

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 29]

TORONTO, CANADA, THURSDAY, DECEMBER 18, 1902.

[No. 49.]

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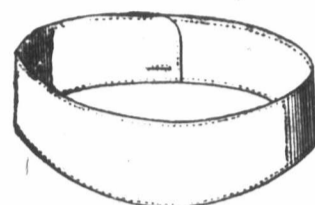
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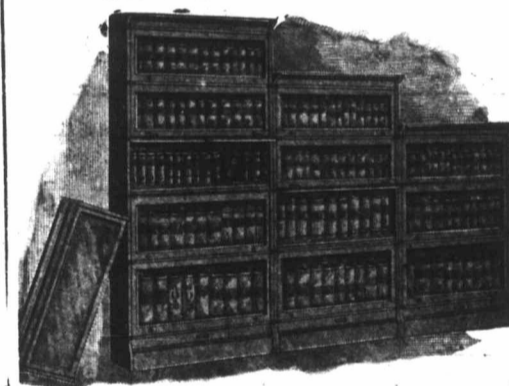
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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 18, 1902.

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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

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4th SUNDAY IN ADVENT.
Morning—Isaiah XXX; to 27.
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Appropriate Hymns for Fourth Sunday in Advent and Christmas Day, 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:

FOURTH SUNDAY IN ADVENT.
Holy Communion: 187, 317, 307, 321.
Processional: 203, 217, 219, 271.
Offertory: 229, 287, 532, 534.
Children's Hymns: 50, 193, 345, 569.
General Hymns: 52, 398, 518, 521.

CHRISTMAS DAY.
Holy Communion: 57, 316, 555, 557.
Processional: 56, 59, 60, 62.
Offertory: 58, 61, 483, 484.
Children's Hymns: 329, 330, 341, 473.
General Hymns: 55, 63, 482.

The Archbishop of Canterbury.
The necessities of a weekly paper compel us to make up our numbers early. At time of writing we hear with the greatest regret of the alarming failure of strength of this leader of the Church. His individuality has been marvellous, and his loss will be a serious matter for the Church. Prayers were offered for his recovery on Sunday last in the churches, both in Canada and the United States.

Santa Claus.

Just eleven months ago we protested against the cult of Santa Claus. In former generations Santa Claus was passed over indulgently as a fairy tale from the old Dutch people of New York state. But of late it has

been found that parents actually speak of, and the children believe in Santa Claus as a real God. When children grow up and find they have been deceived, the shock is too great, and they believe in nothing that their seniors refuse to verify. Let us this year in advance of Christmas beg parents to be honest, and to tell the truth to the children. Mr. Arthur Garter, writing from Illinois in The Living Church, says very pertinently: "This is about the season of the year when the perennial Santa Claus lie makes its appearance, and thousands of otherwise honest and truthful people deliberately deceive their children with a sentiment-religious fable which is enough to destroy the child's faith in all else the parent says. Not only is this story a gross falsehood, but it obscures the blessed truths of Christ's Mass Day with a vain and frivolous tale. The only excuse for the lie I have ever heard is that it is an unselfish way for the parents to give, as the children attribute the kindness to another, and the thanks are given to "Old Santa" instead of to their parents. Much better would it be to teach the children who the true donors are, that they may be able to realize the love and sacrifice which the parents give them, and to be taught the blessed Christian truth that "God so loved the world, that He gave His only begotten Son," and that therefore on His Birthday we should all love each other and give good gifts unto men."

Sunday Schools.

At the convention of the Diocese of New Hampshire the Rev. J. G. Robinson drew attention to the Sunday School in Mission work in a strong address which contained valuable hints. He instanced two kinds of Sunday School work: First, that which aims to train children who are already in Christian homes; second, "Mission work in its first significance," which is "to take the Gospel to those who are entirely outside of its influence." He thought that in the large parishes workers were likely to be kept busy with caring for the spiritual welfare of their own members; this was their first business; but there should also be a reaching out, a bringing of the Gospel to lives dark because unenlightened with the hope of God. A canvass of his own city (a small one), showed 200 children in the public schools who were not found in any Sunday School. One-eighth to one-fifth of the children of school age in cities and towns of the state would be found outside of religious influences. Hundreds of children were at our very doors waiting for the missionary effort, waiting for us to touch them that they may spring into Christian life. He wondered how many rectors missed the child more than the man in case of absence from the services of the Church.

The Unexpected.

We find the following anecdote in one of our most trustworthy exchanges, and as it

seems to have escaped notice on this side of the Atlantic we reproduce it. The Archbishop of Canterbury paid a visit to a village school in East Kent, and after telling the children that every one possessed a besetting sin, astonished the scholars by continuing, "and even Archbishops." "I wonder who can guess what the Archbishop's besetting sin is?" asked his Grace. One little lad timidly held up his hand, and on being asked for his answer said, "Drunkenness." Those who know that the Primate is the staunchest abstainer in the United Kingdom will understand the surprise this answer gave.

Cardinal Gibbons.

We have repeatedly bewailed the growing breach of the Fourth Commandment. All over the world, in every community, there has sprung up within living memory, a contempt for a holy regard of the Lord's Day. The reasons given are of every variety, the result is the same. Among an extreme class in England, the reason given is that it is a "Catholic" custom in use among Latin nations. Against this pretence we are glad to place the utterances of Cardinal Gibbons, of Baltimore. The Cardinal has a singularly broad mind and power of expression. His work "Our Christian Heritage," published a few years ago, with slight exceptions, might be the product of any devout and thoughtful man of any religious body. We therefore welcome his recent sermon on the proper observance of Sunday. In it he said: "It has been the boast of our country that in no nation in the world was the Christian Sabbath better respected than in the United States, at least as far as outward observance is concerned. I have visited many of the cities of Europe, and I am persuaded that in neither Paris, nor Brussels, nor Berlin, nor even Rome, was there so great a regard for quiet and orderly tranquility on the Lord's Day as in Baltimore. But a close observer can not fail to note the dangerous inroads that have been made on the Lord's Day in this country during the last thirty years. If these encroachments are not checked in time, the day may come when the joyous sound of the church bell will be drowned by the echo of the dray and the hammer; when the Bible and prayer-book will be supplanted by the magazine and novel, and the votaries of the theatre and saloon will outnumber the religious worshippers, and when the salutary thoughts of God will be checked by the pleasures and dissipations of the world." After referring with regret to the growing number of occupations which compelled Sunday work, the Cardinal pointed out that though a certain number of passenger trains were necessary—there was not the same excuse for the freight traffic, "involving the employment of thousands of conductors, firemen and engineers, as well as freight-handlers, on the Lord's Day; nor did he approve of the Sunday excursions fostered

by the transportation companies. These objections apply to us as well as to the States, and as do also his remarks on the business man and his Sunday newspaper. "Like animals gorged with food, he spends the morning in a comatose condition. There is no class of people on the face of the earth that is more in need of the repose and spiritual refreshments on the Christian Sabbath than the citizens of the United States. Now, the best antidote for relieving this spiritual fever and for removing the dust which adheres to the soul from daily contact with the world will be found in the refreshing and invigorating bath of religious meditation."

St. Ann's Cathedral, Belfast.

Since the separation of the Churches of England and Ireland (a separation which Mr. Hodgins showed does not divide either from our own body), few events have given greater pleasure than the erection of a Cathedral in Belfast, and in connection with its completion the gift of a costly and beautiful pulpit by the Dean and Chapter of Westminster. The Church in Belfast has done splendid work in the last ten years. Church buildings have been erected at a cost of £51,000, raised for the most part in Belfast and neighbourhood. One thousand eight hundred pounds a year is raised now locally for clerical support more than was raised ten years ago, and this large sum is for the most part raised by the monthly or quarterly subscriptions of working people. When to this is added the Diocesan and General Synod grants, it means that provision is made for seventeen additional clergymen, that being the increase in the Belfast clerical staff during the past ten years. In the same period ten new congregations have been gathered with an aggregate attendance of some 7,000 persons Sunday by Sunday. These are magnificent results, and should be a strong incentive to further enthusiastic effort. They have been obtained in the face of enormous difficulties, and they have been reached very largely through the instrumentality of the Bishop, who ever since his consecration has taken the warmest interest in the matter.

Mr. Cadbury's Creed.

It is announced that Mr. Cadbury (whose name is in so many mouths), has arranged to have a religious census of London taken, but that in taking the numbers, those who attend the morning and evening services and the "pleasant Sunday afternoon" services are only to be enumerated. This method will be necessarily incomplete so far as the Church is concerned, as those who attend the early morning services and the numerous other ones which have sprung up to meet the various needs of the parishes. Mr. Cadbury has done so much at Bournville in trying to render life attractive and healthful that it is hard to be obliged to complain of his narrowness. Undenominationalism is his fetish, and he is aggrieved and surprised that Church people complain of their exclusion. He cites the following paragraphs from the trust deed to show their liberality, evidently unable to un-

derstand that he excludes everything that should be included: "Such schools and institutions which the trustees may build must be so organized as carefully to exclude sectarian influences, and so conducted as to avoid denominational jealousy. The administration of the trust shall be wholly unsectarian and non-political, and there shall always be a rigid exclusion of all influences calculated, or tending to impart to it, a character sectarian as regards religion or belief or exclusive as regards politics, and it will be a violation of the intentions of the founder if participation in its benefits should be excluded on the ground of religious belief or political bias."

Royal Colonial Institute.

Do Canadians know as much about the Royal Colonial Institute in London, Eng., and its work as from the nature of its aims might be expected? One small but significant fact suggests a negative answer. The list of non-resident Fellows in the latest volume of Proceedings covers about seventy pages, and the number of Canadian names included is something over eighty. Are we to infer that men in Australia, South Africa and India take a wider interest in the affairs of the Empire at large than do men in Canada; or may it rather be that a certain ignorance prevails as to the objects for which the Royal Colonial Institute exists—possibly sometimes, as to its existence itself. "To provide a place of meeting for all gentlemen connected with the colonies and British India, and others taking an interest in Colonial and Indian affairs. . . . To afford opportunities for the reading of papers and for holding discussions upon Colonial and Indian subjects generally." These slight extracts from its first rule indicate somewhat the objects of the Royal Colonial Institute. Accordingly, in the volumes of its Proceedings we find papers giving information about the various colonies—much needed information in Great Britain one speaker tells his audience, despite the kindly feeling so often manifested towards the "far-off children;" papers, too, dealing with colonial policy and administration, past and future. Within the compass of a small volume lies a large amount of condensed information concerning the outlying portions of the Empire—the widely separated colonies, where men breathe in freer spaces, lightly cross greater distances, but are, withal, oftentimes as hazy in their knowledge on many points concerning their kinsmen, as are the most conservative dwellers in the Old Land—points upon which the little yearly volume of the Royal Colonial Institute is well fitted to give enlightenment.

INSTITUTIONAL CHURCHES.

This is a modern expression of an old idea. The preaching of the Gospel is the primal function of the Church, but a Church which contents itself with preaching salvation by faith and does not give it practical expression in works of love, will come far short of ideal

usefulness as set forth in the New Testament. Man is not a purely spiritual being, and can be approached on the human side of his nature, as well as by what appeals to his higher instincts. Indeed the spiritual can often be best approached through the physical nature of man, and it is the result of experience that Christian hospitals in Jerusalem and in heathen lands, have been the most useful and effective accompaniments of Christian Missions. The spiritual facts and truths of religion must always appeal successfully to the reason and consciences of men, but a door of entrance, with many, will be the practical manifestation of the effects of religion, as well as its more abstract and spiritual truths. Our most influential and useful churches are those which recognize man's physical as well as his moral and spiritual side, and seek to minister to the whole man, and to regard his temporal as well as his eternal well being. Religion is too often presented in its other-world aspect alone, forgetful that the present must be taken into account, as well as the future, and that what is near and immediate will appeal to many more powerfully than what is more remote and beyond. A Church animated by the spirit of Him who was a great teacher, philanthropist, and missionary, who spoke as never man spake, who went about doing good, who bid His Apostles go and preach the Gospel to every creature, will also do all it can to promote education, charity and the extension of the kingdom of its Lord and Saviour. Preaching and teaching, not only the facts and truths of religion, but seeking to sanctify all knowledge, and to furnish to education a religious atmosphere and environment, is, even now, and to a still greater extent in the past was fully recognized, as the duty of the Church. As this ideal is lost, and religion is divorced from education, ill results, both moral and intellectual, are quickly and painfully apparent. The duty of the Church to the poor and afflicted was fully recognized in the Apostolic Church. The Church of the Apostles was a Church of the poor; of silver and gold it had none. One of the first incidents in its history was an economical experiment for the relief of poverty. St. Paul made collections among the Greek churches for the poor Christians in Palestine. No doubt there were converts here and there who brought learning, station, wealth, within the fold of the Church. But upon the whole, it was at once the reproach and the glory of Apostolic Christendom that it first won its victories and then lavished its blessings, chiefly among the poor. Equally with this zeal in education and on behalf of charity, the primitive Church was intensely missionary, and sought to displace all false religions, and to bring all peoples into the faith and worship of Jesus Christ, the only Lord and Saviour. Institutional Churches, so-called, which seek to include man's whole nature, physical, intellectual, moral and spiritual, and to minister to it, are only acting as wisdom would prompt, and following the teaching of their divine head, and patterning after the model of the primitive Church.

It is naturally in large cities, where population is numerous, and life most complex, and resources most varied, that Churches of this character exist, and are able to develop on these lines, and do a most beneficent work. In London, and on this side of the Atlantic in New York, there are such churches; in the latter city, Trinity, St. Bartholomew's and St. George's are the largest, most useful and successful of what are termed institutional churches, or in other words, churches which minister to man's social, intellectual and physical, as well as to his moral and spiritual nature. The extent and variety of the activities of such churches is shown by the following list of organizations, which exist in St. George's Church, New York, of which the Rev. Dr. Rainsford, so well and favorably known to Canadians, is Rector, which cover the many sided aspects of human life in a great city: Choir Committee, Chancel Committee, Church Decoration Committee, Deaconess House; Memorial House, erected in memory of Mr. and Mrs. Charles Tracy; Brotherhood of St. Andrew, Men's Club, Women's Missionary Association, Young People's Missionary Association, Church Periodical Club, Girls' Friendly Society, King's Daughters, St. Augustine League, Poor Fund, Care of the Sick, Grocery Department, Clothing and Tailoring Department, Employment Society, Helping Hand, Mothers' Meeting, Seaside Work, Free Circulating Library, Young Married Women's Society, Battalion Club, Boys' Industrial Trade School, Sewing School, Golden G., Dramatic Society, Kindergarten, Gymnasium, Calisthenic Class, Cooking Class, Basket Weaving Class, Drawn-work Class, Dress-making Class, Millinery Class, Recreation Class, Penny Provident Fund, Mothers' Class.

THE SACRED MINISTRY.

In the ever recurring thought of the Church the sacred ministry is always present. It was instituted by Christ Himself, who gave it its commission, and who provided for its perpetuity. Its functions are to preach and teach, to administer the sacraments and discipline of the Church, and under the great shepherd and Bishop of souls to exercise the pastoral office. In the Church's prayers it is never forgotten. In the daily offices we pray for our bishops and curates. In the Litany we pray for all Bishops, Priests and Deacons. And in the chief service of our holy religion, the Holy Communion, the petition is made "Give grace, O heavenly Father, to all Bishops and curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy sacraments. Not satisfied with this the Church makes further provision for prayer for the sacred ministry in the four Ember seasons, when candidates for the offices of deacons and priests are admitted to holy orders. Her prayers at these seasons are first for the Bishops, in whose discretion it is who shall be admitted to the Church's ministry—that they may lay hands

suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry, and secondly, for those about to be ordained that they may be replenished with the truth of God's doctrine, endued with innocency of life, and faithfully serve before Him to His glory and the Church's benefit. For the continuance of faithful men to serve as God's ministers, prayer is our strongest weapon, for God only can put it into men's hearts to give themselves to this service, and our Lord's precept is "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The need for men, both in numbers and efficiency, was never greater than it is to-day. The number of souls is increasing, the facilities for reaching them are, also increasing. In the purifying and elevating power of Christ's religion we see the most hopeful force of our civilization. Material advancement can do nothing, if it be not accompanied by moral progress, if our religion go not with our commerce, and the Church's expansion must keep pace with our expansion in other ways and directions. It is a cause of complaint from all sections of the Church that the number of men entering the ministry is inadequate to the needs of the case, and that at home and abroad there are teeming millions, who are as sheep having no shepherd. No doubt for this there are many causes. Perhaps the most powerful is the materialism of the age. Men are not influenced by spiritual facts and truths, and there are very many to whom a supernatural world and revelation do not appeal. Then the demand for men is great in a time of unparalleled growth and expansion. The waste places of the world are being penetrated, developed and occupied in a remarkable manner. The great armies and navies of the nations absorb millions of men, and take them from peaceful pursuits to study the art of war. There is an activity in the fields of commerce, manufactures, the arts and sciences, unequalled in the past, and a choice of vocation and employment such as never existed before. The competition with the Church for men of ability and energy is great, and a smaller share falls to her than formerly, when rivalry with the world was less keen, and she had as good, if not better, attractions and rewards to offer. To men of the right stamp, who love goodness and desire to serve God, and who feel constrained to give themselves to the Church's work, who say with the Apostle, "Woe is me if I preach not the Gospel," the attractions of the ministry will prevail above all other considerations, and of such there will always be a certain number. But it is not all who reach so high a standard, and to them other considerations are of importance. Many who might enter the ministry are deterred by the difficulties of the position, the varied talents needed to secure success, and the smallness of the compensation offered. Unless a man has private means, or is willing to live as a celibate, the question of maintenance for himself and family is a most serious and pressing one. In the ministry men earn nothing till they are

three and twenty years of age, and there is a growing prejudice against elderly clergy, so that worldly prudence makes men hesitate to enter a calling in which they and their families may be left not only poor but destitute. A wealthy clergy is not wanted, and would lead some perhaps to enter their ranks from worldly motives, but we cannot expect many to press into a work where even a modest maintenance may be denied them. What is needed more than anything else is a spirit of self-sacrifice. First, on the part of good men to take up their cross, and in the sacred ministry to follow Christ; and secondly, greater sacrifices on the part of the faithful laity, both in money and effort, for those who are over them in the Lord, and watch for souls as they that must give account.

THE MISSION FUND AND FINANCIAL REFORM.

By W. D. Gwynne.

There are several anomalies about the Mission Fund. Why are clergymen called missionaries who do no mission work? Why do the parishes of this diocese continue for such long periods to accept grants from the Board after they have become or should have become capable of self-support, and why is it that the committee, whose chief work is sustentation, is called the Mission Board? These matters afford a constant puzzle to the uninitiated, but an examination of the question shows that these anomalies are the natural and historical results of the system to which the Church of England committed herself in the early days of this province and openly avowed as her deliberate policy. I purpose in the first place establishing this statement from the records of the Synod, and secondly, I hope to show that it is not too late with the help of the Legislature to reverse a policy which experience has proved to be unsuccessful and which though still pursued in practice has long been abandoned in theory. The whole matter grows out of the efforts of those who, in founding the Church of England in this province, sought to establish a State Church endowed with all the privileges and rights of the Mother Church. It was even said that they claimed the right to levy tithes, but consented to accept the Clergy Reserves in consideration of abandoning this claim. The Reserves gave the Church a State endowment and afforded a comfortable hope of future stipends entirely independent of the laity. As soon as the Bishop of Toronto realized that this dream was to be dispelled by the abolition of the Reserves, he set himself to attain the same end by other means, and in his address to the Synod, in 1854, he suggested the formation of a Clerical Sustentation Fund, and a motion was carried requesting him to name a committee for considering what methods should be adopted for the permanent sustentation of the clergy. Although the Bishop referred to the matter again in his address to the Synod in 1857, nothing further was done until the session of 1858, when a committee was appointed, who presented a report during the same session. This report breathes the spirit of the Bishop, and manifests clearly the line of policy to which the Synod in those days purposed to adhere. The committee first formulated several preliminary remarks, two of which are worth quoting. 1. That it is not expedient or desirable that clergymen should be appointed to parishes or missions with such support only as may be obtained from the direct and voluntary contributions of the congregations to whom they minister. 2. That this system of direct voluntary support would operate, as a rule, most injuriously to the pre-

ent interests of the Church, as having a tendency to fetter and cramp, independency of action on the part of the clergy so employed, and in most cases to leave them without an adequate maintenance. The report then goes on to recommend the expediency of raising a fund from year to year for the purpose of furnishing stipends to the clergy unprovided with a fixed salary, from funds irrespective of direct voluntary contributions, and to extend missionary operations with the same. This report was referred to the committee on the sustentation of the clergy, together with another lengthy resolution providing for a systematic method of raising and distributing the fund. At the adjourned session of the Synod, held at Kingston, in the same year, the Executive Committee brought in a further report on the subject in which the inexpediency of allowing the clergy to be wholly dependent upon the voluntary contributions of the congregations is again recited, and the aid which the fund will in the future receive from the surplus revenue of the Commutation Fund is pointed out. In 1860, the Sustentation Board presented a report which shows that the Bishop had sanctioned a grant to the Board of £200, out of the surplus revenue of the Commutation Fund, and a recommendation is made that the Central Board should be amalgamated with a committee of missions of the Church Society in the hope that the combined funds would enable them to continue the payments to the clergy already placed upon the sustentation list, and at the same time increase the society's allowance to each missionary from £37.10 to £50. This amalgamation was completed in July of the same year, and a Diocesan Board of Missions was established, under whose control was placed a fund to be called the Mission Fund. This fund was to consist of the annual surplus of the Commutation Trust Fund, the moneys at the disposal of the Central Board for the management of the Sustentation Fund, all collections for missionary purposes and certain other moneys. The stipendiaries of the Board were divided into three classes: Travelling missionaries, the minimum of whose stipends was fixed at £150; resident clergymen, who were to receive £150 on the parish providing a residence and guaranteeing £100 per annum, and clergymen of settled parishes then existing, who should be entitled to draw any sum which their parishes paid or secured to the Board.

It is obvious from these reports, from the addresses of the Bishop during this period, and from the use which it was proposed to make of the surplus revenue of the Commutation Fund, which properly belongs to the clergy, as a body, that it was the aim of the Bishop and the Synod to establish a Sustentation Fund for the whole diocese, which would operate as an endowment in ending the clergy partially independent of the laity. Contrast with this policy the following recommendations of the Board, extracted from the report of 1898: "It should be the first object of the Missionary Superintendent and the members of the Deputation Committee to visit the missions receiving aid from the fund to urge them to become responsible for the whole or the greater part of the support of their missionary, and so to bear their share in extending the Church missionary work." Again, "a sliding scale system should be adopted by which a definite and absolute reduction in the grant should take place periodically, until each parish ceases to become charge on the Mission Fund, or has reached such a point that the Board are satisfied that further reduction is impracticable." The abandonment of the sustentation policy dates from the year 1871, when all by-laws governing the Mission Fund were repealed, and the fund established upon its present basis. The opening clauses of the new by-law read as follows: In order to carry out more effectually the mission work of the diocese, it is desirable that the by-laws for the expenditure of the moneys of the Mission Fund should be repealed and that in framing new ones

the following principles and objects should be as far as possible kept in view: 1. To apply the Mission Fund, so as to elicit the greatest amount of local effort and to render each mission, as soon as practicable, self-supporting. 2. To grant to each mission just so much aid as it requires; taking up each case upon its merits.

The reversal of policy here indicated could not be more complete. Instead of parishes being encouraged to come upon the fund, they are to be urged to become self-supporting, and instead of an anxious Board seeking to protect the clergy from a domineering laity, we have a committee, whose duty is to be to throw the clergy on their parishes for support. But the effects of the old regime were not to be dispelled in a day. Parishes which had been trained to look to the Board as the proper paymaster of all the clergy of unendowed churches, were slow to accept the new order of things, and naturally clung with great tenacity to a system which gave them partial exemption. This is one of the reasons why the parishes of this diocese are so reluctant to relinquish their grants. It is true that parishes may now be ignorant for the most part that these theories at one time prevailed, but the results of an established system are apt to be felt long after its origin is forgotten and the principles on which it rested are abandoned. But there is another important factor in the case making for the same result, which is mentioned now for convenience, although it belongs more appropriately to the latter part of this article. In 1864, the provision which placed the surplus revenue of the Commutation Fund at the disposal of the Mission Board was repealed, and after the death of the late Dean Grasett the Toronto Rectory Surplus Fund was apportioned amongst the clergy in Toronto and the Township of York. These facts give all unendowed parishes two unanswerable grievances which the parishes in receipt of grants from the Board are quick to make use of when urged to become self-supporting. Why should we not receive aid, they ask, when the surplus of the Commutation Fund, which properly belongs to the diocese at large, has been diverted, and when the clergy of the wealthiest portion of the diocese are in receipt of large sums which are not contributed by their congregations?

I have now traced the history of the Mission Board far enough to prove that the anomalies which surround the Mission Board are a natural historic growth. Clergymen who do no mission work are called missionaries, and their parishes mission parishes, because, on the union of the Central Board of the Sustentation Fund with the Mission Committee of the Church Society, which was a true missionary body, the nomenclature of the latter was retained. And further, the absence of progress in the true mission field of the diocese is accounted for by the fact that the sums contributed for the purpose have been required to maintain the mission parishes, and the mission parishes have continued to draw larger sums from the fund, because they were originally encouraged to regard it as a Sustentation Fund, and because they regard the Toronto parishes as practically the recipients of grants. That our methods have not been successful, it needs no arguments to establish, but a comparison of the results accomplished by others on a different system may help to bring the matter home to us. The Presbyterians entered the field uncommitted to any ideals of a State Church, and unhampered by a cumbrous and inelastic system of polity and practice. In the territory which is covered by the diocese of Toronto they have 161 congregations of which 122 are self-supporting, 22 are augmented, and 17 are mission stations; whereas, we have 91 self-supporting parishes, 33 mission parishes, and eight mission stations. It should be premised that their system of grading congregations is much the same as ours. The lowest order is the mission station, which is supported entirely by the Home Mission Fund, and having no resident minister, is supplied by students at intervals.

The next order is the augmented congregation, which corresponds with our mission parish. I am told that the progress from backwoods township to mission station; and from mission station to augmented congregation and from augmented congregation to self-support, is so constant and regular that every year additions are made to each list, the average period of missionhood and augmentation being three to four years. Moreover, when a station proves to be obdurate and impracticable, they have the courage to abandon it. But in the diocese of Toronto, with the exception of Elmvale, which last year relinquished its grant, there has been no change in the mission field since 1892, when two parishes became self-supporting and three new missions, one of which was an old one revived, were opened. I find also that of the 41 parishes and missions now upon the fund, nine parishes and one mission were in receipt of grants as early as 1869, and no doubt earlier, but this is the earliest date to which they can be traced in the reports. The amounts which the Presbyterians spend for these purposes are very instructive. Last year the augmented parishes received \$2,307.51, and the mission stations, \$2,450, an average of \$100 and \$141 respectively; whereas, our totals for the like purposes were \$7,190 and \$4,925, an average of \$218 and \$915, respectively. From this comparison it is apparent that their system and practice are more effective, and the management of their funds is more judicious and economical, for they accomplish better results at less expense. It should be added, however, that the small amount spent by the Presbyterians on mission stations is accounted for by the fact that they are served by students, and that too, only at intervals. But the fact remains that these stations soon become augmented congregations, and these, in turn, self-supporting. There is another most interesting fact to be gathered from the Presbyterian reports, and one which dispels a prevalent illusion. It is often asserted that our people are less generous in their support of the Church and her schemes. The figures, however, show that the total amount collected by the Presbyterians for their Home Mission Fund, which corresponds with our Diocesan and Domestic Mission collections, in the territory covered by the diocese of Toronto for the year ending 31st March, 1902, was \$21,477.38, while ours was \$21,420.34. And even their Foreign Mission Fund, in which they justly claim to be strong, exceeds ours by \$2,033.84 only, the totals being \$10,073.94 and \$8,040.10, respectively.

Under our present system, it seems impossible to carry out satisfactorily any plan of expansion, because of the large sums required annually for sustentation. But is there no way in which this can be remedied? By a thorough change of system and a radical reform of our finances, I believe it is both possible and practicable. The two financial needs most urgently required in the diocese to-day are an adequate Superannuation Fund and the abolition of the grants to mission parishes. If we could achieve these objects two very desirable results would ensue—the retirement of men who have faithfully served their time and earned their rest, but who from straightened means are unable to retire, and thus continue to hold posts which would be better taken by younger and more active men, and secondly, the release of a large sum now spent in sustentation for true mission work. The first object can be obtained by converting the Commutation Fund into a Superannuation Fund, subject to the payments to the original commutators. The fund properly belongs to the whole diocese, and should not be made use of, as it now is, to relieve parsimonious parishes. The subsequent beneficiaries should have no cause of complaint, because those who so desired could retain their allowance by accepting superannuation, and the rest would look to their parishes to make good the amount. But how are the assisted parishes to be disposed

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of? If it be true, as is alleged, that they cannot do better than they are now doing, means must be provided to help them, if they are to be deprived of their Mission Fund grants; and there is a fund for the purpose. As I have already pointed out, one of their grievances is that the parishes of the wealthiest part of the diocese are in receipt of what are in effect sustentation grants from the Toronto Rectory Surplus Fund, but this fund in justice, as well as all other Crown endowments, belongs to the whole diocese, quite as much as the Commutation Fund, for they have a common origin, and were originally granted for the same purpose, the support of the clergy. By pooling the revenues of all Crown endowments and making apportionments on an equitable basis throughout the entire diocese, the present mission parishes would be better off, at any rate, no worse off than they are now, although deprived of their grants. The burden would fall chiefly on the Toronto parishes, but this would be no injustice because they can best afford it, and it is the people of Toronto who have been the chief delinquents in making up their parochial allotments to the Mission Fund. If, therefore, they will not help support adequately the clergy in the rest of the diocese by direct appeal, it is not unfair to compel them to do so indirectly by reducing the amounts which their clergy receive from the Rectory Fund. These are, no doubt, radical suggestions, but chronic troubles call for thorough-going treatment. But notwithstanding the many difficulties which beset us, this is not a time for despondency. The astonishingly quick revival of Trinity College, after throwing off the bands of a paralyzing traditional policy is an object lesson to the whole Church. Would a like course have a like result in the Church at large? The power and courage to adapt an old-time system to meet new needs and to discard all that is unnecessary and unnatural, with patience to carry us through what would appear to be the crisis of our history, are what we need. And even now a spirit seems to be abroad which urges us to be up and doing, if we would retain what remains to us of our lost heritage. The hopeful tone of the last General Synod and the organization of the Missionary Society are evidences of this. And in our own diocese, besides the revival of Trinity College and all that this implies, there is a flicker of light in the mission field, which, though still feeble, gives promise of approaching dawn. Let us trust that Dr. Langtry's proposal to extend the associate mission system in other parts of the diocese may prove as successful elsewhere as it has at Minden.

MEN WANTED FOR THE FRONT.

My Dear Sir,—In the excellent paper which the Rev. L. Norman Tucker read at the meeting of the Board of Management of our new Missionary Society, in Montreal, last month, he said: "And the need in these fields" (the North-West and British Columbia), "is for men as well as for money." In this national work, an appeal must be made to the heart of the nation. Young men must be called out as if to repel an invasion. The highest interests of the State, as well as of the Church are at stake! Our crying need in this diocese is at present for the living worker. I could place five men to-day if I had them. Large districts are truly without anyone to shepherd the flock. Will no one volunteer for this work? Shall it be said that the spirit of Christian heroism will not cause some willingly to offer themselves. Ranchers in western Assiniboia, new settlers on the Soo Line of the C.P.R., and Church people in parts not so recently occupied are literally as "sheep having no shepherd." The Church should give of her very best for this great work, or we shall, when it is too late, bitterly lament the effects of present neglect. May we now feel the grandeur and the responsibilities of the work! Never had a Church such a noble task before it, or so fair a field on which to show

how beautifully she can obey her Lord's great command: "Feed My sheep." For nearly thirty years now I have taken part in this work which is so full of promise for the future, and so important for our whole Canadian Church. I see the needs. They weigh heavily on my heart. It is infinitely easier now to hold our ground than it will be to recover it when it has been lost. Shall military glory and the peaceful ways of commerce find men eager and willing to obey their behests, while Christ and His Church calls, and enlists but few? Much depends on our being early in the field well equipped in the day of opportunity. Our enterprising, resourceful, hard-working pioneers have sore need of the message of God's love. What we ought to do is to be ready to seize every opportunity before us in this new and rapidly developing part of the Dominion, not in any narrow spirit, but in that nobler spirit of saving men for better days, infusing materialism into the nobler ideas of the spiritual life which finds its inspiration in the life and work of Christ. Our aim should be to carry as far as possible the message of Christ and His Church to every home and every heart. Our Church is particularly adapted to supply the special needs of the people in this new land; "her stability, her roundedness, her balance, and her reverence are elements for which the life of every community and of the whole country will be the better." "It is of importance that, circumstanced as we are, the aspect of Christianity presented to men should be sound and moderate—the sober and moderating spirit of our own Church." We do not hardly deny the grace, the love, the Christlike work of other communions, but we do believe that our Church, when faithfully represented, "suits all people, sprung from an Imperial race." Who will come to help us in this unspeakably great and most important work? Reinforcements are needed. Men are wanted for the front. Yours truly, J. QU'APPELLE.

Bishop's Court, Indian Head, Assa., Dec. 8th, 1902.

REVIEWS.

"The Christian Tradition." By Rev. Leighton Pullan, Lecturer in Theology at St. John's, Oriel, and Queen's College, Oxford, England. Messrs. Longmans, Green & Co., London and New York. Price 5s. Toronto: Upper Canada Tract Society.

This is another volume of the "Oxford Library of Practical Theology." Looking at the name of the very well known author, it is needless to say that this book is at once thoroughly accurate, scholarly, and interestingly written. It deals fully, yet succinctly, with the following topics: The New Testament of Jesus Christ, The Creeds; a most elucidating history is given, giving many new aspects; Apostolical Succession, Episcopacy; both of these articles are learned and clear, going into the Scriptural and historical aspects, of both subjects, illustrating the false antitheses of Protestant objectors; dealing also with the question of Presbyterian "orders," so-called, both in their origin and position in the present day. Chapters V., VI., VII., VIII., IX. are instructive in the information they give upon the topics, The Genius of Western Liturgies; Festivals of the Church; The Catholic Church, and National Churches (this article is most useful for the newer ideas regarding this question that have lately forced themselves into prominence); penitence in the Early Church; Monasticism; most instructive as to its history, etc. Three most striking appendices are given on "Primitive Episcopacy at Rome," "The License Granted to John Morison," a Scottish Presbyterian, licensed to act as priest in the diocese of Canterbury, by Aubrey, Vicar-General of Grindal, Archbishop of Canterbury, A.D. 1576—1583. The original document is given, and it is curious. The third appendix is on "The Limits of Papal Infalli-

bility." The book may truly be said to be a most useful up-to-date history of the subjects of which it treats. It ought to be read not only by clergy, but by all laymen who wish to understand things of such importance to even the Church of our own days.

The Creeds, An Historical and Doctrinal Exposition of the Apostles', Nicene and Athanasian Creeds. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, Author of "Helps to Meditation," "Catholic Faith and Practice," Etc. Longmans, Green & Co., London, New York and Bombay. Price, 5s., net. Upper Canada Tract Society, Toronto.

In the preface, the author tells us, "This volume was prepared at the request of Messrs. Longmans for their Oxford Library of Practical Theology; but, as the editors feel that it is written on too scientific a scale for the class of readers for whom that series is intended, it has been thought best to publish it separately." This book gives a most elaborate and particularized history of each of the three Creeds, especially of their "growth," which will be quite fresh reading to very many. Especially interesting is the history of the phases, through which the Nicene Creed has passed. The "Exposition" is indeed "scientific;" one can imagine himself reading one of the "Schoolmen." In the appendices are given useful collections of "Documents" relating to the Creeds. The book is most valuable for those who wish to study the theology of the Creeds, and to form a correct notion of their object in correcting and guarding against errors. As regards "Nestorianism," the author is only too correct in pointing out its abundant recrudescence in modern days among the great majority of Protestants. We can recommend the book as likely to prove most useful for present necessities. We must, however, take strong exception to several statements in the exposition of the "Descent into Hell;" for example, what does the author mean when he says, on page 177: "The promise was, 'to be with Me in paradise.'" But when our Lord left the intermediate state, and rose again from the dead, and ascended into heaven, that state was no longer paradise, for our Lord was no longer there? Again, page 180: "The second view starts with the assumption that no souls can pass into heaven, that is the beatific vision, before the day of judgment. Its adherents call the intermediate state paradise, and in it place all the faithful dead. This view is held by some in our Communion. It is not a modern error." In answer to this, we would say that it was the perfectly unanimous opinion of the early Church for certainly 400 years. In the Liturgy of St. Chrysostom, for example, there is this, in the Eucharistic service: "We offer unto Thee this reasonable service for the faithful deceased, patriarchs, prophets, apostles, evangelists, martyrs, and every spirit perfected in the faith; but especially for our most holy, immaculate, most blessed lady, the bearer of God and ever Virgin Mary." In view of this last, what is to be said of the modern Romish doctrine of the "Assumption" into heaven of the B.V.M.? There are one or two other points which space does not permit of our noticing. We can say that the book is well worthy of study, and likely to be of use to very many.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax. Annapolis.—St. Luke's.—During the week of prayer and effort, the rector, the Rev. H. How, B.A., was assisted by the Rev. F. P. Greatorex, lately rector of St. Margaret's Bay, who preached every evening, and conducted the after meeting. For the first time in this parish there was a daily celebration at 8 o'clock. The attendance at the

several services was as follows: From November 30th to December 7th, at 8 o'clock: 13, 6, 10, 19, 24, 20, and 55. On Saturday the storm of snow and wind was so violent that nobody turned out at 8 o'clock. The rector preached on privileges, every morning at 10.30. The attendance was as follows: 150 (rainy), 15, 20, 30, 17, 29, 250. The rector gave addresses, illustrated by objects, to children daily at 4 p.m. The attendance was: 75, 75, 50, 60, 55, 50, 29, 75. There was a baptism on Monday. At the evening services, when scarcely anybody ever withdrew, we had 200, 93, 100, 100, 85, 50, 70, 250. There were two adults baptized on the 7th. Neither was brought up in our Communion. There were twenty-five petitions for prayer, at the after meetings. Several enquired for direction. There were requests for an extension of the effort. Everybody believes that there were many searchings of heart. Miss Chipman and the choir, augmented for the week, rendered valuable assistance. Mrs. How acted as organist in the mornings, and an extra voluntary choir made these services correspondingly brighter. Altogether, as one result, we thank God, and take courage to "go forward." A purse was presented to Mr. Groatorex last Sunday evening. The rector has just been asked to have a weekly celebration at St. Luke's. One boy went home and said: "I wish father would make me a clergyman." There were many other gratifying incidents to mention which would but trespass on your valuable space to too great an extent if reported in full.

Halifax.—St. Paul's.—The following address, accompanied by a beautiful work basket, has been presented to Miss Share, in connection with her approaching marriage to Mr. Verner Josey, now of Amherst: "We, the teachers of St. Paul's Sewing School, regret exceedingly that you are about to sever your pleasant associations from us as teacher in the school. Also your permanent departure from the city. Coupled with our regret are our hearty congratulations on your approaching marriage. We ask you to accept the accompanying small gift, as a slight token of our love and esteem for you, and trust that you and your life partner may have a long and happy life." Miss Share was one of the most faithful workers in the church, and took a great interest in every good work.

Aylesford.—Mission services were held in this parish, at Morden, on Monday, the 8th and Tuesday, the 9th; at the parish church on Wednesday and Thursday, the 10th and 11th, and at Berwick on Friday and Saturday, the 12th and 13th inst., with addresses by the rector on "Sin," and "Salvation."

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.
John Carmichael, D.D., Bishop-Coadjutor.

The Advent Mission.—The special services of the great Advent mission are still being continued in this city and in the suburban churches. The Rev. Dyson Hague's appeal, for at least one service, should have a far-reaching effect; it was, at all events, operative in one mission, and in just how many more it is hard to say. It would be interesting to know whether the movement may have come as the aftermath of the conventions for the deepening of spiritual life in these 20th century days. One thing seems to be clear enough, viz., that the Prayer-Book, as well as the Bible, is apt to fall into more or less mechanical use ever and anon, so that special appeals for missions, such as the present one, are likely to be of much service in stirring up pure minds, by way of remembrance.

ONTARIO.

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

Tyendinaga.—The Rev. A. H. Creegan, of Bancroft, has been appointed rector of this parish. He will enter upon his new duties at the commencement of the new year.

OTTAWA.

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

Ottawa.—St. John's.—The week of intercession was begun on Sunday, St. Andrew's Day, by celebrations of the Holy Communion with sermons on "Holiness" and "Prayer." In the afternoon, a children's service was held, and the duty of helping missions and of praying for others was impressed upon the young minds. During the week there were celebrations at 10.30 a.m., and in the evening prayer and addresses in the school-house. The service used was the one issued by the Bishop of Quebec, and the good congregations seemed to join very heartily in it. The concluding addresses were delivered on Sunday, December 7th, on Holy Communion and Perseverance. The clergy of the parish, the Revs. Canon Pollard and R. H. Steacy, conducted the services, and a spirit of deep interest and devotion was evidently awakened, which must have good fruit.

Metcalfe.—Trinity.—A handsome stained glass window has recently been placed in the south wall of the chancel of this church by the five sons of the late Mrs. Henry Latimer, in memory of their mother, who was a life-long worshipper here. The work was done by Messrs. J. C. Spence & Sons, of Montreal, and is a beautiful representation of the presentation of Christ in the Temple, the features of the figures being wonderfully good, and the colouring of the draperies in excellent taste. On Sunday, December 7th, a special dedication service was held with prayers and hymns suitable to the occasion, the Gospel reading being that for the presentation of Christ in the Temple, in keeping with the subject of the window.

TORONTO.

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

St. Alban's Cathedral.—A very handsome and artistic card, entitled, "My Wish for Thee," has been specially designed and lithographed and presented to this cathedral church, the proceeds of the sale of which is intended to go towards the liquidation of the interest on the mortgage. This card is a very beautiful and artistic production, and should prove a very welcome Christmas gift. It should find a ready sale amongst the public generally, and especially amongst those who have the interest of the cathedral at heart.

St. James' Cathedral.—At the public meeting held in the school-house on Monday evening, the 8th inst., the Rev. L. N. Tucker, in the course of his address, stated that the sum of \$75,000 had been set before the Church in Canada, as a whole, for the amount to be raised during the next twelve months for the cause of missions. Of this sum, \$17,000 had been apportioned to the diocese of Toronto. In the city the leading churches have been assessed, as follows: St. Alban's, \$150; St. James', \$2,500 or \$3,000; St. Paul's, Bloor East, \$2,000; Trinity, East, \$500; St. George's, \$375; Holy Trinity, Trinity Square, \$275; St. John's, \$125; St. Stephen's, \$325; St. Anne's, \$165; St. Jude's, \$175; St. Peter's, Carlton street, \$325; St. Luke's, \$300; Church of the Redeemer, \$1,000; All Saints', \$600; St. Philip's, \$225; Church of the Ascension, \$550; St. Thomas', \$900; St. Simon's, \$700; St. Mark's, Parkdale, \$225; Church of the Epiphany, Parkdale, \$250;

St. John's, Toronto Junction, \$175; St. Margaret's, \$200. The meeting was well attended, and those present were very enthusiastic, and the enthusiasm then shown augurs well for the success of the effort in this city and diocese.

St. Simon's.—Several members of the Westminster Abbey Coronation Choir took part in the service at Evensong in this church last Sunday, and their rendition of the service as a whole was very greatly enjoyed by an immense congregation, which filled the church to overflowing. Just before the collection of the offertory, Mr. Albert Archdeacon, the baritone of the party, sang as a solo the well-known hymn, "Thy Will Be Done," by Miss Charlotte Elliott. Mr. Hilton, another member of the party, accompanying him on the organ. The Rev. A. H. Baldwin, of All Saints', preached one of a special series of Advent addresses, his subject being "Heaven." The Rev. E. J. Wood, the curate of this church, has been offered and has accepted the rectory of Dorchester, N.B. He has been for many years curate of this church, and is most popular with all the parishioners. His departure from their midst will be universally regretted.

Fenelon Falls.—St. James'.—On Sunday, Dec. 7th, this new church was opened for Divine service. At the morning service, the Rev. Dr. Symonds, head master of Trinity College School, Port Hope, preached. In the afternoon at 2.30 a special service for the children of the Sunday school was held, when addresses were given by the Rev. Rural Dean Marsh, of Lindsay, and others. In the evening, at seven, Dr. Symonds preached again, and after the service the Rev. Rural Dean Lindsay delivered an address. On Tuesday, the 9th inst., a social gathering was held in Dickson's Hall, when the Rev. F. E. Howitt, M.A., of St. George's church, Hamilton, delivered a lecture on his recent tour through the Holy Land, which was illustrated by lime-light views. On Sunday, the 14th, the Rev. Professor Plumptre, Dean of Wycliffe College, Toronto, preached both morning and evening. The register of St. James' church dates back to 1838. The first stationed clergyman's name appearing thereon is that of Rev. T. Fidler, who, as some of the older residents of the village will remember, was drowned in 1846 with two other men by their boat going over the falls. Among the names in connection with the first baptismal services are those of Mr. John Brandon, Sr., who, we believe, is still a resident of the village, and also that of Mr. Irwin Junkin. During the succeeding years the following clergymen had charge of the parish: Rev. Robert Shanklin, 1846—1849; Rev. J. Hickie, 1850—1855; Rev. Charles Brown, 1856—1858; Rev. W. V. Clarke, 1858—1865; Rev. Henry Hayward, 1865—1868; Rev. B. S. Hoskins, 1868—1872; Rev. Wm. Logan, 1872—1891; Rev. Wm. Farncombe, 1891—1902. The new church is an exceedingly pretty structure of modern architecture pertaining to Gothic. It is of solid red brick, with the large cathedral windows so popular with the Anglican people. It has a 46-ft. tower with belfry on top. The nave is 34 by 52 feet, with a seating capacity of 300; chancel, 16 by 26 ft.; vestry, 16 by 20 ft., divided by folding doors. It is heated by one of McClary's Famous Magnet furnaces, purchased through the firm of Joseph Heard, and which is giving perfect satisfaction. It will be lighted by electricity from three electroliers and side lights. The seats were made by the Globe Furniture Company, of Walkerville, and are of ash and oak and are fitted with kneelers. The work was done under the supervision of Mr. A. McLeod, architect, by the following contractors, to all of whom credit is due for the prompt and thorough manner in which it was completed: Richard Tague, formerly of this town, now of Norland, stone work; James Gowden, Lindsay, brick work; T. Laidley, Kirkfield, plastering; A. McLeod, architect, woodwork;

tion, \$175; St. Margaret was well attended, very enthusiastic, and the girls well for the society and diocese.

Members of the West-choir took part in the church last Sunday, service as a whole an immense congregation to overflowing. Of the offertory, Mr. of the party, own hymn, "Thy Will te Elliott. Mr. Hilton, ty, accompanying him A. H. Baldwin, of All pical series of Advent ing "Heaven." The te of this church, has ed the rectory of Dor n for many years cur- most popular with all rture from their midst l.

On Sunday, Dec. 14, 1902, the church was opened for Divine service, the Rev. Dr. Trinity College School, he afternoon at 2.30 a dren of the Sunday dresses were given by sh, of Lindsay, and seven, Dr. Symonds he service the Rev. ered an address. On ial gathering was held Rev. F. E. Howitt, h, Hamilton, delivered ir through the Holy by lime-light views. Rev. Professor Plump- ge, Toronto, preached The register of St. 1838. The first sta- appearing thereon is as some of the older will remember, was other men by their Among the names in baptismal services are n, Sr., who, we be- the village, and also During the succeeding ten had charge of the in, 1846-1849; Rev. J. Charles Brown, 1856-1858-1865; Rev. Henry B. S. Hoskins, 1868-1872-1891; Rev. Wm. he new church is an of modern architec- It is of solid red ral windows so popu- le. It has a 46-ft. The nave is 34 by 52 y of 300; chancel, 16 t., divided by folding of McClary's Famous through the firm of s giving perfect satis- d by electricity from ghts. The seats were niture Company, of and oak and are fitted was done under the eod, architect, by the of whom credit is due igh manner in which ague, formerly of this re work; James Gow- T. Laidley, Kirkfield, architect, woodwork;

William Avery, Fenelon Falls, and Harris & Son, Bobcaygeon, painting; A. Goodwin, Lindsay, decorating. The galvanized iron and tin work was done by the firm of George H. McGee. The electric wiring was done by our local electrician, Mr. M. Haskell, while the electroliers were supplied by the Toronto Electric Light Company. The organ used in the old church will be retained for the present, but in the near future it is hoped that a new and a much larger instrument will be placed in the church. The total cost of the new edifice and furnishings, including the labor given gratis, will be in the neighbourhood of \$4,500, of which some \$1,500 has been subscribed, and the greater portion already paid in. The Rev. R. Macnamara, the present rector, is a graduate of Wycliffe College, Toronto. He was ordained by the Bishop of Niagara in 1897, and appointed to the parish of Hornby and Stewarttown. He was for one year the assistant to Rev. C. H. Marsh, of Lindsay. He was then unanimously elected as rector to the parish of Gagetown, N.B. Here he remained two years, when on account of ill-health he returned to Ontario, having been appointed by the Bishop of Toronto to the parish of Fenelon Falls.

NIAGARA.

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

Acton.—The Rev. J. G. Browne, B.A., who has recently come out from England, has been appointed rector of this parish.

Jarvis.—The last meeting of the rural-decanal chapter of Haldimand County for the year 1902 was held in this parish on Tuesday and Wednesday, December 9th and 10th. These meetings are always profitable and interesting, and this last one proved no exception to the rule. From the first, the service on Tuesday evening till the last session on Wednesday afternoon, every moment was thoroughly enjoyed and the entire proceedings were marked by warm interest and enthusiasm. Evensong was said in the parish church on Tuesday evening. The service was taken by the Rev. P. L. Spencer, rector of the parish, the lessons being read by the Rev. L. W. B. Broughall. Three excellent addresses were given at this service on the subject of the Lord's Day: (a) In relation to rest; (b) In relation to recreation; (c) In relation to worship, by the Revs. J. K. Godden, I. H. Cotton and F. A. P. Chadwick, respectively. Throughout, the service was hearty and reverent, its dignity being enhanced by the beauty and complete equipment of the church in which it was rendered. Wednesday began with a celebration of the Holy Eucharist at 8.15 a.m., the Rev. P. L. Spencer being celebrant, assisted by the Rev. J. K. Godden. After breakfast at the rectory, the meeting was called to order by the Rev. P. L. Spencer, who, on motion, occupied the chair in the absence of the Rural Dean, who arrived during the morning session. After the minutes of the last meeting had been read and adopted, the chairman extended a cordial welcome to the Rev. J. K. Godden, late of Acton and Rockwood, but now of Caledonia, one of the parishes in this deanery. The programme of the day was then proceeded with. St. John i., 1-18, was read in Greek and critically and exegetically examined, all present taking part in the discussion. The portion of the Bible in Hebrew selected was Gen. xxii., 1-14, which was ably expounded by the Rev. P. L. Spencer. The remainder of the morning was devoted to the business of the deanery, several matters of importance being disposed of. After dinner at the rectory, the chapter reassembled at 3 p.m. After a profitable discussion on various practical matters of interest to the deanery, the programme of the next meeting, which it was decided to hold in Caledonia, was arranged for. This ended the business of the chapter. The

clergy left by the evening trains for their various parishes, refreshed and encouraged and with many expressions of thanks to Mr. and Mrs. Spencer for their kind hospitality. Besides the rector of the parish, those present were the Revs. Rural Dean Scudamore, Francis, Godden, Chadwick, Cotton and Broughall.

Grand Valley.—St. Alban's.—On Tuesday evening, the 9th inst., the Rev. J. S. Madill was formally inducted into this living. The ceremony was performed by the Rev. Rural Dean Leake, of Rothesay, who was formerly rector of this parish, and he was assisted by the Rev. R. H. Archer, of Arthur, who read the prayers, and the Rev. H. Burt, of Mount Forest, who preached a very interesting and instructive sermon on the respective duties of parish priests and laymen. Dr. Hopkins handed the keys of the church to the new rector, on behalf of the churchwardens. We wish the new rector all success and prosperity in his new charge. The principalship of the Public School in this parish will be vacant at the end of this present quarter. The school consists of five departments, and the salary is understood to be six hundred dollars.

HURON.

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

Kirkton and Biddulph.—On Tuesday afternoon, December 9th, Mr. Richard Selves made a present of a fine load of hay and a couple of bags of oats to his rector, the Rev. W. Stout. The Rev., Mrs., and Miss Stout attended the meeting of the Woman's Auxiliary, on Friday, December 12th, at the residence of the society's treasurer, Mrs. Phineas Hunter, of Osborne. It was a particularly important meeting, being the annual business meeting. The officers were all re-elected for the ensuing year, and the reports read. The monthly dues amounted to over \$28. The Biddulph Sunday school will hold their annual concert and Christmas tree on Jan. 9th, in No. 9 school-house.

ALGOMA.

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

Burk's Falls.—All Saints.—The Rev. A. C. Mackintosh, the late vicar of this parish, was presented on Thursday evening, the 4th inst., with a purse and a farewell address from the members of the congregation, on the occasion of his leaving the parish to take up work at Port Colborne, on Lake Erie. The address is as follows: "To the Rev. A. C. Mackintosh,—Dear Friend,—We, your loving parishioners, desire to express our regret at your departure, and our good wishes for your future success. During your stay amongst us we have been wisely admonished and comforted by your able sermons, in which you never hesitated to declare the whole counsel of God. We feel sorry that sickness in your own family and in the homes of many of your flock, and our own indifference often, greatly handicapped your efforts, yet we feel sure that much good seed has been sown. We offer you a gift which, though not large, comes from spontaneous hearts. We trust your good wife, yourself, and little son may have every happiness in your new home, and that your work will greatly prosper. Signed on behalf of the congregation by R. G. Irvine."

RUPERT'S LAND.

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

Winnipeg.—The Rev. J. B. Hamilton, formerly of Swan River, has recently entered upon the work in this new mission of Miami. The Rev.

Charles Wright has resigned the mission of Bradwardine, to take effect January 1st prox. The Rev. W. H. Cassap, lately returned from England, has been appointed incumbent of McGregor. The Executive Committee of the diocese has set off, to be opened as soon as clergy can be procured, nine new missions, as follows: Carroll, Napinka, Pilot Mound, Oakville, Glenella, Sidney, Oberon, Russell No. 2, and Reston No. 2. These all represent growing and important communities, and should be occupied at the earliest possible date. His Lordship, the Bishop of Qu'Appelle, has consented to take the necessary confirmations throughout the diocese, in the absence of His Grace, the Archbishop. Quite a number of churches are at present in course of erection in the diocese, and several others are to be started in the spring. The Very Rev. Dean Matheson opened a new church, at Rosser, on Sunday, the 30th ult., preaching both morning and evening. This mission is at present served by Mr. Richard Cox, a lay reader, who is pursuing his studies at St. John's College, Winnipeg. The latest reports regarding Archbishop Machray's condition, represent him as in good general health with the exception of the spinal trouble, which confines him closely to his room. Even this trouble, however, seems to be slowly improving.

MISSIONARY CORNER FOR JUNIOR BRANCHES.



JUNIOR AUXILIARY

Miss Edith Lee, 3 Maitland Place, Dis. sec-treas. Mrs. Kuhring, 62 Murray street, Toronto, Editor Junior Department.

Where Indians roam, 'midst forests vast,
By rivers swift, on prairies green,
Where sin its shadow dark has cast,
Thy children seek, let light be seen.
They perish now, Lord hear our prayer,
Let them with us Thy mercy share.

LESSON.

You know that the district or division of country set apart by the Church to be under the care of a bishop is called a diocese. You have learned how many dioceses there are in our country, and their names, but what you must always remember first of all, is the name of your own diocese in which you live and go to church and Sunday school. Let us think of all the dioceses of our country, as a number of sisters—there is sister Quebec and sister Montreal and sister Toronto, and so on, each living on her own estate, surrounded by her own family circle. What family circle do we belong to? Although Church people everywhere are very dear to us, those of our own family or diocese are of course nearest, and we always want to be quite sure that they have everything they need as Church people, and we like to share what we enjoy with them. Now what do Church people need? People who belong to God and want to worship Him in the way our Church teaches us to do. First, they need a clergyman who will preach to them and remind

their love and His laws, who will baptize their babes, and when they or their friends die, will read our beautiful burial service at their graves, who will visit their sick and care for the poor, and be their constant leader and friend. Then they need a church to worship in, and if they have no clergyman and no Church service, we would indeed feel very troubled about them. But the clergyman has to be given money enough to live on, and the church has to be built and got ready for the people to worship God in it, and money is needed for this. Now in large villages and towns, our people live near each other, and there are generally enough of them to support their church without much trouble, but there are parts of our diocese where the villages are very small, and there are only a few of them, and other parts where there are no villages at all—only scattered settlers' houses. Some of these people walk or drive ten miles and more, in all kinds of weather, to attend the services of our Church, but some of our people in these country districts are so poor that no matter how anxious they are for the services of the Church, they cannot gather the money among themselves to secure them. By much self-denial and saving, in some such places half enough money or more than that may be raised. We who live so near these people, and who have beautiful churches to worship in, with lovely music, and a kind, earnest clergyman, spending all his time visiting among us and helping us to be good—how selfish we would be if we just enjoyed these things ourselves, and did not care if others went without them. But we do care, and so three times a year—in January, May, and at Thanksgiving, special envelopes are given out in church marked "Diocesan Missions," and everyone who can do so puts some money in an envelope and puts it on the offertory plate. Then all this money, from all the churches, is sent in to be divided among these people, who live in the same diocese as we do, and who are looking to us for help. How nice it would be if every branch of the Junior Auxiliary could have a little offering to send in at least once a year for diocesan missions. There is a way many juniors do give great help in this work, and that is by providing Sunday school Christmas trees for these same places. We would not like our own people to go without a Christmas treat! We cannot see them, but we do not forget them. We love to share our Christmas pleasures with those little children of our Church who have trudged through snow or mud, over long, wet roads or hot dusty ones, in winter and summer, to attend the Sunday school of a mission church, and when these children grow up and perhaps come to the town or city to work, they will know that they will find friends there, in the people of their beloved Church, who cared for them when they were in need in a lonely part of a poor country district. They will help in the work of the city church then, because they have been taught to do so in the country, and in their gratitude to God and the Church, they will, we are sure, in their turn, watch for the special envelope three times a year, and put an offering in it for diocesan missions.

MISSIONARY NOTES.

Do you know what a hermit is? A hermit is one who shuts himself away from the sight or sound of other people for some reason of his own. Corea has been called the hermit nation, because for so many years foreigners were not allowed to enter it for trade or travel. The people were satisfied with their own customs and ways, and did not want anything to interfere with them. People who came to visit Corea would be put to death, and no foreign ships were allowed in their waters. But the Coreans are heathen people, and, as you know, the Christian people of the world have been asking God all through this last century to open all the closed doors so that the Gospel might be preached to all nations. So, in spite of themselves, the Coreans had to give way, and in 1882 treaties were made

between their Government and foreign nations, doing away with some of their past customs, and allowing foreigners to enter their land. Christian missionaries went to them at once and found that the people of Corea were very glad to listen to the glad message they brought. They worship devils and evil spirits, whom they believe are all sent about them in the air. They do not worship them because they love them, but they do it because they want to please these spirits to keep them from doing harm to themselves or their friends, and they do not pray for blessings, but only that they may not be hurt or ill-treated. So you see how glad they are to hear of the true God, and to learn that He can save them from all evil, and will fill their lives with blessing if they serve Him. In times past Corea has had its Christian martyrs. Missionaries did try to go in and teach the people about God and were put to torture and death for going, but now the people are ready to listen, and the Government allows foreigners to come in to teach. Let us pray that many teachers will go to do the work of Christ in this country. The Church of England has a band of thirteen missionaries in this country, working under Bishop Corie, who was sent out in 1889 by the S.P.G.

NOTES OF NEWS FROM BRANCHES.

Shanty Bay has been working well, and their share of the outfit for Mary Onsie, at Wapuskaw, is nearly ready.

Innisfil sends very good news. They are also working for Mary Onsie, and have such a lot of nice things ready. In the summer a children's service was held; the lessons being read by two boys was such a nice idea, and the offertory, amounting to \$5.10, given for Mary Onsie's clothing, was most generous. This is a banner branch and sets a splendid example for others to follow.

News from Millbrook and Churchill shows that the interest in the work continues.

We sympathize with the Orillia branch in the ill-health of their superintendent, and hope they will prove their loyalty to her and the work by doing even better this year than before.

Lloydtown has come into our society with a membership of 24. We welcome this new branch, also the branches just formed at Gelert and Bowmanville, and shall look for news from them of their progress.

We are all so thankful to hear of the merciful recovery of Miss Holland, of St. Margaret's, Toronto, from typhoid fever, in answer to our earnest and united prayers.

The first annual united missionary service for children was a great success. Most of the city branches turned out, and St. Peter's church was fairly well filled. The children's choir of St. Peter's Sunday school led the singing, and a most helpful address was given by Provost Macklem, on the missionary character of the Church. He told us how our Heavenly Father, in His great love, sent His only Son to save the world from sin. He reminded us that the Church, which Jesus founded, was only a little band of 120 people, but it was God's seed, He planted it, He commanded it to grow, and He caused it to grow till it spread across the world and reached England. The English people knew the message it brought was not for them alone, and so they sent it on to India, Africa, and Canada, and we must continue to do the same because we love Jesus and want others to know Him, and also because He wants this work done. He spoke of the widow of Sarepta, and how the prophet of God asked her first for an easy thing to give—just for water; then He asked for a great thing, a share of the only little bit of food she had between herself and her son and starvation, and he said God was asking our children for a little thing now, when they were asked to work in mission bands, to learn about missions, but that this was God's way, and He was getting them ready for great things which they may do later on. Then he warned us never to be stingy in any-

thing we do for God, and told us always to do our very best with a cheerful heart, and to work and pray and give as much as we can.

IF THOU COULD'ST KNOW.

I think if thou could'st know,
O soul, that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou would'st rejoice, and not complain.

I think if thou could'st see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou could'st see them right,
I think that they would seem all clear, and wise,
and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou could'st trust, poor soul,
In Him who rules the whole,
Wisdom and right are well, but trust is best.
Thou would'st find peace and rest;

British and Foreign.

It is stated that the Bishop of London is beginning to feel the effects of the immense strain which he has imposed upon himself since his preferment to his present office, and that continual overwork is perceptibly telling upon his health.

The restoration of the Church of St. Giles, Cripplegate, will be completed in a few weeks. The restoration work was commenced many years ago, when the memorial shrine to Milton was erected, forming a canopy for the marble bust of the poet, which formerly stood on a bracket on one of the columns of the nave. A new chancel has been provided, and the interior beautified in many ways, and the shops and houses which form part of the old Guest House, and which now shut out the view of the church, are about to be demolished. Cromwell was married in this church, and the poet Milton lies buried therein.

An English missionary used to carry about with him a quotation from a sermon preached at Cambridge in 1573, and would offer it to any of his countrymen who criticized missionary enterprise. It ran as follows: "Before the preaching of the Gospel in Britain, no church existed but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon or some hideous image. To the savage rites of the Druidical worship succeeded the abominations of a degenerate Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the Paul's Cathedral, the temple of Diana, and at Westminster, where the abbey rears its venerable pile, a temple of Apollo."

In the past twenty years the Church Missionary Society's work has rapidly extended in all directions. It has pleased God to raise up very many devoted new missionaries, and the number has increased, after allowing for deaths and retirements, from 264 to 919 clergymen, laymen,

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and single women. The wives of European mis-
sionaries now number 357; and the native clergy,
evangelists and teachers, 8,290. It will thus be
seen that the present staff of labourers in the
mission field is 9,566. There has been, accord-
ingly, great development of the actual missionary
work as the varied agencies have multiplied in
West, East and Central Africa; in Egypt, Pales-
tine and Persia; in all parts of India and Ceylon;
in some of the largest provinces of China; in the
four chief islands of Japan; among the Red In-
dians and Eskimo of Northwest Canada. God's
blessing has been abundantly manifested. The
baptisms of adult converts in recent years have
averaged 7,000 to 8,000 or more than twenty for
every day in the year—besides some 10,000 bap-
tisms of the children of Christian parents.

HINTS TO HOUSEKEEPERS.

Turkey Scallop.—Pick the meat from the
bones of a cold cooked turkey, and chop it
fine. Put a layer of bread crumbs on the bot-
tom of a buttered pudding-dish, moisten
them with a little milk; then put in a layer
of turkey with some of the cold dressing, and
cut small pieces of butter over the top;
sprinkle with pepper and salt, then another
layer of bread crumbs, and so on until the
dish is nearly full; add a little hot water to
the gravy left from the turkey, and pour over
it; then take two eggs, two tablespoonfuls
of milk, one tablespoonful of melted butter,
a little salt and cracker crumbs enough to
spread thick, with a knife, over the top of it
all; put on some small bits of butter and
cover it over with a plate. Bake three-
quarters of an hour. About ten minutes
before serving, remove the plate and let it
brown.

A steamer for cooking turkeys can be im-
proved by placing some pieces of kindling
in the bottom of your wash-boiler; on these
place your turkey. Put in only enough hot
water to cover the kindling, put on the lid
of the boiler and set over the fire. If the
water boils away, replenish with hot water,
always. Keep closely covered, so no steam
can escape. One hour will be sufficient to
steam it before baking.

Rich Plum Pudding.—One pound and
three-quarters of seeded raisins, one-quarter
of a pound of currants one ounce each of
candied orange and lemon peel, one-quarter
of a pound of blanched almonds cut in strips,
one-quarter of a pound of walnut meats
chopped fine, one pound of shredded beet
suet, three-quarters of a pound of fine stale
bread crumbs, one pound of granulated
sugar, one-quarter of a pound of sliced
citron, eight eggs, one-half of a cupful of
cream, one teaspoonful of salt, grated rind
and strained juice of one orange and one
lemon, one tablespoonful of cinnamon, one
teaspoonful of cloves, one grated nutmeg,
two wineglassfuls of brandy, one wineglass-
ful of Maderia, one wineglassful of Santa
Cruz rum. Chop half of the raisins, add to
them one-half of the brandy, cover and let
stand for several hours. Mix together in
order the prepared suet, currants, whole
raisins, citron, chopped candied peels and
grated rind. Add the sugar, nuts, fruit
juice, bread crumbs, chopped raisins, spices,
salt and liquors. Cover closely and let
stand for forty-eight hours. Add the cream
and beaten eggs, work well together, pack
in small well-buttered moulds, cover tightly
and steam for eight hours. Keep in a cold,
dry place. When used steam for four hours
longer.

Lemon Pudding.—One-half cup of suet
chopped fine, one lemon, one cup of flour,

two eggs, one pint of bread crumbs, one cup
of sugar, one teaspoonful salt. First mix
the suet, bread crumbs, sugar and flour well
together, adding the lemon peel, which
should be the yellow grated from the out-
side and the juices which should be strained.
When these ingredients are well mixed,
moisten with the eggs and sufficient milk to
make the pudding the consistence of thick
batter, put into well buttered moulds and
steam for three and one-half hours, turn it
out, sift sugar over, and serve with lemon
sauce; serve while hot.

Cranberry Sauce.—Wash a quart of cran-
berries, put into a preserve-kettle with water
to cover, and stew until the berries break,
then strain through a colander; return to the
kettle, add a pound and a half of sugar, and
stir until it boils; turn out to cool.

Mince Meat.—Chop fine one pound of
suet and to it add two pounds of finely
chopped lean beef, which has been boiled
tender. To this add two pounds of currants,
the same quantity of stoned raisins, five
pounds of chopped apples, one pound of
finely cut mixed peel, two tablespoonfuls
each of cinnamon, cloves and allspice, and
about a quart of apple cider. Mix well and
let stand for some days before using.

Cranberry Jelly.—Take one quart of cran-
berries, two cups sugar and one quart water.
Wash and pick over the cranberries care-
fully, put them in a saucepan with one cup
water, cover and stew till tender; then strain
them through a sieve; return pulp to sauce-
pan, and boil a few minutes; add the sugar,
and stir and boil just long enough to melt
the sugar, and stir and boil just long enough
to melt the sugar. Pour the cranberries
into a mould and set in a cool place until
firm.

When trussing poultry, always cut the
skin of the leg about half an inch below the
joint, instead of at the joint; then break as
usual, and pull out the sinews. The bit of
flesh below the joint must be scalded slightly
and the outer skin peeled off. Prepared in
this way, the flesh does not shrink away
from the end of the leg in cooking, and, con-
sequently, the bird looks far better.

Oyster Bisque.—One pint of oyster-
juice; one cup of milk; one quart
of oysters; a small cupful of pounded
cracker; one heaping tablespoonful of but-
ter rubbed in a teaspoonful of corn starch;
pepper and salt to taste. Heat liquor and
milk in separate vessels. Add to the hot
milk the pounded cracker, and, after two
minutes, the butter and cornstarch. Chop
the oysters, and as soon as the liquor boils
put them into it, and cook three minutes
after they begin to boil. Season with pep-
per and salt; turn into the tureen; stir in the
thickened milk, and serve. Always add a
pinch of baking-soda to the milk heated for
soup or broth.

Curried Oysters.—Melt two ounces of but-
ter in a saucepan, blend with tablespoonful of
curry powder, a dessertspoonful of flour and
fry till brown, stirring all the time. Add
the liquor from a tin of oysters, a squeeze of
lemon juice and a little milk. Stir the sauce
while it boils up. Set the oysters in it and
let them slowly heat through. Serve with
a border of boiled rice.

Hamburg Cream.—Beat three-fourths
pound sugar with seven yolks; add grated
rind and juice of three lemons; cook until
thick; add two tablespoonfuls gelatine soft-
ened in a little cold water; fold into seven
stiffly beaten whites; pour into mould; serve
cold with whipped cream.

GOD'S LOVE FOR US.

A gentleman of wealth and high social
position was taken ill. Being much troubled
about the little love he found in his heart
for God, he complained bitterly to his pastor.
This is how the man of God answered him:
"When I leave you I shall go to my resi-
dence, and the first thing that I expect to do
is to call my baby. I expect to place her on
my knee and look down into her sweet eyes
and listen to her charming prattle, and, tired
as I am, her presence will rest me, for I love
that child with unutterable tenderness. But
the fact is she loves me little. If my heart
was breaking it would not disturb her
sleep. If my body were racked with excru-
ciating pain it would not interrupt her play.
If I were dead, she would be amused in
watching my pale face and closed eyes. If
my friends came to remove the corpse to
the place of burial, she would probably clap
her hands in glee, and in two or three days
totally forget her papa. Besides this, she
has never brought me a penny, but has been
a constant expense on my hands ever since
she was born. Yet, though I am not rich,
there is not enough money in the world to
buy my baby. How is it? Does she love
me, or do I love her? Do I withhold my
love until I know she loves me? Am I wait-
ing for her to do something worthy of my
love before I extend it to her?"

"Oh, I see it," said the sick man, while
the tears ran down his cheeks, "I see it
clearly. It is not my love to God, but God's
love to me, I ought to be thinking about;
and I do love Him now as I never loved him
before." We think of our littleness when
we should remember our Father's almighty-
ness. We bemoan our weak love when we
should be grateful for our Father's great
love. "Herein is love, not that we loved
God, but that God loved us." (1. John
iv., 10).—The Church News.

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As fine a present as any
lady could wish for, and
as useful a garment as any
lady could own—for the
street—for the carriage—
for evening wear, and we're
showing a very fine range
of them in French Broad
Cloth—fine light Beavers,
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—Lined with Hampster,
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Seal—Western and Alaska
Sable and other popular
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The prices—\$40.00 to \$125.00.
Order by Mail.

J. W. T. FAIRWEATHER & CO.,
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Children's Department.

CHRISTMAS SONG

Why do bells for Christmas ring?
Why do little children sing?

Once a lovely shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger's cradle bright.

There a darling Baby lay,
Pillowed soft upon the hay,
And its mother sang and smiled,
"This is Christ, the holy Child."

Therefore bells for Christmas ring;
Therefore little children sing.

THE LITTLE RED HEART.

It was Christmas Day, late in the afternoon. The house was very still. Those of the tenants who were not napping had gone out, even May and Eloise. They had not wished to leave Aunt alone, but she did not want them, would not have them stay—so she said. They were young, she argued, and invitations to Christmas dinners did not come every day! They had worked hard all the year, and had earned the treat. They must go.

May had put the lamp and matches on a chair by the bed. There was milk in a cup. They would be home early they told her. But Aunt knew better than that. Once she had been young and had been invited out. So long ago, ah, so long ago.

The room was bare and small. We have read much about small, bare rooms, and have so carpeted them in poetry and upholstered them in sentiment that they sound almost desirable. But whatever they may be in story and verse, they are not picturesque to live in. At least Aunt did not think so. She looked about her with deep, sunken eyes left listless by bitter paroxysms of pain, and a great wave of weariness swept over her.

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A Package of 10 Cards for 25c. These are all assorted.
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Two words about "Cut
Glass.

The FIRST is QUALITY
— ours is the purest
of crystal.

The SECOND is PRICE
— fine Cut Glass can-
not be sold at prices
lower than ours.

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A Purse of deficient qual-
ity is undesirable at any
time. As a Christmas
gift it is intolerable.

When you purchase at
Diamond Hall quality is
guaranteed.

A Purse selected from our
stock will serve a full term
of satisfactory service.

Ryrie Bros.
Cor. Yonge and Adelaide Sts.
TORONTO.

The ugly wall paper; the old rag carpet; the wobbly table with its few worn books; the chairs with their "game" legs; well she knew them and how sick she was of them. You whose eyes meet many new scenes each day, think what it would mean to have to see uninterruptedly for eight years the same four walls, the same furniture, and from out the window the same tall, unsightly brick buildings, with only a patch of sky and a church steeple to redeem the view, if such it might be called. No touch of green to herald the summer, no stretch of whiteness to tell of winter. For years Aunt had lain on her back. Eight years. Ever since some of you were born. All the time you were learning to use your tiny

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

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lets, or even a fur-lined Coat.
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feet, all the time afterward when you could use them and roamed, summer after summer, through sweet smelling meadows, or trod lightly over frozen roads to school when the winter had come. All that time Aunt lay in her bed looking at her ugly wall paper and the rickety chairs; and never saw the daisies grow nor the snowbirds come.

She was very lonely. To herself she had ceased to deny it. But she smiled when May and Eloise were by. They were good to her, yes. But they were young and had other interests. Oftentimes she was a burden to them. She knew it.

She was lonelier than ever this Christmas afternoon. The sound of merry children's voices coming up from the street below; the constant roll of carriages bearing their occupants to happy scenes of warmth and festivity; even the thin stream of sunlight stealing through the western window made her heart ache. It all seemed forced apart from her by reason of its brightness.

There was no one left of those

who once had shared her life and love; no one left to bring her a message of cheer this Christmas Day. She pressed her wrinkled

The Nerves

control the most important functions of the human system. Among the symptoms of nervous exhaustion are "Brain Fag," Mental Depression, Irritability, Insomnia, Prostration, Hysteria, Headache, Flushed Face, Cold Hands and Feet.

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increasing nerve energy and force; they also supply nourishment to the nervous system.

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 to the nervous system.

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old hands to her face. Why must
 she endure this life so little worth
 living?

Just then the yellow fingers of
 the sun pointed to an object hang-
 ing on the chair by her bed. She
 remembered what the girls had
 told her about the bag, a "won-
 der bag," they had called it. It
 had been sent to her by some one,
 she knew not whom, and from
 some place, she knew not where.
 They had not had such things in
 her day, she did not quite under-
 stand about it. But Eloise said
 she was to pull one of the many
 ribbons and was to see what it
 brought her.

She chose a red one, because
 of the warmth of its colour. Yes,
 something was attached. She
 brought it closer, already inter-
 ested. It was a little velvet heart.
 It lay in her hand, the symbol of
 the human love she so yearned
 for, and its message was the one
 she craved.

It was made clumsily enough.
 Two heart-shaped pieces of card-
 board had been covered with
 scraps of crimson velvet sewed
 with black shoe-thread in large,
 straggling stitches. Between the
 cardboards were other heart-
 shaped pieces of writing paper, on
 each a verse or quotation, plainly
 the work of a child.

With tender, trembling fingers,
 Aunt lifted the cover, and strained
 her eyes to read the first inscrip-
 tion, printed in wildly unsteady
 lettering and lavishly blotted:

The CANADIAN CHURCHMAN

goes to the Bishops, clergy and
 laity in all parts of our broad
 Dominion belonging to the
 Anglican Church and is exten-
 sively read and circulated in
 their families, among the ad-
 herents of other bodies, not
 only in Canada but in all parts
 of the world.

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Advertisements of Colleges,
 schools, and public institutions
 reach the class they are meant
 for. Clerical, choir and all
 similar notices find in the

CANADIAN CHURCHMAN

their best medium.

Insurance announcements, com-
 pany meetings and business
 advertisements generally which
 appear in the

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Appointments and situations
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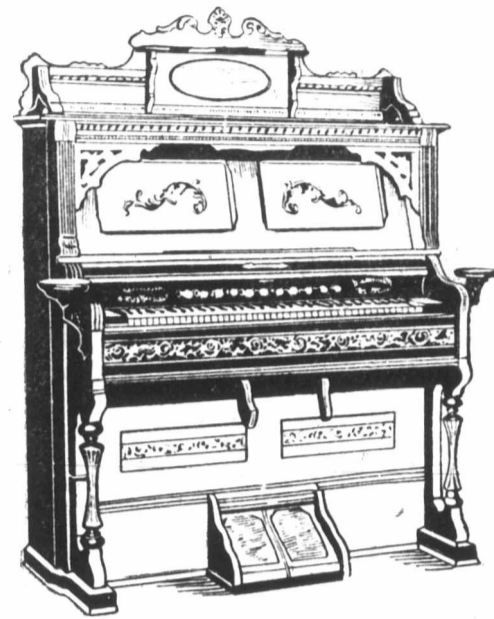
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OUR Christmas Rush is on, bringing with it many
 good Organs, received in part payment for new
 Pianos. Our staff of workmen are engaged in examining
 and putting each one in perfect order, so that we can
 promise quick shipment.

We wish to dispose of them all before the end of the year, and to accomplish this,
 are marking down the price on each one to such a low figure that now is a rare
 opportunity for a bargain. — In fact, we can say, confidently say, that for values,
 this list is a record breaker.

TERMS OF SALE:

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

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

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

A stool accompanies each organ.

Every instrument safely packed without
 extra charge.

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

PHILLIPS—5-octave Walnut Organ, by J. L.
 Phillips, without extended top, has four stops,
 two full sets of reeds, height, 3 feet 2
 inches. Originally \$75.00. Reduced to **\$19.00**

PELOUBET & PELTON—5-octave Solid Walnut
 Organ, by Peloubet & Pelton, in neatly carved
 case, has two stops, two full sets of reeds and
 knee swell, height when open, 3 feet 3
 inches. Originally \$90.00. Reduced to **\$24.00**

BELL—5-octave Solid Walnut Organ, by W. Bell &
 Co., in neat and tasty design of case, with low
 top, has ten stops, including bass and treble
 couplers and vox humana, knee swells. Height
 4 feet 1 inch. Originally \$90.00. **\$33.00**
 Reduced to

UXBRIDGE—5 octave Organ, by Uxbridge Organ
 Co., in Solid Walnut Case, handsomely carved
 and with extended top; has two full sets of reeds,
 eight stops, two knee swells. Height, 6 feet
 1 inch. Originally \$110.00. Reduced **\$38.00**
 to

DOMINION—5-octave Walnut Organ, by the Domin-
 ion Organ Co., with attractively carved case with
 extended top. Has eight stops, two full sets of
 reeds, cylindrical fall board, two knee swells, etc.
 Height 6 feet 4 inches. Originally **\$41.00**
 \$110.00. Reduced to

BELL—5-octave Cabinet Organ, by W. Bell & Co.,
 in handsome solid walnut case with extended
 top, music rack and lamp brackets, ten stops, two
 sets of reeds in treble and one in bass, treble and
 bass couplers, mouseproof. Height, 6 feet
 4 inches. Originally \$125.00. Reduced **\$43.00**
 to

DOMINION—(New)—5-octave Dominion Organ in
 attractive case, solid walnut, extended top with
 British bevel edge mirror, has 10 stops, two full
 sets of reeds, couplers, and 2 knee swells. Height,
 6 feet 1 inch. Catalogue price \$175.00. **\$58.00**
 Reduced to

BELL—6-octave Walnut Organ, by W. Bell & Co., in
 handsome case with attractive extended top and
 music rack and revolving fall board. Has 12
 stops, 2½ full sets of reeds, also sub bass set,
 octave couplers and two knee swells. Height,
 6 feet 10 inches. Originally \$160.00. **\$59.00**
 Reduced to

DOMINION—5-octave Vestry or Chapel Organ, by
 the Dominion Organ Co. Handsome style in
 solid walnut, with back attractively carved and
 panelled similar to the rest of the organ. Has
 11 stops, 2½ full sets of reeds, also sub-bass set,
 couplers and two knee swells. Height, 4 feet
 5 inches. Originally \$175.00. Reduced **\$67.00**
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ESTEY—(New)—5-octave Organ by the Estey Organ
 Co., of Brattleboro, Vt. A handsome instrument
 by these celebrated makers—the best in the
 world. Has high top with bevel edge mirror, 10
 stops including couplers, two full sets of reeds,
 grand organ and knee swell. Height, 6 feet four
 inches. Catalogue price \$200.00. **\$69.00**
 Reduced to

KARN—6-octave Piano Case Organ, by D. W. Karn
 & Co. Neat and attractive case in ebony and
 gold finish, 12 stops, two full sets of reeds,
 coupler, grand organ and knee swell, etc.
 Height, 4 feet 9 inches. Original price
 \$140.00. Reduced to **\$76.00**

BERLIN—6-octave Piano Case Organ, by the Berlin
 Organ & Piano Co. Handsome walnut case with
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THOMAS—6-octave Piano Case Organ, by the
 Thomas Organ Co., in handsome walnut case
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 Has 11 stops, two full sets of reeds, couplers, two
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"My heart is big, mi hart is tru
I send mi heart, poor dere, too yu."

She read it over and over again, and with each reading a comfort, a peace came to her. As in a vision, she seemed to see a little rosy-cheeked girl, her face half hidden by golden curls, as she bent over a table littered with scraps of velvet and cardboard, and laboured with her pen and her sentiments that she might be able to send this token of her sympathy and friendliness to one who so needed it, and to whom it would mean so much; and Aunt reached out and blessed the little girl.

It had changed the drift of things all in a moment, that red heart. It spoke of love and faith and charity: of the big, wide world outside the four walls beyond which Aunt could not go. Of a sudden she felt in touch with that larger life: it was like a whiff of fresh invigorating air. With a soft caress she laid the booklet against her cheek. It seemed to bring her dreams of happier days. She came out of the wilderness of pain and discontent into the higher, fairer country where we get glimpses of the meanings of things.

Her face grew beautiful in its expression of hope and resignation, and her eyes had the look of one who had turned more truly Christward. "Dear little child!" she whispered. "Dear little heart! You have taught me my lesson—not, is life worth living; but is my living worth the Life?"

CHRISTMAS TIME.

It was Christmas Eve.

"I want so many things," said Winnie to her nurse: "I hope Santa Claus will bring all of them!"

Red-time came at last, and Winnie fixed her stocking at the foot of her bed.

In the morning she quickly looked to see what was in it.

At the top was a funny shaped parcel: Winnie undid it and found it to be a jumping jack. Next came many other nice things; and best of all, on the bed was a beautiful doll, which was too large for her stocking.

Santa Claus had not forgotten her after all!

WHEN THE AFTERGLOW FADED.

It doesn't matter much how far out we go, as long as we get back by supper time. We can't get lost: for here's my compass, you know." George slapped his breast pocket confidently, and started out across the ice, followed by Bert. In a moment both were skimming gloriously outward with their skate sails. On all sides stretched the smooth, ice-covered lake; and the wind at their backs, the flight was most exhilarating. Distance sped by with scarcely an effort, as the two boys flew, like great white birds, through the frosty air.

Coming back is, of course, another story. But the fun of skate sailing more than makes up for the work of the return trip, however sharp the wind; so, when the boys at last folded sail and prepared for the long, homeward skate, it was with a feeling of exultation in the coming struggle against the wind. George drew the compass from his pocket, though Bert declared it was quite unnecessary, since the wind was blowing directly from the west.

The sensitive needle wavered around the circle, and stopped, finally and decidedly, at a point quite different from what the lads expected.

"Why it can't be right, can it?" Bert asked.

"I'm sure we were skating due east. Aren't you?"

"The wind must have veered," George replied. "The compass is all right. And its bound to point to the north. I would hardly have thought, though, myself, that the wind had changed so."

But time was passing, and the boys started homeward with long, swinging strokes, bending themselves against the wind. They seldom spoke, but glided swiftly and surely onward.

Presently the sunset tints gilded the western sky, deepened into the rich redness of the afterglow, and slowly faded. Still no land came in sight.

"Look at the compass again," Bert said, skating more slowly. And they once more stopped and consulted the round brass case. Again the needle pointed as before. But now George himself began to lose faith in the trembling little monitor.

"Suppose we strike out on a cross-cut for a mile or two," he suggested. "That far in a right-angled direction ought to bring us within sight of the electric lights, if it's the right direction."

"That's what I have thought all along," laughed Bert; and they skated on again in silence. They were growing very tired and hungry. Supper was over long before this, and no home lights in sight. Both felt a little like voyagers on an unknown and unfriendly sea.

"Hurrah!" shouted George, suddenly. "There's a glimmer, Bert!"

"Right you are!" cried Bert, skating forward with new life.

Just as the big town clock was pealing out nine ringing strokes, the two boys came stamping up on

the side porch, to be eagerly welcomed by an alarmed family. And when they had eaten a hot supper and warmed themselves before a blazing fire, George again drew out the compass. Everybody gathered around to watch, while the needle quivered its way to a stopping-place, and pointed—west—due west, without a doubt!

Ah, the traitorous little guide! Now that the boys were safe, they could afford to laugh at the exper-

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A Grand Rapids gentleman, who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally, and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning, when he had com-

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plained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant-tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

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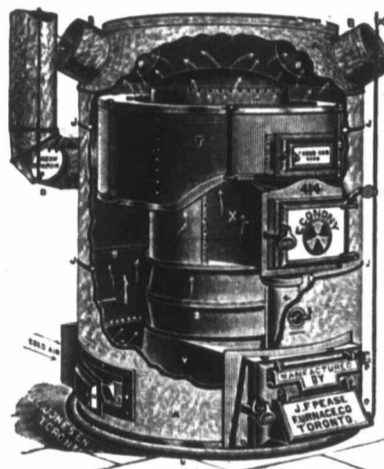
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J. D. McDONALD, District Passenger Agent, Toronto.

ence, though it might have easily ended disastrously.

"A compass," said Grandfather oracularly, "is a good deal like a human being. Unless it's perfectly true and dependable, it is not worth much to anybody. And if you lose faith in it once, it's pretty hard to feel like ever trusting it ever again."

"And like a false friend, you are far better off without than with it," said Mother, in her gentle voice. And George added, as he stirred the

embers into a brighter glow:

"We'll remember the compass, won't we, Bert, and look out that we never start anybody off in the wrong direction! I guess, as Grandfather says, there's a good deal of resemblance between a man and a compass, in some ways."

And he set the little instrument carefully on the mantel, where it lay, still pointing to the west, a tiny object-lesson on the evil results of untruthfulness and unreliability.

SOME TIME.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby.
And then I stooped and kissed your brow;

For, oh! I love you so!
You are too young to know it now;
But some time you will know!

Some time when, in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep.

The voiceless lips, the wrinkled brow,
The patient smile will show,
You are too young to know it now;
But some time you will know!

Look backward, then, into the years,
And see me here to-night—
See, O my darling! how my tears
Are falling while I write;
And feel once more upon your brow
The kiss of long ago,
You are too young to know it now;
But some time you will know!

A LIVING ISLAND.

The alligator is not in any way an attractive animal. On the contrary, it is about as repellant in looks and disposition as any living creature very well can be. And yet in one respect, at least, is it to be envied. It can go through life without ever needing a dentist, unless it be to eat him; for it never keeps its teeth long enough to give them any chance to decay or ache or get out of order in any way. When an alligator's tooth is worn out or broken or in need of any kind of repair it drops out, and behold! a new one is ready to take its place. But I hardly need say that the alligator's teeth are a joy only to itself.

Another peculiarity of the alligator is its ability to sleep. Like other reptiles, it is so cold blooded that it likes warmth and hates cold. It needs water, too, and as the dry season and the cool season come on together in Florida, there is a double reason why the Florida alligator should go into winter quarters. It buries itself in the mud after the manner of its kind and settles down for a long nap.

Sometimes it happens that grass and quick-growing shrubs spring up on the back of this torpid animal. As a rule these are all shaken or washed off when, with the first warm rains, the alligator rouses itself and makes for the water; but occasionally, for some reason, the mud clings and with it the plant-growth, so that when the half-awakened creature slides into the water and floats stupidly off, it looks like a floating island.

In one such instance a plover was so deceived as to build its nest in the plant-growth on the alligator's back. The living island so freighted floated slowly down the stream until it was noticed by a party of boys who were out fishing. They saw the plover rise from the little island, and suspecting a nest to be there, they gave up their fishing and rowed out to it.

They never suspected the nature of the island until they had bumped their boat rather rudely into it, once or twice, and so vexed the alligator

that it opened its huge mouth with a startling swiftness that brought a chorus of yells from the nest-robbers and sent them off in a fit mood to sympathize with the plover, which was fluttering about and crying piteously at the raid upon its nest.

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Mr. Donald Graham, 45 Calender street, Toronto, states: "My boy, who is six years of age, was developing all the symptoms of pneumonia when we commenced giving him Dr. Chase's Syrup of Linseed and Turpentine. It very quickly checked the advance of disease, and in a few days he was as well as ever, and is now going to school regularly. I have now great faith in this valuable remedy, and shall recommend it to my friends."

Mr. A. Westrop, 159 Victoria street, Toronto, states: "Dr. Chase's Syrup of Linseed and Turpentine is the quickest acting medicine I ever took. It completely cured me of a severe attack of la grippe, with all its miseries. I feel grateful, therefore, and recommend it confidently to other sufferers."

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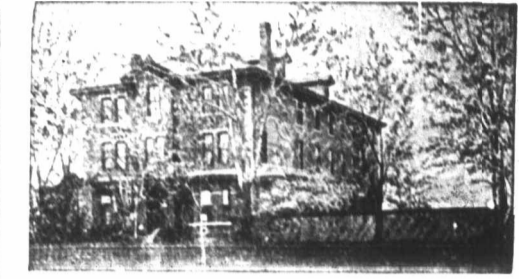
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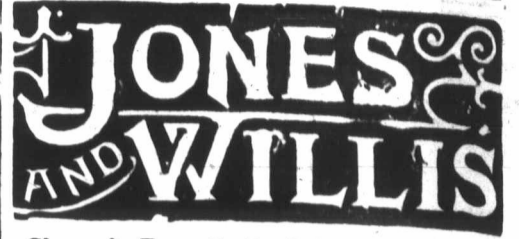
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