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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25.]

TORONTO, CANADA, THURSDAY, AUGUST 31, 1899.

[No. 33.

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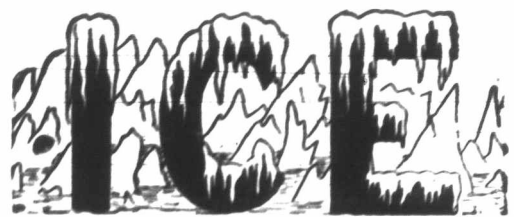
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 31, 1899

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

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### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 393, 512.  
Offertory: 366, 367, 378, 517, 545.  
Children's Hymns: 194, 337, 34, 346.  
General Hymns: 2, 18, 36, 178.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.  
Processional: 35, 37, 189, 232.  
Offertory: 167, 174, 212, 275.  
Children's Hymns: 182, 223, 332, 335.  
General Hymns: 7, 19, 169, 191.

## On Church Papers in General.

What is the proper sphere of a Church weekly family paper? This question is very well answered by the "Living Church," as follows: "The religious journal may, to some extent, be an auxiliary of the pulpit, but it makes no claim, and has no commission, to take the place of the preacher and pastor. Any topic which is of interest to the Christian family is suitable for discussion in its columns. It may fairly have for its scope the whole world of life, thought, and action, from a Christian point of view. Its mission is to interest and influence many kinds of readers, of various ages and conditions; some will value one feature and some another; perhaps no one will care for everything in any issue of the paper."

## Our Own Aim and Object.

We take it for granted at the outset that the most of our readers see the daily, or

weekly secular papers published in their neighborhood, and do not look to us to post them up in the news of the world in general, or of their own particular district. Our aim is to furnish to our readers, each week, in the first place, all the news at our command on one particular subject, the Church in Canada; this we do through our Diocesan News; in the second place to give shortly the news of what is going on in the Anglican Church in Great Britain, and elsewhere, all over the world; this we do through our British and Foreign News. Our next object is to present to our readers lines of thought on the leading topics of the day; this we do through our editorial notes and leading articles.

## Our Correspondence Column.

We invite and cordially welcome correspondence from others on subjects of interest to members of the Church in Canada, particularly on the religious and social questions treated of in our editorial notes and leading articles; only begging correspondents to avoid rancour and bitterness; and to study conciseness in thought, and brevity in expression. Under such conditions we aim to encourage the free interchange of ideas on the subjects which may from time to time be uppermost in the minds of all thoughtful Churchmen.

## The Sum-total.

By all these means combined we aim to provide weekly for our readers sound and wholesome reading for the home and fireside, alike interesting and instructive. How far our efforts are successful we must leave to the verdict of our readers, only adding the words with which the "Living Church" concludes its remarks: "Suggestions are always welcome, and are carefully considered."

## An Appeal to the Clergy.

We always strive to find room for diocesan news sent to us by the clergy, and welcome items supplied to us by the laity; we feel, therefore, that we have a claim on clergy and laity alike to make every effort to extend the circulation of our paper amongst their friends by making it known in their parishes as the best possible medium of extending information and instruction on the work which is going on in the Church at home and abroad, and so fostering the interest which all Churchmen should take in the well-doing of their Mother, and deepening the spiritual life of Her sons and daughters.

## Objections to Episcopacy.

The August number of the "Outlook" gives, as a reason why the movement of the non-liturgical Churches towards Episcopacy should not be frankly urged, that the distinctive characteristic of the Episcopal Church is not ritual, but its form of government; and that there are many who like the ritual who do not like the Episcopate, and still more who cannot assent that the acceptance of the

Episcopate is essential to organized Christianity. We do undoubtedly maintain that the efficacy of Sacraments depends on their administration by a validly-ordained minister; but we readily admit that Christianity can and does exist far and wide throughout the world outside of Episcopacy.

## The Prayer-Book a Common Heritage.

A letter in the same publication lays stress on the fact that the crowning glory of the Prayer-Book is that it is not a sectarian volume, but is "the Book of Common Prayer," and, so far from belonging exclusively to the Episcopal Church, is the heritage of English-speaking Christendom, and is held by the Episcopal denomination, as it were, as a trustee for all, and is common property. We very cordially reply that the more the Prayer-Book, as it now stands, is read, studied, and made use of by Christians of all denominations, the better for them and for ourselves; and that Christians of all denominations are heartily welcome to be present at all services of our Church, and to study the use which we ourselves make of it.

## Both are Primitive.

We can only add, in conclusion, that we trust that further study of Church history, alongside of deeper research into the sources from which the Book of Common Prayer is derived, will lead those who agree with the sentiments voiced by the writer of the letter to which we allude to the conclusion that Episcopacy and the Book of Common Prayer alike have their source and origin in the times and in the earliest liturgies of the Apostles themselves, and their immediate successors in the first centuries of Christianity, long before the Papacy was ever dreamed of, or the errors and superstitions of Rome had dawned on the early Catholic Church.

## Miss Young and Her Work.

John Keble, who passed to his rest just a third part of a century ago, earned by his poems the title of the Poet of the Anglican Church; and surely his intimate friend, Miss Charlotte Young, who still survives, has by her stories and "cameos of history," earned the title of the sweet novelist of the Church. Her many works form the choicest gems of the lighter literature of the Church during the latter half of this century. As some slight token of the love and gratitude of the many admirers of her talents, a subscription has recently been raised to found a scholarship in her honour at the High School, Winchester; and at a meeting held last month, under the presidency of the Bishop of Winchester, an illuminated address, accompanied by a book containing the names of the subscribers, was presented to her. In her own modest, unassuming way, she, in replying to the address, expressed her gratitude that she had been allowed to be an instrument of God for any good to His Church and people, and that her name had proved efficacious to con-

jure with for the permanent benefit of a cause she had always been anxious to promote—culture among girls.

#### The Irish Church Methodists.

The annual meetings of the Primitive Church Methodists' Missionary Society were held in Enniskillen in July. Holy Communion was celebrated in the parish church, lent by Canon Ovenden, the rector, Canon O'Leary, D.D., being the celebrant; a special sermon was also preached in the parish church by the rector. These Methodists in the North of Ireland maintain to the fullest extent their connection with the Church, and may therefore claim to follow strictly the directions, and to conform to the often expressed wishes of the venerable Wesley. It is hardly too much to say that, few as they may be, they can be regarded as the only true and original Wesleyans now to be found.

#### Catholic Reform Abroad.

The Anglo-Continental Society is making a fresh start; several well-known clergymen have recently joined it, and the Bishop of Salisbury continues to be its president. Its policy is to give help to foreign Churchmen in emergencies, to promote personal intercourse with the members of Continental religious bodies, and especially with the old Catholics, and the circulation of literature, both English and foreign, tending to bring about a better understanding between the Anglican Church and religious bodies on the Continent. It is thought that the present time is specially favourable for the mutual co-operation of Christians throughout the world on a sound primitive and Catholic basis; and there seems no reason why the sphere of work of the society should be limited to the European Continent; there is a wide field open to it in Canada.

#### Religious Opinion.

"The old maxim that 'The Bible, and the Bible only, is the religion of Protestants,' is sharing the fate of many another half-truth," says the Living Church. "Half-truths are the most perishable of errors. Their initial velocity is astounding; they flash, flame, and soar; but their zenith is soon reached, and with waning coruscations they descend to darkness and oblivion. We do not think we exaggerate the situation when we insist that the once popular half-truth of Protestantism has done quite as much to discredit the Bible as the conceits and vagaries of self-sufficient criticism. It was once personally dangerous for a man to call in question the first, as it is now getting to be so to call in question the second. Now none so poor as to do reverence to the pitiful half-truth of the Bible as the sole basis of religion, and in the reaction from it multitudes are throwing their Bibles away. Perhaps it may inspire us with some comfort to hope that a like fate may ere long await the destructive criticism which is now making kindling wood of the faith of many. Half-truths and whole errors are alike mortal, and in due time will writhe in pain and die amid their worshippers. But God have mercy on

the men who have destroyed the faith of others, and led so many of the youth of the Church to look askance at the truths which have been the source of all the blessings they enjoy! It is time for believers to arouse themselves, forget small differences, and band together to fight these insurgent Aguinaldos of rationalism."

#### Is the Church Past Praying For?

Prayers for the Church somehow seem to have lost their savour in these days: the Litany, with its beautiful suffrages for our Mother, is seldom heard on Sundays, the prayer "for all sorts and conditions of men," with its all-embracing intercession for the Church and her members everywhere, is left out, even when the Litany is omitted, without excuse, and with no rubrical sanction for its omission. Everything in these days is sacrificed to make way for an elaborate choral celebration, designed, apparently, rather for the glorification of the organist and choir than for the edification of the congregation.

#### Prayer in the Communion Office.

It is, no doubt, true that the Holy Communion office contains a prayer for the Church militant here on earth, of unsurpassed beauty, but how often it is carelessly intoned by the priest, and listlessly followed by an inattentive choir and congregation, whose devotions are centred on those portions of the office which have a musical setting.

#### What to Pray For.

Was there ever a time when the hearts of those sons and daughters of the Church who love and venerate their Mother are more torn with anxiety for Her? True, we have no "crisis" in our Canadian Church; but is there no cause for anxiety in the feeble response made by congregations to appeals for money for carrying on the work of the Church? Are our Sunday schools no cause of anxiety? and for prayers to relieve the dearth of men and women ready and willing to consecrate a few hours weekly to the work of studying the science of teaching, so as to make the work of Sunday schools a living reality in the list of Church agencies.

#### How to Pray for the Church.

Let those whose prayers for the Church are feeble and cold, who know not how to pray, or what to pray for, study the "Litany for the Church," No. 471, H. A. & M.; and then repeat it on their knees to Him whose attribute it is that He is wont to give more than we deserve.

#### TWO VIEWS OF THE RITUAL QUESTION.

To us here in Canada it is of much interest to note how the recent decision of the Archbishops is received in the United States. It would, indeed, be difficult to find a case which illustrates in a more striking manner the different positions of the Anglican Communion in different countries. An American Churchman hardly understands the eager interest with which the Archbishops' decision was expected and has been received. We are contented to live and let live, they say; and

they are not much troubled by a neighbour breaking out into eccentricities of doctrine or practice. This state of mind is hardly intelligible to an ordinary English Churchman, and even a Canadian can only partly enter into it. The difficulty will be solved if two things are remembered, first, that in England the Church is established, and secondly, that in the United States the vestries have powers which no English vestries can pretend to. Whatever we may think of the advantages or disadvantages of Church establishment, it does at least bring along with it consequences which have to be considered. For example, there is an implicit control between those who hold benefices in England, and the country at large. Certain privileges are conceded on certain conditions; and we suppose no one will deny that the country has a right to demand and to see that those conditions are fulfilled. In a country where there is no established Church, questions of this kind may certainly come before the Law Courts, but in a different manner. Anyone, whether a bishop, or a presbyter, or a private member of the Church, may insist upon the incumbent of any particular church fulfilling the terms on which he holds his benefice; but the country has no interest in the case except as a question of law. Here it may be a controversy between different members of the same body. In the other case, the incumbent has certain legal rights over the whole parish in which he is placed, and it may properly be demanded that he shall fulfil the duties connected with those rights. But this is not all. There comes in here the power of the vestry in the non-established Church. And this accounts for the indifference with which the parishioners of one place regard the goings on of another. In England the incumbent is nominated by the Patron (whoever he may be—layman, bishop, college, etc.), and instituted by the bishop. He may be the highest of High Churchmen appointed to the lowest of Low Church parishes. These Low Church people (or, as it may happen, High Church people) have no redress except in the law. They were not consulted before their pastor was appointed, and, after his appointment, he may do what he likes, unless the law step in and the bishop enforces the law. Now, the case is very different in the United States. There a vestry, representing a congregation, gives a call to a clergyman, and if he accepts the call, he becomes rector of the parish at once, and the bishop has nothing whatever to do with the appointment (there seems to be no formal induction), except to enter the new clergyman in the register of his diocese, after seeing that his papers are right. One can see at once that these cases are entirely different. It does not matter much to the American Churchman what the rector of the next parish may do, or leave undone. They are not affected by it. The knowledge of what is going on there may make them more careful in selecting a clergyman for themselves; but at any rate they will get a man of the right colour. Of course it may be said that the new clergyman, however he may at first agree with his people, may afterwards take up different opinions. Quite true. But here two things are to be

noted. In the first place the vestry has certain powers over the manner of the service, and, in the second place, it can refuse the supplies. If our readers will turn over these differences in their minds, they will readily understand the different ways in which questions like those before the Archbishops are regarded by Anglicans at home and in the States. Our own position partakes of the nature of both, and demands some thought. On the one hand, we are not established; on the other hand we have no vestries with the power of American vestries. But possibly we are drifting. A few weeks ago we published a letter on the subject of liberty of worship, which demands more attention than it has received. The argument of the writer was to the effect that, if greater liberty were conceded to the clergyman, then that liberty must be exercised in accordance with the tastes and opinions of the various congregations. If you argue that a clergyman may introduce innovations to any extent, then you must give to the congregations the power of accepting or rejecting him. This seems fair. Now, we would earnestly entreat the leaders in such movements to consider well what they are doing, and whither they are tending. Are they prepared to accept the American method in place of the English one? This is very much the question. While we write, we read that the Bishop of London has requested his clergy to accept the decision of the Archbishops. We shall see with what results.

#### EDUCATION.

Although it must be admitted that we have made very great progress, in recent years, in regard to the theory and practice of education, there are still several subjects on which a wide difference of opinion prevails. In regard to our improvements, it is evident that we have got clearer and truer notions of the essential character of education. Thus, at the present time, we have come to recognize, almost universally, that education is not the mere communication of information, still less the cramming of the memory with facts—that it consists largely, principally, in the harmonious development of human capacities, in the discipline of mind, affections, will—that, in the general work of education, it is not mere instruction, or mere order, but, as much as anything else, the influence which the teacher is able to exert upon the pupil which determines what the result shall be. At different times more or less importance has been attributed to different aspects of this subject. At one time it would seem to have been assumed that the primitive nature of the child to be educated was an almost unimportant factor in the process. So much was the child regarded as clay in the hand of the potter, that it depended entirely upon the fashioner what the result would be. If all did not go well, if the result were not satisfactory, the teacher was altogether in fault. That was one extreme. At the present moment we seem in danger of going as far in the opposite direction. We are now hearing, from many quarters, that race, heredity, original nature counts for almost everything; education, environment, influence for next to

nothing. The late Archbishop Trench, in a letter published after his death, gives it as his opinion that heredity counts for a great deal, and education for very little. We think that these judgments require revision. Let us try to understand both sides in this controversy. In the first place, we readily recognize the importance of heredity, of race, of nature. Supposing the best teacher in the world to get a number of pupils—say six English, the same number French, an equal number German, and another Italian—no one in his senses would suppose that, whatever system he adopted, he could turn out all these pupils with the same characters, powers, dispositions. The original material on which he had to work would appear in the manufactured article at all stages of its progress. This is quite true; but shall we therefore infer that it is impossible to impress upon these various classes of children an equal goodness of character? That they should preserve their distinctive racial characteristics we may readily admit. Nay, more, we should probably regard such a result with complacency and satisfaction. We do not want all men to be exactly alike. The best unity is obtained, not through identity, but through the harmonizing of differences. We do not, therefore, wish to annihilate the differences between different kinds of natures. All this is clear enough. But shall we say—because we cannot destroy nature—that we cannot produce characters equally good in different natures? Mr. Matthew Arnold said that Frenchmen lacked morality (of a certain kind), and that Englishmen lacked lucidity. Shall we therefore give up the idea of making Frenchmen moral or Englishmen lucid? We cannot think so. We have heard men of large experience and of fine culture declare that the men whom they remembered as most thoroughly satisfying their conception of what a man should be, were some highly educated and high-bred Frenchmen. On the other hand, we will venture to say that we can produce specimens of English literature as clear and lucid as ever came from a writer who had for his vehicle the charming and lucid language of France. We hold strongly to the opinion that the unity and harmony of the human family will be best realized and illustrated by the cultivation, not by the destruction, of national and individual peculiarities; and we view with dismay the endeavour, now so common, to prove that we can effect little in opposition to heredity. It depends a good deal upon the meaning of the word "opposition." In one sense we do not wish to oppose heredity. We do not wish the German to be as volatile as the Frenchman, or the Frenchman to be as slow as the German. We do not wish the Englishman to have a larger infusion of the Celt on the one hand, or the Saxon on the other. We could easily ridicule any one of these types. But each, in his own way, is admirable. So is the Scotchman with his native habit of contradiction. So is the Irishman with his amiable tendency to agree with everybody. All are excellent in their nature, and all may be trained to be good or bad in their character. There are, doubtless, natures which are specially perverse, and special means must be adopted with such

natures, and we must make up our minds as to the results which may reasonably be expected. But we must hold that great results may, in all cases, be expected, where right means are adopted. While we write, we call to remembrance the testimony of an English clergyman, who was chaplain to an institution in which an evil influence was prevalent. He said he remarked that servant girls who came into the institution, quiet, modest, gentle, in a fortnight or so had become flighty, noisy, and worse. Here is a lesson on the value of influence. Happily there are examples on the other side. We are not going to class ourselves among those who ignore heredity; but we also wish to recognize the value of influence.

#### OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Fifteenth Sunday after Trinity.

II. Kings xviii, 4. "He broke in pieces the brazen serpent that Moses had made."

Things useful may become hurtful, if misused. So in the days of Hezekiah. So always.

i. Note the significance of the event.

1. The brazen serpent fashioned by Moses by command of God. Hence preserved with care.

2. Originally intended to make a demand on the faith of the people. Look and be healed—not by the serpent, but by God—result of obedience.

3. Hence a kind of sacrament of life to the people. As many as looked were healed.

4. The symbol abused. (1) In the first case it was appointed by God. (2) Then preserved as a memorial of God's deliverance. (3) Gradually came to be regarded as a kind of power, or even as deity. Incense burned, worship offered.

5. God commanded the destruction of that which was now becoming an object of idolatry.

ii. Here are lessons for ourselves.

Lessons for all days. Same dangers in past times—same remedies—same dangers still.

Seen in the past history of the Church.

1. Use and misuse of relics. We give burial to our heroes and saints, and after a time connect superstitious thoughts with them, e.g., shrine of St. Thomas of Canterbury.

2. Sign of Cross. Beautiful and significant in itself. Originally beneficial. Yet became abused. (1) Superstitiously. Thought that the mere making of the sign a protection from evil, not the prayer connected with it. (2) Irreverently. Often used without thoughtfulness, as a mere mechanical habit. Hence reformers removed the use from our services. Ordered only at Holy Baptism.

3. A certain danger connected with all religious ordinances and observances. Easy to let them slide into superstition or carelessness. Made ends instead of means.

iii. Yet a caution.

1. In some cases a duty to act as Hezekiah did. Destroy the misused symbol.

2. Yet not so with Divine ordinances. Man's abuse must not take away God's use, e.g., reading of Scripture, Prayer, Sacraments. All abused. Yet right use to be sought.

#### REVIEWS.

A Dictionary of the Bible; Dealing with its Language, Literature, and Contents; including the Biblical Theology. Edited by James Hastings, M.A., D.D. Vol. II., Feign—Kinsman. Price, \$6. New York: Scribners; Edinburgh: T. & T. Clark, 1899.

It is almost impossible to review this great work in the sense of giving any detailed account of its

content. We can, however, offer a judgment which rests upon a very careful perusal of many of the articles and a general estimate of the whole, and we can, without hesitation offer to the clergy the advice that they should, if they can, without delay put themselves in possession of the two volumes, if they have not already done so, and of the remaining two volumes when they appear. For this work is great; it is indeed a very comprehensive, if not absolutely complete clerical library. It would indeed be possible to sweep up, off our shelves a very considerable portion of our books of the library, if we could only put these volumes in their place. Thus, when the work is completed, it will furnish us with a complete set of Introductions to the Books of the Bible, brought up to the present time and including the latest results of biblical criticism. The volume just published, for example, includes articles or book from Galatians to Judges, including all the books whose titles begin with the letters between G. and J., e.g., Genesis, Gospels, Hebrews, James, Jeremiah, Job, John's Gospel, Judges, etc. All of these are excellent, and we would draw special attention to the very complete article on the Gospel according to St. John, by the late Dr. H. R. Reynolds. Another set of articles of great value are those on Geography and Archaeology, including one on Galatia by Professor W. M. Ramsay, who has made that subject his own and who seems to be gaining general acceptance for his theory respecting the Galatian Churches. Sir Charles Warren, with equal fitness, writes on the Jordan, and Sir C. W. Wilson on Judea. The articles on Antiquities and Biography, include one on the Flood, reverent and courageous, one on Herod—very thorough and complete—one on Israel, by Professor Ryle, and that which will probably be considered the great article of the Dictionary, that on Jesus Christ, by Professor W. Sanday, extending over no fewer than one hundred columns of the Dictionary—certainly not too long, but as certainly possessing a completeness to which no article on the same subject can lay claim. We would not speak disparagingly on the article, good, excellent, great, in Smith's Dictionary; but a comparison of the two will show what we mean. Finally we would refer to the articles on Biblical Theology, which seem to us to be a new feature in books of this kind—at least in English Biblical Dictionaries. These articles are excellent. We do not mean to say that they will render unnecessary previously published works on this subject, like Reuss, Stevens, and the rest; but the reader of these articles, even if he goes no further, will not be badly furnished in this department. We would refer the reader to the articles on Glory, God, Grace, Holy Spirit, and Justification. They are of surprising fullness and accuracy. The book, considering its contents and beauty of form, cannot be called an expensive one. It will consist of four volumes, of which each costs 28 shillings in Great Britain, or \$6 in the United States and Canada. Still it may not be easy for all the clergy to afford it; and we are sure that a gift of this great work would not only be an acceptable offering to many ministers of the Church, but would probably enable them to render more intelligent and helpful instruction to those whom they are set to teach.

Canada; An Encyclopedia of the Country. By a corps of eminent writers and specialists. In five volumes. Edited by J. Castell Hopkins. Volume V. Toronto: Linscott Publishing Company, 1899.

When we consider the vast extent of ground traversed, and the careful manner in which the work has been accomplished, we must congratulate the accomplished editor of these handsome volumes on having brought his project to so successful a conclusion. This encyclopedia will not only be of great service, it will be a necessity to all persons who desire a fairly complete acquaintance with the numerous subjects of which it treats. Of course, there are inequalities in the work; that was inevitable. But we hold that a very high level of excellence has been reached and maintained,

and the reader who trusts the information contained in these pages will seldom be at fault. The first section treats of Agricultural Resources and Development, and among the writers we find representative men, acknowledged authorities on the subject. The second section is on Canadian Literature and Journalism, and has for writers the Editor, Mr. Benjamin Suite, Mr. John Reade, Mr. Arthur F. Wallis, Mr. J. B. Pense, Mr. James Bam, Jr., and others, whilst Sir John Bourinot contributes an excellent paper on the Royal Society. Section III. treats of the Chief Cities of Canada, Quebec falling to the very competent hands of Sir James Le Moine, Montreal to those of Dr. Douglas Borthwick, and Toronto being the work of the late Dr. Beatty, formerly Mayor of the city. Next, in Section IV., comes Financial History, Loan Companies, and Insurance, no less a personage than the Hon. Mr. Foster's leading with a Sketch of Canadian Financial History; followed by Mr. R. H. Tomlinson and others of hardly less eminence in their departments. In the fifth section, on Natural History in Canada, the Birds of Ontario are treated by Mr. Thomas McLlwraith, and Christian Entomology by the Rev. Dr. Bethune. In Section VI. we have Canadian Constitutional History and Development by the Editor, the Hon. Dr. Longley, Sir Charles Tupper, Bart., and other men of distinction. Finally, Section VII. treats of Industrial Development, Forests, and Fisheries. The work, on the whole, is not only of great practical utility, but also of high excellence. It is indeed a proof of the great industry as well as intelligence of the Editor that he should have got together such a body of men to co-operate with him in his enterprise. We sincerely hope that he may give us a full index to the five volumes, which may render easy a reference to any subject which the readers may desire specially to study.

The Theology of the New Testament. By G. B. Stevens, D.D. Price, 12s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1899.

This new volume of the International Theological Library is a work of deep interest and of real value. The subject is of the first importance—the Theology of the New Testament, by which is meant not Christian or Biblical Theology in general, but the subject of Theology as treated by the particular writers of the New Testament, and, as a basis of all, the Teaching of the Lord Jesus, first as set forth in the Synoptic Gospels, and secondly, as represented in the fourth Gospel. After this comes the Primitive Apostolic Teaching, as it appears in the Acts, in the Epistle of St. James, and in St. Jude and II. Peter. Next we have the Theology of St. Paul at considerable length, then the Theology of the Epistle to the Hebrews, the Theology of the Apocalypse, and the Theology of John, as distinguished from the account of the teaching of Jesus given by St. John. The author, in his fundamental conception of the New Testament books, would hardly satisfy the requirements of an old-fashioned orthodoxy, yet his treatment of the sacred documents is always reverent, and there is little in his view which affects his doctrinal conclusions. We have noted a good many points in which we hesitate to go all the way with the writer. For example, he says that our Lord's reference to the agency of evil spirits may be an accommodation to the popular opinions of his age. We will not harshly condemn such a view, but we do not feel quite ready to adopt it. On the other hand he seems to hold to the personality of Satan. In regard to the person of our Lord, we record with satisfaction his inability to accept the position of Wendt and Beyschlag, since he holds to the true Divinity of Christ. So too, he maintains the Catholic doctrine of the divinity and personality of the Holy Spirit. In regard to the "brethren" of Christ, Dr. Stevens accepts neither the theory of their being cousins of the Lord, nor that of their beings sons of Joseph by a previous marriage (the view commended by Lightfoot). He holds that they were sons of Joseph and Mary, born to them after the birth of Jesus—a view which we find ourselves unable to accept. He does not think that

I. Peter can be so late as Ramsay has placed it, but he has great doubts as to the authorship of II. Peter. On the subject of the preaching to the Spirits in prison, he seems to us to hold substantially the sound view, although it is opposed to that of St. Augustine. It will be remarked that he has no fewer than three heads under which he treats the doctrine of St. John. (1) The teaching of Christ as represented in the fourth Gospel, (2) The Theology of the Apostle himself—more especially in the Epistles, and (3) The teaching of The Apocalypse. This method we hold to be entirely justifiable, since those who, like ourselves, hold to the Johannean authorship of the Apocalypse, must yet admit that it is a book by itself, leading itself to separate treatment. We had noted many points for comment; but we must now hold our hand; and we can confidently assert that although many books of great value have appeared on this subject for example those of Reuss, Neander, Weiss, Wendt, Beyschlag and others, we do not know of one that is likely to prove so generally useful as this work of Dr. Stevens.

Songs of the Settlement, and other Poems. By Thomas O'Hagan. Toronto: William Briggs, 1899.

Mr. O'Hagan is well-known as a writer with a fine poetical gift, free from affectations and unrealities, having a deep sympathy with nature and man, and a power of lucid, felicitous, poetical expression—always in keeping with the subjects he chooses to write upon. The present volume will, we believe, add to his reputation. It is chiefly concerned, as its title implies, with the settlement of the country, and is properly dedicated to the Pioneers of the County of Bruce, "whose stout hearts and sturdy arms have turned a wilderness into smiling gardens." The writer remarks that many of their lyrics "have their root in the memory of pioneer days," being "blossoms of the settlement." These songs are, we are sorry to say, a little too long for the space at our command, so we offer our readers a very pretty one on "Christmas Morn."

A little child its portals ope'd,  
When all was dark with sin and shame,  
And Faith's eclipse found heavenly light  
Within life's ark when Christmas came.

The star that burned o'er centuries' brow,  
A radiant lamp of hope alone,  
Now sheds its beams above the crib  
Wherein Christ chose His humble throne.

Leading Persons and Periods in English Church History; Minnesota Church Club Lectures, 1899. Milwaukee, Wis.: Young Churchman Co., 1899.

This is a well-planned and useful course of lectures, giving a fairly connected view of the leading incidents in the history of the English Church. The first, by Bishop Sassums, of Louisiana, does justice to Wycliffe, without needless harshness to Rome. The second, on Cranmer, by Bishop Seymour, of Springfield, is decidedly good, although we think the writer should have stated the whole case in regard to Queen Catharine, at p. 33. He must know that the Queen alleged that there was no impediment to her marriage with Pirce Henry, and she must have known. The third, on Hooker, by Bishop Tuttle, of Missouri, is excellent throughout. The fourth, by Bishop Grafton, of Fond du Lac, is, we think, the most interesting in the volume; although we should state the facts about Newman (p. 156) rather differently. Bishop Montgomery Brown, Coadjutor of Arkansas, winds up with a very careful, readable, and satisfactory lecture on "Seabury and the American Period."

THE BROTHERHOOD OF ST. ANDREW.

The annual meeting (extending over a fortnight) of "Readers" of various dioceses in England, held at Keston College, Oxford, terminated on the 12th inst. During this period a meeting was held which dealt with the Brotherhood of St. Andrew. Mr. Cutting said that the work of the Brotherhood

man was to emphasize the responsibility of every Christian for his godless neighbour, and this was done by making an effort each week to bring him nearer to God, and a prayer each day that this effort might be blessed. Their work in the parish might be, for instance, visiting, often to go out in twos. In some, courage might be lacking—and so their efforts were both co-operative and individual. The Rev. M. Furse, Dean of Trinity College, Oxford, said the work of the B.S.A. in America and in Canada was really very remarkable. Each man was helping the man next to him. It was a difficult business, as it was much easier to speak about religion to the man in the slums than to the man you knew intimately. What recommended it to the common sense of Churchmen was its simplicity. It was doing solid, real good. There was no nonsense about it. It went straight to the point, and did its work in a quiet way. At a recent public meeting he had heard an American say, "We call it the Brotherhood of Saint Andrew, because, when Saint Andrew discovered it, he switched himself right on to it, and when he had switched himself on, he then switched his brother on as well!" Mr. H. Clark urged that the B.S.A. was an organization of Church laymen, whose one aim was to help on their brothers in their life on earth, and the work of their Brotherhood was for an important purpose, viz., to arouse men to a sense of their responsibility for their brother men, and in a humble and unostentatious manner to bear witness for Christ. And there was another aim that it had in view, which was to destroy that dreadful feeling of religious selfishness, which—forgetting to ask the question "Am I my brother's keeper?"—was working for a solitary salvation. Instead of such a theory being a help, it was in effect destructive to the attainment to eternal life. Those two lines by Lowell should never be forgotten:

"Heaven's gate is shut to him who comes alone.  
Bring thou a soul, and it shall save thine own."

And there was another lesson that the Brotherhood was trying to teach. The Church of England had yet to learn the enormous power she could wield if her laymen were brought out, so to speak, into rank and file, and acquire the art of co-operating and combining together to fight her battles and advance her cause, which was the evangelization of the nation. In bringing the B.S.A. before the notice of the clergy, his own experience was that the first interview would create in some minds a sensation of "consternation" at the mere proposal of the idea, on the next occasion it would be that of "toleration," on the third it would be of "approbation," and on the fourth that of "acclamation." The chairman, the Rev. J. O. Murray, Fellow and Dean of Emmanuel College, Cambridge, remarked that the late Archbishop of Canterbury, used to impress upon the clergy and laity of his diocese that it was their business to make those who were not Christians, Christians, and those who were Christians, better Christians. There was this fundamental difference between this society and other guilds, viz., that the latter existed for their own good, whilst the principle of the B.S.A. was that of giving, not getting.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Springhill Mines.—At a parish meeting on August 21st, the Rev. Edward Patrick Hurley, of Antigonish, was elected rector of this parish. There were many applicants for the position, but the parishioners resolved to leave the nomination to the Lord Bishop, who sent the name of Rev. Mr. Hurley, and he was unanimously elected. A motion was unanimously passed, expressive of sincere regret at the resignation of the Rev. W. Chas. Wilson, who now becomes superintendent and chaplain of All Saints' Cottage Hospital, and

will devote his entire energies to securing, if possible, a partial endowment for that important work.

### QUEBEC.

ANDREW HUSTER DUNS, D.D., BISHOP OF QUEBEC.

Richmond.—Archdeacon Roe has now gone into residence and requests that correspondence should be addressed to him here.

### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Iberville Rural Deanery.—The Bishop has arranged for the following visits: Friday, 1st Sept., Hallerton, 10.30 a.m., the churchwardens; Lacolle, 7 p.m., Rev. S. Mills; Sunday, Sept. 3rd, Noyan, 10.30 a.m., Rev. Rural Dean Robinson; Clarenceville, 7 p.m., Rev. Rural Dean Robinson; Monday, Chambly, 7 p.m., Rev. B. S. T. Marriott.

Montreal.—St. John the Evangelist.—The Bishop of Niagara was preacher at High Celebration on Sunday, the 20th. His sermon from the text, "Thou art Peter, on this rock I will build my Church," was an able, eloquent and scholarly one, and in the course of it he referred to the so-called Church crisis in England, and expressed his great satisfaction at the prospect of ecclesiastical tribunals dealing with all Church questions, instead of their coming, as heretofore, before purely secular courts. As showing the trend of public opinion in England in the matter, he alluded to the overwhelming defeat in the English House of Commons recently of the iniquitous Church Discipline Bill.

St. Stephen's Chapel.—Archdeacon Evans has returned from his vacation, and has resumed his duties.

Westmount.—The Church of the Advent.—The Rev. A. J. Doull, Oxon, at present curate of Leeds parish church, who has recently been appointed curate of this church, will sail from Liverpool on September 7th, and hopes to begin his new duties on October 1st.

Back River.—On Saturday evening, the 19th, a most enjoyable and successful garden party was given in connection with St. Andrew's church. Some beautiful fancy work, and a number of useful articles were offered for sale. An excellent programme of music, songs and mirth was given, and a most enjoyable evening was spent.

The Lord Bishop of Montreal made from Aug. 8th to Aug. 17th his annual visitation of the following congregations: St. Paul's, Shawville; St. Alban's, Parkman; St. George's, Portage Du Fort; St. John's, Clarke's; St. Matthew, North Clarendon; St. Stephen's, Thorne West; St. James', Leslie; St. George's, Thorne Centre; St. Thomas', Bristol Corners; St. John Evangelist, Quyon. Large congregations, hearty services, and devout attendance at the Lord's Table marked his Lordship's visit in every case—the total number of communicants reaching to just a few short of 500, whilst 50 candidates were presented for confirmation. Everywhere the people had made careful preparation, and the churches were beautifully decorated with flowers. In several places there were special features of interest in temporal matters, evidence, as his Lordship urged, of the deepening of love and faith toward God. At Portage Du Fort, the beautiful fresco painting, done nearly forty years ago, has been most successfully restored, at a considerable cost. At St. Matthew's, North Clarendon, both congregations and offerings have shown a marked increase during the past year, and the internal arrangements and furnishings of the church have been improved. The beautiful decorations in St. Stephen's, Thorne West, and St. James', Leslie, and the good singing in these and in St. George's, Thorne Centre, show a growing interest in the work of the Church. The

singing at St. Thomas' church, Bristol Corners, was most excellent, and the Church is much indebted to Professor Workman and his talented son for their kind and able help, both at the service in the church, and also in the afternoon at the consecration of the burial lot belonging to the Cowlley family. The little church of St. Alban's, Parkman, the admiration of all visitors for the way in which its congregation have wrought with their own hands in its building, is now nearing completion, free of debt. Whilst all the services were solemn and elevating and impressive, those which were most suggestive of the great multitude which no man could number, and of their mighty song of worship, were the services at Portage Du Fort, Shawville, and Quyon, and at the latter place the floral decorations were exquisite. His Lordship, in a few days to enter his 85th year, is vigorous in body and mind; keen as ever of sight and thought. His sermons and addresses were marked by all their wonted directness, earnestness and solemnity.

### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

Tyendinaga.—A special vestry meeting was held at All Saints' church, at the end of last month, to advise as to the building of a chancel. It was unanimously decided that the rector and churchwardens be instructed to memorialize the Council; asking that the necessary funds (\$500) be provided. This was accordingly done at the meeting of the Council on the 2nd inst., and it is hoped that the prayer of the memorial will be speedily granted, as the need of more room is often felt.

Deseronto.—On Miss Meneiley's departure from St. Mark's parish, she was presented by the teachers of the Sunday school with an address, accompanied by the gift of a prayer-book and hymnal. The annual outing of the Sunday school children took place on the 9th inst. at Stella, on Amherst Island, where a most enjoyable day was passed.

### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Crysler.—St. John's parsonage has undergone a complete renovation at a cost of \$450. This speaks well for St. John's, as only last September the tower was completed by the erection of a spire costing \$600.

Newington.—The church of All Saints' looks much improved since its coat of paint.

St. George's.—The Rev. Walker J. Southam, of Toronto, who was at one time curate here, has accepted an appointment to the position of general secretary of the Hong-Kong Y.M.C.A., and goes to China in a few days.

St. Barnabas.—The Rev. W. C. Rodgers, head master of St. John the Evangelist's School, Montreal, took the services here on Sunday the 20th and 27th, in the absence of the rector.

### TORONTO.

ARTHUR SWIFTMAN, D.D., BISHOP, TORONTO

Collingwood.—The "girls" of this district branch of the W.A. held their first annual garden-party and "At Home" on Mrs. W. B. Hamilton's lawn on Monday, the 14th, when many friends were present, and an excellent musical programme was gone through in the drawing-room. It is hoped to hold a similar meeting every year.

### ALGOMA.

GEORGE THORNELLY, D.D., BISHOP SAULT STE. MARIE

Port Arthur.—This pretty little town has been and is quite lively now. The Bishop has visited it,

Although, through delay in arriving, on account of the weather, the expected rite of confirmation is postponed until September 10th. The Bishop of Moosonee also visited the town, and preached on a recent Lord's Day evening; the Rev. Mr. Williams taking the morning sermon; collection for the day about \$25. Rev. J. W. Thursby held a memorial service in the cemetery about two weeks ago, which was even better attended than last summer. Forms of prayer were sent to all the ministers of other places of worship, and many of their followers were there and joined the church choir heartily in the hymns, as did also many of the visitors to the town. A garden-party was held in the grounds of Thomas Marks, Esq., for the benefit of the Musical Club. The Sunday school children are looking forward to their annual picnic when the weather is settled.

### RUPERT'S LAND.

ROBT. MATHESON, D.D., ARCHBISHOP AND PRIMATE,  
WINNIPEG, MANITOBA.

Winnipeg.—The triennial session of the Synod of the province of Rupert's Land began on 9th August with Divine service in St. John's cathedral at 10 a.m. There was a good attendance of the delegates. Rev. Canon Cobmes took the morning service, and the lessons were read by Ven. Archdeacon Vincent and the Very Rev. Dean O'Meara. The sermon was preached by the Right Rev. Bishop of Qu'Appelle, his theme being, Men have understanding of the times; and his text, I. Chronicles, xii., part of verse 32, "Men that had understanding of the times, to know what Israel ought to do." The Archbishop of Rupert's Land conducted the communion service, assisted by the Bishop of Moosonee and the Bishop of Saskatchewan and Calgary, as epistoler and gospeler.

Luncheon was provided by the Archbishop at the college at 12.30 o'clock, and the business of the Synod commenced at 2 p.m. in the college. The house of delegates occupied the large class room, and the house of Bishops the library.

On Wednesday afternoon the Provincial Synod having been called to order in joint session of the house of bishops and house of delegates, prayer was said by the secretary, Rev. Canon Matheson.

The Archbishop then addressed the Synod. He congratulated the Synod on the growth and prosperity of North-West Canada, and the position of the Church, as far as it has means. He spoke of the disastrous effect on the prospect of the Church of the policy of reduction of grants adopted by the Society for the Propagation of the Gospel, which has now been in operation for three years. His Grace also pointed out the increasing difficulty of maintaining the Indian missions, owing to the action of the Church Missionary Society. The Church here, he said, was totally unequal, without help, to the taking up of the responsibilities thrown upon it. He referred to a few points respecting the conference of 200 bishops at Lambeth in 1897. The first was that by which the Metropolitan of Provincial Synods are given the rank of Archbishop. The Archbishop of Canterbury, in compliance with the desire of the conference, had formed a consultative body. A committee took up the question of the need of the colonies. It was recognized that the greatest circumspection should be used and special circumstances considered before the withdrawal of aid. By the committee of thirty-eight bishops the risk of withdrawal in North-West Canada was emphasized.

Since the last Provincial Synod another meeting of the General Synod of Canada had been held. An important change had been made in the constitution with respect to the Primate; and it is now provided that he shall have the title of Primate of All Canada, and that he shall be president of the Synod. A Canon on supreme court of appeal had been introduced, and was to be adopted by the next General Synod. There was much rea-

son for dissatisfaction, especially in the ecclesiastical provinces, with the result of the consideration of the Church, as regards the object to promote and enlarge the missionary efforts of the Church. The scheme had failed to win the approval of the Eastern dioceses. The action of the Synod of Montreal had been so far supported that it had been impossible to bring the scheme of the General Synod into operation. The dissolution of the Domestic and Foreign Missionary Society could not take place before 1904, or before 1907, unless a special meeting of the General Synod be called. The friends of the diocese of Montreal, and of the Provincial Synod of Canada, had been rather right-hearted in their treatment of the subject. His Grace thought they might, at any rate, have been content with inaction. He suggested that an independent tribunal should be provided, to decide differences between the different Provincial Synods and the General Synod. He was afraid the amended scheme would be disappointing. Turning to the subject of the British and Foreign Missionary Society, and while not ungrateful to the society, which had so liberally and so generously helped in the past he submitted, speaking frankly, that the very largeness of this help necessitated further assistance, that the results should not be lost. A grave error was being made. His Grace pointed to the wealth of the lands, the extraordinary railway development, the vast stretches of country open to settlement, the sparse population everywhere, and the small number of families on the various missions, scattered over a vast area; and he emphasized his declaration that it was an utter impossibility to establish and maintain the work of the Church without extensive outside help. Surely the immigrants from England to this country were deserving of the help given to others. His Grace deplored the action which had nullified so much of the work of the last General Synod. There had been no legislation by the Provincial and Diocesan Synods of the East conveying to the General Synod the authority it claimed. The General Synod was no more than a kind of conference; was clothed with no legal authority; authority must be conveyed by proper legal methods. He might be wrong in this view; but his doubt was shared by some of the Eastern bishops. A proposal of the Bishop of Moosonee, regarding change of territory in his diocese, called for earnest consideration. The time was near when the administration of the eastern half of his own (the Archbishop's), diocese, would be quite out of his power. The need of action was clear. The endowment of the diocese of Calgary was not complete; but he believed arrangements could be made by the Bishop of Moosonee, which gave reason to hope for the early appointment of a Bishop. His Grace made further reference to the Clergy Widows' and Orphans' Fund, and to the canon on Clergy Superannuation, from the diocese of Rupert's Land, showing the desirability of prompt action by the Provincial Synod, as otherwise the diocese itself would probably legislate. In concluding, His Grace named the Very Rev. Dean of Rupert's Land as temporary president of the lower house, pending the election of a prolocutor.

The Bishops (the Archbishop and Bishops of Calgary, Saskatchewan, Qu'Appelle and Moosonee), then retired, and in the lower house, on motion of Archdeacon Fortin, seconded by Rev. E. K. Matheson, of Battleford, Dean O'Meara was unanimously elected prolocutor, and was escorted by the mover and seconder to the house of bishops to announce his election.

Canon Matheson was re-elected secretary. In acknowledging and accepting the honor he mentioned that he had now served in this office for sixteen years. He nominated as lay secretary, Mr. A. T. Cowley; and the house approved.

The prolocutor named as his deputy, Ven Archdeacon Sargent, Archdeacon of Assiniboia.

The order of business was then announced by the prolocutor; the roll of delegates was called by the secretary, and the printed journals were accepted.

Mr. F. H. Mathewson was re-elected treasurer; and Messrs. W. P. Swatman and Henderson were again chosen as the auditors.

On motion of Archdeacon Fortin, seconded by Rev. A. W. Goulding, the prolocutor was asked to appoint a committee on the Archbishop's address.

A resolution of the house of bishops was concurred in, thanking the Bishop of Qu'Appelle for his sermon at the opening of the Synod, and asking that it be printed in the journals. In moving concurrence, Archdeacon Fortin characterized the sermon as a masterly production. Rev. Kural Dean Beal was the seconder.

The canon on Widows' and Orphans' Fund was taken up and adopted as a whole. Several delegates had amendments to suggest, but after consultation with the Upper House, through a committee consisting of Archdeacon Fortin, Mr. G. F. Carruthers and the deputy prolocutor, it was decided, at the proper time, to give notice of such amendments after adopting the canon as a whole. The house of bishops feared that grave complications might result if the course of adopting the canon with amendments should be followed. The amendments which may be adopted will become law, it concurred in by both houses, in three years.

Diocese of Keewatin.—A resolution from the house of bishops was sent down and unanimously concurred in by a standing vote, agreeing to the formation of a new diocese to be called the diocese of Keewatin. The preamble stated that the Bishop of Moosonee can transfer from funds at his disposal \$25,000 to form a nucleus of an episcopal endowment, and that there are eleven clergymen at present within the bounds. The boundaries of the diocese were defined, as follows:

Western boundary. The line between ranges 8 and 9 east of the principal meridian (east of Beau-sejour), to a point where the line strikes the shore of Lake Winnipeg, a little west of Fort Alexander; thence along the eastern shore of the said lake until it strikes the western boundary of the district of Keewatin; thence along that boundary west and north to the Arctic circle.

Northern boundary. The northern boundary of the present diocese of Moosonee.

A delegate remarked: The northern boundary is the north pole.

Eastern boundary. The river Weenish from Hudson's Bay to Lake Weenish, thence westerly along the river Weenish from Point Lake to the 90th degree of longitude; thence along the 90th degree of longitude to the southern boundary of the diocese of Moosonee; thence easterly to the height of land which divides the diocese of Rupert's Land from the diocese of Algoma; thence south along the height of land to the boundary of the United States (about Savanne, and taking in the Seine river).

Southern boundary. From the last-mentioned point along the international boundary to the place of beginning.

The last clause of the resolution stated that the S.P.G., the S.P.C.K., and the Council of the Colonial Bishopric Fund vote £100 each, to meet £900 from other sources up to £10,000, and that when in the opinion of the Metropolitan and the Bishop of Moosonee, there is sufficient provision for the support of the new Bishop, steps be taken to have the appointment of a Bishop made.

Several changes in the constitution, to conform it to the amended constitution of the General Synod, were sent down by the house of bishops and concurred in.

A message from the Upper House submitted a proposed canon on Clergy Superannuation Fund, of which notice had been given by Rev. W. A. Burman. This was taken up in committee of the whole, the prolocutor in the chair, and discussed for half an hour. At six o'clock the committee rose, and the house adjourned.

On Wednesday evening at eight o'clock there was held a special festal service at Christ church in connection with the Synod. The following music was rendered: Magnificat and nunc dimittis.

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is, Fareb. other. Anthem, "How Lovely are the Messengers," (S. Paul), Mendelssohn; Hallelujah chorus (Messiah), Handel; special voluntaries were rendered by the organist. The sermon was preached by the Ven. Archdeacon Sargent, D.D., of Qu'Appelle. The clergy assembled and robed in the schoolhouse adjoining the church. About twenty of the clergy were present in their robes, together with the Archbishop and the Bishops of Saskatchewan, Calgary and Qu'Appelle.

Thursday Morning.—The prolocutor having taken the chair, and the secretary having said the usual prayers, the business of the Synod was resumed.

On motion of Archdeacon Sargent, seconded by Rev. McAdam Harding, the prolocutor was requested to name a committee on procedure.

Mr. T. Gilroy moved, seconded by Archdeacon Fortin, that the house now proceed to the next order of business, and that the consideration of memorials be taken up as the first order of business at this afternoon's session.

Rev. W. F. Webb moved an amendment, seconded by Mr. R. B. Gordon, that this house desires to defer the discussion of the questions of the memorials of the dioceses of Qu'Appelle and Calgary until the report of the bishops on the matter is received. This was lost, and the motion prevailed.

The report of the Synod Fund treasurer, Mr. F. H. Mathewson, was received as audited by Mr. W. P. Sweatman, and adopted. It showed a total of receipts, \$190.94, and disbursements, leaving a balance of \$7.24.

The report of the Widows' and Orphans' Fund was presented as audited by Heber Archibald. It showed the balances, receipts and disbursements for the successive years since the last Provincial Synod. The capital is \$12,075, invested on first mortgage securities, and \$1,768.98 cash in bank; there has been an increase of \$2,339.95 since the last audit, August 5th, 1896. The report was adopted on motion of Canon Coombes, seconded by Rural Dean Burman. The latter mentioned that there are six annuitants, each receiving \$140, and that most of the money was received from offertories, so that the result was very gratifying. The motion for adoption included an expression of thanks to His Grace for the manner in which he had administered the fund, and was carried unanimously.

The secretary read the report of the St. John's College Committee, which recommended: 1. That the college be recognized as the Church college of the ecclesiastical province. 2. That a collection be taken up annually in each parish and mission. 3. That the clergy and laity be requested to use its utmost influence to arouse an interest in the college and procure students for it.

An interesting discussion followed, tending to show the importance of supporting St. John's, as the college of the ecclesiastical province. Among those who took part were: Judge Wetmore, Archdeacon Fortin, Rev. J. W. Matheson, Canon Coombes, Rural Dean Burman, Archdeacon Sargent, Mr. Thomas Gilroy, Rev. H. A. Gray, the prolocutor, and Canon Matheson. The report was unanimously carried on motion of Rev. A. W. Goulding, seconded by Judge Wetmore.

The house of bishops sent down a number of proposed amendments to the rules for the administration of the Clergy Widows' and Orphans' Fund; these were taken up and dealt with in order, the details of the various provisions being fully discussed, and concurrence was voted, with the exception of a few proposed amendments.

A resolution from the house of bishops, affecting the diocese of Saskatchewan and Calgary, was sent down for concurrence. It stated that the Synod of the diocese of Saskatchewan had generously agreed to transfer part of its Bishopric Endowment Fund to the bishopric of Calgary, which now amounted to £9,250. A total of £12,000 was needed for that fund, of which £2,750 is still required.

This subject was under discussion at the hour of adjournment. The urgency of taking im-

mediate steps to complete the raising of the necessary amount was pressed. Archdeacon Fortin suggested that the Bishop of Calgary go to England for the purpose. Some subscriptions of English societies, it was pointed out, lapse this year unless the conditions are met; also they had already been once allowed to lapse and had been revoked.

Thursday Afternoon.—The resolution of the house of bishops relative to the diocese of Saskatchewan was concurred in on motion of Archdeacon Fortin, seconded by Canon Stocken, with the following addition: That this house is of opinion that an earnest effort should immediately be made to complete the endowment for the Bishopric of Calgary, and would express the hope that the Bishop of Saskatchewan and Calgary may see his way to visit England this autumn for that purpose.

Several votes of thanks were sent down by the house of bishops, and concurred in. These thanks were tendered to the Society for Promoting Christian Knowledge; the Board of Domestic and Foreign Missions of the province of Canada; the Colonial and Continental Church Society; the Woman's Auxiliary of Canada. The urgent need of largely increased help was emphasized. Special mention was made of the assistance of the Woman's Auxiliary to the Indian work. Another vote concurred in expressed thanks to Almighty God for all that has been done for the world's evangelization by the Church Missionary Society during the past 100 years; and in particular warm thanks for what has been done for the Indians of this province; and recognized that such assistance has largely promoted the growth and organization of the church throughout the province. Concurrence in this vote was moved by Rural Dean Cowley, seconded by Rev. J. G. Anderson.

On motion of Rural Dean Matheson, seconded by Rural Dean Beal, the house went into committee of the whole, the prolocutor in the chair, to consider memorials from the synods of the dioceses of Qu'Appelle and Calgary, respecting the method of electing bishops in the province of Rupert's Land. The memorialists held that the rights of the dioceses concerned are interfered with by the method now laid down, their interests not being sufficiently represented in the election of bishops. The Synod of Qu'Appelle recommended:

(a) That any diocese in this Provincial Synod having twenty (20) licensed clergy in priest's orders may have the right of electing their own Bishop.

(b) That until a diocese has this number of clergy, the power of appointing bishops for such dioceses be in the hands of the house of bishops of the province of Rupert's Land, with the assent of the clerical and lay members of the Executive Committee of the diocese affected.

The Synod of Calgary strongly recommended that the selection of the bishops shall be as follows: The Synod of a vacant diocese shall by a majority of the votes of each order voting separately, decide upon the names of three persons to be submitted to the Metropolitan and two other bishops of the province, one of whom they shall be requested to elect Bishop of the vacant See. Notice of such election shall be sent by the Metropolitan to the bishops of the province.

Should the Metropolitan and bishops named fail to agree upon anyone of the names submitted, they shall advise the Synod of the vacant diocese to the effect, whereupon the said synod shall submit three other names and the same procedure shall be followed until an election is secured.

As this was the burning question before the Synod, considerable interest was taken in the view the House should take on the memorials. However, before much progress was made, some messages having been brought in from the house of bishops, and these taking precedence over all other business, the committee rose and reported progress.

The proposed canon on Clergy Superannuation Fund, with amendments adopted by the house of

bishops, was then taken up and discussed at length. The whole subject was referred to a committee, consisting of Archdeacon Fortin, Canon Coombes, convener; Rural Dean Beal, Messrs. J. M. Johnston and Thomas Gilroy, to report on Friday morning.

The house of bishops then sent down a resolution on the subject of the memorials of the synods of Qu'Appelle and Calgary. Their Lordships did not see their way to approve of any change; the present arrangement, they observed, had been a compromise and had been unanimously agreed to in 1893, and had itself been a great change; the attendance in their house was small (only four bishops being present); they suggested that the wisest course would be to remit the subject to the various bishops and dioceses for future consideration.

Canon Stocken moved concurrence, seconded by Rev. J. G. Anderson.

Mr. Spencer Page moved, seconded by Rev. McAdam Harding, in amendment, that the consideration of the message be postponed and taken up to-morrow, the attitude of the bishops having taken the House somewhat by surprise.

It was, however, decided to continue the discussion at once, and Judge Wetmore, having to leave by the morning train, took occasion to express his views, which were in favour of some change whereby the wishes of the dioceses interested might be more fully secured. He stated that he was not wedded to either of the methods proposed. The judge spoke forcibly of the feeling of the diocese of Qu'Appelle.

Others who took part were Messrs. F. H. Mathewson, J. M. Johnston, R. D. Richardson, G. F. Carruthers, Rev. J. W. Matheson, Rev. W. F. Webb, Archdeacon Fortin, Canon Matheson and Mr. Spencer Page. Archdeacon Fortin and Canon Matheson were strongly in favour of leaving the constitution as it is. The latter considered that the Provincial Synod was far more likely to make a wise choice in the general interests of the Church than a local Synod; and he held that the present provisions of the constitution prevent the probability, if not the possibility, of partyism. The memorialists, on the other hand, complained that they were outnumbered in the Provincial Synod, the diocese of Rupert's Land having, in addition to its own representatives, the advantage of many of the representatives of remote dioceses being residents of this diocese. This was certainly a flaw in their constitution.

Mr. Page rose to speak, but just as he was commencing his remarks, the hour of adjournment, 6 o'clock, was announced, and the prolocutor declared the House adjourned.

Friday Morning.—After the prolocutor had taken the chair, and the usual prayers had been said, at the Synod session Friday morning, Archdeacon Fortin presented the report of the committee on His Grace's address. It was laid on the table for the reason that its purport had been embodied in a message from the house of Bishops.

A committee appointed in connection with the proposed Canon on Clergy Superannuation Fund presented a report, recommending a change which was adopted to the effect: "That a revenue available for granting annuities shall be derived from clerical subscriptions and half the annual church collections, provided that no annuities shall be granted until such revenue reaches the sum of \$600 per annum, and that the other half of the amount derived from the annual collections, and the whole amount derived from benefactions and legacies which are not desired by the donors thereof to be added to the revenue above mentioned, shall form a capital fund, the income from which shall be added to such fund until the same reach \$10,000, after which the income of said fund, in addition to the revenue above mentioned, shall be available for granting annuities."

The debate on the resolution of the House of Bishops dealing with the memorials of the Synods of Qu'Appelle and Calgary was resumed.

After Mr. Spencer Page had spoken, setting forth

The motion was seconded by Rural Dean Matheson, and the debate was continued by the mover and seconder, Rural Dean Burman, Canon Matheson, Archdeacon Sargent, the prolocutor, Archdeacon Fortin, Canon Coombes, Mr. Thos. Gilroy, Mr. R. D. Richardson and Rev. W. F. Webb. The last speaker explained the views of the diocese of Calgary in a capital speech, and stated that the memorial from Calgary was adopted unanimously by the diocesan Synod.

The whole debate was well sustained and created a favourable impression on the House towards some modification of the Canon. In accordance with a suggestion made in the course of the discussion, the mover and seconder added to the proposed committee the names of Rev. A. E. Cowley, Rev. W. J. Garton, Rev. J. W. Matheson and Mr. J. M. Johnston, as representing the various dioceses. With this addition the amendment was carried by a very large majority.

A resolution from the House of Bishops was received and concurred in, acknowledging generous help from the Society for the Propagation of the Gospel, and recognizing the great work of that society during the past 200 years. On motion of Rural Dean Burman, seconded by Rev. James Taylor, it was resolved that a committee be appointed by each provincial synod to report on any resolutions proposed, bearing on the Constitution or Canons.

A resolution from the Bishops was received and concurred in, referring to the persistent policy of the S.P.G. in reducing grants, and to the fact that memorials sent had been received in silence; and requesting the Archbishop, the Bishop of Saskatchewan and Calgary, and the Bishop of Qu'Appelle, in the name of the provincial synod, to draft a memorial to the Archbishops of Canterbury and the English Bishops who are members of that society, asking that there be a reconsideration of the whole subject.

Notes of thanks were passed by both houses, to the several railway companies, the press, and to the officers of the Hudson's Bay Company for kindness to the Bishops and clergy.

A motion was unanimously adopted regretting the absence of the Bishop of Athabasca, caused through his ill health; and expressing sense of loss of his counsels; also tendering him sincere sympathy and cherishing devout hope that, under God's blessing, he may soon be restored to health, and to the work in which he has laboured so earnestly and successfully.

The House of Bishops sent a message stating that they did not agree with the wording of Rural Dean Harding's amendment, but consented to the appointment of a committee, and named as their representatives on the same the Metropolitan; the Bishop of Athabasca, the Bishop of Saskatchewan and Calgary and the Bishop of Qu'Appelle, the Metropolitan to be convener.

Luncheon having been provided daily by the Archbishop for the delegates in attendance at the Synod, occasion was taken at the close of the meal at noon Friday to tender His Grace an expression of thanks. The Bishop of Saskatchewan and Calgary made a motion in fitting terms, and it was carried with acclamation, and briefly responded to by His Grace. The Bishop of Qu'Appelle proposed

to present at once and completed in two or three years. In Athabasca the Gospels according to St. Luke and St. Mark are being translated and printed in convenient form in syllabic; also a primer and a book of prayers, etc. Archdeacon McDonald returned north after completing the gigantic task of carrying through the press a translation of the whole Bible into the language of the people among whom he works—a task which has occupied over thirty years. In the bibliography of the Bible, the name of Robert McDonald will stand out nobly. The British and Foreign Bible Society is printing this translation. He has also given a translation of the entire prayer book. There are two or three works in the Blackfoot language. St. Matthew, St. Mark, and St. John are being printed, also a good part of the Prayer Book. The report also touched briefly on the work amongst the Eskimo, and referred to the mission at Cumberland Sound.

The adoption of the report was carried, on motion of Rural Dean Burman, seconded by Canon Matheson.

The members of the House of Bishops entered after the minutes had been read and adopted; the Metropolitan declared the acts of the Synod, and gave the blessing, bringing the proceedings to an end.

Winnipeg.—A reception was held at the residence of the Very Rev. Dean O'Meara, D.D., on Wednesday evening, 16th August, at 8 o'clock, in honour of the Rev. C. G. Fox, who was leaving for Split Lake to take up work amongst the Indians. There were present the Bishop of Moosonee, Ven. Archdeacon Fortin, Revs. W. A. Burman and A. E. Cowley, Sheriff and Mrs. Inkster, Mr. and Mrs. McFarlane, Mrs. Newham, Mrs. Chapman and Mrs. Spencer. The proceedings opened with the singing of a hymn. Scripture reading by Rev. Mr. Cowley. Address by Rev. W. A. Burman, dealing with missionary work. Prayer by Ven. Archdeacon Fortin. Address by the Very Rev., the Dean, who spoke in the highest terms possible of the work, college life and character of the outgoing missionary. Then the Bishop of Moosonee gave a short address and closed the meeting with the Benediction. Then Rev. C. G. Fox spoke a few words of thanks, and after refreshments the party left for their respective homes, wishing their friend every success and hoping to hear from him in the future.

Motions of thanks were passed and conveyed to the prolocutor and the deputy prolocutor for their efficient services in the chair; to Canon Matheson and Mr. A. T. Cowley, for their services as secretaries of Synod; and to Canon Coombes for acting messenger to the upper house; and to Rural Dean Burman for his great labour in compiling statistics, and laying before the Synod valuable information regarding Indian mission work; to the authorities of St. John's College for placing the building at the disposal of the Synod.

The House of Bishops intimated their appointment of the Metropolitan, the Bishop of Saskatchewan and Calgary, and the Bishop of Qu'Appelle as a standing committee on superannuation fund.

A message from the House of Bishops announced that the Bishops had been nominated as members of the committee on Indian missions. Canon Matheson submitted a suggestion from a churchman in a western diocese that it is desirable to have the Indians kept on their reservations. A brief discussion followed in which it was pointed out that there were cases in which this would be impracticable as the Indians must leave their reserves to procure the means of livelihood, besides that the Indian is a free man, and that he cannot be legally kept within the limits of a reservation if he is unwilling to stay. The question was referred to the committee on Indian missions.

Rev. W. F. Webb moved, seconded by Rev. Clement Williams, that the Synod consider the changes proposed by the Province of Canada in the scheme for a general board of missions. Several delegates, including the mover, Canon Matheson and Rev. W. A. Burman, expressed their disapproval of the changes as tending to defeat the intention of the scheme, but the house as a body, following the example of the House of Bishops, decided to take no action.

Rural Dean Burman presented the report of the Committee on Indian Missions. Success was shown to have been achieved in securing reliable information and statistics from the eight dioceses of the province. Of 63 central stations, returns which were generally complete had been received from 48, and owing to remoteness and other causes, returns from half of the remainder could not be expected. A committee composed of Rural Dean Burman, Rural Dean Cowley, Messrs. J. G. Dagg, R. D. Richardson and J. M. Johnston, with Rural Dean Burman as convener, was recommended to prepare a pamphlet and a short statement. Reference was made to the loss by death of Rev. Henry Cochrane, a very able man. The work of translation was going on among the missionaries. Parts of the Bible have been printed in Ojibway, but the people have never yet had the whole Bible. The Cree Indians have had the whole Bible. A committee of ministers and missionaries of the Church of England, and others, the Methodists particularly, are setting about the revision of the Bible in Cree, to be printed in syllabic characters. The work is to

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CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D.,—CALGARY.

Bishopric Endowment Fund.—At the meeting of the Provincial Synod of Rupert's Land, held in Winnipeg, on 10th, 11th and 12th inst., the following resolution was unanimously adopted, viz.: "Whereas, the Synod of the diocese of Saskatchewan has most unselfishly agreed to transfer £3,240 from the Saskatchewan Bishopric Endowment Fund, to the endowment of the Bishopric of Calgary, the transfer to be made so soon as the Calgary Bishopric Endowment Fund has secured the sum of £8,760 from other sources, making a total of £12,000 for that fund, and leaving £12,000 for the Saskatchewan Bishopric Endowment Fund; and whereas the sum of £2,750 is still needed for the completion of the Calgary Bishopric Endowment Fund; therefore, resolved, that the Provincial Synod earnestly presses on all who feel an interest in the establishment and progress of the Church in the North-West of Canada the urgency of the accomplishment of this object; and this Synod is of opinion that an earnest effort should immediately be made to complete the endowment of the Bishopric of Calgary, and would express the hope that the Bishop of Saskatchewan and Calgary may see his way to visit England this autumn for that purpose." The unclaimed portions of the grants promised by the S.P.G. and the Council of the Colonial Bishops Fund, £800 from each, lapse, if not claimed before January 1st, 1900. The population of the diocese is rapidly increasing. Its complete separation from Saskatchewan—for both

are, in area, very large dioceses, and each demands at the stage now reached the whole of a Bishop—is a pressing necessity if the work of the Church is to go forward as it should. The Bishop feels that a considerable portion of the whole sum required should be raised in Canada generally, and he will be very grateful for any donations towards it. They may be sent to Rev. E. Matheson, Indian Industrial School, Battleford, Saskatchewan, or to Rev. Spencer H. Cubitt, Calgary.

**British and Foreign.**

The death is announced of Dr. Selwyn, dean of Newcastle, New South Wales.

The Dean and Chapter of St. Paul's have concluded not to have the cathedral lighted by electricity at present.

The Church Missionary Society has received a report stating that 40,000 persons have died of amine on the east coast of Africa.

The Rev., the Earl of Devon, who is in his eighty-ninth year, preached in Exeter Cathedral on a recent Sunday. The noble Earl is an uncle of Lady Halifax.

By the death of the Bishop of Limerick, the Archbishop of Armagh is the only surviving prelate of the Irish Church who was appointed before Disestablishment.

The fund for the restoration of York Minster is still being subscribed to, and has reached £11,792 10s. 10d. The Dean of York states that the restoration of the east end of the Minster will be finished in a few weeks.

The Bishop of Honduras has just received an anonymous gift of magnificent silver-gilt vessels for the Holy Communion, to be used in St. John's Cathedral, Belize. The chalice is of antique pattern, and is richly jewelled with pearls and rubies.

Dr. Tugwell, Bishop of Niger and Yoruba, has arrived in England, and will probably remain until Christmas. He has come home for the purpose of consulting the Church Missionary Society Committee with regard to the proposal to establish a mission in Hausaland.

Sir George Martin, organist at St. Paul's, has started for South Africa, where he proposes to take a somewhat prolonged holiday. In the autumn he will take the duties in Capetown of examiner to the Associated Board of the Royal Academy of Music and the Royal College of Music.

The late Rev. Dr. Edersheim's "Life of Jesus the Messiah," is a work of acknowledged ability, but it does not seem to have brought to its author as much profit as repute. Her Majesty has been advised to bestow upon his two daughters a small allowance, in recognition of his merits as a theologian and biblical critic.

Archdeacon Wolfe wrote from Fuh-Chow on his return from a visit to Ho-Chiang with Bishop Hoare on a confirmation tour. The Bishop was heartily welcomed by the Christians everywhere, and the Archdeacon says that during his visit to only a part of the mission, he confirmed some one thousand of the converts.

Before leaving England to take up his residence in the Duchy of Saxe-Cobourg, to which he is now heir presumptive, the young Duke of Albany was confirmed by the Bishop of Winchester in St. George's chapel, Windsor, with the rites, and according to the requirements of the Church of his baptism.

The celebrated church of St. Mary-le-Bow,

Cheapside, erected by Sir C. Wren, after the great fire in London, the tower of which is reckoned one of his masterpieces, is now imperilled, owing to the subsidence of the ground consequent on the works of the Central London Railway; and the historic peal of bow bells is now temporarily silent.

A clergyman, feeling that he was living more luxuriously than he ought, has just presented his horse to the Church Army to be sold, and the proceeds applied to the society's work in the prisons and workhouses, while the money saved yearly on the horse's keep is to be devoted to foreign mission work.

There was a special festival service at the parish church, Scarborough, at which the Bishop of Newcastle preached. The vicar, the Bishop of Hull, dedicated the chancel steps and screens, which complete the work that has been carried out by instalments during the past few years in the chancel and sanctuary, under the direction of Mr. Hodgson Fowler, at a cost of about £12,000.

In accordance with a communication received from the Bishop of Bangor, after a recent suicide in the porch of Holy Trinity, Llandudno, the Rev. John Morgan (rector of Llandudno) suspended the services in Trinity church, no services being held until Thursday, on which day at noon the Bishop of Bangor conducted a "service of reconciliation."

The Rev. Richard W. Whittington, prebendary of St. Paul's Cathedral, London, has celebrated the fiftieth anniversary of his connection with the parish of St. Peter-upon-Cornhill, of which he is the rector. The church stands, it is believed, on the site upon which the first Christian king in England built his earliest church. The living at one time belonged to the famous Dick Whittington, Lord Mayor of London, and the present rector claims to be a collateral descendant of his.

Canon Thompson, rector of North Meol, Southport, in his annual report, just published, says: "The past year has been in a sense a momentous one in the history of the parish. Since last Easter two new churches have been opened; Emmanuel church with its nobility, beauty, and capacity, confessedly 'one of the finest modern churches in the north of England;' and St. Simon and St. Jude's, a handsome and commodious church. There are now three churches, three day schools, and other parochial buildings in the parish."

**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.

**THE LABRADOR MISSION.**

Sir,—Will you kindly, as a matter of charity and in the interests of our poor people on the Labrador Coast, permit me to say that I have received from the Rev. G. P. Pye, our senior missionary on that coast, a letter saying that the mission is urgently in want of a young man to fill the place of schoolmaster and lay reader (unexpectedly left vacant), at the charges of the Church of England. I feel sure that a letter like this is more likely to reach the person required than any other form of inquiry, and I trust you will, of your kindness, feel able to insert it. Application to be made to me.

HENRY ROE, D.D., D.C.L.

Archdeacon of Quebec, and Bishop's Commissary.

**AUTHORITATIVE INFORMATION WANTED.**

Sir,—Can you inform me by what authority, if any, some clergymen shorten Sunday services; for instance, by omitting a lesson and a canticle? I ask this in no captious spirit, but because coming as I do from England, where clergy are bound by Acts of Uniformity, it is strange to me to find clergymen over here making those omissions which although permissible in England on week days, under the provisions of the Act of Uniformity Amendment Act (usually referred to as the Shortened Services Act), are expressly forbidden to be made on Sundays and Saints Days, or in cathedral churches. I understand that the English Acts of Uniformity are not in force in the Dominion of Canada, but that the clergy here are all bound by their subscription to use the Book of Common Prayer and no other in their public ministrations. Possibly some authority exists in the shape of a Synodical or Diocesan Canon corresponding to the Shortened Services Act, to relieve clergy from the obligation of repeating the full morning and evening service on week days; but does that extend to Sundays? I should be very glad of authoritative information on the point.

ENGLISH TRAVELLER.

**THE NAME OF THE CHURCH.**

Sir,—If Mr. Seldown is really in earnest, and desires us to wait until the "State" is ready and willing to give her "official" sanction to any name for the Church, he is proposing to try the patience of many generations of Churchmen. By the way, did the "State" name Mr. Seldown? If not, why hand over the "Church" to the "State" for baptism? Surely the "Church" is of as much account in the world as all the correspondents to your paper put together. The State, and, for the matter of that, all outside the Church herself, have no business to name the Church child, and it will be a sorry day for us if we hand this babe to any but to our own Bishops, priests and laymen in Synod assembled, to have given to it its lawful name. If we yield ourselves to the State we undo ourselves. Too much of a tendency stateward already exists in Canada. We desire to find a solution for every difficulty, ecclesiastical and civil, by means of the State. Are we becoming Spartans? I should like to ask Mr. Seldown this plain question: Should the "Church of Ireland" now be deprived of its ancient, legitimate title, seeing she does not form a "majority" of Irishmen? Let us always remember that "Truth" is like gold, it is rarely found in over-abundant quantity, notwithstanding an occasional Klondike. Numbers do not always make for righteousness. If this were the case Mr. Seldown and myself must become Pagan or Mohammedan. If we are going to please everybody we shall be like the man and his ass, we shall please nobody, and lose the ass into the bargain. I always understood that it was in the early days of the Church men were first called Christians—they were not so-called because of the numerical growth of Christian centuries after Christ went away.

C. A. F.

**ST. ANDREW'S BROTHERHOOD.**

Sir,—Would it not be well for the central council of St. Andrew's Brotherhood to instruct its members to abstain from the further promoting of the interests of the Y.M.C.A.? Some of the prominent members are trying to be popular, and so they "run with the hare and hunt with the hounds." All ought to know that the Y.M.C.A. is the very right arm of dissent, and, that we cannot consistently pursue a just course by being Y.M.C.A. men all the time, and only Brotherhood men occasionally.

ST. ANDREW'S CROSS.

The sublimity of religion consists in its simplicity, naturalness and indispensability. It is therefore characterized by an inexhaustible profundity. Faith is life; negation is death.

## Family Reading.

## LOVE AND POWER.

Love and power—these make the perfect, the summent Saviour. There is joy in knowing that He loves us, but there are people who love us very tenderly and yet very helplessly. What we need to remember in our hour of need is that with Jesus infinite power is coupled with infinite love, and that He is able to do all that His love may dictate. At the cross we have been made sure of His love. Now let us stand before the empty tomb until we are just as sure of His power.

Think a moment. Loving us as He does would He be willing for death to be the end of all with us? We are sure on that point, then let us remember that He has the power to carry out His will. Again: Loving us as He does, would He be willing that death should so change those who love Him that they would not be able to recognize each other in heaven. Then, remember He has power to carry out His will in this manner also. In a word, if we are His, if we are trusting in His love and power, He will do for us all that infinite power can do when guided by infinite love.

## THE SECRET OF KNOWING CHRIST.

Men are strangely blinded regarding Christ. How shall they know Him as He really is? They cannot know Him if they are not His. "Ye believe not, because ye are not of my sheep." He is known through the intelligence that comes from being in His care. Sheep constantly tended by the shepherd come to know him and love him. We know Christ by companionship. There is no better way. Christ is known also through the testimony of the following He secures. Christ's works bear witness of Him. What He does as a Shepherd proves what He is. When men follow Him—as they have all over the world—it shows His power and proves Him the Christ: Christ gives one further reason in the same direction. He is known through the permanence of the results He obtains. His people shall never destroy themselves (such is the significance of the Greek), nor shall another snatch them from Christ's hand. Such a protection is possible to God, as all must acknowledge, and it is also possible to Christ because He and the Father are One. What God can do He can do. This is startling language, and, coming from such a one as Christ, it is conclusive. Here is a proof of Christ's divinity that stretches out into eternity. So long as we keep under the care of Christ, we are safe. He will enfold us, protect us, and keep us till the end.

## LOVE AS AN AID TO RIGHT SEEING.

There are attractions and blemishes in every character. We can see in others what we are looking for and what we prefer. In those whom we love, it is easy to see their good side. That side pleases us, and we are glad to admire it. We even pass over with hardly a thought that which is not pleasing in them, for love covers a multitude of defects. In one whom we do not love, however, it is easier to see faults. In them, these stand out so that we can hardly see anything else. Of course, we are looked at as we look at others. To some it seems as if our faults were our chief characteristics, and there are those whose love for us causes our good traits to seem most prominent. One

does so because that His eye sees all the good there is in us, and while he discerns also all the evil, he does not see it with a loving purpose to help us to overcome it and to leave it behind. Love is the best aid to the eye in looking at our fellows. Love will see faults, only that it may remove them.

## THE TENDERNESS OF THE BIBLE.

In the Bible is seen rich mercy—the God of love and peace, the God of patience and consolation, our Father Who art in heaven, the Father of mercies, the Father of our Lord Jesus Christ. Now here I rest myself forever! I cannot harmonize the workings of the providence of God, but the Bible describes Him as of wonderful tenderness and love, and on that I rest my soul. He is rich in mercy, as rich in mercy as the sea in water and the sun in light. Rich in mercy—to help, to pardon, to redeem. There are four great acts spoken of in the New Testament, which God doeth for His people. He spared not His own Son—that is the first. God is in Christ reconciling the world unto Himself—that is the second. It is God that seeketh in us "both to will and to do"—that is the third. "God shall wipe away all tears from our eyes"—that is the final act. This is our religion; this is what the Bible tells us about God. Have you ever had a child of your own ill or near unto death? I have seen the father go to the couch of the dear one and look into its face, and the little one would look up, as much as to say, "My dear father, can't you help me?" I have seen a father's face twitch at the thought that he could not help his dear little one. Think of that—his tenderness is unspeakable—but he has no power. And the mother has a greater tenderness still! I have seen her go and look into the appealing eyes of the sick child. She could not go away, as the father did, but bending down, she kissed the little one all over its face, and clasped it to her tender bosom. My friends, that is exactly God's feeling toward you. As much as that father and mother loved the child, He loves you. He bends over you, He is anxious for your welfare, He is unhappy at seeing you living away from Him in sin. This is our religion. It proclaims the Divine regard, the Divine love.

## SCHISM.

The story of the Christian Church in the New Testament abounds with incidents which would have suggested dissent, or secessions, or new communities, or independencies, if they could have been justified; but nothing of the kind took place, while the danger of merely internal divisions arising from a personal preference for Cephas, or Apollos, or Paul, or others, is vigorously and severely opposed by St. Paul's letter to the Corinthians, and also in his letter to the Romans. Whatever that is undesirable happens within the Church is to be rectified, and all true Christians will seek to promote the reformation necessary. But nowhere throughout the New Testament is the very slightest encouragement given to division, even when the Church afforded sad signs of error. The remedy ever was the proclamation of truth within the Church, and not secession of any kind whatever. Plainly, too, though in many towns the Christians were numerous, and therefore had many elders, they were all of one communion and fellowship. In no instances are there found anything like several or different communities in the same town. All are addressed by St. Paul, and he writes as though all equally re-

ognized his apostolic authority (e.g., I. Cor., vi. 1, 2).

Now, from the Whitsunday following our Lord's Ascension until the present hour, the Church of God has existed, and in every essential particular the Church of the Anglican Communion of this hour is a continuance of that Church, and always has been such. The teaching of the New Testament nowhere suggests that, when the Church was careless, or even in error in some of her doctrines, she was therefore to be abandoned, or any new party or sect formed. This, which was wholly ignored by many godly people for upwards of two centuries, is now coming home again with honest force to the hearts and consciences of many pious dissenters, who see at last that God's way with His Church is not dissension. God has often punished the Church and nations by divisions, but never blessed them thus. Like "wicked men," division is a "sword" of God, which He often uses; but it is by way of chastisement, and not approbation.—G.V.

## HINTS TO HOUSEKEEPERS.

Tomato Soup.—Let the canned tomatoes stew only just long enough to soften through. When they are soft strain through a soup strainer. Measure a pint of the liquid; add one teaspoon of salt, one saltspoon of pepper, and one-half saltspoon of soda and set it on the stove to heat slowly. Meanwhile make a white sauce with a table-spoon of butter, a tablespoon of flour and a pint of milk. Add this sauce to the tomato; strain all again; return to the fire and serve as soon as steaming hot.

Cauliflower.—Choose those that are compact and of good color. Strip off the outside leaves. Wash them thoroughly and lay them downwards in a pan of cold water and salt, which will draw out all the insects. Boil them in plenty of boiling water, with a little salt, and when the stalks are tender they are ready. Then take a pint of the boiling water, stir into it a batter made of a little flour, a little milk and the yolk of an egg; let it boil a few minutes until as thick as cream. Then put in a piece of butter, a little pepper and salt, and some nutmeg. Serve with the cauliflower while hot.

Green Corn Fritters.—Grate the corn, allow one egg and a half, and one tablespoonful of cream or milk for each cupful of grated corn. Beat the eggs well and add the corn by degrees, beating very hard; add a table-spoonful of melted butter to each pint of corn, and salt to taste. Stir in the milk and thicken with just enough flour to hold them together—about a table-spoonful for every two eggs. Cook on a hot griddle like batter cakes, or fry in hot lard.

Fried Egg-plant.—Slice the egg-plant in slices from a quarter to one-half an inch thick, pare each piece carefully and lay in salted water for an hour, then drain the water all off and cover the egg-plant with boiling water and let it stand in a hot place for a few minutes. Wipe each piece dry and dip in beaten egg, then in cracker crumbs and fry in a hot buttered pan until nicely browned.

Stewed Carrots.—Scrape and lay the carrots in cold water for half an hour or more. Boil for three-quarters of an hour, drain, and cut into slices about a quarter of an inch thick. Put in a sauce-pan with a teacupful of broth—veal, beef or mutton; pepper and salt to taste; stew gently half an hour. When done add four table-spoonfuls of cream or milk, a lump of butter and flour to thicken. Boil up and serve. If you have not the meat broth, use water, or milk and more butter.



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## Children's Department.

### WHY CATS WASH AFTER EATING.

You may have noticed, little friends, That cats don't wash their faces Before they eat, as children do, In all good Christian places. Well, years ago, a famous cat, The pangs of hunger feeling, Had chanced to catch a fine young mouse, Who said, as he ceased squealing, "All genteel folks their faces wash Before they think of eating!" And, wishing to be thought well-bred, Puss heeded his entreating. But when she raised her paw to wash Chance for escape affording, The sly young mouse said his good-bye, Without respect to wording. A feline council met that day, And passed in solemn meeting, A law forbidding any cat To wash till after eating.

### WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he. A young man of the village had been badly insulted, and came to Father Graham full of angry in-

dignation, declaring that he was going at once to demand an apology. "My dear boy," Father Graham said, "take a word of advice from an old man, who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will only be a quarrel." It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.

### A TRUE INCIDENT.

I once owned a Maltese cat, which was the proud possessor of four tiny kittens. The dwelling-place of this young family was a box upstairs. Very proud was the mother cat of her babies, as all good mothers are. She spent much time putting their fur in place with her tongue, and making soft, purring noises to them, which, I suppose, is the way they talk baby-talk in cat language. One day, as I sat in the sitting-room, I heard a soft patter, patter on the stairs; and in a moment puss walked through the door-way, and into the room where I was. I saw she carried something in her

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity

**Mr. George P. Goodale,** Secretary of Detroit Free Press, writes: Detroit, Mich., May 2, 1897. By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty. Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours, **GEORGE P. GOODALE.**

**J. Crawford Bradlee, M.D.** 34 Wynard Square, Sydney, N.S.W., Australia, November 21, 1898. **DR. H. SANCHE,** Dear Sir,—I may say that the severe tests to which I have subjected the Oxydonor and Animator No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system. **J. CRAWFORD BRADLEE.**

**Former United States Consul writes:** Hamilton, Ont., Canada, Sept. 2, 1896. It is to me a serious deprivation to be without the Oxydonor even one day. **C. F. MACDONALD,** U.S. Consul.

**Rev. Isaac Naylor,** The Noted English Evangelist, writes: The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends. **(REV.) ISAAC NAYLOR,** Island View, Hornsea, near Hull, England.

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### Hay Fever.

McMaster Hall, Toronto, Ont. Nov. 24, 1898. The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor **WM. H. WALKER.**

### Sciatica, Erysipelas.

Thessalon, Ont., March 7, 1899. I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of erysipelas. **THOMAS LECLAIR.**

### Asthma.

Wawanesa, Man., March 1, 1899. I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful. **W. T. HARTWELL.**

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Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them.

A man was one day driving a cart along a street. The horse was drawing a heavy load, and did not turn as the man wished him to do. The man was in an ill temper, and beat the horse. The horse reared and plunged, but he either could not or would not go the right way. Another man, who was with the cart, went up to the horse and patted him on the neck, and called him kindly by his name. The horse turned his head, and fixed his large eyes on the man, as though he would say, "I will do anything for you, because you are kind to me," and bending his broad chest against the load, he turned the cart down the lane, and trotted on briskly, as though the load was a plaything.

—All thought, as well as all character, will some day have its judgment.

—Character is that kind of statuary which a man cuts out with himself as both tool and subject.

GUINEA PIGS

These peculiar little animals are not so common as rabbits, and their habits are not so well known, but as pets they are growing in favor. They can be handled by children like a kitten, are lively and hardy, can be kept in a barn or any other building, and will not climb over a box fifteen inches high. They do not often fight each other, can be kept together, large and small, without any trouble. They are very quick and their hearing is acute; the least noise, even if at a distance, will cause the guinea pig to prick up its ears.

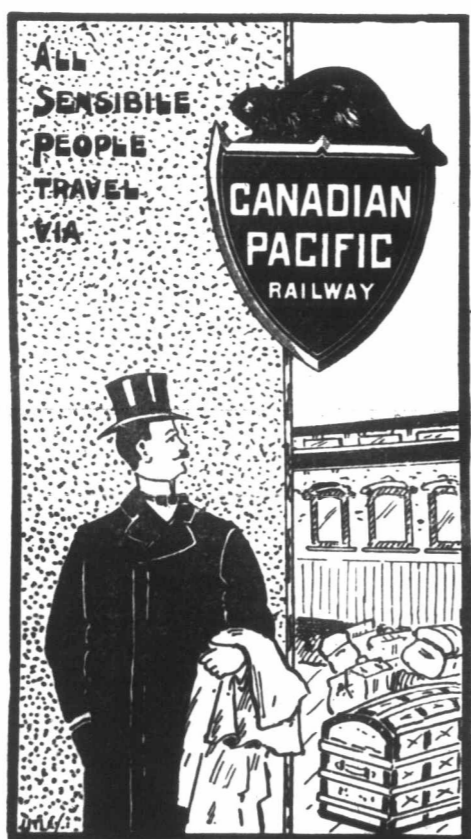
Their colors are black, white, red and brown, but not often one color. The little animal is smaller than a rabbit, to which it bears some resemblance, except that the legs are not so long, and its head is placed so close to the shoulders that it does not appear to have any neck; its ears are short, thick and prominent. When the guinea pig moves, its body is lengthened out as with the rabbit, and when at rest it gathers up in the same way, but has only four toes on its front feet and three on those behind. The eye, which is black, is prominent; but it has no tail.

A box three feet long, two feet wide, two feet high and well ventilated is about right to keep them in. Place the box in the barn or in the house in cold weather. They breed every nine weeks when four or five months old, and live to be from three to seven years old. The young will run and eat as soon as born. In winter feed milk and water, shorts, hay, clover, bran, turnips, carrots, apples, cabbage leaves or any kind of vegetables. In summer, grass, shorts, water, etc. The guinea pig is a native of Brazil and Guinea.

Abyssinian guinea pigs are pure white, with pink eyes, while the hair is in irregular ridges.

Peruvian guinea pigs are pure white, with pink eyes and long, silky hair, three to five inches in length.

Guinea pigs are used for food



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and for their fur, but principally as pets, we are happy to say.

### A LIZARD STORY.

I went into the sitting-room one day to put some fresh water in the aquarium. Before pouring it in I looked for the lizard, as he was very active, and I was always afraid of his climbing out and falling on the floor, where the cat would get him. He was there perfectly safe, but was bobbing his head up and down quickly in a very unusual way, and I noticed a thick, black ridge all around his neck. This distressed me very much. I was afraid that he had been neglected and was going to be sick, so I looked at him again more closely. All of a sudden he gave a quick jerk with his right arm and pulled it through the black ridge, then he gave his other arm a jerk and pulled that out, too. Then I knew what was happening. He was changing his skin, just as boys change their shirts, only I did not hear him complain, and I think that on the whole he did not wriggle as much as most boys.

The skin was still around his waist and had to come off his tail. By that time he had worked the loose skin down far enough to be able to catch it in his mouth, very much as a dog bites a burr on his back, and he took a firm hold of it, braced himself against a stone,

gave one good hard pull, and his skin peeled off like a glove. It lay in the water for a few minutes and floated out perfectly flat so that I could see his little lacey black scarf and two tiny pairs of black gloves—the dearest little gloves ever seen.

I wanted to keep the skin, but just as I was going to take it, the lizard, after watching carefully, gave one gulp and swallowed it down.

### WHAT SHE NEEDED.

"I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken, but kindly old physician, for advice. "She seems so listless and does not seem to have any interest in life, and she's so irritable at times. I don't know that she has exercise enough, and I want to know what you think about my sending her to a gymnasium or a dancing school. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part of the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing school to make her healthful and happy."

—There are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

—Life itself is one incessant influence upon character.

—Mankind is one thing, and a kind man is another.



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