

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, MARCH 13, 1902.

[No. 11.

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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. FIFTH SUNDAY IN LENT

Morning—Exod. III; Mark XII. 35—XIII., 14
Evening—Exod. V. or VI., to 14; 1 Cor. VIII.

Appropriate Hymns for Fifth and Sixth 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:

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 200, 261, 281.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 280, 547.
Offertory: 88, 248, 251, 252.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

Degrading.

We have had protests against the too common practice of sneering at the appearance and the title of our bishops and clergy. Such conduct is generally looked on as showing want of good manners and want of respect to the clergyman and the office which he holds. The inevitable result which will sooner or later follow will be the lowering in public estimation of both the office and the holder of it. There is a worse evil which we now condemn, and that is the misuse of Christian language. Our neighbours in the United States are pardonably elated over the visit of Prince Henry to be present at the launch of a new yacht for the Emperor of Germany. This has been named by the president's daughter. Two centuries

ago the use of the word "christening" for this ceremony by the sailors, ignorant men in those days, was natural enough. But the use of the term by educated and professedly religious people is shockingly profane and an illustration of the evil result of the practice which we condemn. A moment's reflection should show even the most careless the difference between the naming a ship and the sacrament of holy baptism wherein we beg that God will favourably receive the postulant, that He will embrace him with the arms of His mercy, give him the blessing of eternal life and make him partake of his everlasting kingdom.

Cremation.

We recently pointed out the necessity in our rapidly growing towns and cities of resorting as far as practicable to cremation as a more decent and reverent mode of the disposal of our dead than the obliteration of the graves and re-interments which too often take place. Too often, also, the process of nature is delayed by the needless waste of money in double or triple coffins. In early Christian burials the dead were wrapped in a simple linen winding sheet and carried to the grave on an equally simple bier. This is done in the East to this day. The fact is pretty well established that, except in the case of exceptionally heavy clay soil, the elements of the body would in most cases in an incredibly short time return to their original dust. This seems to be nature's own scheme in providing for the burial of her mortal children. Some years ago the late Duke of Sutherland took an immense interest in funeral reform, and presided over a society whose members held the belief that all likelihood of detriment to the health of the living would be cancelled were the dead laid in simple wicker coffins, and thus no obstruction made towards the return of the body's particles to their original, and strictly healthful, elements.

United States Episcopate.

While the Bishop of Iowa points to the want of satisfactory progress in the middle western states, the Church in the U.S. generally shows signs of life. A call has been issued for a meeting of the House of Bishops in Cincinnati, beginning Wednesday, April 16th, for the purpose of electing Missionary Bishops for Salina, Honolulu and Porto Rico, and for the consideration of the memorial from the Mexican Episcopal Church, asking for the consecration of three bishops for that country. We had hoped that in Hawaii the bishop originally appointed from England, when the country was free, would have continued, although it has passed under subjection to the United States.

St. Paul's.

We were recently alarmed by stories of rents in this stately fane through the disturbance of the foundations by drains and underground railways. It was said that it would become "within a few years positively perilous to worship there." It is reassuring to learn from the Dean that, though the danger did threaten the cathedral, it need no longer be feared. The

tube railway from Piccadilly-circus to the city was to have run perilously near to the foundations on their southern side, but, thanks to the public outcry that arose when the proposal was made known, that part of the projected railway's scheme was abandoned. The new tube will now run near the existing underground railway, which is far enough away not to be a menace to the safety of St. Paul's. To what the Dean has said the clerk of the works to the cathedral adds that the great building rests everywhere on a solid and secure foundation, and upon such testimony we can repose the belief that the great church will last for many a long year to come.

The Bloemfontein Association.

Even in the days of the Orange Free State there existed an organization in London for helping on the work of the Church. Now that Bloemfontein is the capital of the Orange River colony, the society has taken new life. At the annual meeting the Bishop of London said he wanted London to be the greatest missionary diocese in the world. It was not enough to say that our sacrifices had been made in the interests of the Empire. But it would be something if these sacrifices should lead to the spread of the Christian faith, and it was certainly essential that the arms of peace should follow the arms of war. Whatever their views about the war might be, the question was how the blood-shed and the self-sacrifice could best be made the means of securing the permanent advance of the Kingdom of Christ; and it was because he believed that the Bloemfontein Mission would play a great part in the future of South Africa that he was there to support it. There was an idea in this country that it would be difficult to bring the Boers under the influence of Church teaching; but from the evidence presented to him it was not a hopeless task. Certainly, if there was a man who could be trusted to do this, it was his old school-fellow and fellow-worker in the East of London, Dr. Chandler. He was a man of deep and brotherly sympathy, and it was a sympathetic man who was wanted in dealing with this work. It was not work that could be done in one, two, five or ten years. It was work that would take many decades. The Rev. J. R. Vincent, formerly Dean of Bloemfontein, who has accepted the charge of Christ Church, Clapham, gave an account of the experiences passed through by the members of the English Church there during the earlier days of the war, and spoke of the feelings of real thankfulness evinced by the British troops, from Lord Roberts downwards, on coming into Bloemfontein, when they found a well established English church in that town. During the war some of the Boers sent for him occasionally to minister to them in their trouble and he never heard any bitter words. The people were as kind and friendly to him during the war as they were before, and Boers even came forward from time to time for Confirmation. He was convinced, therefore, that the Church could do something to join together two nations which had got to live together.

The Late Dr. F. G. Lee.

In common with other journals we inserted the notice cabled with great circumstantiality that this eminent, though erratic divine, had abjured his faith and had been received into the Roman Church. No writer had been so obnoxious to this body. But the facts are coming out and we desire to do justice to his memory. One friend writes: "I had known Dr. Lee, intimately for more than thirty years. Between 1893 and 1900 I saw him rarely. Since he came to Earl's Court I have seen him more frequently, and on Sundays after High Mass have often walked with him from St. Matthias' to Earl's Court-road. Last summer it struck me that he was growing feeble physically and mentally, but even more obstinate and impatient. Flashes of the old caustic wit and pungent humour were rarely in evidence. I am perfectly convinced that to his last moment of mental consciousness, Frederick George Lee had no more desire or intention to renounce the faith of his fathers than I have at this moment." In another part of his communication he says: "The so-called 'reception' took place in his bedroom against his wish and without his consent—I might almost say without his knowledge—within a few days of his death. So little did he know or care about this bogus reception that, on the following Sunday, he sent his usual offering to the church of the parish in which he lived, and where, so long as health permitted, he was wont to worship. On the day of his death he refused to allow the Oratory priest, who is alleged to have 'converted' him, to be sent for." In the Parish Magazine the Vicar writes: "From beneath the shadow of St. Matthias has passed away one who came here two years ago, to spend in peace the residue of an eventful career. He found joy and peace in the Church's ministrations; to the last he was anxious for her prayers, and desirous of her welfare. Frederick George Lee was the possessor of brilliant literary gifts, which found their scope chiefly in ecclesiastical and antiquarian subjects. The friend of Ambrose de Lisle and H. N. Oxenham, as well as of many others whose names are linked with the cause of unity, he was profoundly impressed with evils resulting from the present divided condition of Christendom; throughout his life-time he zealously worked to remedy a position which to the mind of the first century would have been nothing short of inconceivable. For his striving after this noble cause of unity, apart from possible mistakes of method, let us honour him.—R.I.P.

The Middle West.

The Bishop of Iowa (Dr. T. N. Morrison) preaching recently at the consecration of Bishop Edsall, referred to the relative failure of the Church in the Middle Western States. In answer to criticism he has written a letter in which he defends himself, and in the course of it says: "I spoke of the towns and smaller cities of the Middle West. I said plainly that I did not doubt that the tables of statistics would show a growth in numbers proportionate to that of the population. My contention was that the increase in wealth, culture, the permanence of its population, and the character of its organized institutions, the Church was weaker than it was then. The evidence I found to be in the actual condition of the Church in these communities, the salaries paid the clergy, the

attendance on the Sunday services, the number of children in church and Sunday School, the general influence of the Church in the community. Increase in the number of communicants reported ought to mean larger congregations and better salaries, greater influences in local life and conditions. I gave several reasons for the failure to grow as we might have expected. In this connection I urged the necessity of teaching. I said that we could make no progress except as we reached the reason and the conscience of the people, that where there was reverence we gained nothing by developing ceremonialism; that brightening our services, making too much of what appealed to the eye, greater attention to ritual, would not bring people to us; that in the presence of all sorts of ceremonialism in the various secular societies, the awful and yet blessed reality of Christ's Presence in the Holy Sacrament could not be taught by anything merely external; that we must teach simply, plainly, in language easily to be understood, and that the relation of the Faith, the Sacraments, the Worship of the Church to spiritual life and character, must be shown people through instruction and holiness of life. I know the actual condition of the parishes and missions too well to be much influenced by statistical statements or percentages of growth. To meet the situation with a clear vision and a brave heart, seems wiser than to deny what priests struggling with poverty and often discouraged, and laymen who have long lived in the towns and smaller cities, know to be a fact."

Religions in Canada.

	1901	1891
Adventists	8,064	6,354
Anglicans	680,346	646,095
Baptists	292,485	257,449
Baptists (free will)	24,229	45,116
Brethren	8,071	11,637
Congregationalists	28,283	28,157
Disciples of Christ	14,872	12,763
Friends (Quakers)	4,087	4,650
Jews	16,432	6,414
Lutherans	92,394	63,982
Methodists	916,862	847,765
Presbyterians	842,301	755,526
Protestants	11,607	12,253
Roman Catholics	2,228,997	1,992,017
Salvation Army	10,307	13,949
Tunkers	1,531	1,274
Unitarians	1,934	1,777
Universalists	2,589	3,186
Unspecified	44,186	89,355
Various sects	141,474	33,776
Total	5,371,051	4,833,239

Church of England by Provinces.

	1901	1891
Ontario	367,940	385,999
Quebec	81,345	75,472
Nova Scotia	66,607	64,410
New Brunswick	41,767	43,095
Manitoba	44,874	30,852
Prince Edward Island	5,976	6,646
British Columbia	40,672	23,619
Northwest Territories	25,412	14,166
Unorganized territories	6,293	1,800

THE CENSUS OF RELIGIONS.

The census of the varied religious beliefs of the people, Christian and otherwise, has just been published, and though, necessarily, it is only approximate, still it is a guide as to the religious antecedents and affinities of the population. From its lessons may be learned, and we may profit in the future by the mistakes, or the apathy of the past, which are sure to be

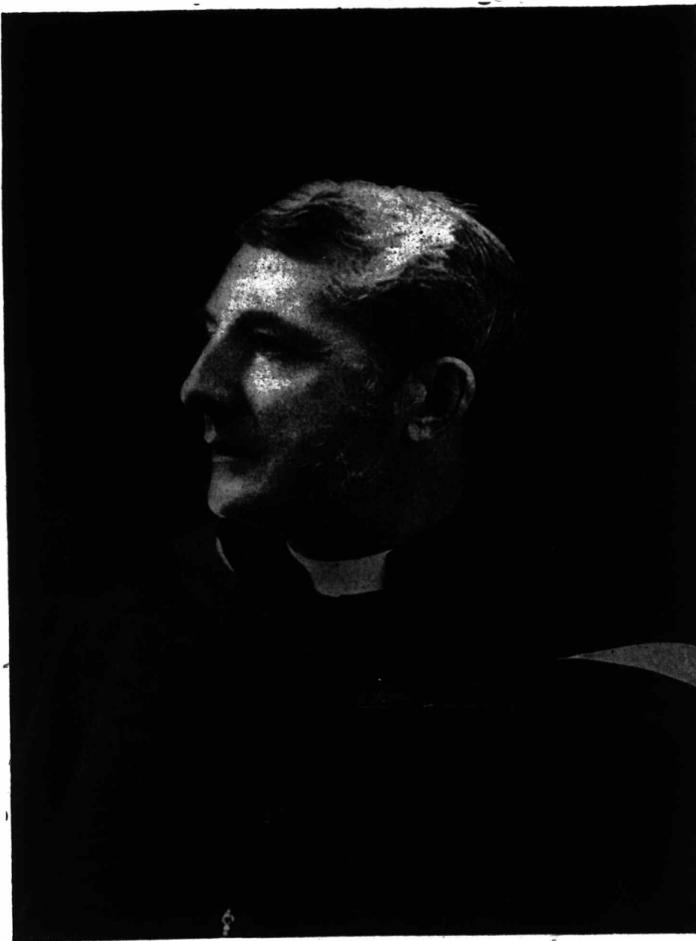
revealed in this general stock-taking, as it were, of our religious condition and progress. The number of sects, some of them having but a very small following, is 172. Out of a total population of 5,371,051, over forty-one per cent. is Roman Catholic, and during the past decade their growth has been greater than that of any other church. They number 2,228,997, being an increase of 236,890, and show large gains in all sections of the country. Next in accession of numbers come the Presbyterians, who total 842,301, an increase of 86,775, a little over ten per cent. They made increases uniformly in all Provinces and Territories, except in the Maritime Provinces, where slight losses are reported. With the solitary exception of P. E. Island, the Methodists added to their following in every Province and Territory. They number 916,862, being an addition of 69,097 or nearly 8 per cent. The Baptists number 316,714 showing an increase of 14,149. The Congregationalists made no progress in the ten years, and number 28,283. Of the smaller religious bodies, the largest increases are those made by the Lutherans and Jews, the former having increased from 63,982 to 92,394, and the latter from 6,414 to 16,432. The census, from the stand-point of the Church of England, is both encouraging and disappointing. Taken as a whole the latter is the case. For instance we have increased from 646,095 to 680,346, a total increase of 34,251 or a little less than 5 per cent. and considerably less than the general increase of the population, or the increase made by other leading denominations. Leaving out the Province of Ontario, we show gains fully relative to the increase in population, and the increases made by other religious bodies. In the sections of the country indicated we number 312,946, an increase of 53,272 or over twenty per cent. Had it not been for the failure in regard to numbers in Ontario, the Church would have compared favorably with all other churches and denominations. The figures for Ontario are 367,940, a decrease in ten years of no less than 18,059. No other religious body in this province or country shows such a lamentable decrease, and that in this great central Province of the Dominion, where the Church possessed so many advantages and opportunities, there should be such a declension in numbers this decade, as well as a small relative increase in previous decades, is something not only to cause regret to all well wishers of the Church, but also to demand imperatively a searching investigation on the part of the Church, as to the causes of this decadence, and to seek for, and if possible, apply the needed remedy. It arises, either from conditions and circumstances external to ourselves, and beyond our control, or from internal causes, which can be ascertained and remedied. We do not believe that there is anything specially adverse to the growth of the Church of England in Ontario. The only difficulty is the zeal, energy and wisdom displayed by other bodies, which excel us in their liberality, and who are wiser in their generation than we are. The policy of drift must be abandoned. The Presbyterians have of late years intelligently set themselves to work to win the country, and the results of the census show that a measurable degree of success has attended, as might have been expected, their earnest efforts. We trust that in all our synods this year the discussion of the state of the Church in Ontario will be given precedence

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over all other questions, and that canon tinkering and profitless speech making will give place to the serious consideration of the situation of the Church in this Province, and whether we are going to see our Church steadily decline in numbers and influence without making most strenuous efforts to arrest the downward tendency which has characterized it for many years past. One cause of our declension has been, we believe, a falling off of population in the older settled portions of the Province, and an increase in the North and West. With the exception of Algoma all our Bishops reside in the South and East, and are out of touch with the growing portions of the Province. We think a new Diocese should at once be formed including the northern portion of Huron, Toronto, and the Muskoka and Parry Sound District, and that this new Diocese, and that of Algoma should be the mission field of the older Dioceses, which should guarantee them definite support for a period of years. Combined with such action as above indicated, there must be also greater zeal and liberality on the part of our people, and they must in the name and power of the Lord go up and possess the land. Other internal reforms might also be made. For instance we need in all our Dioceses working Archdeacons. This ancient office is practically in abeyance and the *oculus Episcopi* is not used, as it should be, to ascertain what is needed, and to report to the chief overseer of the flock. In one of our largest Dioceses there are three Archdeacons, and two of them are extremely aged superannuated men, and yet they have not the grace of resignation, and no one is appointed to discharge their duties. With our Church growing rapidly in the United States, and also making favorable progress in the Eastern and Western sections of Canada, we cannot but deplore the painful contract, which in that respect, the Church in Ontario exhibits, and we call upon our Bishops, clergy and laity to bring their united wisdom and experience to bear upon the problem, and to take such united action as will check our downward progress, and place the historic Church of England in the foreground of the battle against sin and unbelief. As we said at the beginning of our article, the results of the census are both encouraging and disappointing, and on the whole, perhaps, the latter feeling prevails, for our growth in the country at large has been neither in proportion to the general gain of the population, or that made by other religious bodies. If, however, it disturb our complacency, bring home to us our shortcomings, and startle us into wise and combined effort for the cause of Christ and His Church, it will prove a blessing, and will, we hope, stimulate us to unceasing prayer and endeavour that the kingdoms of this world may become the kingdoms of our Lord and His Christ.

DEATH OF THE REV. CANON
H. B. OSLER.

On March the 8th, at about 8.30 p.m., this veteran of the Church entered into rest. He was well on in his 88th year, and his death had been for some time expected. When it actually came it was as the Angel of Rest. Without a pain or a struggle he fell asleep. He had fought a good fight; he had kept the faith; he had finished his career; and we doubt not but there is laid up for him a crown of righteousness which the Lord the righteous Judge will give at that day. The Rev. Henry Bath Osler, Canon of St. Alban's Cathedral, was born at Falmouth, England, 1814. Early in the forties he joined his brother, the late Canon Featherstone L. Osler, at that time missionary at Bond Head, Tecumseth, and for a long time the only clergyman of the Church in the County of Simcoe.



THE VERY REV. DEAN CARMICHAEL D.D., ELECTED
COADJUTOR BISHOP OF MONTREAL.

His immediate preparation for the Ministry was carried on under his brother's supervision. His fellow students, the Revs. W. S. Darling, Geo. Hill, — Boomer, have long since gone home. The Rev. Canon Sansom, Rector of Trinity East, alone of his fellow students survives him. The late F. L. Osler finding no other way of meeting the needs of the vast district for which he was responsible, founded with Bishop Strachan's concurrence the School of the Prophets in what was then far away in the northern wilderness, and he employed these student-missionaries in carrying on the services of the Church in the regions beyond Barrie on the one side, and to the utmost bounds of Mono, Albion, King and West Gwillimbury on the other. On his ordination in 1843, Mr. H. B. Osler was put in charge of the south-western division of this vast district. He had his

headquarters at Lloydtown, but carried on work in Albion, the Gore of Toronto, King and Southern Tecumseth. The land was still largely unreclaimed, the roads hardly made at all, and the settlers' houses for the most part were of the simplest description. Far and near, in and out among these pioneers, went the subject of this notice, with his cheery, hearty ways, teaching, preaching, advising and guiding—identifying himself in a wonderful way with the people and their interests—bringing gladness and encouragement to many weary workers. It was a toilsome and weary life, but was persevered in, without finching or complaining, until one after another of the places which he served had been formed into a new mission, and his district at last reduced to the limits of a workable parish. In this parish with Lloydtown as its headquarters, he continued for over 30 years. He built a church at Lloydtown, Bolton and Albion and parsonage at Lloydtown. In the heyday of his missionary efforts he travelled nearly 5,000 miles a year, and this mostly on horseback. After more than 30 years of this work, he was appointed to the Rectory of York Mills, where he restored the neglected Church and greatly revived the work of Christ in the parish. He was appointed Canon of St. James in 1867. In 1875 he was made Rural Dean of York by the late Bishop Bethune, and in 1889 he was appointed Canon of St. Alban's by Bishop Sweetman. Mr. Osler was a wiry, active, energetic man who never flagged in his work till within a year or two of his death. He was a welcome visitor wherever he went, and his advice was eagerly sought on all emergencies. He was a man of gentleness and peace, and it is given to but few men to exercise so wide and beneficent an influence as his has been. In 1900 he resigned the Rectory of York Mills, and built a house close to St. Clement's Church, Eglinton that he might be near his young friend, Rev. T. Powell, who had assisted him for several years and to whom he was greatly attached. Full of years and toils he rests at last and we breathe over his resting-place the prayer which the ancient church offered over the graves of their dear departed ones.

O Father, grant to him eternal rest,
And on him let Thy light perpetual shine;
Oh, make him glad in paradise the blest,
And in the judgment day declare him thine.

COADJUTOR BISHOP OF MONTREAL.

The Very Rev. Dean Carmichael has been, as was generally anticipated, elected by a large majority, subsequently made unanimous, Coadjutor Bishop of the Diocese of Montreal. We congratulate the venerable Archbishop and the Archdiocese, and indeed the whole Church in Canada, on the result arrived at with such unanimity. In him the aged Metropolitan will have an experienced colleague to whom he can confidently transfer all the duties pertaining to

the diocese, that he may wish to be relieved of, and the diocese will feel that the interests of the Church therein will not suffer owing to the infirmities of age of its chief pastor. The whole previous career of the Dean in this country indicated him as one fitted for elevation to the episcopal office, and the house of bishops as well as his own diocese will benefit by his wide experience, his mature wisdom, as well as by those many qualities which have made him successful as a parish priest, and which distinguish him as possessing a personality both interesting and brilliant. The Dean excels as an eloquent preacher, a man of great executive capacity, and one able at once to lead and wisely rule his fellowmen. The Dean shone as a preacher, a debater, and as an author, but perhaps nowhere did his varied gifts appear to greater advantage than as Prolocutor of the Provincial and General Synods, where his clear judgment, courtesy, firmness, and last but not least, his ready wit, promoted the discharge of business, softened the asperities of debate and elevated the whole tone of those legislative bodies of the Church. He has a statesman-like grasp of the position and needs of the Church in Canada, as the following recent utterance indicates. After depicting the vast possibilities of the future he said: "The Church of England would have to wake up in the very near future if it were to take its place among the religious forces which were carrying the gospel to every quarter of the Dominion. The whole scale of giving in the Church would have to be immeasurably raised. Churchmen would be required to give something more than mere pittance. The field was open before them; God was calling for labourers; was the call to go unheeded? He hoped not." The ability, and the varied activities of the Dean, in all that affects the well being of the Church and of society are shown by the following brief sketch of his life.—The new Bishop-Coadjutor-elect is the second son of the late James Carmichael, clerk of the Crown, County of Tipperary, Ireland, and was born and partly educated in Dublin. Coming to Canada in company with Bishops Sullivan and Dumoulin, he was ordained by the Bishop of Huron in 1859, and appointed to the mission, afterwards the rectory, of Clinton. He became assistant minister of St. George's, Montreal, in 1868, laboring in that field very acceptably for ten years, when he was called to Hamilton to accept the rectorship of the Church of the Ascension in that city. From that position he was chosen, in 1882, to succeed Dr. Sullivan as rector of St. George's, his old parish in that city, where he has since remained. Of the five Rectors of St. George's, three have been elected Bishops. In 1892 he became prolocutor of the Provincial Synod, and in 1893, at the first session of the general Anglican Synod of the whole Dominion, he also received the appointment of prolocutor. He was appointed a canon of the Hamilton Cathedral, 1880, and Dean of Montreal in 1883. He was made a D.C.L. of Lennoxville in 1885, and of Trinity College, Toronto, in 1893. He has lectured for ten years on apologetics and patristics in the Diocesan College. He has twice occupied the office of President of the Montreal Microscopical Society, and twice that of President of the Natural History Society. He has published a volume of sermons following the Christian year,

a book on Church union, a series of sermons on the Prayer Book, a work on design and Darwinism, a monograph in connection with the higher criticism, a review of Plymouth Brethrenism. The newly elected Coadjutor Bishop was one of the founders of the Citizens' League of Montreal, is a director of the Protestant Hospital for the Insane, and a member of the Committee of Management of the Church Home. In 1895 he was chosen with others by the General Synod of Canada to convey the greetings of the Canadian Church to the American sister.

REVIEWS.

Direct Answers to Plain Questions; for American Churchmen. By Rev. Charles Scadding of Chicago. T. Whitaker, New York; Upper Canada Tract Society, Toronto. Price, 50 cents.

This book has obtained high praise from many bishops in the United States, and from our own Bishop DuMoulin. We think it quite enough notice on our part to quote his words: "Direct Answers to Plain Questions" is a very useful book. It will be a pleasure to me to commend it to my clergy for the use of teachers and Bible classes, also for their own use in preparation of confirmation classes. The manual is brief, pointed, direct and sound. A most satisfactory book." The book is very much more than an explanation of the Catechism. It has very good remarks and instruction on ritual. There are several diagrams in illustration upon such points as "sin," "the foundation stones of Christian teachings," etc., the one about episcopal succession being very good and "up-to-date." There is a very good devotional office for confirmation classes, and a beautiful "Parish Collect." A comparative chart is given of the condition of the world as regards the present extent to which Christianity has spread. It is, as Bishop DuMoulin has said, "a very useful book," and in many respects most useful.

The Church Sunday School Register. Published by the Young Churchman Co., Milwaukee.

We have never seen so simple and complete a Sunday school register. It provides for everything that need be recorded in connection with a Sunday school. It has a very good and suggestive supplement for record of text books and examination of the classes; providing a record of text book used; dates of commencement and finishing of the books; examination; average marks at examination; prizes awarded, date, and recipient. We can heartily recommend it for use to every clergyman and superintendent who really wants to know his Sunday school and how it is "progressing."

Distinctive Marks of the Episcopal Church.

This is a sermon preached in the "Fountain St. Baptist Church, Grand Rapids, Michigan, on the evening of Sunday, Dec. 8th, 1901, by Rev. John Newton McCormick, rector of St. Mark's church in that city," preached in response to an invitation to present before its (i.e., the Baptist), congregation, a brief outline of the "distinctive principles of the Episcopal Church." It formed one of a series of addresses delivered by the representatives of various religious bodies, and is published as delivered. It is a most admirable discourse, not perhaps so full as the sermon of Dr., afterwards Bishop Randall, preached on a similar occasion, and invitation, and well known under the title "Why I Am a Churchman." Mr. McCormick tells us he accepted the invitation at the request of his Bishop. It is an admirable setting forth of the nature, constitution, history, and Divine origin of the Church, and its government by bishops, whose office and authority are apostolic and therefore of Divine appointment. An account is given of the early history of the

Church in the United States and of the way the episcopal succession was there obtained. While not chiefly to Churchmen in United States, the truths it establishes would be most usefully brought to the notice and knowledge of very many in Canada. We can heartily commend the sermon, and hope the preacher may be rewarded in the way he would himself, no doubt, wish. It is published in Milwaukee by "The Young Churchman Co."

Centennial Survey of Foreign Missions. By Rev. James S. Dennis, D.D. Toronto: Fleming H. Revell Co. Price, \$4.

This is a most useful and interesting compilation of statistics regarding the foreign missions of all the various leading denominations. Yet it is not a mere dry gathering together of figures, but contains materials of information of a most interesting and instructive character. These missions are not merely for preaching of the Gospel, but embrace "many organizations for extension of knowledge, and furtherance of national, social, moral and religious reform." A list of missionary training institutions taking up three pages of the book. Steamships for missionary purposes, supported by societies, a long list. General statistical summary taking up nine pages. There is a valuable account of educational work, elementary, academic, medical, industrial. A most interesting "Directory of Protestant Foreign Missionary Societies of the World," occupying twenty-four pages. Four indexes to the book, and several maps, to the understanding of which a key is supplied. The tables are enlivened by instructive notes. A very copious account of the various translations of the Bible, not only done in England, but also on the continents of Europe and America. From this we learn that there are seventeen "standard versions," as they are called. A list of missionary publishing houses is given; also of periodical literature, such as papers, magazines, etc. From this record we learn that there is extensive work done among lepers, in the way of hospitals, and of homes for untainted children; foundling and infant homes, orphanages, homes for blind and for deaf mutes, also reformatories. The volume also contains some interesting picture illustrations, portraits, etc. There is a list of over 200 missionary societies and organizations, large and small, showing the great activity existing in the world for missionary work. This work must have entailed labour perfectly enormous, and even if not absolutely accurate in all details, or fully complete in enumeration of all agencies, is, nevertheless, a most valuable mine of information for all who take even the least interest in foreign mission work. Although in outward appearance a mere dry collection of figures, it would need no very large share of the faculty of imagination, to compile from it more than one or two books of intensest missionary interest. We may state that the width of each page is eleven inches, and the length, from top to bottom, about ten inches, the book being an inch and a half thick. It will thus be seen what a vast amount of information must be contained in it.

Magazines.—Everybody's Magazine.—In the current number, C. B. Taylor writes an interesting article entitled "Wild Beasts Behind the Bars," in which he shows how captivity affects the life of the jungle. Eugene P. Lyle, jr., contributes an article on "The Loud-Talking Telephone," which is a recent French improvement on the ordinary telephone. Arthur Chapman writes of "Eugene Field as a Western Journalist," and E. C. McCants discourses on "The Fisherman and His Foes." "The Submerged Tenth; Grebes and Loons," is a second of a series of articles on wild fowl, written by H. K. Job. The first four chapters of a new serial, entitled, "Danny," which is written by Alfred Ollivant, author of "Bob, the Son of Battle," is also to be found within. In addition to these are instalments of the story

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"Tangled Up in Beulah Land," Chapter VII., and "Belshazzar, a Tale of the Fall of Babylon," Chapters VIII. and IX., by Katherine Holland. The magazine is, as usual, well illustrated throughout, and is an interesting number.

Scribner's Magazine for March contains articles by D. C. Gilman, who was president for twenty-five years of Johns Hopkins University, Richard Harding Davis, Brooks Adams, and F. A. Vanderlip, besides a number of short stories. Mr. Gilman's article is the first of a series of three papers, whilst Mr. Vanderlip's article is the third of a series of papers descriptive of "The American Commercial Invasion of Europe." This paper deals with England, France and Russia. The short stories include a tale of a winter storm on the Great Lakes, an amusing Adirondack story, and a tale of sentiment entitled: "A Bridal Memory." Artistically this number is very beautiful. It contains a series of paintings printed in tint, showing the life along the water-front of London. Under the title, "The Heart of England," John Corbin describes its picturesque features. Peixotto beautifully illustrates another of Mrs. Wharton's short descriptions of the beauty of northern Italy, under the title of "In the Perme Alps." Poems are contributed by Margaret Schott, Robert Bridges and Albert Paine. A further instalment of the story "The Fortunes of Oliver Horn," Chapters XI. and XII., by F. Hopkinson Smith, is also given in this number.

We have received a copy of the Trinity University Year Book for 1901-1902, which contains full information concerning the university and all the colleges affiliated thereto. It is a well got-up and well edited little book, and is bound to prove of great value and assistance to all those—and they should be many—who are interested in the welfare of the Church University of this province. The Trinity University Year Book is published by the Carswell Company, Limited, Toronto.

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.

NIAGARA.

Hamilton.—St. Mark's branch of the W.A. held its sixteenth annual meeting on Thursday afternoon, February 27th. There was a large attendance of members, and Rev. Canon Sutherland, rector, opened the meeting with prayer. Excellent reports were presented by the recording and corresponding secretaries, and by the treasurer. The membership is sixty-seven, with a good average attendance at devotional and at working meetings. The total amount raised in money was \$150.21. Two large bales were sent in June to Christ Church mission, Peace River, and one, in December, to Nepigon. The following officers were elected: President, Mrs. Martin; vice-president, Mrs. Counsell; recording secretary, Mrs. Wright; corresponding secretary, Miss Matthews; treasurer, Mrs. Bates; delegates to diocesan board, Mrs. Slater and Miss Matthews; auditors, Miss Slater and Miss Hancock; superintendent of juniors, Miss Hooper; rector's representatives, Mrs. Dunn and Mrs. Munroe. While the ballot was being counted, Rev. Canon Sutherland addressed the meeting in terms of warmest encouragement. An interesting paper was also read, by Miss Neal, on "Work Among the Lepers in India." At four o'clock the Lord Bishop of the diocese took the chair, and introduced Rev. T. C. Street Macklem, Provost of Trinity College, who gave a very spiritual and instructive address. Though this was a mission-

ary gathering, the Rev. Provost did not think, for that reason, that his talk need be of a missionary character, but, rather, that we should, for a few moments, give our minds to the consideration of that spiritual life, wherein is the foundation of all fruitful missionary effort. No effective work can be done without that grace, that personal holiness, which is the result of obedience to the Holy Spirit. We fall into the habit of thinking of the Holy Spirit merely as an influence for good, a power sent by God, reaching down from heaven. He is a personal God now on earth, meant to be to us all that our blessed Lord was to His disciples. Christmas and Pentecost are two days on which God came down to earth—God, the Son, to dwell for thirty-three short years, and God the Holy Ghost to dwell until the end of the world. From the first Christmas Day, God has been with us on earth. Three things we need, in order to have the Holy Spirit for our friend, as Christ was the friend of His disciples. We must have implicit trust; for only so can we grow into His fellowship. Lack of faith nullifies His power. Then we must have obedience, and that surrender which is the outcome of trust. We plan for ourselves too quickly, forgetting that God has His plans for us. And, lastly, we must have love and devotion to the Holy Spirit, as to a person, not only reverence as to an influence surrounding us for good. Then only, when we trust, obey and love Him, will He speak to us as Christ spoke to His disciples. Then will He be our friend and lead us into fuller fellowship with Christ. The Rev. Provost's address was listened to with deep attention. At the close, His Lordship, the Bishop, expressed the thanks of the auxiliary, and pronounced the Benediction. Many members of local branches were present, and when the meeting was over, tea was served by the members of St. Mark's branch.

FOR THE INDIA'S FAMINE SUFFERERS.

With very grateful thanks I acknowledge the following contributions: Memorial church, London, \$2; Mrs. J. B. Irwin, Toronto, \$1; Mrs. H., 50c.; Friend, 50c.; Oak Bank, Manitoba, for orphan work, \$1; "Inasmuch," Wallaceburg, \$1; Self-denial money from the "Busy Bees" of St. Mark's, Toronto Junction, per Mrs. Thompson, \$1; "Friends," \$5.50; "For Christ's Sake," \$3; St. Andrew's S.S., Grimsby, per Miss Grout, \$1.25; S.E.A., thankoffering, Niagara Falls, \$1; Sale of work made by an old lady of fourscore years, \$2; Frank C. Walling, Hamilton, \$1; "A Sympathizer," Simcoe, \$4. Our daily papers tell us the rainfall has been light and scattered, and of no benefit to the affected districts. Lord Curzon reports about 350,000 persons now receiving relief, and it is said that 3,000,000 acres of wheat in the Pmogaeil are suffering from total drought. These are sad figures, and will, I hope, awaken in many a sincere and practical sympathy. I hope any who feel they can interest others in any way, will make the effort to do so, looking always to God for a blessing on their labours of love, and will any who feel their hearts moved by pity and compassion for the multitudes who have "nothing to eat" kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—On Sunday evening next, March 16th, the Rev. Canon Brock will preach in this cathedral on the following subject: "The Reformation of the Church of England Considered in Connection with the Four Marks of the Early Church in Acts ii., 42,"

namely, steadfast continuance in the Apostolic Creed, the Apostolic Church, the Apostolic Eucharist, and the Apostolic Liturgy.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—St. Jude's.—It is stated on behalf of this church, and in connection with Rev. Canon Dixon's sojourn in England, that the money he is collecting there is not intended for the purpose of assisting needy English immigrants reaching Montreal, but for the general purposes of the church, and for incidentally relieving any immigrants who are members or adherents of the Church or applicants for aid from among that class. It is also explained that Canon Dixon has only been in England for 13 months, and that his time has been fully occupied in raising money for the purpose in view. There is no holiday aspect in connection with his English visit.

St. Luke's.—After an illness, extending over a period of only three days, the new rector of this parish, the Rev. S. H. Mallinson, died in the General Hospital on Sunday, the 2nd inst., from an attack of appendicitis. Thus for the second time in the space of three months St. Luke's rectory is again vacant. Mr. Mallinson was only inducted into the living on February 11th last. His last appearance in the pulpit of St. Luke's was at the evening service, on Sunday, February 23rd, when he preached an earnest Lenten discourse. During the previous week he was one of the preachers at the daily Lenten services in Christ Church Cathedral. He practically made his first public appearance as a city clergyman at a meeting of the Scripture Union, where he delivered an address. He passed away at two o'clock in the morning, his last thoughts being for his new charge. The deceased gentleman was born in England, June 6th, 1869, and entered the Diocesan Theological College in 1892, shortly after coming to this country. He graduated at McGill in 1896, and was ordained deacon the same year, and priest in 1897, by the Bishop of Montreal. Last year he passed the examinations prescribed for the degree of B.D., by the Provincial Synod, and was to have preached the graduating sermon at the Diocesan College next month, and to have received the degree at the convocation in May. He had had charge of the mission at Recollet for one year, and had been rector of Grenville since 1898, to a few weeks ago. The Rev. Principal Hackett took the services in this church on the day of the late rector's death and in the course of his sermon he feelingly alluded to the loss sustained by the congregation, and spoke in warm terms of the late Mr. Mallinson's earnestness and devotion to duty and made special mention of his great enthusiasm for the cause of foreign missions. The funeral took place on Wednesday, the 5th, at 2 p.m., and was attended by many members of the Synod then in session in the city. The officiating clergy were the Revs. Principal Hackett and Principal Rexford and G. O. Troop, who delivered the address. The interment took place at Iberville. The deceased leaves a widow, the daughter of the Rev. B. P. Lewis, rector of Iberville.

Christ Church Cathedral.—The special session of the Diocesan Synod of the diocese of Montreal convened to elect a coadjutor bishop, opened on Tuesday morning, the 4th inst., with a solemn service in Christ Church Cathedral. The service, which was very impressive, was in charge of the Venerable Archdeacon Norton in his capacity of rector of Montreal. There was an unusually large attendance of members of Synod, both clerical and lay. The service consisted of a choral celebration of the Holy Communion, there being no sermon. The ante-communion service was conducted by the Rev. Canon Rollit, assisted by the

Rev. Canon Evans, and the Rev. Rural Dean Robinson, as gospeller and epistoler. In the communion service proper His Grace, the Archbishop, was celebrant, assisted by the Very Rev. Dean Carmichael, the Ven. Archdeacon Naylor, the Ven. Archdeacon Evans and the Rev. Rural Dean Chambers. The service throughout was full choral, a portion of the cathedral choir attending for the occasion. The music was under the direction of Mr. J. B. Norton. After the celebration, the lay and clerical delegates assembled in the Synod Hall, where the rolls were called, and the following address was delivered by His Grace: "Beloved Brethren.—This is the 24th year of my bishopric, the 62nd of my ministry, and the 87th of my age. When I consider what great things God has done for me, how utterly unworthy I am of the best of His mercies, my deep and humble gratitude for His sparing mercy is beyond expression. Oh, how gracious that He still ministers to me strength for my day. I feel, however, that I must not presume on that mercy. The well-being of the Church of the diocese, and the well-being of souls must not be permitted to suffer. The pressing claims of the work remind me that if the yearly visitation of the diocese is to be continued with efficiency, there must be additional help. The very loving efforts of the clergy to lighten my yearly visitation convince me that there is a decrease of vigour. The necessity, in any degree, for lessening my accustomed loving intercourse with you, brings an acute sense of loss. You will understand from your experience how keenly any lessening of the ties that bind us together will be felt, seeing that during so many years—before I was bishop, and since that sacred tie was formed—I have gone in and out of your homes and amidst your children, ministering to you in holy things. I have been received by you as a father, and you have been to me as sons and daughters; and I do not remember one single difference unbecoming a well-ordered and Christian family. You will understand me when I say that I look back on our family life with the most lively feelings of thankfulness and gratitude; what care you had for me; what watchfulness, what loving thought, what self-denial, what filial affection, what striving to meet all my wishes. I am indeed grateful to you and to God, who put all these loving kindnesses into your hearts. This consciousness of mutual love will soften the trial of partial separation. But our duty to God and our duty to the Church demand forgetfulness of self. The diocese is expanding, the sparsely peopled parishes are filling up, new missions are being formed, so that instead of decrease of visitation, as I have been advised to propose—there must be closer and more effective visitation. The bishop must become more intimate with the laity; he must by familiar intercourse engage them to unite with him in promoting the spiritual interests, as well as the temporal interests of the diocese. Our services, our confirmations, our communions, our ministry of the Word, have been blessed of God; but they have been all too brief, too far apart. The churches must be revived and warmed, by the more frequent presence of the chief pastor; the work must be quickened and sanctified by the Holy Ghost, by prayer, by spiritual communion one with another; and I know that this can only be done by the devotion of more time and strength by the bishop to each individual parish. And I know that such time and strength can only be satisfactorily obtained through additional episcopal power. Beloved brethren, I now leave the whole subject, under God, in the hands of the Synod. I trust that I have left no doubt on any mind as to my wish, and I trust that the ground of that wish is made plain, namely, the glory of God and the benefit and blessing of souls. We will look for a man after God's own heart. We will pray that we may speak and act with the consciousness that we are in the presence of God. We will pray that we may be wholly guided by the indwelling of

the Holy Spirit to promote the honour and glory of God. I may be permitted to remind you that we are about to deliberate concerning one of the most solemn acts of the Church, in the presence of Almighty God; let it be our resolve, by His Grace, that 'charity shall pervade our hearts, and that manifestation of 'charity' doth not be, have itself unseemly,' adorn our intercourse. From 11 o'clock in the morning of the 4th inst., until almost midnight, the Diocesan Synod, at special meeting, debated the question as to whether it should proceed to the election of a coadjutor bishop, in accordance with the suggestion of Archbishop Bond. The house was full all the time. Ladies were present in considerable numbers, and not a few stood for hours in the doorway. Feeling was intense, but the utmost decorum prevailed, and the speakers seemed all imbued with a sense of responsibility. In the evening the attendance of the public was very large, and ladies and gentlemen interested in the question remained till the close. As a result of the debate, the Synod decided to proceed to the election of a coadjutor bishop, the powerful argument of Dr. Davidson, and the brilliant speech of Mr. Justice Davidson having materially contributed to the decision which long hung in doubt, and which, while it represented a large majority, did not embrace the Synod as a whole. A minority remained unconvinced, to the close, but it scarcely felt able to challenge a division. Amongst others who spoke were Mr. Chancellor Bethune, Ven. Archdeacon Evans, the Revs. Canon Wood and Canon Rollit, and Dr. Butler, who moved an amendment to the effect that the Synod had not the right to proceed to the election of a coadjutor in the premises. His amendment was put about 10 p.m., and lost by a vote of 46 for, to 115 against. The Synod then came to the report itself. The first resolution to proceed at once with the election was put to the test of the vote, and was carried by, clergy, 64 to 19; laity, 68 to 19. The salary of the coadjutor was fixed at \$3,000 or upwards, but some debate arose as to its method of collection. The committee had proposed an assessment on the parishes; but some of the clergy objected as the burdens of the country parishes were already very heavy and not always met, and the influence of the coadjutor might be hindered by such a measure. It was, therefore, decided to leave the question to the executive committee. The exact functions of the assistant were left to be settled by the Archbishop, and the right of succession was granted after a short discussion. The report of the committee was then carried as a whole. To all these motions there was a formal opposition, but no vote was taken. Dr. L. H. Davidson introduced a new canon settling the procedure for the election of a coadjutor in the future, and directing it should come into force at once, and the house adjourned at 11.15 o'clock. The Very Rev. Dean Carmichael, rector of St. George's church, and prolocutor of the General and Provincial Synods of the Church of England in Canada, was on Thursday, the 6th inst., elected bishop-coadjutor of the archdiocese of Montreal, by the almost unanimous vote of the Anglican Synod of the diocese, at present meeting in special session in this city. The vote was taken by orders and parishes and stood as follows: Clergy—Bishop Baldwin, of Huron, 1; Bishop Thorneloe, of Algoma, 1; Bishop Mills, of Ontario, 1; Dean Williams, of Quebec, 1; Archdeacon Evans, 3; Archdeacon Naylor, 2; Principal Rexford, 1; Rev. G. Osborne Troop, 6; Principal Hackett, 1; Rev. L. N. Tucker, 4; Rev. H. Kitson, 1; Dean Carmichael, 65. Laity—Dean Williams, of Quebec, 3; Archdeacon Naylor, 3; Canon Ker, 3; Rev. L. N. Tucker, 2; Principal Hackett, 1; Principal Rexford, 1; Rev. G. Osborne Troop, 1; Rev. H. Kitson, 1; Dean Carmichael, 49.

As a two-thirds majority of both orders were necessary to an election, and as the above vote gave that majority, the clerk of the Synod, the

Rev. Dr. Baylis, declared the Dean elected to the position of coadjutor. The announcement of the result of the voting was the signal for hearty applause, lay and clerical delegates joining generally thereon. This was followed by the singing of the Doxology, and a solemn season of prayer, the prayers being read by Archbishop Bond.

Then the Archbishop formally accepted the Dean as his assistant. He said: "I have been long identified with the Dean in good works. We have known each other for many years, and in that time we have gone on most happily together. There has been no difference of opinion between us, except that each have tried to push the other forward. I have great pleasure, therefore, in approving of the action of the Synod, and I receive the Dean with warm affection as my coadjutor."

The bishop-elect, in accepting the honour which the Synod had conferred upon him, spoke with great pathos and eloquence. He said: "Brethren of the clergy and brethren of the laity. I assure you that having lived now for many years, and having passed through many experiences, I can honestly say that I have never been moved more strongly than by the vote of confidence which you have shown in me to-day. I have sat here in perfect silence through this Synod. Kindly words were spoken to me previous to the Synod, but I took no notice of them. No voice of mine was ever raised to help in bringing about the result of this election. And now when the call to the Episcopal office comes to me with the approbation of the clergy and laity of this House, I can honestly say that it is the sweetest message I could ever receive. I need scarcely say that it arouses within me happy memories of the past. Ten years I spent as the willing worker and servant of Bishop Bond when he was rector of St. George's. Not even once in that time was there a cloud or a film on the glass as between us that could be regarded as a difference. And now, when years have multiplied and when he feels that he should have an assistant, I gladly obey your call and allow you to place at his side again one who stood there when he was younger. I willingly therefore, accept the trust you have placed in my unworthy hands, and may none of you ever regret it."

The bishop-elect was subsequently the recipient of hearty congratulations from those present. His consecration will take place as soon as a date can conveniently be arranged. The coadjutor-bishop, under the terms of the canon adopted yesterday, shall, during the life-time and capacity of the bishop of the diocese—Archbishop Bond—have such powers and exercise such duties as may be assigned to him by the diocesan; but, in case of the absence or incapacity from any cause of the diocesan, he shall exercise the full power of bishop of the diocese, as well in temporal as in spiritual matters during such incapacity. He will have the right of succession to the See of Montreal, and on the death of Archbishop Bond will become Lord Bishop of Montreal, and as such will be entitled to occupy the Cathedra in Christ Church Cathedral. He will receive, during his tenure of the office of coadjutor, a stipend of \$3,000 per annum, this to be increased when he becomes bishop to the regular Episcopal stipend of \$4,000.

St. John the Evangelist.—The Rev. Edmund Wood, rector of this church, has resigned the canonry which he held in Christ Church Cathedral, and has also resigned from the Chapter as a protest against the election of the Bishop-Coadjutor of Montreal. Mr. Wood has resigned because of his conviction that the election was made illegally.

Trinity.—The Rev. C. G. Rollit, rector of this church, was waited upon on Thursday afternoon, March 6, at his residence, on Mackay street, by a

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deputation from the Church of St. James the Apostle, with which church he was recently identified in the capacity of assistant minister, and presented with a substantial testimonial in the form of a well filled purse. The deputation consisted of Lieut.-Col. Hibbard, Messrs. Henry Miles, S. O. Shorey and Miss Es. Smith. An address accompanied the presentation, in which Mr. Rollit's work on behalf of St. James was described and eulogized. Mr. Rollit made a feeling reply to the address.

The consecration of the Very Rev. Dean Carmichael as bishop-coadjutor of the archdiocese of Montreal will probably take place in St. George's Church in this city on either St. Mark's Day (April 25th) or St. Phillip and St. James' Day (May 1st). His Grace Archbishop Bond will, in his capacity as metropolitan, act as consecrator, and it is probable that the presenting bishops will be Bishop Baldwin, of Huron, and Bishop Mills, of Ontario. Bishop Dumoulin, of Niagara, will probably be the preacher, Dean Carmichael having preached the consecration sermon in St. James' Cathedral, Toronto, on the occasion of His Lordship's elevation to the Episcopal dignity six years ago. The consecration will be attended, it is expected, by most of the bishops in the ecclesiastical province of Canada, and by several from the United States.

Diocesan Theological College.—The Rev. Prebendary Fox, of St. Paul's Cathedral, London, England, gave a most instructive missionary address on Thursday last at this college. His Grace Archbishop Bond presided, and on the platform were Coadjutor Bishop-elect Carmichael, the Rev. Principal Hackett, the Rev. G. Osborne Troop and Mr. George Hague. The Rev. Prebendary Fox spoke of the importance of mission work and outlined what had been done in this direction by the Church. He spoke of the noble efforts of the Church missionaries in India, in China and in Uganda. He is an interesting speaker, and his description of what he had seen and what had been performed were convincing. At the conclusion of his address a hearty vote of thanks was, on motion of the Coadjutor Bishop-elect, tendered to the speaker.

Grenville.—His Grace Archbishop Bond has just appointed the Rev. William Frederick Fitzgerald, M.A., Trinity College, Dublin, and presently incumbent of Onslow, in the rural deanery of Clarendon, Que., to be rector of this parish, in the rural deanery of St. Andrews, Que. Mr. Fitzgerald will enter upon the duties of his new charge on the first Sunday after Easter.

TORONTO.

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

Church of England Sunday School Institute.—Examination for Teachers in Church Sunday Schools, 1902.—The next examination will take place on Monday, the 28th April, 1902, at St. George's School-house, Toronto. Division A.—Elementary. (1) Holy Scripture, St. Matthew i.-xiii.; (2) Church Catechism to the end of the answer following the Creed. Division B.—Intermediate. (1) Holy Scripture, St. Matthew i.-xiii.; (2) Prayer Book, the Catechism to the end of the answer following the Creed, together with the Order for Morning Prayer; (3) Lesson, To be selected from St. Matthew, i.-xiii. Division C.—Advanced. (1) Holy Scripture, St. Matthew, i.-xiii.; together with the proper Psalms for Christmas, Easter and Whitsundays (16 in all). (2) Prayer Book. The Catechism to the end of the answer following the Creed, together with the Order for Morning and Evening Prayer. (3) Lesson.—To be selected from St. Matthew i.-xiii. Prizes and Certificates.—The standard of marks in each subject is 100. Division A. Elementary.—The following prizes will be awarded to the 20

candidates placed highest by the examiners (provided they obtain first-class certificates), viz., one of £1, two of 10s., five of 7s. 6d., and twelve of 5s. First-class certificates will be given to candidates who obtain not less than half marks in each subject. Second-class certificates will be given to those who obtain not less than 30 marks in each subject. Division B. Intermediate.—The following prizes will be awarded to the 20 candidates placed highest (provided they obtain first-class certificates), viz., one of £2, two of £1, five of 15s., twelve of 10s. First-class certificates will be given for not less than half marks in each subject. Second-class certificates will be given for not less than 40 marks in each subject. Division C. Advanced.—The following prizes will be awarded to the 20 candidates placed highest (provided they obtain honours certificates), viz., one of £5, one of £3, six of £1, twelve of 10s. Honours Certificates (signed by the Archbishops) will be given if the marks amount to 240 in the aggregate, provided that not less than 60 marks be gained in each of the three subjects. First-class certificates (signed by the Bishop of the Diocese in which the candidate resides), will be given if the marks amount to 180 in the aggregate, provided that not less than 50 marks be gained in each of the three subjects. Second-class certificates will be given if the marks amount to 150 in the aggregate, provided that not less than 40 marks be gained in each of the three subjects. Candidates can enter in any division for examination; but those who have passed in the Elementary or Intermediate sections are advised to proceed to the next higher grade, as they can only take a prize or certificate of a higher rank than any they may have received previously. Teachers who belong to any Church Sunday school in Canada can enter on payment of a fee of 1s. (25c.) each. The prizes will be given in books at published prices and selected from a catalogue to be supplied by the Institute. The results if ready in time, will appear in the July number of The Church Sunday School Magazine. The certificates, when ready, will be forwarded to the local secretaries. The last day for receiving applications from candidates is Monday, March 31st, 1902. C. R. W. Biggar, local secretary, 249 Simcoe street, Toronto.

Easter Cards.—The Fleming H. Revell Co., 25 and 27 Richmond street, West, has on exhibition a beautiful selection of Easter Cards. We would advise all you who are desirous of purchasing, to make a visit to their store and see the display.

Orillia.—St. James'.—A handsome brass tablet is shortly to be placed in this church in memory of the late Rev. Dr. Waters. The amount of the cost of the memorial will be nearly \$1,000, which will be subscribed by the townspeople generally.

NIAGARA.

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

Orangeville.—The Rev. Canon Henderson, the late rector of this place, has gone to reside in Hamilton. His address in future will be 391 Queen street South, in that city.

HURON.

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

Parkhill and Greenway.—The Lord Bishop visited this parish on the second Sunday after the Epiphany, and confirmed 53 persons, the majority of whom were males. The incumbent, the Rev. J. Berry, M.A., B.D., was appointed to this parish last June, and succeeded in having the above large number of candidates ready for Confirmation in the short space of six months. His Lordship preached in St. James' church, Parkhill, in the morning, from the text, Rom. xiii., v. 12, a sermon that was highly appreciated by a large congregation. At the Confirmation in St. James'

church in the evening, the Rev. J. Berry presented 25 candidates, 16 males and 9 females. At both services the music was remarkably good under the direction of Mr. G. M. Wedd, with Miss Katie Watson, organist. In the afternoon at Grace church, Greenway, which was very tastefully decorated with evergreens, the Bishop preached an eloquent and impressive sermon on Naaman, the leper, and confirmed 28 candidates, the majority of whom were over 18 years of age. Both congregations took a lively interest in the confirmations, a large number, in addition to the candidates, having attended the preparation classes. Both churches were packed full to the doors.

Kingsville.—The material prosperity of the diocese of Huron is ever on the increase. The Kingsville church has just been consecrated, and this is only one of several evidences of decided growth in this parish. The Rev. C. A. Anderson is a faithful and devoted worker, and is much esteemed in his parish.

Woodstock—New St. Paul's.—This church will be consecrated on April 6th, having just been freed from debt. Besides his zealous pastoral work, the Rev. J. C. Farthing, the rector, is ever active in philanthropic efforts and the larger ecclesiastical matters affecting the welfare of the Church at Home and abroad.

Chesley.—The Rev. J. C. McCracken and Mrs. McCracken were the recipients of several handsome presents on leaving Chesley for Thorndale. He has the satisfaction of leaving two large and expensive new churches erected as the result of seven years of faithful labour. Few parishes show such striking growth in so short a time.

Gorrie.—This vacancy has been filled by the appointment of the Rev. E. Hall, of Bervie. Mr. Hall has the record of great devotion and tireless activity in the parish he leaves, and Gorrie may be congratulated on the appointment.

Forest.—Christ Church.—On the 8th inst. a new organ which has been placed in this church was formally opened when an organ recital was given by Mr. Vivian Reed, the organist of the Memorial church London, and Mr. Herman Hahl, agent of the Karn Company. That the church is now furnished with a fine pipe organ is due mainly to the persistent and energetic efforts of Mr. Tom Maylor, the organist, substantially aided by Mrs. Maylor. The organ is of Gothic style, with ash case and front pipes handsomely decorated. Dimensions—height, 12 ft. 7 in.; width, 9 ft.; depth, 6 ft., 6 in. Compass of manual C.C. to F., 54 notes; compass of pedal C.C.C. to D., 27 notes. It will doubtless be a source of satisfaction to all to learn that at the conclusion of the programme, the organ was formally accepted, and Mr. Stahl handed a cheque for the full amount of the purchase money. This is the second handsome gift the congregation of this church has received within a year, Mrs. Lemon's liberal donation of \$1,000 last Easter for the building of a Sunday school being the first. It is needless to say the congregation heartily appreciate the generosity shown. As a body, they are to be congratulated on the deep interest taken in the church's welfare. Since the coming of the present rector, the Rev. A. L. Beverly, four years ago, the congregation has made great material and spiritual advancement. The congregation has increased, and the additions of rectory, school-room, enlarged chancel, and organ have added nearly \$4,000 to value of their church property.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie

Bracebridge.—Sunday, the 23rd of February, was a red-letter day for this parish. At 10 a.m., Mattins was said by the Rev. C. H. Buckland, of

Gravenhurst, the first lesson being read by the Rev. A. H. Allman, of Emsdale, and the second lesson by the Rev. Geo. Gander, of Unington. After Matins followed the Office for Confirmation, when the rector, the Rev. W. A. J. Burt, presented the candidates to the Lord Bishop of Algoma, who, after bestowing the Apostolic rite, the sevenfold gifts upon them, addressed them in most helpful, practical and encouraging words. The Bishop and clergy then retired to the vestry, and at 11 a.m. the Office for the Ordination of Priests was proceeded with, the clergy entering during the singing of "The Church's one foundation." The Rev. A. H. Allman, B.Sc., then delivered the sermon which did credit to the preacher and the occasion. Then, in the absence of both the archdeacon and chaplain, who were unavoidably detained by pressure of work in their respective parishes, the Rev. Rural Dean Burt presented the candidate for the office of a priest—the Rev. Geo. Gander—to the Bishop sitting in his chair at the chancel steps. After Mr. Gander had been duly priested he was invited to a seat in the choir. In the Office for the Holy Communion the Bishop was celebrant, the Rev. C. H. Buckland, gospeller, and the Rev. W. A. J. Burt, read the Epistle and served. In the afternoon a special service was held, conducted by the rector, and the Bishop addressed the Sunday school teachers, children and friends assembled. The Rev. A. H. Allman took Mr. Burt's work at Falkenburg in the afternoon, and the Revs. C. H. Buckland and George Gander returned to their respective Missions for Evensong. In the evening at 7 o'clock, Evensong was said by the rector, assisted by the Rev. A. H. Allman, and the Lord Bishop preached a most instructive and stirring sermon giving some good practical suggestions in regard to a right use of the solemn season of Lent. The Bishop was greeted by large congregations. On the Monday morning the Bishop and the Rev. A. H. Allman started for Gravenhurst, but the tram being late, they were driven by road in a sleigh, and reached their destination in good time for Matins and Confirmation in that town, and notwithstanding the fact that they crossed several streams the driver, though a Baptist minister, was considerate enough not to immerse them in the cold waters of Muskoka. Laus Deo.

Correspondence.

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

THE CLERGY AND THE CRITICS.

Sir,—Will you allow a layman to suggest to the clergy who are playing with agnosticism that the effect of their action may possibly be the very reverse of what they would wish. The laity like to see a priest stick to his colours, they expect these men to help and guide them, they at least have the right to demand that they believe the creeds they repeat week by week, or day by day, and I think it will be found, when perhaps too late, that laymen will have lost all respect for clergy who spend their time in sowing doubts, and who would leave them with neither church nor book to which to appeal. If the clergy could hear the comments made upon their action in this respect by ordinary thoughtful laymen it would open their eyes. When we cease to respect and believe in our priests they will find their occupation gone. The world has little use for traitors as Benedict Arnold found to his cost, although it is hard upon General Arnold's memory to compare him with these dilettante agnostics. Formerly the

attacks upon the faith were made by great men outside the pale; the assault now comes from a host of little men within; more irritating but doubtless less dangerous, except to the little men.

THE KINGDOM OF GOD.

Sir,—In Lent, a good subject for meditation and study is "the Kingdom of God." It is appropriate for a penitential season. "Repent ye for the kingdom of heaven is at hand." I write to draw attention to a little book bearing this title, and written by the Rev. C. C. Kemp, B.D., rector of Clinton, Michigan. Mr. Kemp will be remembered as a brilliant student at Toronto university and Trinity College, and curate of Grace Church, Toronto. Those who know Mr. Kemp will know that he is incapable of doing inferior or careless work. Whether we approve or disapprove of his conclusions or methods, his book is certain to lead us to fresh thought and clearer views on this subject. The book is strongly recommended by several American bishops, and by Drs. Body and Clark, and Bishops Dumoulin, Hamilton, and others well known in Canada. It is sold by the author at 25 cents. T. G. A. WRIGHT.

HISTORY OF THE CHURCH OF ENGLAND

Sir,—Rev. Canon Macnab has lately delivered an illustrated lecture here on the History of the Church of England, which has not only proved most interesting to our people, but which, I feel sure, might with great advantage be given in other parishes both of the city and country. In a pleasant way information is given, both through the eye and ear, which cannot but be helpful to our Church and our people. If clergy were aware of the pleasure as well as profit given by such lectures on ecclesiastical and historical subjects they would more generally prefer them to those calculated merely to furnish healthy entertainment. Where a group of clergy arrange a series of evenings in one neighbourhood expenses can be reduced to a minimum, and these instructive lectures brought within reach of the poorest parish. But let Canon Macnab's energy and enterprise be used for instruction rather than for entertainment. J. C. DAVIDSON.

REV. DR LANGTRY'S OPINION REQUIRED.

Sir,—I should like to hear the opinion of Dr. Langtry on the following extract, taken from the late Bishop Creighton's posthumous volume: "The Church and the Nation," pp. 88, 89. "It is the temper of the present day to ask the question, How? about all things. We can welcome such curiosity; but the point where we must be cautious is that the answer given to the question How? should not be confused with the answer to that other question, Why? No investigation how the Scriptures are the will of God can answer the question why they are the will of God. That can be seen only by the spiritual consciousness and the continuous record of that spiritual consciousness constitutes the authority of the Church. That authority cannot be impaired unless the Church, on its side, undertakes to answer the question, How? Such an attempt has not been made by the Church of England. It has no utterances to explain away, no positions which it is bound to maintain at all hazards. Its great process of reformation was carried out by the recognition of a growth of knowledge. It did not commit the fatal error of erecting a system, strong in an appearance of unchangeable organization, possessed with an answer to every question, and claiming infallible authority. It laid down decidedly enough the truths of the Catholic faith; it retained every vestige of primitive practice, and of primitive organization; but it left ample room for liberty,

and did not pretend to remove from the individual his due share of responsibility. The wisdom of that decision has been abundantly proved by the results. Anglican theology has been distinguished by its sound learning and its penetrating insight. No branch of the Church has made such weighty contributions to theological knowledge, since the sixteenth century, as has the Church of England. The temper of that Church is admirably adapted to foster theological development on sound lines. I think that Biblical criticism in England is being conducted in a reverential spirit, and though a certain amount of speculation must necessarily be rash, I think that the sense of responsibility is, on the whole, maintained." Trusting that these suggestive words may encourage true and reverential scholarship in the Canadian Church.

W. P. REEVE.

JUNIOR AUXILIARY.



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Toronto Junior Secretary—Mrs. G. A. Kuhring, 62 Murray street, Toronto.

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PRAYER.

Heavenly Father we pray Thee to bless us, and all the members of our society, and give us love for Thee. Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work through Jesus Christ our Lord.—Amen.

Come! for the Saviour calls you!
Come! for the work is great!
Come! for the hours are hasting;
Come! ere it be too late!
Come, and be burden-bearers
With Him, your glorious Lord;
Come, and be happy sharers
In His most blest reward.

Lesson.—We now come to the third class of heathen people, among whom our Church is working here in our own Christian country. We first learned a little about the heathen Indians of our great North-West, then about the Esquimaux of our northern coasts, and now we must try and find out something about the heathen strangers whom we so often meet on our streets. We know they are not natives of our country—they seldom seem to meet people they know—we do not see them stopping to chat with friends; they are differently dressed to our people, their hair is in a long braid generally coiled round the head, and their faces are different to Canadian faces, yellow-skinned, and generally sad-looking. Of course you know who they are, the Chinese! Do you know that in Canada we have about 15,000 of these people, about 3,000 of which are scattered through the cities and towns of Eastern Canada, and the rest out in British Columbia. We cannot be quite sure of these numbers because they are taken from the number of Chinese who come over our

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Canadian Pacific, and some of them go on to the United States and the West Indies, after they come into Canada. But whether they go on to other places or whether they remain in the Dominion, our Government charges each one, if they are working people, to pay a tax of \$100 when they enter our country. You will not wonder, then, that very few of them bring wives and families, because this tax would have to be paid even for the youngest infant, and the class of people who come to us are poor. They are nearly all young unmarried men, who want to better affairs for themselves and their families. In order to pay the expense of getting here, their parents often have to mortgage their poor homes or little rice fields for the needed money, paying very heavy interest on it. This money the sons must pay back. Sometimes they are not very successful, and when the time comes to send the interest, they cannot even gather that amount together, and if they continue to be unfortunate they often lose heart, and in despair have been known to take their lives. However, they are hard workers, and generally manage to make a living, and after paying their debts, can save a little money. The Chinese, who come to us are from the province of Canton (you must find it on the map of China in your geography). This province has been open longer than the other parts of China to trade and intercourse with Western people, and the Cantonese are therefore ahead of the other Chinese in religious and business matters. They are not Christians, but numbers of their men do not worship idols. In eighty Chinese laundries, visited in Toronto, only one idol shrine was found. It was a wall panel with the god painted upon it, and on the table before it were placed tea, rice and other articles of food out of which the Chinaman believed the god would take the good he wanted. However, you see very few carry idols with them, because they have ceased to believe them necessary. In Canton, Western ways of business are being introduced and the politics of the people tend towards Reform, the great Reform leaders of China all coming from that province. You will therefore see that the people who come to us from China are a good class of Chinese, intelligent, enterprising, and anxious to learn Western ways. Christian workers in Eastern Canada tell us they are quite ready to learn our holy religion, and attend classes very gladly, responding most eagerly to any kindly interest taken in them, for indeed their lives are often dreary and lonely; sometimes, too, made even more trying by the jeers and hard treatment of so-called Christian people. About one hundred Chinese in Eastern Canada have become Christians, and most of the others are being taught; but out in the West they are in so much greater numbers that the work is more important and pressing. Rev. Norman Tucker, of Vancouver, told us a great deal, when he visited us lately about the splendid opportunity there is for the Church to reach these people. It is not only to teach them the Gospel for themselves, but to reach, by God's grace, out to China through them, for if they become earnest, believing Christians, when they go back to their own land, they will carry back with them the priceless blessing of the message of our Lord and Master to their country people, who are in such heathen darkness. Would it not be a sad thing if a heathen came into a Christian country, and stayed in it for five or six years or more, and no one was ever to tell him about the one true God and the Saviour of the world? The W.A. gave their triennial thank-offering to build a mission house in Vancouver for the Chinese work, and the Toronto Woman's Auxiliary contributes \$100 a year to support the work. Do not let us forget to pray that God will bless this work and bring many of these heathen strangers in our land into His Church, and use them to His glory. And when we meet a Chinaman on the street,

let us send up a little prayer for him to our Heavenly Father, asking that he may learn to love our blessed Saviour while he is in Canada.

Notes from the Mission Field.—The continent of Africa probably contains 170 millions of people, those of the British possessions numbering over 47 millions. Within the last fifty years, the greater part of the continent has been explored by white travellers, and nearly all of it has been taken possession of by European nations. The very name—Africa—makes one think of darkness and degradation and ignorance. How thankful, however, we should be that it also reminds us of some of the bravest and noblest and most devoted men who ever lived. Perhaps it is because the heathen of Africa are so degraded and unattractive, that only the greatest hearts and the most earnest of souls could give up their lives to seek them out and tell them the wonderful message of Jesus! The Church was once very strong in the northern part of this great continent, but it became weak and unfaithful to its work, and disappeared, and all that part of Africa was overrun with Mohammedanism, which still holds it in strong possession. Let us pray that the Christian Church will soon win it back for Jesus to whom it belongs. Among the uncivilized, untaught tribes further south, though they seem to have sunk almost to the level of beasts, yet missionaries tell us they know there is a God, and in their own bloody and evil rites and sacrifices they try to please him. An African missionary, speaking lately in Toronto, said: If you notice the shape of Africa on the map, you will find it like two things—an interrogation mark asking—why the Church has left them so long in darkness? and like an ear, waiting to hear the message our blessed Lord gave His Church for them 2,000 years ago. In some later lesson we will learn something of the work of our Church in Africa, and the wonderful success that follows it wherever the smallest effort is made.

Notes from the Branches.

All Saints' branch, Peterboro, sent us a very interesting letter this month, and we are glad to hear they are doing so well.

We have also heard from Alliston and Churchill, and hope to get longer reports from them soon.

Brooklin branch has been holding their annual meeting. We hope to have a report of that for next month. We are sorry to hear that their superintendent, Mrs. Francis, has had to resign, but we welcome the new officer, Mrs. J. H. Harris, who takes her place.

A very encouraging and interesting letter comes from Barrie. They are making an outfit for a child in the Blackfoot Home, and at Christmas sent up her winter clothing and some gifts. We think that the twelve or fourteen members of this branch must be very faithful both in working and giving, to have such a good report to present.

Lambton Mills is again increasing their membership.

St. Stephen's, Toronto, are working for a sale to be held at Young's Point, in the spring, for the benefit of the work there.

Some of the older members of St. Alban's branch have been visiting one or two of their sister branches in town, with the idea of improving their work. We congratulate them upon their bright idea, and feel sure their work will advance with such interest behind it.

The diocesan treasurer and secretary enjoyed a most agreeable visit to the branch at St. Mary Magdalene's, on February 15th. A large number of children were present, and also several of the senior W.A., who encouraged the juniors by their interest.

All reports of work and money given to missions this year must be sent in to the diocesan secretary and treasurer before the last of March. This is very important.

Diocesan treasurer, Miss Edith Lee, 3 Maitland Place. Diocesan secretary, Mrs. Kuhring, 62 Murray street.

British and Foreign.

The Archdeaconry of Dorset, vacant by the resignation of the Ven. Francis Briggs Sowter, has been conferred upon Canon Dundas, vicar of Charminster, near Dorchester.

The Indian Church Aid Association has received at the Church House an anonymous gift of £1,000 for the Bishop of Madras' new College of Clergy, of which, it is understood, Bishop Hornby is to be the first head.

The Committee of the Additional Curates' Society have received two contributions of £500 each from the Misses March, of Leeds, for the society's second Quinquennial Fund, for expenditure in the five years, 1902—1906. The payments and promises for this fund amount to more than half the £10,000 asked.

A fine ring of eight bells has been presented to St. John's church, Leicester, by a member of the congregation, at a cost of nearly £1,000, in memory of the reign of the late Queen. By the sanction of the King, the bells will be known as "The Queen Victoria Bells." It is hoped the bells may be ready to be rung on the Coronation day.

Canon Gore, the Bishop-elect of Worcester, has made the following appointments to the examining chaplains for the diocese of Worcester: The Rev. J. W. Diggle, rector of Birmingham; the Rev. A. H. McNeile, Fellow and Theological Lecturer of Sidney, Sussex College, Cambridge; the Rev. L. A. Phillips, rector of Sibstone; and the Rev. R. B. Rackham, of the Community of the Resurrection, Mirfield. He has also appointed as his domestic chaplain, the Rev. J. Reader Smith, late clerical secretary of the Church Lads' Brigade.

In the Rendlesham parish, in Suffolk, there has been a revival of Church life since the appointment of the new rector, the Rev. Medlycott Rumsey. Forty-eight candidates have just been presented for confirmation from that and the

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Our stock of candlesticks and candelabra is one of the largest and best in Canada. We have a variety of designs but many admire the Corinthian Columns. They are indeed difficult to surpass. Those we show are of the best quality and run from \$4 each for single small candlesticks up to \$75 a pair for candelabra. Write for our catalogue.

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adjoining parishes, many being adults. The Bishop of Norwich officiated, and great interest was taken in the service, which was the first confirmation in the parish for over seventy years.

ALMSGIVING.

The special time for almsgiving is at the Holy Communion, for here we may safely trust our alms, and that liberally, to the distribution of others, because God by His Church invites us; and such was ever His appointment, and the practice of the Ancient Church. It is sad to see how people show least love, when they come to acknowledge His inestimable Love, to receive "the pledges of His love, to their great and endless comfort;" and are then most penurious in their charity, when they come nearest to their Lord, who bade us love our brethren as He loved us, with a self-denying, self-sacrificing love.—Pusey.

SPIRITUAL CONSOLATIONS.

With most of us the consolations of God are small when they might be, are meant to be, large. For, first of all, even when a man has no wish to harden himself in his grief, yet though he may be content to be helped by man he may refuse to be comforted by God. There is sometimes a resentment within him, a sense of inequity and wrong which tempts him to hard thoughts of One who, he always thought, called Himself Father, but who is putting him to intolerable anguish without sufficient cause. We all of us know something of this feeling. Even if it passes, it visits us. With some it lingers, by others it is instantly rejected as an injury and dishonor. Some never escape from it till they die. Moreover, we are all apt to forget that the consolations of God chiefly flow to us through the sympathies of men; that the glance of infinite compassion, the pressure of the trembling hand, the silence so full of wisdom and tact, the bright radiant smile of faith and hope, the kneeling down for the quiet intercession that may not be uttered, the kiss of peace, and the wrestling in prayer afterwards for the wounded sufferer left alone in the darkness of the blinding and crushing loss, are all from God and through Him—His gift, His consolation, though in the shape of the ministries of men.

GOD CONSTANTLY SPEAKS TO US.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand, and sympathetic circumstances on the other. And though every body says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God.

It may be that this relates to the giving up of habit, taking a certain course of stepping out in some untrodden path, but the man knows that he knows the will of God. If however, you do not know, do not act. If I had a little child who could not tell what I wanted, who at the same time needed to know my will, I would explain, even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in man "to do." When you know what God wills, you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—F. B. Meyer.

OBSTACLES IN THE WAY OF LENT.

Is it not a pity that people in general, and even many Churchmen, do not appreciate and profit by the Lent season. If pressed for an explanation, I would suggest the following as foremost reasons:

First, the universal spirit of self-esteem which permeates the very atmosphere we breathe.

Men as you meet them think far too highly of themselves to acknowledge any personal and pressing need of repentance, to feel that they have missed the mark, lost the true aim of life, and need to be lifted to a higher plane of existence. These are the Pharisees of modern times:—not the "ritualists" who feel overwhelmingly the reality of sin and their personal need of help, but rather, Canon Gore reminds us, the worldly-minded without and within the Church, who, because they are dead in self-esteem, like the ancient Pharisees are altogether impervious to the influence of any voice which shall tell them, even imploringly, that except they repent they cannot be saved.

Do we wonder that the Church, her penitential system and the Lent season, shine with a dim lustre where the only fear of man seems to be lest his greatness and his goodness shall be unappreciated?

Second, Lent fails and is void of usefulness because of the wrong idea which many people have of the Christian life: the tendency that there is even within the Church to make the Christian life a mere sentimental reminiscence, a childish exercise to be prattled, without change or addition, in infancy, at manhood, and unto old age.

Many people stereotype the Christian life at its very beginning, never change after they are confirmed except perhaps to backslide, and probably appear to the eye of Christ as they would appear to the eye of their fellow men, if they were to come to their stores or into the streets wearing the kilts and little gowns and the diminutive caps of childhood.

When our Lord laid his hand upon St. Paul on the way to Damascus, what did He say? You must be a witness, not only of what you have already seen, but also "of those things in which I will appear unto you." A fine picture of what life in Christ should be for everyone of us; not a reminiscence, but the eye ever fixed upon the Lord, and the ear ever attentive to hear the voice of some new command.

What blessing and help can Lent bring to the man who has already set bounds to his religious life, and who, because he said as a youth, "This only I will do and this only I will not do," has stilled the divine voice of the living Lord, and has settled it in advance that he will travel a childish round in manhood when he ought to stand at the zenith of his power and strength and usefulness?

We ought not to be afraid to keep open in our hearts the avenue of divine illumination, so that it may always be possible for God to say to us and not to say in vain: "This which you have never done, do it now, for it is your duty and it is the will of God."

But alas! few men can be persuaded to change in any essential feature their established manner of life, to take up fresh obligations, and to do even for love of Christ that which in some hour of spiritual stagnation they determined it was not necessary for them to do. To quote again from Canon Gore: "They are nervously afraid of the very idea of subjecting their life to a fundamental revision in the light of Christ's claim."

Hearts too generally are not open to the truth, because, as Bishop Creighton puts it, "Truth, if recognized, claims obedience, and most men are not disposed to obey. In religion they start from themselves, from their own character, from their manner of life as a thing already established and not to be changed." If religion will palliate their manner of life, make the past look a little more respectable and the future a little more secure, they will patronize it in a degree. But they cut loose and turn back when religion claims the right to say—"Here is new light for you from heaven; it will require you to overturn and revolutionize your entire plan of existence; but take it and live up to it; change utterly your manner of life; for thus only can you hold your place in the Kingdom of Him who came, not to surrender the divine justice to man's unyielding wickedness, but to lift men out of themselves and their old sins, into a divine sonship and an abiding union with God."

Against these obstacles that stand in the way of Lent, the self-complacency of the age and reminiscence view of the Christian life, let us as Churchmen contend earnestly. Let us not think of ourselves more highly than we ought to think. Let us keep our hearts open to the light of heaven. Let us seek to be joined to Christ by a bond so real and so sensitive that at any moment He may speak to us and say: "This new thing, which you have never done, do it for My sake. My faithful servant, witness for Me, in the things in which I will now appear unto you."—Bishop Worthington.

HINTS TO HOUSEKEEPERS.

Creamed Fish.—Almost any kind of fresh fish may be made over when cold into a delicious dish of Creamed Fish. Put a liberal lump of butter in a saucepan and let it melt. Add a teaspoonful each of onion juice and minced parsley and a heaping tablespoonful of flour. Let this cook for a moment and when it boils add one-half pint milk, one tablespoonful of salt, a dash of cayenne and one tablespoonful of lemon juice. Whip one egg yolk and mix it carefully with one-half cupful of hot cream. Add to the contents of the saucepan and stir in one pint of cold cooked fish, picked in small pieces and separated from all traces of bone and skin. Serve in small dishes, each covered with browned crumbs.

To cook Poached Eggs in Brown Sauce, let a pint of good stock boil up, and into it drop the eggs. Let them cook until nearly set, then place them on a hot dish. In a clean saucepan dissolve a tablespoonful of browned flour, with an ounce of butter, and stir both together. Add the stock, and when thick, season with pepper and salt, and a tablespoonful of tomato sauce. Strain this gravy, pour it around the eggs, garnish with sippets of fried bread, and serve hot.

To make Lemon Custard take one pint of boiling water, two and one-half ounces of loaf sugar, juice of two lemons, the yolks of four eggs. Pour the boiling water on the sugar and juice, which must be first strained. Well beat the yolks, and when the lemonade (as made above) is cool enough, pour it on the yolks; mix well, strain into a small saucepan or jug, place which ever you use, in a pan of boiling water, over the fire, and stir till it thickens well. On no account let it boil, or it will curdle and be spoiled. Allow it to get cold. Serve in custard glasses. If liked, a little grated nutmeg may be put on the top of each.

For a Lemon Meringue Pie, put a cupful of water in an enamelled saucepan over the fire, add to it a cup and a half of granulated sugar and a heaping teaspoonful of butter; let these ingredients simmer gently while you prepare the rest. Whip to a cream the yolks of seven eggs and four tablespoonfuls of corn starch, gradually stir into this the juice and pulp of four good sized lemons and grate in the rind of one lemon; now quickly stir this mixture through the water and sugar in the saucepan; stir briskly and keep from lumping; when it is quite thick remove it from the stove and let it stand where it will partially cool. Line two pie tins with a rich pie crust, ornament the edges with a little scalloped border with a pastry wheel, or lay a narrow strip round the edge; brush the surface of the crust with the beaten white of an egg, sprinkle it lightly with cracker dust, turn in the lemon mixture and put the pies in a moderate oven and bake till done. If the oven is not large enough to bake two pies at a time do not fill the second crust till the first one is baked. While the pie is baking beat the whites of six eggs to a stiff froth, add five tablespoonfuls of powdered sugar and a little grated lemon rind, when the pie is done, take it from the oven just long enough to spread it over the meringue, then set it back for a few moments to slightly brown the surface of the meringue. Put the pies in a cool, dry place, and serve when quite cold.

IF I KNEW.

If I knew the box where the smiles were kept,
 No matter how large the key
 Or strong the bolt, I would try so hard
 'Twould open. I know, for me,
 Then over the land and sea broadcast,
 I'd scatter the smiles to play,
 That the children's faces might hold
 them fast
 For many and many a day.

If I knew the box that was large
 enough
 To hold all the frowns I meet,
 I would like to gather them, every one,
 From the nursery, school and street;
 Then folding and holding, I'd pack
 them in,
 And, turning the monster key,
 I'd hire a giant to drop the box
 To the depths of the deep, deep sea.

A LOST SCOLDING.

One morning Benjy happened to reach the schoolhouse very early. Not another boy was in sight. The place was as still as a meeting-house in the middle of the week. Benjy was not afraid exactly, but he felt rather lonesome and timid, for the little white schoolhouse was hidden from the village by a grove, and not even a roof could be seen in any direction.

To keep up his spirits until the other boys should appear one by one around the bend in the road just beyond the schoolhouse, Benjy began to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school children; it was of rubber, almost as light as a soap bubble and was a beautiful bright red in color. Such a ball had never been seen among the Sharon boys until this one came to Benjy from a cousin in the city, and he was very proud of being its owner.

He began by tossing and catching it; then he made it bound on the hard, smooth ground in front of the schoolhouse; but it was rather stupid to be playing alone. Then he tried to make the schoolhouse help him in his fun and he threw the ball against the wall and upon the roof, catching it as it bounded back. This was much livelier and he had entirely forgotten to feel lonesome when the ball suddenly disappeared. There was a soft little thud inside the school-room, then a crash that in the quiet place sounded to Benjy as loud as a peal of thunder. One of the windows was down a few inches from the top, and the little red ball had found its way through the narrow opening.

Benjy's first fear was that he had lost his ball and then that some damage had been done in the school-room. He wondered what could have made the noise that seemed so loud. Had his ball knocked over something? He stood on tiptoe and peeped in through the window. The ball was not in sight, but on the teacher's desk was a vase lying on its side, the flowers that had been in it were scattered about and the water was trickling in among the neatly piled books. Benjy was really frightened now. Miss Berry's books would all be ruined. He tried the door, but it was fastened, and he was too small a boy to climb in through a window. He thought of running home to get out of sight

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of the mischief he had done, for he was sure his teacher would be angry at the accident; and how could he face the scolding that would come? But no one had seen him throw the ball; perhaps Miss Berry would never find out who it was deserved the scolding. Then the boy shut his hands together into two tight little fists and ran down the road toward the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted after him.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying: "Oh, teacher! I spilled water all over your desk. Please hurry and perhaps the books won't be spoiled."

When she learned what had happened she hurried on to rescue the books, leaving Benjy to follow more slowly. She had not scolded, "but she will when she has seen the books and has time to tend to me," he thought, ruefully.

As he entered the schoolroom there was quite a group about the desk watching Miss Berry wiping off her books and putting them on a window sill to dry in the sunshine. I know who did it," a little girl called out suddenly, diving into a corner, where she had caught sight



Cured of Piles.

Mrs. Hinkley, Indianapolis, writes:—"The doctor said it must be an operation costing \$800, and little chance to survive. I chose Pyramid Pile Cure, and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles. Try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

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WE MAKE A SPECIALTY of selling by mail order—shipping on approval and accepting a return if the piano does not afford the satisfaction anticipated. Our retail piano and organ business is the largest in Canada. The main feature in our business is

that we advertise the prices of our pianos—new or used—at plain, unmistakable net figures. There is nothing unusual in advertising the price of used pianos, but we believe that we are the only firm who plainly advertise the net prices of new pianos.

This has been a boon to the public, and is one of the secrets of our success. We here take the opportunity of quoting our net prices for Gerhard Heintzman Pianos:—

- Style 14, \$375, less 20 per cent. for cash, net \$300
- Style 16, \$400, less 20 per cent. for cash, net \$320
- Style 22, \$450, less 20 per cent. for cash, net \$360
- Style 28, \$475, less 20 per cent. for cash, net \$380

Our Offer as to Terms.

We offer to supply the Gerhard Heintzman Piano on payments of \$15.00 cash, and \$7.00 per month, and instalment purchasers will have the privilege of buying at our net cash prices (see above) plus a slight addition for the cost of carrying the transaction. Write us, telling what terms will meet your convenience and we will send you full information by return of mail.

Here are Two Bargains!

A 7½ Upright **Mendelssohn** Piano, in handsome walnut case, handsomely carved, 3 pedals, iron frame, overstrung scale, double repeating action; used about one year on hire, just like new; original price, \$340.00. **\$235.00** Bargain price.

TERMS—\$10.00 cash and \$6.00 per month till paid for.

A 7¼ octave **Gerhard Heintzman** Upright Piano in walnut case, 3 pedals, overstrung scale, double repeating action, very latest style, returned after a few months' use by a customer who was unable to meet payments, owing to unexpected financial reverses; practically new. Bargain price on payments of \$10.00 cash and **\$265.00** \$6.00 per month.

Write at once and mention date of paper in which you saw advertisement.

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Opportunity Knocks at the Door of Everyone in This Sale.

WE have specially in mind in this sale our thousands of mail order customers scattered all over the Dominion, for it is worth saying many times that for years we have been selling pianos and organs in this way with completest satisfaction to thousands whose faces we have not had the pleasure of seeing.

We guarantee that each instrument is exactly as described. Our guarantee, with its fifty years' record of square dealing behind it, is worth something. If disappointment is experienced the instrument can be returned to us again. The organs are not absolutely new—coming to us in exchange when selling our famous Heintzman & Co. piano—but all are put in good condition and have our recommendation. We whittle the price down to a fraction of the original and make the terms easy. Here is the list:—

Dominion Organ, 10 stops, bass and treble coupler, 3 sets of reeds, high back, mouse proof pedals, regular price \$105, our price \$55, \$5 cash and \$5 per month, 10 per cent. discount if all cash.

Uxbridge Organ, piano case, no stops, walnut case, almost as good as new, 6 octaves, regular price \$100, our price \$60, \$5 cash and \$5 per month, and 10 per cent. discount if all cash.

Uxbridge Organ, 10 stops, treble and bass couplers, 4 sets of reeds, high back, 5 octaves, regular price \$100, our price \$45, \$5 cash and \$5 per month, and 10 per cent. discount if all cash.

Bell Organ, high back, 11 stops, treble and bass couplers, 4 sets of reeds, 5 octaves, regular price \$125, our price \$50, \$5 cash and \$5 per month, and 10 per cent. discount if all cash.

Bell Organ, 6 octaves, 8 stops, 5 sets of reeds, sub bass, octave couplers, low back. This would be a splendid organ for a Sunday school or a church, and would answer the purpose of a chapel organ. Regular price \$100, our price \$40, \$5 cash and \$5 per month, and 10 per cent. discount if all cash.

R. S. Williams Organ, 9 stops, high back, 5 octaves, 4 sets of reeds, regular price \$95, our price \$38.50, \$5 cash and \$4 a month, 10 per cent. discount if all cash.

Doherty Organ, high back, 6 octaves, 12 stops, 5 sets of reeds, regular price \$125, our price \$55, \$5 cash and \$5 per month, 10 per cent. discount if all cash.

Bell Organ, high back, 9 stops, 3 sets of reeds, 5 octaves, octave couplers, sub bass, regular price \$115, our price \$39, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Uxbridge Organ, 6 stops, 3 sets of reeds, low back, 5 octaves, sub bass, regular price \$90, our price \$25, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Uxbridge Organ, high back, 8 stops, 4 sets of reeds, 5 octaves, regular price \$100, our price \$39, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Karn Organ, 12 stops, high back, 5 sets of reeds, 5 octaves, octave couplers, regular price \$125, our price \$50, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Dominion Organ, high back, 5 octaves, 10 stops, 4 sets of reeds, octave couplers, regular price, \$115, our price \$49, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Bell Organ, 5 octaves, 10 stops, 4 sets of reeds, octave couplers, regular price \$115, our price \$48, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Bell Organ, imitation pipe top, 5 octaves, 11 stops, 3 sets of reeds, sub bass, octave couplers, regular price \$125, our price \$57, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Doherty Organ, high back, 5 octaves, 8 stops, 3 sets of reeds, regular price \$95, our price \$40, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Bell Organ, high back, 5 octaves, 5 sets of reeds, 9 stops, regular price \$115, our price \$57, \$5 cash and \$5 a month, 10 per cent. discount if all cash.

Dominion Organ, high back, 5 octaves, 16 stops, 9 sets of reeds, octave couplers, sub bass, regular price \$155, our price \$75, \$6 cash and \$5 a month, 10 per cent. discount if all cash.

We pay freight on these organs to any point in Ontario, and make special arrangements when the distance is greater.

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of the bright ball. "This is Benjy Adams' ball, and he threw it in the window and tipped the vase over."

She was triumphant over her discovery; but Miss Berry smiled at Benjy over the heads of her other scholars and said: "Yes, I know who did it; it was an honorable and truthful little boy, who came straight to me with the story of his accident. There has been no harm done, Benjy. Most of the water dripped to the floor and the few books that are wet will dry and be as good as ever."

And that was all the scolding Benjy received.

AN APE'S CURIOSITY.

The object of popular interest in the London Zoological Gardens is the monkey-house. A few years ago its most attractive occupant was "Joe," a chimpanzee, who was lodged and boarded in separate compartment. Every morning when Joe was let out for an airing, says the Commonwealth, he abused his liberty by leaping around the outside of the cage and pulling the tails of his mates. When it was time to shut him up again in his cage, Joe would just as regularly rebel and refuse to come to his keeper. As he was too nimble to be caught, and too crafty to be allured by dainties, his keeper had to use strategy. Near an end of the monkey-house was a dark hole, out-of which came a gas pipe. Having opened the door of Joe's compartment, the keeper would peep into the dark hole, and then appear as if he saw something intensely interesting. Joe would descend from his perch, and like him, earnestly gaze into the dark hole. Then, with a gesture of fear, the keeper would run into Joe's cage, followed by the chimpanzee, chattering with fright, and the door would be shut. Singular as it may seem, though this trick was repeated daily for months, Joe never learned it. Every morning he was captured by the same ruse, and yet experience never taught him wisdom.

WHY JOHN WAS PROMOTED.

"I feel deeply hurt," said a faithful clerk, "that you should promote one of my juniors right over my head. I do not wish to seem impertinent, but I would like very much to know the reason."

"What is making all that noise in front of the store?" suddenly asked the manager, without seeming to notice the clerk's protest. "Please ascertain at once."

"It is a lot of waggons going by," said the clerk, when he returned.

"What are they loaded with so heavily?"

"They are all loaded with wheat," was the reply, after a second trip had been made to the front of the building.

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favourite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsin, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful, but the most scientific of any treatment for indigestion and stomach troubles.

"How many are there?"

"Sixteen," was the reply.

"Find where they come from."

Ten minutes later the information came that all the waggons were from Lucena.

"Very good," said the manager. "Now call John, whom I have promoted, and then take a seat and listen."

"Will you see what is the meaning of that rumbling noise in front?" he continued, when John appeared.

"It is unnecessary," was the reply, "for I have already ascertained that it is caused by sixteen waggons loaded with wheat. Twenty more will pass to-mor-

They all belong to Romeo & Company, of Lucena, and are on their way to Marchesa, where wheat is selling at a dollar and a quarter a bushel, while it only costs a dollar at Lucena. The waggons carry one hundred bushels each, and get fifteen cents a bushel for hauling.

"My friend," said the manager, turning to the old clerk, "you see now why John was promoted over you."

THE RISE OF A BOY.

The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has a significance; that this life is not merely sweeping the store, not merely writing letters; not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view, and enters into it, life is enriched, and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—Lyman Abbott, D.D.

GOSSIP.

If you are tempted to reveal a tale some one has told About another, make it pass, Before you speak, three gates of gold.

These narrow gates: First, "Is it true?" This, "Is it needful?" In your mind Give truthful answer. And the next Is last the narrowest, "Is it kind?"

The girls were curled up among the cushions on the window-seat, embroidering doilies, eating apples, and talking over a club they had been inspired to start. They expected to reform the world after a brief campaign, and were going to ask such a one, and so and so to help them.

"No, not So and So," said D—, decidedly. "We'd better not ask her. She acts queer sometimes, and we want only the very nicest girls in our club." (Modest D—).

"How does she act queer?"

"What does she do?" "Tell us about it!" cried the chorus.

"Well, Margie Howell said that her cousin told her that her grandmother saw So and So in the street-car the other day, and she was flirting—flirting, mind you!—with a man sitting opposite."

Properly shocked, the chorus held up its hands, gasped, and said: "Goodness!" and "How perfectly horrid!"

"Yes," D—went on, "Margie's cousin's grandmother said So and So was too bold for anything, and did anything to attract this gentleman's attention."

Chorus: "Dreadful." "Certainly we won't ask her to join."

At this juncture an older woman, who had been sitting

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The damp, piercing atmosphere and the penetrating east winds leave disease and death in their trail. It is impossible to be too careful in promptly treating coughs and colds, and it behooves everybody to use only the most effective means available.

In the face of the evidence which has been produced to prove the efficacy of Dr. Chase's Syrup of Linseed and Turpentine, it seems unwise to experiment with imitations or substitutes. This great remedy has stood the test of time. You know of a certainty that it will cure and consequently will not let mere curiosity tempt you to risk your life by trying new-fangled remedies.

Dr. Chase's Syrup of Linseed and Turpentine is altogether different from the many cough mixtures which are everywhere offered for sale. It strikes deeper and cures thoroughly and well the severe chest colds, bronchitis, whooping cough and asthma. It is the mother's favorite remedy for their children. We do not claim that it will cure consumption in its later stages, but know that it often prevents this dreadful plague from getting a foothold, and frequently proves a great solace to consumptives.

Dr. Chase's Syrup of Linseed and Turpentine is sold everywhere. It is the standard treatment for throat and lung troubles. 25 cents a bottle. Edmanson, Bates & Co., Toronto.

Your grocer may tell you that he has something "just as good" as Monsoon. What is his object in telling you this? "A larger profit" is the only explanation.

Insist on getting . . .

MONSOON

INDO-CEYLON TEA

quietly listening to the conversation, spoke up.

"My dears, did you ever hear anything else against Miss So and So?"

The chorus and the prima donna thought a moment. No, they confessed, they never had.

"And you are going to convict her, unheard, on a first charge?"

"But, you know—"

"We don't want—"

"I—." they began to say. The older woman interrupted them.

"It is my very great privilege to be able to put this story straight. I happened to be in the same car with Margie Howell's cousin's grandmother. I saw Miss So and So. She did try to attract a gentleman's attention. She tried very hard and seemed to enjoy it. The gentleman was her brother. He is quite near-sighted, was reading, and had not seen her come into the car. There is your bit of gossip boiled down."

This incident really occurred, and the story growing out of it shows us, I think, the worthlessness of the majority of such tales to which in idle moments we listen, and repeat. I say idle moments, for no matter how active the speaker may be in his physical body, the tendency to gossip is a sure sign of spiritual idleness, and a poorly nourished mind. A person who is busy in the true sense of the word does not dare to loaf in his conversation any more than he does in his deeds.

For the reason that a gossip is not made in a day, but is formed by years of license in thought and speech, I want to send a note of warning to our girls and boys, and suggest to them that they begin now to set a watch on their lips.

If the vices or failings of our friends are but matters of surmise, it seems to me that ordinary honour forbids us to speak freely of them. If they are facts, then they are subjects far too solemn to be used as material for conversations over fancy-work or candy boxes. I sometimes think that the girl or boy who refuses to repeat a foolish saying does the world a higher service than

he who originates a wise saying, for, after all, true greatness consists not so much in doing that which most men cannot as in not doing that which most men do. And, above all, remember that our nobler attitude is to believe in the good in people and be surprised at the evil, rather than to believe in the evil and be surprised at the good.

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