

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, FEBRUARY 7, 1901.

[No. 6.

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TORONTO, THURSDAY, FEB. 7, 1901.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

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Holy Communion: 192, 314, 316, 321.  
Processional: 233, 236, 274, 298.  
Children's Hymns: 238, 337, 340, 342.  
Offertory: 229, 239, 244, 353.  
General Hymns: 165, 234, 245, 288.

### QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.  
Processional: 4, 179, 202, 215, 217.  
Offertory: 36, 175, 196, 210.  
Children's Hymns: 233, 336, 337, 341.  
General Hymns: 22, 34, 177, 186.

### The Religious Future.

"In forecasting the future," writes "The Guardian," "it must be recognized that 3 great religious institutions in this country are themselves in danger. There is a general unsettlement of thought and relaxation of practice in regard to Sunday, to public worship, and to the Bible, which may bring about a change, perhaps a revolution, in the position and influence of Christianity in England. The old conventional ideas and habits—illogical, perhaps, but none the less powerful—are giving way; what is taking their place? The new century will have to reconstruct these, and perhaps other, great elements of religious life and thought which the past age has done much to disturb. Especially will it have to find an authoritative foundation for faith, room amid the absorbing cares and amusements of the world for its exercise, and a generally acceptable mode of expression for it."

### Growth in Belfast.

In an interesting account of the progress of the Church of Ireland, it was stated of a clergyman

of the early part of the century, that more than once he told me how, in younger days, as curate of the parish church of Belfast, he was one out of only two representatives then owned by the Church of Ireland's ministry there. That must have been in the earlier thirties, when the town boasted in all 50,000 inhabitants, with a Church population of 8,000 at the most. And there lies open before me, as I write, a copy of Oldham's Clerical Directory for 1858. By this date, I learn from its pages, the two churches just mentioned had grown into an establishment of 12 clergymen and 11 churches, the latter with sitting accommodation for 5,560 people. Thus between sixty and seventy years ago, Belfast possessed two Church of Ireland clergymen, and twenty years after 12; to-day there are 56, or, counting "spare gear," like myself, 60 altogether, as I have said. Some progress you see may be reported. Through all those years, the old Church was not standing still.

### The Duke of Norfolk.

The cable reports stated that the Duke of Norfolk in addressing the Pope had used very undiplomatic language regarding the temporal power of the Pope, and as the Duke had shortly before been a member of the Government, his utterances were embarrassing to the Italian as well as our Government. What took place was at a reception by the Pope of some 600 English pilgrims and of British residents in Rome, which took place in the Sistine Chapel. Among others present were the Duke of Norfolk and Cardinal Vaughan. After a brief service of prayer, and the offerings of the pilgrims had been presented to his Holiness, the Duke of Norfolk, on behalf of those present, read an address expressing every good wish to the Pontiff for the new century. The most notable passage in the speech was that in which he expressed the hope that the new century might witness the restoration of the Roman Pontiff to that position of temporal independence which he has declared necessary for the effective fulfilment of the duties of his world-wide charge. The address went on to say: "We pray and we trust that it may witness the spread of the truth throughout the world, and particularly in the dominions of our Most Gracious Sovereign, under whose just and beneficent sway, as your Holiness recognized upon a memorable occasion, the Catholic diocesan Episcopate enjoy an ample measure of civil and religious freedom, and that the day may soon dawn when British Christians, now so divided among themselves, shall be made one fold under one Shepherd. With these prayers and aspirations, Holy Father, we beg your Apostolic blessing for ourselves, our families, and our country." The Pope in his reply avoided any direct reference to these somewhat bold political utterances, which have caused considerable commotion in Italy, the Government having suppressed the newspapers containing the report of the address. While there is no doubt that many of the more ardent Romanists would welcome the restoration of the temporal power of the Pope, it is doubtful whether the reopening of this question at the present time is likely to help on the cause of those who advocate it.

### Want of Church Teaching.

We reproduce the following notice from Church Bells, adding that readers in Canada have the works of the Rev. Dr. Langtry, which put the Church's position clearly, but which may be supplemented by Mr. Galton's pamphlet: "Rome and Romanizing: Some Experiences and a Warning." By Arthur Galton. Mr. Galton has reprinted his articles in The National Review, with additions. The pamphlet will be found very useful by those

who wish to know the actual condition of the Roman Church. He tells the story of his conversion to Rome. He notes the fact that Roman conversion-mongers, in his case, as in that of the late Marquis of Bute, were not ashamed to make use of the ignorance of an immature young man to hurry them into the Church of Rome before they had mastered the principles of the religion in which they had been brought up. And his history points out the shameful neglect of proper teaching concerning the historical position of the Church of England, which is common in our public schools. Mr. Galton has the historical instinct strongly developed. He tells us that it was through the lack of all instruction on the continuity of the Christian life in the Church of England that he was induced to leave her, as well as through deliberate falsification of historical facts by his Roman teachers that he joined the Church of Rome. When he had taken that step he was not long in finding out that he had been deceived, and so ultimately he returned to the Church of his fathers, in which he is now doing good service. Mr. Galton did not at once find repose in the bosom of the Church of England. In Roman Orders, he became a layman for a considerable period after his retirement from the Church of Rome. But he eventually entered her service as a priest. Many other Roman priests have done the same. And in like manner, the steady and sober catholicity of the Church of England, if it can be brought to bear on foreign priests, may eventually lead them to a juste milieu between Romanism and Protestantism.

### Rev. Harry Drew.

The admirers of the late Mr. Gladstone will remember that a daughter married the Rev. Harry Drew, and their little daughter was a favourite of and photographed along with her grandfather. Although not often publicly noticed, now we are pleased to observe that the Rev. Harry Drew, vicar of Buckley, Flintshire, has announced his intention of restoring the church tower, which is unsafe, and also of presenting a peal of bells to the church. Mrs. Drew will bear a portion of the total cost.

### St. Alban's, Holborn.

It is pleasant to find a story with humour in it. Father Stanton, of this church, on being asked whether it was wise to reintroduce incense and candles is reported to have said whether the revival is "wise" under existing circumstances: "Only two classes of people are emphatically termed 'wise' in the New Testament—the Wise Men who offered incense ceremonially in Christian worship, and the Wise Virgins who carried processional lights." There is an obvious flaw in the argument, but the remark, if really made, is eminently characteristic.

### An Ancient Church.

An interesting article appeared in The Church Times upon the history of the French Church at Waterford, Ireland, the restoration of which is contemplated as a memorial to Lord Roberts. Originally a Franciscan Monastery, dedicated to the Holy Ghost, in the middle of the thirteenth century, it underwent several changes of ownership through six and a half centuries. The suppression of the monasteries in 1539 saw it sold to one Henry Walsh, a Roman Catholic, which in itself is an eloquent tribute to Henry's real motives. The old monastery now became a hospital or almshouse, which to this day continues its good work. The presence of French Huguenots after the revocation of the Edict of Nantes caused a portion of the buildings to be handed over to

their use. This French colony remained until 1819, when through want of repair their home became uninhabitable. It is through inter-marriage with these latter that the Roberts' family possess the now unique right of burial within this ancient spot.

#### The Bishop of New York on Cathedrals.

Some noteworthy remarks fell from the lips of the Bishop of New York at a recent meeting of the Church Club. Referring to the subject of the new cathedral, he said he was not sorry that a mediæval cathedral was impossible in America. It was not, he added, a fourteenth century cathedral that was building in New York, but a modern building, which he hoped would thrill with modern spiritual life. Whenever any one rebuked him for making appeals to the community in behalf of the cathedral, he always mentioned the denominational gift. We must not build cheap churches in places where there ought to be costly ones. We could not have a sky-line without a building denoting the highest ideals of life, nor could we show the spiritually great better than in the architecturally great. Erect for the Church something comparable with what business erects for commerce and trade, and there would be an appeal to the great minds of the period. Calvinism had done great harm to the spiritual life of the country. That harm was almost immeasurable. Vast numbers had drifted out of the Church and of Church habits of thought because of it. Those numbers, among them some of the brightest of minds, must be brought back. A parish church, and especially a cheap parish church, might not bring them back. It might be that the cathedral, were it parochial, would not bring them back. But a cathedral that was such in the real sense would bring many of them back, would eventually bring them into the parish churches.

#### In Memoriam.

At Kingston on Sunday, January 27th, 1901, there entered into rest a highly respected member of St. George's Cathedral in the person of Lieut.-Colonel Duncan Norton-Taylor, of the Royal Artillery. Col. Norton-Taylor had served in many of the important military stations in the British possessions, and retired a few years ago, settling with his family in Kingston. He was a devoted Churchman, and took deep interest in all good works connected with the soldiers, especially the "Army Temperance Corps," and though of late years an invalid, had endeared himself to those who were privileged with his acquaintance. The deceased was a son of the late Admiral Norton-Taylor, of Plymouth, England, and was in his 61st year. He leaves a wife (daughter of the late Sir Hugh W. Hovles, Chief Justice of Newfoundland), three sons and three daughters to mourn his loss. He was brother-in-law of Mr. N. Hoyles, K.C., Toronto.

#### Bishop Creighton.

One cannot but be struck by the deep regret expressed on all sides by secular journals, for the loss to the world at large of such a man as the late Bishop of London. A writer in *The Athenæum* notes his many-sidedness, how in his various offices of lecturer, tutor, parish priest and historian, he had left an enduring mark on each. His versatility, combined with a deep sense of the spiritual side of his work, would seem to have indicated a special fitness for the last great office to which he was called. Another contributor to the same journal, writing with the warm personal feeling of one who knew him both as Bishop and professor, after speaking of the value of his influence, not less than of his teaching, to the men who came under either, sums up in the following words: "Christian and yet humanist (as all the greatest Christians have been), he gave us the enduring lesson of himself. But he did more than reveal himself to us; he revealed us to ourselves, and made us determine to be something different. That is why to some of us he was the 'Master

light of all our day.'" It seems dark indeed now that "the night is come." Another journalist touches upon an evil more easily pointed out than its remedy suggested—the overwork that undermined the strength of Bishop Creighton, leaving no reserve to cope with disease when it came. It is the "routine duties—duties which had nothing to do with the spiritual side of his great office"—the letters, meetings, interviews—which are complained of as having absorbed the time and strength of one whom the Church and country could ill spare. Is there no food for thought here, in this land with its Church of growing needs?

#### In Memoriam, V.R.I.

Saturday last was universally observed throughout the whole of the Dominion as a day of mourning. In the various cities and towns many of the buildings were draped, the flags at half-mast, and the shops and other places of business closed. In every place of worship throughout the country, memorial services for our late beloved Queen were held, and people of all denominations filled them up to their utmost capacity. These services were most impressive in character, and were in every way most appropriate for the very sad and solemn occasion. From every pulpit in the land, both on Saturday and Sunday—most eloquent panegyrics were delivered on the character of Her late Majesty, and most feelingly were the references made to the irreparable loss which the whole Empire has sustained by her death. At Ottawa, in Christ Church Cathedral, a memorial service was held which was attended by the Governor-General and Lady Minto, Archbishop Machray, the Primate of all Canada, officiated, assisted by the Ven. Archdeacon Bogert, in the absence of the Bishop of Ottawa. The Archbishop preached a powerful sermon from the words "So David slept with his fathers, and was buried in the city of David." Most deeply and sincerely is the Queen's death mourned throughout the length and breadth of this country by her Canadian people, and most truly will she in days to come be spoken of by them as "Victoria, Our Good Queen, of Blessed Memory."

#### CHURCH MUSIC—"TE DEUM LAUDAMUS"—ITS ORIGIN, STRUCTURE, ETC.

The origin of this great hymn is enveloped in obscurity. Indications point to the fifth century as the date, and to the first rather than to the second half, since by the end of the century, it had gained a recognized position almost equal to that of the ancient Psalter. Fifty years is not too long to allow for the growth of this popular acceptance; therefore we may date the "Te Deum Laudamus," as it now appears in our prayer books about 400 to 450 A.D. An old tradition states that it was composed by S. S. Ambrose and Augustine at the baptism of the latter in A.D. 387. It has also been attributed to S. Ambrose alone, to an otherwise unknown Abondius, to S. Hilary of Arles, and to Nicetius, Bishop of Treves. The Benedictines who published the works of S. Ambrose judge him not to be the author. Mr. Field, in his "Apostolic Liturgies" draws a parallel between the first part of the hymn and portions of the Eucharistic preface in the Liturgy of S. James; and Daniel in his "Thesaurus Hymnologicus" considers the germ of the hymn, at least, to be of Eastern origin, basing his views upon the last few verses, which, however, are but an appendix to the hymn itself. The general opinion seems to be that, though there may have been an Eastern germ, "Te Deum Laudamus" is a product of the Western Church, possibly, if not probably, of the Gallican branch, and that it was originally written in Latin.

The hymn is constructed on the Oriental principle of responsive lines, and is the only Latin hymn (if, indeed, it be of purely Latin origin) that, apart from translations from the Hebrew, is so constructed; although it is the pattern upon which most of the Psalms and all the Gospel canticles are framed. The tradition that ascribes the

composition of "Te Deum" to S. S. Ambrose and Augustine states that it was chanted by its composers antiphonally. Putting on one side the story so far as the persons are concerned, we have some evidence that the hymn was early regarded as of antiphonal character. Now, the rule in the Ancient church, and in our Church of England, till the time of the Reformation, was that of antiphony by half-verses. The corrupt whole-verse antiphony probably became the rule at the Restoration, through the loss of old service books and the absence of singers trained to their use; but half-verse antiphony in accordance with the structure of the poetry to be rendered, has been preserved at Christ Church Cathedral, Oxford, Eng., and in a few other places, and is being restored in many quarters at the present time. "Te Deum," however, in its English dress, with the pointing of the Prayer Book, could not be sung by half-verse antiphony, without absurdity as:

Cantoris—"To the Cherubim and Seraphim;

Dec.—Continually do cry;

Can.—Thine honourable, true;

Dec.—And only Son;

Can.—Thou art the King of Glory;

Dec.—O, Christ."

This would be too ludicrous, the last response being suggestive of a profane ejaculation too frequently heard in the streets of to-day. These first half-verses, and many others that might be quoted, are not complete sentences, but mostly grammatical halves; and it is clear that, if the hymn be constructed on the lines of Oriental poetry, the colon point in our Prayer Book has, in most instances, been wrongly placed, and, instead of dividing whole verses into halves, it really divides half-verses into quarter-verses. If the colon were removed (except in the case of verses 28 and 29, which seem to be rightly divided, and of verses 11, 12 and 13, that should form together a verse of three numbers), and placed at the end of verses 1, 3, 5, 7, 9, 14, 16, 18, 20, 22, 24 and 26; so as to throw two of the present verses into one, a common-sense antiphonal rendering by real half-verses could be restored, and the construction of the "Te Deum" on the Oriental responsive principle would be at once apparent. Our Prayer Book pointing does not wholly agree with any other; and the pointing of the hymn in the old Latin versions, though agreeing in the main, exhibits considerable divergencies. Differences of idiom, and consequent inverted order of words, would prevent our obtaining a good division by strictly following any Latin version, however correct it might be; but by the simple plan above suggested a perfectly satisfactory result, so far as the antiphonal structure is concerned, could be secured. Next week: The "Te Deum," and its strophical arrangement. CANTOR.

#### THE REV. H. R. HAWES, M.A.

This gentleman, whose death took place suddenly in London on the afternoon of January 29th last, was one of the best-known of the clergy of the World's Metropolis. Born in 1839, at Egham in Surrey, he was educated at Cambridge University. After taking his degree there he travelled in Italy and was in that country when the war for independence commenced. He joined the Patriot army and served with distinction under Garibaldi. Returning to England, at the close of the war, he took Holy Orders, and served successively as curate at St. Peter's, Bethnal Green; St. Peter's, Stepney, and St. James' the Less, Westminster. He then accepted the offer of the Crown living of St. James', Marylebone, which living he held for the remainder of his life, a period of 34 years. Amongst other things which he started at St. James' were evenings for the people, which became very popular. He spent the whole of his clerical life in the diocese of London, and amongst other positions which he filled was that of Select Evening Preacher at Westminster Abbey. He really was a most versatile clergyman for, outside of his ministerial work, he filled the

position of Lecturer was also Lower, 1885. He was born in London and Ireland. He made a professional world. Two years in the Parliament of Canada can delegate. He went out Europe and one time, for a "Magazine" and was a voluminous works of his own, the books "Music," "Travel and Talk," which he made himself a by no means violin. Mr. Hawes on Sunday, January 29th, 1901, received a stroke and passed away on the 29th ult., aged 61 years.

#### OUR NOB

When we receive S.P.C.K., we were attacked upon the address by Lord is reported, and gauge. I do not abstraction of the money is given to provide for the I depreciate street to this country. They invariably should give them time, and I think Canada is quite gious wants, that that if they were be considered. And these remain inaction in the field. The great help from Canada everyone, so the naturally desire their power. As dutiedly very ed verbatim, and says the meaning. It would have a Strathcona said, an ounce there. Here, in Eng- sioner; I am a one clergyman. to and any." W. cona said more. would say that her own renga- have spoken with extensive a com- varied needs. what is going Ontario sixty followed in Eng- the loss of so happens, settle- ance or gaud- and create huma- They have been should come to of an Establish- bulk of the em- clergyman. Tou he comes, there to other shephe- mon. But who- try which tends to assist in pro- Experience has

position of Lecturer at the Royal Institution, and was also Lowell Lecturer at Boston, U.S.A., in 1885. He was noted throughout the United Kingdom and Ireland as a lecturer, and in the year 1895 he made a preaching and lecturing tour round the world. Two years before that he attended the Parliament of Religions at Chicago as the Anglican delegate. He travelled widely also throughout Europe and Morocco at various times. At one time, for a long period, he edited "Cassell's Magazine" and "Routledge's World Library." He was a voluminous author, and published many works of his own, the best known of which are the books "Music and Morals," "Musical Life" and "Travel and Talk." He was very fond of music—which he made his chief recreation—and he was himself a by no means indifferent performer on the violin. Mr. Haweis' end came very suddenly, for on Sunday, January 27th, he preached twice on the Life of the Queen. On the following day he received a stroke, remained unconscious all day and passed away on the afternoon of Tuesday, the 29th ult., aged 62 years. He was a Broad Churchman.

OUR NORTH-WEST DIOCESES.

When we recently referred to the action of the S.P.G., we were not prepared for the persistent attack upon these missions in England. An address by Lord Strathcona at an S.P.G. meeting is reported, and he is said to have used this language: "I do not know anything about the administration of the society, but I hope that not much money is given to Canada, which is as well able to provide for the needs of the Church as England is. I depreciate strongly the visits of Canadian clergy to this country for the purpose of raising money. They invariably come to me, and suggest that I should give them my name and a suitable subscription, and I invariably refuse; and I tell them that Canada is quite able to provide for her own religious wants, that I have an office in Canada, and that if they will submit their wants there they will be considered sympathetically and judiciously." And these remarks are quoted evidently with satisfaction in the January number of the "Mission Field." The gradual withdrawal of the society's help from Canada is evidently not approved by everyone, so the advocates of this policy are naturally desirous of securing all the assistance in their power. And Lord Strathcona's aid is undoubtedly very serious. The speech is not reported verbatim, and we do not know whether it conveys the meaning that Lord Strathcona intended. It would have been quite in order had Lord Strathcona said: "My wealth is in Canada, I have an office there, where every claim is considered. Here, in England, I am the Canadian Commissioner; I am a Presbyterian; if I gave my name to one clergyman, I must do so to all, so I refuse to aid any." We do not think that Lord Strathcona said more, and we can hardly credit that he would say that Canada is quite able to provide for her own religious wants; if he did so, he must have spoken without consideration. Canada is too extensive a country not to have large tracts with varied needs. Let us take this Western country, what is going on there is what took place in Ontario sixty years ago, and the policy being followed in England is the same to which we owe the loss of so many good men and true. What happens, settlers flock in without clergy, assistance or guidance; they scatter over the country and create homesteads, working hard all the time. They have been accustomed that the Church should come to them. Perhaps it is the weakness of an Establishment, but the class from which the bulk of the emigrants is drawn waits for the clergyman. Too often the result is that by the time he comes, there is no flock to feed, it has strayed to other shepherds. The dismal tale is too common. But who ought to feel ashamed?—the country which sends the emigrants, and refuses a dole to assist in providing for their spiritual needs. Experience has shown that the only way by which

settlers can be retained in a new country is by a sufficiency of missionary clergy, with the aid of laymen. The bishops and clergy, who have spent their lives in the North-West, should surely be trusted to know the requirements of the country. They know if anyone can do so, how the work of the Church is progressing, and also what is needed so as to extend its influence and keep pace with the immigration.

BOOKS RECEIVED.

- The following books have just been received from the publishers, Messrs. Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, England. They are in the office of the Canadian Churchman for inspection:
- "The Transvaal as a Mission Field," by the Rev. Edwin Farmer. Price, 2s. 6d.
- "Called to Fight," by Caroline M. Hallett. Price, 2s.
- "Under the Rebel's Reign," by Charles Neufeld. Price, 6s.
- "The Goblin," by Catherine and Florence Foster. Price, 6s.
- "Friendly Leaves," by Christabel Coleridge.
- "Mothers in Council," by Charlotte M. Yonge. Price, 2s.
- "The Young Standard Bearer," by Messrs. Wells, Gardner, Darton & Co.
- "The Mothers' Union Almanac, 1901," by Messrs. Wells, Gardner, Darton & Co. Price, 1s. per doz.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. New Glasgow.—St. George's.—The memorial services in this church, on Sunday, the 27th ult., were very well attended. The whole interior of the building was tastefully draped in suitable mourning, and the festoons displayed that touch of art with which Mr. Drake is so eminently gifted. The rector's sermons, both morning and evening, which were delivered with his usual force, were very impressive. The music and the singing were creditable to the choir. The hymns, too, were appropriate to the occasion. The "Dead March, in Saul," closed a very solemn service.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec, In Memoriam, V.R.I.—In the course of a special memorial service, on Sunday afternoon, January 27th, the Very Rev. Dean Carmichael said that there was something tremendously solemn in the thought that lay in the hearts of millions that day, "the Queen is dead." It had been said that the war in South Africa had been the means of drawing together the British Empire, but we now saw a deeper drawing together through the death of the Queen. There never lived a woman yet that had such an intense appreciation of her duty, which duty was to be done with the help of God. She being dead yet speaketh and would speak for many a year to come. As for England still being what she was formerly, the Dean remarked that the God whom the Queen trusted still reigned and, in the same fear of God, the British nation would be the last to make its exit from the world.

St. Thomas' Church.—The funeral of Mrs. Frances Lea Hawkins, who died on Wednesday, the 23rd ult., took place the following Friday afternoon, at 2 o'clock, from deceased's late residence, 348 Notre Dame street to this church. The chief mourners consisted of Messrs. George Sumner, Arthur Sumner, Matthew Moodie, George

Moodie, J. H. Watson and Robert Slack. The funeral was also attended by a number of friends and acquaintances of the deceased. The service at the church was conducted by the Rev. Canon Renaud, assisted by the Rev. T. Everett, and at its conclusion the remains were conveyed to Mount Royal cemetery for interment.

St. Matthias' Church.—Besides beautiful memorial draperies and emblems in this suburban church, Her Majesty's death has lent additional impressiveness to the unexpected demise of the beloved wife of the Hon. T. K. Ward, who for forty-two years exemplified all the virtues of a good Christian. Benevolent and kind, she will be much missed. Also at this time the venerable mother of Mrs. A. Holden, the president of the W.A. Diocesan Board, has been called home, in her 86th year. It has been said that "the Lord knows when to call His people home," and the deceased lady was buried from the church she long loved and served well. Her taking off, in God's mercy, occurred during the interval between our dead Queen's demise and burial, with the Union Jack at half-mast on the church towers, and bells tolling day by day, with bright sunshine and a profusion of fragrant wreaths she was carried to her grave.

Diocesan Executive Committee.—The quarterly meeting of the Executive of the diocese of Montreal was held in the Synod Office, the Very Rev. Dean Carmichael presiding. The resignation of Mr. James McKinnon from the committee was reported; also the appointment in his place of Mr. F. H. Mathewson. The sub-committee appointed to consider the printing of degrees after the names in the proceedings of the Synod, made the following suggestions, to be considered by the Bishop: (a) The degrees which have already been published in past reports, be continued to be printed. (b) That for the future all degrees of any duly empowered university in the British dominions, and all degrees conferred under the canon of the Provincial Synod, be also published. (c) That questions arising with regard to the other degrees be referred to the Executive Committee. The Rev. Principal Hackett will bring the question of other than British degrees before the Provincial Synod. The report of the Executive Committee was received, amended and adopted, to be presented to the Synod at its meeting on February 15th. The parish of North Clarendon was allowed to withdraw its deposit with the Synod, as it is building a new church. The Rev. Canon Mussen was placed for a year on the superannuation list. The committee then passed a resolution congratulating the Lord Bishop on the twenty-second anniversary of his consecration as Bishop, and hoping for his early recovery from his present indisposition.

Montreal.—Christ Church Cathedral. — This cathedral church had a narrow escape from destruction by fire on Saturday evening, January 26th. A few minutes past six o'clock the caretaker went to the furnaces, and found that the floor was burning around the mouth of the large furnace. A telephone message brought the men of No. 5 fire station to the spot on quick time, and they used the hand extinguisher and a chemical engine to such good purpose that they prevented the flames from spreading. It took three-quarters of an hour for the men to complete their work. Had the fire remained undiscovered a few minutes longer, it would have attained such proportions that it would have been extremely difficult to check the flames. By a singular coincidence, the first prayer offered up in the cathedral for the Prince of Wales as King Edward VII., was said at the Communion service in the Cathedral Chapter House on Friday, the 25th ult. The Chapter House contains the Bible which the King presented to the cathedral authorities on the occasion of his visit to Canada in 1860. His Majesty at that time attended service in the cathedral.

## ONTARIO.

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

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Kingston.—St. James.—On Tuesday evening, January 24th, a concert was held in this school-house, in aid of the necessary repairs on the church. The Rev. J. K. Macmorine acted as chairman. Songs were given by the Misses Florence Richmond, B. Tandy, and L. Baley. Aid. King, in proposing a vote of thanks to the performers, alluded to the fact that for the first time in over fifty years a concert was brought to a close in Kingston without singing "God Save the Queen." The concert would have been postponed, but the news of Her Majesty's death arrived so late that there was no time to change the arrangements.

The Rev. Herbert Symonds, M.A., the rector of Ashburnham, near Peterboro, gave an interesting address in the Convocation Hall, of Queen's University, on the subject of "The Church and its Outlook for the Twentieth Century," on January 19th. The lecture was much appreciated by the large audience which had gathered together to hear him.

Sydenham.—St. Paul's.—The Rev. W. P. Reeve, the rector of this church, has issued a neat circular on behalf of the parsonage fund. The parsonage was erected last year, and the total debt, including mortgage, is \$240.52. The incumbent is making a strong effort to clear off the debt, and start the new century with a clear sheet. The entire parish of Leungboro and Portland is asked to respond.

Gananoque.—Christ Church.—The visit of Bishop Mills to this parish on Saturday and Sunday, January 26th and 27th, will be long remembered by the Church people of this parish. Since the consecration of our good Bishop, on last All Saints' Day, he has devoted nearly the whole of that time to a visitation of his diocese. It being His Lordship's intention to visit every place where the services of the Church are held, and as most of our rural parishes contain four or five churches, the magnitude of this task is by no means a light one. Not only has this been the aim of the Bishop, but he has been desirous of meeting personally as many of the parishioners as possible. On Saturday evening, the 26th ult., His Lordship held a reception in the Town Hall, which had been beautifully decorated for the occasion, the universal mourning, which now exists everywhere, being temporarily laid aside to do honour to our Bishop. The chair was occupied by Mr. C. E. Britton. The following address, which was engrossed on velvet and handsomely decorated, was presented to His Lordship by Mr. W. B. Carroll, M.A., senior lay delegate of the parish:

"To the Right Reverend William Lennox Mills, D.D., Lord Bishop of Kingston, Coadjutor of Ontario, Right Rev. Father,—We, the congregation of the parish of Christ Church, Gananoque, gladly express our heartfelt pleasure in welcoming your Lordship to our parish. We desire not only to express our loyal devotion to you as our father in God, but also an especial respect and affection for your person. Seven months ago, and again four months ago, we offered our earnest prayers for many weeks that the Most High would wisely direct our Synod in the choice of a good shepherd for His dear Son's flock in this diocese, and we believe that in Your Lordship we have received a very direct, a quite unforeseen, and a most blessed answer to our prayers. We have heard with joy of your faithful and successful work as parish priest, and as a high official of your late Diocesan, and since your consecration, our brethren everywhere speak gratefully

of your fatherly zeal and charity. In your high apostolic oneness, as Bishop and Prince of the Catholic Church, you have the unswerving loyalty and devotion of your people. We realize that there are great needs and great opportunities in this diocese. We feel that our beloved Church alone can adequately satisfy those needs, and we trust, and indeed are confident, that under your pastoral sway, these opportunities will be faithfully employed. Your Lordship will be pleased to learn that a contract has been let for the erection of a parish house, which, besides answering the requirements of our Sunday school, will be used for the general purposes of the parish. We earnestly hope that Your Lordship may be long spared to discharge the high and responsible duties of your episcopate, and that under your rule, the cause of our Lord and Master and of His Church may be advanced to the glory of God and the salvation of souls. J. K. Serson, M.A., rector; F. J. Skinner, and C. H. Bird, M.D., churchwardens.

To this address, His Lordship made a most touching and eloquent reply. He referred to the fact that to no part of the Canadian Church was he so great a stranger as to this diocese, that prior to his election he knew very few of the clergy or laity of the diocese, and that few only by casually meeting them at meetings of the Provincial Synod. He stated that while attending a meeting of Sunday school workers he had received a telegram announcing his election, that he handed the telegram to a brother clergyman, and asked for the prayers of the convention for guidance from on High; that he deeply realized that the call was one which he had to accept, and which, with the help of the Holy Spirit, he would endeavour to discharge to the glory of God and the good of His Church. He referred to the building of the parish hall, mentioned in the address, and said that one was an absolute necessity to the accomplishment of efficient Church work. Mayor Emery and a deputation of the Town Council next presented an address of welcome on behalf of the citizens of Gananoque, to which His Lordship made an admirable response, in which he said that Gananoque was a town of far greater importance than he had any idea of, and that with its ample water-power and unequalled situation in the centre of the Thousand Islands, it had a bright and prosperous future. In the course of this address, His Lordship referred in touching terms to the death of our beloved Queen, and paid an eloquent tribute to the lessons to be drawn from the life of Victoria the Good. Two sacred solos, a duet, a quartette, and a very happy address, by Dr. Walkem, K.C., the Chancellor of the diocese, formed the balance of a most interesting programme, after which the large audience were individually presented to His Lordship. An evening that will not soon be forgotten was brought to a close by the singing of the Doxology and the pronouncement of the Episcopal Benediction. All present were charmed by the zeal, eloquence and courtesy of the distinguished prelate. On Sunday there was a celebration of the Holy Eucharist at 8 o'clock, which was attended by a large number of communicants, at which His Lordship was celebrant. Choral matins was held at 11, in which for the first time we heard the changes in the litany and prayers attendant on the accession of our gracious sovereign, King Edward VII. At this service the chants, responses, and hymns were in keeping with sorrow attendant upon the lamented decease of our late Queen. The Bishop preached a masterly sermon from Titus ii., 11, of which the following is a brief summary:

Text—"The grace of God hath appeared unto all men to salvation."

The Bishop pointed out "what a rich cluster of fruit here hung on one bough," viz.:

1. The subject of the text itself, the joyful tidings of "grace."
2. The comprehensiveness of the Divine message—"to all men."
3. The blessed purpose and promise in which all culminated—"salvation."

The Right Rev. Father then prayed for the Divine Spirit to assist himself in preaching, and his hearers in "feasting on this richly hung bough." Proceeding with his instruction, he dealt with his first division of the subject in a very careful and lucid manner; pointing out that "grace" is used in a threefold sense in Holy Scripture, of (a) God's eternal kindness and favour towards, (b) the actual manifestation of His Divine favour in the blessings bestowed upon, and (c) as in the text, of that glad tidings by which we are offered the grace which is thus manifested, or the glorious "Gospel of grace."

Then, in a spirit of such earnestness and elation as stirred every hearer to deeper gratitude, the Bishop spoke of the contents of the Gospel; all grace; grace in our election; grace in our calling; grace in the Divine assistance of our lives; grace, pure and undeserved and unspeakable, in the promise of our final success. Next the preacher alluded to the contents of the Gospel as manifesting the eternal goodness of God towards us; "the mysterious incarnation, the holy example, the sacrificial death, the glorious resurrection, the triumphant ascension of our most blessed Master; and the mawching of the Holy Spirit to bring us to Jesus, and make us like Him."

Passing to his second division, the Lord Bishop spoke in burning words of God's great purpose that "all men" should receive the gospel of grace. In a very tender manner he referred to an infant whom he had just baptized before the congregation, and spoke of the Divine love which received our little children now, as when Jesus loved them on earth long ago. Then he urged his hearers briefly to remember their duty in helping forward His comprehensive purpose.

Finally, the Right Rev. Father spoke of the glorious culmination, "salvation." Very carefully he expounded to us the rich meanings of the word; the being saved by a free justification; being saved by a free forgiveness in the Blood of Christ; being saved by the power and guidance of the Holy Ghost from the habit and love of sin, and from its dominion; and, last of all, the full glory of salvation, when we shall win through by God's good grace to the glory of heaven itself, and be safe from the final doom.

It is beyond the reporter's power to convey an adequate conception of the exceedingly sweet, persuasive manner of the Bishop's closing appeal to all to take the free gift of God, for mingled with the sweetness there was a fire of earnestness, and a perceptible strain of sternness (if the word be not misleading), which implied, rather than expressed, a persistent warning as well as invitation. Indeed, it appeared to the reporter, that Bishop Mills' power as a preacher lay in this very thing, that while his actual presentment of each subject was most fatherly and affirmatively tender, there was always a stern and virile undercurrent of recognition that the negative of all he urged was only too sadly present. The Bishop preaches as a man to men; his gentleness is the gentleness of great strength; and his tenderness is of a father who watches to correct as well as encourage us.

In the afternoon, the Bishop visited the Church of the Herald Angels, South Lake, where, as elsewhere, the church was crowded to its utmost capacity, at which service His Lordship preached. At seven o'clock choral Evensong was held in Christ Church, Gananoque, when addresses on the subject of "Domestic Missions" were delivered by the Bishop and Dr. Walkem, K.C. The address of Dr. Walkem was an able resume of the financial position of the various funds of the diocese, and an appeal for increased support for the Mission Fund. His Lordship's address was most forcible, and plainly set forth the great needs of the diocese, and the imperative duty devolving on each soul in that respect. The Bishop declared it to be the positive duty of every Churchman to give at least one-tenth to the service of God, and of the blessings which even in this life attended this practise. He deplored the apathy which pre-

vailed in the dresses on t which for te set forth th member of t give to the response wa: the Benedict "God Save t All The Sai To say that good in this ence of each are satisfied vigour, zeal, trative abilit ment of Ch progress. 1

Rural De of the Coun the events v made the of esting and u zens, he wil vitation of ston, to the his supervis was the sig heartfelt joy tions of a re which mad triumphal n will bear fr Church's du believe, and oratorical fi in the form allowed to gaining str having as i behind him acter and p ful discharg pal office. morning, tl church, Br type, at wh working an Beamish, h serve to ma occasion, fo tion, which cipal autho official wel evening, at Dobbs, rect witness the hands, this in Brockv dates prese attention to high order, portance of Brockville, of St. Paul was met at town, the F was held in Baptist. pleasure at aspect of tl good singi Lordship, congregati rector by Town Hall audience o of welcome by the Bis. H. H. Bee H. P. Gro bountiful 1 ing was br drive of ni the Church

valled in this respect. We have heard many addresses on this important subject, but never one which for fervour and plain speaking so definitely set forth the responsibility incumbent on every member of the Church, according to his ability to give to the Lord. We are glad to know that the response was a largely increased offertory. After the Benediction, the large congregation sang "God Save the King," and for a recessional "For All The Saints Who from Their Labours Rest." To say that the visit of the Bishop has done great good in this parish is only to repeat the experience of each parish His Lordship has visited. We are satisfied that under our new diocesan, with his vigour, zeal, eloquence, spirituality and administrative abilities, our diocese will in every department of Church work make rapid and permanent progress. *Laus Deo.*

Rural Deanery of Leeds.—When the historian of the County of Leeds shall endeavour to record the events which, more than any other, shall have made the opening days of the 20th century interesting and important to himself and his fellow-citizens, he will, of necessity, place first in order the visitation of His Lordship, the Bishop of Kingston, to the different parishes and stations under his supervision. To say that His Lordship's visit was the signal for an outburst of enthusiasm and heartfelt joy is but feebly to express the manifestations of a real devotion to the cause of our Church, which made Bishop Mills' progress a veritable triumphal march. That the episcopal visitation will bear fruit in a deepened consciousness of the Church's duty, as well as of her power, we firmly believe, and as confidently assert. The display of oratorical fireworks, which his presence occasioned, in the form of addresses of welcome, will not be allowed to die away, for the conviction is gaining strength that the diocese is fortunate in having as its Bishop one who has so early left behind him such manifold impressions of the character and physique so necessary for the successful discharge of the onerous duties of the Episcopal office. The visitation was begun on Sunday morning, the 13th ult., by a service at Trinity church, Brockville, of a dignified and reverent type, at which His Lordship preached. The hard working and successful rector, the Rev. G. R. Beamish, had left nothing undone which could serve to make the Bishop's first visit a memorable occasion, for, in addition to the great congregation, which completely filled the church, the municipal authorities were present in a body to add an official welcome to that of the Church. In the evening, at St. Paul's church, the Rev. O. G. Dobbs, rector, crowds were turned away, eager to witness the solemn ceremony of the laying on of hands, this being the new Bishop's first official act in Brockville. The large number of candidates presented to the rector listened with rapt attention to his addresses, which were of a very high order, showing a thorough grasp of the importance of the rite of confirmation. While in Brockville, the Bishop was the guest of the rector of St. Paul's. On Monday afternoon, the Bishop was met at Lyn station by the rector of Elizabethtown, the Rev. Canon Grout, and afternoon service was held in the beautiful church of St. John the Baptist. The Bishop expressed his surprise and pleasure at the appearance and general Churchly aspect of this House of God. A reverent service, good singing, and a profound sermon from His Lordship, were followed attentively by a large congregation, after which tea was served in the rectory by Mrs. Grout. The reception in the Town Hall in the evening was attended by a large audience of different denominations. An address of welcome was presented, and speeches delivered by the Bishop, the rector, Canon Grout; the Rev. H. H. Bedford-Jones, of Brockville; the Rev. G. H. P. Grout, of Newboro, and others, and, after a bountiful repast, a pleasant and profitable evening was brought to a close. Tuesday morning a drive of nine miles brought the Bishop's party to the Church of St. John the Evangelist at New Dub-

lin. The rector was assisted in the service by the Revs. Jos. Elliott and G. H. P. Grout, and the Bishop delivered another admirable sermon in a church filled to its utmost capacity. The well-known hospitality of the people of New Dublin was then made manifest by a bountiful dinner served in the Town Hall, after which the usual address of welcome was presented, and an enjoyable hour spent in after-dinner speeches. The Bishop was then driven to Athens, by that genial and enthusiastic Churchman, Mr. Edward Davis, of Addison, and arrived at the hospitable rectory of Rural Dean Wright in time for tea. Evening was said in Christ Church by the rector, and the Bishop preached. Standing room was at a premium, the aisles being filled with chairs, which only helped to accommodate the large congregation. After the service, an adjournment was made to the Lecture Hall, which was elaborately decorated for the occasion, and addresses from the congregation and village were presented to His Lordship, and replied to in his most happy manner. The ladies provided an elaborate supper. On Wednesday morning, in a heavy downpour of rain, the old parish church of Lansdowne Rear was reached. However, the church was well filled with an earnest and devout congregation. Sixteen candidates were presented by the rector, and the Bishop's exhaustive treatment of the subject of Confirmation will leave behind in many hearts a desire for the Apostolic Rite. The Bishop and Rural Dean were here assisted by the Rev. J. W. Forster, of Lyndhurst. The whole party then partook of the hospitality of Mr. M. J. Johnston, lay delegate, and afterwards were driven to St. Paul's church, Delta, where Evensong was held, and an opportunity of shaking hands with His Lordship was extended to all. Mr. James Walker, of Athens, conducted the party back to Mr. Ormond Green's for tea, where the night was to be spent. But the parishioners had assembled at Mr. A. Green's for a social gathering, so thither the Bishop and his faithful guard wended their way. An enjoyable evening was spent, addresses delivered, and refreshments served through the kindness of Mr., Mrs., and Miss Green, and another busy day was brought to a successful close. On Thursday morning, Mr. A. W. Johnston took the party in charge and brought them to Seeley's Bay in time for service. It is said that Mr. Johnston broke all previous records, and anyone who knows his horses can well believe it. Twenty-three candidates were presented to the Bishop by the rector, the Rev. J. W. Forster, for confirmation, and the usual impressive service was conducted. Mr. W. Berry, churchwarden, entertained the party to dinner, and a six-mile drive brought the party (swelled by the addition of the Rev. D. Jenkins, of Pittsburg), to St. John's church, Leeds, where Evensong was said and the Bishop preached. Service was held at St. Luke's, Lyndhurst, in the evening, where, after His Lordship's sermon, a reception was tendered in the parish hall. Addresses were here again presented and replied to, and the people present introduced to the Bishop. With the thermometer registering 10 degrees below zero, the prospect of a ten-mile drive to Elgin, in the early morning, facing the north wind, was not encouraging, yet Elgin was reached in due time without mishap, and, as His Lordship's conveyance entered the village, the Roman Catholic Church bell rang out a merry welcome. At the morning service, in the Town Hall, the Rev. Rural Dean Wright and the rector, Mr. Grout, officiated, and the Bishop's sermon was another earnest and scholarly effort. After a bountiful dinner at Mr. J. R. Dargavel's (whose home is a veritable Mecca for the clergy), an eight mile drive brought the Bishop and his following to Emmanuel Church, Portland, where afternoon service was held and the Bishop again preached. Here, as at Elgin, after the service, an address of welcome was read by the wardens, and the people presented to the Bishop. Eight miles more behind Mr. Dargavel's spirited team, and the spacious rectory at Newboro was reached, where tea was

served. Old St. Mary's church was crowded at 7.30 p.m., where a bright service was rendered, and His Lordship delivered his third sermon in the parish. An adjournment was made to the Town Hall, where addresses were presented by the wardens and municipal authorities, and speeches delivered by Dr. Preston, Mr. J. R. Dargavel, the Rev. J. W. Clipsham, Methodist minister, and others. The Rev. Rural Dean Wright was obliged to leave for Athens next morning to conduct a funeral, so the Bishop was driven with the Rev. G. H. P. Grout to Westport, in time for service at 10.30 o'clock in the pretty little parish church of St. Paul. The rector, the Rev. G. Metzler, read the service, and Rev. J. Forsythe, 84 years of age, occupied a seat in the chancel. After partaking of Mrs. Metzler's hospitality, the drive of eight miles from Westport to Fermoye was made in thirty minutes (another record established), for the rector is never late for an appointment. Here afternoon service was said and an admirable sermon delivered by His Lordship. Bedford Mills was reached a little after 5 p.m., and a warm welcome greeted the Bishop from his genial host and charming wife, Mr. and Mrs. Benj. Tett. After Evensong, at which the Bishop, as usual, preached; the party was forwarded to Newboro rectory, where the night was again spent. Before retiring, His Lordship called on Mr. Butler, Churchwarden of Newboro, whose wife had just passed away, under distressing and sudden circumstances, and extended his sympathy and his prayers. Thus closed a busy week, in which the Bishop preached sixteen times, and drove about 115 miles. On Sunday morning, His Lordship was driven fourteen miles to New Boyne, which is in the Rev. F. G. Kirkpatrick's parish. The rector had been working for months, early and late, and his efforts were rewarded in a class of forty-five candidates presented for confirmation. The fine, commodious church was crowded, and the service was carried out most impressively. After dinner at Mr. Geo. Rogers', the Bishop and Mr. Kirkpatrick proceeded to Lombardy, for a confirmation service in the evening. Here the Rural Dean and the Rev. G. H. P. Grout, who had been detained by a funeral at Newboro, joined them. Sixteen candidates were confirmed at Lombardy, and the rector's heart was gladdened by the impressive ceremony so forcibly illustrating Biblical truth and teaching. Mrs. Willis kindly entertained the Bishop and clergy. Monday, the 21st ult., was devoted to the parish of Kitley, now vacant. The Rural Dean accompanied the Bishop; and reports the usual large congregations, impressive services, and eloquent sermons delivered at Frankville in the morning, the Redan in the afternoon, and Easton's Corners in the evening, after which a drive of a few miles enabled His Lordship to catch the C.P.R. train at Irish Creek for Brockville. The sermon which His Lordship delivered at Frankville was the one hundredth since his consecration on All Saints' Day, a record of which any Father in God may well feel satisfied. St. Peter's, Brockville, on the 23rd; Lansdowne Front on the 24th and 25th, and Gananoque on the 26th and 27th will complete the visitation of the deanery. From every parish visited and from every station in every parish, comes the assurance of loyal support and increased interest in the Church's work with such a Bishop as our guide. Not one discordant element has marred the reception in any one instance. Clergy and laity have given abundant proof that all are united in confident approval of the Synod's choice, and from every heart goes forth the Psalm of praise, "Laus Deo."

Kingston.—St. George's Cathedral.—January 27, was marked as a memorial to Her late Majesty, the Queen. The church was draped in purple, and the music was throughout of a solemn character. The Dean of Ontario delivered an eloquent tribute to the lamented Sovereign from the words, "Other daughters have done gloriously, but thou excellest them all." In the evening, the Rev. G. Lothrop Starr preached on the accession of King

Edward VII. taking as his text, 2 Kings, ii, 13-15. "He took up the mantle of Elijah that fell from him, and they said, the spirit of Elijah doth rest on Elisha." He referred to Elisha's humble recognition of his Master's greatness in his description of Elijah's influence upon the safety and destiny of Israel; by his own self-distrust when he realized the responsibility of the direction of God's people, which now was upon him, and by his disposition to identify himself with the source of Elijah's strength, when he cast from him his own mantle and took that of his Master, and with it the motive, faith, and godly strength of that heroic life. The speaker then compared it with the King's Accession Speech, and pointed out how important was the righteous personality of the Sovereign to hold the Empire in its present powerful prominence. He closed with a touching allusion to the character of Victoria the Good, and told the secret of her womanly strength and queenly virtue. On Saturday, February 2nd, there was a garrison parade to the cathedral at 12 o'clock, attended by the Gentlemen Cadets of the R.M.C.; "A" and "B" Batteries of Artillery, the 14th Battalion, Veterans, and Sons of England. The representative of the Governor-General staff and military, occupied the centre of the church, and the civilians the aisles and galleries. The Lord Bishop of Kingston delivered an eloquent address. The Dean and Priest-Vicar conducted the burial services. The edifice was draped in violet and white. On Sunday afternoon, February 3rd, there was a combined children's service of the Sunday schools of the Churches of England, held in the cathedral, in memory of the dead Sovereign. Addresses were delivered by the Ven. Archdeacon Carey, the Rev. J. K. Macmorine, and the Rev. G. L. Starr.

#### OTTAWA.

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

Ottawa.—The Lord Bishop of this diocese has gone on a prolonged visit to Southern California. This has been, unfortunately, made necessary by the serious illness of one of His Lordship's daughters. Mrs. Hamilton and Miss Mary Hamilton have accompanied the Bishop to California, as a good deal of anxiety is felt concerning the health of Miss Ethel Hamilton, who is at present in that country.

#### TORONTO.

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

St. James' Cathedral.—The Rev. A. U. de Pencier, incumbent of Uxbridge, has been appointed to a curacy in this cathedral church. Mr. de Pencier has been for the past 18 months at Uxbridge, and before that was for six years priest-vicar at St. Alban's Cathedral, in this city, where he won the regard of all. We congratulate Mr. de Pencier on his new appointment, and wish him much success.

Weston.—St. John's.—The examination on the Church Catechism, recently held in connection with this Sunday school, has resulted in the following pupils obtaining a silver medal each: Edna Coulter, Olive Conron, Lelia Lyons, and Lynn Mousley. The medals were presented to these pupils on Sunday last by the rector, the Rev. C. H. Rich. The Rev. H. M. Little, who examined the papers, reports as follows: "The papers sent in are of a very high order, indeed, and all the candidates are to be congratulated upon their knowledge of the text of the Catechism. I must confess I am unable to decide which is the best (two being equal), and that after going through the papers twice, I have bracketed Edna Coulter and Olive Conron equal. The papers reflect quite as much credit upon the teachers as on the scholars. It is so easy to teach the scholars the mere sound of the words without paying attention to the words themselves, and so failing to convey intelligent ideas. In these papers there is only one instance

of this, which clearly indicates with what care the Catechism has been taught. It has been a pleasure, indeed, to peruse such papers, all of which, without exception, are praiseworthy efforts, that I trust in the future will be followed by many more pupils." (Signed), Henry M. Little.

Elmvale.—A meeting of the clergy of the rural deanery of West Simcoe was held in this place on January 15th and 16th. Papers were read by the Rev. Canon Renter, A. C. Miles, W. McLean and G. M. Kingston. There was service in Wycliffe church on Tuesday evening, the sermon being preached by the Rural Dean, and on Wednesday morning there was a celebration of the Holy Communion at 8 o'clock. The meeting closed with a vote of thanks to the Rev. W. and Mrs. McLean and the people of Elmvale for their kindness and hospitality to the visiting clergy. The mission of Elmvale has made great progress during the reign of the present incumbent. Two new brick churches have been built, and paid for; one at Waverley and the other at Allanwood; and the three congregations have just bought a very comfortable and convenient brick house for a parsonage, at a cost of \$1,200. Of this sum \$755 have already been paid, and the balance is nearly covered by subscriptions. It is hoped and expected that before many years the mission will become a self-supporting parish.

Holy Trinity.—The annual meeting of the Church of England Sunday School Association was held in the school-house last week. Rev. Canon Sweeney occupied the chair, in the absence of the Bishop of Toronto, who is in Ottawa. The school-room was filled to the doors with Sunday school teachers, officers and scholars from the churches in the city. An interesting address, entitled, "The Sunday School as an Auxiliary to Domestic and Foreign Missions," was given by Rev. C. L. Ingles, after which the following officers were elected for the current year: President, the Bishop of Toronto; clerical vice-presidents, Rev. Canon Welch, Rev. Prof. Cody; lay vice-presidents, Mr. G. B. Kirkpatrick, Miss Jeannette Osler; general secretary, Mr. C. R. W. Biggar; corresponding secretary, Mr. J. S. Barber; treasurer, Mr. J. C. Wedd; council, Revs. C. L. Ingles, C. A. Seager, T. W. Powell, Dr. Sweeney, A. Hart, Messrs. Bridgen, Grasett, Dykes, Mrs. Broughall and Miss Cox. The Sunday school teachers who were successful in the recent Advent examinations were then presented with their prizes, as follows: First prize, Mrs. Spencer Waugh, St. Clement's S. S., Eglinton; second prize, Miss Ethel M. Bottomley, St. Stephen's S. S., Toronto; third prize, Miss Margaret Johnston, St. Cyprian's S. S., Toronto; fourth prize, Miss Allie Cooper, St. Clement's S. S., Eglinton; fifth prize, Miss Ethel Charlton, St. Stephen's S. S., Toronto; sixth prize, Mr. Philip Dykes, St. Mark's S. S., Parkdale; seventh prize, Miss Ethel Legge, St. John's S. S., Oak Ridges. The following passed the examination: Mr. P. J. L. Smith, St. Cyprian's S. S., and Miss Laura J. Guy, St. Margaret's S. S., Toronto. The scholars' prize list is as follows: First prize, Emma Cooper, St. Clement's S. S., Eglinton; second prize, Sadie Lemon, All Saints' S. S., Toronto; third prize, Ellen Young, St. Mark's S. S., Parkdale; fourth prize, Mary Hart, St. Mary's S. S., Dovercourt; fifth prize, Alice Bailey, All Saints' S. S., Toronto; sixth prize, Emily Hopkins, St. Clement's S. S., Eglinton; seventh prize, Bertha Parks, St. Stephen's S. S., Toronto; eighth prize, Clara Gill, All Saints' S. S.; ninth prize, Effie Waugh, St. Clement's S. S., Eglinton. The National Anthem was sung in closing.

#### NIAGARA.

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

Hamilton.—The Standing Committee of the Church of England in this diocese has decided to signalize the first year of this century, which is

also the quarter century of the diocese, by raising a 20th century fund of \$50,000, a large proportion of which will be applied to what is known as "The Aged and Disabled Clergy Fund," by means of which many an aged and white-haired minister, who has passed his three score years and ten, and some even four score years, may be given a retiring allowance, and younger and stronger men put in their places. The committee has selected the Rev. Lawrence E. Skey, M.A., who at the call of the Bishop, has resigned his parish at Merriton, to undertake the important work of canvassing. A splendid beginning has been made by the city clergy, who, from the Bishop down to the poorest paid of their number, with hardly any exceptions, have set an example of loyalty and self-sacrifice for the good of the Church by promising out of their, in many cases, very meagre salaries, to give one-tenth of one year's income to the cause. Hearing of their action, one open-hearted layman, without being asked, immediately sent in his name with a subscription of \$500.

St. Catharines.—St. Barnabas.—A solemn requiem celebration of the Holy Eucharist for the Queen was offered in this church on Saturday morning at 10:30 o'clock. The Rev. Maurice W. Britton was the celebrant, and the Rev. Fred. W. Norrie acted as precentor. The prelude to the service was Chopin's Funeral March; the Introit being "Rest Eternal grant," etc., with two verses from Ps. lxxv. The music for the Holy Eucharist was a plain song mass (mode VI.), from Croft's "Plain-song Masses. The hymns, "Days and moments," "Dies Irae" and "The strife is o'er the battle done," were sung, respectively, as Gradual, Offertoire and Post Communion. The whole service was very solemn and impressive, a large and attentive congregation being present. Mr. H. Cumberland Wilson ("Cantor"), presided at the organ on this occasion. He has been visiting St. Barnabas this week giving illustrated talks on church music, etc.

#### HURON.

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

Woodstock.—New St. Paul's.—Many people will be interested to learn that an historical sketch of the parish of Woodstock, prepared by the Right Rev. Arthur Sweatman, Lord Bishop of Toronto, and read by him in connection with the anniversary services which were held there recently, is to be printed in book form for preservation. There is no more interesting phase of local history than that associated with the parish of Woodstock. The very names of Bettridge, Vansittart, Drew, Light and many others that were prominently connected with the thirties, are tinged with romance. They link us with a past that was full of great events. They call up irresistibly the giant struggle between Great Britain and the first Napoleon. Canon Bettridge was at the famous ball at Brussels the night before Waterloo, when "There was a sound of revelry by night  
And Belgium's capital had gathered then  
Her beauty and her chivalry, and bright  
The lamps shone o'er fair women and brave men."  
Many of the men whose lives are associated with the early days of Woodstock parish had already inscribed their names on the roll of fame before they came here to bury themselves in the heart of a Canadian wilderness. They brought with them the modes of living common to the old world of their day. They were brave, chivalrous, extravagant, freehanded. They imported a condition of society to the backwoods of Canada that was almost regal. The story of the life of nearly any one of them would make—almost without any additional material—the frame-work of an historical romance of surpassing interest. This is the material that Bishop Sweatman has for his history, and what historian could wish for better? We do not know of anyone more competent to put the material into enduring form.

Kirkton.—St. Quinquagesim: the opening an with this chur The new edifice for Sunday sel of the entire b feet; the nave, feet square at tains a bell of ing of the nave the vestry roo be heated with rear of the bas cost of the w the Valley City \$5,650. Since to this parish, has been begu at Holy Comm ber increased proportion to has an average foremost rank

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Port Stanley, services in hot toria, were he 27th. The pr tastefully dra lent likeness c crown of the lessons, praye occasion, and incumbent fro the just is b organist, Mrs the "Dead M: the choir an National Antl large congreg fice, "Webster organist.

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Gravenhurs the diocese vi 21st, and rem The Bishop etc., which o Tuesday even in the church Apostolic Rit persons. Eve taxed to its it A. R. Mitch Rural Dean Bishop's cha quent and po me not away Holy Spirit consisted of beloved Quee cthers to foll ness prevailed tion drank in



**Kirkton.—St. Paul's.**—The Bishop has appointed Quinquagesima Sunday, February 17th next, for the opening and consecration services in connection with this church, which has just been completed. The new edifice is of stone and brick with basement for Sunday school beautifully finished. The length of the entire building with tower and chancel is 78 feet; the nave, 40 x 30; chancel, 16 x 26; tower, 14 feet square at the base, and 60 feet high, and contains a bell of the Meneely manufacture. The ceiling of the nave and chancel is in ash, varnished; the vestry room is 11 x 12 feet. The building is to be heated with hot air from a furnace-room in the rear of the basement, and lighted by acetylene. The cost of the whole, including the seating put in by the Valley City Seating Co., Dundas, will be at least \$5,650. Since the Rev. Wm. Stout was appointed to this parish, now over three years ago, this church has been begun and built, the average attendance at Holy Communion fully doubled, and the number increased very largely by Confirmation, and in proportion to the Church membership and families, has an average Sunday attendance, placing it in the foremost rank in the diocese of Huron.

**Ingersoll.—St. James.**—Rev. H. T. Heber, B.A., a C.M.S. missionary from Gifu, Japan, preached in this church both morning and evening on Sunday, January 20th, upon the subject of Missionary Work in that Empire. On the following evening he gave a lecture in the schoolhouse on the same subject, which was illustrated with lime-light views.

**St. Mary's.—St. James.**—The Bishop of the diocese held a Confirmation service in this church on Sunday, January 20. In his address His Lordship urged the candidates to remember to do three things, viz., to read a portion of God's Word daily, to pray daily and to be constant and regular attendants upon all the means of grace, more especially the Holy Eucharist.

**Port Stanley.—Christ Church.**—Special memorial services in honour of Her late Majesty, Queen Victoria, were held in this church on Sunday, January 27th. The pretty little church was suitably and tastefully draped for the occasion, with an excellent likeness of the late Queen depending from the crown of the arch over the chancel. Appropriate lessons, prayers, and hymns were used for the occasion, and a memorial sermon preached by the incumbent from Proverbs x., 7: "The memory of the just is blessed." During the offertory the organist, Mrs. H. D. Steele, rendered impressively, the "Dead March in Saul," which was followed by the choir and congregation all joining in the National Anthem, "God Save the King." As the large congregation were preparing to leave the edifice, "Webster's Funeral March" was played by the organist.

#### ALGOMA.

**Right Rev. George Thorneloe, D.D., Bishop.**

**Gravenhurst.—St. James.**—The Lord Bishop of the diocese visited this parish on Monday, January 21st, and remained in Gravenhurst till Thursday. The Bishop was very busy with correspondence, etc., which occupied every spare moment. On Tuesday evening a Confirmation service was held in the church when his Lordship administered the Apostolic Rite of laying on of hands to eleven persons. Evensong was choral and the church was taxed to its full capacity. The incumbent, the Rev. A. R. Mitchell, intoned prayers, and the Rev. Rural Dean Burt read the lessons and acted as Bishop's chaplain. The Bishop preached an eloquent and powerful sermon from the words, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Psalm li., 11. The sermon consisted of a very touching tribute to our late beloved Queen, exhorting the newly confirmed and others to follow her good example. A perfect stillness prevailed for 35 minutes, while the congregation drank in the spirit of the words delivered. On

Wednesday, the 23rd, Litany was said in the church at 11 a.m., and a Children's Service was held at 4:15 p.m., when the Bishop addressed the Sunday school scholars. The Bishop encouraged them in their Sunday school work, and congratulated them upon the increased number of scholars. The offertory, \$273, was given to the Bishop for the Indian homes at Saint-Ste. Marie. The evening of Wednesday was spent in the Orange Hall to give the congregation an opportunity of meeting the Bishop in a social capacity. On Sunday the Sons of England paraded to church to pay a tribute of respect to the memory of our late beloved Queen. A good congregation attended, and a larger number than usual communicated. The incumbent acted as their chaplain, and also preached the sermon. The congregation in the evening was also large, and the offertories for the day were much above the average.

#### NEW WESTMINSTER.

**John Dart, D.D., D.C.L., Bishop, New Westminster.**

**Vancouver.—St. Michael's.**—The Bishop has appointed the Rev. Jas. A. Elliott, B.A., rector of Cowansville, in the Diocese of Montreal, to be rector of St. Michael's, Mt. Pleasant, Vancouver, vacant by the resignation of Rev. J. Irvine, Mr. Elliott is expected to arrive at the end of March.

**Christ Church.**—The home coming of the men in khaki was celebrated by a notable service in this church on Sunday afternoon, attended by the local battalion of rifles, the Veterans and an immense congregation. The Rev. L. N. Tucker delivered an eloquent and patriotic address. The service used was the same as that held in St. Paul's Cathedral, London, on the arrival of the City Imperial Volunteers. The Rev. H. L. Roy, formerly curate of St. George's church, Winnipeg, has arrived here, and is to be curate of this church. He was welcomed soon after his arrival by a large parish social in the schoolrooms of the church.

All the city churches were draped in black for the dead Queen. The Bishop authorized two services on the day of the funeral. 1. Holy Communion at 11 a.m., preceded by the sentences and Ps. xc. from the Burial Service, and "Man that is born of a woman," immediately before the benediction. 2. At some hour in the afternoon or evening most convenient, the Burial Service (omitting the Prayer of Committal), with hymns and address. These services will be used in the dioceses of New Westminster and Kootenay. Directions have also been given as to the necessary changes in the Prayer Book.

**Maple Ridge.**—The Rev. J. Irvine has been appointed to the charge of this mission, including St. John's, Port Moody, St. John the Divine, Maple Ridge and Whorarrck.

**Lytton.**—The Ven. Archdeacon Small, superintendent of the Indian Missions in the diocese, has returned from England.

**Twentieth Century Fund.**—An effort is being made to raise a 20th century fund by the end of this year. The augmentation of the Episcopal Endowment Fund, the W. & O. Fund, and some local object to be chosen by the parishes are the three things suggested by the committee.

An emergency meeting of the Executive Committee was summoned immediately after the news of the Queen's death, and a cable sent in the name of the diocese, deploring the nation's loss, expressing sympathy with the Royal family and loyalty to the throne. The feeling throughout the diocese among young and old has been of the nature of a family loss, which expressed itself in many and remarkable ways.

#### British and Foreign.

Pending the appointment of a new Bishop, Archdeacon Barker, of Ladysmith, has been appointed Vicar-General of Natal.

A memorial is, it is said, to be placed in Rochester Cathedral to Mr. John Hopkins, who was for forty-four years its organist.

It is stated that the annual income of the Church from all sources in Great Britain may be roughly set down as amounting to £15,000,000 a year.

The Archbishop of Canterbury's significant New Year message to his diocese was as follows: "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

A beautiful stained glass window was recently placed in St. Andrew's chapel in Canterbury Cathedral by Dean Farrar in memory of Dean Stanley, who was at one time a Canon Residentiary of that Cathedral.

The organ for Trinity church, Seattle, Washington, is being erected in the church. It took 53 cases, weighing almost twenty thousand pounds, to transport it, the material coming from the East. The cost is about \$6,000.

A memorial tablet has been erected in Derry Cathedral to the memory of Mr. Kerr McClintock, of the Imperial Light Horse, who was killed at the battle of Elandslaagte, son of Captain McClintock, Hampstead Hall, Derry.

Mrs. Bishop, the well-known lady traveller and writer, has just offered her services (says The Indian Church Magazine), to Bishop Weldon, the Metropolitan of India, to take up work under his direction in that country.

The result of the election by the lay members of the Winchester Diocesan Conference to the Canterbury House of Laymen is as follows; Lord Ashcombe, Lieut.-Colonel Willan, Mr. Melville Portal, Admiral Field, Mr. William W. Portal and Mr. M. G. Knight.

The response made to the appeal of the committee of the Shuttleworth Memorial Fund has been most hearty. Over £1,500 has been already banked, and when all the money promised has come in considerably more than £2,000 will stand to the credit of the fund.

The Dean of Worcester (Dr. Forrest), dedicated a new font in the Church of All Saints, Worcester, recently, completing the work of restoration which was commenced many years ago by the vicar (the Rev. B. Arthure), and the late Bishop Philpott, who was a munificent donor to the funds.

A handsome chancel screen and lectern have been placed in St. Mary Magdalene's Church, Enfield, to the memory of Mrs. Phillip Twells, who erected the church and vicarage. Mrs. Twells was the wife of a former member of Parliament for the City of London. She died at Enfield in December, 1898.

A stained glass window in Christ Church, Chislehurst, presented by Mrs. Edlmann, in memory of the late vicar, the Rev. W. B. Fleming, B.D., who was the incumbent for twenty years, and previously served in the army, taking part in the Boer War of 1848, has been dedicated by the Rev. Canon Fleming.

The Archbishop of Canterbury will administer the diocese of London during the vacancy, and it is probably a unique circumstance that a Primate should administer two dioceses at one time—London and Exeter—both held by himself. The funeral of Bishop Jackson took place in Fulham churchyard sixteen years ago in this month.

It is proposed to place in the church of St. John, Norwood, and in the daughter church of St. Alban, now in course of erection, a memorial of the work of the Rev. W. F. La Trobe Bateman, the first vicar, who recently resigned the living to take up duties as rector of Ascot. Mr. La Trobe Bateman laboured in the parish for nearly a quarter of a century.

An appeal has been issued to the Church of Ireland and especially to the Churchmen of Ulster on behalf of Belfast Cathedral. The sum of £20,000 has already been collected, and is at present being expended, but a similar amount is necessary before the building will be completed sufficiently for use. The new Cathedral is to be dedicated to St. Anne.

A scheme for a two million shilling fund was brought forward at a meeting of the clergy and laity of the Archdeaconry of Birmingham, on Tuesday, by the Bishop of Coventry. It is proposed that £50,000 should be raised for the purpose of augmenting the endowments of poor livings, and a similar sum for providing church ministrations in large and populous districts.

The close of the bicentenary of the Society for the Propagation of the Gospel is to be marked by a great missionary gathering in the Guildhall, by permission of the Lord Mayor and Corporation of London, on Tuesday, February 12, at 3 p.m. The Lord Mayor will preside, and the Archbishop of Canterbury, the Lord Chancellor, the Bishop of Winchester, and Lord Hugh Cecil, M.P., will be among the speakers.

A sad misfortune has befallen St. John Baptist's church at Coventry. It was completely flooded for many hours, the water reaching to the height of six feet and above the keyboard of the organ. The organist has lost a valuable collection of music, which it had been the work of his life to gather. The parishioners are chiefly poor, and it is calculated that it will cost £1,000 to make good the damage that has been done.

The death is announced of the Right Rev. B. L. Key, Bishop of St. John's, Kaffraria, which took place lately at Elsham road, London, W., from the effects of a severe carriage accident in the summer of last year. Bishop Key, who has laboured for nineteen years in South Africa, was in 1883 consecrated by the Metropolitan of South Africa at Umtata, as coadjutor Bishop to Dr. Callaway, whom he succeeded as Bishop of St. John's, Kaffraria, in 1886.

In the parish of St. Peter and St. Paul, Teddington, a new infant school has just been opened, which, with the boys' and girls' school already opened, completes the memorial of the Queen's Diamond Jubilee in the parish. There is accommodation for 500 children, and the buildings are so vested that they cannot be handed over to a board. Above all, as the vicar explained, there would always be religious instruction given there, and in connection with the Church of England.

Mr. F. L. Vaux has made a very handsome present to the church at Hersham, Surrey, having undertaken the entire cost of a peal of eight bells. At a well-attended vestry meeting, held on Monday, December 17th, this generous offer was most gratefully accepted, and a resolution was passed directing the necessary steps to be taken to obtain a faculty for the erection of the bells. The work has been entrusted to Mr. Blackbourn, of Salisbury, and will, it is hoped, be completed by Easter.

A pleasant illustration of the keenness of some of the Colonial clergy is found in the report of the Synod recently held in the diocese of Perth, Western Australia. One clergyman travelled a thousand miles by land and sea to be present, while another came seven hundred miles by land. Distances of two or three hundred miles were thought nothing

of by either clergy or lay delegates. Mere distance does not trouble these pioneers of the Church much, but the cost of covering it is a very serious matter.

The Bishop of London once described himself as leaving Fulham Palace every morning by an early train, and not returning until late in the evening. A record, which he kept in 1807, showed that in the twelve months he delivered 288 sermons, speeches, and other addresses. His letters averaged nearly 20,000 a year, and interviews, not all pleasant ones by any means, were innumerable. Not very long ago he told an interviewer that he was never in debt until he became Bishop of London, since when he was "the merest distributing agent" of his salary.

A meeting of the subscribers to the testimonial to the Ven. the Archdeacon of Ossory, on the attainment of his Jubilee in Holy Orders and in the United Dioceses of Ossory, Ferns and Leighlin, was held in the Chapter House, St. Canice's Cathedral, on December 27th, 1900, when the presentation was made. The address was in album form, and was beautifully bound in red morocco, with gold lettering. The frontispiece, which was in sixteenth century style, contained photographs of the Archdeacon and Mrs. German, also the Ossory coat of arms and a coloured view of St. Canice's Cathedral. The other leaves of the album were taken from different MSS. in sixteenth century style, and contained the text of the address and the names of the subscribers.

Correspondence.

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

We have been obliged to use smaller type than usual in our editorial columns this week. The sudden and lamented death of the Queen occupied so much space in our last number that we have had a press of matter.

WEEK OF PRAYER.

The union prayer service at the Eglise du Rempeteur last evening was largely attended. Evening prayers were read by the Rev. D. Lariviere, the Rev. E. DeGruchy led in reading the Psalms. A Scripture lesson was read by the Rev. L. Massicotte. Special prayers and litany were read by the pastor of the church, the Rev. Henry E. Benoit. Deeply spiritual addresses were given by the Rev. Messrs. Massicotte and DeGruchy, also by Principal Lariviere and Mr. Fenoit, who expressed the hope that the Methodist brethren would come often to inspire us with their cheering words. The music, which was well rendered, was under the direction of the organist of the church, Professor H. H. Dixon. Mr. Benoit hopes to have special services during the next Lenten season, to which he expects to invite as special preachers all the French Protestant pastors in Montreal. This evening's prayer meeting will be held in the Rev. R. P. Duclos' church.

LAWLESSNESS.

Sir,—The above extract from The Montreal Witness tells its own tale of lawlessness, when it is known that the Rev. Messrs. DeGruchy and Massicotte are Methodist ministers, and as the extract itself indicates. And you, readers are asked to note that it is deliberately intended to carry on these irregular and uncanonical proceedings in defiance of all law and order, of all synodical ruling and ordination obligations. And this, as we may

say, right under the Bishop's eye! How long is this sort of thing to be allowed to go on? The St. Johns News, an Eastern Townships paper, records the fact that in the parish of Huntingdon, the rector invited the Methodist and Presbyterian ministers to take part, as ministers, in the special service. Another clergyman, the rector of Sutton, goes forth from his own parish, again and again, and holds what he calls "Consecration Services," under the S.S. Union, and this without the consent of the incumbent. In fact and in words also, the idea of any such liberty having to be sought is simply scouted as obsolete. And so it would seem to be in this diocese of Montreal. The Rev. Mr. Benoit, it will be remembered, travelled Ontario in behalf of the Sabrevois Mission, and passed, generally, as a clergyman imbued with stronger Church principles than has been generally credited to Sabrevois Mission agents. Is it consistent with such principles that he should ask in men whom the Church does not recognize as validly ordained to participate in services special or ordinary? Did he not himself repudiate Methodist ordination when he came over from them to us, and as a layman, pure and simple, bowed before the Bishop to receive the Episcopal laying on of hands. How then, does he turn round now and put them on the same footing with himself? It is of no use saying that he invites them as laymen to read the lessons or to preach, because laymen under license from the Bishop are allowed to do so in our Church. No one would more energetically protest against such an idea than Messrs. Massicotte and DeGruchy themselves or Mr. Duprose, who took part in the service at Huntingdon. Again, let it be noted, prayer meetings are spoken of as a regular and allowable thing. Does the rector of the Church mean the prayers as provided by the Church to be used daily throughout the year or does he allude to such services as go under the name of "Prayer Meetings" among Methodists and Baptists, etc. Prayers that are extempore and anything but liturgical? Does he not remember, and his transgressing fellow rectors, that at ordination they undertook to use the Prayer Book services and none other, saving when ordered by the Ordinary? Of course, I am not using the language just here, but the spirit of the words. A great cry has been raised in England about using extra services or services not provided by the Prayer Book. It is about time attention was aroused to the same matter in Canada, for not only is the matter of using other services called in question, but the participation of ministers not of this Church is open to question. If unity is to be promoted it is not by every man doing what is right in his own eyes. The ministers of the Church of England are not skirmishers, nor riflemen, each little coterie to go out and do service without command and without regard to order and discipline. W. R. B.

TRINITY ALUMNI MEETING.

Sir,—It has been truly said "one man's meat is another man's poison." The adage is verified in the letter of "Graduate" in your issue of January 31st. Your correspondent laments over the pooling of expenses, and describes the plan as a great deterrent to the men in and about Toronto. Draws a sad picture of an underpaid missionary who went to brighten up his armour, and had to share up with some other man who came farther, used up more time and had perhaps less to live upon, more to do, and fewer comforts at home than himself. The man that could make such a plaint must have a great big loving heart, and has no doubt tried to emphasize the Brotherhood of the Priesthood in his life. A missionary with a smaller income than that which your correspondent mentions, told me that his trip to Trinity cost him over \$10 in cash. That, excepting the services in the Chapel, the sharing up of the expenses between the members was the very best thing about the meeting. That some of the papers contained a great many hush—but that the pooling of expenses revealed hearts. MISSIONARY.

THE MIS-CHURCH-TIC

Sir,—From correspondence in conversations with seems certain, Church, (though ten or fifteen yory. I hope, columns open, of them, by eye and feels he o make, which th ment in our pr the greatest we throw out a fev being strength, division, caused regret on the The annual app half of the D. Ascensiontide, they are intend any man or e will reach the e age country e mission, and y such strict autl will read it; th tion is compose peal comes und of a sermon; suggest to that peal, that they portant facts, clergyman can way, having th sist him. Let bishops that ex sermon and tal me that suffice eloquent and l laity, that com cities in which All that is kno sionary meeting faithful few gat go to the missi ing. How mar meetings? No ings always be previous day ( church, and mi in the city in w neighbouring t think, every b ical province, t most eloquent t two laymen fro next April, eve twice at the th church in the pare that with ings. I have n complain at th service for that be put in the the money that much as getting in missionary w fact that we ar responsible for Church in Ja was not a worc these hints in t est, cause discu ical results for heart.

UNIO

Sir,—Surely Christians must representative cle

THE MISSIONARY WORK OF THE  
CHURCH IN CANADA—THE DOMESTIC  
AND FOREIGN SOCIETY.

Sir,—From watching the occasional correspondence in the Canadian Churchman, and conversations with men who are interested, one thing seems certain, that the missionary work of the Church, (though a vast improvement upon that of ten or fifteen years ago), is still far from satisfactory. I hope, therefore, that you will keep your columns open, and that advantage may be taken of them, by everyone who is interested in the work, and feels he or she has some proposition to make, which they realize will be for the improvement in our present plans, and the advancement of the greatest work of the Church. May I, then, throw out a few that come to my mind. (1) Unity being strength, the short-sighted and deplorable division, caused by the C.C.M.S., is a cause of deep regret on the part of all loyal Churchmen. (2) The annual appeals sent out by the bishops on behalf of the D. & F. Society, at the Epiphany and Ascensiontide, do not fulfil the mission for which they are intended. It seems to me impossible for any man or committee to unite any appeal that will reach the educated city congregation, the average country congregation, and the backwoods mission, and yet the appeal comes to us under such strict authority that every loyal Churchman will read it; it does not matter what his congregation is composed of. Again, the reading of an appeal comes under the same heading as the reading of a sermon; both are played out. I would suggest to that honourable body, instead of the appeal, that they would send out some strong, important facts, in the shape of notes; then each clergyman can make up his sermon in his own way, having the advantage of the said facts to assist him. Let it also be an instruction from the bishops that every clergyman must preach a special sermon and take up an offering. (3) It seems to me that sufficient advantage is not taken of the eloquent and powerful men, bishops, clergy, and laity, that compose the D. & F. Board, by the cities in which the half-yearly meetings are held. All that is known of their presence is a missionary meeting, at which one or two speak to the faithful few gathered from each church who will go to the missionary meeting on a weekday evening. How many busy men will be found at these meetings? Now, I would suggest that the meetings always be held on a Monday, and that the previous day (Sunday), be utilized by every church, and mission, and Sunday school, not only in the city in which the meeting is held, but in the neighbouring towns and country districts. Just think, every bishop on the bench in this ecclesiastical province, two clergymen, supposed to be the most eloquent and best men in each diocese, and two laymen from each, all in London for a Sunday next April, every one of them speaking once or twice at the three opportunities given in each church in the city and neighbourhood, and compare that with the old regulation missionary meetings. I have no doubt that churchwardens might complain at the offerings being devoted to each service for that purpose, but pledge cards might be put in the seats instead. However, it is not the money that I am thinking of in this matter, so much as getting our people more deeply interested in missionary work, and especially just now in the fact that we are especially interested and deeply responsible for the work set apart for the Canadian Church in Japan (of which, by the bye, there was not a word in the Epiphany appeal). I offer these hints in the hope that they will arouse interest, cause discussion, and lead to some good, practical results for the great cause we all have at heart.

F. DEALTRY-WOODCOCK.

UNION OF CHRISTENDOM.

Sir,—Surely all faithful and obediently-disposed Christians must deeply sympathize with those representative clergymen and laymen, headed by

Bishop Wilkinson, of St. Andrew's, Scotland, of whose efforts in the cause of the reunion of Christendom, we read in your issue of January 10th. One of the most hopeful features of their address is the desire that "we should all kneel together before the throne of the Eternal Father, humbling ourselves for our manifold sins, negligences, and ignorances, claiming the forgiveness which we have in Christ through His precious blood; beseeching the Holy Spirit to reveal to us anything which we can do to enable the answer to the prayer of our Divine Master (for perfect unity among His followers), to be manifested." Too generally the desire for unity among Christians is accompanied with the assumption that all have gone astray, except ourselves, and that our Church (the national or otherwise), is necessarily the divinely ordained centre towards which all the rest of Christendom must gravitate. But have we not, as a Church, as well as individually, gone astray from the original divinely-ordained paths? Have not our separated brethren some reason to say to us—"Physician, heal thyself?" Notwithstanding the great amount of primitive organization and doctrine, which the Church of England has retained while casting aside the unscriptural doctrines and ways of the papacy, we cannot truly claim that we have retained or sought the restoration of all the organization and discipline of the Primitive Catholic Apostolic Church, as it was set in order by our risen and ascended Lord, through His Apostles. If, therefore, acknowledging our present state to be the result of an universal departure (more or less), from the original heaven-born constitution of the Church of Christ, we pray the Holy Ghost to reveal to us anything which we can do to enable the answer to the Lord's Prayer for unity to be more fully manifested; in what manner might we expect such revelation to be made to us? And what directions from Him, with Whom there is no "variableness, neither shadow of turning," might we reasonably and in accordance with Holy Scripture, expect to receive? Before the Church had strayed from the primitive apostolic ways, the Holy Spirit, in accordance with Christ's promises, John xiv. and xv. used to speak in the Church by the lips of those who were endowed with the gifts of tongues and prophecy. (Acts xix. 6; 1. Cor. xiv.; Acts xiii. 2.) Surely we could not expect the Holy Spirit to speak to us (as a Church, a spiritual body), in any new way, more in accordance with modern ideas! Holy Scripture, at all events, encourages no such expectation. The gifts of God to the Church may possibly lie in abeyance, through unfaithfulness on our part; but He and His ways are unchangeable. Would it not be more likely, considering that we profess to believe that "in the Holy Scriptures are contained all things necessary to salvation," that we should be referred to that record of the "faith once delivered to the saints?" Now, we cannot say that there is no word in Holy Scripture concerning the means of preserving Christian unity. Are we not told by St. Paul, in the Epistle to the Ephesians (chapter 4), that when our Lord ascended up on high, He gave gifts unto men, for the benefit of His body, the Church? These gifts he mentions as the ordinances or ministries by which Christ, in the heavens, would rule His Church on earth—apostles, prophets, evangelists, pastors and teachers. "We are also told plainly enough what these ministries were for (verse 12). And then he tells us, in equally plain terms, what evils they were intended to prevent (v. 14)—the very evils which now prevail. A late German writer has truly said: "The divisions of Christendom God only can heal." And God Himself has said: "Return to the old paths."

A PRIEST.

"IS IT ROMISH?"

Sir,—I desire to say a few words, by way of reply to the communication of the Rev. A. W. Savary, in your issue of January 31st, under the caption, "Is It Romish?" His reasonings are weak when he says, "when I draw my cheque and hand it to

the collector, I ought to be careful to rise from my seat, . . . for it is lacking in reverence to the Almighty to offer it to him (the collector), sitting. What has the Almighty to do with what is paid to a collector, as a just debt, save that it is in keeping with the command, "lowest thou no man anything?" Mr. Savary is quite satisfied with the Scriptural injunction: "Let everything be done decently and in order." Is it decent and in order that the people should sit, while the deacons, churchwardens, and other fit persons, appointed for that purpose, are directed "to bring reverently the offerings of the people to the priest, who (in turn), is directed humbly to present and place it on the Holy Table?" I trow not. Does not the word "present," imply the presence of a Great Supreme Being to Whom the offering is made? Is it not the belief of all professing Christians that the "Lord is in His Holy Temple," and that the presentation is to that High and Lofty One, that inhabiteth eternity, Whose name is Holy? With such an impression on the mind, how can any devout priest do otherwise than with hands uplifted towards heaven make the offering with some such words as these: "To Thee, oh Lord, we offer Thee of Thine own." Other points deserving of notice in Mr. Savary's letter, are his fault-finders with the "eastward worship," and the "eastward position of the officiating priest in Communion service." With regard to the first point, the priest only assumes the position of the congregation, in token, they all are one in the confession of: "I believe in one God, etc." Why should he not do so? Why should he assume a different position from what they do? Were he to do otherwise, he would arrogate to himself the being more holy than the congregation. With regard to the "eastward position of the officiating priest, in the Communion service," the Rubric gives explicit directions as to the position of the priest, for it says: When the priest, standing before the table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the bread . . . he shall say the prayer of consecration, as followeth: "Now, there is not one word about the priest returning to the north end of the table, or any other part—but standing before the table shall say the prayer of consecration. It is Mr. Savary and all those who return to the "north end of the table," and say the prayer of consecration, who are in error, and not those who comply with the Rubric, "standing before the table." However, it is not to be wondered at that Mr. Savary has fallen into the error when some of our bishops and many of our canons, as also many of the clergy (who ought to be beacons to the wandering, and instructors to the Church in general), have fallen into the same error. There is one more point that I shall notice. Mr. Savary says: "Therefore, we do not require a priest to offer up our devotions for us; we do it ourselves." Is not this the practice of the whole of Christendom—the priest, as the mouthpiece of the Church of God offering up the devotions of the people? Is it not very marked in those bodies of Christians that are without a form of prayer, when the minister of the whole congregation engages in prayer? In our case, the priest offers the prayers of the Church, while we follow him in spirit. Is this not self-evident in the prayer of humble approach, when the priest says: "We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies, etc." The same may be observed of the General Thanksgiving, which should always be said by the officiating clergyman, while the congregation should be silent.

A CHURCHMAN.

A DAY AT A TIME.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun gets down. And this is all that life ever really means to us, just one little day.

## THE QUEEN'S SOLILOQUY.

Hark! I hear the ripple, ripple, ripple,  
As I ride upon the sunset sea,  
Whispering welcome o'er the shimmering deep,  
Floating thro' the gleaming o'er and o'er,  
While the Pilot tenderly doth keep  
All the path along the distant shore.  
Jesu, "Rock of Ages, cleave for me,  
Let me hide myself in Thee"—in Thee!

Ay! I hear the ripple, ripple, ripple;  
Pearly gates ajar now greet my sight.  
Calm, I wait the King of kings' command;  
Robed in white, thro' His atoning blood,  
Casp in faith the Everlasting hand,  
"poop deep deep deep deep upon deep deep"  
Haste, eternal day! fast sinks the night;  
Nearer gleams the border-land of light!

Wait, my soul! As ripple, ripple, ripple,  
Waits this weary coil to longed rest,  
Let me reach one parting last embrace,  
One farewell my wedded Nation give.  
Glorious realm! death giveth perfect grace;  
I with thee in memory e'er shall live.  
Keep the faith! my loving last behest—  
Now farewell! I to the goal am biest!

Nearer still! sweet ripple, ripple, ripple,  
Ebbs the tide! I reach the golden shore.  
Saviour, let me to Thy bosom fly!  
Albert! Consort! come I safe to thee!  
Children clasping in my home on high!  
Jesus, Thou didst grant the victory—  
Fadeless crown I wear, thro' thorns Thou wore—  
Heaven's Light! with Thee for evermore!  
—Agnes Grote Copeland.  
Toronto, January 22nd, 1901.

## THANKSGIVING.

Our faith begins and continues and ends with thanksgiving, for it has its roots deep laid in that song of thanksgiving which rose on the first dawn, "when the morning stars sang together, and all the saints of God shouted for joy;" and it looks forward for its flower of triumphant honour to the day when, before the Great Throne, set on the crystal sea, there will go up, as the sound of many waters, the voice of the thousand times ten thousands of angels and archangels, singing forever and ever the new song of the Lamb. And, between the gladness of the first creation and the gladness of the final redemption, there still abides with us, unbroken by our own sin, unwearied by our disasters, the secret of restored thanksgiving—that unceasing Eucharist which no despair can blacken or defeat, since the darkest day that the world can ever see, when, with foes about, and treachery within, in bitter loneliness of spirit, under the dreadful shadow of death, Jesus, our Master, held fast the red chord of praise and gladness, and in the very night of the betrayal, though His Soul grew troubled and His Heart shuddered, "took bread, and lifted up His Eyes to Heaven, and gave thanks."

Thanksgiving! this is our worship, and in the form of thanksgiving our religion embraces everything that life on earth can bring before it.

Thanksgiving! It is the religion for wealth, and for work, and for the present hour. It redeems wealth by ridding it of that terrible complacency which so stiffens and chokes the spiritual channels that, at last, it becomes easier for a camel to get through a needle's eye than for a rich man to find his way into the Kingdom of Heaven. And it redeems work by purging it of pride and of selfishness, and by rescuing it from dullness and harshness.

Give thanks, you that are strong, for your strength of hand and brain; give thanks, not to yourself, but to God! for what have you that you did not yourself receive? Give thanks, and so, by the glad surrender of your own glory to God, learn, through your very success, to widen your sympa-

thies and your pity for the unsuccessful and weak. Thanksgiving fastens on the present hour. For thanksgiving you need not look, and wait, for some new heaven and some new earth in the great hereafter. "Behold, now is the acceptable time," now, as you are, in your work and in your play, you can lift up hallowed hands, you can sit in heavenly places, you can stand with Angel and Archangel, and give glory to God for His kindness and His mercy, which endure forever.—Canon Scott-Holland, M.A.

## SORROW.

Sorrow is as inevitable as sin; as universal as man; as enduring as life; as varied as age, circumstance, temperament, joy, or duty. Like every phase of experience, its effect upon character depends upon the treatment it receives. God may send it to the soul whose sight is being dazzled by the glitter of earth, and blinded to the glory of the Eternal Presence. He may bestow it as a gift, to refine, to spiritualize, to educate. But whether sorrow comes as a message or as a gift, the effect it is designed to produce depends upon the attitude towards it of those to whom it appeals. The same fire that melts metal hardens clay. The same storm that sweeps rotten branches from the trees, scattering them in the woodland, causes the oak to strike its roots deeper and deeper into the soil. The difference between the one and the other is the difference between decay and health. This has its likeness in the order of affection. To one man, sorrow becomes an experience by which his inner life is purified, is expanded, is refreshed. But to another—whose nature is unchanged—sorrow may become a moral acid, for bitterness, for hardness, for cynicism, for recklessness, despair and suicide. There are few errors so fertile in disappointment, so persistently circulated, though open to refutation, as that which regards sorrow as always producing improvement, progress, or spirituality. Many a backslider could give a very different account of its influence. That such results may follow the experience of sorrow is desirable. They can best be realized by individual participation of the blessings bestowed by Christ, the Great Consoler of Sorrow.—Dean of Norwich.

## SINS OF SURPRISE.

The sin of St. Peter is the most marked instance that we have in the Bible of a peculiar and very trying class of sins, sins of surprise. There can be no question at all that St. Peter was a really brave man. The confident declaration that he was ready to follow our Lord to prison, and even to death was not the boast of a vaunting coward covering a faint heart with bold words; nor was it even the foolish self-confidence of one who did not know himself. Why, then, did he fall? Why did he fall in spite of precise warning? Why did he use almost the very words which our Lord had told him he would, which he himself had said he would not utter? "Wot'nt I know him not?" Plainly because he was taken by surprise. The answer rises to the lips before the will has time to act. It was a lie, a lie all the more base because he had been warned against it; because our Lord was just in the circumstances to need the testimony and moral support of friends; because, above all, he must have known that if there was one thing which would add to our Lord's burden of woe at that moment it must have been the lie of the loved follower. Yet all this was not enough to check the ready lie, which seemed at the moment the only escape. Once the lie was told, we hardly need to ask why the second and third followed? Brave as he was, St. Peter had stumbled into an act of cowardice—of base cowardice; and he did not see his way out.—Archbishop Temple.

## "CHURCH."

We do not know of any word that has more meanings attached to it than the word "Church."

As to a structure, it is used to indicate the House of God as distinguished from all houses used for secular purposes. A parish church is distinguished from numerous kinds of chapels or private oratories.

It is used as descriptive of the common, historical, and legally recognized place of worship of the people of a parish, as distinguished from the numerous places of worship belonging to religious bodies or societies outside the Communion of the Church.

In the spiritual and ecclesiastical sense of the word, Church means the whole community or body of Christ's faithful people, comprehended under the designation of the "Church Catholic," or the "one Catholic and Apostolic Church," or "the Catholic Church of Christendom."

The "Church Militant" is the Church on earth considered in her contacts with the powers of evil. The "Church Triumphant" is that portion of the Church which has fought the good fight, been victorious over evil, and has entered into glory.

The "Visible Church," consisting of its visible professed members upon earth—as it appears to men—is distinguished in a spiritual sense from the Church mystical and invisible as seen by God alone.

The Church, again, is considered as a spiritual society consisting of members called out and separated from, and in opposition to, the world.

## HINTS TO HOUSEKEEPERS.

**Creamed Salmon.**—Heat one cupful of milk in a chafing dish or double boiler, rub together a tablespoonful of flour and half as much butter and stir smoothly into the milk. Next put in one can of salmon, breaking it as little as possible, season to taste, and serve as soon as heated through.

**Scalloped Salmon.**—Prepare with the cream sauce, as above, put in a shallow dish or in scallop shells. Cover with cracker crumbs stirred into a small quantity of melted butter, and bake until the crumbs are brown.

**Lemon Cheese Cake.**—The ingredients are one pound of cottage cheese, four eggs, one cupful of granulated sugar, two rounded teaspoonfuls of flour, one teaspoonful of cinnamon, almost one-fourth of a nutmeg and one tablespoonful of butter. Cream the butter, add the sugar and egg-yolks, and cream again until light; next add the spices rubbed through a sieve or squeezed through a potato-ricer. Beat the whites to a stiff froth, stir them in lightly, and pour the mixture into a large pie-pan lined with rich pastry. Bake in a rather quick oven. If the cheese is dry, moisten it with enough cream to make it pass through the ricer without difficulty. A cheese-cake should not be of the consistency of custard pie, but fairly firm, while soft.

**White Marks on Mahogany.**—These are often caused by hot dishes having been put on the table without a mat underneath. To remove, rub with a little sweet oil, then with spirits of wine, and finally polish with a soft clean duster. For ink-stains, drop one drop of nitre on the spot and then wash it off, using lukewarm water and a soft rag.

**Worth Knowing.**—If you are doing white work which you particularly want to keep clean, powder your hands occasionally with Fuller's earth or any other white powder. On the hottest day your fingers will not soil the work if you follow this plan.

**To Clean a Carpet.**—Provide two large pans of water, one nice and hot and the other tepid. Put enough soap jelly into the hot one to make a good lather. Take the carpet a square at a time, and wash first with a flannel wrung out of the hot water, then wring another flannel out of the tepid water and wipe the washed piece till all soap is removed. Then dry by rubbing with dusters. The great things are not to make the carpet wetter than is necessary, and to wipe as dry as possible afterwards. Change the water often if you want the carpet to look nice. It is possible now to buy a special kind of carpet soap, but you can get excellent results with the ordinary kinds.

## THE MA

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## VALUABLE

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## A WILD-C.

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THE MASTER'S TOUCH.

The student wrought at his painting,  
Full quickly the landscape spread,  
Till at length at the close of the evening  
He thought it was perfected;  
Then, side by side with his master's,  
He ventured his work to compare,  
But what flaws and blanks were discovered  
Contrasted in silence there.

Our lives are like albums of paintings  
Like landscapes our actions grow,  
But the colours not always are blended,  
As the colours in Nature glow;  
Yet sometimes in moments complacent  
As we study life's pages through,  
We pass on our labours a judgment  
And think they are perfect, too!

None know what will be the disclosures  
In that testing time to be  
When side by side with the Master's  
Our self-praised toil we shall see,  
But our works of love and of patience  
And our Missions as Mercy's own,  
May there be enhanced with a glory  
And a glow in this world unknown.

VALUABLE ALMANAC FREE

We have received a copy of the new almanac for 1901 published by the Royal Baking Powder Co. It is an artistic and useful book and will be of interest to housekeepers. A noteworthy feature of the almanac is a prediction of the weather for every day of the year, by Prof. Defoe, who correctly prophesied the great Galveston cyclone and other important meteorological events. We are authorized to say that any woman reader of this paper can secure a copy without cost by sending a request to the Company, at 100 William St., New York.

A WILD-CAT'S WELCOME.

"Say, did you know that a wild cat can be a mighty uncomfortable thing to hunt?" said a citizen of St. Louis, who at one time spent several very exciting years in the great lumber regions of the South. "I had an experience with an old wild-cat once that made me determine to be shy of the whole race from that time on.

"I was putting in a new sawmill down in the long-leaved pine woods of East Texas, then; and on an off-day I went out for a long walk with the foreman, to look over the land a little, and to see after a piece of timber some miles down the bottom. There was another mill away down below us, and I wanted to see if they had been depreddating on my land, as I had been told they had; for some of our finest timber lay out in that direction.

"We found that plenty of timber had been cut, but it had all been done two or three years before. There was no sign of anything having been disturbed lately. Here and there was a log-cutter's cabin, but none of them had been used for months; and everything was as solitary as though there were not a human being in 100 miles.

"You know the wind in those pine trees makes a continual murmur, like an approaching storm; and we had grown so accustomed to hearing it that we did not notice the real storm that was coming. A distinct roll of thunder attracted our attention at last, and when we looked up we saw that a severe storm was really at hand, and that we must find shelter without delay. It wasn't a very comfortable situation, for those pine trees are not good neighbors

during a storm; they are too apt to blow up by the roots, or to be struck by lightning. At last, just as the rain came with a dash, we both caught sight of a cabin, over the bow of a little hill; and we made a rush for it without waiting to compare notes.

"The door was open, and we had some trouble closing it. Indeed, it had sagged so on its leather hinges that we barely managed to push it half way shut, enough to keep out the worst of the rain; and that left a little window at the back for us to see through. It was a mere hole in the wall, not large enough for us to 'sling a cat through,' as Jenkins, the foreman, expressed it; but then we didn't want to sling a cat through it, not right then, anyhow; so there we were, fixed for the storm.

"The last inhabitant of the cottage had left the 'Texas bedstead,' a kind of box in the corner, with one leg to hold it up, filled with dry pine straw, which must have served him for a bed. The corner was dark, but we could see the straw, and when our eyes became accustomed to the light a little we could see that something alive was in that bed. There was a faint sound as it stirred a little, and we both felt a little shaky about it. I can tell you. We didn't know what uncanny thing it might be, out there in that silent cabin, which had been deserted by its builder for months.

"I must confess that it was Jenkins who finally made an investigation. I was not a good woodsman and I was afraid of snakes, and snakes were the first thing I had thought of. When Jenkins went up to the bed and poked a stick into the straw there was a recoil and a mighty hissing, and Jenkins bursts out laughing.

"Wild-cats! he exclaimed. 'Young wild-cats, if I'm living. Their eyes are not open yet.'

"And when I went and looked, there they were, four of them, pretty little fellows, with their red mouths wide open; hissing at us. It looked so funny and so plucky in the little brutes, trying to defend themselves and frighten us off before they could see, that I was in love with them in a minute, and was fully determined to have those wild-cat babies for pets.

"In the meantime the storm was pouring and there was no chance of getting out yet, and so I took one of the little kittens in my hands and sat down on an old box in the middle of the floor to see what could be done toward taming it on short notice. Such a little fighter as that creature was! It scratched and wriggled and tried to bite, and it wailed until one could have heard it a long distance away. And it was that very mewling that got me in a scrape.

"Jenkins was peeping out of the door at the rain and I was busy with the kitten, when something came flying like a cannon-ball through the little window and struck me with such force that I was nearly knocked headlong. It was the mother-cat; and the moment she had recovered herself she flew at me and swarmed all over me. I had nothing with which I could defend myself. I believe I did have a pocket-knife, but it might as well have been at the north pole. In one instant I was bitten and scratched and torn, the blood was flowing from a dozen wounds, my clothes were in ribbons,

and still the cat was swarming all over me.

"Drop the kitten!" shouted Jenkins, and I had sense enough left to obey. The kitten fell to the floor, and instantly the mother-cat had it by the neck, and had leaped into the bed with it. The moment she had placed it with the others she turned on us again.

"The worst of it was that Jenkins had pulled the door open, with a view to our escape; but then another wild-cat made its appearance in the doorway, and growled and waved a warning tail back and forth as a gentle intimation that we couldn't come that way. He did not seem to mind the rain in the least. The moment's respite had given us an opportunity to catch up some sticks of wood that were near the fireplace, left there from the log-cutter's last fire, and so we stood back against the wall and defended ourselves from the maddened mother on the inside. Again and again she rushed at us; for there was no limit to the courage of this wonderful wild mother, but we waved the sticks and kept her from running over us again.

"Don't hurt her if you can help it," I called to Jenkins, for I admired the splendid creature too much to

CHANGE OF CLIMATE

NOT NECESSARY IN ORDER TO CURE CATARRH

The popular idea that the only cure for chronic catarrh is a change of climate is a mistake, because catarrh is found in all climates in all sections of the country; and even if a change of climate should benefit for a time the catarrh will certainly return.

Catarrh may be readily cured in any climate, but the only way to do it is to destroy or remove from the system the catarrhal germs which cause all the mischief.

The treatment by inhalers, sprays, powders and washes have been proven almost useless in making a permanent cure, as they do not reach the seat of disease, which is in the blood and can be reached only by an internal remedy which acts through the stomach upon the blood and system generally.

A new discovery which is meeting with remarkable success in curing catarrh of the head, throat and bronchial tubes and also catarrh of the stomach, is sold by druggists under name of Stuart's Catarrh Tablets.

These tablets, which are pleasant and harmless to take, owe their efficiency to the active medicinal principles of Blood Root, Red Gum and a new specific called Guaia-col, which together with valuable antiseptics are combined in convenient, palatable tablet form, and as valuable for children as for adults.

Mr. A. R. Fernbank, of Columbus, Ohio, says: "I suffered so many winters from catarrh that I took it as a matter of course, and that nothing would cure it except a change of climate, which my business affairs would not permit me to take.

"My nostrils were almost always clogged up, I had to breathe through the mouth, causing an inflamed, irritated throat. The thought of eating breakfast often nauseated me and the catarrh gradually getting into my stomach took away my appetite and digestion.

"My druggist advised me to try a fifty cent. box of Stuart's Catarrh Tablets, because he had so many customers who had been cured of catarrh by the use of these tablets, that he felt he could honestly recommend them. I took his advice and used several boxes with results that surprised and delighted me.

"I always keep a box of Stuart's Catarrh Tablets in the house and the whole family use them freely on the first appearance of a cough or cold in the head.

"With our children we think there is nothing so safe and reliable as Stuart's Catarrh Tablets to ward off croup and colds, and with older people I have known of cases where the hearing had been seriously impaired by chronic catarrh cured entirely by this new remedy."

Shredded Wheat Biscuit

An Ideal Food for Children

"My baby has been fed on nothing but Shredded Wheat Biscuit since he was eight months old, and he has perfect digestion and most beautiful teeth, seven of them, and he is only twenty months old. They came through with no disturbance of any kind."—MRS. D. J. HERSEY, Providence, R.I.  
Shredded Whole Wheat Biscuit for sale by all grocers.  
The doctors prescribe it and take their own medicine. "I am prescribing Shredded Whole Wheat Biscuit as well as using them myself."—ALFRED K. HILLS, M.D., Editor of New York Medical Times.

Shredded Whole Wheat Biscuit for Sale by all Grocers.

(Mention this paper.)

want to kill her for protecting her babies. How we were ever to get out of that fix was more than I could say. We might have made a rush for the door, and so frightened away the other cat; but the moment we turned there would be another cat on the back of our necks, and I had had enough experience to know that wouldn't be very pleasant. As it was, it began to seem that we would have the pleasure of staying there all night. What would happen if our strength gave out and we could stand no longer?

"But it was the wildcat's mother-love that saved us at last. I suppose that in her hurry she had not laid the last baby fully in the nest, for it knew the mother was near it, and in squirming around on the straw somehow it reached the edge of the bed and fell out.

"In an instant the mother was over it, still glaring wildly at us, and growling with all her might. There was a moment of indecision, during which she did not know whether to take care of the kitten or of us; but the moment passed, and she took the kitten up again and leaped into bed with it.

"Now's the time!" shrieked Jenkins, and we rushed from the open door at such a rate that we nearly ran over the wildcat which was standing guard there. The suddenness of the attack was too much for him, and he turned and fled; and so did we. No matter for the rain. We thought it rather pleasant than otherwise. Such time as we made getting away from that cabin was never made before by any man in that stretch of woods, that is certain. And though I was a sight, as Jenkins expressed it, and though it took me a long time to heal all those wounds, I still thought I had never seen a finer example of mother-love. I also concluded that a wild-cat is a dangerous animal to fool with, unless you happen to be well-armed and a good shot at that."

PLAY SPY ON YOURSELF.

When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called to us: 'Boys, I must have closer attention to your books. The first one that sees another idle I want to inform me, and I will attend to the case.'

"Ah," thought I to myself, 'there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell. It was not long

AGENTS WANTED.

"The Life and Reign of Queen Victoria." including "MORE LEAVES FROM THE JOURNAL OF THE LIFE IN THE HIGHLANDS," written by her Majesty herself...

The World Publishing Co., GUELPH Ont.

before I saw Joe lock off his book and immediately I informed the master.

"Indeed!" said he, "how did you know he was there?"

"I saw him," said I.

"You did! and were your eyes on your books when you saw him?"

"I was caught, and I never watched for idle boys again."

"If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others."

PRUDENCE AND COWARDICE.

Boys and girls, as well as men and women, are apt sometimes to mistake prudence for cowardice, and yet no two qualifications can be more unlike.

"Pooh!" said a rough boy to his more gentle cousin, "I do believe, John, you're afraid to go near that horse just because he isn't tied."

"There is no need of my going near him, Stephen," was the reply; "and there is danger of his kicking any one who teases him."

"Ha, ha!" shouted Stephen, "you're a bravey, now, ain't you? The idea of being afraid of a horse!" and, with a tantalizing look at John, the foolish boy walked up to the grazing animal, and poked him with a stick.

"See here!" exclaimed Stephen, growing bolder, "if you will promise not to faint, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for as he steadily approached the horse in the rear the animal bounded away, performing a flourish with his hoofs that sent his tormentor senseless to the dust.

The nearest house was their own home, and a quarter of a mile distant. John felt that not a moment was to be lost. He approached the now quiet horse, and, leaping upon his back, rode swiftly, without a saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy and told his cousin that he really believed that the horse had managed

to kick a little common sense into him.

THE POWER OF HOPE.

The story is told of one of the greatest writers of the last few years, that one day when he came home from his work he put his head down upon his hands and sobbed. His wife, who was in the room, came to him in great alarm and asked him what was wrong. At first he could not speak, but at length he told her the horrid truth which had so unmanned him, namely, he had lost his situation and was penniless.

Let me give you another story. One day a broken-hearted man looked out of the window of a miserably-furnished room. He had seen better days—days of wealth and position; he had been a rich merchant, but heavy losses had come one after another, and then there came a crash—he was made a bankrupt, and everything was sold to satisfy the demands of his creditors.

While you are young lay hold of the hand of the bright angel—Hope. There is no lot so poor which is not made better by Hope. It is one of the greatest powers life can know. Without hope, nothing can be done, with hope, very much. Why, if we are ill, we have hardly any chance of getting well unless we have hope.

The scene changed. Years passed, and on July 2, 1864, a long and sorrowful procession slowly marched on its way towards the cemetery of Exeter. From far and near people came to join in the procession to pay their tribute of respect to the man who was gone.

BE CHEERFUL.

We should train ourselves to see the good things, the bright things of life. There are few habits more common, even among Christians, than this of seeing and remembering unpleasant things, and there is no habit which is more inimical to cheerfulness.

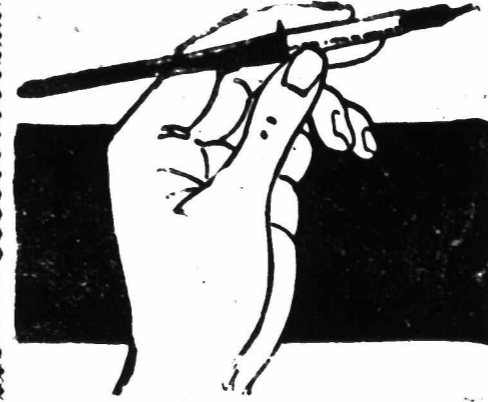
The truth is, there are in the ordinary life a thousand pleasant things to one that is unpleasant. It

Black, Green, and Mixed

Let of whatever kind you have been in the habit of buying. You will be astonished how fine it is compared with other teas

MONSOON

INDO-CEYLON TEA



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Nan was party out a little girls w afternoon a There w troubled Na the kitchen ing cakes party, to ta looked so g have stood baked' her t every single "Everyth thing," said on the tabl have silver "Goodne: "what's tha "Things I 'member my answered N best part of ma. "Oh, yes Well, we m Didn't you kittens dow "Yessum, grandma, y some of th farm was ge but, grandn if you could the sweetest "Yes," s "they alway them to the "Oh, gran est—you alv est things! apiece and don't mind grandma?" So the nex guests went most charm with them slats fixed s and after t went down t came back s "I wouldn marked, "th lonely witho hope I'm no And gran The next stairs, when and then, accompanied she burst int very red an with ten box "Oh, gran party all ca their silvern mammas sai obliged, but now they c more, and s you think w And of co got through "ONLY There wa bright little ful mother. of the great He loved hi Empress En wanted to p never in a h him; he wan When he she wanted ing, he woul utes." If hi

NAN'S SOUVENIR.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen where grandma was frosting cakes, the afternoon before the party, to talk about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table "except, I wish I did have silvernears for the party."

"Goodness me!" said grandma "what's that?"

"Things for them to take away to 'member my party with, for always," answered Nan. "Silvernears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yessum," said Nan, "and—oh, grandma, you said they'd have to go, some of them anyway, 'cause the farm was getting overrun with cats; but, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest—"

"Yes," said grandma, calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest—you always think of the perfectest things! Of course there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

So the next day, when the ten little guests went away, after having the most charming time, they each took with them a kitten, in a box with slats fixed so that it could breathe; and after they were all gone Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without those ten kittens. I hope I'm not getting selfish."

And grandma smiled. The next day grandma was upstairs, when she heard Nan calling; and then, rushing up the stairs accompanied by a chorus of mewing, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma," she cried, "the party all came back and brought their silvernears! They said their mammas said they were just as much obliged, but they had so many kittens now they do not really need any more, and say—oh, grandma, don't you think we can keep them now?"

And of course grandma, when she got through laughing, said yes.

"ONLY TEN MINUTES."

There was once a handsome, bright little prince who had a beautiful mother. He was a great nephew of the great Napoleon Bonaparte. He loved his beautiful mother, the Empress Engenie, very dearly, and wanted to please her. But he was never in a hurry to do as she asked him; he wanted to take his own time.

When he was only a little boy, if she wanted him to rise in the morning, he would say: "Yes, in ten minutes." If his teacher told him that

it was time to study, he would say: "I'll be ready in ten minutes." At night, when his mother begged him to go to bed, he answered: "I will in ten minutes." And if he felt too sleepy to talk he would hold up five fingers on each dimpled hand as a sign for his usual waiting time. It was such a fixed habit of his growing life, day after day, that though he was Prince Imperial of France his mother laughingly called him "Little Mr. Ten Minutes."

When the little prince was grown, he was a soldier in the army, and his company in Africa was ordered to a fort in Zululand, which seemed deserted.

"Let us return," said an officer; the Zulus may be upon us."

"No danger," said the young prince; "let us have a cup of coffee, and start in ten minutes."

In less than ten minutes a band of fierce Zulus rushed upon them, and the young prince was the first to die by the sword.

The habit of delaying, of procrastinating, even ten minutes, when one should be "on time," may become as firmly fixed and as dangerous to any of us as it was disastrous to the young Prince Imperial of France.

To Get Strong After Grippe

Build the System Up and Revitalize the Nerves by Using Dr. Chase's Nerve Food.

Every reader of this paper can recall many cases in which the after effects of la grippe have proven fatal. How many people are now complaining of special ailments or lingering sufferings or weaknesses which are clearly the result of the debilitating effects of la grippe?

The best plan is to prevent la grippe, if possible, or, once a victim, to apply yourself diligently to obtaining what relief you can. Dr. Chase's Syrup of Linseed and Turpentine is wonderfully beneficial, because it allays the inflammation in the throat and bronchial tubes, loosens the cough, heals the lungs and prevents pneumonia or consumption.

It is a great mistake to suppose that Dr. Chase's Syrup of Linseed and Turpentine is a mere cough remedy. It is far more. It thoroughly cures the cold as well, and seems to take the aches and pains out of the bones. No ordinary cough mixture could ever attain the enormous sale which this medicine now has. For old and young alike it can be used with perfect safety and with absolute assurance that the effects will be remarkably beneficial.

If weakened and debilitated by the enervating effects of la grippe there is nothing so suitable for your use as Dr. Chase's Nerve Food, the great nerve restorative and blood purifier. The regular and persistent use of this great food cure is bound to result in the upbuilding of the system, because it contains, in condensed pill form, the most efficient restoratives known to man.

Though only known in Canada for a few years, this famous discovery of Dr. Chase's, the Receipt Book author, has become generally recognized by physicians and people alike as a great strengthener and blood builder. In no case is it more successful than in restoring and reinvigorating a system wasted by la grippe. Whether weakened by overwork, worry or disease, Dr. Chase's Nerve Food will renew vigor and vitality. Fifty cents a box, all dealers, or Edmanson, Bates & Co., Toronto.

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L. Goldman, Secretary; Wm. McCabe, Managing Director

North American Life

Head Office: 112-118 King St. West, Toronto, Ont.

THE LITTLE SPRIG OF CONTENT.

Edith is only a schoolgirl, but she has some of the wisdom that is better than any to be gotten from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the sea shore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes; but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavor to everything.

THE POWER OF LOVE.

A good woman took in a boy from the penitentiary. Her friends were disgusted. She was talked to, scolded and sneered at; but when every one had said his say, she looked up and smiled.

"Isn't Frank's soul worth saving?" she asked.

There was no answer. The days and weeks went by. Once Frank took a little money from Miss Arnold's pocketbook. It was not much—only fifty cents—but it showed the boy's weakness, and Miss Arnold was grieved. She did not let him know that she knew he had taken the money, but patiently waited. Meanwhile she was kinder than ever, if that was possible, to the poor boy whom no one else cared for. She prayed for him, too, as regularly as she prayed for herself. One day her prayers were answered. She was sitting before the fire when Frank came in. He was very pale—his hat was in his hands.

"I'm going away, Miss Arnold," he said hoarsely. "I wasn't going to say anything—just slip off, you know—but I couldn't bear to do it. I'm a mean fellow. I don't know what makes me so, but I am. I stole a half dollar out of your purse, Miss Arnold. I wanted some cigars, and I got 'em, but I couldn't smoke 'em after I got 'em. I just couldn't, be-

cause I kept thinking how I promised you I never would. But the money was gone, your money; I'm the meanest fellow in the world; but I don't—"

He stopped there, for Miss Arnold looked at him in a way that made his lips quiver and his eyes fill with tears. He knelt down beside her, and she laid her hand caressingly on his head.

"Don't call yourself names, Frankie," she said gently, "you are a brave laddie, I think!"

What could she mean? He looked at her wonderingly. She would not mock him he knew, but what did she mean?

"You are a brave laddie because you have won a great victory. You did a great wrong, but you have owned your sin and are truly sorry."

She slipped down on her knees beside the boy, and with her arm around him asked God to bless him and forgive him for Christ's sake. He was another boy from that moment. Only a few days later he cut a quantity of kindling and piled it up for old Squire Dawes, who paid him fifty cents for his work. He rushed home almost out of breath, and gave the fifty cents to Miss Arnold.

"I've paid the money back," he said to himself with great joy, "but the—the—'loving kindness' I can't ever pay that—I can't ever."

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A lion having pulled down a bullock, stood over it, lashing his sides with his tail. A robber who was passing by stopped and impudently demanded half shares. "You are always too ready to take what does not belong to you," answered the lion; "go your way, I have nothing to say to you." The thief saw that the lion was not to be trifled with, and went off. Just then a traveller came up, and, seeing the lion, modestly and timorously withdrew. The generous beast, with a courteous, affable air, called him forward, and, dividing the bullock in halves, told the man to take one, and in order that he might be under no restraint, carried his own portion away into the forest.

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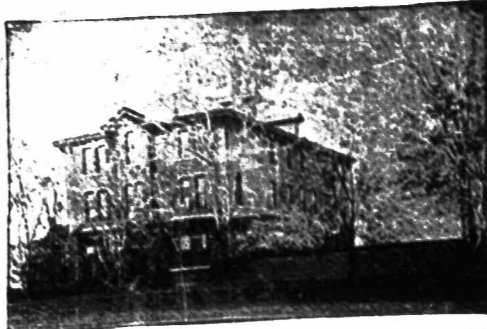
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