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Vol. 25] TORONTO, CANADA, THURSDAY, SEPTEMBER 21, 1899. [No. 36.

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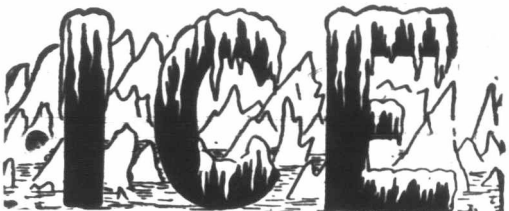
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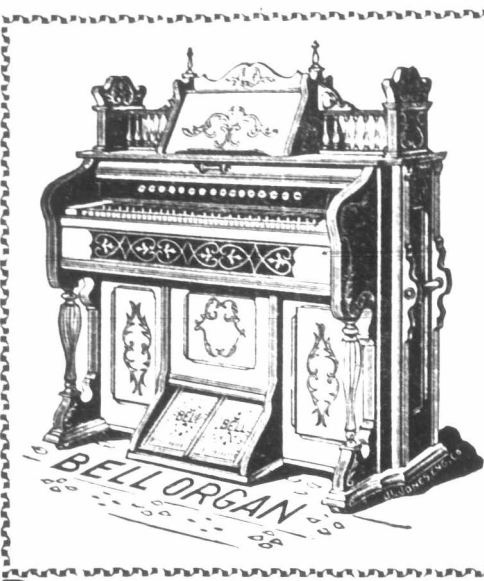
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SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242, 381.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 382, 478.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 477.

Preparation for Confirmation.

Candidates for confirmation are the recruits, who will have to fill up the ranks of Christ's army, as others drop off by death or desertion. On the clergy is thrown the duty of seeing that the recruits are properly trained, spiritually and mentally, to enter on the service of their Master; and it rests with the clergy to educate the young recruits in the fundamental doctrines of the Church, and in her historical claims to be the depository of the faith once delivered to the saints, so that they may be able to uphold and defend the teaching and claims of the Church against any who may assail them. In a soldier technical knowledge is as essential as bravery in enduring hardship; loyal obedience to the word of command should go hand-in-hand with a scientific knowledge of the art of warfare; the shield of faith, the

sword of the spirit, and the breastplate of righteousness are all alike parts of the whole armour of the Christian soldier. And the true soldier of the cross should not flinch from death itself sooner than sully his uniform.

Female Candidates.

The preparation of female candidates for confirmation is no less important. The first lessons a child learns are taught on his mother's knee. The first prayer, the first hymn, the first Bible text, are all learned there, or if not learned there are seldom learned in later childhood. It is simply impossible to exaggerate the good effect of the early lessons learned by children from their mother. At a Diocesan Synod, recently held at Adelaide, New South Wales, a layman, who deprecated religious instruction being given in schools, no doubt thought he had made a telling point, when he said: "I believe that the proper place at which a child should learn religion is at its mother's knee," but he was met by a still more forcible reply: "How will it fare with the children of the next generation, if the mothers, at whose knees they kneel, have no religion to teach them." And where can the future mothers of Churchmen learn for themselves the lessons which in due time it will be their duty and privilege to teach their children, if not at confirmation classes?

The Power and Duty of the Press.

The Bishop of Chester, preaching recently at Liverpool, to the annual conference of the Institute of Journalists, said the power of the press was in a very vital sense "ordained of God," developed in accordance with His plan, intrusted with immense opportunities and with corresponding responsibilities, called—if it would only live up to its high calling—to do true and laudable service in the promotion of the Divine kingdom and the welfare of mankind. The Nemesis of a paltry ideal must fall with special severity upon those professions, which, like theirs and his, were compelled to stand conspicuously before the public as the guardians and teachers of a higher life. To whom must they look for movement in the right direction? Partly to the press itself, and partly to the reading public. The credit of improvement, the discredit of a lowered tone, must be shared between consumers and purveyors. For better or for worse they were partners. There were many signs abroad of the growth of a healthier taste, and of a worthier co-operation between people and press.

Church-going.

In an article, discussing the various reasons alleged as accounting for the falling-off in the habit of church-going, the Guardian says that it believes that the character and arrangement of the services, the kind of music sung, the way in which the prayers are read,

may do a great deal to retain or repel those who still attend, or would like to attend, church. It states its conviction that in the majority of churches, both in town and country, less music and simpler is required. If the congregation can be taught to join in the chants, let the Psalms be chanted by all means; if they cannot join, the present system is an absurdity. There are many details, such as the pitch of the note on which the people are expected to say the common portions of the service, which need careful consideration and readjustment; we must content ourselves with urging the general principle that the music is meant for the people, not the people for the music, and that in ordinary parishes congregations will not be permanently attracted by services which they are not expected to join in, but only to listen to.

One-sided Obedience.

The Dean of Rochester, who is a master of the art of epigrammatic writing, has written a letter to the London Times announcing his withdrawal from the English Church Union. In giving his reasons for so doing, the Dean says that the last manifesto of Lord Halifax, counselling all members of the E.C.U. to stand by their clergy in any event, means that the laity must obey, but the clergy may disobey those who are set over them in the Lord; that the soldiers must obey their captains, but the captains may follow their own imaginations.

Church Growth.

Bishop Whitaker, of Pennsylvania, has recently been analyzing the figures of his confirmation statistics, and the result is very remarkable. The total number of confirmees in twelve years was 32,311. The religions of about 24,000 of these had been reported to him, and he finds that 14,388 had been brought up in our own Church, whilst the Methodists furnished 2,265; the Presbyterians, 1,796; the Lutherans, 1,170; the Baptists, 992; the Romanists, 695. It now remains for the pastor of each flock to warn his sheep of the danger of wandering from their own pasture ground, and to keep a careful account of the flock committed to his keeping, remembering that the Chief Shepherd will one day call on him to account for each one.

Bishop Charles Wordsworth.

The life of this Bishop, brother of the scholar and poet Bishop Christopher Wordsworth of Lincoln, who for forty years was Bishop of St. Andrew's, has been written and published by his nephew, John Wordsworth, the present Bishop of Salisbury. The most interesting portion of the book records the efforts made by him during his episcopate to effect a better understanding, and, if possible, ultimate reunion with the Scottish Presbyterian Church. In reviewing this book, the Saturday Review makes the following re-

marks: "It is, indeed, evident that in all sections of divided Christendom profound dissatisfaction with the existing anarchy is not only felt, but expressed. Reunion is in the air. The nonconformist bodies are drawing together in federation." "A review of Christendom certainly suggests the conclusion that in consecrating his life to the cause of reunion, Bishop Wordsworth rightly divined the aspirations of his own generation, and indicated the direction in which those aspirations may possibly be satisfied."

The Church and Denominations.

Steps have been taken recently by one of the American religious newspapers to ascertain the attitude of three representative Bishops of the Episcopal Church towards the recent evangelist movement. The three Bishops, Hall, of Vermont; Huntington, of Central New York, and Seymour, of Springfield, have replied separately to the enquiry; and their replies, showing the reasons why an attitude of reserve is and ought to be maintained by the Church, are so full of instruction to members of the Church everywhere, as to the line which should be adopted by Churchmen towards the movement, that we gladly take the opportunity of presenting them to our readers; the subject being one of much importance at the present time.

Bishop Hall.

The Bishop of Vermont says that the question is as to principles. Churchmen do and must regard the theory of undenominationalism as practically amounting to an acknowledgment that our Lord did not intend to establish a visible Church, with its officers and rites empowered and guaranteed from above, into which men and women, as they became His disciples, were to be gathered; but that He left His disciples, if they pleased, and as they pleased, to form themselves into churches, the organization and creed and ministry and rites and discipline of which are legitimately matters of human arrangement. The Church cannot seem to sanction such a position; because, while ready to sacrifice anything which is merely a matter of preference, she cannot abandon principles, or seem to treat them as open questions.

Bishop Huntington.

The Bishop of Central New York (while expressing his sincere desire that every honest experiment should be fairly tried, and that every claim for religious attention put forth in the Master's name should be treated with respect), remarks that the methods, and, to some extent, the phraseology used, are to differ from ours, that any visible or formal co-operation would be embarrassing and probably without much spiritual profit; that the temper of mutual criticism might almost put out of mind the Lord's own declaration, that they who are not against Him are on His part; lastly, the Bishop is sure there is a belief that any system of preaching, which disparages or subordinates the two sacraments, denies the fulness of the Lord's teaching, and mutilates the integrity of His Gospel.

Bishop Seymour.

The Bishop of Springfield states at the outset that his convictions are based upon the standards of our Church, printed in the Book of Common Prayer, as interpreted by our canons, regulating our administration of sacraments, rites and services. Our Church maintains that her ministry is official in its relation to God, and represents something behind and above it, and is capable of effecting what of and by himself no human being could accomplish. Investiture of office by a Bishop's hands is absolutely required as a qualification for anyone to have the cure of souls among us, and to minister at our altars. The non-liturgical communions for the most part regard the sacred ministry as either personal, resting upon the man himself alone, or else as representative of the people or congregation; and, as a consequence, they do not demand from their ministers anything more than a mere man can do or effect; their sacraments, as they teach, have no intrinsic value, and their ministers have no official words of power to utter or offer. Therefore the Church cannot meet and act on equal terms with non-liturgical communions, for whom it is impossible to compromise their theory of the ministry, since, as they consider it, it is personal, or dependent upon the will of man, and hence they can go on any platform, or exchange pulpits and altars without the slightest risk of inconsistency or stultification; they cannot in any event lose anything. With the Church, on the contrary, the case is radically the reverse. Our fundamental principle is that the laying on of a Bishop's hands in ordination clothes the recipient with an office from God, which authorizes him to do and say things, with power, which he could not do or say as a mere individual. If then, we allow men, who have not received episcopal ordination, to enter our churches on the same level with our clergy, we stultify ourselves, we surrender our position, we throw overboard our constitution canons and rubrics, we give up the vital principle of our polity, we go out forever as an episcopal communion, and return as liturgical congregationalists, and our Prayer-Book in our hands would give the lie to our position on almost every page. The loss resulting would be not ours alone, but, if we are right in our belief, the whole world's, since we are trustees of God for all mankind.

Street Preaching in Cities.

Canon Liddon, preaching one Sunday afternoon in St. Paul's, held up the Salvation Army to admiration for one virtue at least, that they are not afraid of bearing open testimony of their faith. Ought they alone of all the religious sects to have the monopoly of preaching the Gospel to the poor in the streets and alleys of crowded cities, thronged with the ignorant and poor, who (as they think), have no welcome waiting for them in the churches. The experiment has recently been tried by some of the Fathers of the mission of St. John the Evangelist, in Boston, U.S. A paper of suggestions, by one of these priests, forms instructive reading for any who

grudge the captains of the Salvation Army their monopoly of street-preaching, and who like to see how this work can be accomplished on Church lines.

Coming into the Church.

We very thankfully record the fact that three prominent Presbyterians have been admitted to the diaconate in the diocese of New York, the Rev. Dr. McIlvaine, the Rev. Dr. Shields, professor at Princeton, and the Rev. Dr. Edward Robinson, professor at the Union Theological Seminary, of New York. Let us thank God and take courage. The famous Methodist, Dr. J. P. Newman, recently deceased, who occupied a high place in the councils of that body, stated that it was his firm conviction that not many years would pass before the Christian denominations of the world would number no more than three, the Roman Catholic Church, the Protestant Episcopal Church, and the Baptist; that the Methodists, the Presbyterians, and the Congregationalists will be drawn to the Protestant Episcopal Church; the Baptists being kept out only by their distinctive doctrine respecting immersion. God grant it may be so, in His own good time!

THE DREYFUS CASE.

It is possible that this famous (or infamous), case may have passed into new phases before these lines come into the hands of our readers. At the moment of writing, which is some time after the promulgation of the verdict, the whole world stands aghast. Horresco referens. The London Times is not too strong when it says: "We do not hesitate to pronounce it the grossest and most appalling prostitution of justice the world has witnessed in modern times. All the outrageous scandals, which marked the course of the trial, pale into insignificance beside the crowning scandal of the verdict." There is no different judgment, that we know of, outside France. Those who have followed the mode of proceeding in French Courts of Justice will have been partially prepared for the "outrageous scandals which marked the course of the trial." We venture to say that not one sentence in ten would have been allowed by an English judge as "evidence." As regards the conduct of the judge or judges the less said the better. One or two very simple statements will explain to our readers our reasons for statements so strong as those in which we have indulged. Let it be remembered, in the first place, that the Court of Cassation, the highest court in France, declared that Dreyfus was condemned on insufficient evidence, and ordered a new trial. This decision was arrived at partly on account of the discovery of the forgeries of Colonel Henry, who committed suicide, and partly on other grounds. At any rate, a second trial was ordered, and we are sure it would not have been ordered unless it had been necessary. Now, the very simple question arises: Were any facts brought forward at the second trial which tended to prove the guilt of the accused? This is really a point to which anyone who wishes to understand

the essential features of the case will direct his careful attention. Now, we may confidently assert, on this point, first, that nothing of the least importance, in the way of evidence, was added in the second trial; secondly, that the witnesses against Dreyfus were nearly altogether what we should call bad witnesses, and that the witnesses in his favour were generally good witnesses. Put for a moment witnesses like General Mercier over against witnesses like Colonel Picquart and Captain Freystaetter, and what English jury would hesitate as to the amount of importance to be attached to the one and the other. Mercier and his fellows were not, in fact, witnesses; they were accusers; and they brought forward not facts, or seldom facts, and those of no weight against the accused, but impressions, beliefs, opinions. It is, to some extent, a matter of satisfaction that two out of the seven members said Not Guilty. It is disgraceful that five said Guilty. How, then, did this result finally come about? There are two answers to that question. In the first place, there was the Anti-judaic sentiment in the country and in the tribunal. It is of no use arguing about this. If the French do not want Jews in the army, they need not have them. But the nationality of an accused man can be no part of the evidence against him. In the second place, and this was perhaps the stronger reason for the verdict, it is almost a maxim in the French army that its officers can make no mistakes. Quite recently a book has been published by one who held a subordinate position in the army of France. Being unjustly treated by his captain, he carried a complaint to the colonel of the regiment, who would not even hear what he had to say, and refused, even for a moment, to entertain the possibility of a superior officer having done wrong to one beneath him. It is said that the case of the men was even worse in former times, and that, under the regime of Boulanger, matters considerably improved. But they are evidently very bad still; and this sentiment is said to have had great influence with the Court Martial of Rennes. All this is hardly intelligible to men living under the administration of justice in the British Empire; but apparently it is quite satisfactory in France! The Paris papers mostly approve of the verdict—and apparently there is no way of convincing French people of their crime but by boycotting the Paris Exhibition. If that is the case, then, for the sake of France herself, we sincerely hope it will be done.

THE CHURCH OF ROME AND THE CLASSES.

It used to be brought as an accusation against the Church of Rome, that she allied herself with the great and powerful of the earth, and helped them to keep in subjection the poor and the lowly. This did not sound very well as the spirit of the Representative of the Carpenter of Nazareth and the Fisherman of the Sea of Galilee. It appears that now a new face of things is to be seen—the Church siding with the poor against the rich.

At first sight this seems better, but on reflection we become a little doubtful. Is it, after all, the business of the Church, of the Christian, of the philanthropist, to set one class against another, or even to let it be supposed that the good is found chiefly in one class and the evil in another. It is not difficult to understand that the Church of Rome, with her wonderful power of adaptation to all circumstances, should pose as a kind of democratic institution in the United States. There are many persons in that great country who do not love Democracy, but hardly a public man dare say so; and any institution, which desires to be popular, will do well to suppress any leanings that it may have against Democracy. So, too, we can understand how it is that the Holy Father is ready with his benedictions for republican France, but seems more inclined to maledictions on monarchical Italy. Sitting in the Vatican, almost a prisoner, as his children call him, he can hardly be expected to regard with much favour those who have laid violent hands upon his patrimony and have appropriated the lands which he called his own, and, worst of all, the Eternal City. All this is fairly intelligible to us. But it seems the authorities of the Church of Rome are now going much further; and that Cardinal Vaughan is their spokesman. Cardinal Vaughan is a very remarkable man, less likely to be swayed by the movements of the day than his predecessor, Cardinal Manning, and yet he has recently delivered himself, in an address to the Catholic Truth Society, of sentiments which can hardly be interpreted otherwise than as setting up the poor at the expense of the rich. In the first place, he falls foul of Henry VIII. and his ministers for the robbery of the monasteries; and much that he says on this subject was true enough. Even if we regard the spoliation of the monasteries as having become a necessity, which we must do, unless we should have been contented to see them absorb all the lands of the country—yet no one can deny that the work was, to a large extent, carried on in a cruel and unjust manner. Many of the monasteries were corrupt, and many useless; but a good many were unjustly accused, and their rulers and members handled very roughly and without just cause. On that point there is very little difference of opinion, and there need be no discussion. When, however, the Cardinal sees in the destruction of the monasteries an explanation of the abounding poverty which is found among ourselves, we must take liberty to differ from him. The giving of doles and of charity unregulated by laws carefully framed has the effect of increasing pauperism immeasurably. We have an illustration of this in the State of England, Scotland, and Ireland respectively. It is not perhaps quite fair to attribute the differences between the poorer classes of these three countries to any cause; but the differences are undeniable, and some of the causes are discoverable. Undoubtedly the Scotch working-man had (we say had, because the differences have now become less), a great deal more self-respect than the Eng-

lish working-man, and the English more than the Irish. Seldom, indeed, would a Scotch workman be found asking for an alms or a drink; too often an Englishman; and quite commonly an Irishman. The Poor Laws of the different countries may partly account for the difference. The English Poor Law from the reign of Elizabeth, and still more from the passing of Gilbert's Act, in the reign of George III., to the passing of the Poor Law Amendment Act in the reign of William IV., might have been intended for the fostering of pauperism; at any rate it had this as a natural and necessary result. In Scotland there was no Poor Law at all, and there was very little pauperism. In Ireland there were the religious foundations, and around them gathered, as everywhere, masses of pauperism and mendicancy. No friend of the poor could wish to bring about such a state of things. Here, then, we believe Cardinal Vaughan to be in error. But this is not the worst of it. His Eminence goes on to declare that the public-houses are so numerous that in "one district there are over three hundred drinking-shops," and there are "traps baited to catch the poor man." "The rich become richer and richer as they eat the flesh of the poor man and drink his blood, without even a thought of the ruin of his soul. . . . It is the richer class that is always tempting them to drink." Now, is language of this kind at all justifiable. Let drinking be put down by all possible means. The Cardinal himself is not an advocate of prohibition. But let not class be set against class by wild talk like this. Certainly the rich, as a class, do not encourage the poor to drink, nor do they, as a class, make profit out of their drinking. They neglect their duties—many of them—in many ways; and where duties are neglected, privileges are lost. But we shall not teach them their duties by bearing false witness against them.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Eighteenth Sunday after Trinity.

"And thou, son of man, be not afraid of them . . . though they be a rebellious house."

The work of the Prophet under the old Covenant twofold, (1) To keep alive the idea of the Kingdom of God, (2) To reprove those who departed from its principles. A striking example of both kinds of work in the two great prophets of the captivity, Daniel and Ezekiel. Daniel declared the downfall of all forms of society, usurping the place of the Kingdom. Ezekiel, in captivity with his people, warned of the consequences of departure from the Law of God. Such an office most unthankful and dangerous. Yet no fear.

i. This conflict constant in the history of mankind.

1. Old Testament. Cain and Abel. David and Saul. Prophets and Israel.

2. In the History of Christ. Pharisees, etc.

3. Apostles, II. Tim., iii., 12.

4. Reasons various and obvious. (1) Natural opposition of good and evil. (2) Evil rebuked by good. (3) Bound to defend itself, opposition increases.

ii. The same office fulfilled by the Christian min-

ister. Popularity no proof of fidelity. Opposition no proof of being in the wrong.

1. Christian minister a witness to the Kingdom of God. Contract to the world.

2. Hence witness against the spirit of the world.

3. Exposed to the same trials as the ancient prophet. World essentially the same. (1) In the past St. John Baptist, Chrysostom, Savonarola, Wesley. (2) So now. Witness for the truth opposed.

iii. Applicable to all Christians.

1. All are witnesses for Christ. "Ye are the Light, etc."

2. So far as truly such, witnesses against the world.

3. The Prophet warns what to expect. (1) Annoyances. Words. Looks. Slight, but wounding. (2) Persecution and injury. "Scorpions," Malignant.

iv. The Counsel of the Prophet applies to all. Yet also be careful in application.

1. If popularity no proof of fidelity, neither is offensiveness. (1) Some imagine selves faithful because bad tempered. (2) We may exceed in duty, be officious beyond what is acquired.

2. Yet even the most patient and gentle exposed to injury. Cold looks. Sneers.

3. How to melt such injurious treatment. (1) Sometimes by kindly remonstrance. (2) Again, by patience and silence. (3) Bring them to God. "Blessed are ye." "Fill up that which is lacking" (Coloss. i., 24).

Let us remember in conclusion.

1. It is enough for the servant to be as his master.

2. The humility and the love of Christ in us a support under such afflictions.

We are confessing Him. He is confessing us.

REVIEWS.

Magazines.—The Methodist Magazine begins with an excellent paper, by the Editor, on "Holland and its People," giving a quantity of information respecting that most interesting people that will be new to many readers. It may induce some travellers from this side to visit Holland, and, if so, they will be thankful. The "Secret History of Prince Bismarck," is carried on. Among the other articles we may mention those on "J. R. Lowell" and "John Ruskin"—both excellent.

The Outlook is well to the front with all questions of immediate interest—the Dreyfus Trial, the Transvaal, the Prussian Crisis, the Situation in the Philippines, and so forth. It is needless to say that we often disagree with the Outlook, but we never open its pages without gaining light and stimulus from them—which perhaps is better than a mere sense of agreement and approval.

The Literary Digest, like the Outlook, deals largely with questions of contemporaneous interest, Dreyfus, of course, etc.; but in its own way, by giving extracts from the best magazines and journals of all nations. It deals also, as usual, with Letters and Art, with Science and Invention, with the Religious World (the English Archbishops and their decision, among other questions), Foreign Topics, and so forth.

The Pulpit and the Preacher's Helper are two most excellent magazines, which will be found most useful and helpful by all who take seriously the great work of preaching the Word of God.

TACT AND POLITENESS IN CHURCH AND OUT OF IT.

By Charles J. Fox—Read at the Waterloo Convention of Churchworkers.

The title appearing on your programme is hardly appropriate to the subject which we will endeavour to enlarge upon this afternoon. I am not sufficiently well versed in the usages of polite society to deliver a lecture on tact and politeness

either in church or out of it, and besides I imagine that it is not necessary. My object will be to endeavor to show how the cardinal principles of business success may be applied to our Church life. How the wisdom of the children of this world may be appropriated and used to advantage by the children of light. For this purpose we will take our friend, the village merchant, in his Church and business career, and try to show how excellent would be the result were he to place just a little of the energy at the disposal of the Church which he devotes to the service of Mammon. Our friend goes to church of course. It is the correct thing to do, and brings business to the store; besides, in a vague way he thoroughly believes in it. With working clothes off and Sunday clothes on he presents himself. Like the holy clerk of Copmanhurst he will confess the sins of his poaching suit to his sack-cloth gown, and all will be well. Stiffness, austerity, dignity and unresponsiveness are marked in every line. He endures the hour's discomfort, however, and departs with his respectability vindicated, his conscience cleared, and with the satisfaction of having done something for his business. We will now turn the tables on our friend, and on Monday morning we will take the Church down into his precinct. We will invade the temple of Plutus, and see what can be learned there. And here I might step aside to say how seldom the Church's influence is felt in the business world. How rarely are her really earnest members, who are the real salt of the earth, to be met with in the busy haunts of men. The hour's discomfort which the merchant endured for Mammon's sake would be too much, and who can estimate the unconscious influence for good which a really devout person exerts by merely walking through the streets. St. Francis on one occasion said to a brother monk: "Come out this morning and we will preach in the streets." They walked along among the crowds and kept going still further, when the monk said: "Brother Francis, when are you going to preach?" to which St. Francis replied: "We are preaching now." We can all preach silent sermons. In our journey through the market place we will of course come across our friend the merchant, for he is always punctual and regular in his attendance there. But what a change. "Richard is himself again." The austere, dignified and cold acquaintance of yesterday—who, notwithstanding the doubtful blessing of nominally free seats which we enjoy, would scowl at any unwary stranger who was unfortunate enough to get into his pew by mistake—is no more. In his place is the alert, affable, polite, quick-witted Mr. So-and-So, whom the newspaper calls our "enterprising townsman," "leading citizen," etc., and who is always "among those present on the platform" at public gatherings. Nobody wanders around his store looking for a seat with fear and trembling as we saw in church yesterday. A seat is at once found for the earnest seeker after his wares. If the customer finds it necessary to wait the morning paper is brought, but nobody concerns himself about handing prayer and hymn books to the stranger in church. In the one case the customer feels that his presence is welcome, and his evident good feeling in coming appreciated. In the other—the stranger in church—well, he never came back, so we do not know how he felt. The merchant is now waiting on his customer. He has a good article to sell and is pressing its merits with all the eloquence he can command. He has the courage of his convictions and never hesitates. Testimonials of those who have tried the article are produced, and its advantages over other articles for the same purpose pointed out. Through it all, however, we will not find him uttering one uncharitable word about a business rival or in disparagement of another man's goods. It would not pay, and besides it is a game that two can play at. Through the merits of the article itself, the merchant's earnestness in pressing it, and the charitable manner in which the whole transaction was carried out, the customer is at last convinced. He accepts the goods, and with a hearty invitation to call again, departs. Now, we of the Church of

England have a most excellent article. Some believe it is superior to all others, while we all believe it to be second to none. Although we value our heritage very highly her message is for all, without money and without price. Let us, therefore, cast aside the faults which the merchant showed in his Church life or others, if we have them, and rather imitate the charity, zeal, sincerity and push which he exhibited in his counting house. If we are not now prepared to do this there is the old, old remedy which will never fail, "Ye must be born again."

THE BROTHERHOOD OF ST. ANDREW.

(Communicated).

The late meeting of the convention of the Brotherhood at St. Johns has an interest far beyond the diocese of Fredericton. The representation was general, and the success of the meetings was insured from the first, when it was learned that those leading workers in the organization, whose names appeared on the programme, were present, and that nothing unforeseen had happened to prevent their attendance. The committee which arranged for the meetings deserves the thanks of all who attended these meetings. The kindest hospitality was given to all by the Church-people of St. Johns. It was a succession of meetings. The undertone of all was "work for Christ," and there was an earnestness and heartiness in the expression of it which must have proved inspiring to both clergy and laymen. Often we hear the clergy expressing regret that the Church does not seem to hold the interest of the men of different congregations—that seemingly they are alone in this great cause of ministering for the souls of men; but they are led through such meetings as these were, to believe that after all there is a noble response being made on the part of laymen, if only in the direction of the silent work of the Brotherhood of St. Andrew. The present conference did not differ from others in this regard, that there were many men elected to represent over one thousand others, led together for a conference upon a subject of the greatest importance to the Church's welfare, through a spirit of pure devotion. Who were they? Idle men? "Out of it," vulgarly speaking, "not in touch with the interests of the world?" Men "behind the age," as the world would say; those who had not realized the necessity of vim and attention to professional interests of various kinds? No! They were busy men. Probably none were busier. To look at them, and listen to them you would say it was just such men who made the world move, by taking a part in the claims upon them. But business did not prevent attention to spiritual interests. As much as their several professions brought them in touch with men, the conviction deepened in their hearts that they had a duty toward all men, as members of a Catholic Brotherhood, and in the success which attended them, as individuals, and professionally, they never forgot to work for the success of Christ's Church. The word "extension" seems the one word suited to them. They were not men who made failure in business, but the very opposite; and they could be satisfied with nothing but "extension," through their own personal efforts in the kingdom—the Church of Christ. The convention showed how this extension was made. They were a body of men who laboured for love, rather than mechanically and from a mere sense of duty. You could tell this just to be at the meeting. Their work in the world gave them practicability. They went about their Brotherhood work as those who understood men. They did it personally. It was a "man to man" work, and the blessing was twofold at the beginning. The methods adopted were as various as the needs; making strangers feel a welcome wherever they were, because they were Church members; making the sinful desire something pure and noble in life, such as they could see could only be realized when it was shown in membership with Christ.

These were some of the methods. And then those efforts were consecrated. They are men of prayer, men who began and ended all their work in a trust in strength higher than their own. The success reported was about as that reported at other meetings. The Brotherhood is not, and does not claim to be, the organization of all the Church's earnestness among her laymen. There are others, as true and dutiful members of the Church as these are, who never bind themselves with the obligation of the two rules of the Brotherhood. This makes it harder to maintain the work of the Brotherhood in small places. One or two removals sometimes will prove a serious blow to a chapter. Circumstances may alter, which forbid that a chapter report the same amount of work accomplished! But the success is very apparent and hopeful. The Church is being made glorious through the consecrated efforts of her sons.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruta," care of CANADIAN CHURCHMAN.

TORONTO WOMAN'S AUXILIARY.

The diocesan board meeting for September was held in St. James' school-house on Thursday, the 14th inst. The president, Mrs. Williamson, after the opening prayers, cordially welcomed the members, who had returned to the meetings after two months' vacation, and expressed the hope that all were prepared to carry on their work with renewed energy and enthusiasm. Since the last board meeting, the corresponding secretary, Mrs. Newman, has felt it necessary to resign her important office, and the president announced her decision to the members, explaining that the constitution provided that in event of the resignation of an officer, during the term of office, the Executive Committee had power to fill the vacancy. The committee had, therefore, unanimously elected Mrs. Whillouby Cummings to her old position of corresponding secretary, and accepted her resignation of the office of 2nd vice-president. Mrs. William Baldwin being elected to the latter office. A resolution, expressing the appreciation and thanks of the auxiliary for Mrs. Newman's careful and valuable work during the past sixteen months, was warmly endorsed by all present. The secretary reported that three new branches had been formed since June, a senior and a girl's branch at Markham, and a senior branch at Roach's Point. One new life member has been added to the list, Mrs. Shortt, who was presented with a life membership by her friends and former fellow-workers in Port Hope. The treasurer reported her receipts from June 8th to September 14th, to be \$841.89, of which \$409.70, was for the African Famine Fund. The Extra-Cent-a-Day Fund amounted to \$36.70, and was voted to Rev. C. H. P. Owen, South Camp, Blackfoot Reserve, for necessary repairs to the home. The junior receipts for the same time were \$137.72, and the parochial missionary collections, \$462.01. The latter was designated in the following manner: Diocesan missions, \$366.59; Algoma, \$30.40; North-West, \$32.85; foreign, \$30.10; Zenana, \$1.40; Chinese in British Columbia, 67 cents. The Dorcas secretary reported that twenty-two bales had been forwarded since the last meeting, and that it had become necessary for the Dorcas department to give up the central rooms, so long located in the Forum building. An effort is being made to secure suitable accommodation for the library and the Dorcas' rooms in the same building. The serious and prolonged illness of the librarian, Mrs. Robertson, was feelingly referred to by the president, and with deep regret her resignation of office was accepted. Miss Boyce

was elected to fill the position of librarian in place of Mrs. Robertson. Miss Isabel Turner has been compelled, owing to ill-health, to take six months' leave of absence from the Blackfoot Hospital, and has gone to England. Her place is being filled by a trained nurse, Miss Gould. Mrs. Davidson gave a short devotional reading at the noon-hour, and mentioned that the Bible readings during the season would probably be taken by the city clergy. The following resolution, which was moved by Mrs. Sweatman, seconded by Mrs. Montzambert, and unanimously carried, deserves the careful attention of every member of the auxiliary: "Resolved, that this diocesan board approve of the scheme suggested by the president to raise a sum of money to be known as the 19th Century Fund, in grateful commemoration of all the blessings of the past century, and that each member of the auxiliary be asked to contribute at least the amount of twenty-five cents to this fund, which the individual members of the board hereby promise to advocate and help on to the best of their ability." The next meeting will be held in St. Simon's school-house on October 12th.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Maitland.—Rev. G. R. Martell has a King's College student assisting him this summer in his widely-scattered parish. He is stationed at Northfield and Indian Road. Mr. Martell has also opened up a station at South Maitland.

Truro.—St. John's.—The Rev. F. P. Greatorex, of Bridgetown, preached in this church on Sunday, the 3rd inst., and the Rev. A. W. H. Eaton, of New York, on Sunday, the 10th inst.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

This diocese stands second in the possession of active chapters of the Brotherhood of St. Andrew, having no less than eighteen of them; and no doubt the recent meeting of the annual convention, held at St. Johns, will do much to strengthen the work of the Brotherhood throughout the whole diocese.

Dawsonville.—The Bishop held a confirmation in St. Paul's church on Sunday morning, the 3rd inst., at which twelve were confirmed, four males and eight females.

Campbelltown.—The Bishop visited this village on Sunday afternoon, the 3rd inst., and in the evening held a confirmation service, when fourteen candidates were confirmed, nine men and five women.

Stanley.—A very pretty Gothic church has been built at the Tay; the Rev. A. B. Murray, rector of the parish, is acting as the incumbent.

St. Johns.—St. James' church has been closed for some time undergoing thorough repairs. It was opened again for Divine service the last Sunday in August. The interior has been painted. A new oak pulpit, the gift of the energetic rector, Rev. A. D. A. Dewdney, and a new lectern, a gift of one of the congregation, have been added; also a screen; and altogether the appearance is greatly improved. The church was repaired on the outside also, and the grounds about the church railed off with a new fence.

Campobello.—This parish enjoyed a special festival lately. It was the event of the laying of the

corner-stone in the foundation of a new church house. The rector, Rev. Henry Street, made a special effort to have all the members of St. Andrew's deanery present, and planned for the ceremonies in connection with it, for a time when the summer visitors were on the island. Campobello has become a very favourite summer resort, and Church work is greatly extended through the kind help of visiting Churchpeople. The new building, it is expected, will be ready for use before winter sets in.

Grand Manan.—This parish includes the whole island. It is in many ways an important parish. No priest has yet been elected to succeed Rev. W. S. Covert, B.A. A font, which was ordered by the late rector, just before his health failed, has just been shipped for the church at Grand Harbour.

St. Andrew's.—At a sale of fancy articles, held in August, the ladies of All Saints' church realized \$358.

MONTREAL.

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

Montreal.—On Sunday, the 10th inst., the venerable Bishop entered upon his eighty-fifth year; he was appointed Bishop in 1878, on the resignation of Bishop Oxenden. His Lordship, in spite of his advanced age, enjoys the best of health, and is still able to perform all the arduous duties of his sacred office without assistance. May he be spared for some years still, in God's providence, to preside over his diocese faithfully as in the past.

The Ven. Archdeacon Mills, accompanied by Mrs. Mills, has returned from spending the last few weeks in Vancouver.

The quarterly meeting of the Executive Committee of the diocese was held at the Synod Hall on the 12th inst., His Lordship, Bishop Bond, presiding, and there being also present, the Ven. Archdeacon Mills, the Very Rev. Dean Carmichael, Archdeacon Naylor, the Rev. G. Osborne Troop, Canon Norton, Rural Deans Robinson, Smith, Saunders, Nye, Longhurst, Brown, Canons Musson and Dixon, Dr. J. Ker, the Rev. J. G. Baylis, secretary; Messrs. Chancellor Bethune, Q.C.; L. H. Davidson Q.C.; T. P. Butler, Q.C.; Dr. Alex. Johnson, Walter Drake, J. Mackinnon, E. L. Bond, Richard White, Charles Garth, F. Wolferstan Thomas, and Geo. Hague. The treasurer presented the usual quarterly statement, which showed no material change from the position at the same period last year. The Mission Fund Plan Committee reported that several of the missions were in arrears, and the committee suggested that the executive give definite instructions as to the renewal of the agreements, and the action to be taken as to the arrears. A discussion resulted in the unanimous passing of the following resolution: Moved by Mr. Strachan Bethune, seconded by Dr. Alex. Johnson, "That in view of the special report handed in by the chairman of the Mission Plan Committee, regarding the arrears due by the missions, the treasurer be instructed to carry out the terms of the resolution passed by the said committee on February 27th last, and withhold payment of the grant in the case of each mission in arrears, and that a copy of this resolution be sent to each mission in arrears." The Very Rev., the Dean, moved the following resolution, which was seconded by Mr. Strachan Bethune, Q.C., and passed by a standing vote: "That the committee desire, in a spirit of sincere affection, to congratulate His Lordship, the Bishop, on having reached his eighty-fourth year, and to assure him of their devotion to him as our beloved father in God, and to pray God that he may be long spared to rule over a diocese whose experience of his wise administration and devoted zeal cannot be described." His Lordship briefly acknowledged the resolution.

Grenville.—On Sunday, 10th September, the Bishop held an ordination service, at which Mr. L. Foulkes was ordained deacon, with the intention of his taking up work at Lakefield. The Bishop himself preached the sermon, and was assisted at the service by Rural Dean Sanders. In the evening the Bishop held a confirmation service, when the rector, the Rev. Stephen H. Mallison, presented sixteen candidates.

St. Agathe.—The Rev. G. Osborne Troop, rector of St. Martin's, Montreal, preached in Trinity chapel on Sunday, the 10th inst.

Outremont.—The Bishop held a confirmation at the Church of the Ascension on Sunday, the 17th, the first ever held in the parish.

Back River.—The Bishop held a confirmation at St. Andrew's church on the evening of Sunday, the 17th inst.

Montreal West.—St. Philip's.—Mr. G. L. Banks, who has been acting as a lay-reader, and is now leaving for Sydney, Australia, was the recipient, before his departure, of a beautiful and valuable present from the congregation, in the shape of a travelling dressing-case, and also a Prayer-book and hymn-book (H. A. & M.), bound in morocco, from the rector, the Rev. F. A. Pratt. He has been connected with this church from its inception, the first services having been held in his house. A number of the congregation were present at the meeting when the presentation was made, as also the Rev. H. E. Wright, of St. Stephen's, Lachine, to whom also Mr. Banks has from time to time given assistance as a lay-reader.

ONTARIO.

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

Frankford.—Rev. John L. Holah has been appointed incumbent; the congregation guaranteeing a stipend of \$550 per year, besides providing a residence.

Sterling.—Rev. Hugh Spencer left last week for the diocese of Marquette, Mich. His departure, like that of Rev. C. L. Lewis, late of Tweed, is sincerely regretted by clergy and laity alike, and especially by the people of Kingston.

Kingston.—All Saints.—Rev. Robert Rayson will return about the end of this month from the Gravenhurst sanitarium. His condition remains about the same.

OTTAWA.

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

Ottawa.—St. John's Church.—An effort is being made to reduce the debt on the Sunday school buildings of this parish. Through the energy of the churchwardens, especially Mr. Pennock, and the curate, Rev. R. H. Steacy, already \$5,200 has been subscribed, and it is hoped that the required sum of \$6,000 will soon be reached. This will so reduce the debt that the annual income from the rents will pay the interest on the remainder, and meet the other expenses of taxes, etc. The Rev. R. H. Steacy has returned from his holiday, and started on his parish work with renewed energy.

Navan.—The annual harvest festival was held on Thursday, September 7th. The pretty new church was tastefully decorated, and there were about forty communicants. The Rev. Canon Pollard preached in the morning, and the Rev. R. F. Taylor, of Aylmer, Que., in the evening. A bountiful dinner was provided by the ladies, at which a large number were present.

Ashton.—The harvest thanksgiving service was held in this church on Tuesday, September 12th, and largely attended. Rural Dean Elliott, of Carleton Place, assisted the incumbent, Rev. J. Fisher, and Canon Pollard preached the sermon. The offertory was devoted to the purchase of a new chancel carpet. Miss Shore was organist, and the choir sang the hymns very heartily.

Pembroke.—On Sunday, the 3rd inst., the Rev. E. A. Johnston, of the Petewawa Mission, preached a very eloquent sermon in Holy Trinity church to a large congregation in the morning, and the Rev. C. O. Carson, of Stafford, also preached a very able sermon in the evening.

Cornwall.—The annual flower service in connection with Trinity church Sunday school was held on Sunday, the 10th inst. The pupils met at Trinity Hall at 2.30 p.m., and at 3 o'clock marched in grand procession to the church, headed by three pupils carrying the beautiful Sunday school banner. The Holy Sacrament of Baptism was administered to several infants at this service.

North Gower.—The two congregations in this flourishing country parish recently held their annual thanksgiving services. Under the direction of the incumbent, Rev. R. J. Dumbrille, the two churches were beautifully decorated with appropriate gifts of grain, vegetables, fruits and flowers. Dinner and tea were served on the church grounds, and a splendid programme of sports run off in the afternoon. At Pierce's Corners, the special preacher was the Rev. J. Arthur Shaw, M.A., of Bell's Corners, and at North Gower, the Rev. G. S. Anderson, of Morrisburg, preached in the morning on "Christian Almsgiving," and Rev. W. M. Loucks, of Ottawa, at Evensong, on "Offering our best to God." The offerings were most generous and were devoted to the improvement funds of the parish.

Bell's Corners.—At the harvest festival of St. Barnabas' church, Fallowfield, the Rev. R. J. Dumbrille was the special preacher. At St. Paul's, Hazeldean, on Sept. 11th, the Rev. J. F. Gorman, of Grace church, Ottawa, preached the harvest sermon, and Very Rev. Dean Lauder was also present.

Richmond.—In this, one of the old Crown rectory parishes, the two congregations recently returned thanks for the blessings of a good harvest. At St. John's church, Richmond, the Rev. R. B. Waterman, rector of Franktown, was the special preacher, and at St. Thomas', Stanley's Corners, Rev. W. M. Loucks, of the Cathedral, Ottawa.

TORONTO.

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

St. Alban's Cathedral.—The members of the "Girls'" Auxiliary tendered an "At Home" to Mrs. A. U. de Pencier on Monday evening, the 11th inst. The school-room was most tastefully decorated with autumn leaves and bunting, and the tables looked very inviting, laden with fruit and cakes. During the evening, the president, Miss Carrie Hamilton, on behalf of the members, presented Mrs. de Pencier with a handsome Russian leather writing-case, as a token of their esteem and respect. Mrs. de Pencier was wholly taken by surprise, and very sincerely thanked the girls for their thoughtful kindness, and expressed the hope of frequently seeing them in the future, as she hoped to attend the monthly meeting of the W.A., though living out of town. The Rev. A. U. de Pencier left with his wife for Uxbridge last week, and we wish them God-speed.

Otonabee.—St. Mark's.—The annual harvest festival service was held on Sunday afternoon, the 10th inst., when the sermon was preached by the Rev. G. Warren, of Lakefield; the church was beautifully decorated with flowers and grain. On

the following Thursday evening the usual Harvest Home tea and entertainment was held, the Rev. H. Symonds presiding.

Alliston.—On his return home from spending a month's holidays in Toronto, at the end of last month, the Rev. Rural Dean Carroll was presented by his parishioners with an address, and also a costly fur coat; and at the same time Mrs. Carroll was presented with a handsome mantel clock.

NIAGARA.

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

Hamilton.—St. George's.—The Rev. Mr. Howitt has just returned from his trip to the Holy Land; he received a very warm welcome on his return.

St. Peter's.—Rev. W. Bevan has resigned the charge of this parish. As yet no appointment has been made.

Rothsay.—A bright and happy day was spent in St. James' church on the 14th Sept. In the morning we had a confirmation service, in the afternoon the church was consecrated, and in the evening the annual thanksgiving service was held. The Rev. Canon Gribble preached in the afternoon, and his Lordship in the evening. The Palmerston choir, together with the Rothsay choir, greatly contributed to the success of the services. An arch nicely decorated with evergreens and flags was placed at the entrance of the church. Fully 500 people attended the church during the day. The collections amounted to \$50.

Arthur and Damascus.—The Bishop visited this parish on Sunday, 10th September, when twenty young people from the Sunday school were "brought to the Bishop to be confirmed by him," in Grace church. There was a very large congregation present, nearly all of whom were Church-people, showing the great advantage of having the confirmation service on Sunday. In this respect our Bishop has certainly showed great consideration, as he has arranged to visit a different parish on Sunday each year. He preached a very appropriate and eloquent sermon from the text: "The path of the just is as the shining light, that shineth more and more unto the perfect day." He showed that God taught us by the analogy of nature the law of "gradual development and growth." This should also be the manner of the Christian life. He then dwelt on the great importance of Sunday school work. In the afternoon he drove eight miles to St. Paul's church, Damascus, where there was also a very large congregation. The choir from Arthur drove out and assisted in the singing. Then in the evening he preached to a large congregation again in Grace church. The Bishop is now in much better health, as was evinced by the able and bright manner in which such a heavy day's work was done. This church has been thoroughly repaired, both inside and out, and the congregation are taking steps to complete the edifice by a handsome tower; a sufficient sum of money has already been collected to ensure the completion of the work, without debt.

Dundas.—St. James'.—The harvest festival services, on Sunday, the 10th inst. (15th Trinity), will not soon be forgotten by those participating in the same. The old church had been adorned with more than usual care, and very effectively. The choir, as well as the congregation, which have been rather weak of late, were recruited up to full strength, and beyond, as several visitors were present in both. The pulpit in the morning was occupied by Rev. Wm. Bevan, and in the evening by Rev. S. Daw. Every pew was occupied in the body of the church, and many of those in the galleries also. The sermons gave evidence of much scholarly application on the part of the preachers, who were listened to with reverent attention, and

appeared themselves to be thoroughly in touch with the spirit of the occasion. The music was thoroughly congregational, and the responses most unanimous. Mrs. Eardley-Wilmot's offertory solo was heard with delight, and the choir, which comprised several highly cultured voices, rendered a splendid and most effective lead. The amount of the offerings, which were enclosed in special envelopes, previously distributed by members of the Woman's Auxiliary, and other ladies of the congregation, were the largest on record for this congregation, averaging very nearly one dollar per head for 130 contributors. The people must have felt thankful, or they could not have given thanks so well.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London. Markdale.—The fifteenth Sunday after Trinity, the Rev. C. Herbert Shutt, M.A., rector of St. Andrew's church, Schroon Lake, N.Y., preached at both morning and evening services in Christ church. Mr. Shutt is a preacher of wonderful versatility, and never allows interest to flag. He is an alumnus of Trinity College, Toronto.

Kelvin.—The church building was originally at Northfield Centre, but being destroyed by fire, the services are now held at Kelvin, two miles further south. It is expected that the Rev. J. T. Kerrin, rector of Mitchell, will conduct a "mission" in this parish the latter end of October.

Mount Pleasant.—Mr. Haslam, of Wycliffe College, assisted the incumbent of this parish on Sunday, September 10th, and preached two sermons on the "Life of the Spirit."

Tuscarora.—On Sunday, the 10th inst., the Rev. J. L. Strong, of Brantford, took the services here.

Cayuga.—The Rev. Isaac Bearfoot, of Caledonia, took the services here on Sunday, the 10th inst.

Cathcart.—St. John's Church.—The Bishop preached here on Sunday afternoon the 10th inst., after which he held a Confirmation.

Burford.—Trinity Church.—The Bishop held a Confirmation here on Sunday, the 10th inst. The harvest festival services were held on the same day; the church was very prettily decorated, and the attendances at the services were large.

RUPERT'S LAND.

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

The Rev. Canon Rogers, Rural Dean of Brandon, who has been in Colorado for the last year for the benefit of his health, has resigned his office as superintendent of missions for the diocese.

Winnipeg.—Rev. J. F. Cross, M.A., has arrived in the city from England, where he graduated from Cambridge University. He will occupy the Machray chair at St. John's College as teacher of mathematics. Mr. Cross was formerly a student at the college where he will now reside as a teacher.

Emerson.—Rev. W. J. Garton has been selected a delegate to Eastern Canada in the interest of the Rupert's Land Home Missions, to succeed Rev. Canon Rogers.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Vancouver.—St. James'.—The Synod is to meet here this year early in November, the last occasion when it was held here was in 1890. The brass font, ordered by the Guild of St. Agatha, for the cathedral church of the Holy Trinity, New West-

minster, will be presented as soon as the cathedral is ready for service. An inscription engraved on the front of it records that it is presented by the Guild "in loving memory of Acton Windeyer, first Bishop of New Westminster, 1879 to 1894.

British and Foreign.

The Dean of Rochester has withdrawn from the English Church Union.

The Church Missionary Society has recently received two anonymous donations of £1,000 each.

The Right Rev. Henry Niles Pierce, D.D., LL.D., Bishop of Arkansas, died at St. Paul's rectory, Fayetteville, Ark., on the 7th inst.

The consecration of the Rev. A. L. Williams, Bishop-coadjutor-elect of Nebraska, is appointed for the Feast of St. Luke, October 18th.

The Church of Ireland is about to take in hand the restoration of the ancient cathedral of St. Edan, Ferns, formerly the seat of the kings of Leinster.

A copy of Mr. Eugene Stock's "History of the Church Missionary Society," bound in white vellum, has been presented to and graciously accepted by the Queen.

The Rev. F. E. Ramsay, M.A., rector of Christ church, Lochgilphead, has been elected by the diocesan Synod of Argyll and Isles to a canonry in Cumbrae cathedral.

The Duke of Northumberland unveiled in St. Nicholas' cathedral, Newcastle, a regimental brass in memory of officers and men who perished in the Soudan campaign of 1898.

The Bishop of Salisbury, having offered £100 to the Building Fund of St. Boniface College, Westminster, if nine others would do the same, Sir J. E. Philipps has received seven other promises.

All the Primates and Archbishops of the Anglican Communion have signed the appeal to Churchmen to celebrate in fitting manner the Bi-Centenary of the Society for the Propagation of the Gospel.

The Rev. G. M. MacDonald, vicar of St. John the Baptist's church, at Spalding, is busily engaged painting his church. Funds to have the work done were lacking, so he undertook the work himself.

The Rev. I. A. Lightfoot, vicar of St. Stephen's, Canonbury, at one time tutor of Highbury Divinity College, has been appointed principal of the Church Missionary College at Islington, to succeed the Rev. T. W. Drury, now principal of Ridley Hall, Cambridge.

The St. John's Guild, of New York, which is devoted to the care of little children during the summer months, has just received a gift from Mrs. A. D. Juilliard, of New York, of the sum of \$32,000, to aid in the building of a second floating hospital.

The Bishop of Rochester has written individually to the incumbents of those churches in his diocese, in which incense has been used, conveying to them his desire that they will conform to the judgment and request of the Archbishops by discontinuing it at an early date.

The Bishop of Worcester dedicated the Mission Church of the Good Shepherd in the parish of Langley. This is the third church dedicated during

the incumbency of the present vicar. Although the parish is supposed to be poor, a sum of over £2,200 has been raised for Church extension during the last ten years.

The foundation-stone of a church-room has been laid at Portmadoc. The building, to cost about £1,000, is greatly needed to extend the work of the parish. The vicar, in addressing a representative gathering, recognized the kind and sympathetic manner in which all the inhabitants had supported the movement.

The mission of Bishop Tugwell to Nigeria, intends to make its headquarters at Kano, the great emporium of central Soudan, a walled town with 150,000 settled inhabitants, and the greatest manufacturing centre of Central Africa. The Bishop has a hard task before him, that will demand both courage and patience.

For the past two seasons a swarm of bees from the Huggate rectory (near Driffield) hives have taken up their quarters in the roof of Huggate church. A parishioner, having undertaken to remove them, found 93 lbs. of honey stored. The honey is being sold, and the proceeds will be given to the fund for Church expenses.

An anonymous donor has just given to the Church Army £500 for the society's work among inebriates, a further sum of £500 to open an Inebriates' Home in Scotland, and £250 to open another of the Army's Labour Homes, in connection with the society's mission work in the prisons and workhouses of England and Wales; with a promise of £250 a year for five years for the annual working expenses of the Labour Homes.

Nearly one hundred and fifty workhouses in England have been booked for short missions by the Church Army Prison and Workhouse Mission staff, and the society expects to have close upon three hundred booked by the autumn. The reports received week by week from the chaplain and masters of the workhouses, where these missions have already been conducted, are very encouraging.

Mr. Walter Gilbey is making his annual appeal on behalf of the Royal Agricultural Benevolent Institution, wherein he pleads for contributions, especially from churches making thanksgiving for the harvest, towards this excellent institution for the relief of the poor and broken-down farmer. Last year the sum of £27,942 was distributed, but funds are now at a low ebb, and after the election in June last, no fewer than 230 applicants were turned away for lack of means.

A very ancient chalice, of the date of 1520 A.D., which was found by Sir Arthur Vicars Ulster, has been purchased by some of the parishioners of Ballynure, in the diocese of Leighlin, for the use of the Church. It is believed to be the oldest perfect chalice in use in the Church of Ireland. This church now stands as an example to parishes to show how much can be done by a poor parish. Every ornament in it is an offering from members of the congregation.

A Lincolnshire rector, who had publicly announced that he should not obey the Archbishops' ruling, has received a letter from the Bishop, which he is now considering. The Bishop says: "I cannot doubt that it will be the wisdom of every clergyman, whom it may concern, to accept this decision; and I am therefore writing now to you as your Bishop to request you to do so; and, trusting to your loyalty, I shall be particularly obliged if you will let me know before the end of September that you have complied with my request, that I may make it known at our diocesan conference."

On Sunday, 27th August, the church of St. Augustine, Dumbarton, was consecrated by the Bishop of Glasgow. The church was opened for worship in November, 1873, but as it was heavily mortgaged, the consecration was necessarily postponed until the building was free from debt. Six years ago the last of its debts were paid. A new altar and reredos, the tiling of the chancel, the furnishing of the side chapel, and three windows of stained glass were provided in turn. Since June of this year the carving of capitals, bosses, etc., in the chancel has been completed, a costly window in stained-glass has been placed over the reredos in line with the clerestory, while the walls of nave and chancel have been tastefully coloured in fresco. The church has cost from first to last about £10,000, and other £2,000 were spent on the adjoining parsonage and the land on which the church and parsonage are built, it being freehold.

Recently, the Bishop of St. Asaph reopened Buckley National Schools, after their renovation and enlargement, at a cost of £1,586, raised by a voluntary shilling rate. The Rev. Harry Drew, the vicar, stated that the district would probably have had a school board thrust upon it but for the action of Mr. Gladstone, who, when it was suggested to unite Buckley with Bistre in a school district, made representations to the Duke of Devonshire, with the result that the Education Department within ten days intimated that there would be no change in the educational system of the parish. Commenting on this episode, the Church Times says: "Those professed followers of the great statesman, who hold it for an article of the liberal creed that State-aided education must be undenominational, might, with profit to themselves, and to others besides, learn from these proceedings that this narrow and bigoted view met with no support in Mr. Gladstone's mind. Whatever Mr. Gladstone was, one thing he certainly was not, and that is a supporter of the wretched, intolerant system of undenominationalism."

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.

ANSWERS REQUIRED.

Sir,—Being a continuous reader of your much esteemed paper from its first inception, I admire your Churchman's backbone in keeping before your readers the orthodox principles of our old historic Church in conformity with her Book of Common Prayer. Kindly permit me to ask the following questions, and reply through The Canadian Churchman: 1st. Should the Athanasian Creed be omitted from the public service of the Church on the Sundays and other holy days appointed for its use? 2nd. Should the preface or exhortation to the Holy Communion be omitted at the regular celebration thereof? Some of our clergy, good men, entirely omit these portions of our Church's most beautiful service, fearing that some of the congregations might be offended thereat.

CHURCHMAN.

SUMMER SCHOOL.

Sir,—Canon Spragge's letter in a recent issue seems to indicate that some of the clergy were not quite satisfied with the choice of lectures made by the committee for the recent Summer School held at Port Hope. It is a very difficult thing, as Canon Spragge no doubt has found out in his own experience, to please everyone. Personally, while

not in full sympathy with the School of Higher Criticism, I was very much pleased that the committee afforded us the opportunity of hearing from one who was so well qualified to speak as Dr. Peters, what the higher critics are at present doing and saying. I went to the school for the purpose of learning, and I can certainly say that I received not a little help from the lectures. It might be well to point out that while Dr. Peters' lectures on the Old Testament presented the views of the higher critics, the Provost of Trinity just as certainly presented very conservative views in regard to New Testament criticism. The committee, it seems to me, have shown a wide liberality in their choice of lectures, and deserve our very best thanks for the painstaking work they have done in making the school the great success it undoubtedly has been.

J. SCOTT HOWARD.

THE CHURCH AT MURRAY BAY.

Sir,—I have read with interest your articles on "the Church at Murray Bay," and Mr. Beaumont's letter on the same subject. Your reverend correspondent offers you information, and therefore may be presumed to be acquainted with all the circumstances of the case. Will he then tell us if the reason, which is alleged by some for the origin of the new church at Murray Bay, was the refusal of Mr. Blake to allow an early celebration of the Holy Communion in the "Union Church," and not a desire for lights, incense, etc.? I am aware that this account of the matter does not seem quite credible, but I am informed on what seems good authority that Dr. Rainsford and others made the request to be allowed to hold an early communion service at Mr. Blake's Union Church, and were refused; and that it was this which determined them to build another church. I repeat, this is hardly credible; but I should be glad (and so would many others), to know if it were true.

VERITAS.

HEARTY SERVICES WANTED.

Sir,—Travelling, as I do, week in and week out the year round, my Sundays are very often spent in some of the towns or cities where my business takes more than a day; Sunday last I had to remain in Guelph. Being a Churchman, I enquired about the services, and found I had only a five minutes walk to one of the largest and best-appointed churches in this part of the country. I took my place in the back of the church, and when the chimes ceased was particularly struck by the small number of worshippers, who were chiefly women and children, not more than twenty men being in the congregation; in one of our small villages you would expect to see more out on a glorious sunshiny day. The service began, and I was simply awed at the sound of my own voice in the responses, so silent were the worshippers. Then came the Psalms, and I listened myself and alas! heard only a very weak response from the ladies in the choir; so struck was I by the lack of responding and interest taken in the service, that I felt as if attracting attention when I took my part in my ordinary voice. We wonder why the young wander from the fold, and why outsiders are not more drawn and attracted to the Church. It is the chill one feels after attending a service which is surely responsive, but in many cases left to the minister alone. What is the remedy for this? Can anyone offer suggestions as to how our people are to be roused to take their part in the worship of the King without having a ritualistic service? No doubt outsiders are more struck by such a dull service than those who have for long years grown accustomed to it; but is it not time for those of the Catholic faith to stir and rouse themselves and make these services hearty, responsive and attractive to the casual attender? Let us hear from some, who have had experience, how it's to be done.

TRAVELLER.

A DEMOCRATIC CHURCH.

Sir,—I was very pleased to see your remark "the clergy ought never to forget that socially the Church is a democracy, in which all men are, in the sight of God, equal." As one of the noblest clergymen of this century, Charles Kingsley, has pointed out, it was the priesthood in the first ages, who were hunted down as wild beasts by the Roman tyrants, because they were democrats proclaiming to slave and barbarian a spiritual freedom and a heavenly citizenship, before which the Roman well knew his power must vanish into nought. During the invasion of the barbarians, it protected the poor against their conqueror, standing between the baron and his serfs, during the middle ages, realizing spiritual democracy and the nothingness of rank and wealth in monasteries, finally delivering England from papal tyranny, giving the poor man a Book and a religion which declares that a man's soul is free in the sight of God, "lighting the candle in England that shall never be put out." It is because, I firmly believe, "priests of the Universal Church must be priests of the people, priests of the masses, priests after the likeness of Him Who died on the cross," that I so fully endorse your editorial. I have felt sometimes, however, that a clause might be profitably added to our glorious litany, "from respectable Christianity, good Lord, deliver us." How can the working-man feel that the Church belongs to him when we have the iniquitous system of pew rents, for instance, which, as I heard a clergyman truly remark, shuts out the two classes of men the Church is most anxious to reach, the poor man and the mean one. The first needs the Gospel to teach him that there is something beyond this mere struggle for existence, thanks to the teaching of One, Who, for our sakes, became poor, that we through his poverty might be rich, and the mean man needs the Gospel to make him generous. By the system of pew rents we allow an Ananias and Simon Magus to come to church, for they can pay for the best seat, and we shut out a St. Peter or St. John, who said, "silver and gold have I none." Again, whilst I am aware that the subject of capital and labour is a very intricate one, surely the clergyman should know something about it, and not be afraid to acknowledge that labour has rights as well as capital. He should at least have some acquaintance with such books as Carlyle's Past and Present; Bellamy's Looking Backward; Ruskin's Crown of Wild Olives; Fabian Essays, Merry England, Kingsley's Alton Locke; which does not necessarily mean that he endorses everything he reads, but will prevent him from becoming impractical, and show him that there are two sides and sometimes more to most questions. Not that he should become a seeker of vulgar popularity by preaching sensational sermons to the "poor hard-working-man," flattering him by an indiscriminate denunciation of the rich, as though one had all the virtues and the other all the vices. Both have their faults, and let us recognize this at the outset, but not call the poor wretch a wicked gambler, and send him to jail for playing pitch and toss, and ask the aristocratic sinner, who wins his thousands upon the race course, to help us in the erection of a new church by his ill-gotten gains. Let the working-men feel that we sympathize with them in their daily lives (as thank God, many of our clergymen do), and we shall not hear the question, "why do not men come to church?" especially if they realize that we endeavour to be just to all men, and that the phrase, "dearly beloved brethren," does not refer exclusively to the well-to-do part of our congregation, where we can get a good dinner. Instead of this we must be fighting over High and Low Church (I thought it was the Church of England and not of a party), surpliced choirs, hymn books, crosses, vestments, incense and candles, and the poor working-man, who for six days a week has had to fight for his daily bread, does not feel disposed to become militant on the seventh day, which he supposed a day of rest, over things

which he treats with perfect indifference. He is not over-interested as to whether Moses wrote the Pentateuch or not, or whether the world was made in seven days or seven millions (he sometimes wonders why it was made at all), and he has no difficulty in believing that there are fishes big enough to swallow Jonah, seeing that he has been familiar with sharks, both political and religious, for many a long day. But teach him, as only the Church of England can teach, with her matchless liturgy, splendid history, wonderful organizations, appointed lessons, that Christianity is a life and that the truest expression of her creed is self-sacrifice, as seen in those who humbly follow the great Head of the Church, Who has proclaimed, as none other, that God's Fatherhood includes man's brotherhood, enforcing it by such exquisite parables as The Good Samaritan and The Prodigal Son. To the great army of the unemployed and the sweated, half-starved in works, in their tattered garments and hungry, emaciated faces, the little children with their gaunt forms and sorrowful-looking eyes, "damned before they're born," the unfortunates, who have "lived not wisely, but too well," the oppressed, who look for God, but find Him not, because "tears have made them blind," "the sick, poor, and impotent people of the parish," whom we solemnly promised to search for, that "they may be relieved by the alms of the parishioners or others," "all those who are any ways afflicted or distressed in mind, body, or estate," what message has our beloved Church to give? She certainly has a message, and happy is the man who has found it and has the moral courage to deliver it. Thanking you for your noble words,

ARTHUR GADD.

Family Reading.

THE FINAL WEIGHING.

There is a machine in the Bank of England, says Arnot, which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are full weight to another.

That process is a silent but solemn parable for me. Founded, as it is, upon the laws of nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust: the only hope lies in being of standard weight before they go in.

CHRISTIANS IN DEED.

The Church of Christ stands to-day just where Christ stood. On the one hand is unbelief, and on the other hand are pain and poverty. Men are coming constantly with that old crucial question: "Art Thou He that should come, or do we look for another?" That question touches the very heart of Christianity. The finality of Jesus of Nazareth, the supremacy of Jesus of Nazareth—this is what men are asking about to-day. They want to know if the Christian religion is the final, the supreme, the Divine religion; or shall we look for another? What are the grounds for accepting and believing in Christianity? What are the credentials of Christianity? And the answer to the question, if we are to return an answer that shall be persuasive and convincing, must be not an argument, not an assertion, but such a sight as Jesus showed. Men must see our good works; then we may expect them to glorify our Divine Master and our Father which is in heaven. The credentials of Christianity are not creeds, but deeds. Wherever the

Christian religion has ceased to be helpful, men have ceased to believe in it, and rightly, because there it has ceased to be Christian. But wherever Christianity has been able to bid men look, as Jesus did, and see the sorrows of the world comforted and the wounds of the world bound up, and the good news of the Gospel carried with light and hope in it to the hearts of the poor, there the Church has won allegiance, and will always win allegiance.

"ENDURING ALL THINGS.

If you are wronged, if every possible indignity is poured upon you, still bear it patiently for Christ's sake. Look at the sufferings of His life and death, and then you will see that what you and I are called to suffer is as nothing compared with what He suffered, Who loved us and gave Himself for us. And so it is, brethren, that there have been in every age, and there are still, those who have gone through life bearing all things, enduring all things, hoping all things for Christ's sake. That which they could not do for the sake of justice or for their own sake they have done for Christ's sake. And I say though those names have not been printed or put into any earthly biography, they have all been recorded in heaven in letters that can never be rubbed out.—Canon Fleming.

IS IT I?

A preacher in a certain village church once gave an easy lesson in Christian ethics from the letters of the alphabet. It was to this effect: "You say, A. lies, B. steals, C. sweats, D. drinks, F. brags, G. goes into a passion, H. gets into debt. The letter I is the only one of which you have nothing to say."

THE SOFTLY-SPOKEN LIE.

It is not calumny nor treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly-spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which any man, who pierces, we thank as we would thank one who dug a well in a desert; happy in that the thirst for truth still remains in us, even when we have wilfully left the fountains of it.—Ruskin.

BWARE OF THE ROCKS.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the

one little step at a time. Young people think lightly of what they call small sins. These rocks do not look so fearful to them.

A SIMPLE FAITH.

Dying men and women, with but a brief life to live, with the worries and duties of daily toil, with the cares of families, the sorrows of bereavement around you, with fears and troubles and doubts that invade our earthly homes, we need the support of a faith that will not mystify or bewilder, that will not waver or fail us, but will support us and uphold us, and inspire and comfort us, or that is no creed for men to believe which doctors wrangle about and over which controversies rage. It must not be merely a theory or fancy, but something as broad as life itself, simple as daylight and just as true as love.—Dr. H. E. Ryle.

FROM FAILURE TO SUCCESS.

It is possible for a man or a boy to achieve a success out of seeming failure, and this you and I of course know, by very simple illustrations, to be perfectly true. Do you not remember those two boys at school—one carried off all the prizes; his parents were so pleased, as he came home with an armful of gilt-edged books, and put them down, with a sort of shy pride, upon the table. And the other lad comes home with no prizes, and is looked upon by his parents with a sad, half-reproachful, half-fond eye. And yet you and I, who have lived longer, know that that lad who gathered all those prizes at school was the lad of little brains that soon gave way in the rough and tumble. And we know that the dull boy, who was so slow, achieved so much afterwards. And if you ask the reason of it, you will find it out to be this; that that lad that had so much at school was quite content with a surface victory. He had that happy art—the barrister's art—that is able to get up the case for the jury at the moment, and can forget it afterwards. But the other lad had a sort of strength and stolid integrity that would not be satisfied without going to the very bottom—explaining everything. And, therefore, he was not always a boy who could show best on paper, or come to the front in the examination. Why, the very measure of his failure is an argument for his ultimate success. It was because of his patience that he failed when at school, and it is because of that patience that he will succeed in after life.—Dr. Boyd Carpenter.

THE SOUL AND THE BODY.

Let uncompromising and intolerant moralists say what they will, no human soul is so erect and strong, so full of energy and will-power, that it can hold its way serenely at all times through the frettings and tormentings and temptings of the body. Constant pain, constant physical weakness, the hereditary evil in the blood, the explosions and reactions of ungovernable nerves—such things as these, the perpetual drain of the physical organism upon spiritual energy, will swerve and sometimes overthrow a strong, determined spirit. They are very real and very important factors in the evolution of character, and as such must be taken into account in any fair and righteous estimate of a man. We wrong our brother if we judge him, even in silence, without allowing all that the loving, patient, sympathizing Father would allow for his struggle with the physical nature that was born in him, and that most likely, he must carry as a cross till the death of the body releases him from its burdens and limitations.

"EMMANUEL."

Sweet sacred Name, that, like a spell,
Rests round this heart—Emmanuel!
Watchword of peace, and sign of love,
"Twixt man below and God above;
Best blessing of redemption, thus,
To be assured of "God with us!"

"God with us," in our hour of need;
"God with us," His own blood to plead;
"God with us," as our guide and stay,
To hear, to answer when we pray;
And make us feel what joy 'tis thus
To be assured of "God with us!"

Let hell combine and men oppose;
Though Satan with his host of foes,
Height's principalities, and powers,
Seek to despoil this hope of ours;
They cannot, dare not, harm, while thus
We are assured of "God with us."

Lord, draw us near, that we may be
Forever walking close with Thee;
That we may live as in Thy sight,
And love Thee as our chief delight,
And, taught by faith, may ever thus
Retain Thee as the "God with us."

—Dr. Monsell.

MAKING THE BEST OF IT.

The art of making the best of our resources is one worth cultivating. There is an ideal, as Carlyle says, to every situation. The ideal is in a degree the creature of our resources and conditions, and the ideal having thus been created by these conditions, it can always be worthily striven for. "Thy condition is but the stuff thou art to shape that same ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic?" Heroism, then, is not a thing open only to the few. It lies in the ideal of every situation in which man finds himself, and this ideal is attained by "making the best of it."

NO SERVICE WASTED.

Many a Christian does his work for the Master almost overcome with a sense of its incompleteness, burdened with the thought of little visible fruit, while the desire all the while has been to accomplish much. "To what purpose," we ask, "is such expenditure of time and strength?" The question falls with icy chill upon our enthusiasm at times; but the warmth and glow return when we remember how Jesus once replied to that query: "He that loseth his life for My sake and the Gospel's, shall keep it unto life eternal." Study the life of our blessed Lord, and we are continually reminded that He was subjected to similar trials. It formed a part of His struggle in Gethsemane. Then it was that, to human view, His life of sacrifice seemed about to end in utter failure. But how wrong would such an assumption have been! "Surely," as someone has expressed it, "if the cross says anything, it says that apparent defeat is a real victory, and that there is a heaven for those who have nobly and truly failed on earth."

There is an important lesson to be learned in the study of His earthly life, with all its conflict and its ultimate triumph. It is that real victory which comes only through love. When our hearts are filled with Divine love—love supreme toward God, and love toward humanity—there is a mighty purpose to be fulfilled, whether that purpose be concealed for the time or manifested before the eyes of men. When this love is divinely directed

waste is impossible. Living or dying, the victory of a divine purpose has its fulfillment. Such a one must have been the Apostle, for he could truly say, under the inspiration of the Holy Spirit: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." He never could have reached this experience had he not known the constraining power of love. Blessed with this, his life was dominated by a lofty purpose. Let us remember that in the overflow of such love our earthly life becomes a conquest; never can it become inglorious waste or failure.

DON'T GRUMBLE.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps, smooth away the rough spots and finish up the job that others leave undone—they are the true peace-makers and worth a whole regiment of growlers.

THY GOD, THY GLORY.

You may be rich, or you may be poor, as the world calls rich and poor; you may be much in social intercourse, or you may pass your time in solitude; you may be honoured, or you may be aspersed; you may be liked, or you may be hated, but you carry with you your own inalienable, imperishable possession, you draw from an upper spring which never runs dry; you may retire back into the sanctuary of your own deep, holy joy, you may live always as under the Shechinah—you have a light that cannot go out—"Thy God, thy glory." And, by a beautiful return, the "glory" which you would not take, becomes all His own. You spend life in making diadems for Jesus; and Jesus Himself with all His crowns, is yours; and the more "glory" you have given Him, the more "glory" you find in Him; and higher than if your name were blazoned on all the archives of fame—greater than if the whole world lay at your feet, is "Thy God, thy glory."—Rev. James Vaughan.

LIFE'S PURPOSE.

A purpose! What is it that constitutes a purpose? What is its essential characteristic? It must be something older, deeper, stronger, than ourselves. That is our prime need. We ask of a purpose that it should shift the centre of gravity outside ourselves. It is ourselves that we want to escape; the weariness, the stupidity, the futile disappointment of self-service. We are born to serve something nobler than ourselves, born to engage in a life older and vaster than our own. That is why we instinctively feel the necessity of passing under the pressure of some duty, some activity, to which we may stand committed, dedicated, yielded. The purpose that should fulfil us must be one that puts us to school.

It must command us, make demands of us, control and sway us. It must ride over us like the moon above the tides, so that all that is in us swells or sinks, rises or retreats, obedient to the motions of this imperial guidance. "According to the eternal purpose which He purposed in Jesus Christ our Lord." How the message sweeps in to our relief! It lifts us like a breath of fresh air. There is a purpose, then—a real, living, positive, unfulfilling purpose. A purpose of God's own, to which He holds, towards which He works, by which He steers. Amid all the bewilderment of history, through all the tangled distresses of man's social growth, God's will holds on its way. The purpose of God, what is it? Look at it. The eternal purpose in which all shall find a meaning. It is Jesus Christ, our Lord. And this eternal purpose, large and wide as it is—large and wide enough to gather up into itself the whole sum of human existence—is, nevertheless, able also, in the Person of Jesus Christ, to adapt itself with infinite pliability to the single and separate story of each solitary soul. To each one of us, to each alone, as if there were no other, He offers Himself, to become the one Purpose of our lives. All are being turned to spiritual use by Christ Jesus, as He lives and works at God's right hand.—Canon Scott-Holland.

HINTS TO HOUSEKEEPERS.

Tomato Butter.—Seven pounds of tomatoes, seven pounds of tart apples, four pounds of sugar, cloves, cinnamon and allspice to suit taste. Boil the tomatoes and apples together until they need stirring, then add sugar and spices. Boil four hours.

Tomato Merango.—Two quarts of tomatoes, one and one-half pints onions, one pint of peppers, one cup of mustard seed, one cup of salt. Chop all fine, cover with cold vinegar. The longer it is kept the better it is.

Pickled Peppers.—Select large, green peppers (those called sweet peppers are the best), cut a small slit on one side so as not to cut off any part. Take out all the seeds carefully. Soak the peppers in salt water for six days, changing the brine several times. Chop onions, red cabbage, tomatoes, small cucumbers, green grapes, beans, okra, a few slices of carrots, some green corn cut from cob, some horseradish, whole mustard seed, celery seed and a little curry powder. Regulate the quantity of each ingredient by your own taste. Prepare as much of the stuffing as will fill to the natural size all the peppers you desire to pickle. Before filling the peppers, sprinkle all over the inside of them, a little ground cinnamon, cloves and allspice. Then fill in the stuffing, all well mixed. Sew up the slit neatly; place in a stone jar; cover with cold, spiced vinegar; cover up the jar closely and set aside.

Mixed Catsup.—Four dozen cucumbers, sliced; four green peppers, two dozen onions, four dozen large, green tomatoes. Sprinkle with one pint of salt and let stand over night, then drain. Put the whole in a preserve-kettle and add sliced horseradish, one ounce of mace, one ounce of white pepper, one ounce of turmeric, one ounce of white mustard seed, one ounce of cloves, one ounce of celery seed, one and one-half pounds of brown sugar in a gallon of vinegar. Boil an hour.

Macedoine of Fruit.—Make a syrup by boiling a pint of water and ten ounces of lump sugar for a few minutes. Flavour with a tablespoonful of brandy and a tablespoonful of liqueur. Colour the whole a pale pink. Place the fruit in a bowl, pour the syrup over when nearly cold, and stir well together.

Children's Department.

LOVING SERVICE.

Dream not the sunny hours away; Be up and doing ever. For life is short, and after life There comes the vast Forever.

If happiness should dwell with you, Or sorrow be your guest, It matters not, put self aside And bravely do your best.

Then haste to do the Master's work, The cup of water giving, And soon with thankful heart you'll find That life is worth the living.

THE GREAT PRIZES.

Young people—and sometimes their elders—often make the mistake of supposing that the success which suddenly makes a man famous is simply the result of "luck."

"A quiet, patient, unobtrusive devotion to a clearly defined end, is an immense force in unfolding what is best in a human soul."

These are wise and true words that it would be well for the young to fix in their memory.

Do you think that "luck" has anything to do with the causes which make men great lawyers, great doctors, great statesmen, or great in any of the higher walks of life?

Did luck have anything to do with the great discoveries made by men of science? No. There are years of patient, unflinching industry, years of actual drudgery, behind all of the successful men of the world.

THE CONTENTS OF THE IRON EGG.

In the museum at Berlin is an iron egg, of which the following story is told:

Many years ago a prince was deeply attached to a lovely princess, and one day, on parting, promised to send her a present as a proof of his affection.

When the package was opened the princess could see nothing but an iron egg, which was not at all the beautiful thing she had expected.

First she discovered a tiny spring in the silver lining. She touched this, and it opened, disclosing a golden yolk. Again she examined this, and found another secret spring, which, when touched, caused the golden yoke to open.

THE CHILDREN WHO SAVED HAMBURG.

Hamburg was besieged. Wolff, the merchant, returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy.

As he passed through his garden, he noticed his cherry trees were covered with ripe fruit, so large and juicy that the very sight

was refreshing. At that moment a thought struck him. He knew how much the enemy was suffering from thirst.

Without a moment's delay, he put his plan into practice; for he knew there was no time to be lost if the city was to be saved.

When the leader of the army saw the gates of the city open, and the band of little white-robed children marching out, many of them nearly hidden by the branches which they carried.

But, when he saw the little ones close at hand, so pale and thin from want of food, he thought of his own children at home; and he could hardly keep back his tears.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city.

Every age of the world's history has its tales of war and bloodshed and cruelty, of wild struggles and of great victories; but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children, who saved Hamburg.

A MONKEY DETECTIVE.

An Indian paper some years ago told the following story: "A Madrassee had a monkey which he was very fond of. The man had occasion to go on a journey, and took with him money and jewels, and his chum, the monkey.

and mourns attracted the attention of that functionary. Inviting the tahsildar by dumb signs to follow him, the monkey went to the well, and pointed downwards.

SPEAK GENTLY.

A word of kindness is always a word in season. It almost invariably does good in two ways. It is well nigh universally a blessing and a benefit to him to whom we speak the kind word.

The motive of our kindness must not be the selfish benefit we are to get out of it. Such will never be the case when we seek to do God a service and to contribute to His glory in the thoughtful and sweet consideration we show another.

SEPTEMBER.

September brings school days once more and I do not believe you are very sorry. Vacation now and then is very nice, but vacation all the time would become tiresome.

I am only going to give you one bit of advice this time, but it is a very important one. Be true. Be true and just in all your dealings, as the catechism says.

You have, perhaps, heard of a disease called scrofula. It is what doctors call a blood disease. It poisons the whole body, and is always breaking out in sores and swellings.

man. As scrofula is to the body, so is falsehood to the soul. It poisons the whole character. God has shown us how He regards it. He tells us in His Word that no liar shall enter heaven (Rev. xxi. 8, 21).

Make up your minds, then, to be true and honest. You will find it will pay in the end even in this world, and much more in the other.

A DEVOUT PARROT.

A resident of Pittsburg, who spent a part of last summer in England, tells in an exchange an incident which sadly disturbed the religious peace of a parish in Penzance.

A maiden lady of that town owned a parrot which somehow acquired the disagreeable habit of observing at frequent intervals: "I wish the old lady would die."

This annoyed the bird's owner, who spoke to her curate about it. "I think we can rectify the matter," replied the good man. "I also have a parrot, and he is a righteous bird, having been brought up in the way he should go. I will lend you my parrot, and I trust his influence will reform that depraved bird of yours."

The curate's parrot was placed in the same room with the wicked one, and as soon as the two had become accustomed to each other, the bad bird remarked: "I wish the old lady would die." Whereupon the clergyman's bird rolled up his eyes, and in solemn accents added: "We beseech Thee to hear us, good Lord!"

The story got out in the parish, and for several Sundays it was necessary to omit the litany at the Church services.

BE KIND, BOYS.

You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him, for if one boy is proud of his talents, and another is envious of him, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the boys in the school will show by their countenances how much better it is than to have a strong fist.

We know not what we are any more than what we shall be. It is a high, solemn, almost awful thought for every individual man that his earthly influence which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.

Life!



The man who provides for his family every possible comfort NOW—and does not make any provision for their FUTURE, leaves them to be subjected to the "slings and arrows of outrageous fortune." See to it, friend, that such will not be the lot of your family, by insuring in that solid home company the North American Life.

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BEE LIFE.

When the queen is moving about laying eggs—which are deposited one in each cell—she is attended by a small retinue (four to twelve) of workers. If from scarcity of cells, or some other cause, the queen, as sometimes happens, lays more than one egg in a cell, the workers in attendance are careful to remove all but one. When the eggs hatch the labours of the workers are increased, for they have to see that there is in each cell, along with the young grub, a sufficient supply of bee-bread. This bee-bread is composed of the pollen of flowers, which the workers are incessantly engaged in collecting, and storing up in cells in anticipation of the needs of the young brood. Before being given to the grubs, the bee takes the pollen into its stomach, where it is probably mixed with honey, and, in addition, undergoes some chemical change. It is then regurgitated in the form of a whitish jelly, and a sufficient quantity placed in the cell with the larva or grub. If we watch a piece of comb in which there is a young brood, we may see bee after bee examining the cells to see if there is enough food in them, and where the food has been all consumed a fresh supply is deposited. When the grubs have attained their full size the workers seal the mouths of the cells with wax, the lids being nearly flat in case of workers, and convex in that of drones. After that, the labours of the workers cease, as regards these; for the young bees, when arrived at the adult state, are able to extricate themselves from their cocoons and from their cells.

THE CROCODILE'S FRIEND.

Two or three species of birds are known to accompany the crocodile whenever he appears above water. Many a hunter has had his prospects of a shot spoiled by the alarm given to the reptile by his watchful attendants. When they see anyone approaching, they will fly at the crocodile's nose, giving loud cries, and the beast never waits to investigate, but instantly shuffles into the water at his best speed.

—I have often noticed a shop on Sunday with one shutter put up, and the owner briskly carrying on his business within. The one shutter was the man's tribute to God's day, all the rest for himself. How much of our Christianity is like that one shutter! "Be not deceived; God is not mocked."

—"Christianity, if it means anything, means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure. It means honesty in all our dealings, a seven days in the week religion, purity in conversation, a broad charity towards our fellow man's failings, unflinching integrity, sympathy, and humanity."

TRUE REST.

Two painters each painted a picture to illustrate his conception of rest. The first chose for this scene a still lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam. At the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest.

The first was only "stagnation;" the last was "rest." Christ's life was outwardly one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was laid in the grave.

But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when His enemies were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My peace."

A LITTLE BURMESE HEROINE.

While hunting for Dacoits in Burmah, some English soldiers tracked the enemy to a large native village, which they found perfectly deserted, except for one very small Dacoit girl. They took her before their Colonel, who, with the aid of an interpreter, told her that she must tell him where the others had gone. She was a slight, poorly-clad girl, but she stood there before all the regiment and refused to answer, looking very frightened, but very resolute. The interpreter told her at last that she must tell them what they wanted to know and then she raised her little head proudly and answered in a clear voice, so that everyone could hear: "You want to kill my father and mother; but they have run away. You may kill me, but I will never say where my people have gone."

On hearing this brave speech, the Colonel called her a good girl, patted her on the head, and filled her hand with sweets, and all the soldiers cheered her as she stood there. After this she became a great favourite with the soldiers, they were devoted to her; but as long as she was with the regiment she never would betray her people.

"GO BECAUSE IT RAINS."

"I suppose you won't go to Sunday-school, to-day, Lucy?" said a mother one stormy Sabbath, settling herself to read.

"Please let me go to-day, mamma: I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sunday, when she went through the storm, and did not find one scholar, she was so

discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather; and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to the Sabbath school to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to the chapel for the same reason, if not for a better?"

"Agreed. I could never plead a cause to an empty court room, and the minister must find it hard work to preach to empty pews."

A GOOD THING FOR BOYS.

It very frequently happens that a boy, who is slower in acquiring a knowledge of his lessons, and is more backward than his school-fellows, try as he may to excel them, becomes discouraged, dull, and moody. Let this boy have an opportunity to go to a work-room for an hour and try his hand at making a box or planing a rough piece of board, and he will perhaps find that he can do either or both better than the brightest boy in his school. By this means you have given him an impulse of self-respect that may be of untold benefit to him when he gets back to his studies. He will certainly be a brighter and a better boy for finding out something that he can do well. Manual training is one of the few things that are good for everyone. It is good for the rich as well as the poor boy, to teach him to increase his facility for handling tools, and in the case of the latter it is of inestimable advantage, as tools are the things he will probably have to handle for a living. It is good for the studious boy, as it draws him away for a time from his books; but more especially it is good, as we have pointed out above, for the well-intentioned but dull boy, as it shows him there is at least something he can do well.

—As the moon shines not by its own light, but by giving back the radiance which the sun sheds upon it, so our hearts cannot otherwise shine in holiness than by giving back, in the exercise of adoring gratitude, the light of the Divine Love, as manifested to us in Jesus Christ.

—A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

—It pays to keep on trying. Help and encouragement are very apt to come to one when he least expects it.



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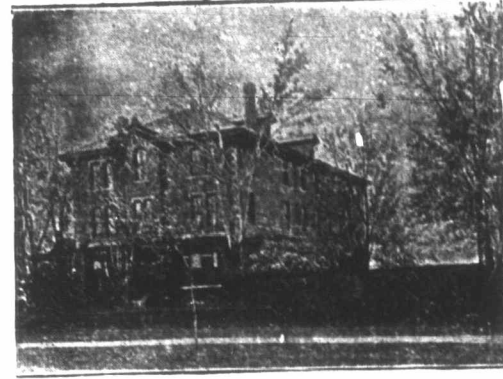


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