help light the chapel and Church Institute, at Shawinigan. The people of Stanstead received \$30 for aid towards completing

the furnace in October. Mr. vice-president place, and nominated to mittee. In I on behalf of Gaspé, asking parsonage; \$ was also a Whatham, a granted. M.

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the furnace in rectory. At the general meeting in October, Mrs. Charles Sharples was elected as vice-president for St. Matthew's, in Mrs. Carter's place, and Mr. Winfield and Mrs. Seaton were nominated to fill the two vacancies on the committee. In December, Mrs. J. A. Robinson wrote on behalf of the Ladies' Guild of Shigawake Co., Gaspé, asking for aid to pay off the debt on the parsonage; \$20 was voted to help them. There was also a request from the Rev. Arthur G. Whatham, asking for a cassock, which was granted. Marion Boswell, secretary.

Leeds.—St. James.—The Lord Bishop of the diocese held a confirmation service here recently, when ten candidates were presented to His Lordship for the Holy Rite.

Windsor Mills and Brompton.—St. George's.—Mr. A. White, the organist of this church, recently returned from South Africa, where he had been serving the Queen with the Royal Canadians, and he was given a hearty greeting by his fellow-townsmen. Mr. King, the missionary-in-charge of this parish and his wife, were presented, a short time ago, by a former parishioner, with a fine fur coat and four volumes, very handsomely bound, containing the Life of Our Lord, respectively.

Coaticook. Although many were no doubt kept at home by the extreme cold on the evening of Saturday, January 19th, yet there was a really good assemblage present at the new Parish Hall to meet the Bishop and to join in dedicating this necessary work to the service and praise of Almighty God. The proceedings were of a simple character, and yet there was evident earnestness and enthusiasm. The Bishop took the chair, and after a few introductory words, called upon Mr. Austin, the manager of the Eastern Townships' Bank, Coaticook, to give some account of the project and of its present position. This was ably and lucidly done, for Mr. Austin first showed how the bequest of a good woman, deceased, had enabled the Church to purchase a site fully large enough for a new church and other buildings in the very best position in the whole town. Next he explained how the Ladies' Guild had raised, gradually, by their needle work, etc., upwards of a thousand dollars. Thirdly, Mr. Austin explained how they had spent upon the hall a little over two thousand dollars, and that they needed consequently a thousand dollars to free them from debt, and then he closed by making the suggestion that the men should now show their appreciation of what the women had done by making donations to the building fund according to their means. The rector, the Rev. Canon Foster, followed with a most interesting account of his own labours, when he first came to Coaticook and its neighbourhood many years ago, contrasting the quaintness and poverty of old times with the comfort and culture of the present day. The Rev. G. H. Murray, as representing the neighbouring parishes, offered a warm and happy congratulatory address. The Bishop then summed up, beginning by highly approving the securing of such a capital site, and by expressing wonder and admiration that so good results in the way of a large, commodious, and welcoming building had been obtained for little over \$2,000. And, then, having thanked Mr. Austin for his account of the whole matter, and the rector for the amusing scenes portrayed, and the Rev. G. H. Murray for his public spirit, the Bishop dwelt on the uses of such a hall, and showed how much good arises from the social side of Church life, if only it is rightly directed. He then turned, finally, to Mr. Austin's suggestion of the duty of gracefully helping the ladies, and having concluded by himself offering a donation, he called upon all to rise in order that he might offer the usual prayers of dedication. This done, the Bishop left the chair and the meeting resolved itself at once into a pleasant social gathering, at which the ladies

served coffee and cakes, and the men talked over the suggestion. And this was not without fruit, for presently the other churchwarden, Mr. Paige, mounted the platform and informed those present that twelve gentlemen had agreed to give \$25 each, and that thus they were already in a position to present to the ladies \$300. With this high encouragement, it was agreed that a small committee would seek donations from those Churchmen who were unavoidably absent, and further would look for, at any rate, small gifts from the whole of their fellow-townpeople towards a building, in which they would all on some occasions be glad to assemble for their general profit and pleasure. The proceedings were then brought to a close by the singing of the National Anthem, the people singing for the last time, "God Save the Queen."

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—The annual meeting of the Synod was opened on Tuesday morning, the 12th inst., with a celebration of the Holy Communion in Christ Church Cathedral, the celebrant being the Lord Bishop. Among those who assisted at the service were the Rev. Principal Hackett, the Ven. Archdeacon Naylor, the Ven. Archdeacon Norton, the Rev. Rural Dean Smith, and the Rev. E. T. Capel, rector of Sutton. The last-named gentleman preached a very forcible sermon from the command of God to Moses, as recorded in the 15th verse of the 14th chapter of Exodus: "Speak to the children of Israel, that they go forward," and from the words of St. Paul, as recorded in Ephesians v., 18: "Be filled with the Spirit." The speaker is one of the most eloquent clergymen in the diocese of Montreal, and his remarks were followed with deep attention. His sermon was in the main a review of the work accomplished in the fields of science, invention, art, research and religion during the 19th century. In describing the religious development of the century, he alluded to the attacks which had been made on the Bible, first by infidelity and agnosticism, and then by the higher critics. All these attacks, he said, had not only proved the truth of the Scriptures, but had reaffirmed their inspiration as well. At a time when it seemed as if the Bible had to succumb to the assaults made upon it by apparent friends, as well as by bitter foes, the Lord had opened the bowels of the earth, as it were, and had brought forth many of the missing links, the absence of which hitherto had rendered a disbelief in the inspiration of the Scriptures possible. The bowels of the earth had given an unmistakable answer to the higher critics, and an answer which proved beyond a doubt the verity of Holy Writ. Reviewing the work of the Church of England during the century, the preacher said the Church as a whole had great reason to thank God for the tremendous advances it had made in that period. There had been a wonderful revival of Gospel preaching; a tremendous effort had been put forth to reach the masses, and this effort had proved successful; there had been an almost unparalleled growth of missionary spirit, the result being that the Church of England was to-day the foremost agency of Christ in carrying the Gospel to heathen lands. Turning to the diocese of Montreal, the preacher alluded briefly to the advances it had made, to the self-sacrificing work of its bishops and clergy; to the frequency with which offices of the Church had been said; and to the ever-widening circle of parishes and missions. Truly, the diocese had much to be thankful for. At the celebration of the Holy Communion, which followed the sermon, a large number partook of the consecrated elements.

At the afternoon (the first) session of the Synod the Lord Bishop read his annual report. Despite His Lordship's recent illness, he not only read his charge himself, but remained standing during the whole time, a period of more than an hour,

which it took him to read it. In substance, the charge was as follows:

"Another year has been vouchsafed unto me in which to perform the duties of my office, with a measure of health and strength beyond the usual, at my age, and adequate to the calls made upon me by the diocese. Let me, first of all, in all simplicity, and godly sincerity, thank the Almighty Father for His infinite mercies, granted to me personally, and also for His infinite mercies to you and the Church in this diocese. Let us rejoice and give thanks together for the gracious experiences of the past year, which, private and public, are more than I can venture to enumerate.

"For myself, I am constantly mindful that my opportunities of addressing you must, in the course of nature, be few, but I am none the less anxious that my words should be both hopeful and encouraging. The very beginning of Christian duty is to be grateful to God for His unnumbered mercies; and to each other, for the love and kindness of every day. But, at this time, I feel that something more than cheerful words is expected; that information and advice concerning the year's work of the diocese should be given. The report I have to make is not satisfactory, from a financial point of view. The debt of the Mission Fund, has increased. I shall, however, leave the Executive Council to lay before you, in detail, its various accounts. It may be well that I should mention two or three things which I am advised have contributed to this issue. First, there has been an effort to add to the stipends of a few of the worst paid clergy; second, there has been a difficulty in obtaining satisfactory investments; thirdly, there has been a falling off in the subscriptions to the Mission Fund. I am sure that the prosperity, within the city, especially, should have prevented this last loss, and I think that a careful enquiry on that head might do good, and would, in the result, surprise the Synod. In reminding you of your responsibilities, it does not seem necessary to distinguish, on this occasion, between the clergy and the laity. I feel impelled to address the same words to both orders, reminding you that I have at this time a right to think of you all as quickened and pervaded by the spirit of Jesus."

After urging the members of his Synod to lead a holy and Christ-like life, the Bishop continued:

"And now I may advert to a subject that has been repeatedly brought before me, with the request that I would distinctly give my opinion as to the view of the Church on the matter. I mean that of marriage. I dare not shrink from the duty. The sanctity and indissolubility of the marriage state have been clearly recognized by the Church. As regards 'kindred and affinity,' the Church in Canada has, by canon of the Provincial Synod, expressly adopted the table of degrees set forth by authority in the year of our Lord 1563, and usually annexed to the Prayer-Book, and has prohibited the clergy from knowingly solemnizing a marriage within the degrees therein forbidden. Therefore, whatever the Legislature may permit, the law of the Church remains; and no clergyman of the Church can be required to perform any such marriage. As to the question of divorce, divorce is not recognized by the law of the province of Quebec; but divorce is granted by the Parliament of the Dominion of Canada. What, then, is the duty of the clergy of our Church, if called upon to marry a divorced person? I reply by giving first two facts. In 1888, one hundred and forty-five bishops, assembled at the Lambeth Conference, declared: "That, inasmuch as our Lord's words expressly forbid divorce, except in cases of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced, contrary to this law, during the life of the other party. And then, our Provincial Synod has considered the matter at several sessions; no canon has been enacted, chiefly because of difference of opinion as to the remarriage of the innocent party during the lifetime of the other."

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The House of Bishops, however, at the session of 1898, adopted the following resolution: "That it is the strong opinion of this house that the marriage of a divorced person during the lifetime of the other party is entirely to be deprecated, and that the clergy of this province should not perform such a marriage." Further, the marriage service itself, throughout, clearly implies the continuance of the relation, till parted by death, and the encyclical letter of the Lambeth Conference of 1888 affirms, "That the sanctity of Christian obligation implies the faithful union of one man with one woman, until the union is severed by death." In view of the foregoing, I feel justified in expressing my earnest hope and desire that loyal obedience on the part of clergy and laity will be rendered alike to the formally expressed wish of the whole Anglican Episcopate at the Lambeth Conference; and of the House of Bishops of our own ecclesiastical province. I therefore direct that no marriage of a divorced person shall be knowingly solemnized within this diocese, by any of our clergy, without reference of the matter to the Ordinary. I heartily concur in the opinion expressed by the House of Bishops of this ecclesiastical province.

"There is another question that, in my judgment, is very grave, affecting deeply the whole Church in this diocese, and I cannot account for the apathy of many of the congregations of the diocese concerning the matter. I mean the support of the Widows' and Orphans' Fund, and the Superannuation Fund. Why are they not better sustained? The object of these funds seems to me to appeal to the best feelings of our nature, the funds are carefully administered, and their basis is sound. I have appealed to you in vain. I now invite the Synod to scrutinize the statistics and indicate the remedy, lest the Church be put to shame and deserving members of the Church be made to suffer. After referring in turn to the deaths of the late Messrs. F. Wolferstan Thomas, Walter Drake, and the Ven. Archdeacon Lindsay; to the election and consecration of the Ven. Archdeacon Mills, as Bishop of Kingston, coadjutor of Ontario; and to the jubilee of the diocese of Montreal, the Bishop referred as follows to his pastoral visitation of 1900: The summary of my visitation for the year is as follows: One hundred and ten congregations visited, 81 confirmations held, 886 persons confirmed (382 males, 504 females). There were two ordinations, four deacons and three priests. Four churches have been consecrated, and one cemetery. The corner stones of four new churches have been laid, and one new church opened at Franklin, by Rev. Rural Dean Robinson. And here I feel pleasure in acknowledging the kindness of the Rev. Canon Wood, and thanking him for placing at my disposal for needy missions in the diocese, three organs, a silver chalice and paten, a bell, font and books for ministerial use. They are greatly appreciated, and evoked much gratitude."

The Bishop continuing, alluded to the work accomplished by the Diocesan Theological College, but did not refer in any way to the resignation of Prof. Steen. He then went on to speak of the success of the year's work at the Sabrevois College, the Dunham Ladies' College, and other diocesan institutions. The concluding portion of his address was moving to a degree, many of his audience being in tears during its recital. When the Bishop began to speak of the late Queen, the Synod rose to its feet and remained standing during the reading of this portion of the charge. It was patent to all that the venerable prelate was labouring under the most intense emotion as he read it, and at times his words were scarcely audible.

The Bishop closed his charge, as follows: "Beloved brethren, clergy and laity, I have kept in view, without deviation, our imperative duty, to bear witness before the world, by a Christ-like life. The very essence of that witness is, love one to another, and that witness the world is compelled to bow down before. Beloved, we shall soon be called to part, every one to his own

sphere of duty. We will not forget our fellowship and friendship, then, will be spiritual union, we will realize that mystical union one with another in Christ Jesus. Each celebration of the Holy Communion will remind us that we spiritually eat the flesh of Christ, and drink His blood; each celebration will remind us that we dwell in Christ, and Christ in us; each celebration will remind us that we are one with Christ, and Christ with us; each celebration will remind us that we are very members incorporated in the mystical body of the Son of God, which is the blessed company of all faithful people. We shall be conscious, that in our own soul we shall have knowledge that Christ has triumphed, that Christ has quickened us, that Christ lives in us, that we have hourly fellowship with Christ. We shall know the power of Christ, for subduing the roughest, and strengthening the weakest of the children of men. We shall here, we shall in our homes, we shall everywhere be drawn closer to Christ, and so each closer one to another, with a mighty attraction; an attraction which will overcome all opposing motives and draw together all who love the Lord Jesus Christ, and pervade them with such a spiritual life, that the world shall be convinced that to know Christ is life eternal. A few closing words. God only is great. Our dear, our dearest Queen, had attained the very summit of human greatness. In describing her reign, I may adopt and adapt the language of the prophet Isaiah: "Thy sons shall come from far, and thy daughters shall be nursed at thy side. The abundance of the sea shall be converted unto thee, the sons of strangers shall build up thy walls, and their kings shall minister unto thee. Thy gates shall be open continually, that men may bring unto thee the wealth of the Gentiles. Their sons shall come bending unto thee; they shall bow themselves down at the soles of thy feet." The world honoured her, and the world had reason. God blessed her for blessing the world. Her people loved her with a passionate love, and they had reason. You and I, each one in the ends of the world, you and I feel that the fibres of her beneficent influence have entered into our daily life, and through God's mercy, intertwined itself with our security and happiness. And now she has gone, and what remains? I heard a voice from heaven saying unto me, "Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them." God only is great. Edward VII. has an Empire of loyal hearts and amongst the most loyal are we of Canada. We pray that, like his royal mother, he may have grace to bear with a kindly dignity, and a Christian humility, the glorious earthly crown that has descended upon his head." At the conclusion of His Lordship's remarks, the Synod united in singing, "God Save the King."

A good deal of routine business was then disposed of, but the debate on divorce was interesting. This was introduced by a motion made by the Rev. F. H. Graham in the following terms: "That, regarding the question of the remarriage of divorced persons, be it resolved that His Lordship, the Bishop, appoint a committee to draw up a memorial to the ecclesiastical provinces of Canada, asking for a definite, unmistakable and unequivocal rule for the guidance and instruction of the clergy." Rural Dean Saunders seconded the motion, and pointed out the difficulties which the clergy had to contend with in this connection—difficulties relating to the participation in Holy Communion of those who had, being divorced persons, been married by other ministers. The Rev. Canon Norton said the subject had been before the Provincial Synod for the past seventeen years. The Church had always favoured the innocent party being allowed to remarry. Christ sanctioned divorce for a particular charge, but He never prohibited remarriage. Generally, a law was sought when men were excited, and he certainly did not wonder that men should be excited under the circumstances, for the situation across the border was appalling. At the same

time, in emergent circumstances, there was the disposition to pass a stringent, cruel law which would be found to be in force after the occasion had perhaps passed away. The Provincial Synod had refused to pass a hard and fast law, and he deprecated going again to that body, the more especially as His Lordship had given his decision as far as this diocese was concerned. Dr. Davidson took strong ground in opposition to the views of Canon Norton, both as to the law of the Church and the law of Christ, and said that the Provincial Synod, though it had defeated the motion for a law prohibiting the innocent party from remarrying, by a vote by orders had carried such a law by a head count. Canon Norton repeated the bishops, but it was the Provincial Synod which made the law, and the Synod had refused to pass such a law as was sought for. The Rev. Mr. Kitson spoke strongly against the remarriage of the innocent party, and pointed out the evils of such a liberty in the Western States. The motion was adopted.

The election of officers was then proceeded with and resulted as follows: Clerical secretary, Rev. J. G. Baylis; lay secretary, Mr. Richard White, with Major E. L. Bond to act in his absence; treasurer, Mr. Charles Garth; Church advocate, Dr. Davidson. On the motion of Ven. Archdeacon Naylor seconded by Rev. James Elliott, a committee was named by the Bishop to consider the rearrangement of the standing committees, with a view to dividing the work of the various committees amongst a larger number of members of Synod, and assigning the work, as far as possible, to separate sets of members for the separate committees. The committee so named consists of Ven. Archdeacon Naylor (convener); Rev. James Elliott, Canon Renaud, Dr. Davidson, and Dean Carmichael. This matter being concluded, some notices of motion were then presented. This concluded the business proceeded with during the first day, and the Synod then adjourned.

(To be continued.)

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Wales.—St. David's.—A lantern entertainment of unusual interest was held in the basement of this church on Wednesday evening, February 13th, when the Rev. Canon McNab, of Toronto, gave his popular lecture on "Phases and Features of Florentine and Roman Life; Naples, and Pompeii," illustrated by 50 magnificent coloured views. The second part of the entertainment consisted of a thrilling story of Cornish life, "Jane Conquest," illustrated by 16 pictures from life models. Canon McNab has travelled largely in the old world countries, and his descriptions of life in Old World cities, given from his own personal observation, are exceedingly attractive and interesting. The lectures have been very popular in Toronto and Western cities this season. The proceeds were in aid of church improvements.

Barriefield.—St. Mark's.—The Rev. J. O. Crisp and Mr. E. J. B. Pense visited this church on Sunday, the 10th inst., and delivered addresses on behalf of the diocesan mission fund. The church was well filled, and a liberal response was made to the appeal.

Newboro.—Emmanuel Church.—A branch of the W.A. was organized by Mrs. Grout, on Feb. 2nd, in connection with this church, which is at Portland, with a membership of twelve, which number, however, will be materially increased shortly. There is now a branch of the W.A. at each station in the parish, Newboro, Portland, and Elgin. The church at Portland was recently painted in a very tasty and handsome manner at a cost of \$145. Mr. G. F. Reynolds, of Westport,

was the painter. The annual mission parish on Sunday consisting of his the Rev. Thomas snowfall on the were not as large been. However year, being over dressed St. Mary's the congregation: After dinner at the rector, was Elgin for afternoon Dargavel's, to Port the Rev. F. G. K passed around at pects of a decade list of subscription Fund of the diocese

Charles Hamilton

Ottawa East.—munion service at Easter. It is of baptismal bowl, flagon. A set of ised, and will also screen and choir the church, through friends of the c weighed so heavy will be wiped out now being solicit already been ma proached. All connection with

Arthur Swea

St. Paul's.—C 12th inst., a large congregation of friends, gathered "At Home" was Cody, and Mrs. door, when the and spoke a kin evening, Mr. C congregation, as speech. A shor by a few of the a great deal of ments were ser these had been persed. The R Bishop of Qu were present.

Newcastle.—A clergy of the r toria met at the and 30th ult. Th noon of the fir by the Ven. A the Rev. Rural born was appoi the absence of Creighton Sev absent clergy of son for his ab sions of symp present, owing which he found clergy were s Creighton coul on "Preaching. meeting was o firmed Who a born took this him was a ve

was the painter, and he gave entire satisfaction. The annual missionary meetings were held in this parish on Sunday, February 10th, the deputation consisting of his Honour, Judge Macdonald, and the Rev. Thomas Leech. Owing to a very heavy snowfall on the previous day, the congregations were not as large as they would otherwise have been. However, the offerings were larger than last year, being over \$40 in all. The deputation addressed St. Mary's Sunday school at 9 a.m., and the congregation at morning service an hour later. After dinner at the rectory, the party, including the rector, was driven by Mr. James Barker to Elgin for afternoon service, and, after tea at Mr. Dargavel's, to Portland for evening service, where the Rev. F. G. Kirkpatrick assisted. Cards were passed around at all services, and there are prospects of a decided increase on past years in the list of subscriptions and donations to the Mission Fund of the diocese.

OTTAWA.

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

Ottawa East.—Holy Trinity.—A silver communion service will be presented to this church at Easter. It is handsomely engraved and consists of baptismal bowl, alms-basin, paten, 2 chalices and flagon. A set of communion linen has been promised, and will also be presented at Easter. A rood screen and choir stalls are about to be put into the church, through the generosity of a few of the friends of the church. The debt, which has weighed so heavily upon the parish, it is hoped will be wiped out, also by subscriptions, which are now being solicited. A most hearty response has already been made by those who have been approached. All of the parochial organizations in connection with this church are flourishing.

TORONTO.

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

St. Paul's.—On the evening of Tuesday, the 12th inst., a large number of the members of the congregation of this church, together with their friends, gathered in the school-house, where an "At Home" was held. The rector, the Rev. H. J. Cody, and Mrs. Cody received the guests at the door, when they arrived, and shook hands with and spoke a kind word to each one. During the evening, Mr. Cody welcomed the members of the congregation, as a body, in a short and pithy speech. A short musical programme was given by a few of the members of the choir, which gave a great deal of pleasure to those present. Refreshments were served during the evening, and after these had been partaken of, the gathering dispersed. The Right Rev. Dr. Grisdale, the Lord Bishop of Qu'Appelle, was amongst those who were present.

Newcastle.—A very good representation of the clergy of the rural deanery of Durham and Victoria met at the rectory, in this town, on the 29th and 30th ult. The meeting was opened on the afternoon of the first day with the reading of a lesson by the Ven. Archdeacon Allen, and prayers by the Rev. Rural Dean Marsh. The Rev. R. Seaborn was appointed secretary, pro tem., owing to the absence of the secretary, the Rev. W. J. Creighton. Several notes of regret were read from absent clergy of the deanery. Mr. Langfeldt's reason for his absence called forth marked expressions of sympathy and regret from the clergy present, owing to the fact that it was an illness which he found difficulty in throwing off. The clergy were sorry, too, that the Rev. John Creighton could not be present to give his paper on "Preaching." The other paper assigned for this meeting was on "How Can We Reach the Confirmed Who are Not Communicants?" Mr. Seaborn took this subject. He said, the task set him was a very hard one, indeed, for he knew

of no part of his work, as a parish priest, which was so difficult as getting those who neglected the partaking of Holy Communion to become regular communicants. He would, however, give what he thought to be some of the causes of this pitiable and grievous neglect on the part of so many who were confirmed, and then suggest some remedies. The following are the principal heads of what he was pleased to call "a talk" on the subject which provoked a long and profitable discussion which was shared by all the clergy present. He thought that some of the causes of neglect to partake of the Holy Communion were:

1. The almost general custom in our Churches of non-communicants leaving church in the middle of the service of Holy Communion.
2. Inadequate preparation of candidates for confirmation.
3. Neglect on the part of the parish priest to keep a watchful eye over the newly-confirmed. The remedies he suggested were: 1. We must set ourselves patiently to work, as clergy, to get our parishioners to give up the pernicious habit of leaving church in the middle of the service. 2. We must admit no candidates to confirmation until we are fully satisfied that they are fitted in mind and heart for the sacred rite, and see to it that it is not our fault if they are not properly and well prepared for confirmation. 3. We should follow up patiently and systematically the newly-confirmed, until the habit of regularly communicating became fixed in them. 4. Corporate communions at special times of the Brotherhood of St. Andrew, Sunday school teachers, Woman's Auxiliary branches, and other guilds of parish workers. He thought that great good can be done in this direction by teaching and expecting the confirmed members of the Church choir to regularly partake of the Holy Communion, as a body.
5. Communicants' classes, or preparation services just before the great festivals, to which all the confirmed should be lovingly invited.
6. Keep track of communicants by the careful keeping of a communicants' register.
7. Make use of the postal system for sending out personal invitations to Holy Communion, especially before the great festivals.
8. Lastly, do not despair of anyone, be very patient and kind in your dealing with the negligent, and regularly pray for them. The discussion of Mr. Seaborn's paper was closed by singing the hymn, "My God, and is Thy Table Spread?" The rest of the time of the meeting was taken up with the reading and study of 2. Tim. iii., in Greek. The next meeting of this rural deanery is to be held at Port Hope, and it will take the form of a musical conference. The services during the meeting consisted of Evening Prayer, on the 29th, at which the Ven. Archdeacon Allen preached a very helpful sermon on 1. Cor. iv., 2, "Moreover it is required in stewards, that a man be found faithful." On the following morning, at 9, there was a celebration of the Holy Eucharist, Canon Farncomb, the rector, was celebrant. The clergy dispersed to their several parishes feeling greatly helped by their meeting at Newcastle, and delighted with, and full of gratitude for the hospitality which they had received from the Churchpeople, who had entertained them, and especially that from Canon and Mrs. Farncomb.

Bowmanville.—St. John's.—A very impressive memorial service was held in this church on Sunday morning, 26th ult., in memory of our deceased Queen Victoria. The church and its furniture was appropriately draped by the ladies of the congregation. A large picture of Her Majesty hung from the centre of the screen. The Psalms, lessons, and hymns were all specially selected. The service was conducted by the rector. The subject of his address was "Our Queen-Mother, of Blessed and Gracious Memory." The evening service was of a specially missionary character. A member of "The Deputation Committee for Diocesan Missions," Mr. W. D. Gwynne, of Toronto, addressed the congregation on Diocesan Missions. The amount apportioned to be raised in this parish this year for these missions is \$110. On the

following Saturday, 2nd February, at 11 a.m., another memorial service was held in the church. The Sons of England attended in a body. The service was the same as that suggested by His Lordship, the Bishop of the diocese, with an address by the rector.

Darlington.—The parishioners have at last made a good start in repairing the church, and cleaning up the grounds about it. Much has been done to preserve it on the outside, and it is the intention of the committee, who have the matter in hand, to begin to repair and renovate the inside before the spring comes. The parishioners are becoming deeply interested again in their Church's welfare, and are responding cheerfully to the rector's appeals for money for this very necessary work.

Norwood.—The rural deanery of Northumberland met here on February 4th and 5th, but owing to the heavy weather and the prevalence of la grippe, the attendance was small. On Monday evening, the rural dean, Rev. George Warren, of Lakefield, preached a splendid and helpful sermon from St. John xvii., 6: "I have manifested Thy name unto the men, which Thou gavest me out of the world." Tuesday's conference began with a celebration of the Holy Communion at 8 a.m., and Morning Prayer at 9.45 a.m. The members of the deanery present, beside the rural dean, were: The Revs. J. McK. McLennan, rector of Norwood; J. C. Davidson, and W. L. Armitage, secretary, of Peterborough; G. A. Field, Gore's Landing; R. J. Carson, of Havelock; and F. H. Hansfield, lay reader at Warkworth; Messrs. Cuffe, Birdsall, and Sherry, churchwardens in the parish, were present part of the time. It was decided to extend the membership to include churchwardens, lay delegates, Sunday school superintendents and parish workers, and thus add to the usefulness of the meetings. A vote of confidence, pledging constant support, was passed to the new Rural Dean, Rev. George Warren, though the deanery regretted the removal of Rev. G. H. Webb. The deanery welcomed Rev. A. J. Fidler as a new member. Most profitable papers were read by the Rev. J. McK. McLennan, on "The True Place of the Sacraments in the Christian System;" by Rev. Rural Dean Warren, on "Sunday School and Bible Class Work;" by Rev. J. C. Davidson, on "Worship." Each paper, was followed by an interesting discussion. It is hoped that the next meeting may be held in Port Hope in May, when the following programme will be taken up: (a) Quiet Hour—Conducted by the Rev. W. E. Cooper, of Campbellford. (b) Discussion of notice of motion—"That the Synod of the diocese meet biennially," led by the Rev. J. C. Davidson, of Peterborough. (c) "The Devotional Side of Clerical Life," by the Rev. Canon Spragge, of Cobourg. (d) "Financial Methods for the Church," by the Rev. W. L. Armitage, and F. D. Kerr, Esq., of Peterborough. (e) "The Layman in the Church," by E. A. Peck, Esq., Ashburnham, and W. M. Graham, Esq., of Lakefield. (f) "The Numerical Standing of the Church of England in Canada," by G. J. Sherry, Esq., of Norwood.

NIAGARA.

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

Caledonia.—St. Paul's.—The annual missionary service, with collections for diocesan missions, enjoined by the Synod, was held in this church on Tuesday evening, the 12th inst., in connection with the meeting of the chapter of the rural deanery, next day. The Revs. A. Francis, P. L. Spencer, and C. Scudamore, (rural dean), gave addresses. There was a celebration of the Holy Communion at 8.30, on Wednesday morning, at which the rural dean was celebrant. The business meeting was held at the rectory, where also the clergy present enjoyed the cordial hospitality of Mr. and Mrs. Bevan. The Rev. L. E. Skey ad-

pressed the meeting on the subject of the "Century Fund." An excellent paper (to be continued at the next meeting) on "Come Home," was read by the rural dean. The secretary was directed to arrange, if possible, with the Rev. F. W. Kennedy to visit the deanery in April. Jarvis was chosen as the next place of meeting, on May 2nd, and it was decided to ask the Rev. G. C. McKenzie to preach at the evening service preceding.

HURON.

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

Lucknow.—The Rev. M. Goldberg, of Dunganon, and the Rev. T. G. A. Wright, of Thamesford, spoke at the missionary meetings in this parish, which were well attended. Mr. Wright remained some days lecturing on "St. Patrick," and "St. Paul," in the interests of different missionary objects.

Hyde Park.—The Rev. F. G. Newton, of Warwick, who has conducted several missions in this diocese, held one here, the parish of the Rev. A. H. Rhodes, not long ago.

Kirkton.—Quinquagesima Sunday was a red letter day in the history of this parish. It was the day set apart for the opening of the beautiful new church, which is a monument to the untiring and devoted labour of the incumbent, the Rev. Wm. Stout, and of his faithful congregation.

Amherstburg.—The Rev. J. F. Clarke, of Clinton, is the successor in this parish of the Rev. John Berry, B.D. Mr. and Mrs. Parke carry with them to this new field of labour the hearty good wishes of a wide circle of friends.

Thamesford.—The memorial services for the Queen were attended by Masons, Oddfellows, Foresters, Orangemen, soldiers, etc., the preacher being the Rev. C. H. P. Owen, of Lucknow. The missionary meetings were conducted this winter by the Rev. G. B. Ward, of Eastwood, and Mr. Owen, who delivered pointed, practical, addresses. Mr. Owen remained a week lecturing at various points in the parish on "Jamaica," where he formerly resided, and did clerical work. He tells an extremely interesting story of that island that deserves to be often repeated. Collections were taken up for missions, at the meeting.

Eastwood.—Here and at Innerkip, the annual missionary meetings were held recently, and were addressed by the Rev. T. G. A. Wright, who spoke on the "Life and Travels of St. Paul."

London.—Great regret was felt at the inability of Bishop Baldwin to deliver the oration on the death of the Queen, on February 2nd. He was able to be present, but was not allowed to speak, and his address was read by Dean Innes. The Bishop was later on seized by the grippe, which kept him in bed for some days. The Rev. A. Murphy has been conducting a very successful mission in the Memorial Church. A member of this congregation recently prepared a very beautiful booklet, giving the past and present history of the parish, with excellent pictures of the bishops of the diocese, and clergy and officers of the church.

Brantford.—A great loss has been sustained, to the State and to the Church, by the death of Mr. H. McK. Wilson, K.C., and late clerk of the County of Brant. A local paper remarks: Brantford never possessed a more sterling or a more deservedly popular citizen than Mr. Wilson. Broad-minded, of generous disposition, with a keen love of the right, he showed a courtly and kindly consideration for all with whom he came in contact. In his home life he was all that was true and tender. As a host he was most genial, and as a friend true as steel. In his pro-

fession he took a high rank. Every member of the bar knew and recognized him as an honourable exemplar of all that is best in the profession. In politics he was a staunch Conservative, yet he numbered many Reformers among his best friends. In religion Mr. Wilson was a faithful adherent of Grace Church, and for two years he was church warden. As clerk of the County of Brant for 20 years, he enjoyed the entire confidence of council after council. Mr. Wilson was born in Aberdeen-shire, April 9th, 1840.

ALGOMA.

Right Rev. George Thorneloe, D.D., Bishop.

Port Arthur.—The Lord Bishop of the diocese administered here on Sexagesima Sunday the Holy Rite of Confirmation to twenty-two candidates. It was an uplifting service throughout, especially the Bishop's sermon from the words: "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee." The sacred edifice was crowded. A joyful surprise has come to the rector, and to all lovers of the Church. An anonymous donor most kindly sent a cheque for \$100, as a thankoffering for Sunday's benefits; \$50 for the Bishop's Algoma Mission Fund, and \$50 towards the Pipe Organ Fund, which has now reached the respectable sum of \$258.

British and Foreign.

New national schools, in connection with the parish church, Stockport, are to be erected to accommodate 600 children, at a cost of nearly £8,000.

His Imperial Majesty, the King, has graciously offered Mrs. Creighton, the wife of the late Bishop of London, a suite of rooms in Hampton Court Palace.

The Rev. Maurice Day, vicar of St. Matthias, Dublin, has been appointed by His Grace, the Archbishop of Dublin, to a canonry in Christ Church Cathedral.

The important vicarage of Greenwich has unexpectedly become vacant by the death of the Rev. Brooke Lambert, who has held it for the last twenty years. The benefice is in Crown patronage.

An anonymous gift of £115 in bank notes has been received by the Hon. Chief Secretary of the Church Army (the Rev. W. Carlisle), for the purpose of providing another Church Army mission and colportage van.

The Rev. Dr. W. A. Fearron is about to resign the headmastership of Winchester College, which he has held since 1884, when he succeeded the present Bishop of Southwell. The resignation will take effect in April next.

Mr. Webber, of Axminster, is perhaps one of the oldest Church organists in England. He was the organist there when the late Queen came to the throne, and he holds the post still. He presided at the organ at a memorial service.

A memorial portrait of Bishop Johnson, the late Bishop of Calcutta, and Metropolitan of India, was recently unveiled in the Town Hall of that city by Sir John Woodburn, the Lieutenant-Governor of Bengal. A handsome episcopal throne has also been placed in the cathedral, with the same object.

The New Century Thankoffering Million Shillings Fund of the Church Army is being taken up with enthusiasm throughout the country, and already the first hundred thousand shillings is well within sight. It is confidently anticipated at the

headquarters that the million shillings will be secured before the year closes.

By the death of Queen Victoria, the Church Army has lost a good friend, as for years Her Majesty deeply appreciated the work of the society amongst the criminal, the outcast, and the destitute. All meetings in connection with the society's work were, wherever possible, postponed until after the date of the funeral.

A general mission will be held in Bradford, Yorks, in twenty-nine parishes, commencing on the Feast of the Purification and lasting for ten days. On the first day at four o'clock the Bishop of Ripon will conduct a service for the missionaries and workers at the parish church, and will have charge of a service every day at twelve o'clock for business men.

So popular is the office of a lay vicar at Westminster Abbey, that there were 400 candidates for a recent vacancy. Mr. F. Norcup, who is a chorister of Peterborough Cathedral, and was formerly in the choir at Bangor, has obtained the post. Mr. Norcup, only a month ago, in severe competition, gained the post of tenor in the choir of New College, Oxford.

Mr. T. Ingram, who lives near Leicester, and is now 91 years old, has sent to the Times some recollections of the century. He remembers old London Bridge, and seeing barges shooting through the centre arches; he recollects, also, the time when the Collegiate Church of St. Saviour's, Southwark, possessed a magnificent peal of twelve bells. He tells, also, of his having attended the last service which was held in the parish church of St. Katharine-by-the-Tower, and how he visited Bartlemy, Smithfield, and Stepney Fairs, all of which have long ago been discontinued.

Correspondence.

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

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Sir.—Having read in the last number of the Canadian Churchman a letter from "Incumbent," re Domestic and Foreign Missionary Society, in which he said, "has not the time arrived for the introduction of some new machinery or the trial of some new plan in the operations of the Society?" I enclose copy of the scheme, adopted in the diocese of Quebec.

W. H. CARTER,
Member of the Board of Management, D. and F. Missionary Society.

Diocesan Scheme for the Better Support of Domestic and Foreign Missions.

At the recent meeting of the Domestic and Foreign Mission Board, held in Toronto, it was represented by the general treasurer that, with our present enlarged staff of missionaries in the foreign field, it will be necessary to raise at least \$3,000 more for this purpose in 1901 than in 1900. It was also agreed that the time has come when as many members of the Church as possible must be enrolled as annual subscribers to the D. and F. M. Fund. And consequently the Bishops were requested by the Board, with the help of their diocesan corresponding committees, to arrange for a full setting forth of this need and for a general canvass throughout their dioceses. With this view, therefore, the Bishop now earnestly suggests and requests:

1. That every press upon solemn obligation every Christianing the Gospel fore rests upon to contribute Domestic and

2. That every thoroughly cations, more many member annual subscri Mission Func

3. That every listed to carry women among to this end e of such men each, from e

ing and best tors in this c Provided, l the W.A. do duty, the wo dren shall be organization, furnished by

4. That, o lectors, the and Foreign through the a subscrip the committe

5. That in be a record half of the a list also of gether with Domestic or payable, whe

6. That in scription yea the last day which date t secretary of Quebec the tions and do year.

7. That be donations are sent the offer Divine servio ous acceptan once of keep the minds of

sponsibility with a view work is God for and exp offering rig to Him, W done it unto ye have done

8. That a with amount upwards, be of Managem responding (nual stateme

9. That th Gazette, by to Domestic amounts of donations of

10. That a gregation to co-operation whether they And that the retary-treasu in Quebec, t

ings made i send at the which may into the mis 11. That a

1. That every clergyman in the diocese will impress upon his people, and that frequently, the solemn obligation enjoined by our Lord upon every Christian to take an active part in propagating the Gospel; and the sacred duty which therefore rests upon each one, according to his ability, to contribute systematically towards the Church's Domestic and Foreign Mission work.

2. That every congregation in the diocese be thoroughly canvassed for subscriptions and donations, more especially with a view to enrolling as many members of the Church as possible, as annual subscribers to the Domestic and Foreign Mission Fund.

3. That men, and if possible young men, be enlisted to carry on the work amongst men; and women amongst women and children. And that to this end each clergyman do furnish the names of such men and such women, one or more of each, from each of his congregations, as are willing and best fitted to fill the office of local collectors in this cause.

Provided, however, that, wherever a branch of the W.A. do exist, and is willing to assume the duty, the work here amongst the women and children shall be undertaken and carried on by this organization, in accordance with instructions furnished by the diocesan branch of the auxiliary.

4. That, on receipt of the names of the collectors, the diocesan secretary of the Domestic and Foreign Mission Board shall send to each, through the clergyman of the parish or mission, a subscription book, furnished and approved by the committee, and endorsed by the Bishop.

5. That in these subscription books, there shall be a record kept of all donations received in behalf of the Domestic or Foreign missions; and a list also of annual subscribers to the same, together with the amounts given for either Domestic or Foreign Missions, or both, and how payable, whether annually or otherwise.

6. That in connection with this work, the subscription year shall be understood to terminate on the last day of May in each year; on or before which date the clergyman shall transmit to the secretary of the Corresponding Committee in Quebec the collectors' books with the subscriptions and donations received during the previous year.

7. That before these annual subscriptions and donations are sent to Quebec, the clergy do present the offerings of each congregation, during Divine service, to Almighty God for His gracious acceptance and blessing—this with a view at once of keeping the good work constantly before the minds of their people and their individual responsibility in connection therewith; and also with a view of impressing upon them that the work is God's work, that it is God Who looks for and expects their gifts, and that all such offerings rightly made are really a personal gift to Him, Who has said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

8. That a list of annual subscribers, together with amounts subscribed, and of donors of \$2 and upwards, be sent to the treasurer of the Board of Management by the treasurer of the Corresponding Committee, when he forwards his annual statement.

9. That there be published in the Diocesan Gazette, by parishes, a list of annual subscribers to Domestic and Foreign Missions, together with amounts of subscription, and also a separate list of donations in the same behalf.

10. That a special effort be made in every congregation to awaken the interest and enlist the co-operation of children in this holy cause, whether they be Sunday school children or not. And that the clergy, when transmitting to the secretary-treasurer of the Corresponding Committee, in Quebec, the amount of their children's offerings made in response to the Lenten Appeal, do send at the same time vouchers for any donations which may have gone from their children direct into the mission field during the previous year.

11. That a separate account for children's offer-

ings be kept by the secretary-treasurer of the Corresponding Committee, the Board of Management having expressed a desire to be kept acquainted with what the children of our Church are doing for the missionary cause.

12. That the collectors be furnished with information, which will be of help and interest to them and to the people generally, and at once appeal to their sense of duty, and especially of the privilege it is to be co-workers together with God in this His own great work of love; that with a view to this, suitable leaflets be sent out with the collectors' books.

13. That so far as possible, the consent and approval of the rector of the parish having been obtained—some selected clergyman or layman be welcomed to aid in setting on foot the above scheme in every congregation.

In this way, it is hoped, that a really great work will be accomplished, bearing abundant fruit to the glory and praise of God.

HOME MISSIONS FIRST.

Sir,—It has been my privilege to visit the Missionary Exhibition, in Toronto, this week, and I was more than proud to think the old Church took such a step in advance of anything of the kind ever seen in this country before, and I am sure we all wish the blessings from it may be great and far-reaching. The interest taken in Foreign Missions now, is most encouraging, and shows the heart of the Church is in the right place; but, sir, does anyone look after our two diocesan missionaries, who are doing just as good and as needy a work as was ever accomplished in distant countries, and which we have not to go far to substantiate. I was amazed to find in some recent communications, that no provision whatever is made for them, or at least for one of them, excepting the paltry collection, which at the most can only be a few dollars. Many of the places visited by these missionaries can no doubt testify to what has been done, and it would be interesting to hear from them, not for the purpose of drawing from Foreign Missions, but because there is a danger of entirely overlooking one branch of work, and throwing the whole energy into another. WELL-WISHER.

HOW TO IMPROVE THE RESPONSES.

Sir,—I have read with much interest the current articles on "Church Music," in your columns, and venture to suggest that there is need of instruction in a kindred subject—that of the responses in the various offices. Outside of churches, in the larger cities, there appears to be little or no attempt at teaching the people to bear their part in the service, and the result is that the responses are not merely slovenly and inartistic, but heartless, listless, and positively irreverent. So far as I have been able to judge, the responses are satisfactory only where the choral service is occasionally used, and the Psalms regularly chanted, at least at Evensong. Doubtless, this is more than a mere coincidence. The drilling that the choir undergoes for the more ornate form of service has its effect, when nothing is attempted beyond the plainest of monotone. The congregation follows the choir and consequently it is practically impossible to have a good service without a good choir. I know this raises a troublesome question. There are people who talk of the tyranny of choirs seeking to monopolize the responses, and again there are those to whom the choral service means "High Church," so that its introduction would be more dangerous than for the rector to preach transubstantiation or purgatory. What, then, is to be done? Are decent and reverent services to be confined to professedly High Churches, or at all events to places within the sphere of their influence? Or, to put it more bluntly, are slovenly services to be the outward and visible sign to the Low Churchman, that he is not being led the wrong way? These questions

may appear idle to some people, but they are decidedly pertinent. Let a member of a city congregation go to almost any small parish church and he will be horrified to hear the Confession and the Lord's Prayer mumbled, the Psalms grumbled, and the shorter responses neglected almost altogether. The people are not so much to be blamed as pitied. Many of them may never have known anything better. They need to be taught what to do and how to do it, and this without having their prejudices wounded or their antagonism aroused. Having stated the case, I may, perhaps, offer a suggestion as to a possible remedy. It would appear to be necessary to begin with the choir, as that portion alone of the congregation can be got at and trained. Leaving aside the question of a choral service, the first essential to orderly recitation by a number of persons in concert is, the use of a standard pitch, which should be sustained to the end of each sentence. This, of course, is monotone, to which some people object, but the only alternative in practice is discord, which is much more objectionable. We find services set for intoning on G, but this is frequently reduced to F, and for monotone I think this is too high for the average small congregation. For a beginning at least E flat, or even D, is high enough, the men, of course, reciting an octave below the women and boys. In one of the heartiest services I ever attended, a choral setting was used, apparently in F, but the longer responses, such as the Lord's Prayer and Creed, were taken a minor third lower. Whatever criticisms a musician might have made on this, it worked well, and reflected credit on the judgment of the choir-master in trying by all reasonable means to put the responses where the congregation could get at them. Will some of your excellent correspondents give us some information as how to improve the responses in small churches.

WM. Q. PHILLIPS.

Clinton, Ont., Feb. 7th, 1901.

WHY THE CHURCH IS NOT PROSPEROUS

Sir,—On my rambling for a few days' holiday through a portion of Ontario, I was surprised to find in some churches in Ottawa diocese the very little interest that is taken in the Church of England in Canada. On looking into the matter, I find that where a country parish has a nice church and parsonage, notice is sometimes given out that no service will take place in that church for a fortnight; no wonder religion is on the wane. I contend this is not the wish of the Bishops that any church should be closed, thus making the Church services subservient to one's pleasure to be absent. This is a weak point of our system, but a strong point for other denominations to gather in Churchpeople to their Church, because no services are held in our Church. People talk of the great spread of Christianity in this twentieth century, but I have no doubt in saying that where this kind of thing happens, as I mention above, we are losing ground in many country parishes because of the indifference of the clergy to draw their congregations together or visit them. Fancy, sir, a clergyman giving out notice, as follows, without consulting the officials: "There will be no service next Sunday;" that is, the next day for praising Almighty God, in our beautiful English service, will be in a fortnight; such I am strongly against. As to visiting; some time ago, in the Synod of Toronto, much discussion was made as to clergymen visiting, so as to increase their hold on their congregations, and bring them to church. Country parish clergyman should have a great deal of tact, without which they will never bring souls into Christ's flock. As St. John gives us in chapter 10, verse 16, "And other sheep I have which are not of this fold; them also I must bring (or lead), and they shall hear my voice, and there shall be one fold, and one shepherd." A pastor should lead or bring in his flock, not drive them.

SYNOD REPRESENTATIVE.

Family Reading.

"LOVE YOUR ENEMIES."

When bending at the mercy throne,
You pray for all you love,
Oh, do not ask for those alone
A blessing from above.
Christ bids you in your sacrifice
To pray for others, too;
For lukewarm friends, for enemies,
Who never pray for you:

For those who wound with bitter words,
Who say untruthful things,
Whose slander, worse than two-edged swords,
Deep wounds of anguish brings;
Entreat, when at God's throne you bend,
His grace may these subdue;
Thus be to those in deed a friend,
Who never pray for you.

And when He melts the stubborn heart,
Subdues the obdurate wills,
Bids every evil thought depart
And with His presence fills;
Then, to your supplications given,
These foes in friendship true,
Will henceforth at the throne of heaven,
Pray earnestly for you.

—Ebenezer Palmer.

FIRST SUNDAY IN LENT.

Morning.

"O Lord! Who for our sake didst fast."—Collect.

How different was the life which Christ led in the flesh to His life, as the co-eternal Son of God! Truly may the Apostle say, "He humbled Himself," when He condescended to assume our nature, and "the likeness of sinful flesh." And yet it was of His own free will that He came to earth. It was to accomplish an object which could be gained in no other way. It was "for our sake"—to rescue us from the grasp of Satan. The life which Jesus Christ came to lead was a representative one, undertaken wholly in behalf of others. I fear we do not always keep this fact sufficiently before our minds, that not only the sufferings and death of the Lord Jesus Christ were vicarious in their nature, but that every act of his human life was equally so. Surely we would read the Gospel with more interest, we would feel ourselves more thoroughly identified with the life of Jesus, if, as we followed Him in His toilsome journeys, as we saw His miracles and heard His words, and as we listened to the reproaches which His enemies heaped upon Him, we would say to ourselves, all this was done and endured for me. He whose rightful seat was the throne of God, which "is forever and ever," thus voluntarily surrendered His glory and became the "despised and rejected of men; a man of sorrows, and acquainted with grief"—"for our sake." How should this thought touch our hearts, beloved! Surely if we are not "altogether brutish," we will be filled with adoring gratitude and love. We will cry, "What shall I render unto the Lord for all His benefits toward me?" We will take our stand with grateful joy beneath the banner of the Cross, "not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto our life's end." If we are satisfied with anything short of this, after such self-sacrificing love in our behalf, we are not worthy of our humanity—not worthy of these immortal souls which God the Father created, and which only the Son of God could redeem.

Noon.

"Give us grace to use such abstinence."—Collect.

Such abstinence! In soul sickness as well as bodily ailments, the remedy must be suited to the disease; and our Church, recognizing this fact, wisely directs her children to use such means as will best accomplish the end. The means she here sets forth is abstinence; the end, that our flesh may be subdued to the spirit. Does she speak to any whose chief thought is, "What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?" To them she would say, Restrain your fleshly appetite, turn away from the sparkling wine-cup, renounce the robes of pride, and devote the time and money thus saved to feeding the hungry and clothing the naked. Does she speak to any whose greatest concern is to heap up riches? She says to them, "Sell that ye have and give alms; provide yourself bags that wax not old, a treasure in the heavens, that faileth not." Are others so absorbed in worldly pleasure, in the whirl of the dance, the music of the opera, or the miseries of fictitious woe, that the wail rising from thousands of breaking hearts is wholly unheard? To such she says, Bring back your hearts from these delights; tread the lanes and alleys where real misery hides, and pour your tears of sympathy over the widow's and orphan's woe. Thus may we easily ascertain what abstinence we need, by discovering what sin is abounding in our hearts. Here must we use the sharp knife of self-denial. Here must we dig deep, that we may utterly root out this evil principle, and plant in its stead some of the precious fruits of the Spirit of God. But the flesh rises up in rebellion, and murmurs against such treatment; and we are moved to pity and to spare. Let us remember, that even the right eye and the right hand are to be sacrificed if they stand in the way of our final salvation. For it is better to go into the kingdom of God stripped of all, than by keeping all to be cast into hell-fire. Let us pray, then, to Him Who alone knoweth the secret wickedness of our hearts, "Purge me with hyssop, and I shall be clean."

Evening.

"That we may ever obey Thy godly motions in righteousness and true holiness."—Collect.

When love is the controlling principle, obedience is an easy and a delightful task. "I delight to do Thy will, O my God, yea thy law is within my heart." God's law, engraved "in tables of stone," terrifies and condemns; it produces at best but the tardy service of the slave. But written "in fleshy tables of the heart," it excites to the prompt and loving obedience of the child. This is the spirit we have been cultivating, if we have been practising "such abstinence" as our Church requires. An obedience such as this will be one which recognizes God's supreme right over our lives, our time, our money, our reputation, our all. It will be prompt, cheerful, entire, and perpetual. But there seems to be such a disposition to make our religion an eclectic thing. To sit down over our Bibles, and pick out, each one for himself, whatever precepts accord best with his own peculiarities of disposition and character, and practically, at least, to ignore all others. Thus the avaricious man turns with self-righteous indignation from the poor wretch who steals to satisfy his soul when hungry, or who drowns his misery in the intoxicating cup; but he passes by on the other side when he meets the command, "Sell that thou hast, and give to the poor." The pharisee will tithe even the herbs of the field, but he is wholly oblivious to the precept, "To obey is better than sacrifice, and to hearken than the fat of rams." The votary of plea-

sure will discourse eloquently upon the Gospel promises, but is utterly deaf to "Whosoever doth not bear his cross and come after Me, cannot be My disciple." Are such deceiving themselves? They must be if Christ speaks true. "By their fruits ye shall know them." "Not everyone that saith unto Me, Lord, Lord, but he that doeth the will of my Father, which is in heaven." Let it be our earnest prayer and constant effort "to observe all things whatsoever" which Christ has commanded us. He will be with us to assist and to bless; He will grant us the strengthening influence of His Holy Spirit; and He will finally bestow a crown of everlasting life upon everyone that "endureth to the end."

WE SHALL RECEIVE A CROWN OF GLORY."

We may hope to see in celestial crowns every possible adornment of all possible crowns—gracefulness, of leaves, loveliness of flowers, endearment (if I may call it so), of tendrils, permanence of gold, lustre and tint of jewels. Meanwhile, because our dear Lord—flower of human kind and comparable with fine gold (although fine gold sufficeth not to compare with him), was contented on earth to be crowned with a crown of thorns, let us be patient, contented, thankful, to wait on in hopes of a crown of glory.

HINTS TO HOUSEKEEPERS.

Scalloped Fish.—Take any cold, fresh fish, that is left from a previous meal will do nicely, pick into flakes and be careful to free from all bones. Put in the bottom of an earthen pudding dish a layer of cracker crumbs, and then a layer of fish. Add a little pepper and salt, if necessary. Then put in a tablespoonful of melted butter. Add another layer of crumbs, then of fish, and seasoning, and so on, until the dish is nearly full. Have a layer of crackers on top and cover the whole, pour enough milk to nearly cover. Put a small plate on top and bake for thirty or forty minutes in a brisk oven. Ten minutes before serving take off the plate to let it bron. Serve from the dish in which it was prepared by placing the dish inside another and garnishing the edge with parsley.

Codfish, Cuban Style.—Pick fine one cupful of salt cod, packed measure. Soak in several waters until it is quite freshened. In one tablespoonful of butter fry one chopped onion; when nicely coloured add the drained fish, sufficient water to cover, one cupful of stewed tomato and one tablespoonful of chopped green pepper and stew slowly for a hour. Season to taste and pour over slices of toast.

Dainty Bread Pudding.—Scald two cups of milk, to which have been added a small butter ball and a pinch of salt. Pour hot over one cup of grated bread crumbs. Let stand until cool. Beat together the yolks of two eggs, and a quarter-cup of sugar, add one-quarter of a grated lemon rind. Stir into the cool bread crumbs and bake for 20 minutes. Beat the whites of two eggs with two tablespoonfuls of sugar, flavoured with juice of the lemon. When the pudding is baked, spread first a layer of jelly over the top, then the beaten whites. Return to the oven a moment and brown. Serve cold.

Farina Pudding.—Boil one quart of milk, stir in slowly three tablespoonfuls of farina, let it boil a few minutes; beat two eggs and four tablespoonfuls of sugar with one pint of milk, and mix thoroughly with the farina; when it has cooled so as to be little more than lukewarm, put in pans, and bake in a moderate oven. Serve with cream sauce.

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Who were blest
Forgot He made
The dear little
I wonder, if ang
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And my heart c
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And were lost fr
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BETERIE

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stood beside
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morning.

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"Ruby!"
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"I WONDER IF EVER"

I wonder if ever the children
Who were blessed by the Master of old,
Forgot He made them His treasures,
The dear little lambs of His fold?
I wonder, if angry and wilful,
They wandered afar and astray—
The children whose feet had been guided
So safe and so soon in the way?

One would think that the mothers at evening,
Soft smoothing the silk tangled hair,
And low leaning down to the murmur
Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter
Shut out from the feast and the song,
To the days of gray hairs they remembered,
I think, how the hands that were riven
Were laid on their heads when He uttered,
"Of such is the kingdom of Heaven."

He has said it to you, little darling,
Who spell it in God's Word to day:
You, too, may be sorry for sinning,
You also believe and obey.
And 'twill grieve the dear Saviour in heaven
If one little child shall go wrong—
Be lost from the fold and the shelter;
Shut out from the feast and the song.

BETERIE AND THE TIGER.

Ruby Lancaster stood at the gate of her father's bungalow at Gurrock-pore, watching with deep interest a circus procession as it passed along the Mall. A grey-haired old ayah stood beside the child, holding over her head a large white sun-shade, necessary even at ten o'clock in the morning.

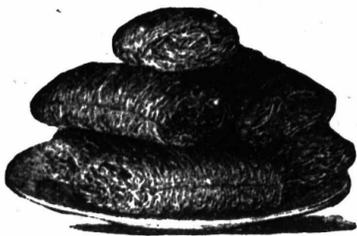
"Isn't it a lovely procession?" asked Ruby excitedly. "O, Ayah, do you think mother will let me go to the performance? I should love to. Do look at that little native girl on the car with a tiger at her feet. It can't be a real one; yes, it is—it is moving its head! Oh, I do wish I was that little girl just now!"

"Ruby!" said an astonished voice behind the child, and Ruby, turning round, saw her mother, a pretty, gentle-looking lady.

"You heard me, Mother," she said, shamefacedly, slipping her hand into her mother's. "I didn't mean anything naughty or unkind! Of course I don't want to be a native child really, that isn't it; but I do envy this one her power—she's the one the papers talk about—she performs with the wild animals. And I do love animals so much! I'd like even a tiger to be fond of me, and tame to me. I would, indeed!"

"I believe you would, Ruby dear," her mother answered, "for I never in my life knew any one to be quite so fond of animals. However, you must come away now; the procession has all passed, and it is lesson-time. Try to put all else out of your head for the present, dear, and work hard at your tasks. We'll talk about the circus later on."

Ruby tried to obey her mother's injunction, for she was naturally a docile, gentle child—so gentle that her intense love for animals and utter fearlessness of them was a constant surprise to her friends. Certain it was that no animal had ever hurt her, nor failed to respond to her overtures of friendship; and, as she had no brothers or sisters, her parents encouraged her love for dumb companions.



Shredded Wheat Biscuit

AN IDEAL FOOD FOR CHILDREN

"My baby has been fed on nothing but Shredded Wheat Biscuit since he was 8 months old, and he has perfect digestion and most beautiful teeth, a-veuteen of them, and he is only twenty months old. They came through with no disturbance of any kind."—Mrs. D. J. Hersey, Providence, R. I.

Shredded Wheat Biscuit For Sale By All Grocers. (Mention this Paper.)

The morning after the procession had passed, Ruby was playing in the garden, or, rather, she was on her pony, practising tent-pegging with a long stick and her old sun-hat. After a particularly successful sally she heard a soft clap of applause, and, looking up, saw a face peeping over the low hedge which separated the bungalow from the road. A second glance convinced her that the face belonged to no other than the heroine of the circus procession, and she hastily dismounted and ran to the hedge, leaving Sweetheart to graze as she pleased.

"You're the little girl who rides in the circus procession," she said. "I knew you, though you aren't all in tinsel and gold now. I'm glad to talk to you. What is your name, and how long have you been in the circus? Please tell me; you see I understand your language well."

"My name is Beterie—at least that's what I've always been called," answered the native girl. It means 'Little Daughter,' and was given me by my parents when I was a baby. They're dead now, but De Castra thinks the name sounds well and looks well in the bills, so we always use it."

"Who is De Castra?" demanded Ruby.

"He's the Portuguese who owns the circus."

"Is he good to you? Do you like being in a circus? Though I'm sure you must like the animal part of it. Tell me, do you do anything else but go in the tiger's cage?"

"Oh, yes, I ride sometimes, and sometimes I go on the ropes; but I don't like that," said Beterie.

"Are you ever the least bit afraid of the tigers and things? I've heard that there are tricks about it; but I don't think there can be. I'm sure it is only power over the animals, and oh, I do envy you that power! It must be lovely to be able to make tigers obey you. It is only power, isn't it, Beterie?—and you have it!"

Beterie hesitated slightly, and then said, "Ah, yes, I have it! Have you been to the performances? No? Then you haven't seen what I can do?"

Ruby shook her head. "I've not seen, but I read about it in the bills. You sit in the car with that big tiger, and perhaps other wild beasts, and they never hurt you—they never hurt you!"

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"No," said Beterie, "they have never hurt me."

"Couldn't you tell me why?" asked Ruby, earnestly. "How long have you been trained, and what has your training been? Could I do it?"

"You!" came mockingly from the lips of the Hindu girl. "Nay, what does the child of a great English sahib want with the tricks of a native circus girl? Thou hast no need to earn money, Missy."

"No, indeed!" said Ruby, simply. "I never thought about the money part of it; but, why, if you need money, I can give it you. I have fifty rupees in my money-box, and, Beterie, if you will tell me, teach me, show me how you sit unafraid among the tigers, then I will give you every rupee of it—there!"

Beterie's eyes glistened. She had, perhaps, never in her whole life possessed one silver rupee. "Well, Missy," she said, "the animals are fed at five, and then the men have dinner and rest till the night performance. Only one man remains on watch, and he would not interfere with Beterie, who comes and goes as she pleases. If you come at dusk, I will meet you outside the circus tents; you shall come and see Rajah—that's the big tiger who rides on the car with me."

"And you will show me—what shall I see?" asked Ruby.

"You will see what you will see," answered Beterie, with an odd smile, and with a low salaam she turned and ran away.

How the day passed Ruby scarcely knew—so excited was she. It was not difficult to elude the old ayah's vigilance, and at dusk Ruby put on her hat and ran down the drive. As she passed the gates, she collided with another small, slight figure, and drew up suddenly.

"Why, Beterie! you've come for me, then? But what is the matter?" For Beterie was sobbing bitterly, and trembled from head to foot.

"O Miss Baba," she cried, choking down her sobs, "I have killed Rajah! What shall I do? Oh, what shall I do? I daren't go back; De Castra will beat me to death!" Her distress was terrible, and Ruby was so unable to cope with it that she felt only relief when a hand was laid upon her shoulder, and her father's voice said, rather sternly, "What is the matter, Ruby? Who is this native girl?" Ruby blushed and hesitated. For the first time it occurred to her that her parents would disapprove of her compact with the circus child. But cwardice was not one of her faults,

and she turned to her father and gave him a full account of her former interview with Beterie. "But I can't understand how she can have killed the tiger," she added, in perplexity. Beterie checked her tears and looked up at the tall English gentleman.

"Your daughter has told you the truth," she said, "and I will tell the truth, too, though De Castra kill me for it! I wanted money, for I hate and fear De Castra and wished to

CHANGE OF CLIMATE NOT NECESSARY IN ORDER TO CURE CATARRH

The popular idea that the only cure for chronic catarrh is a change of climate is a mistake, because catarrh is found in all climates in all sections of the country; and even if a change of climate should benefit for a time the catarrh will certainly return.

Catarrh may be readily cured in any climate, but the only way to do it is to destroy or remove from the system the catarrhal germs which cause all the mischief.

The treatment by inhalers, sprays, powders and washes have been proven almost useless in making a permanent cure, as they do not reach the seat of disease, which is in the blood and can be reached only by an internal remedy which acts through the stomach upon the blood and system generally.

A new discovery which is meeting with remarkable success in curing catarrh of the head, throat and bronchial tubes and also catarrh of the stomach, is sold by druggists under name of Stuart's Catarrh Tablets.

These tablets, which are pleasant and harmless to take, owe their efficiency to the active medicinal principles of Blood Root, Red Gum and a new specific called Guaiacol, which together with valuable antiseptics are combined in convenient, palatable tablet form, and as valuable for children as for adults.

Mr. A. R. Fernbank, of Columbus, Ohio, says: "I suffered so many winters from catarrh that I took it as a matter of course, and that nothing would cure it except a change of climate, which my business affairs would not permit me to take."

"My nostrils were almost always clogged up, I had to breathe through the mouth, causing an inflamed, irritated throat. The thought of eating breakfast often nauseated me and the catarrh gradually getting into my stomach took away my appetite and digestion."

"My druggist advised me to try a fifty cent. box of Stuart's Catarrh Tablets, because he had so many customers who had been cured of catarrh by the use of these tablets, that he felt he could honestly recommend them. I took his advice and used several boxes with results that surprised and delighted me."

"I always keep a box of Stuart's Catarrh Tablets in the house and the whole family use them freely on the first appearance of a cough or cold in the head."

"With our children we think there is nothing so safe and reliable as Stuart's Catarrh Tablets to ward off croup and colds, and with older people I have known of cases where the hearing had been seriously impaired by chronic catarrh cured entirely by this new remedy."

run away. He drags the tigers—that is, Missy, he gives them medicine stuff that makes them so heavy and dull that they cannot hurt me if they would. And I determined to give Rajah an extra amount before you came—I know where De Castra keeps it—and I gave him a lot, for I meant him to be so quiet that perhaps you could have entered the cage too—and I must have given him too much. When I went to the cage afterwards I found him all stiff, and so fast asleep that I could not make him stir! It must all be found out now, and if I go back De Castra will kill me!"

"No—no, he shan't," said Ruby, bursting into tears of sympathy, "for it was my fault, too. O father dear, go and see him—you are a magistrate, he will listen to you. Go—go now, dear father, and see what you can do for Beterie!"

And Mr. Lancaster, touched by the sight of the two sobbing children, went and faced the angry De Castra. What passed between them no one ever knew exactly, but the magistrate had heard of De Castra before, and what he had heard was not much to his credit. For the trick with the tigers was not the only one De Castra had used to make his circus a success—and the rest might better be termed "frauds." Any way the magistrate frightened him so much that he agreed to keep secret the real facts of the tiger's death, and to forgive Beterie.

"But the loss?—I must have that made good," he demanded.

"You shall—though you don't deserve it. Give an extra performance—I will see that it is well attended—and call it 'Beterie's Benefit.' You shall have of the proceeds, twice the price of the tiger, and I shall claim the rest of the money; and Beterie—I will look after her for my own little girl's sake."

Years after, when Beterie was a respectable well-to-do ayah, with a splendid character for industry and honesty, she used to say, "I owe all my good fortune to a little English girl who told the truth and taught me to tell it also."

GOD SAVE THE KING.

Long may King Edward reign
O'er Britain's wide domain,
God save the King;
May God's Almighty pow'r,
Shield him each day, each hour,
And bring him home at last,
God save our King.

J. H. Toronto.

A LITTLE LADY.

"I think a white dress is the prettiest kind of dress a dolly can have—don't you, Mamie?"

Then she added quickly, before giving Mamie a chance to answer:

"Unless it is a brown dress. I think brown is a beautiful color. I hardly know which I do like best—a white or a brown dress."

There was a happy look on the face of little Jenny Jones, whose plain china doll wore a dress of dark brown

print. She stroked it gently, hugged her dear dolly closer, and for a moment almost forgot how much she had envied the dainty white garments of the two handsome dolls belonging to her companions. But this was not all. Lucy's loving little heart was still beating fast as she thought of the mistake she had so thoughtlessly made, or so nearly made, and she hastened to make farther amends.

"Why, your dolly is just the size of mine, and its dress unbuttoned, see, and mine does, too. Supposing we exchange dresses a little while! Mine has worn this so long I am almost tired of it."

"Really? Do you truly want to change dresses?"

The brown eyes opened wide, and her cheeks flushed in joyous anticipation. Her beloved Betsy wearing that embroidered dress, with its sash of real ribbon! It seemed too good to be true.

"Of course I do," said Lucy, simply, beginning to unfasten the tiny pearl buttons.

Jenny's fingers trembled so that she could scarcely take off the brown dress; but when it was done she was not ashamed of the neat white undergarments, which had been the work of her own patient fingers, guided by her dear grandma. They were quite suitable for the elegant dress. When the exchange had been made, Mamie entered into the spirit of the occasion, and said sweetly.

"Why, Lucy, that brown is spesh'ly becoming to your dolly's complexion. I should make her wear brown a good deal, if I were you."

The three friends spent a happy afternoon together, and when Mamie told the story of it to her mamma that night she said:

BLEEDING PILES

And All Other Forms of this Common and Annoying Disease, cured by the Pyramid Pile Cure.

Thousands of men and women suffer from some form of piles without either knowing the exact nature of the trouble, or knowing it, carelessly allow it to run without using the simple means of a radical cure.

The failure of salves and ointments to cure piles has led many sufferers to believe the only permanent cure to be a surgical operation, but surgical operations are dangerous to life and moreover very expensive and by no means always or even often, successful.

The safest and surest way to cure any case of piles, whether itching, protruding or bleeding, is to use the Pyramid Pile Cure, composed of healing vegetable oils, and absolutely free from mineral poisons and opiates.

Mr. Wm. Handschu of Pittsburg, Pa., after suffering severely from bleeding piles writes as follows:

"I take pleasure writing these few lines to let you know that I did not sleep for three months except for a short time each night because of a bad case of bleeding piles. I was down in bed and doctors did me no good."

"A good brother told me of the Pyramid Pile Cure and I bought from my druggist three fifty cent boxes. They completely cured me and I will soon be able to go to my work again."

The Pyramid Pile Cure is not only the safest and surest pile remedy but it is by far the widest known and most popular, because so many thousands have tried it and found it exactly as represented.

Every physician and druggist in the country knows the Pyramid Pile Cure and what it will do.

Send to Pyramid Pile Cure Co., Marshall, Mich., for little book on Cause and Cure of Piles mailed free to any address or better yet get a fifty cent box of the remedy itself at the nearest drug store and try it to-night.

The Object . . .

OF THIS ADVERTISEMENT IS TO INDUCE YOU TO TRY

MONSOON

INDO-CEYLON TEA

GET A PACKAGE.

Lead Packets

IT REALLY MERITS A TRIAL.

All Grocers



A Valuable Habit

"It is worth \$1,000 a year," said Dr. Samuel Johnson, "to have the habit of looking on the bright side of things."

An important step towards the acquirement of this desirable habit is to make the future welfare of your family ABSOLUTELY CERTAIN by insuring in the North American Life—

A Strong, Reliable and Progressive Home Company

Policies issued on all approved, up-to-date plans of insurance.

Full particulars on application. Agents almost everywhere in Canada. See one.

L. Goldman,
Secretary

Wm. McCabe,
Managing Director

North American Life

Head Office: 112-118 King St. West, Toronto, Ont.

"I think Lucy is the most ladylike girl I know—don't you?"

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence, a handsome, massive structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy, skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racquet," one of

The York County

LOAN & SAVINGS CO.

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

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Importer of 567 Yonge St.

High-Class Wines & Spirits for Medicinal use.

Telephone 2000. Sacramento Wine

When writing to or purchasing from Advertisers mention The Canadian Churchman

them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie, "I'd have given you three dollars for it."

TRY THEM FOR
Coughs, Colds,
Asthma, Bronchitis,
Hoarseness,
and Sore Throat.

BROWN'S
BRONCHIAL
TROCHES

See-Simile
Signature of *Wm. S. Parsons* on every box.

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"You are too late," replied Fred. "I have promised it to Willie."
 "Oh, you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars for it."

"I can't do it, Charlie."
 "You can, if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I'll not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap to get a look at the boy who had such a high-regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But, why?"
 "On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleasing smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys, and dismissing them with a wave of his hand.

"Why did you take me?" asked

Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendation," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he left disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed and heard and overheard than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth.

You cannot keep late hours, lounge on the corners, visit low

Paralysis Of the Nerves

A Frequent Cause of Death—The Result of the Severe Strain of Modern Life—The Up-to-date Treatment is Dr. Chase's Nerve Food.

In this age of keen competition, when the struggle for life, for wealth, or for position requires so much worry and over-exertion, it has become quite common to see about us the physical wrecks of persons whose nervous systems broke down under the strain. Some are partially paralyzed and have lost the use of certain parts of their body, which is little more than a dead mass to them. Others are victims to locomotor ataxia, and can no longer properly control their arms or legs. What a touching sight it is to see such persons going about among their fellows, an object of pity and a warning to all who do not look well to their health.

When you get nervous and irritable, suffer with headache and dyspepsia, have lost the usual energy and ambition, cannot sleep well at nights and feel tired and worn-out, you may know that your nerves are fast becoming exhausted, and that you are on the way which leads to nervous prostration, paralysis and locomotor ataxia. The slightest indications of nervousness should be sufficient to arouse you to the importance of a prompt use of Dr. Chase's Nerve Food, the only nerve restorative that has been strongly endorsed by physicians and by scores of thousands of cured ones, many of whom were on the verge of nervous collapse. It is easy to delay treatment, but every day makes you so much weaker and makes recovery so much harder to bring about. The restorative action of Dr. Chase's Nerve Food puts a stop to the wasting of disease and by the building-up process makes gradual, thorough and permanent cures.

Mrs. Chas. H. Jones, Piercetown, Que., writes:—

"For years I have been a great sufferer with my heart and nerves. I would take shaking spells and a dizzy, swimming feeling would come over me. Night after night I would never close my eyes, and my head would ache as though it would burst. At last I had to keep to my bed, and though my doctor attended me from fall until spring, his medicine did not help me.

"I have now taken five boxes of Dr. Chase's Nerve Food, and it has done me more good than I ever believed a medicine could do. Words fail to express my gratitude for the wonderful cure brought about by this treatment."

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

places of amusement, smoke cigarettes, and chaff boys who are better than you, without older people making note of your bad habits. How much more forcibly and creditably pure speech, good breeding, honest purposes and parental respect would speak in your behalf!

"WHAT IF IT WAS OUR GRANDPA?"

I glanced up just in time to see our "butter and egg man" as, with a jar of the former in one hand, and a large basket of the latter in the other, he slipped on the icy pavement. He managed to save himself from a fall, however, but I confess that I did not wonder at the chorus of "Eggs are falling!" that went up from some schoolboys, as the basket and eggs parted company.

I did not wonder, either, at the shout of laughter which accompanied it, for the old man's look of dismay, as he gazed upon broken eggs, instead of the returns he had expected, was "just too funny for anything," as children say.

But something had to be done, he evidently realized; and so, while the boys plainly enjoyed the accident, the one who looked both ashamed and sorry went to the rear of the house with the butter. I left someone else to answer his rap however, for, truth to tell, I was too convulsed with laughter myself to care to face him; besides, I wanted to see what those boys would do in his absence, for I judged from their actions that mischief was brewing.

My conjecture was right, too, for as soon as they were left to themselves, the acknowledged leader of so-called "fun" took up an egg, which was only cracked, saying:

"Now, boys, we'll each take one, and as soon as the old duffer comes in sight, let's take aim at that old hat of his, and see who will knock it off."

When I heard that, I was about to step to the door and send the boys home; but, as I started to do so, a wee man bounded across the street and called out in a pleading tone:

"Don't, brother, please don't! What if it was our grandpa?"

Now, in justice to the mischief ringleader of our street, it is only fair to state that he not only loves his little brother dearly, but he has a grandfather who fills a large place in his heart; so, at the pleader's words, he looked shamefaced, but, with a show of determination, he said:

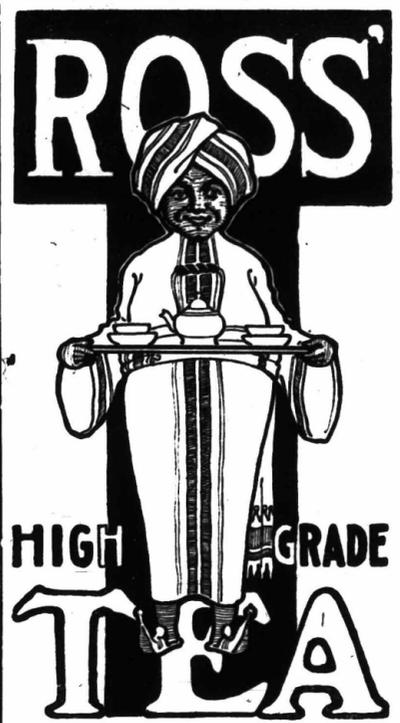
"But he isn't our grandpa, Harold, and it will be lots of fun to take aim at him, and see how he'll squirm."

"Oh, but brother, maybe he's somebody's grandpa! Anyhow, he's old, and—and—"

Here the tender-hearted little fellow began to cry, as he saw that his brother, and those whom he so easily influenced, stood ready to take aim, which so touched the heart of "big brother" that he laid down his egg, saying:

"Well, sonny, I'll stop for your sake, and run home to lunch."

And an instant later the one so loyal to "somebody's grandpa" began to pick out the eggs that were only cracked, placing them carefully aside, and then awaited the owner, who soon appeared, carrying a broom and pail of water, with which to wash away the unsightly mess.



A wise man has said "That the success of persons or things will be proportionate to their merits." We deserve great things, as there is positively no tea like Ross' High Grade. Your name on a postal will bring a sample packet. Black, green or mixed. THE ROSS TEA CO., 11 and 13 Front St. East, Toronto.

This time, however, he was not met by laughter, but by a winsome child who ran to meet him, saying:

"I'm just as sorry as I can be 'bout your eggs; but I've picked out a whole lot what are just cracked; an' you can sell 'em to somebody."

The wrinkled face brightened at the forethought of the well-dressed city boy, and the one who watched the ending of the scene hardly knew whether to laugh or cry as she saw how helpful the little fellow tried to be, until there was no longer any trace of the breakage; and then heard him in sweet tone say, in reply to some expression of gratitude from the now smiling old man, as he made ready to leave:

"Oh, I liked to help you, same's if 'twas my very own grandpa." HELENA H. THOMAS.

THE FOX AND THE GOAT.

A fox and a goat once journeyed together. The goat was a simple creature, seldom seeing beyond his own nose; while the fox, like most of his kind, was a master of knavery. They were led by thirst to descend a deep well, and when they had both drunk freely, the fox said, "Now, master goat, what shall we do? Drinking is all very well, but it won't get us out from here. You had better rear up against the wall; then, by the aid of your horns, I can get out, and, once out, of course I can help you." "By my beard," said the goat, "that's a good plan. I should never have thought of that. How I wish I had your brains, to be sure!" The fox, having got out in the way described, began to rail at his companion. "Make the most of your patience, old fellow," said he, "for you'll need it all. If you had had half as much brains as beard, you would never have gone down there. I am sorry that I can't stay longer with you, but I have some business that must be seen to. So, good-b'y."

Books for Lent

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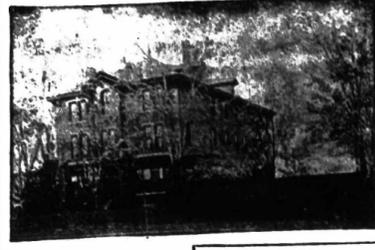
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