

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, JANUARY 16, 1902.

[No. 3.]

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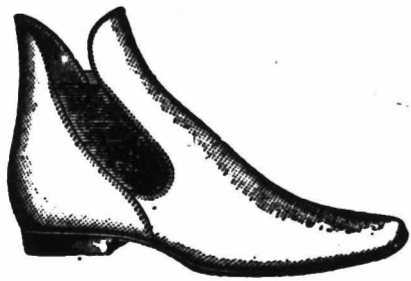
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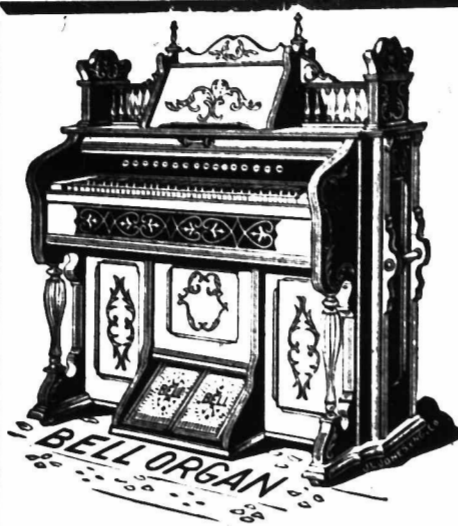


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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 16, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS. SECOND SUNDAY AFTER EPIPHANY

Morning—Isaiah LV. ; Mat., XI.

Evening—Isaiah LV I., or LXI. ; Acts XI.

Appropriate Hymns for Second Sunday after Epiphany, and Septuagesima Sunday, 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:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 193, 319, 553.

Processional: 76, 235, 239, 586.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General Hymns: 186, 213, 285, 477.

SEPTUAGESIMA SUNDAY.

Holy Communion: 182, 187, 555, 556.

Processional: 4, 83, 489, 547.

Offertory: 168, 262, 533, 538.

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

General Hymns: 172, 210, 520, 534.

Candidates for Orders:

We have for several years mentioned the anxiety felt, both in England and the States, at the want of candidates for orders. At present there is one of the rush of letters and suggestions which takes place periodically. Father Dolling, who has done so much already, has contributed a letter which seems to give in a few words as possible the present need and his proposal.—“Whether we like it or not, we must accept it as a fact that our clergy are not going to be drawn in the future from the class from which they were drawn in the past. Fifty years ago it was common for one of the squire's sons to “go into the church.” There were fewer professions open to him; there was a family living; his father could usually allow him a little income, and as a minister he could live much the same life as his brother the

squire, only on a smaller scale. Now this is all altered; therefore if the priesthood is to be replenished, it must be largely, but not altogether, drawn from another class, and the Bishops must recognize that that class will be neither public school nor University men. I have, I suppose, helped to educate from twenty to thirty men for the Priesthood. Now that I am living in London my method is this: A man comes across me who seems to have a vocation, I test it, and, without saying anything to him, watch it. Very often the man is quite unconscious of the vocation, because there does not seem to him the least chance that he could achieve it. When I am sure of him, and he is sure of himself, I let him attend a theological course at King's College, London, allowing him to do hardly any parish work, but enabling him to mix freely, not only with my clergy and fellow-workers, but with the people amongst whom we live. He then gets to know and study the characters of all sorts and conditions of men. I have a man just leaving me who, I am sure, is far better equipped for his work than the majority of candidates. Of course, there is always the usual difficulty—the money. A lady gave me £50 for two years for him. I have two men now waiting to come here if I have the money for them. I am quite sure if we are to get sufficient priests to do the work of the Church of England, it must be done by some method like this.

Notice to Subscribers.

The Rev. J. Dagg Scott is not the agent for the Canadian Churchman, and has not any authority to solicit, or receive, subscriptions for the Canadian Churchman.

London Churches.

As we recently mentioned the diocese of London has been re-arranged into 18 rural deaneries including the areas of the 18 boroughs. It was felt by the late Bishop that such a movement was necessary and his scheme was referred to a committee and finally came into force on the 1st January. That something should be done for the dwellers in the city is evident from the following letter which appeared in a London paper. It appears that the new rector of St. Olave's, Hart-street, has “obtained permission” to live away from his parish and let the rectory house. Can you tell us who has given this dispensation from fulfilling his duty to his parishioners, and is any reason known? Who is responsible? As the income is stated to be £900, it cannot be from poverty. As the house is to be let, it is not unfit to live in; as the parishioners, rich or poor, healthy or sickly, live in the parish, the parish is good enough for them to live in—why not for their priest? My parents were married at St. Michael's, Cornhill, and when I went there some years ago for their marriage lines the rector was living in the parsonage adjoining the church; in an ideal position, with a door opening from the parlour into the church. Now I see the parsonage is to let. Is this just to the parishioners whose forerunners provided the parsonage for them to have God's minister re-

siding among them? The parsonage at St. Olave's, Hart-street, also adjoins the church, I believe. I think that at St. Alban's, Wood-street, also does so, or did so. One Sunday afternoon when Dr. Liddon drew many of us to St. Paul's, I met the rector of a City parish leaving his church. He had been my school-master thirty years before, and so recalling myself to his recollection I greeted him, and he talked of his parish around us as we started for his home in the West. He said there was “hardly any congregation—no parishioners.” “There must be some people in all these houses,” I said. “Only caretakers, 600 or 700 perhaps.” “A very good congregation,” I said. “All Jews and Dissenters.” No wonder, I thought. The City of London is a notably healthy place for residence—e.g., the present incumbent of a church near Watling-street has brought up a large family, including sons in holy orders, in his adjacent parsonage.

Our Hymns.

The Rev. C. R. Williams has published three articles on this subject in the Church of Ireland Gazette. Our only regret on reading these essays was that they were so condensed. We take the liberty of printing this extract.—“No one can doubt the power of hymns in forming the religion and shaping the life. This power is only second to the Bible itself, and like it hymns also live on age after age. They are with us “to animate all earnest Christian effort; with us as the rich consolation of individual hearts; and as one common bond of fellowship between the living members of Christ's Mystical Body.” They are the exclusive property of no one Church, Sect, or Party. This can be easily seen when we look to their authorship. None less than a king wrote what Trench calls “the loveliest of all hymns in the whole circle of Latin poetry”; while to a ribbon-maker we are beholden for some of the tenderest of verses. Charles Wesley has written above 6,000; his brother John, and Count Zinzendorff 2,000 each. Bishop Ken left but three, yet these have attained a world-wide fame. Thomas, of Celano, wrote only two, beside the Dies Irae, this last is truly a host in itself, and has been oftener translated than any one book, save and except the Holy Bible. Thus a single hymn has conferred immortality. Wearing this one decoration a man goes down to posterity and outlives the most famous of his time.” Strange! when we take up the history of literature, we do not find our Shakespeares, and Spensers, our Miltons and Tennysons, to have had a share in bequeathing to us these heavenly lays: a poor country parson has done more than the poet of a nation. And, turning to Holy Scripture, the same fact meets us: Job, Isaiah, Daniel, although their writings abound with the most exquisite imagery and the sublimest poetry, have not given to us a single “sweet lyric song.” Rather to Simeon, the aged saint waiting, with feeble limbs and snow-white locks, daily in God's temple “for the consolation of Israel”; to a Virgin, Mary, the young, the pure, the blessed; to David, the whilom shepherd lad,

are we to look for these glorious hymns of heaven, these holy whisperings from a better world. In the Psalter is given the key-note by which the sweetest singers in Christendom have worked out their sacred songs. A recent writer has called the twenty-third the nightingale of Psalms, which has filled the whole world with joy. He has pictured it as a pilgrim travelling up and down singing a strange melody, which, when one heareth it, causeth him immediately to forget whatsoever sorrow he hath. And every hymn written to the glory of God, whether it be gathered in with patience from the legendary past, or struck during some pause in the hurry of the present, is likewise a blessed pilgrim, commissioned by the Almighty to help and to hasten that

One far-off divine event
To which the whole creation moves."

Matrimony.

This subject is in one form and another much discussed in Secular and Religious papers at the present time. Ecclesiastical and Civil Courts have wrestled with the question. The ceremony is a link in the chain of life. If the sensation created in Hamilton will only make people think, fewer persons will be trapped into unwholesome transaction.

Passion Plays.

We think it is time to protest against the exhibition of all a Christian holds dear as a vulgar village show or an ordinary stage play. It is nearly fifty years since the gifted author of the "Initials" first described Ober Ammergau performance to English speaking people. The devout behaviour of the peasantry, the infrequency of the performance, the difficulties of travelling, and the absence of the penny a liner, for some time saved the proceedings from sensationalism. But all is now changed. The play is produced everywhere, even in Canada, according to Gilbert Parker, and now it is advertised in Selzach in Switzerland with a troupe of 350 actors, musicians and singers. When it was attempted to place it on the stage in the United States, the outcry was so great that it was stopped. It is time that this violation of all reverent Christian feeling was stopped altogether.

Thou Art Peter.

Controversy never ends upon these words, and never will so long as Roman pretensions are advocated. A writer in "Church Bells" puts a reading not generally known in the following clear language: "In your 'Roman Notes' in last week's 'Church Bells' there is a quotation from the Roman Catholic paper, the Monitor. The Monitor in a leading article, wants to know if to the text 'Thou art Peter' . . . a meaning can be given which is more coherent, logical and natural than that given by centuries of the Roman tradition? But may I put this question first? Does the text, 'Thou art Peter,' actually exist in the original Greek? There are three references in the Gospels to St. Peter's confession, viz., St. Matt. xvi., 18; St. Mark viii., 29; St. Luke ix., 20; and perhaps a fourth, St. John vi., 69; and in St. Matthew's Gospel xvi., 18, alone is found the expression 'Thou art Peter.' Some eminent authorities say that 'Thou art Peter' is not in some of the ancient manuscripts at all. To my mind the explanation that our Blessed Lord did not say 'Thou art Peter,' but 'Thou hast said it,' is the natural one, and fits in with

the context in each of the gospels where the account of St. Peter's confession is recorded.

William Law.

Visitors to the City of London going to London Bridge can hardly have failed to notice, and probably to enter, St. Margaret Pattens, one of the restored churches. The Rev. Canon Overton recently delivered there an address on William Law, whose "practical treatises" and serious call to a devout and holy life have influenced the church in England for over 150 years. It was undoubtedly through him and his works that the Wesleys, Whitfield, Venn and others became Methodists, the tractarians of their day. Canon Overton claims that the later revivalists Kible, Newman, Froude and others were deeply impressed by Law. "A non-juror after the death of Queen Anne, he suffered the fate of such clergy, but was always honoured. Law combined in a remarkable degree the intellectual power of the 'evidence writers' with the fervour and strictness of the Methodists and Evangelicals. He was, in fact, a sort of a High Church Puritan, with a grasp of thought and a beauty of diction which surprised no less than it impressed men who expected to find in him 'a crack-brained enthusiast.' He became a spiritual adviser to many, including, for a time, the two famous brothers Wesley, and the Serious Call marked the turn of the tide which had been flowing in the direction of irreligion and immorality. It was not a devotional work, but simply a 'call' to men 'to live more nearly as they prayed.' Law, if ever man did, strove to live the life himself. His last twenty years were spent in seclusion in his native place, but not in idleness; he acted as a spiritual director to Miss Gibbon, the daughter of his patron, and to Mrs. Hutcheson, who spent their ample fortunes, under his guidance, in works of piety and charity. He took an active part in the management of the schools and almshouses founded by him and his friends at King's Cliffe. Nonjuror though he was, he never missed a service, week-day or Sunday, at the parish church. He was most busy with his pen, writing what many think the most suggestive and interesting of his works, which now assumed a somewhat different tone, as he had become deeply tinged with the sentiments of the so-called Mystics, especially that very remarkable man, Jacob Bohme. He certainly never recanted a single syllable of what he wrote before the spell came upon him, but it gave him a different tone altogether, which many of his early admirers deeply deplored, but no one doubted his sincerity and earnestness; and, when he quietly passed away in 1761, it was generally, and is still, felt that the Church of England lost one of its veritable saints, and one of its ablest defenders."

THE CENSUS OF RELIGIONS.

Some of the particulars of the census in regard to the religious beliefs of the people have been announced, and it is gratifying to notice that the Church of England shows large relative gains, as compared with the decade 1881-1891. In the ten years, 1881-1891, the Church increased in Manitoba 100 per cent., and the Presbyterians and Methodists 200 per cent., whilst in the period

1901-1902, the Church, notwithstanding the extraordinary efforts and expenditure of these bodies in that province, was distanced by them by but a small percentage, compared with the previous census. The same satisfactory state of things is noticeable in the census of the three cities, Montreal, Ottawa and Toronto. For instance, the figures in the latter city were respectively as follows, for the leading denominations, viz.:

	1881.	1891.	1901.
Church of England	30,913	40,084	62,406
Methodists	10,357	32,505	48,278
Presbyterians	14,612	27,449	41,638
Roman Catholics	15,716	21,830	29,004
Baptists	3,007	6,909	11,913

These figures speak for themselves, and from a Church standpoint are a great improvement over those of previous numbering of the people. We refrain from further comment till the returns for the entire country are published, but we have every hope that the Church of England is increasing her numbers and influence, and that the sober intelligence of the country is coming to appreciate more and more the claims which the history, doctrines and methods of the Church make upon their reasons and their affections.

BRITISH PRESTIGE.

There are not a few, not only of the enemies of England, but also of her citizens and well-wishers, who have formed the opinion that the Boer war, with its mistakes, disasters and prolongation, has lessened the prestige of the British Empire; that is the impression made by what appears, and is supposed to be fact. They think the Empire less powerful, and they are less confident, as to its military and naval supremacy, than it was before the Boer ultimatum was issued. In so far as Britons were vain glorious or boastful, or forgetful of the responsibilities of power, or the great ends for which it should be employed, it is well perhaps that they should be humbled, and should entertain a less exalted opinion of the national prowess and resources, for empire is only to be desired as it stands for noble purposes, and the promotion of human happiness and welfare. It is because we believe that the British Empire is a great beneficent influence for good, that we desire that both in fact and in appearance she should be powerful among the nations of the earth. The prestige of the British Empire forms the subject of an article in the National Review for December by Captain Mahan, of the United States navy, well known as the author of the "Sea Power of History," and the "Life of Nelson," and well qualified, therefore, to give an intelligent and impartial opinion upon the subject on which he writes. Captain Mahan points out the advantages possessed by the Boers anterior to the war, and irrespective of the conduct of the present hostilities, such as the remoteness of the British base of operations, the nature and extent of the country over which operations had to be conducted, and the character of the hostile people; including therein the advantage

which familiarity with a region and its conditions, especially when sparsely settled, undeveloped, and consequently "imperfectly known, always gives to inhabitants over invaders. These factors, Captain Mahan remarks, onerously adverse to Great Britain, were and are permanent. He considers that at the outbreak of hostilities the respective distance of the antagonists gave to the Boers the advantage, to the British the disadvantage, of a surprise. He considers it no less than admirable that 165,000 men and all the material of war were transported 6,000 miles by sea and 1,000 miles inland by a single track railway, there maintained, and within eight months of their earliest departure from England, had possession of the capitals of both their opponents having driven them from position to position in a notoriously difficult country, devoid alike of natural and artificial resources. That there were mistakes in generalship, Captain Mahan admits, but he adds these affect the reputation of the general, but they should not that of the nation. Experience, he says, is universal that a large percentage of able men break down in chief command. He repudiates the notion of any decay of fighting quality in the race, as nothing short of absurd, in view of the abundance of good fighting that has been done. On the whole, he concludes, therefore, while I can see abundant room for criticism of detail, I do not find cause to warrant loss of prestige. Captain Mahan next turns to a brief enumeration of existing factors as they appear to him, and of the consequent real status of the Empire among the powers of the world: First among symptoms is one which, to my mind, gives immeasurable assurance of national power—the sure guarantee of prestige—and that is the progress towards unanimity in the nation, centring round the idea of Imperialism, and finding an immediate impetus in the South African problem. . . . Again, the sea power of the Empire still stands pre-eminent. . . . Again, closely connected with this last consideration, is the inevitable superior efficiency of the army at large, Imperial as well as Colonial, consequent on this protracted experience of war. The British army, including colonial contingents, is to-day, to the number of over 200,000 men, a vastly more useful instrument than it could have been two years ago; and this gain will last for at least a decade, as a matter of international calculation, just as the disbanded but tempered forces of the United States remained after the Civil war. With these obvious gains. . . . I do not believe the international prestige of Great Britain has sunk in foreign cabinets, however it may be reckoned in the streets and cafes of foreign cities. Against this, in order to support a charge of loss of prestige, is set the weary prolongation of the war. . . . I unfeignedly wish that the war, with its sorrows and suspense, might end; but it remains true, sad though the argument is, that the more completely the Boer exhausts himself now, the more convinced and the more final will his submission necessarily be. I trust, however, when that time comes, the Boer

leaders and the Boer language will receive no recognition save banishment in the official organs of the Empire. We feel confident that the calm, judicial opinion of Capt. Mahan will reassure many as to the prestige of the British Empire, and we trust that British statesmen will give heed to his emphatic warning, as to the line of conduct, that should in the interests of the South African States, and the Empire, be pursued at the close of the war, with reference to the Boer leaders and the Boer language.

TRINITY CLERICAL ALUMNI.

The sixth annual reunion of the clerical alumni of Trinity University was begun on Tuesday, the 7th inst., at the college with an attendance of about sixty. The Holy Communion was celebrated early in the morning, and was followed by the "Quiet Hours," conducted by the Rev. C. A. Seager, who delivered a masterful and devout series of addresses on "The Ministry of Reconciliation." At 3 o'clock in the afternoon the first conference took place, the Ven. Archdeacon Houston occupying the chair. The address of welcome was read by Provost Macklem, who took the opportunity of thanking the Rev. C. A. Seager for his very helpful addresses, and then spoke of the pleasure and profit to be derived by all from such gatherings. The year 1902 being the jubilee year of Trinity, that fact will be celebrated on January 15th by the installation of the new Chancellor, Mr. Christopher Robinson, K.C., and on June 22nd, by special services in churches, and on June 24th and 25th there will be a continued celebration, comprising a corporate communion, cricket match, convocation, and Greek play. After the Provost's opening address, the first conference followed, on the life of Dean Church. Rev. J. S. Broughall spoke of his life and character. Though not a party man, he was led to defend some of the positions of the earlier Tractarians, and always spoke of them with affection. After eighteen years at Oxford, he went into parish work in a country parish, where he remained nineteen years. His next move was to be Dean of St. Paul's Cathedral. Mr. Broughall referred to his gentleness, humility, honesty, devotion to duty, and fairness in dealing with the scientific and theological questions of the day. The discussion was opened by the Rev. Dr. Clark, of Trinity University, who had known Dean Church intimately. He bore willing testimony to his elevated character, his humility, his shrinking from promotion, saying that he refused the Canonry of Worcester, the Archdeaconry of Wells, and finally, the Archbishopric of Canterbury. He was not a party man, but possessed a well-balanced mind, and was, therefore, a sound theologian. Dr. Clark also made reference to Church's "Gifts of Civilization," "Essay on Dante," and "St. Anselm." An interesting missionary conference was held in the evening, when the work of the Trinity Alumni in Japan more especially was discussed. The Provost read a letter from the Rev. C. H. Shortt, describing the work of Mr. Ryerson and himself during the past year. The Trinity Alumni Association contribute \$500 a year towards this work, and they are also interested in the associate mission at Minden, in the diocese of Toronto. The speakers at the missionary conference were Provost Macklem, who presented the accounts; the Rev. J. E. Fenning, who spoke of his work at Minden, and of the urgent necessity of finding someone to succeed him next August, and the Rev. T. G. A. Wright, of the diocese of Huron, who spoke enthusiastically of the work of Trinity graduates in the mission fields, and of the necessity of more vigorous action and effort at home, in order to afford them adequate support and encouragement. The second day of the theological conference at Trinity College opened with a morning devoted to "The

Study of the Old Testament." Dr. Langtry was elected chairman, and the first paper was read by the Rev. H. H. Bedford-Jones, rector of Brockville. His paper was a very able review and definition of the position, methods, and to some extent, the conclusions of higher criticism. It was a remarkably clear presentation in outline of the scope and work of Biblical criticism, presenting in the main the views of such men as the Right Rev. Dr. Ryle, Bishop of Exeter, and the Rev. Canon Sanday, professor of divinity in the University of Oxford. The second paper was read by the Rev. Gilbert F. Davidson, of St. George's church, Guelph, and dealt with the Church's true attitude towards the Biblical criticism of the day. He pointed out that it is always wise to maintain a fearless attitude towards any and every sincere searching after truth, and that our faith in the Holy Scriptures, as the inspired word and revelation of God is in no way endangered by any right and true conclusions that the present rigorous scrutiny of the literature of the Old Testament may result in. An animated and interesting discussion followed. The conference assembled again for the afternoon session at 3 o'clock, with the Ven. Archdeacon Allen in the chair, and business matters occupied the first half-hour. The subject for the afternoon was "Westcott, the Christian Philosopher." It was introduced by the Rev. E. C. Cayley in a thoughtful, appreciative sketch, showing the wide range of Dr. Westcott's sympathies and interests. His work at Cambridge as regius professor of divinity, and all that flowed out of it; his later work as Bishop of Durham, with the more active participation in the social problems of the day into which that led him, and his widespread influence through his writings, marking him as a teacher of teachers, were all dealt with concisely and forcibly. The second paper was one of exceptional merit, by Rev. Canon Welch, who was closely associated with the late Bishop for some years at Durham, and who stated that he owed more to Dr. Westcott than to any other teacher. Canon Welch's paper dealt with Bishop Westcott as an exponent of Greek theology, the opening paragraphs defining in a few brief, clear sentences the characteristic differences between the theology of the Greek fathers and that of the Latin fathers. It was Dr. Westcott's great work to incorporate the subtle value of Greek thought and the teaching of the Greek fathers, especially in relation to the incarnation, into English thought and expression. The third paper was by the Rev. J. C. Farthing, of Woodstock, and presented the great Bishop as "defender of the faith." It was characteristic of Dr. Westcott that he seldom entered directly into controversy, but proved himself in all controversies the great reconciler. In the evening the Convocation Hall was well filled with clergy and laymen for a "conference with laymen" on the work of the Church of England in Canada. Provost Macklem, who was in the chair, expressed the pleasure with which the clergy assembled for this annual conference, welcomed the laity there that evening, and especially, Mr. Brock, M.P., and Mr. Dymond, who had so kindly promised to speak. Prof. Clark spoke of the necessity of the active co-operation of the laity if all effective parish work was to be done. Mr. Brock and Mr. Dymond spoke chiefly upon the difficulties and needs of country parishes. Mr. J. A. Ewan, and the Revs. A. U. de Pencier, C. M. Harris, and Messrs. J. M. Gander and Beverley Jones also spoke. The third and closing day of the conference at Trinity College opened with a series of papers on the "Study of the New Testament," the Rev. A. J. Broughall being in the chair. The morning debate was practically a continuation of the session of yesterday morning, when the "Study of the Old Testament," was under consideration. Three papers were read, the first of which was a very able one by the Rev. T. W. Powell on "The Gospel as Presented by Christ." The writer exhibited the different characteristics of the four Gospels, and traced in outline the main body of the teaching of Christ Himself. He dwelt especi-

ally upon the teaching of the kingdom and of the Church, as embraced within the kingdom. Mr. Powell's paper was purposely limited to the presentation of the Gospel messages, as contained in the four Gospels themselves, and the argument was carried on to the next stage in a most admirable paper by Rev. Canon Cayley, dealing with the subject of "The Gospel as Presented by the Apostles." He said that the Gospel message lies partly hidden in the four Gospels, or, to use a metaphor, it is there in the bud, while in the Epistles it is developed and unfolded. Whatever differences may seem to exist when the Epistles are compared with the Gospels, must be held to be the true and proper development of the Gospel as taught by Christ Himself. There are some extreme critics, especially of the German school, who have questioned this, holding that the teachings of the Apostles were unduly influenced by their Jewish environments and other special circumstances. In direct contradiction of such a view, Canon Cayley ably defended the authority of the Epistles as being the inspired writings of men whom Christ specially credited and commissioned to unfold under the guidance of the Living Spirit, to the men of their day, the Gospel germ which Christ had Himself taught to them. It is not Christ's teaching alone which constitutes the Gospel, but Christ Himself, and it is noteworthy that when Christ's direct teaching had reached its highest point He formally announced its incompleteness, "I have yet many things to say unto you, but ye cannot bear them now." The paper next dwelt upon the special mission and authority of St. Paul, and claimed that he was not one of the apostolic band during the lifetime of our Lord on earth, was specially chosen by Christ for the work to which he was sent on account partly of his personal fitness for it. Canon Cayley concluded his paper by emphasizing the claim that in the Gospels all Christian teaching is to be found in germ, and what may be called the unfinished teaching of Christ was designedly left by Him to be developed after His ascension, but still under His own guidance through the Spirit, and on the lines of His teaching during His lifetime on earth. The third paper was vigorous presentation of "The Gospel as Taught To-Day," in which the Rev. R. J. Moore reviewed some leading characteristics of the teaching of the different branches of the Church Catholic and of the various communions of Protestant Christianity. He sketched also the characteristic differences of the different schools of thought within the Church of England, and then passed on to a consideration of what seemed to him the great needs in regard to the teaching of the Gospel in our own times and in our own Church. He urged men to take St. Paul as an example of effective preaching, pointing out how St. Paul always exalts the cross of Christ and applies it to the solution of the various difficulties and problems with which he had to deal. Mr. Moore recalled the death of a former professor of Trinity, who, in his dying moments had said to him: "Be instant in season and out of season in preaching Christ crucified." Mr. Moore added that he did not know what better advice he could give to those to whom he was speaking, nor what better rule he could follow for himself, for it is Christ whom our people are hungering for to-day. The subject for the last conference was "The Holy Communion." Rev. O. B. Kenrick read an able and beautiful paper on "The Sacramental Principle," that is, as the writer defined it, "the principle of the association of material and spiritual things." Such association is (1) a law of everyday experience; (2) familiar in the life of Christ and in the history of Christianity from the first, of which baptism and the Holy Communion are examples. Christians differ as to whether sacraments are merely signs, or "effectual" signs, that is, spiritually energizing, the latter being the view of the Anglican Articles. Why do men reject the doctrine of sacramental energy? (1) Because of false teaching in some churches or in some ages, and (2) because of the failure to see how always the material is the vehicle of the spiritual, and

that the sacramental principle is characteristic of the religion of the Incarnation. The Rev. G. M. Kingston followed with a clear and scholarly paper, breathing the spirit of Christian love and charity. "The Out and Presence in the Holy Communion." The writer deplored differences on such a subject, and maintained that we are all more nearly agreed than we often think. Is any of it given in the Holy Communion, and what is it? All will say that God does bestow upon the faithful and penitent a gift, and that it is "the body and blood of Christ," in a spiritual, that is, the highest and most real, sense. The teaching of the Prayer-Book and the early Church were next compared, and their identity shown. The Scriptural grounds of this doctrine were then examined. What is meant by "Body and Blood of Christ?" The Church of England leaves this undefined, and allows her children great liberty on this subject. "This Divine mystery is more true than plain." To eat the flesh of Christ expresses the truth that believers are made partakers of Christ. The Rev. H. M. Little followed with a careful and reverent paper on the sense in which the Eucharist may be spoken of as having a "sacrificial aspect," without conveying an impression which is false. Mr. Little reviewed the meaning of sacrifice in the Old Testament and in the New. The sacrifice of Christ on the cross is the source of all-atoning virtue. Christ presents before God the sacrifice of the cross, and the Church on earth pleads the same in presenting the Eucharistic offering. The history of this doctrine was then traced in the New Testament, the early fathers, and the Anglican divines. "To the Jews it was 'do this in remembrance of Me,' to the Christians do this in remembrance of Me." But in the full and proper sense Christ's sacrifice of Himself is the only sacrifice, and to it all the worship of the Jewish or Christian Church has reference.

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.

FOR THE FAMINE SUFFERERS.

With very grateful thanks I acknowledge the following contributions: Miss Mary Hilton, Peterborough, \$2; Bond Street Congregational Sunday School, for China, \$6.37; Eleanor Carlisle, Goderich, \$1; M. Lang, Toronto, 50 cents; Friends at Marble Dale, Connecticut, U.S.A., for India, \$1; Friend, 50 cents; Gleaner, 59,611, for India orphan work, \$10; Sophia Davis, Franktown, \$1; All Saints' Sunday School, Collingwood, \$9.50; Annie L. Wood, Millbrook, \$1. I am very grateful to all who still bear these sufferers in mind, and let us remember that in India, especially, there will be many to relieve during the coming months. We have the consolation of knowing that while we are feeding and keeping these poor children in India, we are doing also real missionary work. It brings so many more of the natives into touch with these who are longing to give them the good tidings of a Saviour, born to redeem them from their sins, and we know human nature well enough to have learned how sympathy and kindness shown us in temporal distress, helps us to realize and appreciate the greater kindness shown in ministering to our spiritual necessities. Therefore, may God so bless our efforts to relieve these sufferers, that by His grace they may be the more ready to receive the spiritual gifts, and that the hungry souls, as well as the hungry bodies may be fed by His goodness. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

AN INTERESTING MEETING.

The Auxiliary Woman and Her Responsibilities. Am I to describe what each of us should be? I feel I am untted for this grave subject. There are many among us whose lives are open epistles known and read of all, who are an inspiration and help to all who have the pleasure and privilege of knowing them. We love them for the beauty of their lives, and the help they have given; but I must go to my subject. First, the Auxiliary woman has given herself to God for whatever work He sees fit to lay upon her. Her life is a consecration—a life in Christ. After giving herself, that is, resigning her will entirely to God's will, the way is comparatively easy, for consecrating one's self, means, time, money, indeed everything. We are then but stewards and are responsible as overseers only, of all that we call our own. Ways and means will be found to do the work allotted to us by the Great Head of the Church, if we are in earnest, but we must be in earnest. Every Auxiliary woman cannot fill a place of responsibility, but let everyone do just what she is fitted for, and do it with all her might. In the natural body, each member has a distinct function or part to perform, and it is only a perfect body when each and every member, even the most minute or apparently trifling, responds to the call from the Head (there are some calls which few members pay any attention to; for instance, the monthly devotional and business meetings, and the much neglected sewing meetings); so with this great body of the Woman's Auxiliary, each member must be content to do her part, whatever that may be, and do it to the very best of her ability, always remembering that is part of a body which, to be a perfect one, must work harmoniously. We have got so far then—her life is a consecration—she is part of a body. Remember, then, as a part she has only to act when called upon. She has, then, plenty of time to give to her other duties, outside this society, for there is not one woman of our auxiliary who has not other work to do, and most of us a great deal and of various kinds. It is taken for granted that a consecrated woman is a communicant. She must be regular in this part of her duty, for if any woman requires grace and strength it is the Auxiliary woman. She must be systematic or she can never overtake her many duties. She must be patient, patient with herself as well as with others. It is possible that she may need more patience with herself than with anyone else. She will find much to discourage; she must, therefore, persevere. She must be energetic and encourage others to be so, for each member of the body must help the other members. She must be loving and gentle. Let her read each week before going to the meetings the thirteenth chapter of 1. Corinthians, and it will be a help and reminder. In our schools we were taught that there were certain words called auxiliary or helping verbs; they are: "May, can, must, might, could, would, and should." Now the Auxiliary woman is a may, can, and must woman, All may help, that is our privilege; all can help, that is our opportunity; all must help, that is our obligation as an Auxiliary woman. Alas! there are among us (and their sum is large), the might, could and should woman. She might have helped, a lost privilege; she could have helped, a lost opportunity; she should have helped, a slighted and neglected obligation. What could be sadder than such a picture? I think the reason that there are so many of these "might, could and should" women among us is that they did not rightly understand when they became members, that there were great and grave responsibilities in connection with our lives, as Auxiliary women, great privileges, and still greater opportunities. It is thought by some that to pay a ten-cent fee once a year and to receive a member's card is the sum and substance of an auxiliary woman's work. Now the sooner she casts this most hurtful and erroneous idea away, the better for her and for the branch to which she only nominally belongs.

We can all do something; we can all, yes all, give some money, and some could give a great deal. We can all pray, and, dear sisters, earnest, heart-felt prayer is needed. We are told to "ask and we shall have." Let us, then, ask for showers of blessings—blessings on ourselves, on our work, on our missionaries, and on those who, as yet, know not the blessed truths that we are privileged in knowing. All must help if true to our name "Auxiliary." Then, too, the "must" comes in in our motto: "The love of Christ constraineth us." "Constrain" means to force a thing, so as to produce certain results. The force used is "love," the love of Christ. With our hearts filled with the love of Christ, what may we not accomplish? Now, let me touch for a moment on our responsibilities. We have pledged ourselves to raise certain amounts of money to carry on the work of evangelizing the world. There are the hospitals and schools to be maintained in our own land, and those, too, in the foreign field. We must not forget nor neglect the brave women who have undertaken this work and who are bringing it to so great results. We are to provide clothing for the needy, among our own poor, and for the Indians in our own great North-West. "I was naked and ye clothed me." Christ makes Himself one with His people. It is done unto Him. If we fully realize this, we should the more assist in this department of our work. We are to diffuse missionary intelligence. To do this, we must first learn ourselves. We are responsible, then, for the use we make of our free library, so thoughtfully and generously provided for us. We must encourage missionary zeal among the children of the Church. How many of us feel this responsibility and act upon it? We are to collect and receive funds for Domestic, Diocesan, and Foreign Missions, and I will add we must not forget our parish, though, of course, our diocese includes the parish. Here is a fourfold responsibility—our parish, our diocese, Algoma, and the North-West, and the foreign field. Each has its own peculiar claim upon us. Our blessed Lord said to His apostles, just before His ascension: "Ye must be witnesses to me in Jerusalem, Judea, and Samaria, and to the uttermost parts of the earth." These are our marching orders. The "Lo, I am with you always (as given by St. Matthew), even to the end of the world," is for us individually, dear sisters, and for every child of God. The presence and aid of the Holy Spirit is ours in fullest measure, if we only seek it. We must start with Jerusalem, our parish; next Judea, our diocese; then Samaria, Algoma and the North-West, and last, the uttermost parts of the earth, the foreign field. There is a fourfold tie which binds us to these. We are members of the W.A., and as such bound to certain duties. We are members of the Church of England, a Church which has been foremost in the Motherland, at least in missionary workers and missionary societies, and who numbers many saints and martyrs among her children. We are members of the great Church Catholic, the entrance to which is baptism, and we are members of the human race. How comprehensive and far-reaching are the ties, and how binding. Let us face them then and do our very best to fulfil them. Let us take up each part of our work bravely. Don't let us be selfish and think only of our parish, or even of our diocese, as many are inclined to do. Nor must we neglect these whilst working in the North-West or Algoma or the foreign field. Let us remember that the whole earth is the Lord's, and that He has laid upon us the responsibility and given us the privilege of assisting in winning souls for the dear Lord's kingdom. Let us face our four-fold responsibility and let each part receive its full share of zeal and devotion, and let us ever remember that whatever we undertake must be faithfully carried out; that the "must" in our lives, which we have taken as our watchword, is not a heavy burden if taken in a proper spirit, and the work done in love. Love is the motive power that should (that indeed does), set our W.A. body in motion,

and that it is inexhaustible inasmuch as it is drawn from God, Who is the fountain and source of love, ay, love itself. Let me, before I end, urge you all to read two little books that will help you to understand from what a small beginning so much has been accomplished, and you will see the channels far-stretching and wide into which our work is flowing. They are: "Our History," by Mrs. Cumming, and "The Story of the Woman's Auxiliary," by Miss Halson. For what has been accomplished, we praise and thank God, and for what we hope to accomplish, we ask His aid and blessing. Mrs. Carey, Millbrook W.A.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Quebec.

Bathurst.—St. George's.—The following address was presented to the Rev. T.-W. Street, B.A., rector, upon his departure to take up new duties at Douglas and Bright, to which living he has been appointed, by his late parishioners: "To the Rev. Thomas W. Street, Rector of the Parish of Bathurst,—Reverend Sir—We, the undersigned members of your congregation, wish to express to you our sincere regrets that you have decided to resign the rectorship of this parish. During the years you have been our rector, we have learned to value you, not only as a clergyman who has always worked faithfully and well for the best interests of your parish, but also as an able and eloquent preacher, a kind and courteous Christian gentleman, and we feel that when you leave us the Church, the parish and the congregation will sustain a great loss. We know that many of the calls which you have had to visit parishioners in the outlying parts of this parish, in our severe winter weather, have been a severe tax on your constitution, and we realize that the parish duties would many times tax the strength of a younger and more robust person. Though you are leaving us, you carry with you our sincere friendship and good wishes, and we hope that you and Mrs. Street may be long spared and may enjoy health, prosperity and happiness in our new home."

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—The Synod of this diocese will meet in annual session in this city on Tuesday, January 28th. Divine service, with celebration of the Holy Communion, will take place in Christ Church Cathedral on the morning of that day, at half-past nine o'clock. The preacher will be the Rev. R. Hewton, of Lachine.

Trinity.—The children's service at this church on New Year's Day was a new departure, and, considering the bitter weather, which induced many parents to keep their boys and girls at home, the experiment was a great success, and will likely be made an annual event. In all, nearly 1,500 scholars were present from the different schools of the city, and in almost every case the school banner had been brought along, which, together with the Christmas decorations, rendered the scene an exceptionally pretty one. The service, which lasted an hour and a half, had been specially arranged, and included three addresses, respectively, by Dr. Ker, Ven. Archdeacon Evans and His Grace, the Archbishop. The prayers for scholars and teachers were read by Principal Hackett, but the rest of the service was taken by the Rev. F. H. Graham, who also conducted the singing. This was the last occasion on which the rector would meet the congregation of Trinity before leaving them for Nelson, B.C. Other clergy who took part were the Revs. Canons Evans and

Renaud, Rural Dean Sanders, the Rev. Prof. Abbott-Smith, E. I. Rexford, G. Osborne Troop, Thomas Everett, Frank Charters, H. Gomery, H. Jekill, G. Johnson, and E. McManus.

The following address was presented to the Rev. F. H. Graham, B.A., by the clergy of this city, on the eve of his departure from amongst them to take up work at Nelson, B.C.: To the Rev. Frederick Helier Graham, B.A., Rector, Trinity Church, Montreal,—Dear Mr. Graham—We, your brethren of the clergy of the city of Montreal, cannot permit you to depart from amongst us without expressing to you our high appreciation of your character and of the excellent work for Christ and His Church, which you have been enabled to do as rector of Trinity parish in this city. It is with real regret that we contemplate your proposed removal to a distant post of duty, and we earnestly pray that, in your new field of usefulness, both you and Mrs. Graham may be abundantly blessed by Him, without Whom, nothing is strong, nothing is holy. We ask your acceptance of the accompanying copy of the Holy Scriptures. In the days to come, as you take the Holy Book in hand, it may help to remind you of the affectionate brethren you left behind, when you are removed from the archdiocese of Montreal. His Grace, the Archbishop, has requested to be permitted to associate himself with this testimonial."

Bishop's Court.—There was a good attendance of the Clerical Society on Monday night, the 6th inst., His Grace, the Archbishop, presiding, with the Dean on his right. The subject: "The Author of the Epistle to the Hebrews," was introduced by a scholarly paper from the Rev. Prof. Abbott-Smith, B.D., which thoroughly set forth the historical or traditional view, also touching on the question from the standpoint of the New Testament itself. The essayist was cordially thanked for his masterly presentment of the subject, and the discussion, on the whole, favoured the authorship of a Pauline writer, rather than that of St. Paul himself. Rev. Mr. Bourne, who will favour the society with the next paper on "The Use of the Old Testament in Hebrews," quoted from an able writer, who rather favours St. Luke, as the author of the Epistle. The Rev. F. B. Pratt pointed out that St. Paul could not have left out the Hebrews from his cosmopolitan series of Epistles, and it occurs to your correspondent that the astute Apostle of the Gentiles had too profound a knowledge of human nature and of the Hebrews, to allow his name to be linked to the chain from which he had so irrevocably broken.

Westmount.—St. Matthias'.—Mr. W. J. Burks, organist and choirmaster of this church, was pleasantly surprised by receiving from the churchwardens and other members of the congregation, a few days ago, a well-filled purse. This was given to him as a token of the esteem in which he is held by all connected with the church, and also as an expression of their appreciation of the way in which he has fulfilled his musical duties since he took charge of the organ and choir last May.

Diocesan Theological College.—The college authorities published the following results of the Christmas examinations. The pass list is as follows: Third year, Old Testament, first class, J. B. Meyer, B.A.; second class, J. Douglas, B.A.; E. H. Croly, B.A.; H. Charters, B.A.; third class, H. Mount, F. L. Whitley, B.A.; C. E. Jeakins, B.A. New Testament, first class, Meyer; second class, Jeakins; third class, Mount, Charters, Whitley, Douglas. Dogmatics, first class, Jeakins, Croly, Meyer; second class, Mount, Charters; third class, Whitley, Douglas. Apologetics, first class, Jeakins; second class, Charters; third class, Douglas, Whitley, Mount, Meyer. Ecclesiastical History, first class, Jeakins, Meyer and Douglas, equal; second class, Charters and Mount, equal; third class, Whitley. Liturgics, first class, Meyer, Jeakins; second class, Whitley, Mount; third class, Char-

ters. Patristics, second class, Mount, Meyer and Jeakins, equal; third class, Charters, Croly, Whitley and Douglas, equal. English Bible, first class, Croly, Jeakins; second class, Meyer, Charters, Whitley; third class, Mount, Douglas. Second year, Old Testament, first class, G. O. T. Bruce, B.A.; second class, H. Charters, B.A.; third class, G. Brownlee, H. Mount. New Testament, first class, Bruce; second class, Douglas. Dogmatics, first class, Bruce; second class, Brownlee. Apologetics, first class, Bruce; third class, Douglas. Ecclesiastical History, second class, Bruce; third class, Douglas. Liturgies, first class, Bruce, Meyer, Charters; third class, Brownlee. Patristics, first class, Bruce; second class, Mount, Charters, Douglas and Jeakins, equal. English Bible, first class, Bruce. Passed, general standing, first class, second year, Bruce; second class, third year, Jeakins, Meyer, Croly, Mount, Charters; third class, third year, Whitley, Douglas.

North Shefford.—St. Peter's.—The annual Christmas entertainment, in connection with the parochial Sunday school, was held on the evening of the 23rd December. The programme took the form of a Christmas carol service. The following pieces were rendered by the junior choir, (ten in number), who had been carefully trained by Mrs. Poston for the occasion: "Clear Upon the Night Air Sounding," "Ring Out the Bells," "See the Morning Star is Dwelling," "We've Decked the Church with Ivy," and "Sing, Sing for Christmas." An address was given by the resident clergyman, the Rev. J. A. Poston, followed by the anthem, "Ashamed of Jesus," the different parts being well rendered by the members of the senior choir. Then followed the usual distribution of prizes and Christmas presents, amongst these being a generous sum of money from the three congregations which make up the parish, as a small token of their appreciation for the unwearied efforts of their pastor for good in their midst; also a very handsome silver cake knife from the choir to Mrs. Poston, as a mark of their good wishes to her as organist.

ONTARIO.

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

Barriefield.—St. Mark's.—The Bishop preached in this church the Sunday after Christmas. On Christmas Day a handsome brass memorial cross was placed on the altar for the first time. It is 34 inches high, and well proportioned; it is heavily jewelled and delicately traced. It is given by Miss Alice Hamilton, in memory of her father and mother, who were among the members of this congregation when the church was first built. A successful Sunday school entertainment was held on the 2nd January, consisting of fancy drill, magic lantern, songs, etc. On the 3rd of January Archdeacon and Mrs. Worrell celebrated their silver wedding. In the Archdeacon's study the desk was covered with a profusion of silverware which had been sent by the numerous friends of the family. But the most pleasing part of it all was the presentation to Archdeacon Worrell of a handsome fur-lined coat by the members of his congregation. The following address accompanied it: "To the Venerable C. Worrell, M.A., Rector of St. Mark's Church, Barriefield, and Archdeacon of Ontario,—Venerable and Dear Sir—The churchwardens and members of the congregation of St. Mark's, Barriefield, wish on this, the twenty-fifth anniversary of your wedding-day, to express to yourself and to Mrs. Worrell their feelings of affection and esteem for you, and they beg your acceptance of the acceptance of the accompanying gift, and hope that you and Mrs. Worrell may have many years of happiness and prosperity together. A. J. R. Medley, P. G. Wilmot, churchwardens. Following was the reply: "To the Churchwardens, Etc.—My Dear Brethren—I thank you most heartily for the valuable present you have made me on the occasion of the 25th anniversary of my wedding-day,

and still more for the kind thoughts which prompted you, and to which you have given such kindly expression in the accompanying address. Mrs. Worrell also desires to thank you for your good wishes for her. During the ten years I have ministered amongst you, I have learned to value the personal friendship which I think exists between us, and to grow more and more thankful to God for the many blessings He has given us in our work for Him in His Holy Church. With the sincere wishes of Mrs. Worrell and myself, that you may all have a happy and prosperous New Year, and with earnest prayers that each and all of you may realize in your lives God's precious promise: "I will bless thee, and thou shalt be a blessing," I am, faithfully yours, Clare L. Worrell. Quite a large number of people attended an "At Home" at the rectory, which was held in honour of the event, on Friday, January 3rd, and the Archdeacon and Mrs. Worrell were made the recipients of many hearty congratulations.

Bath.—Upon the request of the parishioners, the Bishop has appointed the acting-rector, the Rev. E. T. Dibb, to be rector, in succession to the late Canon Tane.

Tamworth.—Christ Church.—A handsome New Year's gift was given to the rector by his faithful parishioners in the shape of a very substantial new brick rectory, with all modern conveniences. The rectory is second to none in the diocese and is another evidence of the good work going on in the parish. On Christmas Day the services at Tamworth, Marlbank and Enterprise were well attended, and the churches were beautifully decorated, especially Christ Church, Tamworth, where the services were heartily rendered. There were about one hundred communicants, and the offertory amounted to \$75.

OTTAWA.

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

Ottawa.—St. Alban the Martyr.—The Hon. Charles Herbert Mackintosh has given a very handsome lectern to this church in memory of his son, who died in South Africa, whilst on service at the front with the Strathcona Horse. Major-General O'Grady-Haly unveiled the lectern on Sunday, the 5th inst.

St. Matthew's.—The children of this parochial Sunday school had a very enjoyable sleigh drive on the afternoon of Boxing Day, which was followed by tea and games, both of which were held in Moreland's Hall. The rector, the Rev. R. W. Samwell, formerly of Wales, was made the recipient of a cut-glass ink well and silver paper knife. An address, which had been beautifully illuminated by Mrs. Thomas Thomas, was read by Master Tremaine Sheppard, and the presentation was made by Master Archie Dawson. Mr. Samwell was taken completely by surprise, and in reply thanked the donors most warmly for their useful gifts.

The Chancellor of the Diocese, Mr. J. Travers Lewis, has received a gift of £900 from an English lady, who was interested in the work which was carried on at Tennyson by the late Rev. G. Lowe, who died lately. The money will be invested and the interest used as a partial endowment of that parish.

TORONTO.

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

St. Alban's Cathedral School.—The boys have a jolly good time. On Wednesday, January 8th, at the invitation of the headmaster, Mr. M. E. Matthews, the school assembled at his home on the Davenport Hill, to engage in winter sports. Skating and coasting were indulged in, and although

a little more frost might have been desirable, the amusements were much enjoyed, and on retiring to the house, after supper, indoor games made a pleasant substitute for those who were tired of the ice and hill climbing. This is a custom which Mr. Matthews has inaugurated for the past three years on the recurrence of the Christmas holidays. The company included boys who are entering the school this term, thus affording an excellent opportunity of forming the acquaintance of their future comrades.

The following is the prize list at the Inter-Diocesan Sunday school examinations on December 7th, 1901: Teachers—First class, first prize, Miss Margaret Johnston, St. Cyprian's S. S., Toronto; second prize, Miss Minnie J. Sivers, St. Margaret's S. S., Toronto; third prize, Miss Emily A. Knott, St. Paul's Cathedral S. S., London, Ont. Second class—Fourth prize, Mr. Dudley L. Hill, St. Mary Magdalene S. S., Napanee; fifth prize, Miss Alice Earnecomb, St. Paul's Cathedral, S. S., London, Ont.; sixth prize, Miss Katie I. Fuerst, All Saints' S. S., Toronto. Scholars—First class—First prize, Alice Bailey, All Saints' S. S., Toronto; second prize, Sadie Lemon, All Saints' S. S., Toronto; third prize, Ellen Young, St. Mark's S. S. (Parkdale), Toronto; fifth prize, Helen Crump, St. Thomas' S. S., Belleville; sixth prize, Mary Lean, All Saints' S. S., Toronto; seventh prize, Muriel Sills, St. Thomas' S. S., Belleville; eighth prize, Dora Prince, St. Cyprian's S. S., Toronto.

Christ Church—Anniversary services were held in this church on Sunday, January 5th, the offertory amounting to \$90. By steady, systematic giving through the envelope, the debt on this church has now been reduced to about \$500.

St. Jude's.—The services in this church on Christmas Day were well attended, there being a large number of communicants. The church was beautifully and tastefully decorated. On Friday evening, the 27th ult., a Christmas tree entertainment for the children of the Sunday school was held in Howard School, Boustead Ave., which was very successful. The Rev. J. L. P. Roberts, the vicar, presided.

Cavan.—St. John's.—This church was reopened on Sunday December 20th, when special and appropriate services were held, the rector preaching in the morning, and the Rev. E. G. Dymond, of St. Mark's, Port Hope, in the evening. The congregations were large and the offertory amounted to \$60. St. John's has undergone quite a transformation by the recent improvements, which consist of an extension of the chancel, so as to admit the choir, a new and commodious vestry, besides furnace and furnace chamber, executed according to plans drawn by Mr. John Belcher, architect of Peterborough, and at a cost of about \$1,200.

Caledon East.—There are probably few country parishes in the diocese better equipped with buildings than is now the parish of Caledon East. Since the Rev. A. S. Madill, B.A., went there, after graduating at Trinity University, in 1895, St. Mark's church, Sandhill, has been redecorated and improved, a church has been built at Campbell's Cross, where formerly the congregation worshipped in the Orange Hall, the parsonage at Caledon East has been bricked, and now all this has been crowned by the erection of a handsome and commodious church in the village to replace the dilapidated and most inconveniently situated building, which, dear as it rightly was to those who had worshipped in it from their youth up, was no longer suited to its purpose. The last service in the old church was held most appropriately on the last Sunday of the old year, when addresses were given by the Rev. Canon Tremayne, M.A., rural dean, and the rector, and special Psalms and lessons were used. An appeal was made for generous contributions towards reducing the debt on the

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new church, which resulted in the handsome sum of \$42,375 being subscribed. On Sunday, January 5th, the new St. James' church was opened, services being held at 8 a.m., 10.30 a.m., 3 p.m., and 7 p.m. The rector celebrated at 8 a.m., and the Rev. G. F. Davidson, M.A., of St. George's, Guelph, at the second. Mr. Davidson also preached at the morning, afternoon, and evening services. The congregations were very large indeed. In the afternoon and evening, nave, chancel, vestry and even sanctuary, were packed with people. The church seats 200, and there must have been fully 500 present at the evening service. The offertories for the day amounted to \$75. On the following evening, an oyster supper and concert was held in a neighbouring hall, about 900 being present, and many more being unable to gain admission at all. The proceeds were \$145. Addresses were given by the Rev. W. Walsh, W. A. McCulla, Esq., Ex-M.P.; W. S. Morphy, Esq., and S. Charters, Esq., all of Brampton; Rev. H. W. Holdsworth, of Mono Mills; Rev. H. Matheson (Presbyterian), of Caledon East, and Mr. R. Johnson, M.P., for Cardwell. An excellent musical programme was provided by ladies and gentlemen from Toronto, Brampton, and from Caledon East and vicinity. The piano used on this occasion was very kindly lent by the Stanley Piano Co. The debt on the new church is now all paid or guaranteed, with the exception of about \$400. As the cost of the building was \$3,500, it will be readily seen how very hard Mr. Madill and his people have worked to accomplish so much, especially as it is only a short time since Trinity church, Campbell's Cross was built and paid for. Mr. Madill certainly has a decided talent for church building and for providing for the payment of his churches when built. The new St. James' church is a very attractive building of pressed brick, designed by Mr. Gibson, of Toronto. It contains some very striking windows by the Mackey Stained Glass Co., and is beautiful and churchly. The vestry is a particularly good feature, being a double one with folding doors, and can be easily used for meetings or weekly services. There is also a capital bell.

Leafton.—The Rev. Charles H. Brooks, who has been the incumbent of Longford mission for the past four years, has been appointed by the Bishop rector of this parish, and expects to commence his new duties on the 1st of next month.

Hall's Glen.—St. George's.—On Thursday, Jan. 2nd, the annual Christmas tree entertainment took place in connection with this parish. The hall was well filled, and the festivities passed off very successfully. During the evening the rector, the Rev. W. Archbold, presented the medals to the scholars who had won them, in the examination on the Church Catechism. Mr. Baker, the new school teacher for this section, who is a graduate of Bishop's College, Lennoxville, presided. The evening was brought to a close by the singing of the National Anthem and the Benediction pronounced by the rector. The Rev. W. Archbold, who for the past two or three years has been in charge of the parish of Warsaw, has been appointed to the incumbency of Craighurst, near Barrie, in succession to the Rev. Rural Dean Tiney. The parish is a large one, and consists of four stations, Craighurst, Crown Hill, Minising and Hilldale. Mr. Archbold has made very many friends during his sojourn at Warsaw, and whilst general regret will be expressed from his departure from that section, it will be coupled with congratulations on his important appointment and the heartiest wishes for success in his new sphere of labour. Mr. Archbold leaves during the present month to enter upon his duties at Craighurst.

NIAGARA.

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

Hamilton.—St. Matthew's.—The usual winter entertainment, in connection with the Sunday school, took place last week, and passed off very success-

fully in every way. A good tea was provided for the scholars by the members of the congregation, and after they had done ample justice to the good things which had been provided, a programme, consisting of instrumental and vocal pieces, was given. Then followed the distribution of the prizes.

In connection with the wedding which took place in the Star Theatre last week, a special meeting of the members of the city rural deanery was held, under the presidency of the Rev. Canon Bland, in one of the rooms belonging to Christ Church Cathedral. At this meeting, the Rev. J. G. Morton expressed regret for his action in the matter, and the following resolution was carried by the members, viz.: "That the Rev. J. J. Morton, having expressed his regret at having performed the marriage service on the boards of a city theatre, this deanery accepts his statement, and forwards it to the Lord Bishop. The Bishop, on receipt of the above resolution, sent for Mr. Morton and cautioned him against any repetition of such-like action.

Guelph.—St. George's.—The Lord Bishop of the diocese visited this parish on the last Sunday in Advent and confirmed seventy-one people. The Christmas festival was generally observed, the services being well attended. There were 253 communicants on Christmas Day. Mr. Robert F. Drury, B.A., recently visited St. George's, and formed a branch of the "Scripture Union," fifty members joining at once. A midnight service was held on New Year's Eve, which was well attended considering the weather. The Christmas entertainments for the children of the Sunday school were a pronounced success, the large school-room being packed with people. Mr. Robert Clarke, of Toronto, provided an excellent programme, consisting of ventriloquism, punch and Judy, etc. The Infant Class had a Christmas tree the following afternoon. On Sunday, January 5th, the Rev. F. W. Kennedy visited Guelph, preaching at St. George's in the morning, Farnham in the afternoon, and St. James' in the evening. On Monday evening he gave a very interesting lecture in St. George's school-room, illustrated by lantern views.

Georgetown.—St. George's.—An old chapter of St. Andrew's Brotherhood (No. 82), has been revived. The membership on starting is small, but it is thought more advisable to take a number of probationers for the first year. The officers are: Rev. T. G. Wallace, director; Mr. W. J. MacFadden, Phm. B., secretary-treasurer, and Mr. J. Beaumont, of Glenwilliams, vice-director. The young men of the parish are presenting the church with a new pulpit, which has already been ordered. Several ladies, who offered to subscribe, were politely refused. This renewed interest on the part of young men in the work of the Church is one of the few hopeful signs in this parish.

Harriston.—St. George's.—The services in this church on Christmas Day were bright and hearty. The usual decorations greatly added to the associations of this festive season, when the pleasant fragrance of cedar and spruce greeted one on every hand. The offertory was a liberal one to the clergyman, specially so when the same day a handsome purse was handed to Mr. Ross from the congregation, for the purpose of purchasing a pair of Persian lamb gauntlets and cap, as a protection when out on long and cold drives. On January 7th, the Sunday school children, under the direction of several ladies of the congregation, rendered a cantata, entitled, "A Dream of Fairyland," in a most excellent manner. The singing and reciting was good throughout, and told of much care and attention given by those in charge. A "Good-Night" drill was also gone through by eight little ones, in a charming manner. After the programme had been completed, Mr. Ross presented three prizes for general proficiency, the first being a handsomely illustrated Scripture scroll. The second was a beautifully bound

teacher's Bible, and the third a nicely-bound Prayer-Book. Then followed an honour list of six pupils, who, though they had not gained a prize, had yet done very well in the examination. The evening closed with a liberal distribution of candies and oranges to the Sunday school scholars, after which "God Save the King" was sung heartily, and all returned to their homes delighted with the entertainment.

Clifford.—Church of the Ascension.—Nearly every member of our congregation here was present at the service on Christmas Day. The offering, as is customary, was given to the clergyman, was a generous one, and such is always the case with this warm-hearted little flock. They also contributed their quota towards the furs given to the clergyman in charge, the Rev. J. Hiast Ross. On January 3rd, the Sunday school children were entertained at the home of Mr. and Mrs. Sutherland, and enjoyed a very happy evening together. A hearty repast was given them, and afterwards games were engaged in. When Mr. Ross arrived from Harriston, a prize was presented to each of the children, along with a Christmas card. Miss Edna Smith received a beautiful silver medal, as a reward for her thorough knowledge of the Church Catechism. Much credit is due the faithful Sunday school teachers of this church for their unremitting care and attention to this part of the Church's work.

HURON.

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

Meaford.—Christ Church.—This parish has sustained a great and irreparable loss in the removal of its late rector, the Rev. D. J. Caswell, B.D., Ph. D., to Toronto. Dr. Caswell was appointed to Meaford in December, 1892, and the Church members were not long in discovering that a very able man was in their midst. His exact scholarship, unwearied research and teaching ability, together with a genial, kindly nature, won and held the attention and affection of the people. But about two years ago signs of failing health were apparent, still, with a spirit of heroic endeavour, he persisted in the pursuit of his beloved calling, a true priest in the Church of God. During the past few months he was unable to take any duty, and his brother clergy came to his assistance whenever it was possible for them to do so. At length, when his hopes of recovery were not realized, he applied for superannuation and retired into private life in Toronto a few weeks ago. The retirement of Dr. Caswell at a time of life which should be the zenith of his usefulness, creates a blank in the diocese which every true Churchman will deplore, for it is not too much to say that Dr. Caswell has taught with almost perfect exactitude the true ideal of the Church and its unique claims upon the English-speaking people. May peace and happiness hallow the days of his retirement, and may the God of all comfort be with him and his continually.

RUPERT'S LAND.

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

Winnipeg.—The Rev. W. Robertson, formerly incumbent of Birtle, has entered upon his new work as rector of Virden. He has been succeeded at Birtle by the Rev. E. C. R. Pritchard, who since his ordination has been engaged in Indian mission work at Dinorwic. The Rev. Gilbert Cook has been appointed temporarily to Dinorwic. The mission of Swan Lake and Somerset has been accepted by the Rev. W. MacMorrine, of Arden. The Rev. M. Groulx, formerly of Quebec, takes up the work at Arden temporarily. New churches have recently been opened at Hamiota, Oak River and Ancrum. All three are entirely free of debt and will shortly be consecrated. The death of the Very Rev. Dean O'Meara has removed

...our most ablest and most useful... A move... with a view to... \$25,000 for the purpose of re... \$25,000 from St. John's Col... and erecting a new college... University building in Winni... the distance of the present col... will continue to place the... advantage, and that the only... a new college in a more... The present building is ad... for the purposes of a boys'... all its accommodation will soon... overcrowded with the stu... and boys together, and if the Church is to... higher education, the new college would seem to be a necessity. The Synod has unanimously endorsed the scheme and an exceptionally strong joint committee of the Synod and College Council has the matter in hand.

Newdale.—St. Cuthbert's.—The first Sunday after Christmas was truly a red letter day in the history of this mission. The occasion was the visit of His Grace, the Archbishop of the diocese, for the purpose of administering the rite of confirmation or the laying on of hands. The interior of the building, fitted up as a church, was prettily and appropriately decorated by the ladies and young men of the mission for the Christmas festival. The altar was vested in white, while bouquets of white chrysanthemums, on the re-table, lent additional beauty to the effect. Mattins were said at 11 a.m. Seven candidates were presented for the Holy Rite of Confirmation. Celebration of the Holy Communion, by His Grace, followed. The congregation was large and the offertory liberal. At Evensong, the Psalms were chanted, while during the offertory Mr. Brayfield, the minister in charge of the mission, sang a new Christmas song entitled, "Glory to God." His Grace preached an earnest and eloquent sermon from I. Thess. v., 6: "Let us not sleep, as do others." A large congregation again attended. A reception was afterwards held in the mission rooms, attended by members of the congregations of the different parts of the mission, which was very enjoyable. Mr. Clack, of Holylea, very ably officiated as organist at both services. His Grace expressed his pleasure at the arrangements and progress made, and thought the singing very good. Thus ended a day ever to be remembered with feelings of joy and gratitude. His Grace left for Winnipeg on Monday by the 4.30 p.m. train from Minnedosa.

CALGARY.

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

Sunnyside.—St. Martin's.—The Rev. J. C. Wace, late curate of De-Winton, and now incumbent of Sturgeon Mission, Edmonton, was presented on Christmas Day with a handsome travelling case, by members of his congregation, as a mark of their appreciation of his work during the last year.

SASKATCHEWAN.

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

Battleford.—St. George's.—On Sunday morning, December 15th, the Ven. Archdeacon McKay inducted the Rev. J. F. Dyke Parker into this living, in which the Bresaylor settlement is also included. At the conclusion of the ceremony, the Archdeacon, who was acting on behalf of the Bishop of the diocese, gave a short and impressive address.

The Ven. David Lewis, Archdeacon of Carmarthen since 1899, died at Eastbourne, lately, after a short illness. He was staying at the town named for the benefit of his health. He was ordained in 1863.

Correspondence.

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

AN APPEAL.

Sir,—Will you kindly insert the following appeal in the columns of the Canadian Churchman. The members of the English Church at Dryden, an outstation of the mission of Wabigoon, in the new missionary diocese of Keewatin, earnestly appeal for help to build a small church. Dryden is a new and rising village on the C.P.R., in the Rainy River District, but while the Presbyterians and Methodists are numerous and strong, the Church of England is weak, and its members are utterly unable to provide themselves with a place of worship without some extraneous assistance. They have a building lot donated, and labour would willingly be given if sufficient money could be procured to buy material. It is hard, indeed, for the missionary, so situated, to contend successfully against such discouraging circumstances. The Church of England can hardly be expected to hold its own, much less to thrive, where it thus appears before the public poverty stricken and apparently helpless. Surely there are many of your subscribers who will kindly contribute something, if ever so little, to help so poor a mission? Any donations may be sent direct to the missionary in charge, or to the Rev. Francis Codd, 134 Allany Ave., Toronto, who will forward, and acknowledge the receipt of such donations in the "Canadian Churchman." Missionary in charge of Dryden, Rev. H. L. Cooper, Wabigoon, Rainy River District, Ont. To this appeal the Archbishop of Rupert's Land gives his sanction, as follows: "I commend this appeal." "R. Rupert's Land, in charge of that portion of the diocese of Keewatin."

CHURCH JEWS SOCIETY.

Sir,—The census returns tell us there are over 6,000 Jews in Montreal. Is the Church of England doing anything towards their conversion to Christianity? I have never heard that we possess a mission on their behalf. Is it not time we had a "Church Jews Society?" If we forget God's peculiar people we cannot expect that He will give us that spiritual prosperity we so much desire and need. C. A. FFRENCH.

ST. NICHOLAS.

Sir,—As a constant reader of your paper, and one who appreciates its general contents, I regret to see copied with your approval an extract from the "Sunday School Times," strongly condemning the idea of allowing children to believe in St. Nicholas and his reindeer, etc. After an experience, as a layman, for upwards of 60 years, and associated during all that time with those who delighted in the happy illusion, I have never found that its belief has inspired anyone morally or otherwise. It has always seemed to me an innocent fiction as interesting and delightful to a child as good works of fiction are to "grown ups," who read and enjoy them with profit as well as pleasure. Some observations in your article on the "old and new year" in the same issue seem appropriate to the subject. You say: "We live in an age of such intense interest; we are so occupied with the marvelous discoveries of science and their application to the conditions of modern life; we have become so conceited by the advances made in all departments of human thought and activity, that we look with ill-conceived contempt

upon the achievements of the past, and are forgetful of history and all it teaches. Is there not danger in this case of injury by extreme views, and of forgetting the lesson that past history teaches? We need not discuss whether the custom and sentiment of Santa Claus arose with the Dutch of New York or not—which may be questioned perhaps—but if it did, they were known to be a very moral people. At all events it has had the approval of centuries of admittedly as truth loving people as the present. Our forefathers, with their sentiments of British loyalty and love of king and country brought with them to this Canada of ours, also brought the sentiment and practice of Santa Claus and his reindeers, and a chimney, too, where they had any; and the history of the past, is not that either sentiment or their practice marred or degraded either them or their descendants, but on the contrary elevated them. I think it can be safely asserted that children's innocent belief in a Santa Claus, and that he came down a chimney to make them happy, or their awakening from the pleasant illusion never lessened their regard for truth. "Abolish Santa Claus," says this writer; for what good it may be asked; what harm has he done. It may be that the author of the article was taught in his youth, as one or two were who came to our school long years ago, that "there is no Santa Claus, it is the devil." They, too, thought it their duty to tell this to those whose hopes of old Santa were as high as they were innocent, all done in the interest of "high morality," of course, but a mistake to say the least of it. Let us attack real immoralities, not innocent myths. Why "make mountains out of mole hills?" It may be that some innocent child does write a child's letter to "Santa." I never saw a bad or improper one, and I have seen and written many; nor have I until now heard of any, much less one that "no Christian (as you say) could read without horror." We all, I suppose, have heard a child, innocent of its meaning use language which if used by an adult, would horrify. Should we, therefore, stop a child speaking at all, that would seem the only remedy. At all events I would ask that the results of practical lesson, taught by the long history of the past shall not be forgotten, and that it shall not be assumed—contrary as it is to fact—that those who in their innocence enjoyed a happy Christmas even with a fiction, grew up to have less regard for truth, honour and integrity, than those who never enjoyed the happy anticipation of a "Christmas stocking," and the fruition of its contents. ONE OF THE FORMER.

New Brunswick, Jan. 6th, 1902.

OLD ENGLISH WAITERS

We have just received a number of very handsome large English Trays. They are distinct and superior to anything American, and in every way commend themselves. One in particular, at \$50, is very much admired on account of its unusual and antique design. We shall appreciate your inspection.

WANLESS & CO.,
ESTABLISHED 1840.
168 Yonge Street, Toronto

January

Sir,—As men in Can degree, and a genuine c ture to sug "qualificatio B.D." be s any hardw rules stand a University the degree object of th to encourag the end is d who has no cation, but logical colle titled to an the man po there are n gladly hail make it pos degree. Th who, posses B.D. from t regulations, to it, why now? Why ing qualific 1. Have be 2. Have bec matriculated years in a alterations

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DEGREES IN DIVINITY.

Sir,—As there are a great many young clergymen in Canada who do not possess any University degree, and to whom the possibility of obtaining a genuine degree would be a grand thing, I venture to suggest that the present regulations re "qualifications of candidates for the degree of B.D." be so altered as to put it within reach of any hardworking and worthy clergyman. As the rules stand at present no one, unless he possesses a University degree, is qualified as a candidate for the degree of B.D. I take it for granted that the object of the examinations for Divinity degrees, is to encourage study in the younger clergy. I fear the end is defeated by the rules. Perhaps the man who has not been able to afford a University education, but has spent three years or so in a theological college preparing for his work, is not entitled to any such encouragement as is offered to the man possessing the degree of B.A. I believe there are men in the Church to-day who would gladly hail such alterations in the rules as would make it possible for them to work for a Divinity degree. The late Bishop Chalmers was a man who, possessing no degree, won the degree of B.D. from the University of Toronto under the old regulations, and I don't think he was any disgrace to it, why then not have the same regulations now? Why not allow men who have the following qualifications to sit for the examination:

1. Have been five years in Priest's Orders.
2. Have been nominated by their Bishop.
3. Have matriculated at some University, or had three years in a theological college? Hoping some alterations may be made.

PRIEST.

British and Foreign.

Princess Henry of Battenberg has, on the invitation of Dean Leigh, consented to visit Hereford in April to unveil the Hereford Diocesan Women's memorial to the late Queen Victoria, consisting of a stained glass window in the west end of the Cathedral.

Mr. R. Green, who was until recently Dean's vergier at St. Paul's Cathedral, is dead. He had been connected with St. Paul's for nearly half a century, and had served under four Deans—Milman, Mansel, Church, and the present Dean, Dr. Gregory. He was eighty years of age.

The people of St. Margaret's, Prince's Road, Liverpool, are about to present the Bishop-designate of Worcester with his episcopal ring. In acknowledging the communication in which the offer was made, Canon Gore wrote to the Rev. J. Bell Cox, asking that the ring might be perfectly plain, and stating his appreciation of the kindness which prompted the gift.

By the generosity of Miss Montgomery, of Mortimer, a second window has been erected in the parish church of Milton, Northampton. The work is of a floral nature, and admirably sets forth the tracery of this beautiful window. It has been executed by Mr. Hymers, of Chelsea. It completes the east end of the church, as every window now is of stained glass.

An old Norman font that for eighty years has been lying neglected and desecrated in the North Riding Parish of Marske-by-the-Sea has been renovated and restored to its original purpose. When the old church of St. Germain at Marske, dating from the twelfth century, was pulled down in 1820, no one seems to have thought that the font was worth preserving, and for some years it was converted into a flower vase for the vicarage garden. It has now been restored by the generosity of the Marchioness of Zetland, whose husband is patron of the benefice. A special service of reconciliation and rededication was held, at which the Archdeacon of Cleveland preached.

The Universities' Mission to Central Africa has received an anonymous benefaction of £2,000.

It is rumored that the Archbishop of York (Dr. Maclagan), is contemplating the resignation of his See, owing to ill-health.

There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year.

Mr. Sydney N. Ussher, B.D., formerly a minister of the Reformed Episcopal Church, was admitted to the diaconate by the Right Rev. Bishop Adams, of Easton, Penn., in all Saints' Church, Philadelphia, on the 5th inst. The Rev. N. Ussher was educated at McGill University, Montreal.

Earl Egerton, of Tatton has given a further sum of £500 in aid of the fund for the completion of the new west block of the Church House containing the Hoare Memorial Hall. The sum of £9,500 has still to be raised to free the new building from debt.

A memorial window has been placed in All Souls' Church, Harlesden, "to the glory of God and in loving memory of Hubert E. Carlyon, vicar of this church, 1893-1900." It is like the window erected to the Carlyon family at St. Just's, in Roseland, Cornwall.

The translation of the Bible is still going on, and it would seem that at a not far distant date every tongue and dialect will have received the Word of God. The latest step is to translate the Bible into the Morocco colloquial. Mr. G. S. Fisher, who is now in Morocco, writes: "We have now the text for the Gospel of Luke almost ready for the press, and are in correspondence with the American Bible Society concerning its publication."

A memorial has been erected in Heene Cemetery, Worthing, by nearly a hundred old Addiscombe cadets and orderly officers, including the Commander-in-Chief, Lord Roberts, who left Addiscombe fifty years ago, to the memory of the Rev. W. H. Johnstone, formerly chaplain and professor of the H.E.I.C. Military College at Addiscombe from 1843 to 1861. The monument consists of a grey granite Runic cross, 7-ft. in height, combined with a recumbent stone in red granite, on which is another cross.

A memorial service was held in the chapel of the Royal Hospital, Kilmainham, on Sunday, the 15th ult., when a most impressive sermon was preached by the Primate (Dr. Alexander), who paid a touching tribute to the many Irishmen who have fallen in the South African war. A beautiful memorial window to the late Hon. F. Roberts, only son of Lord Roberts, who fell when trying to rescue the guns at the Tugela, was uncovered. The service was a most affecting and impressive one, and there were few undimmed eyes in that large assembly.

News has lately reached England that for the foundation of the new Cathedral of Uganda a stone was selected which had been the gravestone of the late Mr. G. L. Pilkington, the famous missionary. Stone is scarce in Uganda, so that the choice may have been inevitable, but it is most appropriate. The three chief founders of the Uganda Church, if we except those now living, were Mackay, Hannington and Pilkington. Mackay was the pioneer, Hannington's murder riveted public attention on the Mission, and Pilkington gave the people the whole Bible in their own tongue. Pilkington has other claims to honorable remembrance. He fostered the independence of the Native Church, he initiated the dissemination of the Gospel all over the country, and he was the means of bringing about a great revival.

The Ven. Archdeacon Sowter, Archdeacon of Dorset, has resigned his archdeaconry, which he has held since 1889, on account of ill-health.

Mrs. Pease, wife of Mr. Arthur F. Pease, of Hummersknott, Darlington, has signified her intention of defraying the cost of building and endowing a new church for the parish of Holy Trinity, Darlington. There will be accommodation provided for about 200 worshippers.

Exeter Cathedral bells, a famous peal stolen from Llandaff by a former Bishop on his translation to the Devonshire diocese, are being rehung for the Coronation at a cost of £1,400. The great tenor—who is not called "Tom," like his confreres at Oxford, York and Lincoln, but "Peter"—is considered by expert campanologists to be the most melodious bell in existence.

The Men's Bible Class attached to the Parish Church, St. Helens, Lancashire, is one of the largest and most successful in the United Kingdom. During the past year the gross attendance has been 30,905, as compared with 26,323 last year, and the average attendance 594. The amount collected at the class has been £176 14s. 2d., in addition to which £31 17s. 3d. has been promised by members as yearly subscriptions towards the stipend of the Bible Class chaplain.

The Archbishop of Canterbury, it is stated, will consecrate Canon Gore and the Bishops-designate of Likoma and Sierra Leone on St. Paul's Day, the 25th inst. in Westminster Abbey. Canon Moberly, Reigning Professor of Pastoral Theology in Oxford University, will be the preacher. The enthronement of the new Bishop of Worcester has been fixed to take place on Monday, Feb. 10 next. It is further stated that the diocese of Worcester will ask Dr. Gore to accept a mitre, cope and pastoral staff for the use of himself and his successors in the See.

Bishop Goe will continue to administer the See of Melbourne until his departure for England in March next. In the meantime the Diocesan Board of Nominators are taking action with the object of appointing a successor to Bishop Goe, likewise in electing fit men to fill the newly-formed Sees of Bendigo, Gippsland and Wangaratta. It is generally understood that Australian clergymen will be appointed to the new bishoprics and that the next bishop of Melbourne (or very possibly Archbishop) will be obtained from England.

Fairweather's

ALTERATION SALE



In a few days the house will be in the contractors' hands and we're planning for Big Changes in the front and in the interior, and, rather than take chances on spoiling stuff by dust and dirt we've commenced the biggest clearing of fine furs ever held in the city. You know our reputation for quality and style, and the cutting of prices to the cost line will not impair our guarantee for absolute satisfaction. This sale will be particularly interesting to out-of-town folk and we'll be glad to have you write us for particulars of anything you'd like to have. The discounts represent all the way from

25% to 50% OFF.

J. W. T. FAIRWEATHER & CO.,
84 Yonge Street, Toronto.

The Rev. A. J. Pratt, formerly curate of St. Matthew's, St. Paul, Minn., some time ago publicly announced his intention to join the Church of Rome. He has reconsidered his position and will shortly be received back into the Church of England by the Bishop of Leitchfield.

It has been unanimously decided to complete the tower on the Cathedral of Our Merciful Saviour, Faribault, as a memorial to the late Bishop Whipple, of Minnesota. It is of interest to know that this Cathedral was the first one to be built in the United States of America, and was one of the many results of the late Bishop's labours. It was his wish that the tower should be his memorial. It will be a massive square Gothic structure, to match the Cathedral architecture, and when finished will be the most perfect of its kind in America.

BE PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone,
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbour,
Past all the strife, the toil, the care,
And done with all this sighing,
What tender truth shall we have gained,
Alas, by simply dying.

Then lips too chary of their praise
Will tell our merit over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret E. Sangster.

YOUR HELP NEEDED.

An Appeal for Funds to Furnish the New Free Consumptive Hospital at Gravenhurst—Sir Wm. R. Meredith, Mr. W. J. Gage, and Other Trustees in Receipt of Many Calls for Admission from all Parts of Canada—Beyond Doubt the Most Pressing of all Charities.

The statement of Dr. John Ferguson, one of Toronto's well-known physicians, that "if consumption patients were properly isolated and treated, within ten years from now tuberculosis would be one of the rarest of known diseases," is full of moment to the people of every community in Canada. Without indulging in any unnecessary alarm, the serious thought is that the victims of consumption are found in all parts of the country and among all classes of people.

The letters received by the Association are of the most heart-rending kind. One mother tells how she mortgaged her furniture for one hundred dollars to place her daughter, sick of consumption, under treatment in the Muskoka Cottage Sanatorium, and in so do-

ing saved her life. The Free Consumptive Hospital had not then taken shape. Rev. C. O. Johnston, Toronto, writes Mr. W. J. Gage: "I have a family greatly afflicted with consumption in my church. Two sons and daughters have already fallen out of a family of ten, and I fear the end is not yet." Another, in sending a contribution to the fund, says: "I do not know of a greater disgrace to Canada than her neglect of poor consumptives." Rev. Fred W. Hollinrake, Grimby, Ont., writes: "We have in our town a young married man with two little girls—a printer by trade—who has been suffering for some time. He did not desist work until this week. He was up to see him this afternoon. He is lying in bed and very weak. I feel the Sanatorium is the place for him and that he is not too far gone. Ere this, he would have entered the Sanatorium but for the question of means. Would it be asking too much of you to write the afflicted one, or kindly see that it is done? He is a member of my church here, and the poor fellow seems very much discouraged."

What to do to help stamp out this disease is being practically answered by the National Sanitarium Association, who four years ago built the Muskoka Cottage Sanatorium, thanks to the generosity of Mr. W. J. Gage and the Executors of the late Hart A. Massey, and who have now just completed a magnificent building to be known as the Free Consumptive Hospital, again the gift of Mr. W. J. Gage and the Massey Estate.

What this method of treatment means is shown in the fact that in four years 510 patients have been treated, and of these 352 have been cured or so helped that they have gone back to work, caring for wife or children or those otherwise dependent upon them.

The new Free Consumptive Hospital is situated in Muskoka, not far from the Muskoka Cottage Sanatorium, so that the same benefits that have been given to patients of the Muskoka Cottage Sanatorium, by virtue of its excellent situation, should go also to the poorer patients, whose only hope is in being received where neither money nor price is necessary.

Absolutely free, to all intents and purposes, are the words written above the door of the Free Consumptive Hospital, and all that is wanting now is that sufficient money be contributed to furnish the hospital with beds and in other ways to properly equip it. The National Sanitarium Association, because of their heavy debt, are unable to undertake this part of the work, and appeal to the public in all parts of Canada—for all are concerned—for money sufficient to meet this purpose. Amounts large or small will be welcomed. A single dollar will do something, \$5 or \$10 will do more. Others are contributing in \$50 amounts—a sum sufficient to furnish a cot. Out of their abundance there will be some who will send their cheques for \$100 or larger amounts.

Contributions will be received by Sir Wm. R. Meredith, Chief Justice, 4 Lampport Ave., Toronto; W. J. Gage, Esq., 54 Front street West, or the National Trust Co., Limited, Treasurer, 22 King street East, Toronto

THE GUERDON OF DECEIT.

"The wolf! the wolf!" cried the little dark-haired boy, whose duty it was to guard his father's sheep, while grazing in the green pastures of the valley. For on the mountain tops fierce wolves roamed in great herds, and nightly their vicious howl was heard. Often they feasted on the farmers' sheep if not attended with watchful care and driven away. His cry of "Wolf!" was so loud and vigor-

ous, the shepherds thought the wolves were descending on the flocks, and snatched their guns and ran to shoot the starving intruders, and to save the fleecy fold if possible. As they neared the sheep, they saw at once that there was no alarm among them, as there would have been if wolves were near, for sheep are very timid and much frightened with the appearance of unusual animals in their midst. And so the shepherds inquired of the boy Peter, what was the cause of the call, whereupon he answered, with a laugh, that he only brought them there for what he was pleased to call a joke. The shepherds, much annoyed at the unneeded call, returned to their huts for quiet and food, but while enjoying their peaceful rest, the cry of "Wolf! Wolf!" came as before. This time, to Peter, it was a cry of urgent need, for necessity knows no bounds, and the wolves were seen hastening down the mountain slope, but the shepherds paid no attention to the call, and came not. Peter cried louder and louder, and in such ringing tones as is only born of desperation and despair. For his guilty heart reminded him of how he deceived them the first time he called for help, and he felt he could not deserve, nor hardly expect, them to respond after the wicked way he had treated them. As help came not, the fierce attack of the wolves was made on the innocent sheep, biting and tearing them to pieces, as well as the nimble little lambs. Some were only partially destroyed, and left on the field to die, while others were killed entirely and most eagerly devoured. There is no animal more savage in its attack than the wolf, save only the king of beasts—the lion. Peter, seeing the havoc and destruction wrought through his misdeed, could only cry aloud and weep piteously, but in vain, for he knew his father would be very angry, not only at the loss of the sheep, but at the deception of his boy, for he had early been taught how wrong it was to tell a falsehood, and now he was suffering for it. For God can hear every word spoken, even the lisping tones of little children, and it grieves Him when they speak falsely.—Marion Holt.

HINTS TO HOUSEKEEPERS.

Rice Pudding without Eggs.—To two quarts of milk allow a scant cup of raw rice, one-half cup melted butter, one and one-half cups white sugar, one teaspoonful each of salt and ground cinnamon, mix well together, and let soak for an hour, then bake in a slow oven until done. Stir it occasionally during the first half-hour. A cup of raisins or sliced citron may be added.

Genuine Boston Baked Beans.—One cup of dry beans, Soda size of a bean. One tablespoonful of molasses or brown sugar. Piece of pickled pork. Pick over the beans at night (the small white beans), add the soda, and cover with cold water. In the morning pour off the water, cover with fresh and boil until tender. Then stir in the molasses or sugar, put in a bean pot, score the rind of the pork, and bury it in them, bake two or three hours. Be sure and have plenty of water while they are baking else they will be dry.

Cooking Fish.—Fish, almost more than anything else, is improved by slow cooking; especially is this true when the fish is boiled. If cooked rapidly, it will fall apart, and will neither taste nor look so well. The great point insisted upon by scientific cooks of the present day is this of taking abundant time to prepare food, and the fact that nothing is gained by rapid boiling.

January 16
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RELIGION

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A SURLY NEIGHBOUR.

Said the piggy to his neighbour, as he halted at his door,
 "Can you spare a little bedding, sir, to shake upon the floor?"
 For the wind is rising high, and the night is freezing cold.
 And a plank feels rather hard, when a body's growing old."
 "Not a shaving not a straw, though your bones come through the skin.
 So be off about your business!" said his neighbour with a grin.
 Then as home that piggy strolled "Tis remarkable," said he.
 "And the wonder of the century, how mean some folk can be."

Palmer Cox.

WHAT ARE YOU DOING FOR CHRIST?

The study of the Church drives questions home, indeed, upon our personal life. We are of the Church, called, elect, precious, not that we may receive more, but that we may give more. Blessed, indeed, to receive! but more blessed still to give; and that is our blessing, the blessing of the Church; we are in it for this supreme purpose, that we may be used by Christ; to be vehicles of His message; to be instruments of His purification. We are there, in order that His energies may discharge themselves through us; and His Spirit leaps out, as of old, to lay hold of us for His service and work. That Spirit is essentially a quickening Spirit, quickening the dead; a purifying Spirit, purifying the unclean; and "so is everyone who is born of the Spirit"; to be born of the Spirit necessitates our being what the Spirit is. We too, if we are His begotten, must quicken dead things, must purge corrupt things.

What is it you are doing, then? Here is a practical question. Being of His Church, "ye are the light of the world." What light is going out from you, now and every day, to those who have not the joy of your secret? What radiance can they see about you? What good cheer do you bring? Is there any one dark soul that brightens at your coming—and brightens, not with your own light, but with that light which you hold in you from Him Who alone is the Light of the world? His light it must be. Is there any one to whom the light passes, through your ministry? — (Canon Scott-Holland.)

RELIGION AND MORALITY.

We make a distinction between religion and morality, and we feel that the distinction is one of deep

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CREAM CHEESE

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Gourlay, Winter & Leeming



A Word to the Public

AS TO

Our Methods in the Past and Our Platform for the Present Year....

OUR business for the past year has been the largest in our history. Year by year the volume of our business steadily increases. Our success is due partly to the excellence of the Pianos and Organs which we handle, but principally to our methods.

First, there is our system of plain figures. A child can come to 188 Yonge street and read the cash price and the time price on any article in our warerooms.

Then there is the fact that we have done more than anyone else in the trade to eliminate the canvasser. By far the greatest portion of our trade is done with customers who visit our warerooms (or write to us) without solicitation.

Now mark this point, if you please. The cutting down of our canvassing staff has resulted in a great saving in expenses for salaries, and enables us to give those attractive prices in our warerooms which are the surprise of all callers.

We don't like sending canvassers to customers any more than customers like having canvassers call. You can help us to eliminate the canvasser by reading our advertisements carefully and then calling upon us or writing to us.



...THE POPULAR GERHARD-HEINTZMAN PIANO...

One of the most popular pianos which we handle is the Gerhard-Heintzman, Style 14. It is of the full compass of 7½ octaves, with overstrung scale, iron frame, double repeating action, metal tone-pulsating bridge, ivory and ebony keys, cased in rich mahogany or walnut cases, with neatly carved double panels, three pedals. A piano equally beautiful to the eye and the ear.

We sell this favorite style on terms of \$10.00 cash and \$6.00 per month, without interest, for **\$375** | Or we will give a discount of **\$75.00** for cash, making the cash price..... **\$300**

N.B.—We now make a special offer on this particular style. If you can make a considerable cash payment, or terms of payment better than \$6.00 per month, and pay interest on the balance, we will give you the benefit of the cash price, \$300.00. In any case, write us at once as to the best terms of payment which you can offer and we will try to meet you.

N.B.—A stool and scarf accompany each piano free of charge. Freight paid to any station in Ontario. Special rates to other points in Canada upon application.

—We ship on approval to any point in Canada. The customer, if not satisfied, may return the instrument within 15 days of arrival. We pay the freight.



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 Hamilton Warerooms: 66 King St., West. **188 Yonge St., Toronto**

importance. The moral man obeys a rule. The religious man worships a ruler. The highest conception of morality is an unearthly law, supreme over all things, demanding perfect obedience, admitting no exception, punishing every transgression with remorse and loss of self-respect, and never under any circumstances ceases to proclaim its own absolute superiority to everything that exists. The highest conception of religion is of a supreme Ruler, as holy, as absolutely perfect, as entirely superior to all things that exist as the moral law itself; but adding to these characteristics consciousness of His own nature and purposes, and

living will. And to this conception the revelation of the Bible adds that this supreme Ruler loves all His creatures as no creature can love, and that He is not only the Creator, and the King, and the Law-giver, but also the Father of His own creation. This is the fundamental difference. But this difference would remain the same whatever might be the nature of the beings that gave their minds to note it. This is the difference between religion and morality. And the difference between the religious and moral man consists in the submission of the soul to the one thought or to the other thought. He who gives up his life to, and

accepts as his guide, and uses as his standard, a divine rule or law, is a moral man. He who tries to love, and obey, and please, and win the approval of a Divine Ruler, he is a religious man.—Archbishop Temple, D.D.

SUFFERING.

It is a tremendous moment when first one is called upon to join the great army of those who suffer. That vast world of love and pain opens suddenly to admit us one by one within its fortress. We are afraid to enter into the land, yet you

Advice to a Young Husband

Don't start out by giving your young wife advice, but bring her home a package of

MONSOON

INDO-CEYLON TEA

THE WILLIAMS. PIANO.

It has been under the investigation of the Canadian public over fifty years, and the verdict today by the users of the Williams Pianos is

"The Best in the Dominion"

We want you to come and see for yourself. Showrooms always open to visitors.

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143 YONGE STREET

Princess - Theatre

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Geo. W. Lederer's presentation of

Elsie De Wolfe,

JOHN MASON,

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Clyde Fitch's Masterpiece,

THE WAY OF THE WORLD

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will, I know, feel how high is the call. It is a trumpet speaking to us, that cries aloud, "It is your turn—endure." Play your part. As they endured before you, so now close up the ranks—be patient and strong as they were. Since Christ, this world of pain is no accident, untoward or sinister, but a lawful department of life, with experiences, interests, adventures, hopes, delights, secrets of its own. These are all thrown open to us as we pass within the gates—things that we could never learn, or know, so long as we were well. God help you to walk through this world

now opened to you as through a kingdom, regal, royal, and wide and glorious.—Canon Scott Holland.

FAITH.

I beseech you never to yield to that curious English superstition that faith is a private concern of the individual soul, and that it is best when it keeps to itself alone. On the contrary, faith is fellowship; it cannot be by itself without clamouring for fulfilment in fellowship. For faith is the personal discovery of our

common fatherhood in God and of our own brotherhood in Christ. It cannot be solitary, therefore, it cannot be private. We are so little aware of the strength of faith because we are so little united in its exercises. Canon Scott Holland.

WHY MAGGIE MARIA WAS COUNTED IN.

(Concluded).

There was some business to be done before the good time began, and Miss Dickie rapped for order, though she was smiling as broadly as any of the girls. "The roll will be called first of all," she said, "after which I have some important announcements to make."

Caddie Wells, who was the secretary of the class, stood up and began to call the roll, and one girl after another answered with a prompt "Present." But when the name of Maggie Maria was reached there was a pause. "That girl never came but once, if I remember," said Miss Dickie, from her chair. "I think it might be as well to drop her name."

Most of the girls nodded their heads approvingly, and the secretary was about to read on when Miss Dickie noticed a flax-haired girl, a little smaller than the others, who was waving her hand desperately in the effort to attract attention. "Is there something you wish to tell us, Sophie?" said Miss Dickie, pleasantly. "What is it, my dear?"

Sophie stood on her feet, very red in the face over finding so many pairs of eyes fixed upon her. "I don't think we ought to drop Maggie Maria's name," she said, and then stopped.

"Why not, Sophie?" Miss Dickie asked; and Pauline said in a loud whisper, which everybody heard: "She can't be one of us if she never comes!"

"The reason she don't come is because she can't," declared Sophie, answering Pauline's remark as much as her teacher's question. "She likes Sunday school ever so much, and she works for it, too!"

"What does she do, Sophie?" asked Miss Dickie, growing interested.

"Well, first she got her brothers to come, Rob and Jimmy. They're in Mr. Phelps' class, and now they've stopped smoking."

"That's good missionary work," said Miss Dickie, smiling, and then she stopped, seeing that Sophie had not finished.

"And every Sunday morning she washes the faces of those little Swede children on the third floor, and combs their hair. Their mother said she'd just as soon they'd go to Sunday school, but she couldn't fuss to fix them up, and so Maggie Maria said she'd do it. There are seven of 'em."

"Oh, my!" said Pauline, under her breath, thinking of the time it took to get her one small brother ready. But the girl next her whispered "hush!" and Sophie went on.

"Friedericka Gehl's mother

Heart Disease

Ninety Per Cent of it Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerve, the sympathetic and pneumogastric, and when the stomach fails to properly digest



the food and it lies in the stomach fermenting, gases are formed which distend the organ, causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

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wouldn't let her come at first. She can't talk much English, and she didn't know what Sunday school was like. But Maggie Maria helped take care of her when she was sick last summer, and when she said that Sunday school was a nice place, Friedericka's mother believed her. And ever since Friedericka's been coming every Sunday." Sophie paused to take breath,

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but it was clear she had not quite finished. Her fair face wore a look of determination.

"She works awfully hard, Maggie Maria does. Her mother's dead, and she takes such nice care of the baby and of her old grandmother. And she never gets cross, even when her father's drunk. I don't want to have her name dropped. I think she ought to belong to the class as much as anybody."

Pauline was on her feet almost as soon as Sophie's speech was finished. "Miss Dickie, may not I go straight over and get Maggie Maria? If anything's the matter with the baby or anybody, I'll stay in her place. She'd have such a good time here for once. And she don't know what a real good time is."

The teacher's smile was answer enough, and Pauline was out of the building like a flash. She darted across the street, dodging the teams, and made her way between the tall, gloomy buildings instead of going to the corner. She clattered up the four flights of stairs that Maggie Maria climbed every day, and flung open the door, quite forgetting to knock. The baby sat crowing in the middle of the floor, and the grandmother knit in the corner. Maggie Maria was just hanging up her dish-pan.

"Can't you come just for a little while?" cried Pauline. "It's anniversary day of our class, and you belong as much as any of us. We're to have cake and ice-cream and music and just the nicest time!"

The grandmother nodded her head.

"I don't look fit," Maggie faltered, hanging back. But Pauline said, "It isn't Sunday school—it's just to a meeting of the class. Come on! They all want you and are waiting!"

There was no mistake about the girls wanting her. Maggie Maria found herself quite the centre of interest. But the welcome given was so evidently sincere that she could but accept it. And how it cheered and rested her!

That afternoon was the happiest one of her life. As they were separating, Maggie Maria said in her old, hopeful way: "P'raps I can come next Sunday if the baby ain't sick nor nothing else happens."

"But you belong, Maggie Maria, whether you can come or not," the teacher said, slipping her arm about the girl. "We know you are at work in the same good work even when you are not here, and count you in."

HOME MANNERS.

Some boys and girls think that home manners mean no manners. "What a nice boy" said the Sunday School teacher to the mother when the boy had left the room "what nice manners he has, quite a little gentleman." But when the teacher had gone away, the nice boy showed very different manners to his little sister and even I am sorry to say to his mother. "I like my

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home," said a man to his friend "because there I can sit without my coat when the weather is hot." But that man did not take off his manners when he took off his coat, nor must you little boys and girls. "Mary" called mother, and Mary answered "yes," instead of "yes mother." How do you answer when mother calls you? Perhaps you answer rudely, for it is only mother, and you love mother so much that you think it does not matter how you speak to her. Yes, it does matter, for to speak rudely or bluntly even to mother is bad manners. A little girl (I won't tell you her name, it might be yours) used to speak rudely to her mother; she neither said "please" nor "thank you;" she never ran at once when called, but waited until she felt inclined; at last she went beyond bad manners and got into bad ways. Would you believe it, she even struck her mother and that before strangers! so be careful about your manners at home, lest you should grow up like that naughty child.

"What a sad story," you say, "I should never think of treating my mother like that; it wouldn't have mattered if it had been a brother or a sister." Do you really think so? but why should brothers and sisters be treated rudely or teased beyond endurance? John and James are obliged to stay indoors this wet afternoon. It is dreadfully dull to be staying indoors instead of playing cricket on the common with the boys at the village school. So, to pass away the time the two boys begin to tease their little sister Jane. Jane is a sweet child and very fond of her big brothers, but she is not a boy and doesn't like hard knocks and having her hair pulled till the ribbon comes off. John and James are soon in high spirits and the more Jane cries or runs away, the more they enjoy it, until at last mother has to take Jane away and give the boys a good scolding.

"But mother," they exclaim "it was such fun."

"It might be fun to you, but pain it was to me," sobbed poor little Jane as she rubbed her arm, red with John's pinches.

Why do brothers (and sometimes sisters) speak to each other so rudely? If John and James ask Tommy Lane in to play, they talk to him very nicely, and Tommy enjoys his visit; but you should hear John and James speak to each other. No wonder that sometimes a fight takes place, and that when father comes home from work he has to be asked to correct his boys, when he would so much rather have one of his nice talks with them about all sorts of things—and this just because John and James are so rude to each other that they can't help quarrelling.

I knew a man who lived alone in a small cottage. He had to cook, wash-up, to sweep, to do everything himself. But whenever I visited him the cottage was clean. Sometime ago he married. His wife used to come to church in the morning as well as in the evening. "How can you manage that?" asked Mrs. Simons, "Because my husband cooks the dinner," was the reply. Do you know how it was that Jim (as we called him) could do the work of the house so well? When he was a

boy he helped his mother. If mother was nursing the baby or making the beds, little Jim would peel the potatoes, or wash the tea-cups, or sweep the floor. He could not bear to see mother busy and do nothing to help her.

Do you help at home? Mrs. Sharp told Mrs. Lane that John was a good boy at helping, but James was too selfish. James wanted to read his library book, or to spin his new top, or to paint the pictures in the Boys' and Girls' Companion; he never cared to help mother. Was that good manners? But, when James was sent on a message to his aunt, who lived two miles away, and he had to wait for an hour till uncle came home, he was most useful, and did all kinds of things for auntie, who was busy washing, but I wish he had done such things at home, don't you.

What are your manners at table? Do you only think about your own dinner and forget that mother wants the salt, and that brother has no water in his glass, and that baby sister would like you to cut up her hard pieces of pudding. It is nice to see children behaving well at dinner. Some children only care about themselves; they are too hungry to think about anyone else, and if mother didn't look round nobody would get what they wanted. How dreadful greedy manners are. Johnny had greedy manners. Listen to what he said to Tommy Black, "When mother has friends to tea she puts out the jam and makes different kinds of cakes, and I always have some of each; father calls it sampling." What do you call it my young reader? I call it bad manners to eat some of everything. Jane's mother has what she calls "a back;" she gets so tired after walking and likes to sit in the large arm-chair and rest her poor body. But Jane likes that chair too, and every time mother comes home there is Jane curled up in the comfortable chair. "Of course," you say, "she jumps up and offers it to mother." No, she doesn't. She never moves until mother says, "Jane, I want to sit in my chair." Well, boys and girls, I believe in Home manners.



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