

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, FEBRUARY 28, 1901.

[No. 9.]

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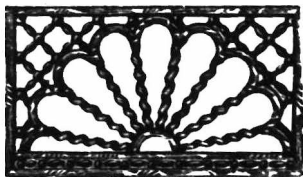
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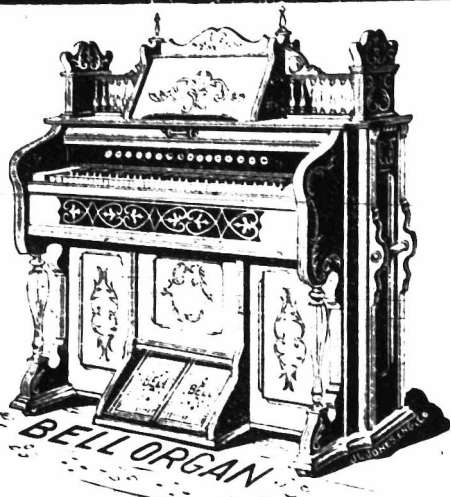
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SECOND SUNDAY IN LENT.

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

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 638.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

Our Lenten Duty.

The Bishop of Algoma, in a Lenten pastoral to his own people, uses the following words, which we all should heed: "It is our privilege as members of the historic Church of England to have a system of worship which is not only pre-eminently calculated to impress and train the heart and mind in the great truths of our Holy religion, but is divine in its origin—its foundations having been laid by Christ Himself, and developed, under His Holy Spirit's guidance, by the blessed Apostles. Such a system may surely be counted upon, if it be faithfully used, to produce better results than any system of human devising can possibly bring forth. And wherever it has failed to produce such results, the cause must be sought in the faithlessness and presumption of our people, who, failing to appreciate the Church's historic ways, have turned im-

patiently to methods of modern invention; or, becoming over-confident, have boasted of their privileges instead of using them, and so have fallen short of benefits which otherwise might have been theirs. It is well for us to remember that even the historic Church may so make light of its God-given ordinances; and disregard the system it has inherited through the ages; and neglect the opportunities which are continually being offered it, as to fall short of the destiny marked out for it of God; and—instead of becoming the chief spiritual force in the life of the nation—to see other bodies, inferior to it, in origin and equipment, outstripping it in numbers and in influence for good. Surely the approaching Lent is a fitting time for Churchpeople everywhere to return, wherever they have wandered from it, to the diligent and faithful use of the Church's system, and so to claim their place as the moulders of the spiritual manhood of the nation."

The Boundless Realms.

Few who reflect at all but re-echo the words of the Psalm, "When I consider the heavens the work of Thy hands, the moon and stars which thou hast created; what is man, O God, that thou regardest him, or the Son of Man, that thou takest knowledge, concerning him." Mr. P. C. Simpson has published a volume entitled, "The Fact of Christ," in which he takes up this and other problems in unconventional language. It consists of a series of lectures delivered to a Sunday evening Bible Class, Renfield St., Glasgow. On this subject the author says: "When Mr. Spencer asks us if we can believe that 'the cause, to which we can put no limits in space or time, and of which our entire solar system is a relatively infinitesimal product, took the disguise of a man,' he may think he is giving us an imposing conception of God; but no conception of God is less imposing than that which represents Him as a kind of millionaire in worlds, so materialized by the immensity of His possessions as to have lost the sense of the incalculably greater worth of the spiritual interests of even the smallest part of them."

Ritualism Undoubtedly.

Not every person who sets up to be a "ritualist" understands the symbolism which is intended by the ornaments or ceremonies that he loves. In this connection we have recently heard a story which is worth telling. A member of a mission church in Scotland had started a movement to secure the placing of candles on the altar table, and was endeavouring to gain signatures for a petition to that effect. One of the Churchpeople asked what the object of introducing the candles was. "Well," answered the ardent ritualist, "the cross above the altar represents the Passion of our Lord, and the two candles represent the two thieves!" We

fancy that this view has the merit of being entirely new!—Scottish Guardian.

Parochial Life in England.

The Bishops in England, in sending the Lambeth letter to their clergy, have accompanied it in some cases with a more personal epistle. Those of us familiar with Old Country parishes, can remember some to which the following applies: "The Bishop of Norwich draws attention to sins of omission, as well as to sins of commission, and conveys a rebuke to those clergy 'who give to the souls committed to their charge no means of instruction and of grace besides those which the law exacts from them on the Lord's Day,' and to others, who, without breaking any rubric, concern themselves with little outside their parochial boundaries, support few, if any, external good works, and do nothing at all to support the cause of missions. We have never been able to hold that the existence of faults of omission is an adequate reason for tolerating faults of commission; but we can thoroughly agree that the enforcement of the standard in the latter case should be made the opportunity for enforcing it in the former case also; and whereas the faults of commission are found in men whose zeal and devotion is almost always beyond question, the faults of omission spring most frequently from coldness and indifference." We would suggest that our readers forward the recent numbers of the Canadian Churchman to their English friends to show the necessity of a missionary spirit for English emigrants.

An Englishwoman's Love Letters.

Few readers of this volume will wonder at the wide interest excited by its contents; and we have, for this and other reasons, given rather more than an ordinary amount of attention to the book. The "explanation" prefixed to the letters is evidently meant to convince the reader that they are the bona fide production of a lady who loved "not wisely, but too well," and died practically of a broken heart. On the whole, we find it not possible to believe that the letters are genuine, not because they are not clever and ingenious—the writer has shown undoubted ability in the composition of them—but for other reasons. In the first place, no man would allow letters addressed to him, which reflected such a very uncomfortable light upon his conduct, to be given to the world. It is true the "Explanation" tells us that no one was to blame; but this would not be the verdict of a reader who took these letters just as they stand and gave his judgment on the facts before him. It is not necessary to go minutely into details; but it is evident enough that no self-respecting man would behave as the "lover" is here represented as doing. A second question which arises is this: Assuming that these letters are fictitious, are they the work of a man or of a

woman? On the whole, we say of a man. It is quite possible that the writer may have borrowed a good deal from the words and ways of women; but, in the form in which they lie before us, we judge them to be the work of a male writer. By and by we may learn the truth on the subject; but, while quite allowing the ability and even the human insight shown in many of these letters, this is our conclusion. [An English-woman's Love-Letters. Price, \$1.25. Toronto: Morang; London: John Murray, 1901.]

Slums.

Our streets ought to be wide, and there ought to be no slums. But no one can go along the leading streets of the larger cities say King street, Toronto, without seeing that the tendency to create them is strong, and that such societies as the following are necessary here: People are much too apt to suppose that the housing problem is a London monopoly. They forget that the smallness of a town is no guarantee against insanitation (if that word exists), or overcrowding. In London the Lord Mayor has already got to the problem of "Housing the Upper Classes." The Lord Mayor of York is engaged in humbler but perhaps more important work. The York Herald of Monday week stated that: "In York there exist, as in all large towns, insanitary dwellings, which are not only undesirable for human habitation, but which are a standing menace to the health of the city at large." For the purpose of calling public attention to this state of things, a public meeting of citizens has been held, presided over by the Lord Mayor, and Mr. Jonathan Taylor, a member of the Sheffield School Board and the secretary of the Sheffield Housing Association, explained the work of this association. It was formed thirteen years ago, and had completely transformed the slum neighbourhoods of Sheffield. The association employed sanitary inspectors, and as the work had largely increased, it had been found necessary to add to their original staff no fewer than six additional male and three female inspectors, and four more female inspectors were about to be appointed. These reported to the committee, and the committee kept the city sanitary authorities up to the mark. The outcome of the York meeting was the formation of a "York People's Home Association," and a strong executive committee was appointed, which included some of the best known names in the city.

An Interesting Mummy.

The British Museum has recently obtained a mummy, believed by experts to be the most ancient yet discovered. This addition is of unique value, as conveying a more comprehensive idea of the origin of the ancient Egyptians than has ever yet been obtained. Hitherto there has been a wide divergence of opinion among archaeologists. The body is that of a man about five feet, nine inches in height. The remaining lock of hair upon the scalp suggests that it was originally of a fair colour. The hands and feet are small, and

from the intellectual formation of his head it is conceded that he must have belonged to a superior race. The mummy is supposed to be that of an aborigine of Egypt, which was conquered by an Asiatic invasion about B.C. 8000, the mingling of the races constituting the foundation of the race known as Egyptian. The neolithic grave from which the body was taken was an oval cavity in a sandstone rock, containing the usual flints and earthenware pottery. An exact replica of the tomb was made, and the body now reposes in a case in the Egyptian gallery in the same position as it was found.

CHURCH MUSIC—TE DEUM LAUDAMUS—ITS STROPHICAL ARRANGEMENT.

This hymn, as we possess it, consists of three strophes; but as to the point of division there is considerable difference of opinion. Dean Comber, who seems to have regarded the English text only, divides the hymn thus: A Hymn of Praise, v. 1-9; a Confession of Faith, v. 10-19; a Prayer based upon the Confession, v. 20-29. From an examination of the Latin text, however, and from the evidence of ancient manuscripts, it would appear that the following is the more correct division: Strophe 1. A Hymn of Praise to the Blessed Trinity, v. 1-13; Strophe 2., a Hymn of Praise to God, the Son, v. 14-21. Strophe 3. Suffrages from Scriptural and (probably) Liturgical sources, v. 22-29. Some MSS. do not contain the third strophe at all, and in others the selection and order of verses vary greatly, in contrast to the unanimity of readings in the earlier strophes. For instance, our verses 22 and 23, "O Lord, save Thy people," "Govern them," etc., stand sometimes after verse 25, "And we worship Thy Name," etc., and in other versions their place is occupied by a verse from the "Song of the Three Children," and our verses 24 and 25, "Day by day," "And we worship," etc., are omitted, while other variations are to be met with. Much of this supplementary strophe is to be found in the "Codex Alexandrinus," attached to the "Gloria in Excelsis;" the Gloria is closed with "Amen," and then follow these verses:

"Day by day will I give thanks unto Thee,
And praise Thy name forever;
Deign, Lord, this day without sin to keep us."
—From an unknown source.

"Blessed be Thou, O God of our fathers,
And to be praised and glorified is Thy name forever and ever, amen."
—From "Song of the Three Children."

Then follow seven Psalm verses, viz.: Ps., cxix., 12; xc., 1; xli., 4; cxliii., 9, 10; and xxxvi., 9, 10; all from the Septuagint. The obvious conclusion to be drawn would seem to be that our last eight verses of Te Deum are supplementary suffrages of independent origin, that were used with considerable variations by the early Christians after their morning and evening hymns or Psalms, and that in course of time in the Western Church they ceased to be appended to any other hymn than the Te Deum, and at last came to be regarded as an essential part of

that composition. In some churches in Europe the people kneel from the words, "We therefore pray Thee," to the close of the hymn. The custom of kneeling is probably ancient and was adopted for the supplementary suffrages only; when the independent origin of these was lost sight of, and only the idea of kneeling for prayer remained; the change of posture would probably seem to the worshippers to be called for at the verse of prayer, "We therefore pray Thee," etc., which concludes the second strophe.

CANTOR.

DIOCESE OF SASKATCHEWAN AND CALGARY.

Some weeks ago we directed attention to remonstrances made in English Church papers by Bishop Anson and others against the reduction of grants to our North-West dioceses at this critical time. Since then we have done our best to rouse Canadians to the duty cast on them. We have received a letter from the Bishop of Saskatchewan and Calgary, with his reports to the English societies. These reports we must hold over for another issue, but we feel that we ought to let the Bishop speak for himself and print his letter to us: We must remember that the English societies have innumerable claims for the money they disburse, but we fear they overvalue the riches of Eastern Canada, and underestimate the claims upon it. The Bishop writes, as follows: "Will you be kind enough to publish the enclosed statements from my two dioceses, which have just been sent to the secretary of the S.P.G., in reply to his annual request for statements from dioceses needing a continuance of the society's help, beyond the time for which such help has been already promised, viz. December 31st, 1901. Your readers will see from them how great and urgent our needs are. Those of us who have spent the best years of our life in this ecclesiastical province, feel that, while we ought to be able to look with confidence for continued assistance in proportion to our needs to S.P.G. and C. and C.C.S. who forfeit their claims to sympathy and support if they fail to provide for the spiritual needs of emigrants from the Old Country, a due portion of the wealth which is being rapidly amassed in Eastern Canada by the growth and development of Manitoba and the North-West Territories, ought to be sent to us to help us to lay the foundation of religion and morality, i.e., of true liberty and good order among all the varied representatives of races and peoples now making their homes in these vast regions. We, bishops and clergy, are trying here, as elsewhere, to discharge the duties to which we have been called, 'to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep, that are dispersed abroad, and for His children, who are in the midst of this naughty world, that they may be saved through Christ forever.' We must have the necessary means, as well as the number of workers required. Who will help us? A more detailed statement of the con-

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CENTURY CALENDAR.

9th Century.—The great event of which was the dismemberment of the second Empire of the West—the Empire which Charlemagne had dreamt might include Northern and Southern Europe. Less than a century saw its downfall. The Northmen attacked the coasts of the North Sea and the Mediterranean. Ruric in 864 founded the kingdom of Russia, his dynasty lasting 500 years. In England, Alfred the Great furnished the one bright chapter in the century's annals. Saracenic power prevailed in Spain, where, however, small Christian kingdoms were beginning to arise.

10th Century.—Called the "iron" century, so sunk was Europe for a time in superstition and barbarism. Slowly new kingdoms began to arise. Rollo, the Northman, founded the Dukedom of Normandy in France. The East Franks began to be called Germans; Henry, the Fowler, being their first Emperor and founder of the House of Saxony. His son, "Otto the Great," conquered the Magyars—of the same race as the Huns—but gave them the land ever since called Hungary, 954. In this century came the division of the Eastern and Western Churches. Differing always on some points, the ground of quarrel, when it came was the refusal of the Eastern Church to acknowledge the supremacy of the Roman Bishops.

11th Century.—That of feudalism, of the power of the great land-holders, who owed service to the king for their possessions. Chivalry, with all its shortcomings, kept alive the spirit of honour and virtue. The Saxon dynasty of Germany had been succeeded by that of Franconia, 1024—1137. Under this family came the famous quarrel between the Emperor and Popes. Gregory VII. (Hildebrand), the opponent of the Emperor Henry IV., while he put forth claims over the nations, which had never been made before, at the same time put down abuses with a strong hand, and restored a purer code of morals to the Church. The Danes for a time established their power in England—bitterly opposed to the Faith at first—in the end came the Norman Conquest, which in a rough, aggressive way, restored order to England at a time when it was sorely needed. The joy of the nation was deep when the Norman King, Henry I., married a descendant of King Alfred, and from them, our own beloved Queen and her children trace their descent.

12th Century.—That of the Crusaders, which although for a time impoverishing and depopulating Europe, did much to give the nations stable form. They helped in the breaking down of feudalism, and brought into the West the science and art of the Arabs. The first crusade was preached by Peter the Hermit, 1096; his followers took the Holy City by assault—the one success—eighty years later it fell again into the infidels' hands and so remains to this day. Six

others were undertaken with varying results until the sixth and seventh, both headed by St. Louis (IX.) of France. He never returned from the seventh and last Crusade, 1270, but died of the plague. In Germany the family of Hohenstaufen followed that of Franconia, and the famous quarrels between Guelfs and Ghibelines began. Later, the names came to have a different meaning, when the strife between the Pope, (Innocent III.) and the Emperor was renewed with greater fierceness than ever—Ghibeline being the watchword of the Imperial, and Guelf of the Papal party. The greatest of the Hohenstaufen Emperors was Frederick Barbarossa, whose reign was chiefly occupied with war in Italy. Setting out on the third Crusade with Philip Augustus of France and Richard Coeur de Lion, of England, Frederick Barbarossa perished on the way. Later, Germany lost its place as chief among the nations of Europe through Henry II. England at that time claimed the greater part of France. The quarrel between King John and the Pope engendered a strong anti-papal feeling among the English people, which has never died out. Magna Charta and Simon de Montfort scarcely need mention.

(To be continued.)

AMERICAN CHURCH NEWS.

The all prevailing sentiment of respect for the Queen in her sickness and decease has been most striking, and many churches were filled with mourning congregations, who wished to join in the commemorative burial service. The addresses made by some of the Bishops and other noted preachers have been reported, and show the utmost good feeling toward the late British Sovereign, and her august successor. The address of Bishop Doane, of Albany, is a model of chaste eloquence, and strong, earnest feeling.

Slow progress is being made in organizing the Church work in our new possessions. Bishop Peterkin, of Western Virginia, has gone to Porto Rico, and he has one missionary there, the Rev. James H. Van Buren, from St. Stephen's, Lynn, Mass., but what are they among so many? There is said to be much disease and destitution among the natives. Bishop Graves, of Shanghai, is appealing for more labourers in the Chinese missions, and especially for teachers to elevate and broaden the native minds. The teachers asked for are college graduates and highly-trained men, who can meet the Chinese literati upon their own level. But the dilatory tactics of the Chinese officials are a sad clog to the chariot wheels, and the delay in getting back to the mission centres is a little irritating to enthusiasts in the cause. Bishop Doane, of Albany, is going to Mexico, with authority to enquire into all the affairs and conditions of the Mexican mission, and report. Bishop Kinsolving is being well received in Brazil, and calls for assistance in money to allow him to take advantage of the many opportunities of promoting the Christian cause.

Dr. Josiah Strong, president of the League for Social Service, and a careful statistician, estimates that in ten years the Episcopal Church in this country has grown 48 per cent., or at a larger rate than any of the other bodies named; the Methodists have grown 20 per cent. In the last five years the Episcopalians have grown 18 per cent., and the Methodists only 6 per cent. In the last year the Episcopalians show an increase of 3 per cent., and the Methodists, 0. Dr. Strong states, further, that he has made a most careful investigation and finds a very large part of the growth in the Episcopal Church has resulted from the efforts of those churches in the body, that carried on an institutional socialistic work.

Dr. Potter is still engaged in promoting the social reforms in New York, and if there is one person who can move that inert mass of selfishness, greed, and vice, it is the Bishop of New York; but it is really an Augean stable, and many strong interests are against him. At St. Paul's church, New Haven, Conn., Bishop Potter preached a memorable sermon upon the Chinese problem, and could speak as a recent visitor to China. He said: "In my judgment, we have treated the Chinese harshly. We have trampled on their most sacred traditions. We have ridiculed their ancestral worship. We have sent men over there who were not Christians, but savages, and we have trailed the name of Christ in the dust. . . . In many cases we have need to convert the people we send to China, before we start to convert the Chinese. We should raise a public sentiment that will raise up our whole treatment of the Orientals. Let us treat them like brothers. Instead of scoffing at their gods, let us show by our conduct that the One we worship begets a far better religion in every way."

The Woman's Auxiliary of the diocese of Washington, D.C., gave a unique exhibition in Trinity church parish hall, where booths were built for each of the foreign mission fields, China, Japan, Africa, India, Mexico and Brazil; also, Cuba, Porto Rico, Hawaii, and the Philippines; Alaska and the Indians. Into these were gathered curiosities, illustrating the life of the natives, their manners, customs, arts and handicrafts. About the walls were hung not only the banners of the nations, but also maps, charts, and comparative statistics. During the three days of the exhibition, missionaries from the different mission fields gave addresses upon their work, and its prospects. The attendance was large throughout, and the interest unbroken among men, women and children.

J. G.

JAPAN.

From Rev. Charles H. Shortt, M.A.

In my last letter, I think I told you about the arrival of Mr. Ryerson and myself in Tokyo, and about our temporary separation, which was caused by his having been sent by the Bishop to Nagano, at once, while I was kept at St. Andrew's House, in the capital, to take Mr. Gemmill's English work, and enable him to have a rest in the hill-country. The separation has all been over for a month now, and we are settled down in our home in the middle of Nagano, where we have rented a house thoroughly Japanese in every way, tatami, shaji, furboa, kotatsu, and all the rest of it, just such as you read about in the very numerous books. Should you come to call upon us, you would, of course, leave your boots at the door, for there is no floor to be seen, and foot-gear which suits the streets must never touch the spotless mats which the people of this land use instead of carpets. If you were a native, I should take you into the large, down-stairs room, and talk to you over cups of tea; but as you are a Canadian, newly arrived, it is better to begin by showing you over the house and then over the town. I shall not dilate upon the different parts of the house, but I must say something about the view which we should see when we had gone upstairs (or "up ladders," or something), and had shoved aside the large window-sash (filled with paper instead of glass): for that view is our most valued possession here, and some of your readers might like to get an idea of our surroundings. Looking to the south-eastward, across some ponds, over the tiled and thatched roofs, we see first the river by it the fertile plain all in the foreground of one of the grandest mountain ranges to be seen anywhere. From the time that the sun's rays shoot out between the topmost crags, to the hour when his last dying light guilds the tips of the snow caps, long after he has disappeared from our sight, that great crescent of piled-up rocks gives a ceaseless play of colour to delight our eyes; white, gray, blue, purple, crimson, gold in every

combination, and in constant change. At one time the peaks are lost in cloud; again, no base appears for masses of mist are piled up about them, while the jagged summits are lifted up sharp against the sky, relieved only by a soft puff of smoke from the old giant volcano, Asama Yama. One never can tire of the mountains. Now pretend that you have climbed upon the tiled roof, so that I can show you the rest of the place. To the north-west, close to the edge of the town, rise several abrupt hills, quite high enough to call themselves mountains, were they not humbled in the presence of the mighty circle of snowy heights all about them; Goro Yama, the Thunder mountain, and Asahi Yama, the Mount of the Sunrise, which, like Tennyson's "topmost gargarns, rears up and takes the morning." Beyond and rising high above both of them, that brilliantly white cone, which you see standing out against the blue, is the top of great Izuna, the highest of them all. Looking now away off to the north-east, and again to the south-west, you will see the ranges meet and mingle in the pearly distance, leaving the great oval plain to the Shinano river and its tributaries, to the rice-fields and the villages (some three dozen of them), all spread out on a great flat plain of great fertility. Look next at the city itself, and observe that its centre is not in the middle (please excuse me; I am half Irish); it is up at the north side on a hill from which the whole town slopes eastward, westward and most of all, southward. The main street leads up to it, and hundreds of men and women absolutely depend upon it, for it is the great Turkoji temple, where the sacred images are; and thousands of pilgrims flock to it; walk weary miles to worship there; and all Nagano is grateful to Amida. Why should it not be grateful, when hundreds of priests and a convent full of nuns, with a multitude of dependants, must live and spend their money here, so as to be ready to minister to the devotees, who gather here from all over the country? And why not be thankful for those shoals of religious people, who come here all the year round? For even though they despise material things, Buddhists must eat. Of course Turkoji cannot have all the honour of supporting Nagano, for every one of those high roofs, with the graceful curve, is a temple, and demands attention; and moreover, that long, foreign-looking building over there at the opposite side of the town is the local legislature, this being the provincial capital; and it, with its host of civil service people and their families, help on the business men with their patronage. A little beyond the middle of the town, a turret on a building, not exactly Japanese, might catch the eye. That is the church of the Russian mission, which was here before Mr. Waller came, though he did not know it. Further on to the west, opposite the big buildings of the Normal School, is the brick church in which must centre all our thought for some time to come. It is the Church of Our Saviour, built by the Trinity College men; so I think we had better cross the town and take a closer look at it. We walk along the narrow, muddy, little street, upon which the Trinity Association mission is situated, and turn up the main street, walking of course in the middle of the road, for Japan does not require sidewalks; we pass on the left the preaching station, about which I hope to write to you at a later date, and, turning westward near the City Hall, we go on for about half a mile, and stop when we reach Mr. Waller's house. Here, again, we leave our boots at the door (Iwama San, the good little Bible woman, says that she knows when Shortt San and Ryerson San have been there by the mud in the hallway!) then calling out, Go men nasia, which is the same thing as ringing the bell, the maid slides part of the partition aside and shows us into the room. Don't try to do this for yourself until you know the house well for you may easily move the wrong part, and back politely into the pantry, as I did. I cannot convince Ryerson that it was accidental. You all know the Wallers, so I need not introduce them, nor need we wait long for they will

go with us to the church close by. That building has been badly maligned. I confess that I was disappointed when in Canada I first saw its photograph. It is much better than I expected to find it, especially inside. I think all would agree if they could see it, that it is a beautiful little church, suggestive of reverence and worship, and in every way suited to its purpose. Its only peculiarity is at the west end, where a section is cut off and divided into three equal parts, a baptistry, a vestry, and an entrance vestibule, necessary in a place where all wear clogs or pattens, which must be left outside the church. How much that church means! Not only does it represent the first bit of corporate work for Foreign Missions done by Trinity College men, but behind it stands eight years of noble work by one of them, who (with his good, sensible, self-denying wife), patiently lived down all kinds of opposition and difficulty and gathered out from heathenism and indifference, a devoted little congregation of true followers of Christ. The number to be seen on Sunday gives one no idea of the result of Mr. Waller's work for this is only one of many stations, and more than that, Japan is worse than Canada for shifting her population. There are as many elsewhere, who have joined the Church here, as there are left in Nagano. They are not lost, of course, but only removed to other parts of the Church, and are helping to "leaven the whole lump." There is much else to show you in Nagano and its neighbourhood, as well as in Matsumoto and beyond; but this is all I can attend to now, trusting that Mr. Kennedy and Mr. Hamilton are telling the Canadians all about their part of the field. On our way to the station we should undoubtedly stop to call at the new Presbyterian mission, and the still newer Methodist one, for without this you would go away without meeting all of the nine grown-up foreigners we have in this town of 35,000 people, and you would not know all the Christian forces at work in this strong centre of Buddhism.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

TORONTO WOMAN'S AUXILIARY.

A very pleasant and profitable meeting of the Toronto W.A. was held in Holy Trinity school-house on the 14th inst. The absence of the president was deeply regretted by all present; a resolution, expressing sympathy with her in her illness and bereavement, was carried by a standing vote and with a feeling of sincere sorrow. The first vice-president, Miss Tilley, presided in a very satisfactory manner. The reports presented showed signs of real progress in the work of the auxiliary. A new senior branch has been formed during the past month at Stouffville, and after long delay suitable applicants have been appointed to the vacant positions at the Blackfoot Hospital. Miss Millward, of Toronto, a duly qualified trained nurse, and Miss Daniel, formerly of Saltcoat's Hospital, Assa., have been appointed respectively superintendent and matron. They are prepared to undertake their duties at an early date and have the prayerful support of the Toronto W.A. in their arduous work. There are still vacancies in the north for competent and consecrated women workers; one will shortly be needed for the Blackfoot home and two for Hay river mission. The treasurer's receipts for the month were \$1,190.65; the treasurer of juniors' receipts, \$68.57; the E.C.D., \$47.38, and the parochial missionary collections amounted to \$265.74, making the total income for the month, \$1,572.34. The Dorcas' secretary reported thirty-nine bales sent out during the month, and gave some details

of the work done at the Central Rooms since September last. Three special bales have been prepared for missionaries' families; parcels of articles for sale have been sent out, and surpluses, communion linen, and communion sets provided. In order to keep the work of the Central Rooms in an efficient state, more subscriptions are required for maintenance and for freight. The Literature Committee reported that during the past three months more books have been issued by the lending library than ever before. The three minute paper on one of the subjects for reading and prayer was given this month by Mrs. S. G. Wood, on "Columbia." She gave in a concise form the history and present state of the Church in that western diocese. Rev. Canon Sweeney gave a most impressive devotional reading dwelling on the motto of the Toronto Auxiliary. Mrs. Newnham spoke of the work which is being done in the diocese of Moosonee, and aroused deep interest by her description of the conditions of life there. The diocese covers 6,000 square miles, and in all that vast area, Chapleau is the only white settlement. The See town, Moose Fort, is distant from the C.P.R. a journey of three weeks' duration by canoe. The people are Indians and Esquimaux, and the Indians are more like the primitive hunters than any other North American Indians. They have no treaties and no reserves. To this vast diocese, the entire Canadian Church only contributed \$200 in 1890. Owing to Mrs. Newnham's bright address, the Extra Cent-a-Day Fund was unanimously voted towards a church in that diocese. The next meeting will be held in St. Philip's school-house on March 14th, and the annual meeting will be on the 8th, 9th and 10th of May.

MONTREAL.

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

Synod Report, Continued.

On Wednesday morning, the 13th inst., after the usual opening prayers, the session was proceeded with, the time being largely taken up with matters of routine. A good deal of time was given to the consideration of the rearrangement of the standing committees. It was complained by several members that not a few of the committees did little work. Indeed, it was pointed out that in more than one instance certain committees did not meet at all during the year, although they were continued. It has been the habit to put prominent members upon most of the committees and this was objected to, whereupon Dr. Davidson said he would gladly have his name left out of all committees but three, in which he took a special interest, while Dean Carmichael said he was only too willing to bare his breast to the spear. During the forenoon, a letter was read by His Lordship from a gentleman, who did not desire his name mentioned, offering a hundred dollars per annum to the Mission Fund if nine other gentlemen would offer a similar amount. "For the present," said His Lordship, "I will hold his name, but I will reveal it when you come forward and comply with the terms suggested." Some discussion arose in relation to the investment of the trust moneys of the Synod by the Executive Committee.

At the afternoon session, the following address was presented to Dr. Davidson by His Lordship the Bishop:

"Dear Dr. Davidson,—The committee representing the Synod of the diocese of Montreal, and appointed by His Lordship to arrange for and carry out all the proceedings in connection with the lately observed jubilee of the diocese, cannot separate without conveying to you its deep sense of the self-denying work which for months previous to the celebration, and especially during its observance, you so willingly contributed in order to make the jubilee in every way worthy of the object and the occasion. We are not unmindful of the work of others freely and willingly given, but we, with them, clearly recognize that not only

and the man but marked success was largely due to numerous intricate the undertaking, except this expression felt alike by his gratitude not alone, but also with long years has greater Church life and a household work known and from greater councils. That God may ability, and devoted for many years, friends (and in W. B. MONTRE fully illuminated.

Dr. Davidson's speech he made the Synod which years. The report was taken up, which quite a was decided to of looking after funds, and the were subsequent Superannuation, of the Jews, and sions. The Rev were appointed the Inter-Dioce Old St. Stephen Bishop, been s been created, named "St. Ed ing a missiona tended, was in absence of the sided. Address Ernest Smith, Archdeacon Pe report of the Board was tak afternoon sess continued when t on Thursday F. B. Pratt, G. O. Troop part in the dis adopted.

In the absence Mudge read the report which was of view of the duct of the but it was rec teur be regar case, instead, of the commi ing the report it anomalous pendent, as i He had been in which the, under one j difficulties in it strange th: The report w mittee was e incorporating of the dioces read the rep was adopted, Service, Etc. Provision fo Archdeacon Davidson. Davidson. of thanks w: son, on the work in cor his general which the S son briefly

did the man burden fall upon you, but that the marked success which characterized the occasion was largely due to your ceaseless attention to the numerous intricacies of detail inseparable from the undertaking. We ask you, therefore, to accept this expression of our gratitude—a gratitude felt alike by bishops, clergy and laity—a debt of gratitude not alone in connection with the jubilee, but also with our diocesan history, which in long years has grown up in connection with your Church life and work, and has made your name as a household word in the diocese of Montreal, and known and honoured in connection with the greater councils of the Church in this Dominion. That God may spare your untiring exertions, ability, and devotion to His ever needy Church for many years, is the prayer of your numerous friends and brother Churchmen. (Signed), W. B. MONTREAL. The address was beautifully illuminated.

Dr. Davidson replied with much feeling. In his speech he made a reference to his connection with the Synod which had extended to a period of 35 years. The report of the Executive Committee was taken up, and after a long discussion, in which quite a number of speakers took part, it was decided to employ an agent for the purpose of looking after the investment of the Synod funds, and the collection of its rents. Reports were subsequently read from committees on Superannuation, Works of Mercy, Evangelization of the Jews, and on Domestic and Foreign Missions. The Rev. E. I. Rexford and Dr. Davidson were appointed the Synod's representatives on the Inter-Diocesan Sunday School Committee. Old St. Stephen's parish has, by a decree of the Bishop, been subdivided, and a new parish has been created, the church of which the Bishop has named "St. Edward the Confessor." In the evening a missionary meeting, which was largely attended, was held in the Synod Hall. In the absence of the Bishop, the Dean of Montreal presided. Addresses were delivered by the Rev. Ernest Smith, of Baltimore, M.D., and the Ven. Archdeacon Pentreath, of British Columbia. The report of the Domestic and Foreign Mission Board was taken up during the latter part of the afternoon session on Wednesday, and was continued when the Synod met again for business on Thursday morning. Dr. Davidson, the Rev. F. B. Pratt, the Very Rev. the Dean, the Rev. G. O. Troop and the Rev. Canon Renaud took part in the discussion. The report was eventually adopted.

In the absence of the Rev. D. Lariviere, Mr. Mudge read the report of the French work—a report which was quite satisfactory from the point of view of the progress of the work and the reduction of the debt upon the Sabrevois Mission, but it was recommended that the Eglise Redempteur be regarded as a mission church of the diocese, instead of continuing under the direction of the committee on French work. In supporting the report, Principal Hackett said he thought it anomalous that the Church should be independent, as it were, of the work in the diocese. He had been working for many years in a place in which the languages were various, but all were under one jurisdiction. There might be legal difficulties in the way in this case, but he thought it strange that there should be such separation. The report was adopted, and the Executive Committee was empowered to carry out the idea of incorporating the church as a parish or mission of the diocese, if it thought fit. Canon Renaud read the report of the Andrews' Home, which was adopted, as were also the following: Special Service, Etc.—By the Rev. R. Hewton. Church Provision for Lumber Districts—By the Ven. Archdeacon Naylor. Library—By Dr. L. H. Davidson. Books and Tracts—By Dr. L. H. Davidson. During the forenoon, a hearty vote of thanks was passed by the Synod to Dr. Davidson, on the motion of Dean Carmichael, for his work in connection with the jubilee services and his general services to the Church in the diocese, which the Synod highly appreciated. Dr. Davidson briefly replied.

The Committee upon the Bishop's Charge expressed gratitude for the spiritual tone which marked the address; for the touching and beautiful allusions to our late Queen; recommended that no change should be made in the meeting of Synod, and expressed thankfulness to Almighty God that His Lordship had been able, through recovered health, to participate in the proceedings of the Synod. One of the most important debates which has ever taken place in the Synod of Montreal occurred on Thursday afternoon, when the subjects discussed were those relating to the marriage question and the Sunday observance. The first of these arose primarily out of the now famous Delpit case, although all of the speakers, who took part in the discussion, with the exception of one or two, purposely refrained from specific mention of it, owing to its still being sub judice.

The debate was introduced by the following resolution, moved by Dean Carmichael: "That in view of the public challenge and denial by the Roman Catholic Church of the validity of the marriage of two Roman Catholics, by other than a Roman priest, notwithstanding the authority of the Lieutenant-Governor's license, produced therefor, and of the questions raised as to marriage between a Protestant and a Romanist, under the like authority, the Lord Bishop of the diocese, be respectfully requested (with the advice of the Chancellor), to issue a letter of direction to the clergy of the diocese regarding the solemnization by them of any such marriage, and for their justification should they disregard the license of His Majesty's representative in this province; and also to instruct the clergy as to other cases where they should refuse to solemnize marriage." In the debate which followed, the Dean, Dr. L. H. Davidson, Dr. T. P. Butler, and the Revs. M. Day, Baldwin, and Arthur French took part. At the conclusion of Mr. French's remarks, the resolution was put and carried unanimously. During the afternoon, a discussion arose over the question of the proper observance of Sunday, and in this connection Dr. Davidson introduced the following resolution: "That the increasing disregard of the obligations and sanctity of the Lord's Day, by old and young, calls for increased watchfulness, instruction and rebuke on the part of the clergy, and of increased effort on the part of the laity, to maintain, by example and conduct, in the home and in the intercourse of social life, this inestimable blessing." After a somewhat lengthy discussion, the motion was carried. At the evening session of the Synod, the Very Rev. the Dean, presided in the absence of the Bishop. At the commencement of the meeting, Archdeacon Norton asked that the rules of the house be suspended to make a motion. This being agreed to, Archdeacon Norton, seconded by Dean Carmichael, moved the following resolution, which was adopted by the house: "That this Synod regrets the absence from its sessions of an honoured member, the Rev. Canon Anderson, who, through years of most faithful and devoted service, graced by his presence and advice the councils of the Church, and this Synod would sincerely tender to him in his retirement an expression of its sincere respect and affection."

The following motion of Archdeacon Naylor was then adopted after considerable discussion: "That in order to enable the Lord Bishop of the diocese to make a full and accurate statistical report, at the ensuing meeting of the Provincial Synod of the diocese, especially as regards baptisms, communicants, Sunday schools, families and the number of souls, the dean and the several rural deans be requested by this Synod to secure for printing in the journal of the Synod now in session full answers to the questions in the form of the annual parochial report; and that they be requested to make a visit in person, if necessary, to the incumbents and churchwardens, whose answers are defective; in order to perfect their reports, any necessary expenses incurred to be defrayed by the Synod."

Later on in the session, the question of the

Algoma grant came up for discussion. Feeling reference was made by the Rev. Canon Renaud to the life and labours of the late Bishop Sullivan, who, he said, had laid down his life for the cause. There should not, he added, be any fighting over the Mission Fund. He hoped that the grant of \$500 would be loyally subscribed. On the motion of Mr. Wright, seconded by Dr. Butler, it was decided that the sum of \$500 should be granted. The report of the Dunham Ladies' College was submitted by the Rev. James A. Elliott, and proved to be of a very satisfactory nature. There was a full number of pupils, 46 resident, and 20 non-resident, making a total of 66. The report was adopted. The report of the Church of England Temperance Society, submitted by the Rev. T. E. Cunningham, stated that as the society was possessed of neither literature nor supplies to carry on temperance work, they could not report much progress. It was also remarked that in fighting temperance the pulpit should lead the way, and it was suggested by the council of the society that the clergy should preach an annual temperance sermon. The report was adopted. The final session of the Synod took place in the Synod Hall on Friday morning, the 15th inst., when a great deal of routine business was disposed of. Amongst other matters, the Rev. Principal Hackett moved, seconded by Dr. Davidson, a resolution looking to the establishment of a choral union in the diocese for the purpose of educating the people in the love and understanding of Church music, and especially of improving, pointing and chanting in connection with Church services. The motion passed.

Votes of thanks were passed to the treasurer, the lay and clerical secretary, the press, and Mr. E. L. Bond while a special resolution, expressing thanks to Almighty God that His Lordship, in answer to the prayers of his people, had been permitted, by the blessing of God, to preside over the deliberations of the Synod, was proposed by Dr. Davidson, seconded by Dean Carmichael, and passed by a standing vote. On the motion of Archdeacon Norton, seconded by Dr. Davidson, it was resolved that in case His Royal Highness, the Duke of Cornwall and York should visit the Dominion, the Executive Committee should be empowered to take such action as might be deemed necessary to signalize such an event. Upon the suggestion of the Ven. Archdeacon Evans, the Bishop dismissed the Synod with prayer, in which touching allusion was made to Canon Anderson, an aged member of the Synod, who was seriously ill, and the consolations of grace asked for in his behalf, instead of with the customary Benediction. The Doxology was sung, and the Synod adjourned about twelve o'clock.

The following are the results of the elections which took place on February 14th: Provincial Synod.—Dean Carmichael, Ven. Archdeacon Evans, Rev. E. I. Rexford, Rev. T. E. Cunningham, Ven. Archdeacon Norton, Rev. G. O. Troop, Ven. Archdeacon Davidson, Ven. Archdeacon Naylor, Rev. Dr. Ker, Canon Renaud, Rev. E. Bushell, Rev. J. G. Baylis (ex-officio), Dr. Butler, Chancellor Bethune, E. R. Smith, W. H. Robinson, E. W. Robinson, A. T. Gault, Dr. Alexander Johnson, Dr. Davidson, Charles Garth, E. L. Bond, H. J. Mudge, Richard White (ex-officio). The clerical substitutes are: Rural Dean Smith, Rev. Principal Hackett, Canon Mussen, Canon Dixon, Rural Dean Saunders. The lay delegates are: Messrs. George Hague, E. P. Hannaford, G. T. E. Smith, Senator Owens, Lansing Lewis.

General Synod.—Dean Carmichael, Ven. Archdeacon Evans, Ven. Archdeacon Davidson, Rev. G. O. Troop, Chancellor Bethune, Dr. Davidson, A. T. Gault, Dr. Alex. Johnston. The clerical substitutes are: Ven. Archdeacon Norton, Ven. Archdeacon Naylor, Rev. Principal Hackett, Rev. E. I. Rexford. The lay delegates are: Charles Garth, E. L. Bond, Senator Owens, Lansing Lewis.

Executive Committee.—Ven. Archdeacon Naylor, Rural Dean Smith, Canon Nye, Rural Dean Rob-

mission, Rural Dean Longhurst, Ven. Archdeacon Norton, Rev. G. O. Froop, Very Rev. the Dean of Montreal, Rev. Dr. Ker, Canon Dixon, Rural Dean Brown, Rural Dean Saunders, Ven. Archdeacon Evans, Canon Mussen, Principal Hackett, Chacellor Bellane, Dr. Alexander Johnson, Dr. L. H. Davidson, Dr. E. P. Butler, F. R. Smith, George Hagne, A. F. Gault, F. A. Dyce, W. H. Robinson, F. P. Hannaford, F. T. Bond, Senator Owens, F. N. Robinson, Alex. Prudham, F. H. Matthewson, Professor Grant, Archdeacon Naylor, Archdeacon Norton, Archdeacon Evans, the Very Rev. the Dean of Montreal, Principal Hackett, Archdeacon Davidson, Canon Mussen, Canon Robin, Rev. Dr. Ker, Rev. Canon Dixon, Rev. G. O. Froop, Rev. Canon Renaud, Rev. Canon Anderson, Rev. Canon Nye, Rev. Canon Ellegood.

Synod Hall.—On Monday evening, February 18th, the Rev. F. H. Graham gave a most interesting and instructive lecture on "The Catechism," before the M.D.S.S.A., at their regular monthly meeting, which was illustrated by lantern slides. Dean Carmichael, Principal Rexford and the Rev. H. Kittson spoke very highly of the lecture, and the audience were delighted with it. The two pictorial slides were Crammer's portrait and Hampton Court Palace, the other slides being instructions, showing the scope of this fundamental basis of Church teaching; from "What is Your Name?" and all that follows from the Baptismal Covenant; the homelike character of the Lord's Prayer, as between the child and our Father in heaven, etc. The lecture was unique, and should be heard to be appreciated.

St. Mattheus.—On Sunday, February 17th, the rector made the pleasing announcement that sufficient funds are on hand to pay the salary of Mr. Borup, (the missionary in Uganda, supported by the Woman's Auxiliary of this church), for the current year, although all the boxes have not yet been opened.

St. James the Apostle.—The Rev. Ernest Smith, of Baltimore, preached an eloquent sermon in this church on Sunday evening, February 17th. The church was crowded. Mr. Smith preached from St. Luke ii., part of v. 44.

West Farnham.—The Rev. Canon Mussen, D.C.L., died here on the 20th inst. from the effects of a stroke of paralysis, after a long and laborious life. His loss is sincerely mourned by his relatives and by both the clergy and laity.

Frelighsburgh.—Bishop Stewart Memorial Church.—The obsequies of the late Miss Jane Reid took place at this church on Friday afternoon, the 15th inst. Friends from Knowlton and other points could do naught but send their regrets on account of their helpless isolation. From the Synod Hall, Montreal, through the Rev. Rural Dean Harris a special message of respect and sympathy was transmitted over the signatures of the Revs. Dr. Ker, Canon Nye, Rural Dean Robinson, W. C. Bernard, N. P. Yates and H. Paisted. Notwithstanding snow and drifts and driving storms, a large number were in attendance at the solemn and impressive scene. Miss Reid's demise closes the family record of almost a century's labour and influence for the benefit of the community. The late Canon Reid in his day occupied a leading position in the great diocese of Quebec before its subdivisions into the two present dioceses, and was among the most honoured of its clergy. His faithful ministry is interwoven with the history of most of the old families of the parish and its environments. His venerable figure in the finely executed lithograph provided by his flock still holds a prominent place upon the walls of the Christian homes of our community. Nobly, gently, unobtrusively has the benefactress of this parish in the life of the last surviving member of the old rector's immediate

household vindicated their claim for spiritual ministrations and good works. This gave point to the preacher's text on Friday last. In every avenue of parochial work, Sunday school, current supply of the parish, and every special effort, her purse strings were always loose and this culminated in her signal generosity towards the Bishop Stewart Memorial church building.

Prescott and North Ely. The Rev. A. W. Buckland has been appointed by the Bishop of the diocese to the care of this mission, which has been vacant for the past few months, owing to the resignation of the Rev. C. P. Abbott. Mr. Buckland will enter upon his new duties at Easter. For some time past he has been engaged in missionary work amongst the Indians and Eskimo of the far North.

ONTARIO.

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

Kingston.—Miss Etches, representing the C.M.S. of England, and Miss Trent, returned missionary from Japan, held very interesting meetings on Monday afternoon and evening, the 18th inst., in the Synod Hall, and in St. John's school house, Portsmouth. Both meetings were well attended, and those who heard the English ladies speak were impressed by their earnestness and zeal in the work to which they have given their lives. Miss Etches was particularly fluent, indeed a more eloquent woman has seldom been heard in Kingston. She spoke on general mission work, and Miss Trent gave an account of her own work in Japan.

Prescott.—St. John's.—This parish received its first official visit from the lately appointed Bishop of Kingston and Coadjutor of Ontario, on Tuesday evening, February 12th. The service took the form of a supplementary diocesan missionary meeting, with an excellent speech by the Rev. E. Scammell, of Maitland, and a magnificent address, direct, searching and eloquent, by the Bishop from the text: "What owest thou unto my Lord?" At the conclusion of the service, an adjournment was made to the adjacent Parish Hall, where a very pleasant reception was tendered to the new diocesan, and a large number of the parishioners were introduced to him. Needless to say, the Bishop has already won the admiration, respect and affection of all. That in the comparatively short period since his consecration (November 1st), he should have almost completed the visitation of every congregation in the diocese, speaks volume for the energy, zeal and physical strength of His Lordship. The following is a copy of the address of welcome presented to the Bishop:

To the Right Reverend William Mills, D.D., (by Divine permission), Lord Bishop of Kingston and Coadjutor of Ontario:

May it please your Lordship, we, the rector, churchwardens, lay delegates, and parishioners of St. John's church, Prescott, on this occasion of your first official visit, wish to extend a warm and loyal welcome, as is due to one occupying so exalted a position in the Church of God, and one who (if you will permit our saying it), is so eminently fitted by nature and grace to adorn the high office of apostolic ruler. We desire first of all to express our heartfelt thanks to Almighty God that the prayers of the Church throughout the diocese, that a wise and capable spiritual head be given to it, have been so signally answered in the election and consecration of your Lordship. We note with pleasure the energetic manner in which you are making this preliminary tour of the diocese in visiting not only each parish but also each congregation. We gratefully recognize, too, your expressed desire to make the personal acquaintance of the laity of the diocese and are rejoiced to learn that you purpose visiting Pres-

cott again on some Sunday in the coming month of May. With your permission, we will briefly outline for your information the history of the Church in this parish, and refer to some of its existing agencies for parochial work. The first rector of the parish was the Rev. Robert Blakey, whose honoured name is held in grateful recollection, and to whose memory the chancel window in this church was erected. Mr. Blakey's long rectorate of thirty-seven years extended from 1821 to 1858. He was succeeded in the later year by the Rev. Richard Lewis. The present church edifice, of which the parishioners are justly proud, was commenced in September, 1858, and opened for Divine worship on March 21st, 1860. The consecration, however, did not take place until January 13th, 1875. After some years of service, Mr. Lewis retired to Maitland but retained the title to the rectory until his death in 1899. The parish was afterwards served by several incumbents, whose names are known and revered throughout the diocese, viz.: The Rev. E. J. Boswell, D.C.L., 1862 (88 since deceased); the Rev. J. W. Burke, now Canon of St. George's Cathedral, and since 1874 rector of Belleville, and the Rev. William Lewis (now living in Kingston), to whose long and faithful service of 21 years, the welfare of the church is largely due. Among the several curates of zeal and ability, who assisted him, two have remained in the diocese and are known as among the most successful of your Lordship's clergy, viz., the Revs. F. D. Woodcock, of Camden East, and H. P. Groat, of Newboro'. Mr. Lewis resigned the incumbency in 1895, when he was succeeded by the present rector, the Rev. H. B. Patton, M.A. Mr. Patton here desires to report to your Lordship, in proof of the liberality of his congregation to the general interests of the Church, the successful issue of the recent canvas for the Ontario Diocesan Augmentation Endowment Fund. Mr. Hutton in his report says: "Prescott is the banner parish of all the towns in which the canvas has been completed, as far as total amount subscribed is concerned, which is \$2,240. With respect to the average amount of subscription, St. John's stands third on the list of all the parishes canvassed so far in the diocese, and the amount of cash paid down is one-third of the total amount subscribed. Among the agencies for the promotion of parochial Church work we may mention: 1. A flourishing Sunday School Teachers' Association forming a faithful band of workers. 2. The St. John's Church Choir Guild, instituted for the better promotion of the Church's musical services and generally to assist in parish undertakings. 3. St. John's Church Woman's Guild, the history of which during the many years past has been one of successful effort in assisting the finances of the church. 4. There is also a Junior Guild composed of willing young workers. 5. A Laymen's Association, on the lines approved by Synod in 1899, has also been formed though it has not as yet performed much work. 6. The chief agency for the prosecution of mission work is the Prescott branch of the Woman's Auxiliary to the F. and D. M. S. The Prescott branch was among the first formed in the diocese. It has a membership of about thirty, and presents a good yearly record of work accomplished for the Domestic and Foreign field. 7. There is also being organized a junior branch of the W.A. All these organizations, your Lordship, desire to join herewith in hearty greeting to their Bishop, and unite in fervent prayer that God in His wisdom and goodness may grant you long continued health and strength to be the mainspring of all spiritual and religious energy within the diocese. We would also wish respectfully to convey a cordial greeting to Mrs. Mills, hoping that on some future occasion she may accompany you when visiting this historic parish of Prescott. And now, in concluding, we would assure your Lordship of our desire to aid in every way in carrying out the beneficent work of the Church of our forefathers, the Anglo-Catholic Church in this land. We beg to state that this address was formally

adopted at and at its ish by us. White, W. B. White.

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Roslin.— ings in the on the 13th were delive Mission Fu Nimmo at amounted t given out fo to house. was much roads, the ward for tr difficult to : the year, sh country par more succes was chosen evenings we who has be Qu'Appelle temporary c and service: churches fo Communion be held on son of Len and it is to

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Arthur : Trinity ecutive Cor College on tion of Mr. Chairman o nearly four

adopted at a recent meeting of the congregation, and at its request is signed on behalf of the parish by us—Herbert B. Patton, rector; H. B. White, W. J. Barnes, wardens; E. A. Knapp, H. B. White, lay delegates.

Wolfe Island.—His Lordship the Bishop of Kingston made his first visit to this parish on February 20th last. The church near the foot of the island, erected on land deeded to the Synod of Ontario in 1864, with the graveyard adjacent, were consecrated by him and a Confirmation was held. The Bishop and rector were hospitably entertained by Mrs. John Montgomery. In the evening there was Evensong and the Confirmation service at Trinity church. Twenty-nine persons were confirmed, all of whom were deeply impressed by the helpful and instructive words addressed to them by their Bishop. At the close of both services addresses were read by the churchwardens and members of the congregations were introduced to His Lordship. Mrs. Cox, of Marysville, kindly entertained the Bishop, who was later on driven back to Kingston.

Morrisburg.—The Rev. Dr. Langtry, rector of St. Luke's, Toronto, read a very excellent paper at a recent meeting of the ministerial association in that city. This paper, by the author's consent, has now been put into pamphlet form, and can be supplied to the clergy of the Church at \$1 per 100. Those who would like to get a supply for distribution can do so by addressing, P.O. Box 45, Morrisburg, Ontario.

Roslin.—The annual Home Missionary meetings in the three churches of this parish were held on the 13th, 14th and 15th insts., when addresses were delivered and appeals made for the Home Mission Fund by the deputation, the Revs. Dr. Nimmo and T. F. Dowdell. The collections amounted to between \$8 and \$9, and cards were given out for the purpose of collecting from house to house. Attendance at the different meetings was much interfered with by the bad state of the roads, the snowfall and wind making them awkward for travelling, especially after dark. It is difficult to see why this, almost the worst time of the year, should be chosen for these gatherings in country parishes. They would probably be much more successful in every respect if some other time was chosen when travelling was easier, and the evenings were longer. The Rev. James Williams, who has been working in the western diocese of Qu'Appelle for seven years, has been placed in temporary charge by the Bishop for three months, and services have now been held at the three churches for the last two Sundays, and the Holy Communion administered. Special services are to be held on Ash Wednesday, and through the Season of Lent in the different parts of the parish, and it is to be hoped they will be well attended.

Lombardy.—Trinity Church.—The interior of this church has been entirely renovated, the walls and ceiling of the nave being finished in fresco and stucco relief work, the doors and other woodwork being oak grained, and the chancel wall and ceiling covered with embossed metallic work in fleur de lis and other ecclesiastical designs. The effect of the whole is much enhanced by an altar of polished oak in a massive design, flanked with pillars and covered with appropriate emblems. The church was reopened for Divine service by the Bishop of Kingston on the occasion of his visit to the parish on Sunday, January 20th.

TORONTO.

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

Trinity College.—At a meeting of the Executive Committee of Convocation held at Trinity College on Thursday, February 21st, the resignation of Mr. Barlow Cumberland of the office of Chairman of Convocation, which he has held for nearly four years was received with much regret,

his good work having been much appreciated. Mr. Cumberland has several times asked to be relieved on account of the pressure of other duties, and this time the committee felt bound to regard his decision as final. Mr. D. T. Symons, B.C.L., was unanimously elected chairman in his place, and Mr. Cumberland was asked to remain on the Executive Committee, filling the vacancy caused by Mr. Symons' appointment to the chairmanship. It was agreed that the most suitable time for holding the jubilee of Trinity College would be June, 1902.

Toronto.—St. James' Cathedral.—The services usually held in this cathedral church daily (Saturdays excepted), from 12.25 to 12.50 p.m., during Lent, commenced on Wednesday last (Ash Wednesday), and will be continued daily throughout the present Lenten Season. The addresses during the first four weeks will be given by the rector, the Rev. Canon Welch.

The Rev. G. C. Wallis, who for some years past has been the senior curate at this cathedral church, has quite recently been appointed to the rectory of Lunenburg, N.S., and on Sunday evening, the 17th inst., he preached his farewell sermon before a large congregation. After the service the members of the choir assembled in the vestry and on their united behalf Dr. Ham, the organist and choirmaster, addressed Mr. Wallis, expressing the regret which they all felt at the severance of the connection between them. Mr. Milnes, acting as spokesman of the choir, then presented to the Rev. G. C. Wallis, two handsome volumes of Dean Stanley's "Reminiscences of Westminster Abbey." On Tuesday evening of last week the reverend gentleman received a visit at his residence from a representative of the Lombard Street Fire Hall, who presented him with a handsomely framed photograph of the members of the brigade stationed at the hall. Later on in the same evening a deputation of the members of the Men's Bible Class waited upon him and presented him with two beautifully bound volumes of the Life of Bishop Phillips Brooks. Mr. Wallis left the city on Wednesday evening, at 10 o'clock, in order to take up his new duties at Lunenburg, N.S.

St. Luke's.—The members of the congregation of this church intend, if possible, to raise the sum of \$5,000 for current church expenses, during the present Season of Lent.

St. Jude's.—An occasional worshipper in this church writes as follows: As the Canadian Churchman is the channel of conveying Church news to those who are interested in its prosperity, allow me to trespass on your columns. I am an occasional worshipper at St. Jude's, Toronto, and am desirous of saying a few words about it and its rapidly increasing and attentive congregation—none more so in the city of Toronto. Since the Rev. J. L. P. Roberts took charge of St. Jude's (which has been and is still a Chapel of Ease to St. Anne's), many difficulties and obstacles presented themselves in the way of the growth and progress of Church work. The former organist, through ill health, was forced to resign, and as the organ belonged to him, it was removed, so that St. Jude's was left without both. This state of things did not long exist. The vicar, with much energy and enterprise, set to work, and now a nice new pipe organ adorns the beautiful little edifice. A young man of the congregation volunteered his services as organist, and the musical part of the services is well rendered. St. Jude's is far away from any other Church congregation, and is situated in that part of the city, which is being rapidly built up and will, in the near future become a residential part of the city, owing to its being a healthy locality and in its proximity to High Park. It is high time, therefore, that St. Jude's should be set apart as an independent parish, with an equal share of the St. James' Rectory Fund. Why should the strong congregations of the city—congregations that could well pay their clergyman

independent of the Rectory Fund—lay claim to such a fund, while weak and struggling little congregations have to do without? It is just such injustice that has kept the Church in the back-ground. The object of the rectory fund ought to be to help struggling little parishes, such as St. Jude's. By so doing the Church would lengthen her cords and strengthen her stakes." While your humble servant does not claim to be a judge of sermons, yet, I must say, in my humble opinion, that few preachers excel Mr. Roberts, whether as regards matter or earnestness. Every sermon is a store of knowledge. One of the beauties of his sermons is that while they are delivered with force and earnestness they are delivered without any affectation. Apparently one object is in view—the spiritual welfare of his congregation. May Mr. Roberts' parishioners still continue to assist him, as Aaron and Hur supported Moses till victory was won.

Alliston.—St. Peter's.—The Rev. H. C. Dixon concluded a Mission in this church on Sunday evening, February 17th. Notwithstanding the stormy weather and almost impassable roads, most of the meetings were well attended. The people showed a deep interest in his work, and many testified to having received benefit from his clear presentation of the truth.

Norwood.—Christ Church.—Electric lights have been placed in this church within the past few weeks. The expense of putting them in was met by means of a local concert, which was held in the town hall on the evening of February 13, and by the generosity of a kind friend in Peterborough.

NIAGARA.

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

Milton.—Grace Church.—The annual meeting of the local branch of the Woman's Auxiliary was held in the vestry of this church on the 12th inst. It was not as well attended as could have been desired. The Rev. A. J. Belt opened the meeting. The secretary read report of the year's work, also report of diocesan January meeting and of a special meeting held on the 29th of January for the purpose of drawing up a resolution of condolence for the family of the late beloved president, Mrs. McLaren, who will be sincerely mourned by the whole diocese. The officers for the ensuing year are: Mrs. Belt, hon.-president; Mrs. Dice, president; Mrs. Panton, vice-president; Mrs. Watson, secretary; Mrs. Anderson, treasurer; Mrs. Wilson and Mrs. Morton, auditors; Mrs. Boyd, parochial secretary; delegates to the annual meeting to be held in Hamilton in April, Mrs. Dalton and Miss Beaty of Omagh; substitutes, Mrs. Boyd, Mrs. Watson; city representative, Mrs. Snider. The treasurer's report showed a receipt of \$22 for the year, and a small balance on hand. The sewing meetings began on the 26th instant at the rectory.

HURON.

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

London.—The Memorial Church.—A Mission, conducted by the Rev. James Murphy, which lasted for 22 days, was brought to a close on Monday evening, February 18. After the closing service a large number of people declared that they had received a definite blessing during the Mission. On Sunday, February 24th, Mr. Murphy commenced a seventeen days' Mission in St. James' church, South London, and after that is finished, he will go to Buffalo to conduct a Mission in that American city.

Hyde Park.—The Rev. F. G. Newton, of Warwick, has just concluded a successful ten days' mission at Hyde Park.

Princeton.—The new rector, the Rev. W. V. McMillan, has announced special addresses during

his first Lent in this parish as follows: The Revs. W. R. George, J. G. A. Wright, F. Leagn, R. H. Shaw, Rural Dean Deacon and Canon Brown on successive Thursday evenings beginning on February 21st.

St. Mary's.—St. James.—Special services through the Season of Lent will be held in this church on each Wednesday evening lasting about an hour from 8 to 9 o'clock. The following is a list of the clergymen who will preach: Wednesday, February 20 (Ash Wednesday), the Rev. Canon Dunn; Feb. 27, the Rev. J. M. Hodgins; March 6, the Rev. G. B. Sage, B.D.; March 13, the Rev. Carl Smith, M.A.; March 20, the Rev. J. H. Moorehouse; March 27, the Rev. C. R. Gunne, M.A. In Holy Week there will be services each evening from Tuesday to Good Friday, when the following will preach: Tuesday evening, April 2nd, the Rev. Cecil Owen, M.A.; Wednesday, April 3rd, Archdeacon Davis; Thursday, April 4th, the Rev. R. Howard, B.A.; Friday, April 5th, the rector will hold a solemn special service of three hours. Visitors will be most welcome to these services.

Courtright.—St. Stephen's.—This church has received three very nice and much needed gifts during the last few months. The first being a gold fringe for the drapes, which was presented by Mrs. Plewes, of Stratford. The second, a very handsome communion service given by Mrs. W. A. Cathcart, Courtright, which was offered as a Christmas box, and used for the first time on Christmas Day. The third, received this month from Mrs. Shocbottom, Parkhill, is a beautiful linen surplice of the most modern cut. The congregation feel deeply grateful for all these kindnesses.

Kirkton.—St. Paul's.—This handsome church was opened for Divine service on Sunday, February 17th, by the Bishop of Huron, assisted by the Revs. Professor Burgess, M.A., of the Western University, London; W. F. Brownlee, of St. James', Clandeboye, and the rector, the Rev. Wm. Stout. The day was all that could be desired, and the three services were very well attended, the nave, chancel, vestry-room, entrance and stairway, as well as the aisles, being packed to their utmost capacity, and besides these a large number filled the basement, whilst crowds, extending from the street to the door, were unable to obtain entrance, and had to go away. The crowds at the morning and evening services have been estimated at from 500 to 800. The Bishop, owing to painful illness, was unable to preach and only addressed a few words of congratulation and commendation to the people at the morning service. In the afternoon he addressed a class of seven persons, presented for the Apostolic ordinance of Confirmation, and performed that rite in his usually impressive manner. Professor Burgess preached, both morning and evening with great force and acceptability. The people and rector are now to be congratulated upon having a place of worship which will bear favorable comparison with the great majority of the churches in this diocese.

Correspondence.

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

SCHOOLS OF THOUGHT.

Sir,—The New Testament being God's revelation of Himself to man, no one can truly say, that any one of the statements made therein, especially of those things pertaining to salvation, is a nonessential, in which there may be a diversity, but an

essential in which there must be unity according to the old saying, "In essentials unity, in non-essentials diversity." 2. There is no such claim, as the so-called right of private judgment recognized in Holy Scripture, that every man should think for himself, and put his own private construction upon any passage of Scripture, even in opposition to the whole Catholic Church of Christ. Paley, like many in these days, after having subscribed the Church's doctrinal standards, and becoming enmeshed in an *ollium cum dignitate* work some thousands a year, candidly acknowledges that he could afford to keep a conscience, and then proceeds to write against subscribing to creeds and tests, on the assumption that the New Testament was designed from the first, and was in fact, a book in which everything a Christian man must know and believe to his souls health is set forth in systematic order, and in precise terms, so that he who runs may read. With all his logical acumen Paley is here guilty of a *petitio principii*, in grounding on this assumption the assertion, that the Church, in imposing creeds and tests, is claiming to state doctrines more precise and accurately, than that of the Divine Author of the Scriptures. The doctrines of the Gospel were for 70 years at least, taught orally by the Apostles and first ministers of the Church, before the Book of the New Testament was written. We have the testimony of Scripture, that the Bereans searched the Scriptures (of the Old Testament, the only one then extant), after they were taught by the Apostles, representing the teaching authority of the Church, to find in them the confirmation of the truths that had been taught them by the Apostles. The Ethiopian Eunuch might have been instructed directly by the Holy Spirit as to the meaning of what he read, but we are told that the Spirit sent a minister of the Church to instruct him. He did not think for himself, he did not use his private judgment, he believed at once what was taught him out of the Scriptures, as expounded by the Church until the invention of printing and the diffusion of education it was impossible for men to learn the truths of the Gospel from the Scriptures, for the large majority of men could not read, and copies of the Bible were necessarily rare and costly. Paley notices, that the bitter persecutions that the Christians of the Apostolic age had to endure from the Roman Government, which was generally tolerant of all other beliefs, was caused by their claim, that they only, held the true faith, and constituted the only one true Church and chosen people of God, and were zealous in urging all with whom they came into contact to flee from the wrath to come in being, "by One Spirit baptized into One Body," the mystical Body of Christ, and continuing "in the Apostles doctrine and fellowship." The Nicene Creed is a standing witness that the Primitive Church allowed of no private judgment or schools of thought, but all who would not submit to the judgment of the Church were excommunicated. The Church of England nowhere teaches this mischievous delusion of the right of private judgment. The very fact of requiring subscription to the 39 Articles, and the solemn engagement "so to minister the doctrine of Christ as the Lord hath commanded, and as the Church hath received the same," precludes altogether the notion, that any Bishop or Presbyter, much less any private person, may attach other meaning to those passages of Holy Scripture, pertaining to salvation, than such as has been settled by the whole Catholic Church in Christ, and set forth in precise terms, in the formulas of the Church of England. We have engaged to banish and drive away, not tolerate, "erroneous and strange doctrines contrary to God's Word." The 6th article, indeed, declares that nothing but what is found in Holy Scripture, or can be proved thereby ought to be required of any man to be believed as an article of faith, but at the same time, it is the Church and not the private individual, cleric or lay, that is the "judge in controversies of faith." Accordingly the Church of England has decided that the words of our Lord to Nicodemus, "Except a man be born again of water and the spirit he cannot enter into the Kingdom of God," applies to baptism, "by these words

ye perceive the great necessity of the sacrament where it may be had" (service of adult baptism). That the words of Christ recorded in John vi, "Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in you," apply to the Eucharist. "It with a true, penitent heart and lively faith we receive that Holy Sacrament then we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ and Christ in us; we are one with Christ and Christ with us," (Communion Service). And that the words of Christ recorded in the 20th chapter of the same Gospel, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," refer to Ordination. "Receive ye the Holy Ghost, whosoever sins," etc." (Ordination Service). These doctrines being found in Holy Scripture, and capable of being proved thereby, are no less than the Incarnation and Atonement, essentials regarding which there must be unity not non essentials, in which there may be diversity. And yet there are clergymen, who at their ordination, admitted the truth of these doctrines, and promised to teach them, now assail them with scorn and derision, under the name of sacerdotalism. It is contended by those who call themselves Broad Church, that our differences are not with respect to doctrines, but in regard of the different aspects from which we view them; and that there has always been between these "schools of thought" a generous toleration of each others doctrinal views and forms of worship. Nothing can be further from the truth, the doctrine of Baptismal Regeneration for example, as stated in the Baptismal Service, is flatly contradicted by both Low and Broad, there is no question of aspects. From the very beginning of the Oxford Movement the Evangelical party have used their utmost endeavours to drive High Churchmen out of the Church, not only as in recent times with respect to extreme doctrines and practices, but with those that are beyond all contradiction, and taught and enjoined by the Prayer Book. Every abusive epithet that heart could conceive or tongue utter, was hurled against the early Tractarians for teaching the doctrine of Baptismal Regeneration. Riot after riot marked the early course of the history of the Oxford revival, all brought about through the agency of the Evangelical school of thought. I could say a great deal more on this matter, but I must not trespass any further on your columns at present, but I would earnestly implore my brother Churchmen, seriously to consider the truth of that wise saying of Hooker, there can be no end of contention without the submission of all sides to one definite standard, which for us is the Prayer Book and Articles, which we, of the clergy, have accepted, as being in harmony with God's Word, and have promised conformity thereto. All our miserable divisions, and the practical results so detrimental to the welfare and progress of the Church, are consequent upon the refusal of so many to submit loyally to the teachings and laws of the Church.

ANGLICAN.

OCCUPY THE FIELD.

Sir,—There has been for many years in the Diocese of Niagara a literal terra incognita. Singular to relate there is situated in the middle of this region, so unknown to our bishops and clergy, an Anglican church. It is a small structure, situated in the village of Glen Allan, township of Peel, county of Wellington. It overlooks a beautiful stretch of country. This terra incognita—it is that now to us!—embraces the southern halves of the townships of Peel and Maryborough, as well as the greater parts of Woolwich township, county of Waterloo, and Mornington township, county of Perth. The little forsaken church, situated in Glen Allan, the rural-decanal chapter of the county of Wellington, is now desirous of selling to the highest bidder. This church is a standing witness to us that we once occupied this ground, and meant to hold it. Should we not try to make good the holy intentions of those who built this church? Often, I am sure, have our clerical brethren in Wellington told their people as we in other parts

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tell those committed to our charge, that the silent stones and bricks of God's house are so many calls of God to us and them. The empty, lonely neglected church at Glen Allan is surely God's call to us to go there again, as needs not to be shaken with the winds of doctrine that there prevail, and teach the whole counsel of God. To sell this debt-free church, whose existence as such is a mark of our ingratitude; means to confess defeat, to retreat; yes, to desert and to scuttle for the cash the sacred little edifice might bring. I trust the Church spirit in the people of Wellington, Waterloo and Perth will be roused to reopen our deserted work in these parts, so that nothing more than regrets may be uttered about selling the church at Glen Allan. Let us begin again at Glen Allan. We want a live missionary there, for the work will be hard to recommence. If it is taken up with genuine and reasonable Christian persistence it is bound to succeed.

Shanty Bay. H. V. THOMPSON.

DRAWING NEARER.

Sir,—It seems a right thing to make our Church members acquainted with facts which show how the intelligent members of other religious communions are drawing nearer to the methods and ideas of the Church Catholic. Not many weeks ago, I received from my learned friend, the Chancellor of Queen's University, Sir Sanford Fleming, two remarkable books. One of these was a collection of admirable papers reproducing all the old arguments in favour of a recomposed liturgy for public worship. The remarkable thing is that the clever writers, all eminent Presbyterians, seemed to fancy that they were making something of a novel discovery, and probably the arguments were novel enough to many of their co-religionists, though quite familiar to all Churchmen. But coming from within the Presbyterian body, ably led and maintained by so influential and distinguished a layman as the Chancellor of Queen's, these papers are a significant sign of how common sense is getting the better of prejudice and the wisdom of the Catholic Church is being justified. With this came another book, nothing less than an elaborate manual of Family Prayer, pretty much on the lines of the familiar book of the late Rev. H. Stohart, perhaps the best book of the kind ever published. This, too, is set forth with the commendation of the highest Presbyterian authorities. Surely when both in public and private worship, we have forms of prayer, advocated and commended by our brethren of the Auld Kirk, and by such brethren we may not despair of union in that direction. And now the Church of Ireland Gazette, of January 25th, brought by to-day's mail, prints a most noteworthy account of an ordination, taken from the Irish-Presbyterian organ. It has suggested my writing this letter, and it will speak for itself. Certainly tempora mutantur! I do hope that some of our own people will not suspect the chanting of the Psalms, the Processional, and Recessional music, the singing of the Veni Creator and Gloria Patri, the chanting of Magnificat and Nunc Dimittis, the rendering of an "Epistle and Gospel," the standing up of the congregation as the procession retired, as any indications of a departure from Protestant simplicity. The proceedings will, I have no doubt, be perused with interest by many of your readers.

T. BEDFORD-JONES.

Brockville, Feb. 5th, 1901.

We take the following account of a Presbyterian ordination, held recently in Scotland, from the columns of "The Witness" (January 18th). Our readers will notice (we hope with sincere pleasure), the approximation of the service to our own form, even to the adoption of the processional and recessional hymns. Though an Epistle and Gospel were read, there is no mention made of a celebration of the Holy Communion: "On Sunday evening, 6th January, the

Rev. George Bell, M.A., Mus.D., was ordained by the Glasgow Presbytery to the cure of St. Kenneth's Govan. There was a large congregation present. While the ministers entered the church, Psalm lxxviii, 18-20 was sung, followed by prayer, including the Lord's Prayer, which was said by the ministers and people. Psalms cxxxii, cxxxiii, and cxiv, were then chanted, and Isaiah lxi. read by the Clerk of the Presbytery. The Magnificat was chanted, followed by the Epistle, Eph. iv., 7-16, and Gospel, Matthew ix., 35-38, read by the Rev. Prof. Cooper, D.D. The Apostles' Creed having been recited, and prayers offered, The Church's One Foundation was sung. The sermon was preached by Rev. R. S. Kirkpatrick, B.D., of Govan parish, after which the hymn, 'As With Gladness,' was sung. The offering was then collected, and the appointed question having been put, there was a period of silent prayer, at the conclusion of which the ministers assembled round the kneeling candidate during the singing of 'Come, Holy Ghost, Our Souls Inspire.' The ordination prayer, and the laying on of hands followed; the Gloria Patri was sung, and also Psalm lxxx., 17-19, while the newly ordained cleric received the right hand of fellowship, and the blessing. The ordination charge was then given, the hymn, 'Lord, Pour Thy Spirit From on High,' was sung, the prayer of intercession offered, the 'Nunc Dimittis' sung by the choir, and the Benediction pronounced by the Very Rev. Principal Story, D.D., LL.D. The choir was an augmented one, under the leadership of Robert Frew, Esq., Mus.B. (Durham), and the congregation joined heartily in the praise, and stood as the procession retired in reverse order."

LAWLESSNESS.

Sir,—I had not intended noticing the unjust and unreasonable attack against myself by your correspondent, "W. R. B.," in your issue of 7th inst. I do so now only to ask your many readers to credit me at least with as truly strong Church principles as "W. R. B.," who might have remembered that fact had he not been so intent upon repeating the Pharisee's prayer. The service to which umbrage is taken with the exception of one collect, was the regular service of the Church of England. If "W. R. B." will, over his own signature, point out what way I have been guilty of "irregular and uncanonical proceedings in defiance of all law and order," I will reply to him. Meanwhile, I humbly commend to "W. R. B." the noble and truly Christian example of Ven. Archdeacon Bedford-Jones, who, on the occasion of the memorial service last Saturday in St. Peter's church, invited all the Protestant ministers in Brockville to be present, and to give short addresses. Surely two French-Canadian Methodist ministers in Montreal were not greater sinners than all the dissenting ministers of Brockville.

HENRY E. BENOIT.

Montreal, Feb. 8th, 1901.

IS IT ROMISH?

Sir,—I promised not to reply to any answer to my former letter, and now only ask space, first, to correct the impression of my critic that I am a clergyman. I endeavoured to state the views of the majority of the laity on the subject referred to. We, the older among us especially, are conservative of the doctrines and ritual of the Church, as they come down from all the bishops and clergy of the generation passed away, representing an unbroken practice of three centuries. Second, to say what, by inadvertence, I must have omitted in the copy of my letter when written out for the press, that the Rubric does not say, "the people all standing," when the minister is directed to reverently present and place the offerings of the people on the Holy Table, as it does in so many other places where the Church

deems it necessary. Hence, the usage in question is an addition to the prescribed ceremonies, without any authority to support it. Third, to deprecate as a Churchman, with all my heart, my critic's appeal to the practice of dissenters of vicarious worship and prayer. It is our glory that our worship and prayers are congregational, and the humblest worshipper joins in the "sacrifice of prayer and praise;" the only present sacrifice hinted at in the Communion service.

A. W. SAVARY, Annapolis Royal.

LAWLESSNESS.

Sir,—A guilty conscience is not a very desirable visitor at any time, and much less so when some individual brings home to one his shortcomings. Lawlessness is punishable when there is proof of it. The communication of "W. R. B.," in your issue of the 7th inst., on the above subject, must be as "gall and wormwood" to a good many of us. It is as Nathan's reminder to David, "Thou art the man." There are, however, extenuating circumstances, by which we falsely or otherwise soothe our consciences. Perhaps if "W. R. B." had been brought up in or attended other places of worship in his youth, as many of us did, he would not lay such stress on such apparent shortcomings as the recognition of non-conformist ministers, of which he so grievously complains. I, myself, for years "sat under" a noted Presbyterian divine, both of whose sons are now prominent priests in the Church, and "W. R. B." could scarcely expect that we should now, by our action, say that our forefathers perished because they did not chance to live and die in the Church. And were this the only ground of excuse for what "W. R. B." calls Lawlessness, he might condemn us; but when we have the example of Bishops encouraging us to the recognition of ministers of other denominations, I think we have a reasonable excuse, although charged with Lawlessness by "W. R. B."

CLERIC.

"SOLID AS THE CONTINENT."

This is the trade mark of one of our leading and most successful life insurance companies, namely, the North American Life, of this city. The figures in its twentieth annual report published in our paper to-day, show that last year was one of the very best in its history. The cash income touched the million dollar mark, while the assets are just about four million dollars, and the net surplus is now over half a million dollars. It is claimed for the company that this most important item of net surplus, when compared with liabilities, exceeds that of any other home company. Undoubtedly, the company is in a very strong financial position, its investment department having been managed with great care; while in the matter of new business it has been exceedingly progressive. During the year just ended, the new business amounted to \$4,153,150, being the second best year's business in the history of the company, while the insurances in force now reach \$25,000,000, having increased during the past five years by the very large sum of \$10,000,000. It must be very gratifying to Canadians to see their different financial institutions forging ahead as they have been doing for the past few years, and it is pleasing to note that in this respect the life insurance companies of Canada keep pace with all other institutions. Certainly the North American Life is one of the companies that, owing to its unexcelled financial position, is today classed among the leading and most successful companies in Canada. Policy-holders and all those interested in the company are to be congratulated on being associated with such a successful company, one that is in the hands of men of the highest standing, and who are recognized in the community as in every way competent for their work.

CHOOSE THOU FOR ME

My thought of life is oft amiss,
I know not yet what ought to be,
Or which were better, that or this.
Dear Lord, choose Thou for me

Whether I run life's rugged way,
With limb and muscle strong and free,
Or bear some load of pain each day,
Dear Lord, choose Thou for me

Or want or wealth, or dearer yet,
The competence I fain would see,
What measure of earth's goods I get,
Dear Lord, choose Thou for me

I would not wish for length of days,
Though every age hath ecstasy,
I leave with Thee my yesterdays,
My morrows, choose for me

Thy will is best, is always best,
No other good I crave of Thee,
But just in Thy sweet will to rest,
Dear Lord, choose Thou for me

SECOND SUNDAY IN LENT.

Morning.

"We have no power of ourselves to help ourselves."—Collect.

As a general thing this knowledge that we are insufficient of ourselves to help ourselves, comes to us only after repeated lapses from God have taught us our own utter weakness. We are too prone, like Peter, to assert rashly, "Lord, I am ready to go with Thee, both into prison and to death," and when the time of temptation comes, to find our boasted confidence all gone, and ourselves the deniers of our Master. And yet the young Christian is oftentimes discouraged and ready to despair because he fails to do what the Word of God and the experience of every tried Christian will teach him he never can. He never can be independent of God's aid. We should, therefore, "have no confidence in the flesh." Into what awful sins have even God's own people been betrayed who have trusted in their own strength. Alas for our weak, sinful hearts when we let go our hold of God! Well may we fear when even David fell, and learn the utter folly of trusting in ourselves. Nothing is more helpless than the heart of man unassisted by Divine grace. It is a beleaguered castle surrounded on all sides by its mortal foes, and with a traitor within its walls. For a time the instincts of a natural conscience may preserve a man from open sin, but without the grace of God nothing is needed but a sufficiently strong temptation to break down his virtue and surrender him over to vice. How many, like Hazaël, are ready at the first suggestion of sin to cry, "What! is thy servant a dog, that he should do this great thing?" and yet, but a few days or years at best, and like him he stands before the world a monster of iniquity. How highly blessed are they, beloved, who early learn the lesson of our own utter weakness, and the secret of the believer's strength. Blessed is that Christian, who, with the humility and confiding trustfulness of the little child, places his hand in that of his heavenly Father, content to be led by Him through life's journey, to be supported by His strong arm when the way is rough and thorny, and to be carried in His bosom when all is dark and he can no longer see his way. Such an one can say with St. Paul, and say it with a full knowledge of the blessedness of its truth, "When I am weak, then am I strong."

Noon.

"Keep us from all adversities which may happen to the body."—Collect.

"I am fearfully and wonderfully made," said the Psalmist, and who that has paid the least attention to that wonderful piece of mechanism, the human frame, but will echo his words? Flavel writes: "If a small pin be taken out of the frame of a watch, and placed anywhere else, the motion is either presently stopped or made irregular; and as Galen observes of the curious fabric of the human body, that, if the greatest naturalists should study an hundred years to find out a more commodious situation or configuration of any part thereof, it could never be done." Well may we pray that our bodies may be kept from adversities. For every ill that happens to us outwardly is carried by the swift, telegraphic nerves to the soul, and causes disquiet there. But pain, disease, and even death, are not the only nor the greatest adversities that may happen to the body. He who yields his "members as instruments of unrighteousness unto sin," brings upon his frame worse evils than these. "What!" says the Apostle, "know ye not that your body is the temple of the Holy Ghost?" And shall we profane this temple of God in the service of Satan? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?" Nor are these evil consequences removed at death. This wonderful fabric, which death destroys, is again to be rebuilt, with infinitely increased capacities for joy or sorrow, and again to become the habitation of an immortal soul; to share with it the unending felicities of heaven, or the unutterable woes of hell. Shall we not, then, earnestly pray that our bodies may be delivered from the service of sin? But there are adversities which God sends upon us in love. Sickness, pain, and deformity, are often made by Him "means and instruments of our salvation." Thorns in the flesh they may seem to us here, yet when we look back upon them from the heights of heaven, while we bless God for all His mercies, we will bless Him above all for our "adversities." Let us not dread them so much, beloved; but even while we pray against them let us say, "Nevertheless, not my will, but Thine be done."

Evening.

"Keep us from all evil thoughts."—Collect.

Our whole being rises up in fear and dread of bodily adversity; but there is a far greater foe to our happiness to which we often pay too little heed. The city may be besieged on all sides, and yet hold out to the end, if the garrison be all loyal; but woe to that city if there are traitors within its gates! Evil thoughts are these traitors in the citadel of the heart. Subtle thought! quicker and more intangible than the lightning's flash, and sometimes more blasting! How many would give all they possess, could they but rid themselves of the evil memories that already throng, like avenging demons, around their souls! Thoughts are the germs of action. "As he thinketh in his heart so is he," said Solomon. "Out of the heart proceed evil thoughts," said One greater than Solomon; and immediately after He enumerates the evil acts which result as their bitter fruits: "Murders, adulteries, fornications, thefts, false witness, blasphemies." No one will deny that our actions are greatly influenced by our feelings. He who habitually indulges in envious, revengeful, or impure thoughts, does not need a very strong temptation to manifest them in overt acts. While on the other hand, he who constantly cher-

ishes thoughts of purity and love, will equally manifest their influence in his daily life. Thus are the secrets of the heart made manifest to some extent even in this life. But only to some extent. The heart that revels in sin and gloats over impurity, that is filled with pride and inflated with vanity, may cover itself with the mask of virtue and humility. The restraints of public opinion may keep it from many acts of sin on which it loves to meditate in secret. But before Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid," all such disguises are vain. "For the Lord searcheth all hearts, and understandeth all the imagination of the thoughts." Let us then carefully follow the admonition of the Apostle by "bringing into captivity every thought to the obedience of Christ." Though we cannot always prevent unholy imaginations from springing up in the evil soil of our hearts, yet we need not cherish them. If we guard our hearts, we will have very little occasion to guard our lives.

HINTS TO HOUSEKEEPERS.

Drop cakes, for after tea, are made thus: Take one pound flour, one-half pound sugar, four eggs, two teaspoonfuls baking powder, rub butter into flour, add sugar, then eggs, leaving out small portion of egg to brush over cakes; roll them into balls the size of walnuts, brush them over with the egg, and sprinkle with sugar. Bake in a quick oven. Coconut or chopped almonds or a little grated lemon or orange improves them, or they can be flavoured with vanilla or ratafia.

A Nice Way to Cook Ham and Eggs.—Boil a teacupful of rice tender, dry it before the fire till each grain is separate. Turn the rice into a stewpan with a tablespoonful of hot bacon fat, season with pepper, and make hot. Place the rice on a very hot dish, and arrange on it as many nicely-cut slices of fried ham with a poached egg on each, as are required.

Good Plain Custard.—Take a good tablespoonful of cornflour, moisten it with three tablespoonfuls of cold milk, and work it till smooth. Stir into this a pint of boiling milk, return it to the saucepan, and stir over the fire till it is the right thickness, draw the pan aside, and add two well-beaten eggs and some flavouring. Cook very gently to set the egg, pour into a basin, and stir for a minute; when cold serve in glasses.

Kidneys and Bacon.—Cut the kidneys in two lengthways without quite dividing them, remove the thin skin, and cut away the white centre part. Use a small skewer to keep them open, dip them in hot clarified butter or dripping, and sprinkle them with pepper; broil the cut side first, turn them constantly till done, and serve with bacon.

Sardine Omelet.—Beat four eggs with a saltspoonful of salt and half a saltspoonful of pepper. Melt an ounce and a half of butter in an omelet pan, turn in the eggs, and stir until the mixture begins to thicken and presents a lumpy appearance, then cease stirring, and slacken the heat; shake the pan to prevent the omelet from burning. When done, slide it on to a hot dish, put some potted sardine, previously heated in the oven, mixed with a little butter, in the centre, fold the omelet over, and serve very hot.

Let a child suffering from the croup or from any sore throat or lung difficulty inhale the vapour of turpentine and rub the little sufferer's chest till the skin is red, ending by wrapping about it a flannel moistened with the fiery spirits. Relief will be almost instantaneous. Afterward sweet oil will save the skin.

A FELLOW'S

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By a bump or bruise, o

"A fellow's mother has
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"A fellow's mean who
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A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, With his rosy cheeks and merry blue eyes, "Knows what to do if a fellow gets hurt By a bump or bruise, or a fall in the dirt.

"A fellow's mother has bags and strings, Bags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

"She does not care—not much, I mean— If a fellow's face is not quite clean; And if your trousers are torn at the knee, She can put in a patch you'd never see!

"A fellow's mother is never mad, And only sorry, if you are bad; And I'll tell you this, if you're only true, She'll always forgive you, whatever you do.

"A fellow's mean who would never try To keep the tear from her loving eye, And the fellow's worse who sees it not That his mother's the truest friend he's got."

—Mrs. M. E. Sangster.

TED'S SQUIRRELS.

"Say, Uncle Bob, there's a whole lot of squirrels out in the grove! May I get Ted's gun? I can fetch down about half-a-dozen, easy," shouted Roy Wells, rushing to the veranda of his uncle's country house, where he had arrived the night before.

"What's that? Shoot Ted's pets with Ted's gun! I think not!" said Mr. Randal.

"Pets! Why they are up in a tree, and some of them in a hole," said Roy, looking crestfallen.

"Nevertheless, they are Ted's pets; and if you have patience until he comes home, you can have far more fun with them than if you gathered up their bleeding bodies from the grass, and brought them to the cook," said his uncle.

Roy was a city boy, who had an idea that to be a sportsman was to kill any living creature wild enough to be "game"; but he had to curb his bloodthirsty wishes regarding this particular squirrel family, and amuse himself in other ways until Ted came home from a short visit in a neighboring State. Then, indeed, he real-ly had fun with the squirrels, for they came quickly at Ted's call, and went through "a whole circus" of many tricks.

"How do you get them tame, to play with?" asked Roy, as he watched the pretty little creatures begging for food, and playing hide and seek around Ted's head and shoulders.

"The squirrels in the park are tame, not really pets, like these."

"I began in that cold winter three months ago, by putting nuts at the top of their tree. At first, they fought the nuts just fell there, I suppose; then they saw me putting them there, and learned to watch for me," said Ted.

"I thought squirrels slept all winter?" said Roy, who had read a lot about them.

"So did I, till I learned better. The lazy ones stay still, but the others aren't too sleepy to eat; for at the middle of February they begin house-cleaning, and you ought to see the lot of nutshells they fire!

"The lively ones were awake long before the snow came, and when the great snow came, I was busy clearing the veranda and paths, and forgot the squirrels were nearly starved, and to come to me through the snow. When I found their holes I hurried and got some stuff

and went out, but one old one was frozen, and when I climbed the tree the other was pretty near gone, and two big young ones were about starved. So I brought them all to the house and fed them.

"They were shy at first, so I put them in a box with hay to hide in. The mother was nearly too far gone to eat, but when she got warm she recovered. Meantime, I put warm milk in a bottle, stuck a strong oat-straw through the cork, and showed the little fellows how to suck it. I dropped some milk on their noses till they licked it; then I put the straw to their mouths. They did not like it at first, but pretty soon they found that there was milk at the other end, and they got on so well that they kept it up long after they were too big for milk diet. I think their mother was disgusted with them, for she used to show them nuts while they were at the bottle, and then she would stand off and look at them and say things!

"Well, I let them all out as soon as the weather was good, and I put the young ones into their nest, for they hadn't learned to climb, and were fat and lazy. That was the first taming. They fairly pestered us after that, and we had to have switches behind the hall doors, to chase them out. Next year the young ones brought their young ones to play on the veranda, and when

What Shall We Eat

TO KEEP HEALTHY AND STRONG?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsines and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment,



TWENTIETH ANNUAL STATEMENT

OF THE

North American Life

Assurance Company

Head Office: 112-118 King Street West, Toronto

For the Year Ended December 31st, 1900

Dec. 31, 1899. To Net Ledger Assets \$3,336,710 21

RECEIPTS

Dec. 31, 1900. To Cash for Premiums..... \$822,929 00
 " " To Cash Income on Investments etc..... 183,041 55
 1,005,970 55

DISBURSEMENTS

Dec. 31, 1900. By Payment for Death Claims, Profits, etc..... \$304,679 33
 " " By all other Payments..... 264,493 35
 569,172 68

ASSETS

Dec. 31, 1900. By Mortgages, etc..... \$1,282,389 92
 " Debentures (market value \$739,199 47)..... 729,813 10
 " Stocks and Bonds (market value \$1,031,680 00)..... 1,013,779 96
 " Real Estate, including Company's building 389,751 79
 " Loans on policies, etc..... 239,719 38
 " Loans on Stocks (nearly all on call) 91,580 00
 " Cash in Banks and on hand 26,473 93
 \$3,773,508 08

" Premiums outstanding, etc (less cost of collection)..... 163,071 16
 " Interest and rents due and accrued..... 40,584 59

\$3,977,263 83

LIABILITIES

Dec. 31, 1900. To Guarantee Fund \$ 60,000 00
 " Assurance and Annuity Reserve Fund 3,362,709 00
 " Death Losses awaiting proofs, etc..... 54,362 44
 \$3,477,071 44

Net Surplus..... \$500,192 39

Audited and found correct.—J. N. LAKE, Auditor.

The financial position of the Company is unexcelled—it's percentage of net surplus to liabilities exceeds that of any other Home Company.

New insurance issued during 1900 \$4,153,150 00

Exceeding the best previous year (except one) in the history of the Company.

Insurance in force at end of 1900 (net) 24,883,061 00

PRESIDENT

JOHN L. BLAIKIE

VICE-PRESIDENTS

HON. G. W. ALLAN.

HON. SIR WILLIAM R. MEREDITH, K.C.

DIRECTORS

HON. SENATOR GOWAN, K.C., LL.D., C.M.G.

E. GURNEY, Esq.

L. W. SMITH, Esq., K.C., D.C.L.

J. K. OSBORNE, Esq.

D. McCRAE, Esq., Guelph.

MANAGING-DIRECTOR

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

SECRETARY

L. GOLDMAN, A.I.A.

MEDICAL DIRECTOR

J. THORBURN, M.D., Edin.

The Report containing the proceedings of the Annual Meeting, held on January 30th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policy-holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the annual report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

they took to walking all over me and hiding in my pockets, I managed to show them how to jump through my arm, and over a lot of things, and swing in little hammocks. I think now there are some cousins here, those fellows who won't come to my hand, but soon they will."

"Oh, let me have them in a box to take home?" begged Roy.

"Father would not allow it, and what's the need, when you have squirrels in the park?"

"But those are not mine; all the children feed them, and they won't let any one pet or teach them."

"Suppose you try. Just pick out some one tree and always go there to feed them; keep away from the crowd, and give your mind to taming one or two squirrels so they will sit on your arm," advised Ted.

The prospect was so fascinating that Roy cried it, but he says city squirrels are harder to teach, and he understands how a teacher with a class of unruly boys feels. Yet the experiment is worth trying. Any one can feed park squirrels, but it takes care and study, and, above all, patience to win the entire trust of the lively little creatures so that they may be handled and taught tricks. Then they are far pleasanter pets than caged squirrels, and quite reward one's patience. —And patience, when you come to think it, is the foundation of nearly every kind of success in work or play.—EVELYN MULLER, IN YOUNG CHRISTIAN SOL-DIER.

"PLEASE, I'M A LITTLE ENGLISH GIRL."

The following incident appeared in one of the daily papers, from Reuter:—"In the course of an evening saunter I came across three little mites, hand in hand, standing fearfully some ten to twenty paces from a picket. The sentry, a stalwart cavalryman, paced his beat smartly, and looked imposing, even in khaki. The eldest of the children was a girl, perhaps six years old; the other two clung to each side of her skirts. As I approached, the leader of the party said, 'We want to go past, please.' 'Very well,' I said, 'go on; nobody will hurt you.' 'But,' she said, 'won't the sentry stop us?' 'Tell him you are a little English girl,' I replied. Three little figures moved timidly forward. The sentry had overheard the conversation, and his eye twinkled grimly. 'Halt! who goes there?' rang out in a stentorian tone; then in childish treble, 'Please, I'm a little English girl.' 'Pass, little English girl, all's well,' the butt of a rifle clashed on the stone pavement, and the sentry stood at ease with as much precision as if he had been on guard at White-hall itself. The little party, with beating hearts, but heads erect, walked past the post, full of the pride of race and of conquest."

THE BROKEN GOBLET.

"Will you give me a glass of water?" asked little Olive Grey, stopping at the door of Mr. Trim's cottage and peeping in.

She thought Mrs. Trim would be sitting there, but she was not to be seen. Instead of her portly person Olive saw a thin little girl, who was washing the dishes. However, she smiled, and took a goblet and put it on the table.

"I've just fetched in a fresh pail, miss," she said, filling the glass; "and it's as cool as ice."

Then she handed the glass to Olive, who said:

"Thank you. Have you come to

stay with Mrs. Trim?" she asked, after a pause.

"I don't quite know, miss," said the girl. "I'm here a week on trial. I used to live at the poorhouse, and I'm just old enough to hire out. If the lady likes me, she'll take me to bring up. I hope she will. It's a real nice home, and such a pretty garden. My name is Sally Twiggs, miss."

"Well, Sally, I should think Mrs. Trim would be sure to like you," said Olive. And, with a "good morning," she ran away.

She was going to a croquet party, and was in a hurry. When she had gone a little way, however, she met May Bostwick, tanning herself with her hat and looking very pink.

"I am so thirsty, Olive," she said, "that I don't know what to do. I ran hard all up the road, and my tongue is like a chip."

"I'll get you some water," said Olive. "Mrs. Trim's girl gave me some. Come!" And the two ran back together to the door of the little cottage.

It was wide open, and no one was there; but the cedar pail stood on the table, and the glass beside it. Olive filled the glass, and gave May all she wanted, and then took another glass herself.

"Hurry!" said May. "We'll be late!" And Olive reached to put the glass on the table without looking. The consequence was that she set it only half-way on; and before the girls had more than stepped outside the door down it went, crash, upon the oil-cloth!

"Oh!" cried Olive. "What have I done?"

"Come along, quick," said May, catching her hand, "and no one will ever will know you did it."

And Olive, on the impulse of the moment, yielded to the advice and the pull; and they ran away together. But never, never, never did she feel so ashamed of herself.

"I cannot play," she said, presently. "I'm sorry, girls; but I feel dreadfully, and I must go home." There was only one person in the world who could tell her what was right to do, and that was her mamma.

"My little girl," said mamma, "you should have found Mrs. Trim, and told her all about it. Now you must take a nice glass of mine, wrap it in paper, and go to Mrs. Trim at once. Tell her the truth, and say: 'Mother sends you a glass in place of the one I broke, with her compliments.'"

Olive felt happier now. She bathed her eyes, took the polished glass her mother gave her all nicely wrapped up and was soon at the cottage.

However, when her feet were on the porch and the door-knob in her hand, she paused, half afraid to enter, hiding the glass behind her, and heard some one sobbing softly and some one scolding loudly. Mrs. Trim was saying:

"There's no reason, in a general way, for breaking; but it ain't that only. If you'd said: 'Mrs. Trim, I've met with an accident and broken a glass; but I'll be more careful in future, why I might have scolded, but we wouldn't have parted for it. But to tell fibs, and lay the goblet to my poor cat!—a likely story! And who'd come in while you were out to break a glass?"

ROSS' HIGH GRADE TEA



LET YOUR EXPECTATIONS BE EVER SO HIGH, THEY WILL BE MORE THAN REALIZED IN THIS TEA

SOLD BY THE PACKET, GET THE 25¢ SIZE FOR GREATEST ECONOMY.



"I, Mrs. Trim," said Olive, opening the door. "Sally gave me one glass of water; and I came back to get another for a thirsty little girl I met, and didn't put it far enough on the table. Sally was not here; and mamma sends her compliments, and will you accept a glass in its place?"

"Why, I don't want your ma's glass, Olive," said Mrs. Trim. But she did not force Olive to take it back when she put it on the table.

When Olive had gone a little way up the road, some one came running after her. It was Sally.

"O miss!" she said, "how sweet of you to come back! Most girls would have run away."

"I ran away first, Sally," said Olive, meekly.

"But you came back," said Sally, with a strange, solemn look, "and saved me from being sent back to that frightful place. Thank you forever and ever!"

"It was like a prayer, somehow," Olive said to her mother, "and made me cry."

CRUSOE AND THE WOOD-CHUCK.

When I was about ten years of age, my parents presented me with a little brown-and-white puppy. Now if there is any one thing in all the world which a boy prizes and enjoys more than anything else, it is a dog; consequently, it goes without saying that my joy knew no bounds upon the reception of this pet.

He was only about four months old, and scarcely able to waddle about on his big and ungainly legs; but was always ready for a frolic, nevertheless, and entered into the tumbles and gambols which we had together with as much spirit and enjoyment as any older puppy could have done.

The man who sold him to my father said he came from good stock, and that his ancestors, one and all, had been famous as hunting dogs; therefore I determined that this little fellow should become a hunter also, and in view of the career which awaited him, named him "Nimrod."

As soon as he was old enough to run about and travel any distance, I began his training as a hunter. I first introduced him to the sparrows and other little birds which frequented the garden and vicinity of the house, and at a word from me he would run after them at the top of his speed; and if they chanced to alight in a tree nearby, he would bark and prance about beneath them for an hour or more at a time, with excitement.

Finally, one day, when I regarded my pupil as having progressed sufficiently, we set out together across the fields for a trial of skill at large game, and to test the endurance of the youngster's lungs and legs.

In an old, abandoned meadow, on the farther side of a bit of woods, he beheld a sight which set the hunting instinct of us both aglow. On the slope of a knoll, away over on the opposite side of the meadow, sat a woodchuck, placidly chewing his clover tops about him.

Here was a chance for us, and away we went at our very best pace across the meadow, Nimrod bounding in excitement with every jump. The chuck was too smart for us, seeing us coming made a dash for his hole, which he reached

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rods in advance of us. Nothing daunted, however, we returned again on the following day, and this time approached from the opposite side of the field; but, though we thus gained considerable ground upon the lonely occupant of the meadow, he nevertheless escaped us easily, as before.

On this second visit I noticed a stump about midway between the woodchuck's hole and his accustomed feeding ground, and at once made up my mind that, if we should change our tactics somewhat, and cautiously approach under shelter of this barrier, we might fare better than we had done hitherto.

This plan worked so well that on our third attempt we got so far into the meadow before we were detected that we took the object of our pursuit completely by surprise; and victory seemed almost certain at the very start. Around the stump, down the knoll, and across the intervening hollow we went, hunters and hunted, Nimrod gaining a little each moment; until just as the mouth of the burrow was reached, he seized the woodchuck between his sharp teeth, and over the two rolled together. In an instant more, however, the sturdy animal had shaken himself loose, and disappeared into his retreat in a twinkling.

Nimrod was now regarded as a hero for this success, and received many favours and caresses from me in token of my appreciation of his prowess. On the next day, and the next following, we again bent our steps toward the meadow; but, though we waited most of the morning, the woodchuck did not appear. On the third day, however, he was out again in the meadow, and we stealthily approached for another trial of skill with him.

The stump was reached in safety, and from behind its friendly shelter we stepped softly out into the space between the animal and his burrow, so completely cutting off his retreat, and yet he paid no attention to us. What did it mean? We slowly approached, little by little, to within ten feet of him, and still he only turned his head a bit, and listlessly moved a few feet farther off into the meadow.

Then it was, however, that a sight met my eyes which fairly turned my heart sick, and explained all too well his indifference to us, as well as failure to leave his burrow the past two days and until pressed with hunger. The sharp teeth of the dog had torn away part of the skin and flesh of his head, and some insect having deposited its eggs within the wound, numbers of larvæ were burrowing into the living flesh.

Ah, how my conscience smote me as I thought what the sufferings of that poor beast must be! What finally became of him, and whether he recovered of his wound, I do not know, but he dragged himself off to his burrow without further molestation from boy or dog, who sorrowful returned through the woods and over the hill, home.

Nimrod's training and career as a hunting dog ended on that day. His name was changed to "Crusoe," in honor of Selkirk's hero of the isle of Juan Fernandez; and adventure, rather than hunting, selected as the pursuit to which he should thereafter be devoted.

I can say, for the benefit of any young reader who may be interested to know, that he and his master derived fully as much pleasure and satisfaction from roaming the woods and hills about their home without any attempts at hunting, as they could have gotten out of any diversion, whatever, which involved the suffering and death of some innocent and inoffensive animal.

I admire the boy who occasionally experiences an indescribable longing to be a hunter, and for deeds of boldness and daring; for it indicates that he is possessed of courage and spirit, but I pity the boy who can derive pleasure from innocent suffering, since his heart must be hardened and cruel indeed—ROBERT B. BUCKHAM, "YOUNG CHURCHMAN."

A Womans Mistake

Thought She Had Kidney Disease, but the Trouble Was With the Nerves, and She Was Cured by Dr. Chase's Nerve Food.

Some people do not realize that nervous exhaustion and debility may affect any organ of the body. Whenever the expenditure of nerve force is greater than the daily income physical bankruptcy results, and the effects may be seen in a score of different ways. With some it is sleeplessness, confusion of thought and failure of memory; with others, headache, nervous dyspepsia or kidney derangements. Wherever the body is weakest the lack of nerve force is soonest felt.

The lady referred to writes as follows:—"For some months I had been feeling miserable and unable to take the usual interest in life. I allowed my work to go undone, and little trifles worried and excited me as never before. I could get no rest or sleep, my appetite was poor, and I could not properly digest the food I ate.

"Thinking that my kidneys were to blame, I tried all the principal remedies recommended for this disorder, without obtaining relief. Through the advice of our druggist, I began to use Dr. Chase's Nerve Food, and it seemed to build me right up. I am sure now that my nervous system was run down, and I am equally certain that the credit for my restoration to health is due to Dr. Chase's Nerve Food. I could feel the change each week while taking this treatment, and can now say that I am thoroughly cured."

It is possible that you have been mistaken in judging what your ailment is. One thing certain, you can make no mistake in using Dr. Chase's Nerve Food, for it gives new strength and vigor to the whole system, and aids nature to overcome disease. If all the most skilful physicians in the land got together to select a prescription to be used as a tonic and restorative to enrich the blood, revitalize the nerves and build up the systems of persons made weak by overwork, worry or disease, they could not possibly do better than choose Dr. Chase's Nerve Food. Fifty cents a box, 6 boxes for \$2.50, all dealers, or Edmanson, Bates & Co., Toronto.

Advice to a Young Husband

Dont start out by giving your wife advice but bring her home a packet of

MONSOON

INDO-CEYLON TEA

LENT, 1901.

The children looked at the Rector as he walked up the narrow aisle on Quinquagesima Sunday to the little platform whence his eye could see, his voice reach the whole Sunday school. Just as he reached it, the Superintendent came forward with some papers; lessons being ended, there was a little time to talk, and the boys and girls improved their opportunity.

"Wonder what he's going to talk about to-day?" said a boy, who doted on public addresses.

"Easy to tell that," scoffed his quicker-witted neighbor. "About Lent, of course."

"Wonder what he'll want us to do this year?" from the next pew.

"Save our money, and bring it in at Easter for missions; we've done that for five Lents now, haven't we?"

"I think he is going to make us come to church," said a tall girl.

"What a thing to say, Elsie?" said a scandalized cousin. "As if people were made to go to church!"

"I'm not sure that I'm not," returned Elsie, "I don't always want to come."

"But you are one of the ones sure to be here!" said her surprised friend.

"Of course; don't I tell you I feel I have to?"

"Oh! You just mean, you ought to come; why didn't you say so? What are you going to do without?"

"Too little to tell about," was the laughing answer. "Mother doesn't let me do very much, so I have to keep still."

The lady behind heard the words, and wished that obedience and silence in regard to Lenten discipline were more generally prevalent.

"He will have a good deal to say to us," the other girl went on. "Let me see: Money; coming to church; giving up something one likes; and then, he will run a little needle right straight into one's conscience, and one will just have to turn over a new leaf on Ash-Wednesday! Does he ever make you feel like that, Miss Bertram?"

Miss Bertram looked amused and thoughtful, but the question was left unanswered; the hum of voice had ceased, the Rector was facing the school.

"To most of you," he said, "a year seems a very long time. To us older people, the months go circling round so fast that we start when we find that Advent, Christmas, Lent, have

come back to us again. It seems but yesterday that I spoke to you, to your elders, to myself, of the duties, the responsibilities, the privileges of the Lent of 1900; and now we are on the threshold of Lent, 1901.

"And the lesson that I would wish to lay to heart myself to-day, to bring home to you, dear friends and children, is the one wrought out in strong relief by the year's events. To what special work have many, many Christian men and women been called since last Lent? To witness to their Lord in life, by death; to suffer because they were His; to hold fast by the Holy Name that was upon them; to count their Baptism a birthright not to be forsaken or denied.

"Thinking of witnesses like these, hearing of tasks like theirs, there seems to be but one great counsel that befits the coming Lent, and that, one as simple in practice as it is great in scope. It is for us all to bear fuller witness to our Lord and Saviour Jesus Christ by being better Christians; to do more faithfully, more heartily, more perfectly the tasks that belong to humble, dutiful, upright daily life, however varied those tasks may be; to take the training sent us by the Providence of God, in such fashion as shall make us His better servants through all the days to come."

"Let these Forty Days, then, be a true offering to the Lord. Whatever our individual measure of alms, prayers, self-discipline, let us see that we bring hither no clipped, imperfect coin, but shekels of the sanctuary in full weight. Boys and girls, men and women, priest and people, let us all turn eyes and hearts this season to contemplate, first, the great Captain of our Salvation; then, those to whom it has been given to be His faithful witnesses here below."

The organist gave the note; the school chanted the Creed; the Rector gave the Benediction. As the girls passed out, Miss Bertram heard Elsie say: "I take it all back; I don't come to church because I have to; and I'm very much ashamed of myself for saying such a thing!"—THE CHURCH STANDARD.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

Books for Lent

Passiontide Sermons.
By H. P. Liddon, D.D. \$2.00.

Jesus and the Resurrection.
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