

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 30.]

TORONTO, CANADA, THURSDAY, JANUARY 29, 1903.

[No 5.]

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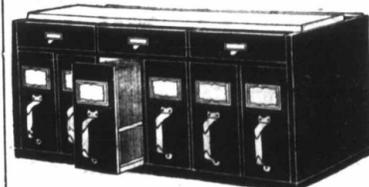
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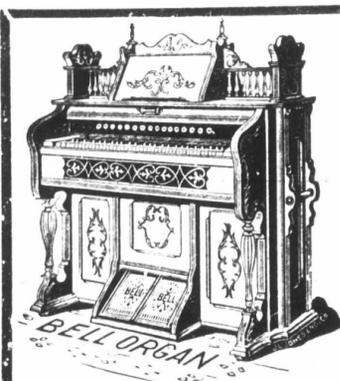
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SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 236, 330, 333, 334.

General Hymns: 79, 243, 406, 430.

The Primate of All Canada.

The Archbishop of Rupert's Land, we learn from a private letter, has so much improved in health that he is now able to drive and walk out. He hopes to be sufficiently well and strong to leave England for Canada in May, and resume his diocesan duties. The New England Society.

Our readers will be surprised to learn that Oliver Cromwell was the founder of the oldest existing English missionary society Bishop Montgomery, secretary of the S.P.G., speaking on the work of his society, referred to an interesting piece of ancient history. Their society was founded in 1701, but a previous society of the same name was formed in 1648 by Oliver Cromwell, and by his orders collections were made in all the churches, a sort of "simultaneous collection," and an amount of £12,000 was there raised, a large sum for those days. That society was still in existence, but under the name of the New England Company, and its work was confined to America and the West Indies."

We have understood that this society did a great work among the Mohawk Indians before the Revolution, and that this good work was continued after their removal to Canada, and that until recent years the society maintained a school for Indian children near Brantford. Perhaps it does so still; we hope that some correspondent will supply information as to its work, past and present, in Canada.

Consecration of the State.

We have been so much impressed with the ability compressed into a review of Canon Welldon's sermon on the Coronation, in the Living Church, that we take the liberty of reprinting it. "This little essay takes the Coronation service for a text, and, showing the religious ties that exist between the State and the Church, alleges that "the consecration of the State and not its secularization is the true end of government." Many of the forces that work towards secularization are enumerated with a fine appreciation of their weight and value, but one, the strongest, is left out of consideration—the fact that the administration of the affairs of the Church has often fallen into the hands of ambitious men, who have used "religion" for their political advancement. That the State is a moral person all the best thinkers admit, as well in the Republics of the United States and France as in the monarchies of Europe. It may be that the State is regarded "as a mere 'commercial company' by some American thinkers," but their number is not many, as Mr. Bryce alleges, and as the writer seems to infer. Our common schools were in the beginning religious in character, and even now the attempt is made to instruct children in morality. All that Dr. Welldon says upon the impossibility of teaching morality without a religious sanction has our approval, but the difficulty of so doing seems to be hardly less great in England than it is here in the United States, to judge from the recent discussion touching the Educational bill. It is not true that the secularization of the State is due to the rise of democracy; rather is it the outcome of a divided Christendom. There are two forces at work, toleration and intoleration. Because of the first, men would not have the State favour any "Church," so would not have it in any way, religious. Because of the second, for fear lest some Church should be favoured more than one's own, men would have the State divorced from all churches, and so irreligious. With the reunion of Christendom, the State will be reconsecrated and will then work hand in hand with the Church for the redemption of men here and in the great hereafter."

English Licensing Act.

Attention has been suddenly called to this act by the perfectly unnecessary and cruel publicity of a public cable despatch, which

announced that a separation had been granted, under the new act, which came into force on the 1st January. In this case the unfortunate victim of publicity was a woman of the better class. The chief amendments, which came into force on the 1st January, provide that any person can be fined or imprisoned who, (1) Is drunk and incapable of taking care of himself or herself, whether disorderly or not. (2) Is drunk and in charge of a child under seven. Also, (3) Husbands can get a separation order from drunken wives, whereas, only wives could be separated formerly, from drunken husbands. (4) It is not necessary to prove the knowledge of a publican when a person is found drunk on his premises. The publican now has to prove, if he can, his ignorance. (5) A habitual drunkard—i.e., one who has been convicted thrice in a year for drunkenness, must not be served with drink in any public-house or club for three years. (6) Any person may complain as to the bad conduct of a club, when breach of rules as to drunkenness or the serving of non-members with drink takes place therein. Undoubtedly, the chief social effect of the new act is the giving a police magistrate power to order the separation of man and wife. This is not divorce, as so many commentators seem to think, but a very different thing, a remedy which the old courts of Chancery granted for cruelty and similar causes. When the bill was before Parliament last July, Lord Rosebery asserted that no woman who had yielded to the drink habit could ever be reclaimed, an assertion, which, if true, would send many estimable, generous-hearted women to despair. But it is not true to the knowledge of many of our readers, although sensible, not hysterical, treatment is necessary, and a total change of associations. Mr. Thomas Holmes wrote a remarkable article in reply to Lord Rosebery in the Daily Chronicle, of London, in which he said that he has known many cases in which a cure has been worked, and that the victim of the habit, if she can, be removed for a time to pure air, wholesome food, and bright surroundings, can be and often is entirely cured. In the majority of instances, a woman yields to the temptation in consequence of the wretched conditions under which she has been living, conditions which need not be described to those who know anything of the lives of the very poor, in which class especially the tendency to intemperance is found. If, then, removal for a while from depressing surroundings will produce, not only the sound body, but also the sound mind, it would be a monstrous cruelty to allow, as Lord Rosebery proposed to allow, the husband to get a separation in every case at once, and to destroy the wife's chances of a moral reformation. Mr. Holmes' lifelong work among the criminal and depraved classes entitles his opin-

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ion to great weight. The result of his work has been that by the act a woman cannot be separated if she will consent to go to a house of detention.

Provincial Detention.

The time has fully come when, in our judgment, the question of reformation of male and female inebriates should be taken up by our provincial authorities. We admit that the disturbances caused by intemperate and fanatical advocates of legislative prohibition have delayed this necessary relief. But this interference is now out of the way. We do not advocate extravagant and expensive, but tentative measures, founded on the experience of the British Islands, chiefly, and the present buildings under the control of the Government could be used for the present at least. It is notorious that most of the jails through the country are untenanted, and it would be easy to turn over two or three for reformatory purposes in counties where the most that the sheriff requires is a lock-up for an occasional prisoner.

Sunday at Sea.

There have been growing complaints in the English seaports, especially in Liverpool, of the neglect and the secularizing of Sunday at sea. It is stated that in the Mercantile Marine it is growing common to ignore the reading of the Church's services, and a special plea has been put forward to owners of steamers and ships asking them to ensure that at least Sunday by Sunday the office for the day shall be read. With the laudable intention of encouraging this movement the Mersey Mission to Seamen has decided to make special grants of Prayer-books to the various ships which leave the port from time to time. In the passenger ships an arrangement could be made with the owners for a regular service. Mr. J. P. Morgan, if applied to, would be, we are sure, ready to lead the way. Captains of these boats say that if clergymen, who happen to be passengers, would but initiate a movement for a more definite service, they would do much to assist the captains, who are frequently in a difficulty in respect to the matter. It is often possible for a ship's master to take up a suggestion where, in these times of keen competition, he dare not himself make it.

The Needed Missionaries.

"The field is the world. The temptation is to look only on the part in which a certain glamour attaches to missionary work. One becomes entranced with the story of life amidst glaciers in the Arctic Circle, or of living in China amidst constant danger of uprisings that may mean fiendish torture and death to the foreign missionary. Even the superficial cry against foreign missions and missionaries to pagans cannot wholly counteract the temptation to do only the work in such lands. But the real heroism of missions, on the most sublime scale, is

that done at home, in the midst of a stolid, foreign-speaking community, who seem as impervious to the ministrations of the missionary of the Church, as though no such thing as the kingdom of God had ever been proclaimed. Yet from the lumber camps of Maine to the salmon fisheries of Oregon, through every State and Territory of this land, men must give their lives to that hard, prosaic work. No stirring tales of adventure beyond shoveling snow and building fires in the church with the temperature twenty degrees below zero, adorn the relation of their missionary experiences. The worker's most thrilling combat was with the wolf at the door. Privation, oftentimes actual want, the slow starvation of the mental activities, the gradual sinking into the weakness of old age without resources and without friends, the impossibility of showing "results" commensurate with work, the disappointment caused as the better class of his parishioners 'move on' to the city or to the far West, the sneer of the wealthy, the lack of sympathy from his own brethren in the Church—frequently from those in the ministry—the tale laid upon him by his superiors to make bricks without straw—what is all this but a lifetime of martyrdom in will, such as that which the Beloved Disciple suffered on the isle of Patmos, as he longed for the fruition of the easier martyrdom in deed. When the annals of the American Church are written up, it will be the domestic missionary at home who will deserve—and will not get—the longest chapter." The above was not written by any of our staff, but is from an excellent series in the *Living Church on missions*. We only regret that the comments of the writer stop at the boundary line. Especially, because his countrymen do not stop there, but come to our North-West. They ought to be accompanied by their clergy and with help from the more wealthy people of the States. Our missionary bishops would gladly receive both men and money, and meantime we reprint the appeal, which expresses in stronger language than we have dared to use, the needs of the home missions and our obligations to the missionaries.

Tennyson.

Miss Agnes Grace Weld, a niece of the poet, has published glimpses of him, which, judging from the reviews, must be interesting. Tennyson rather depreciated hymns, but to please his nurse wrote, "Crossing the Bar." The poet had a very high ideal of the duty which his genius carried with it. He felt that his gift was "a great trust," the "vehicle in which he was permitted to convey to his fellow-men the message he had received from the Master." Miss Weld says: "He told me that his sense of the Divine source of this gift was almost awful to him, since he felt that every word of his should be consecrated to the service of Him Who had touched his lips with that fire of heaven which was to enable him to speak in God's name to his age."

LEADERSHIP.

Two prominent leaders of Nonconformity in England, men who wielded great influence outside and beyond their own immediate religious denominations, have recently passed away in the persons of Dr. Parker and Rev. Mr. Hughes, the former a Congregationalist, and the latter a Wesleyan Methodist. Both of them were men of powerful personality, and in the pulpit and on the platform, in the use of the press, and as organizers made their influence felt wherever the English language was spoken, as well by what they advocated, as by their outspokenness and untiring energy. Dr. Parker attracted thousands to what was ambitiously named the City Temple, who listened with delight, to which they did not hesitate to give expression, to his free handling and discussion of present day topics and living issues. He was the successor of Spurgeon in being the drawing-card of Nonconformity in the British Metropolis, and those who were fond of hearing strong utterances confidently proclaimed, even to the reproving of kings, would flock in great numbers to hear Dr. Parker preach. Mr. Hughes was not so noted as a preacher, but as a journalist and organizer among Wesleyans and Nonconformists generally, he wielded great influence. The question has arisen whether nonconformity is not more favourable to the development of leaders and leadership than the more highly organized system of the Church of England for instance. Beyond question, a man of strong individuality and popular talent can push his way to the front in the Protestant denominations more quickly, and easily, than he can in the Anglican Church, either at home or abroad. Then the freedom of nonconformist modes of worship gives scope to greater liberty, when the sermon comes to be preached. We cannot imagine a sermon on some question of the hour at St. Paul's or Westminster Abbey, following the Church's solemn service, so preached as to excite smiles or applause. The whole environment would check and discountenance it, the very stones of those sacred fanes would immediately cry out against it. With an Anglican, the platform, and not the pulpit, would be the place for many of the so-called sermons of Dr. Parker and other leaders of nonconforming churches. We cannot compete with them in this respect, because of the traditions of churchly propriety, and the trammels, so to speak, of liturgical worship, such as we have inherited from the past. And yet it is patent that there is a numerous class, not the highest and best educated, nor yet the lowest and most ignorant, but nevertheless very large, who delight in listening to sermons not pre-faced by too long or too formal devotional exercises, and which deal freely with living issues, and with which the congregation can express sympathy more or less marked. This tendency of our day should be noticed, for it is evident in the immense audiences

that assemble to in halls and not all kinds of moral it is the secret of success of nonconformist leaders and to put them. The utterance learned oftentimes they may be crucifixion, yet if it is not extreme, and excite the crowd, will not read of are willing to give hand. In this case separated brethren social and moral from in many w platform, and meetings, and in local and general other influential the public constancy which gives them hence they would The Church's power ever little it may of nonconformity activity in dealing problems, less a co-operation with tions of public in dealing with churches might occasions, if a psalm a hymn and the collects, before and thus be able his subject, and lar Office had a no lack of ability or at Home, as need, perhaps, exercise, and to and production sary both for th

CHURCH.

Most clergymen and oftener more to undertake th It may be a sim gation, or it m tious and cost both clergyma neither knowle pendent upon into shape, an will meet both The architect experienced, b often by the c his services. illustrated by authority on t Cram, of Bos architecture, d before the fri Speaking of th design, caused

that assemble to hear sermons and speeches in halls and nonconforming churches, on all kinds of moral and social questions, and it is the secret of a great deal of the success of nonconformity, and tends to develop leaders and to promote leadership among them. The utterances may not be wise nor learned oftentimes, and on great questions they may be crude and amateurish in the extreme, yet if it be only loud and confident, and excite thought, or even opposition, crowds will go and listen, because they will not read or think for themselves, and are willing to get their opinions second-hand. In this country, as in England, our separated brethren are prominent in all social and moral questions, they are heard from in many ways, from the pulpit and platform, and in passing resolutions in meetings, and in deputations to governments, local and general boards of trade, and other influential bodies. They are before the public constantly, and assume leadership, which gives them an importance and influence they would not otherwise possess. The Church's policy in this country, however little it may relish some of the methods of nonconformity, would seem to be more activity in dealing with social and moral problems, less aloofness, perhaps, and more co-operation with Nonconformists on questions of public interest and greater freedom in dealing with them. For instance our churches might oftener be filled on many occasions, if a preacher could have, say, only a hymn and the bidding prayer, or some collects, before proceeding with his sermon, and thus be able to deal more freely with his subject, and at length, than if the regular Office had always to be said. We have no lack of ability in the Church, either here or at Home, as compared with others, but need, perhaps, greater freedom to give it exercise, and to help us to that leadership and production of leaders, which is necessary both for the Church and the age.

CHURCH ARCHITECTURE.

Most clergymen, at some time or other, and oftener more than once, are called upon to undertake the erection of a church edifice. It may be a small church for a poor congregation, or it may be something more ambitious and costly. In any case, generally, both clergyman and congregation have neither knowledge or experience, and are dependent upon an architect to put their ideas into shape, and to give them plans which will meet both their wants and their purse. The architect may be skilful, tasteful, and experienced, but he, in turn, is hampered often by the crude notions of those seeking his services. To the extent this is carried is illustrated by the following remarks of an authority on the subject, Mr. Ralph Adams Cram, of Boston, in a lecture on Church architecture, delivered recently in Toronto, before the friends of the Eighteen Club. Speaking of the desire for novelty in church design, caused by the rivalry of denominationalism, he said that his firm was asked to "Give us something original, something that will be attractive, and unlike anything in the neighbourhood." "We tried vainly to make the kind of poster desired," he said. "Nothing would do. Finally, in desperation, we tried the style of the Jesuits of Mexico. Nothing could be better! The society was charmed, and we became criminals. A Mexican Jesuit church for a Methodist so more extraordinary!" False picturesqueness more extraordinary!" False picturesqueness he described as the great evil of present-day church building. It has been truly said that the end of building, as such, is convenience, use, irrespective of appearance. The end of architecture, as an art, on the other hand, is so to arrange the plan, masses, and enrichments of a structure, as to impart to it interest, beauty, grandeur, unity, power. Not only technical skill, but imagination, is required in architecture, if both convenience and effect are to be secured. In how many church buildings throughout the land is there not only an absence of any of the poetry of architecture, but an utter lack of the simplest conveniences. A church building should be convenient for the clergyman, especially in the spacious arrangement of chancel and vestry, and should minister quickly but effectually to the comfort and edification of the congregation. The effect on religious life and character of a beautiful and well appointed church cannot be over-estimated, and so acute an observer as Bishop Potter, of New York, traces, to some extent, the lack of reverence in America to the absence of buildings devoted to religion of such architectural beauty and power, as exist in England and on the Continent of Europe, and awaken and foster religious emotions in those who live under their constant and powerful influence. "We all know that architecture had its origin in religious feelings and observances—that its noblest monuments amongst the pagan nations of antiquity were temples to the gods—whilst the rude nations of the North in the Middle Ages devoted their energies, after their conversion to Christianity, to the construction of suitable edifices for the worship of the Almighty. The prevalence of non-liturgical forms of worship among Protestants, the endeavour to get rid of mystery, the demand for light and plainness, has brought about a class of churches which are simply lecture or concert halls, and have lost all the suggestiveness and symbolism which should pertain to a Christian house of prayer and worship. Many so-called modern churches are simply, in their platform, graded floors, and closing seats arranged in semi-circles, nothing but theatres, and could as well be rented for Sunday use, as built, saving expense, and incurring no spiritual loss. The religious uses of a church are often sacrificed to the social, and the church proper is sometimes only an unobtrusive attachment to a parish house, with its gymnasium, parlour and kitchen. A live parish will need its hall for all teaching and social purposes, apart

from the building dedicated and solemnly consecrated to the worship of Almighty God, but when this is not possible for lack of means, or any other cause, then a basement room should be provided, or better still, a two-story building be erected with the large upper room for worship, and the lower for other purposes. As to style, Mr. Cram, above referred to, advocates English Gothic, as best and most effective, and in this we concur. His final deduction was that the only refuge of American architecture is to return to English Gothic. "We may pass over the various fashionable styles with hardly a word," he said, "for none will be found bold enough to advocate classic architecture in any of its forms for the service of the Church. Romanesque has wrought its own downfall, and there is none so mean as to do it reverence. To Gothic we return inevitably, but the process of exclusion does not cease here. Were we to continue, as now, building essays in archæology, to-day in French flamboyant, to-morrow in Early English, here in 'decorated,' there in Francois premier, we should be following out the old principle of artificiality. One style, and one only, is for us, and that is the English perpendicular."

DIOCESE OF CALGARY.

By the Bishop.

The diocese of Calgary includes the whole district of Alberta, with the exception of the most northerly strip, fifteen miles wide, which, though at first included with the rest as a part of the diocese, was, in 1890, transferred to Athabasca, to enable the Bishop of Athabasca to make his headquarters at Athabasca Landing. The area of the diocese is just about 100,000 sq. miles. The diocese was set off from the rest of the diocese of Saskatchewan by the Provincial Synod of Rupert's Land in 1887, but it was not till 1888 when the Archbishop of Canterbury, then Primate of the province, gave effect to the Synod's action, by appointing the Bishop of Saskatchewan Bishop also of the See of Calgary, that the diocese became a separate and ecclesiastical entity. In 1887, there were eight clergymen labouring in Alberta, four of them at work among settlers, and four among Indians. In February, 1889, when the first meeting of the Synod of the diocese was held, the number had increased to eleven. In 1902 the number was 26, of whom six are entirely supported by their respective congregations. From its central position on the main line of the C.P.R., as well as from its size and importance, as the only incorporated city in the North-West Territories, the city of Calgary was chosen to be the See city of the diocese. The choice has proved an excellent one in every way; and the work of the Church in the new part of Canada has steadily grown and prospered. Alberta enjoys an excellent climate. Its summers are not too hot; its winters are for the most part delightful. In the northern part, there usually is steady and most enjoyable winter weather, with plenty of good sleighing; from about sixty miles north of Calgary to the international boundary there is, as a rule, little sleighing, and chinooks are more or less frequent. No part of the world could have had more favourable weather than has been experienced since Christmas Day. It is the very climate for those who suffer from asthma, and many of those who have consumptive tendencies, if they come soon

enough experience a complete recovery. Since the building of the C. and N. Railway northwards to Strancona, and southwards to Macleod, there has been a steady stream of immigration. During the past two years the stream has increased tenfold. We have experienced more, I think, than Manitoba or any other part of the North-West Territories the strength of the American invasion, and the outlook for this year is such as to make us feel that our resources will be taxed to the uttermost if we are to keep pace with all requirements of ministering to Church people in the diocese, wherever they may settle. We are strong in Calgary, Edmonton, Strathcona, Lethbridge, Pincher Creek, and Macleod, and the Church is doing admirably in Fort Saskatchewan, Wetaskiwin, Lacombe, Red Deer, Innisfail, Olds, and other places. But it must be borne in mind that the parish of the Redeemer, Calgary, which has just spent \$3,000 on a site for a new church, must commence at once the erection of a large parish church, and that all other places will, sooner or later, have similar responsibilities to meet, since Edmonton is the only parish with a permanent church, and even it must soon be enlarged. During the past two or three years ground has been lost from inability, through lack of funds, to increase our clergy to the required number. But lack of funds began to cease to worry, when, in response to my personal appeal, made last spring, kind friends in Toronto, Montreal and other places in Eastern Canada gave me the best part of \$2,000. And all financial anxiety was removed before the close of 1902, partly through S.P.G. suspending for the present its tiresome action in annually withdrawing one-tenth of its block grant, and in addition giving a good sum for new work from its Bicentenary Fund, and partly when the new Canadian Missionary Society asked the missionary Bishop of the Canadian Church to frankly state their needs, and gave us the assurance that we had only to ask that we might receive. But the removal of financial anxieties brings us face to face with the need of men. It never has been so great as now. Yet, without doubt, if we pray the Lord of the harvest, He will send forth labourers into His harvest. I thankfully acknowledge that we have been able to draw from the Church in the United States, in which he has, for a time, ministered, a most excellent young clergyman, a graduate of Trinity College, Toronto, for the important mission of Innisfail. I trust, too, that I can say that the missions of High river and Frank and Blairmore, which we have been trying to fill since last June, as well as the missions of Lamerton and the missions along the Bow river, have been accepted, the first three by young clergymen now in Eastern Canada, and the fourth by a young man, an associate of King's College, London, who has been accepted by S.P.G. and expects to offer himself as a candidate at the Bishop of London's Lenten ordination, and to come out immediately afterwards. In addition to these missions, the following, decided upon by the Executive Committee of the Synod of the diocese of Calgary, with my full knowledge and approval, urgently call for resident clergymen, and for these no clergyman is, as yet, in sight. I give them in the order of their, as we think, importance: 1. The Vermilion District, East of Beaver Lake.—This district is in a very fine part of the country, through which the Canadian Northern Railway is to run. There are probably a thousand people at least in it, and the population, a good proportion of whom are from England, is steadily increasing. 2. Claresholm and District.—Claresholm is a town on the C. and E. Railway, south of High river. Settlement extends east and southeast along the little Bow river towards Lethbridge. There are also ranches in the foot hills and the west along Willow creek. It will include the town of Nanton. 3. Raymond and Adjacent Towns.—Raymond is a Mormon town, in a group of Mormon towns,

with a mixed population of 2,000 south of Lethbridge. The district of Cardston is southeast of Raymond. Raymond is to have a best sugar factory, to be built this spring and to cost nearly half a million dollars. There are a few zealous and devoted Church people at Raymond, who have asked for organization and services. It is of the highest importance that Church work should be begun there as soon as possible by a clergyman specially qualified to represent the Church in this most important centre. 4. Dried Meat Lake District.—This is a large district southeast of Wetaskiwin, about 1,000 square miles in extent, which has been all settled within the past two or three years. There are a number of Church people in the district. 5. Stony Plain District.—This is a large district lying west of Edmonton. The district is well settled and fairly prosperous. Part of an Indian reserve is being thrown open for settlement, and high prices have been offered for the land. The number of Church people in the district is not definitely known. 6. Curtains and District.—This town is about forty miles north of Calgary in a part of the country which has been rapidly settled. The town of Crossfield will also be included in this mission. There is a good population to the east and west extending north of Cochrane. They can be better reached from here than from any other point. 7. Egg Lake and Victoria.—Egg Lake lies south of the north Saskatchewan, and Victoria is on the north bank of the river. The district has a considerable half-breed population, nearly all of them Church people and anxious for services, but the financial support they can be counted on to give is small. 8. A Mission East and West from the Present Red Deer Mission.—For this mission there is a local man in sight. In all these missions, for which clergymen are at once needed, there is neither church nor parsonage. And, as soon as these missions are filled, there is not the least doubt that there will be an urgent call for a division of some missions now in existence, as well as for the establishment of new ones. And then, although the stipend of a missionary for the Peigan Reserve has been guaranteed for a period of three years from the time of his entrance on duty by a resident of the diocese, who desires to be anonymous, it is nearly two years since we began to look for the man, and we have not found him yet. We can never be sufficiently grateful to S.P.C.K. for all the help it has given us in various ways. And in no way is the society's help more widely beneficial than in its grants for the building of churches. If, in addition to the help we are now expecting from Eastern Canada, in men and money, those whom God has blessed with means, as He has blessed so many, through the development of Western Canada, could help us with a fund for the building of parsonages, from which grants could be made on certain conditions, to any parish or mission at present without one, such help would be an immense encouragement. And it would, please God, hasten on the time many of us eagerly long and pray for, when we, in such a diocese as this, will no longer need assistance from the Church at large, but will be able to contribute a full share towards the building up of the Church in the regions beyond. A little over £8,000 of Calgary Bishopric Endowment Fund is being invested in the diocese by the Finance and Property Board, of which the Bishop is chairman. £1,000 of this fund, represented by two policies of £500 each on the life of a good friend of the Bishop's, who desires to be known in this connection as one of the oldest members of the S.P.G. and of the Colonial Bishopric's Council, is held, during the lifetime of the donor, by C.B.C. The donor pays the premium, and interest, at 3 per cent. The balance of this fund, viz., the sum of £3,240, to be paid from the Saskatchewan Bishopric Endowment Fund to that of Calgary, will not be paid till certain investments, which have depreciated, reach par value, but interest on

that sum will be paid to the Bishop of Calgary, as soon as each diocese has its Bishop. It is expected that one of the first duties the Primate will be called upon to perform, on his return to Winnipeg, in May, will be to convoke the House of Bishops of the province of Rupert's Land, and the committee of the Synod on elections, to fill the See of Saskatchewan, which will then, no doubt, be vacant.

Calgary, January 7th, 1903.

THE HOLY NAME.

The human Name which our blessed Lord received at His circumcision had been borne by the brave leader whose privilege it was to conduct the Israelites into the Promised Land, and also by the high priest who headed the band of returning exiles at the close of the Babylonian captivity. It was thus already associated in the mind of the Jew with deliverance from cruel bondage, and on the lips of Gabriel it acquired a far deeper significance than it had hitherto possessed. "Thou shalt call His Name Jesus," ran the angelic proclamation, "for He shall save His people from their sins." In olden times a special meaning was attached to every name. Thus Samuel meant "asked of God," and Ezekiel signified "God will strengthen." When the Most High called the faithful patriarch out of Ur, and entered into solemn covenant with him through the rite of circumcision, He changed his name from Abram, i.e., "exalted father," to Abraham, i.e., "father of a multitude," as a token of the coming increase in the number of true believers; and the name of his wife also underwent a similar alteration. Again, at the most solemn crisis of Jacob's life, when he wrestled with God and prevailed, the Almighty bestowed upon him the name of Israel, i.e., "Prince with God." In baptism we were made members of Christ, and pledged ourselves through our sureties to uphold the honour of His Name. We all know how jealously a family of stainless reputation guards its esteemed name. Many sons and daughters have found this thought a strong bulwark against temptation; even when far away from the old homestead their strong desire to keep the family name untarnished in a strange land has preserved them amidst numerous dangers. Surely, then, we as Christians should be very careful not to disgrace Him whose Name we bear. We cannot always remain in the safe shelter of the well-loved Church, our heavenly Father's house, nor can we associate exclusively with those who are true Christians, for then must we needs go out of the world. Our duties take us into the factory, the workshop, the home, and the social circle, and often the moral atmosphere by which we are surrounded renders it no easy task to keep our escutcheon untarnished. Wherever we may be let us always recollect Whose we are and Whom we serve. To pray very earnestly for God's upholding grace in view of any special temptation is the best way to guard against a fall. Many a young Christian soldier, having thus armed for the battle, has felt specially conscious of the Divine presence in the hour of trial, and has bravely refused to act against his conscience, inspired by the thought that the great Captain was watching whether his loyalty would stand the test. It is in the strength of the holy Name that we also repel the more open attacks of our spiritual enemies. When David went forth to his combat with Goliath he knew wherein lay his only hope of success. "Thou comest to me," said the young stripling to his adversary, "with a sword and with a spear and with a javelin; but I come to thee in the Name of the Lord of hosts." The sons of Korah fixed their hopes of deliverance upon the same source of strength, for in the midst of a mournful psalm they break into the triumphant assertion, "In Thy Name will we tread them under that rise up against

us." It would be our own weakness, our strongest Christian to his own power, weakest is safest. Lord for help in Christ is also our I for others, and po ure which attends that we keep this background. The proclaiming the power. They wro of Jesus Christ, an ency of the peopl though by their c wonders. It is no the King's Name, lips, but certainly be ever in our mi be done in a far remember that it offer all our praye So closely are we living faith that I His name in pr throne of grace. unworthy of God's ing in Christ He pleteness His ow together with the mercy-seat on hig Worker.

Magazines. — February number appropriately eno occurring at De on the different Princes of India Canfield writes under the captio jamin Franklin, series of papers, Lives," by A. H. of papers entitle Booker T. Was The story, "Jou clusion. Miss C teresting article Jane Adams, of Matthews tells gentleman in V some incidents. China, a couple stories make up teresting num throughout. T royal elephants

Home & FROM C

Wm. Bennett John Carm Montreal.—S tubular pneu church, in We Brothers, of the following mixture, 3 ra dulciana, 8 ft. ft.; bourdon, bassoon, 8 ft. vox celeste, diapason, 8 ft. flute, 8 ft. C great super c

us." It would be well if we recognized more fully our own weakness in overcoming sin. The strongest Christian is liable to fall if he trusts to his own power of steadfastness, whilst the weakest is safe so long as he relies upon his Lord for help in time of need. The Name of Christ is also our highest credential in our work for others, and possibly a great deal of the failure which attends our efforts is due to the fact that we keep this credential so much in the background. The Apostles were never tired of proclaiming the source of their authority and power. They wrought all miracles in the Name of Jesus Christ, and sternly repressed the tendency of the people to honour them unduly as though by their own power they worked these wonders. It is not needful that the phrase, "In the King's Name," should always be upon our lips, but certainly the idea it conveys ought to be ever in our minds, and then our work would be done in a far higher spirit. Lastly, let us remember that it is our unspeakable privilege to offer all our prayers in the Name of Jesus Christ. So closely are we united to our blessed Lord by living faith that He gives us the right to use His name in preferring our petitions at the throne of grace. Our best prayers are altogether unworthy of God's acceptance, but if we are abiding in Christ He will twine around their incompleteness His own perfection, and present them together with the incense of His merits before the mercy-seat on high.—R. E. Daniel, in the Church Worker.

REVIEWS.

Magazines. — Everybody's Magazine. — The February number of this magazine commences appropriately enough in the face of what has been occurring at Delhi, so recently, with an article on the different Courts of the Rajahs or Ruling Princes of India, by Edmund Russell. H. S. Canfield writes of Rajah Brooke, of Borneo, under the caption "A Viking of the East." Benjamin Franklin, A.D. 1783, is described in the series of papers, "Great Days in Great Men's Lives," by A. H. Lewis. Number four of a series of papers entitled, "Work with the Hands," by Booker T. Washington, appears in this number. The story, "Journey's End," is brought to a conclusion. Miss Charlotte Teller contributes an interesting article on the work and aims of Miss Jane Adams, of Hull House, Chicago. C. V. C. Matthews tells of the adventures of a Japanese gentleman in Washington, D.C. An article on some incidents of service in the Philippines and China, a couple of poems and a series of short stories make up the contents of an unusually interesting number, which is well illustrated throughout. The frontispiece is a picture of the royal elephants of Junagadh Kathiawar.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—St. Stephen's.—A new two-manual tubular pneumatic organ was placed in this new church, in Weredale Park, last week, by Casavant Brothers, of St. Hyacinthe. The organ contains the following stops: Great organ-trumpet, 8 ft.; mixture, 3 ranks; fifteenth, 2 ft.; octave, 4 ft.; dulciana, 8 ft.; melodia, 8 ft.; open diapason, 8 ft.; bourdon, 16 ft. Swell Organ—Oboe and bassoon, 8 ft.; violina, 4 ft.; harmonic flute, 4 ft.; vox celeste, 8 ft.; viol de gamba, 8 ft.; stopped diapason, 8 ft. Pedal Organ—Bourdon, 16 ft.; flute, 8 ft. Couplers—Swell sub-octave to great; great super octave, swell to great, swell to pedal.

great to pedal. There are also five composition pedals, one reversible pedal on great, one balanced swell pedal, and one crescendo pedal.

ONTARIO.

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

Napanee.—St. Mary Magdalene.—A most successful convention was held in this church, on Wednesday, the 21st inst. A large number of delegates were present from Belleville, Trenton, Deseronto and other places. It was a representative gathering of the archdeaconry of Ontario. The spacious school-room, beautifully decorated for the occasion, was filled at all the sessions and the keenest interest taken in the proceedings. The convention began with a celebration of the Holy Communion in the church at 10.30 a.m. Archdeacon Worrell celebrated and was assisted by Rural Dean Dibb and Canon Jarvis. The sermon, preached by the Rev. G. R. Beamish, was a very timely one on the responsibility of parents, teachers and children in view of the aspects of the present age, and the prevalent evils of sensuality, indifference and unbelief. There were a large number of communicants and a fairly good congregation. At 12.30 o'clock a committee meeting was held and final arrangements of the programme and other matters were settled. At one the delegates sat down to a sumptuous lunch, provided by the generous hands of the ladies of Napanee, who are justly celebrated for their earnest and self-sacrificing work for the Church. At two o'clock the convention was called to order by Canon Jarvis, who, after prayer, gave a very happy and cordial address of welcome to the delegates. This was replied to by Archdeacon Worrell, who explained the circumstances of calling together the convention, the object of it, and the details of arrangement, referring to the assistance he had received from Canon Jarvis and Dudley Hill, whose enthusiasm for Sunday schools is unbounded and his energy phenomenal. The chair was taken by Archdeacon Worrell and a series of most able, interesting and practical papers and addresses followed. The Rev. Mr. Costigan spoke of the teachers' preparation and the need for teaching doctrine and the true principles of worship. The Rev. C. E. S. Radcliffe explained and strongly advocated the introduction of the Irish system of Sunday schools, which, however, has the advantage over anything possible in this country from being part of the system of religious instruction of the Public Schools. The system of examination of teachers and scholars was fully explained. A general discussion followed, in which Rev. Messrs. Armstrong, Roberts, Jarvis, Jones and Creggan, Mr. Ruttan, Mrs. Millar and Mrs. Lazier took part. Rev. Rural Dean Dibb next spoke on the aims of a Sunday school and showed how all work must spring from a love of Christ and a desire to bring souls to Him. Dudley Hill gave a valuable paper on Sunday school organization, and presented the result of his work in tabulating the statistics of the various schools in his rural deanery. After the hearty singing of a hymn, Mrs. S. Lazier, of Belleville, read an excellent paper on literature, as one of the aids in Sunday school work, advocating the use of quarterly papers in preference to leaflets. Mr. W. J. Hinchey, of Marlbank, spoke effectively on Bible history and the Church Catechism. Miss Emerson, of Belleville, had Sunday school rewards for her subject, and she handled it in a most masterly manner, showing her method in using the Perry pictures, both for illustration and rewards. An interesting discussion followed and continued until six o'clock, when there was an adjournment for tea which was again provided by the ladies and was a most jolly and pleasant gathering. At 7.30 p.m. the convention resumed with Rural Dean Dibb in the chair. After prayer, the subject of the Sunday school teacher was introduced by Dr. Wor-

rell, Archdeacon of Ontario. His address was an explanation of the teacher's office and qualifications, and the need of normal classes in all organized schools. The Rev. G. R. Beamish followed and spoke of the need of personal conviction and definite work. In the course of his address, he drew attention to the proposed Church Ladies' College, which it was intended to open at Belleville, in September next, under the principalship of Miss Fanny Carroll, late of Bishop Strachan School, Toronto. After a hymn, Mr. G. F. Ruttan gave an address of much force and usefulness, illustrated by many practical experiences. The following resolutions, as the outcome of the various debates were adopted: That it would be advisable for the Sunday schools of the Church of England to have a uniform system of lessons of definite teaching adopted throughout the diocese, and, with a view to its being in harmony with the whole Church in Canada, the subject should be brought before the Diocesan and General Synods. 2. That the examinations conducted by the inter-diocesan Sunday School Committee be, meanwhile, adopted as largely as possible. 3. That Normal classes should be formed in all organized Sunday schools for the training of teachers and senior scholars, who may afterwards become teachers. 4. That a systematic canvass of all parishes be made by the superintendents of the Sunday schools, in consultation with the rectors, and a report made to the rural dean, stating the number of children of the Church between the ages of five and sixteen, who are, and who are not, attendants at Sunday school. 5. That it would be well, with a view to the systematic and efficient working of the schools, that the rural dean or someone appointed by him should make occasional visits to the Sunday school for the purpose of inspection and suggestion, making an annual report to the archdeacon. 6. That the Sunday school be requested to make a contribution of at least two per cent. of the revenue, to be applied to the expenses of such inspection. 7. That the Synod Committee on Sunday Schools should be constituted, as follows: The archdeacons, the rural deans, and one clergyman and one layman elected from each rural deanery. That the members of the committee from each archdeaconry should form sub-committees for the practical work of that part of the diocese. Votes of thanks were passed to the ladies of Napanee for their kind hospitality. Many were the expressions heard on all sides as to the complete success of the convention, and the great good which was likely to follow in awakening the interest of Anglicans in this most important branch of Church work. The debates were practical and earnest, and the utmost good feeling prevailed. The object of delegates was clearly seen to be to get and to give as much information as possible in order to make the Sunday schools efficient. There will be another convention next month at Trenton.

Trenton.—Some years ago, when Sir Gilbert Parker, the successful novelist and member of the British House of Commons, was simply the Rev. Horatio Parker, he ministered, as curate of Trenton, to the Church at Frankford. He has not forgotten that time, and has shown his remembrance by sending his cheque for \$25 to be devoted to the payment in part of a baptismal font.

Tyendinaga.—Small-pox has broken out on the Indian reserve at this place, and, in consequence, the regular services in the churches have been discontinued. The new rector, the Rev. A. H. Creggan, has therefore not been able to move into the rectory or begin his work. There is a strict cordon maintained by the authority of the Provincial Board of Health, and all parties are engaged in a determined effort to stamp out the plague.

Brockville.—A Sunday school convention was held in this town on Tuesday, the 27th inst., with a sermon by the Bishop and addresses from Judges Macdonald and Reynolds and other prominent Churchmen. A fuller report will be given next week.

Kingston.—The Bishop preached an impressive sermon in the cathedral on Sunday evening, the 18th on "The Future State," taking the story of Dives and Lazarus for his text. In the morning he preached at St. John's church, Portsmouth, which was crowded from end to end, all eagerly listening to the eloquent words of wisdom and truth which fell from his lips.

Deseronto.—St. Mark's.—The Girls' Guild have held a handkerchief sale in Mr. Donohue's hall, by which they realized the sum of nearly \$50. The Sunday school has decided to insert a stained glass window in the church, as a memorial to the late Mr. W. E. Egar, who had been connected with the Sunday school since its first inception.

TORONTO.

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

St. James' Cathedral.—Full of years, with faculties unimpaired to the last, and loved and respected by a large circle of friends, there passed away, at her home, 204 Sherbourne street, towards the close of last month, Amena, widow of the late Wm. J. Coates. Deceased, who enjoyed the distinction of being the oldest woman in Toronto, was the fourth daughter of the late John Hayter, and was born on her father's farm, north of Danforth avenue, where the village of Chester now stands. She remained with her parents until she married John Scadding, elder brother of the late Rev. Dr. Scadding, and for a long time resided upon the Scadding farm, the jail now stands upon a portion of the farm. Deceased's second husband was Wm. J. Coates, who also pre-deceased her, and is buried at the Humber. Deceased, who watched Toronto grow from a small, muddy backwoods village into the fine city which it now is, with its well-paved streets and fine residences and important commercial and industrial establishments, was an entertaining and instructive conversationalist. Possessed of a fine memory, and with keen powers of observation, her mind was a treasure house of reminiscences of persons and incidents which marked the early days. She was of cheerful and pleasant disposition, and enjoyed excellent health, not having known the discomfort of a day's illness during her long life, and, after 97 years of useful life, she passed calmly and peacefully away, without pain. She was the surviving member of a large family circle, which was connected with a number of the families whose names are closely linked with the history of Toronto. Her eldest sister was first the wife of Charles Demson, and afterwards of John Scarlett, of the Humber. The second eldest sister was married to the late Daniel Brook, of Jarvis street, and the younger sister married Mr. Robert Armstrong, of Wellesley street. The deceased was interred in St. James' Cemetery, where the remains were laid beside those of her first husband.

Trinity University.—Mr. Fraser Scott, the new lecturer in political science at this university, is beginning his work during the present term, and is already quartered in residence. Mr. Fraser Scott is an honour graduate in political science of the University of Edinburgh, and after graduation spent six years there in special work under the professors of political science, mental philosophy and logic. The professors under whom he worked were: A. S. Pringle-Pattison, LL.D.; James Seth, M.A., and Joseph S. Nicholson, D.Sc. During his course he won the Vans Dunlop scholarship, the highest university distinction in political

science. He concluded his work at Edinburgh last May, and since then has been traveling in Canada, making a special study of economic and commercial conditions. This appointment is one of the increases in the staff at Trinity that were foreshadowed some months ago.

Holy Trinity.—The annual meeting of the Toronto Church of England Sunday School Association was held in the school-house on Monday, the 19th inst. The Bishop presided and there was a good attendance. The report of the inter-diocesan Sunday school examinations held last December, was presented by the Rev. C. L. Ingles. Mr. H. Barber read the annual report of the association, which stated that during the year eight meetings had been held, at which the average attendance was over 150. Forty-three Sunday schools belong to the organization, and the attention of the members was directed to the fact that there is a teachers' library under its control, containing a number of books useful to the Sunday school teacher. During the past year a new feature has been inaugurated in the formation of a normal class for teachers, the second half of the course of which, consisting of eight meetings, will be held in St. Peter's church, within the next three months. The lectures will be conducted by Mr. Groves, and will be practical in character, being especially intended for the professional training of teachers. The following resolution was adopted: That the prizes now offered by the Toronto Church of England Sunday School Association be open for competition among all candidates at the inter-diocesan Sunday school examinations, on the same conditions which govern the awarding of the prizes offered by the Sunday School Committee of the diocese. The Bishop commented on the fact of the association having attained its majority, and said its formation had been one of the first duties he had performed after being consecrated Bishop. It was the most flourishing organization in the diocese of Toronto, and had done much in building up Sunday school work in the city. The following officers were elected for 1903: President, the Lord Bishop of Toronto; Clerical vice-presidents, Rev. Canon Sweeny, Rev. A. H. Baldwin; lay presidents, Miss Jeannette Osler, Mr. G. B. Kirkpatrick, general secretary, Mr. C. R. W. Biggar; corresponding secretary, Mr. J. S. Barber; treasurer, Mr. J. C. Wedd; members of council, Rev. C. J. James, Rev. C. A. Seager, Rev. Anthony Hart, Rev. T. W. Powell, Rev. J. S. Broughall, Mr. Grant Helliwell, Mr. C. J. Ager, Miss Cox, Mr. George Brigden, and Mr. Evelyn Macrae. Following is a list of the principal prize winners at the December Anglican inter-diocesan Sunday school examinations: Teachers—First prize, gold medal, Miss Emily A. Knott, St. Paul's Cathedral Sunday school, London, Ont.; second, Miss Eleanor C. Lean, Church of the Messiah Sunday school, Toronto; third, Miss Margaret Johnston, St. Cyprian's Sunday school, Toronto; fourth, Miss Hannah Bailey, St. Bartholomew's Sunday school, Toronto; fifth, Mr. Harold Haie, St. James' Sunday school, Orillia; sixth, Miss Alice Farncomb, St. Paul's Cathedral Sunday school, London, Ont. Scholars—First, gold medal, Sadie Lemon, All Saints' Sunday school, Toronto; second, Beatrice Day, St. Clements' Sunday school, Eglinton; third, Effie Waugh, St. Clements' Sunday school, Eglinton, and Ellen Young, St. Mark's Sunday school, Parkdale, equal; fourth, Brenda Waugh, St. Clement's Sunday school, Eglinton; fifth, Winnie Boulden, St. Clement's Sunday school, Eglinton; sixth, Bella Farquhar, St. James' school,

Colborne.—Trinity.—The choir recently presented the rector, the Rev. A. J. Fidler, Jr., M.A., with a handsome ebony cane, as a mark of appreciation for service rendered in forming,

training and vesting the choir. The cane is a beautiful one, with silver handle, upon which is engraved the monogram, T. C. C., and the initials, A. J. F. The rector was very generously remembered by those of the parish on the great festival of the Incarnation.

Alliston.—The Rev. H. C. Dixon, the diocesan missionary, visited this place and West Essa on Sunday and Monday, January 4th and 5th, in the interest of the Mission Fund of the diocese. Mr. Dixon's earnest preaching and his clear and forcible presentation of the needs of the Mission Fund cannot fail to add increased interest to the missionary work of the Church throughout the diocese. Mr. Dixon's lecture on "The Life and Travels of St. Paul" was most interesting and instructive, being illustrated by limelight views.

Eglinton.—St. Clement's.—The Church Day School, which was started in this parish about twelve months ago, has met with considerable support and has evidently filled a distinct want in the town of North Toronto. Commencing with some six pupils, it now has nearly forty on the roll, and the rector, who is principal, is continually receiving enquiries from parents and others interested. School commences each day with Matins in the chapel, at which all pupils are expected to be present. The curriculum—in addition to the ordinary subjects taught in the Public Schools—includes Latin, French, etc., and kindergarten for the little ones. Three of the elder scholars went up for the first part of the matriculation examination at Trinity University last year, and all were successful. At the recent inter-diocesan Sunday school examinations—the results of which have been just declared—out of the eleven prizes offered to scholars seven (7) were taken by pupils of St. Clement's Sunday school.

Dovercourt.—St. Mary's.—Ex-Ald. Wm. I. Mackenzie, for over 30 years prominent in Toronto real estate and contracting circles, died on Thursday morning last at the family residence on Delaware Avenue, after an illness of many months' duration. Mr. Mackenzie was born in England 79 years ago, and received his education there. He engaged in the water supply business in London, and was one of the contractors for the construction of the great Thames embankment. Coming to Toronto in 1871, he built the Grey and Bruce Railway, and was prominently connected with the Detroit and Milwaukee Railway. He then took the management of the Land Security Company, a post which he held for 24 years, resigning about three years ago. In 1885 Mr. Mackenzie sat in the city council as alderman for St. Mark's Ward. The family consists of four daughters and two sons, Mrs. Graham Bell, Mrs. Van Nostrand, Mrs. Williamson and Miss Kate Mackenzie, Mr. Geo. Mackenzie, of Toronto, and Dr. Ridley Mackenzie, of the General Hospital, Montreal. The late ex-Ald. Mackenzie was a member of this congregation, and the funeral took place on Saturday afternoon last at Prospect cemetery. The burial service was read by the Rev. A. Hart, rector of this church. The chief mourners were G. G. Mackenzie of this city, and Dr. R. S. Mackenzie of Montreal, sons, and James Mackenzie, Toronto, and A. I. Mackenzie, Hamilton, brothers. The pall-bearers were P. Graham Bell, William Williamson, C. J. Van Ostand, G. G. Bell, J. H. Mackenzie and James Dempster.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.
Georgetown.—On January 8th, a meeting was held in this parish to form a society for the young people of the church. The name adopted was the "St. George's Literary Society." The

rector is hon. president; Mr. Clir surer, and Miss C meeting, held on 5 ful. Mr. George C on "The Aim of a subject will be "To accompanied by so and choir presente clock to Miss F. Mr. George Brads

Maurice Scollard J

London.—When Liverpool, he gave benefits of a cat subject has in one frequently before which Bishop Ch. dral clergy were Church question: vacant parishes, a the diocese, espe In Canada, we l little of the stren sketched, and yet something is don London, in the c some of the cat worthy attempts. title of canon. some time ago p let on the Church rate to admit of cently he has pre beginnings of Cl Ontario, and has of the Oxford ru and secondly, at All Saints' churc lieve, requested the Historical S sketch well dese and the widest cathedral staff, Simcoe, has labo tain of the lines to. The Bishop parochial missio and fostering a Gospel at home the canons to services of Can invaluable. Fe ledge of the gr diocesan finance ciated with him have here rei Chavasse's ideal in Canada.

Sunday, Janu at London, F Thompson, M Dymond, and c all uttering the in London. Th the clergy of and in the ever ing was held a Rev. Thomas cese. The Sc ganized and at ing twenty or College on M 4 p.m. Address Principal Wall general discuss for the ensuin Chairman, the Rev. T. G. A Principal Wall and H. A. Th Mrs. Waller e tea.

rector is hon. president; Miss Bradley, acting president; Mr. Cline, I.V.P.; Miss Barber, treasurer, and Miss Campbell, secretary. The first meeting, held on January 15th, was very successful. Mr. George Graham gave a masterly lecture on "The Aim of a Literary Society." The next subject will be "Tennyson," by Miss Campbell, accompanied by songs and readings. The rector and choir presented an address and handsome clock to Miss F. Bradley, on her marriage to Mr. George Bradshaw, Morden, Man.

HURON.

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

London.—When Bishop Chavasse went to Liverpool, he gave a remarkable address on the benefits of a cathedral establishment, and the subject has in one way or another been brought frequently before the public. Among the duties which Bishop Chavasse proposed for the cathedral clergy were daily services, lectures on Church questions, quiet days, looking after vacant parishes, and assisting clergy throughout the diocese, especially in Lent and Advent, etc. In Canada, we have cathedrals (so-called), but little of the strenuous life which Bishop Chavasse sketched, and yet it is gratifying to know that something is done in the direction indicated. In London, in the diocese of Huron, for example, some of the cathedral staff have made praiseworthy attempts to give life and meaning to the title of canon. The Rev. Canon Richardson, some time ago prepared a clear and helpful booklet on the Church, which is published at a cheap rate to admit of general circulation. More recently he has prepared a historical sketch of the beginnings of Church life, especially in Western Ontario, and has delivered it first at the meeting of the Oxford rural deanery, held at Thamesford, and secondly, at the anniversary celebration of All Saints' church, Peterborough. He is, we believe, requested to deliver it, ere long, before the Historical Society in London. This historical sketch well deserves the warmest commendation and the widest promulgation. Another of the cathedral staff, the Rev. Canon Young, of Simcoe, has laboured long and zealously in certain of the lines which Bishop Chavasse referred to. The Bishop mentioned the management of parochial missions, supervision of junior clergy, and fostering an interest in the spread of the Gospel at home and abroad, as proper objects for the canons to promote. In these respects the services of Canon Young for years have been invaluable. Few realize his remarkable knowledge of the ground and his complete mastery of diocesan finances, outside of those who are associated with him in this work. Such work as we have here referred to shows that Bishop Chavasse's ideals are not forgotten or unknown in Canada.

Sunday, January 18th, was missionary Sunday at London. Revs. Tucker, Marsh, Farthing, Thompson, Messrs. M. Wilson, K.C.; A. H. Dymond, and clergy and laity of London were all uttering the same message from every pulpit in London. Then on Monday, Mr. Tucker met the clergy of Middlesex deanery in conference, and in the evening an important missionary meeting was held and addressed by Mr. Tucker and Rev. Thomas Marsh, of McKenzie River, diocese. The Society for Sacred Study is now organized and at work. A hearty meeting, numbering twenty or more clergy, was held at Huron College on Monday, January 19th, from 2 to 4 p.m. Address on I. Corinthians were given by Principal Waller and Canon Dann, and then a general discussion followed. A staff of officers for the ensuing year was selected, as follows: Chairman, the Rev. G. M. Cox; secretary, the Rev. T. G. A. Wright; committee, the Revs. Principal Waller, Dr. Bethune, J. H. Moorhouse, and H. A. Thomas. At the close of the meeting Mrs. Waller entertained the clergy at afternoon tea.

Berlin.—St. John the Evangelist.—Mr. Stares, late of the Cathedral choir, Hamilton, has recently been made choirmaster, an excellent appointment. A new organ is about to be installed, when a great improvement in the church music may be expected. The congregation of St. John's has lost one of its most faithful and devout members, in Dora, wife of Mr. J. W. Connor. Her illness, though long, was not known to be dangerous till the 5th of January, when she was seized with paralysis, and after severe sufferings entered into the rest of paradise on the 7th inst. The deceased lady was descended from the 'Englishry' of Munster, and in early life was a teacher. Married some thirty-six years ago, she proved a most affectionate and unselfish wife, and mother, making the moral and spiritual welfare of her family her main object. Most beautiful was her patient resignation in the affliction that shaded nearly all her married life, her eldest child being a hopeless invalid. A recent writer speaks of the more than Spartan heroism that "preserves a maimed child, cares for it, faces it cheerfully day after day, shields its helplessness, and seeks with all the strength of mother-love for some rift in the gloom of the future." This and more is true of the deceased, who, in this trial to her mother-heart and of frequent ill-health and suffering never was known to murmur or "charge God foolishly." The strength for this was sought where it was to be found, in prayer and at God's altar, Mrs. Connor being for years, as far as her strength permitted, a constant rather than a frequent communicant. Hence, and from a naturally kind disposition flowed the uniform gentleness and charity that marked her whole life. Her children rise up and call her blessed, her husband also. The funeral took place on the 10th inst, the body being conveyed in the morning to the church, where the Holy Eucharist was offered, the celebrant being the Rev. S. Daw, of St. John's, Hamilton, who had come to know and esteem the deceased. The burial service was said at 2 p.m. by the rector, the Rev. J. W. J. Andrew, assisted by the Rev. S. Daw, and the Rev. R. A. Armstrong, of St. Saviour's, Waterloo. Requiescat in pace.

Listowel.—Christ Church.—The Rev. C. H. Buckland, rector of Gravenhurst, has been appointed by the Bishop of the diocese rector of this parish. He will assume his new duties on February 1st.

Blyth.—The Belgrave congregation presented their minister with a handsome fur overcoat on Wednesday afternoon, the 21st inst. Mr. Edmonds was completely taken by surprise. The presentation and address was made at the rectory, Blyth. The same evening an entertainment was given under the auspices of the Young People's Society of Trinity church, Blyth. The Rev. J. Edmonds preached. The Rev. W. Lowe, of Wingham, delivered an instructive and amusing lecture on "Ireland and the Irish," and Miss Grundy, of Lucknow, furnished some sweet songs. Refreshments were also served. The hall was well filled. The receipts will be applied to the new Organ Fund.

ALGOMA.

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

Bracebridge.—St. Thomas.—The Lord Bishop of Algoma visited this parish on Saturday, the 17th inst., and remained over Sunday, January 18th, and officiated at the various services of the day. At 10 a.m., after Matins, he laid hands on three candidates, presented by the rector in the office for confirmation, and delivered a very impressive address on what the life and conduct of the confirmed should be. At 11 a.m., the Bishop was celebrant, and the rector assisted, in the office for Holy Communion; His Lordship de-

livered an eloquent and instructive sermon. A large number received the Holy Communion. At 3 p.m., the Bishop and rector officiated at St. George's church, Falkenburg, where His Lordship was again the preacher. At the conclusion of the service, the Bishop congratulated the congregation on the evident signs of progress and especially for the very much improved interior of the church building, \$150 having been expended thereon since the last Episcopal visit. At 7 p.m. the Bishop was again present at St. Thomas' church, Bracebridge, and at the close of Evensong delivered before a large congregation, filling the church, a most instructive and soul-stirring sermon. This church was presented at Christmas with a beautiful altar cross and vases of brass. The donor was Miss Nason, of St. Margaret's, Toronto, and the gift was made in memory of her father and mother, whose bodies lie in the Bracebridge cemetery.

Correspondence.

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

SANTA CLAUS.

Sir,—In your issue of December 18th, you protest against the "cult of Santa Claus," on the ground that "when children grow up and find they have been deceived, the shock is too great, and they believe in nothing that their senses refuse to verify." While there is undoubtedly a danger of the true significance of Christmas Day being obscured by the undue impression upon children of the story of Santa Claus, and thus turning it into Santa Claus Day, yet it seems to me that this is about the worst charge that can be brought against the custom. The nature of the story is such that it can only be accepted by very juvenile minds. The child eventually perceives the ridiculousness of holding to the literal truth of the story and gradually grows out of the belief. There is no sudden revelation and consequently no shock sufficient to shake the faith of the little one in all unseen things. Why wouldn't the charge you bring against the custom be, with equal justice, brought against all fables, and fairy stories, and thus lead to a sweeping condemnation of them all? Surely there is a truth, even higher than literal truth, which can be taught by means of these stories! In the instance at hand, the blessed lesson of Christmas, which teaches us that we, in imitation of God's goodness, ought to give good gifts to one another, is not necessarily obscured by telling our children about the good saint, who goes around giving gifts to all. Thus, I think, the contemporary from which you quote is hardly justified in denouncing the story as "the perennial Santa Claus lie . . . and a gross falsehood."

W. R. HILLIARD.

EPISCOPAL CHURCH OF SCOTLAND.

Sir,—Your article of January 15th, page 35, presents little difficulty to one who knows; the original article in the Scottish Guardian, December 19th, page 809, from which you have quoted, gives a fair resume of the facts in urging the plea for a Scottish calendar. The Church in Scotland has never, since the Reformation, had a Prayer Book, and probably never will. The book of 1637 never properly belonged to the Church. It was compiled by two Scotch bishops, revised by Laud and two English bishops, and finally issued by royal authority alone. At the first public reading

was received by popular demand, and a standing monument to the dying a right thing in the wrong way. In course of time, and when the English and the distinguished Scottish Church gave out Communion offices for use in their own churches, but none of these had any canonical authority, until the Synod of 1811 issued a notice authorizing a form for the celebration of the Holy Communion known by the name of the Scottish Communion Office, but it did not contain any original copy of the office. One of these Communion Offices had been used at Bishop Seabury's consecration, but it had no connection with any Scottish Prayer Book, the Ordinal used was that of the English Book of Common Prayer. The Consecration, which was drawn up and signed by the Scottish Bishops and Bishop Seabury, speaks of the Communion Office alone, and so names it. Since 1811, the authoritative position of the Scottish Communion Office has often been discussed, and regulated by canon, but the only Prayer Book which is authorized for use in Scotland is the English Book of Common Prayer. One may find a Prayer Book with the Scottish Office bound up in it, but that is only a matter of binding for the sake of convenience. Bishop Torrey's book of 1849, "according to the use of the Church of Scotland," now lies before me, and I personally regret its fate, but it was too bold an effort made by too old a man, at a time when feeling ran too high for any chance of success.

JAMES GAMMACK, LL.D.

British and Foreign.

The Church Pastoral Aid Society has received two legacies of £1,000 each, one from the late Mr. W. J. Clutton, and other from the late Mr. R. Davison.

The magnificent west front of Exeter Cathedral has been found to be insecure and the Dean and chapter have decided on a complete renovation at a great cost.

The Church of England Waifs' and Strays' Society has received two anonymous donations of £500 each in aid of the debt on its General Fund, as well as a legacy from the executors of the late Mr. Francis Thomas Freeman of £500.

The Rev. T. H. Archer-Houblon, M.A., who has been for twenty-two years vicar of Wantage and rural dean, has been appointed by the Bishop Canon of Christ Church, and Archdeacon of Oxford, in succession to the Bishop of Reading.

The Jerusalem and the East Mission has received £1,000 through its president, the Bishop of Salisbury, for a Jerusalem Chapter Endowment Fund, which the donor hopes may be met by an equal sum from other sources during the coming year.

A handsome presentation of a silver Queen Anne tea service was made to Mrs. Merrin by the parishioners of Killochonnigan, as a token of their appreciation of her efforts in conducting the musical part of the church services for the past ten years.

The latest addition to the chapel of St. Oswald, in the southern transept of Peterborough Cathedral, which is being gradually fitted up and adorned for Divine worship, has been a reredos, designed by G. F. Bodley, R.A. It is of alabaster, somewhat richly carved in the style of the later 14th century. In the centre is a figure of our Lord blessing, while in the two side panels are figures of St. Oswald and St. Aidan. It is the gift of Miss Edith Argles.

Archbishop Temple, like Archbishop Fair, his predecessor, but one was appointed to Canterbury and died in the month of December.

The Rev. J. W. Jobling, having resigned the pastorate of the Congregational Church at Rendham, Suffolk, has been received into the Church of England.

A very beautiful brass eagle lectern was solemnly dedicated in Clonfert Cathedral on Christmas Day, by the Rev. Robert McLarney, B.A. The lectern bears the following inscription: "Gloria in Excelsis Deo." In memory of Hugh Hamilton, D.D., F.R.S., Bishop of Clonfert, 1799-1809, of Oxford, 1798. His descendants gave this lectern, 1902."

A very beautiful new lectern has just been presented to Trinity Church, Edinburgh, by an esteemed member of the congregation, Mr. J. Millar Maxwell, of Bangholm Bower, in memory of his father and mother. The lectern, of which the design represents a golden eagle, with half-spread wings, resting upon the circled apex of a solid brass pedestal, is a fine example of good craftsmanship.

The following very beautiful objects in cut stone and polished marble are in the manufacturers' hands as presentations to Carnew church, which is now in process of restoration: A very fine pulpit, presented by Earl Fitzwilliam, a handsome prayer-desk, presented by the family of the late Rev. Sheldon Dudley; a beautiful font, presented by Mr. J. S. Darlington, of Carnew; a cut stone and marble eagle lectern, presented by Mrs. Reade, of Donis Hall, Carnew.

The Holy Table of St. Columba's church, Tullow, has been adorned recently with very handsome gifts, which were used for the first time on Christmas Day. Two brass desks, one a reading-desk with massive pedestals and shaft, and revolving book-ledge on pivot, for the north side, and the other, a prayer-desk at the south side, finely executed in pierced lacquered brass, each bearing the inscription: "The gift of Joseph Malone, of Collingwood, New Zealand, to the parish church of his native place," 1902." Two very beautiful solid silver collecting plates have also been presented, with pierced and chased deep border, exquisitely wrought with corn and fruit, and each inscribed, "In memoriam, 1902," with the line, "Honour the Lord with thy substance."

A magnificent and costly gift has lately been made to the parish church of St. Nicholas, Montgomery, by Mr. Nicholas Watson Fairles Humphreys, in memory of his wife and her father, Mr. Richard Smith Humphreys. The five-light perpendicular west window has been filled with beautiful stained-glass, illustrating the Nativity and the Adoration of the Shepherds and the Magi. St. Michael, St. Gabriel, St. Nicholas, and St. Tyssil are also represented. The window was dedicated by the Rev. Prebendary R. M. White, rural dean. He is in his 92nd year, and has been vicar of Churchstok since 1846. He gave an excellent address on the occasion of the unveiling and dedication.

The secretary of the Church Pastoral Aid Society, the Rev. R. G. Fowell, says, in his review of the year's work, that everything in connection with the society, except the income, has increased by leaps and bounds. More grants than ever have been voted by the committee. Help to needy cases has been rendered by special gifts to thirty-three of the poorest country clergy, and the prospect of additional endowment for at least twenty-five benefices has been secured, these benefices being quite inadequate to support an efficient ministry. A start has also been made in

helping suitable men at Oxford and Cambridge to prepare for Holy Orders. The number of advowsons held in the society's trust has been more than doubled.

The C.M.S. have received lately a benefaction of £1,000 from "C. W. M. Kent," a contribution of £2,000 from Miss M. Maclean for Tovo, also an anonymous benefaction of £1,000 from "M. C." and a gift of £500 from Captain J. Cundy.

By the death of the Bishop of St. Alban's, the Bishop of St. David's becomes entitled to a seat in the House of Lords. The Bishops now awaiting seats in the Upper House are, Bristol (1897), Wakefield (1897), Liverpool (1900), Exeter (1901), Oxford (1901), and Worcester (1902).

According to a recent census which has been taken of the churches and schools belonging to the C.M.S. in the Uganda Protectorate, the result shows that there are 1,070 church buildings, having a seating capacity of 126,851, with an average attendance of 52,471.

I am certain of this, that the only real and substantial mark of the character of the Christian is that sort of pity which has "power" in it, which is not satisfied that the slave of vices and sins should go unsaved—the sort of pity which does not rest except when it is saving somebody. If our churches could be possessed with a little more of that spirit it would make a difference quite incalculable.—Bishop of Worcester.

The city of Jerusalem is to be portrayed at the World's Fair in St. Louis at a cost of more than one million of dollars. Ten acres of land are to be taken at the Fair grounds around which a wall is to be erected. Inside of this there will be native-born residents of Jerusalem, who will give representations of weddings, feast-days, funerals and the religious life of the people of the Holy City. Wealthy Christian men, who are engaged in Church work, are to furnish the means for this undertaking.

Some notable names have been added to the roll-call of the Abbey under Dean Bradley. Chas. Darwin, Archbishop French—himself once Dean of Westminster—Robert Browning, Alfred Tennyson, and William Ewart Gladstone are among the names that have been added to the burial roll of the Abbey under Dean Bradley's supervision, and nobody will quarrel with them. It will surprise many people, perhaps, to know that only ten persons have been buried in the Abbey in the last twenty years, and that only two of these were women—Lady Louisa Percy and Mrs. Gladstone. These, with two poets, two architects, an archbishop, a scientist, a Queen's printer, and a statesman, complete the roll of the great dead, who have been buried in Westminster Abbey since Dr. Bradley became Dean.

An exceedingly handsome gift of fair linen for use in the Cathedral has been presented to the Dean and Chapter of Exeter. The set comprises an embroidered and fringed altar cloth, linen for the credence table, corporal, six purificators, a pall and chalice veil—all most finely worked. The gift was the outcome of a visit paid to the Deanery, Exeter, last summer, by one of the lady-workers of the St. Peter's Guild, Eaton Square, a parish in which during his residence in the metropolis, the Bishop of Marlborough officiated. On returning to town this lady interested her fellow-workers in the Cathedral, and the result is seen in the handsome altar linen which was used for the first time on Christmas Day. The lovely point lace which edges the fine linen chalice veil was not included in the gift but is of Devonshire workmanship.

Curious to read day following the Archbishop Tait, versary of his a 4. 1868, his death. One of the most archbishops, The Dec. 29, 1170.

Speaking at the ham Chamber Diggle, rector special scheme to assisting the cover a considerable. The population church of Birr and 6,000 souls and vegetable porters and hand slums of the work poses to divide districts, and responsible, sym middle-aged get week to making social life of the district and pe real distress, w dering tempora; serving poor to paper scheme t drew great ap whom it was rector of St. M that in Elbefeld the Rhine, the been reduced, proposed to in which, as he ex one time a larg entirely po in St. Martin's pitiful. He bel two forms. Fi ditions, with t in, and second cate the peop and industry. giving, and pr be given in s ported to a g restoring reci dition. The r his ability to it will become As an effort t of the commu shame to the C attempt is we now anxious gentlemen po will be forth

So much to c For night And while we The day its

We spend ou And die wi A broken frag Dreams sti

Be still, my The dead s Those bonds sever Are still u

Curious to relate, while Dr. Temple died the day following the anniversary of his appointment. Archbishop Tait died the day before the anniversary of his appointment, which was on Dec. 4, 1868, his death taking place on Dec. 3, 1882. One of the most famous of all Canterbury's archbishops, Thomas à Becket, was murdered on Dec. 29, 1170.

Speaking at the annual dinner of the Birmingham Chamber of Commerce, the Rev. J. W. Diggle, rector of Birmingham, propounded a special scheme of parochial visitation with an eye to assisting the inhabitants of the slums that cover a considerable area in St. Martin's parish. The population of the parish of the mother church of Birmingham numbers between 5,000 and 6,000 souls. The parish contains the meat and vegetable markets, with their numerous porters and hangers-on, and about them cluster slums of the worst description. Mr. Diggle proposes to divide the parish into thirty or forty districts, and to induce a band of serious, responsible, sympathetic and yet business-like, middle-aged gentlemen to devote an hour each week to making themselves acquainted with the social life of the people, by visiting each his own district and personally enquiring into cases of real distress, with the object, not merely of rendering temporary relief, but of assisting the deserving poor to make a fresh start in life. As a paper scheme the proposal is most plausible, and drew great applause from the company before whom it was propounded. Subsequently the rector of St. Martin's explained to an interviewer that in Elbefeldt, a large manufacturing town on the Rhine, the worst forms of pauperism have been reduced by adopting a system such as he proposed to introduce into St. Martin's parish, which, as he explained, has passed from being at one time a large residential parish into becoming an entirely poor one. The sights to be found in St. Martin's district he describes as perfectly pitiful. He believes that improvement must take two forms. First, improvement of physical conditions, with the provision of houses fit to live in, and secondly, an effort must be made to educate the people themselves into habits of thrift and industry. He deprecates indiscriminate almsgiving, and proposes that temporary relief should be given in suitable cases, which would be reported to a general committee, in the hope of restoring recipients to a self-supporting condition. The rector expresses great confidence in his ability to carry out his scheme, and believes it will become contagious throughout the city. As an effort to effect the betterment of a portion of the community, which has long been a crying shame to the Church in Birmingham, Mr. Diggle's attempt is worthy of all support. The public is now anxious to see if the required number of gentlemen possessing the desired qualifications will be forthcoming.

Family Reading.

UNFINISHED.

So much to do! So little time to do it!
 For night creeps on—creeps on,
 And while we plan the long day's joys and duties,
 The day itself is gone.

We spend our life in learning how to live it;
 And die with half our labour unfulfilled;
 A broken fragment, unto God we give it;
 Dreams still unreal, longings unfulfilled.

Be still, my heart, nothing is lost forever;
 The dead seed rises up in golden grain;
 Those bonds which time and death appeared to sever
 Are still united. Peace grows out of pain.

God has had patience through the long, long ages;
 Can we not wait to see His perfect plan?
 He holds the Book; we turn the first few pages
 To find how little—and how great—is man.

All ends not here, our life is but beginning.
 Mind still expands, the grave yet opens wide.
 A day of suffering—a night of sinning—
 A morn of hope—because the Sinless died.

God gathers the threads the world has broken
 God heals the wounds, smooths crooked lives away.
 Our longing for Perfection is a token
 That we shall reach the Perfect Home some day.

—G. Maud Battersby.

A RAINDROP'S STORY.

One rainy day, as a sprightly little field-mouse was sitting near the door of his house, greedily chewing a grain of corn, a raindrop fell on a leaf beside him.

"Where did you come from?" asked the field-mouse, looking anxiously at the raindrop and wondering whether he would get an answer or not.

"From the sky," answered the raindrop, very readily; "but my real home is the sea. One day, as I was playing with my brothers and sisters in that beautiful home of ours, the hot sun shone upon us. It drew many of us up into the sky. I was among the n. We could see the green fields and beautiful flowers far beneath. We came close together and formed a white, fleecy cloud. Pretty soon a chilly wind began to blow. We crowded together to get warm. We became so heavy we could not stay up in the clear air. We came tumbling down, and I have alighted here to—." But just then a sparrow, who was very thirsty, gobbled the raindrop up so quickly that he did not have time to finish his story.

WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the services; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favourable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behaviour and a right education.—Bishop Huntington.

LITTLE FAULTS.

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a

spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.

A FIFTY-FOOT CALENDAR.

N. W. Ayer & Son, the Philadelphia advertising agents, who have a national reputation for "keeping everlastingly at it," believe in sticking to a good thing when they have one. For instance, their calendar for 1903 follows the design used for several years past, but with new colouring. And in truth it would be hard to improve upon their design; the dates are plainly readable at fifty feet, yet the calendar is not unpleasantly conspicuous; it is artistic, simple and useful, and it is not surprising that it has become so popular an adjunct to business offices that the supply never equals the demand.

While they last, one will be mailed to any address for 25 cents, which barely covers cost and postage.

SELECTING THE PLEASANT THINGS OF LIFE.

One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements. For men make their own world. We have read of a horticulturist who could not walk through a flower garden and see a rosebush covered with blossoms without searching until he found at least one blighted leaf. There are men who cannot look upon a great picture without scrutinizing every inch of the canvas for some light or shade to criticize, and afterward they recall only the blemish. But there never was a tree so beautiful that it did not have one broken bough. These never was a book so wise but that it had one untruth or falsehood. Even Helen's brow held one little blemish, and the scientists think that there is a spot on the sun.

What if a father should send his child into a garden, where every flower bloomed, to bring back roses and lilies and violets. And what if the boy overlooked all the sweet blossoms and peered around the roots until he found some weeds, wild grass, and a toadstool. There are men who go forth in the morning and give all that is best in life and thought to their competitors in business. Returning home at night, they do not bring some incident that represents wit or heroism or justice or generosity they return jaded, fretful, querulous, critical. They remember only the disagreeable things.

Passing a pasture but yesterday, one saw the horse with mane and tail a solid mass of cockleburs, collected in passing through the meadow, and, grasping the forelock, the farmer's boy's hand must have been pierced with a thousand blood pricks. Strange example of men who go through the days to return home at night laden with mental burrs and moral thistles. They have used memory as a kind of bag in which they have collected sticks, toads, bugs and spiders that stand for human frailty and sin. What a misrepresentation of God's world! What skill in selecting malign elements! Surely an enemy hath wrought this injury and lent this black colour to the universe. This is God's world, and man is saved by hope.

REVERENCE.

The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to whose service they have been dedicated. It has been deemed worthy of record in the Gospel that Christ, when He had ended His reading, closed the book and delivered it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than the Resurrection, yet it was a work not unworthy of the care of the angels, even at that most solemn season, to lay the linen clothes by themselves, and to wrap together the napkin that was about the head, in a place by itself. Even the linen cloth, which had touched the most holy sin-offering, was holy in the sight of those heavenly ministers. Bishop Selwyn.

HOPE ON.

I.

Jack's First Theft.

"Boot-laces—very strong, and only one penny!" Such were the words which greeted a young lady, who was following her mother from a shop into their carriage, laden with parcels which were destined to delight the hearts of many little brothers and sisters at home. She turned for an instant to look at the speaker. It was only a little miserable-looking boy, whose pale, sunken cheek and feeble voice told a tale of hunger and want of which she knew nothing.

Again he spoke. "Kind lady, only one penny; I'm so cold."

"I've got nothing for you, little boy."

How could she say it, when the penny which she had received in change was still in her hand? but she did not know what it was to be hungry.

"How dirty he is, mamma; and look at his feet," she whispered, as she wrapped her warm cloak around her, and fastened the costly fur closer about her neck.

Yes; she may well look at his bleeding feet. All day long he has walked through those weary streets; he has told that same pitiful story again and again, but no one has listened; he has cried with the cold, but no one has cared; he has gazed longingly into the baker's shop, and craved for a morsel of bread which lay there in such plenty, but no one believed that he was starving, and now he was refused again.

He stood wistfully gazing after the carriage as it rolled away, and the big tears gathered once more in his eyes, as he whispered to himself: "Nothing for Maggie, oh! if I were one of those rich, beautiful ladies, I'd give money to all those who were cold and hungry," and little Jack brushed his hand over his face, and tried to keep back the sobs which rose in his throat. He sat down on the lowest of a flight of steps, which led up to some public office, and began to think what he could do. "She must have something to eat; she must and she shall. Oh, if I were only a man!" and then he counted over the boot-laces which he held in his hands to see that they were all right.

How cold it was! The piercing wind whistled down the street, making everybody shiver, and driving clouds of rain into the faces of the foot-passengers, who went past the little boy; but his ragged clothes could not keep out any of the cold and wet, though he wrapped his tattered jacket more closely round him, and blew upon his numbed hands to bring some feeling into them. At last a sudden thought struck him, and

springing up, he followed a cart which was going along the street. It stopped in a quiet square, and Jack saw a baker's boy jump down with a basket of bread, which he put on the pavement, while he descended the area steps and went into the kitchen.

(To be continued.)

HOW A FAMOUS TOOL WAS INVENTED.

"Go to the ant, thou sluggard, consider her ways and be wise," said the Psalmist; and the command might be extended to include many other insects, from which we might all learn wisdom.

Isambard Kingdom Brunel, the famous engineer, has told the story how he was indebted to an insect for a great and useful invention. Brunel was one day in a shipyard watching the movements of an insect known as the naval wood-worm, when a brilliant thought suddenly occurred to him.

He saw that the creature bored its way into a piece of wood by means of a very extraordinary mechanical apparatus.

Looking at it attentively, through a microscope, he found that it was covered in front with a pair of valvular shells; that with its foot as a purchase, it communicated a rotary motion and a forward impulse to the valves, which, acting upon the wood like a gimlet, penetrated its substance; and that as the particles of wood were loosened they passed through the body of the borer to its mouth, where they were expelled.

"Here," said Brunel to himself, "is the sort of thing I want. Can I reproduce it in an artificial form?"

He forthwith set to work, and the final result of his labours, after many failures, was the famous boring shield with which the Thames Tunnel was excavated.

FOLLOW DUTY.

Our Lord teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind—to regard trustfully, in every act of self-dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen—to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty become the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the cross ought not to hinder our going forward. For one who has put his hand to the plough to look back is to become unfit for the kingdom of God, if distrust of His upholding us in the course along which He would guide our steps, whatever trial may meet us in the path, becomes a stumbling-block or hindrance to our faith.—T. T. Carter.

WHERE THERE IS PRAYER THERE IS PEACE.

It is small things that, just because of their smallness, distress and upset us. I mean the weight of daily care, which in the small details of personal expenditure, and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those anxious lives, tempted to be fretful, and

hasty, and self-important, and fussed with their incessant activities, may, if rightly interpreted and manfully grasped, settle down into round and sunny centres of regular, and peaceful, and fruitful activities. Where there is prayer there is peace; and God, who makes every duty possible, knows, helps, and cares.—Dr. Thorold.

HINTS TO HOUSEKEEPERS.

Potato Omelet.—A potato omelet is a rather new combination of those two standbys of a housekeeper, eggs and potatoes. A cooking-school recipe requires that the potatoes should be baked for this omelet, but a housekeeper, who has experimented, says that it is quite as well to boil the potatoes to the mealy stage, and press them through a sieve while hot. Mix two potatoes thus prepared with the beaten yolks of five eggs; season with salt and pepper and a few drops of lemon juice. Fold in the beaten whites of the eggs, and make the omelet in the usual way, adding a little chopped parsley just before the omelet is folded over.

Pop-Overs.—Sift together three cupfuls of white flour, a scant half teaspoonful of salt, and one teaspoonful of baking powder. Add two cups of milk and two well beaten eggs. Whip for about five minutes and pour into buttered pop-over cups or gem-pans, which should be hissing hot. Bake in a quick oven for twenty minutes.

Barley Soup.—Boil in water for half an hour half a pound of pearl barley. Place this barley in two quarts of chicken, beef or mutton broth. Add some carrot, turnip and other vegetables and boil gently for two hours. Season with salt and pepper, and when you serve add a few green peas or a little celery.

Oyster Soup.—Two quarts of milk to one quart of oysters. Small oysters are to be preferred. Have your milk scalding. Season with pepper, salt and a little parsley. Add a tablespoonful of cornstarch dissolved in a little cold milk. Drop in the oysters and leave them for about three minutes or till their whiskers curl. Serve very hot with oyster crackers.

Split Pea Soup.—Soak the peas over night, put them to boil next morning. Bake one onion, one turnip, one carrot, slice and fry brown. Add them and let all boil together. Then strain. To the liquid add small pieces of lemon, and small pieces of bread fried brown. Serve hot.

Ginger Cookies.—Take one egg, one cup of granulated sugar, one cup of molasses, one cup of shortening, one-half lard and one-half butter; one-half cup of hot water, one tablespoonful of ginger and one tablespoonful of soda; mix all together well. Use a pinch of salt, if you use all lard. Knead quite hard and roll out thin; cut with cookie cutter; bake in a moderately hot oven.

Fruit Cookies.—Two cups of sugar, one and a third cups of butter, three eggs, one cup of chopped raisins, one cup of currants, one teaspoonful each of clove, cassia, nutmeg, soda, flour to make quite stiff; also add one pound of English walnut meats and the meat from one quart of hickory nuts; pulverize the meats and add to the above. These cookies will keep indefinitely.

Maple Sugar Icing.—This frosting gives a delicious flavour to plain cake. To make it, boil one-half cup of white sugar, one cup of maple sugar, and a little cold water. Boil till it forms five hairs when dropped from the spoon. Add one-half cup each of butter and sweet cream; boil ten minutes and stir till cold.

THE BEAR HUNT.

A hunter in the I the habit of digging ing them with brace earth, in order the bears. One day he carelessness, into a found himself unal He had been there when he was start falling in. The fri prepared to shoot the bear observed h so terrible a grow afraid to fire. I watching each minutes, until the think that he h suspicions of his again about to fire, threatening air of him into letting fall passed, and at leng anxious to get free rested his forepaws of the pit in such a back formed a kind did this several ti the hunter as if profit by this mode

The man a courage, and the objection to his cla back. But once the cruel fellow, ir ing the kind act by to escape, deliberat shot him dead. W that from that time so shunned and other hunters that the country.

THE SOLDI

During the dre Crimea, more than when the armies France went awa Russians, a young left his native vill marching off with little cat ran afte Seeing that she w self be driven awa her on to his knaps half in fun and loved and pitied little creature.

Day by day she thus, and every curled at his side.

At last a great to be fought, and her in the charge o But after he had mile, up she came along and mewin She was lifted to and soon the reg thick of the battl and cannon balls f of them, and me young soldier was he fell, but pussy c little sharp claws. ful wound laid hi field.

What did the c instead of running feet could carry h the place where streaming, and se the wound. At la came by, and the away in a faint to

Children's Department.

THE BEAR AND THE HUNTER.

A hunter in the Pyrenees was in the habit of digging pits and covering them with branches and clods of earth, in order the better to entrap bears. One day he fell, through carelessness, into a bear-trap, and found himself unable to get out. He had been there for some time, when he was startled by a bear falling in. The frightened hunter prepared to shoot the animal, but the bear observed him, and uttered so terrible a growl that he was afraid to fire. The two stood watching each other for some minutes, until the hunter began to think that he had quieted the suspicions of his enemy, and was again about to fire. But again the threatening air of Bruin frightened him into letting fall his gun. Hours passed, and at length the bear, as anxious to get free as the man was, rested his forepaws against the sides of the pit in such a manner that his back formed a kind of ladder. He did this several times, looking at the hunter as if inviting him to profit by this mode of escape. The man accordingly took courage, and the bear made no objection to his clambering over his back. But once safely up again, the cruel fellow, instead of returning the kind act by aiding his helper to escape, deliberately took aim and shot him dead. We are glad to add that from that time forward he was so shunned and despised by the other hunters that he had to quit the country.

THE SOLDIER'S CAT.

During the dreadful war in the Crimea, more than thirty years ago, when the armies of England and France went away to fight the Russians, a young French soldier left his native village. As he was marching off with his regiment, a little cat ran after him coaxingly. Seeing that she would not let herself be driven away, the lad lifted her on to his knapsack. He did this half in fun and half because he loved and pitied the affectionate little creature. Day by day she rode, perched up thus, and every night she slept curled at his side. At last a great battle was going to be fought, and the soldier left her in the charge of a sick comrade. But after he had marched about a mile, up she came again, skipping along and mewing to be carried. She was lifted to her usual perch, and soon the regiment was in the thick of the battle. Musket shots and cannon balls flew right and left of them, and more than once the young soldier was wounded. Twice he fell, but pussy clung fast with her little sharp claws. At last a dreadful wound laid him bleeding on the field. What did the cat do then? Instead of running off as fast as her feet could carry her, she sprang to the place where she saw the blood streaming, and set to work to lick the wound. At last an army doctor came by, and the lad was carried away in a faint to the tent.

DIED.

CONNOR.—In Berlin, on the 7th January, 1903, Dora Hovenden, beloved wife of J. W. Connor. "Rest eternal grant her, O Lord, and let Thy light shine ever more and more upon her."

When he opened his eyes, his first question was, "Shall I live?" "Yes, my good fellow," answered the doctor, "thanks to your little cat. If she had not used her tongue in such a clever manner, you would have died through loss of blood."

Against the usual rule, pussy was allowed to be with the young soldier while he lay in hospital, and was fed with the choicest bits from his plate. The story of her love and cleverness was soon made known to all, and much praise and petting she got from others beside her fond master.

A NOBLE DOG.

A Newfoundland dog and a mastiff lived in a town by the seashore. They were both very strong, good-natured, and good-tempered dogs when alone. If,

however, they met in the street, from some cause or other they began to growl and to snarl at each other. This often ended in a fight.

One day they met at the end of the long pier, and, as usual, began quarrelling. A fierce battle was the result. As they struggled, they both rolled off the pier into the sea. This put an end to their fighting, and the dogs began to swim for the shore as quickly as possible.

The Newfoundland, being naturally a good swimmer and fond of the water, easily reached the shore. Soon he was on dry land, shaking the water from his coat. On looking round, however, he saw his enemy, the mastiff, struggling and exhausted, being quickly carried out to sea. The noble dog at once plunged into the water. On reaching the mastiff, he caught him gently by the collar and brought him safely to the shore. Ever after this the dogs were the best of friends.

SOLILOQUIES OF A RAT.

"It's all very well to call me cruel and 'horrid creature,' and every other bad name," said the old brown rat; "but I can't help being a rat, and I've got to live somehow, and I've got to work very hard for a living, I can tell you. In these hard times it's uncommonly difficult to make two tails meet. Of course, every one who lives in the country ought by rights to keep two or three horses; but so many people say they can't afford it, and that means no corn for us rats. Some people who have large gardens, just the places for chickens to run about in, say they won't keep them because they are bad gardeners; and I actually heard one of those ridiculous creatures they call ladies say she couldn't keep chickens because she wouldn't like to have them killed! Did you ever hear such rubbish? A young chicken is a very nice thing indeed—I don't deny it; but I was thinking of the corn when I said that about the chickens. If only people would live and let live—give us rats plenty to eat—we shouldn't be put to straits sometimes. Why, we have actually been obliged, when we get very numerous, to kill and eat each other! Isn't that a dreadful state of things? But there, it is so distressing to feel the gnawings of hunger, and to know that everyone hates you. I got into a lady's bedroom once in the middle of the night. It was an old tumble-down house, and I was in the chimney, and I really couldn't resist coming down. I thought she must be very kind, and my heart quite warmed to her. She had put out her sandwiches in a neat little packet on the sofa. She was going away early in the morning, and I felt quite sorry to think she was going, as those sandwiches were delicious. I ate them all up, and should have liked some more; but (would you believe it?) whilst I was hunting about, doing no possible harm to any one, suddenly the room was full of light, and there was the lady screaming and shrieking and tearing at the bell-rope as if she was quite mad. In a few minutes the room was full of people, all screaming and gesticulating; and if it had not been for my presence

A Quiz

How many workers are paid what they earn? Are you? If not, why aren't you? Are you satisfied with your present position? What about the future? Do you know that business houses prefer stenographers or book-keepers who have had experience? Can you earn \$10 to \$40 per week? Would you "hire out" at that money? Have you a cent's worth of interest in these matters? If so, why not address a card to the H.C.S.?

MARKHAM, ONT., October 9th, 1902. To Whom It May Interest:— I am a graduate of the Home Correspondence School, and wish to express my appreciation of the courses and the excellent training given by the School. Under their guidance I studied Stenography, and so well was the work laid out and so beneficial the instruction I received that, by studying only two hours per day I was able to complete the course in three months. I then studied Touch Typewriting, completing this course in six weeks. I found both courses not only simple and instructive, but decidedly interesting, and this interest was sustained throughout the course by the helpful suggestions and individual assistance I received from the School. Almost immediately after receiving my Diploma I was offered a position with the King-Richardson Co. of Toronto. Here I had every opportunity of examining the different courses and learning more of the methods of teaching employed by the School. Not until then did I fully realize what a great work the School was doing, and the letters of appreciation that were daily coming in from students and graduates only served to show that great results were bound to follow. After I had been with the King-Richardson Co. for several months, I was offered a position with the Speight Wagon Co. of Markham, and left the city in June. Since that time I have been offered positions with the Algoma Central Railway Co. of Sault Ste. Marie, and the Steele-Briggs Seed Co. of Toronto, but at each intimation of leaving my salary has been increased, and I am still with the Speight Wagon Co., receiving an excellent salary, with prospects of further advancement. I am confident that whatever success I have attained in my work, I owe to the Home Correspondence School, and I believe it to be far superior to a Business College in that it teaches and develops perseverance and self-reliance, which go a long way towards making any work a success. I can without hesitation recommend this School to all who wish to fit themselves for higher and more responsible positions, and I believe there is no surer, safer and easier road to knowledge and success than the H.C.S. opens up through its well planned courses. Sincerely yours, R. ELLA HINDSON.

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of mind in getting behind the wardrobe until they had all gone, my last hour would have come. As it was, they told the lady she must have been dreaming; but she and I knew better! However, she was going away next morning early, and they didn't care much; and after they had all gone, I managed to creep back to my chimney corner, but it was a narrow escape. "We rats do very clever things. I heard an old gentleman say once that he couldn't think what had become of the eggs. A basket of eggs lay on the sideboard and one disappeared every night, though no

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saying, 'tell me where my slippers are?'

That was it. The mother of the children had been ill for a long time. Now she had gone away for her health, and Aunt Mary had come to take charge of them. She found them pleasant and well-disposed children, but sadly lacking in the small graces of speech which take all the care of a strong mother to form into a habit.

"I suppose it's because they're the 'little things,'" said Jessie, as when they finally gathered at the table Aunt Amy talked to them about it, assuring them that no children could ever hope to get along agreeably in the world without a good supply of such nice small change as "if you please," "thank you," "excuse me," and the like. "You see," she went on, "we wouldn't any of us tell a lie, or steal, or slap Harry, or say bad words, because they're big things. But 'please' is so little we always forget."

"And so poor Aunt Amy has to keep dinging away at us," said Harold.

"Oh," said Jack, bursting into a laugh, "I had the funniest dream last night. I dreamed there was a garden, oh! beautiful. All flowers and grass and trees. And you never could guess what grew on those trees."

"Apples, pears?"
"Peaches, cherries? Or chestnuts?"

"Oranges, bananas?"
"Now, I knew you couldn't. It was all sorts of toys. You can't think of a thing that wasn't there. There was a top tree and a bat and ball tree, a doll tree and a balloon tree. There was a jumping jack tree and a tree full of dogs and cats and elephants and monkeys that would wind up and go. There was a candy tree and a lemonade creek. And then there were boys and girls running about and picking things—all they wanted."

"Did you get any?"
"No, I didn't. I was outside. Lots of other boys and girls were outside, and we all wanted to get in."

"I guess so!"

"I saw some of them going up and asking if they could go in. And they came back and said that the man at the gate—he looked fierce and grim—said no one

could go in without a golden key, and anyone could easily find one. So we all hunted and hunted, but we couldn't find any golden keys. Then I saw a boy go up and ask to go in, and the man looked as

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pleasant as anything, and let him right in. But I hadn't seen that he had any key. And as I looked after him I saw a tree full of cars and steamboats, and I was wild to try it again, and I went right up and said to the man: 'Oh, please, please, mister, let me go in. I've hunted and hunted for the key and I can't find it.' And he smiled like everything, and he said: 'Please is all the key you need to get in here.' And I was just going in when the rising bell woke me up. Mean old noise."

All laughed at the dream. "I think," said Aunt Amy, "that my dinging and dinging must have done some good if I have made you dream about the golden key. You will keep it for everyday use, I am sure, not only for dreams."

"That's what I'm going to do," said Jack.

For his dream was a very true one in the fact that this golden key and the other little polite words will open to you a great many of the pleasant things in the world.

THE OLD WAR-HORSE.

An old lady, who was very fond of driving about, and was able to manage a quiet trotting pony well enough without help, bought a meek-looking horse to draw her gig.

Now, it happened that this same horse had once belonged to a cavalry regiment, and had never quite forgotten the thorough training he had gone through. Of this the old lady knew nothing. Judge, then, of her surprise when, as she was driving along an open country road, a squadron of hussars that were taking part in a grand review came along, and were fast overtaking the light carriage.

Immediately the old war-horse heard the familiar sound of clattering of hoofs he forgot that he was between a pair of shafts, and, pricking up his ears, off he started at the same pace as the line of charging soldiers. In vain the officer shouted to the carriage to clear out of the way. The poor old lady, tugging at the reins, would gladly have done so; but the old habit was too strong for the horse's obedience, and he and the gig and the old lady went tearing along at the head of the charge. Nor did he stop until all the troops drew rein at their destination.

BLACK BOB.

Black Bob belonged to a colonel of the Royal Irish Light Dragoons, who fell in battle.

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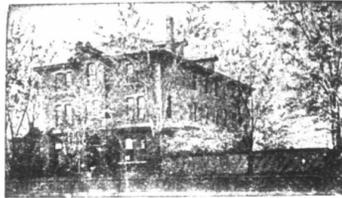
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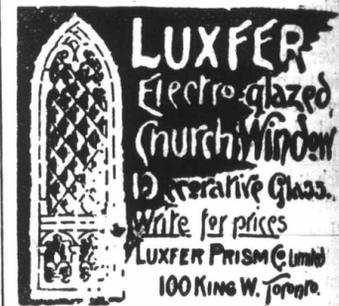
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