

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, JULY 28, 1904.

[No. 30.]

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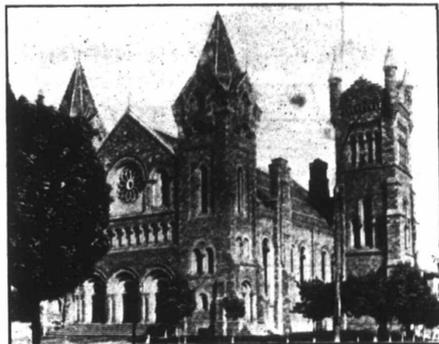
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TORONTO, THURSDAY, JULY 28, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Tenth Sunday after Trinity.

Morning—1 Kings 12; Rom. 7.
Evening—1 Kings 13 or 17; Mat. 20, 17.

Eleventh Sunday after Trinity.

Morning—1 Kings 18; Rom. 11, 25.
Evening—1 Kings 19, or 21; Mat. 24, to 29.

Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 1 Cor. 1, 26 & 2.
Evening—1 Kings 2, to 16, or 4, 8 to 38; Mat. 27, to 27.

Thirteenth Sunday after Trinity.

Morning—1 Kings 5; 1 Cor. 8.
Evening—1 Kings 6, to 24 or 7; Mark 2, 23—3, 13.

Appropriate Hymns for Tenth and Eleventh Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 211, 314.
Processional: 291, 299, 305, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 549.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 288, 294.

The Primus of Scotland.

Perhaps there are some of our readers who do not know the meaning of Primus in the Scottish Church. It is simply the "First," and is used until, in happier times, the title of Archbishop may be fittingly resumed. Owing to the resignation of the Bishop of Moray, the Scottish Bishops at a Synod held in St. Ninian's Cathedral, Perth, appointed Dr. George Howard Wilkinson, Bishop of St. Andrew's, Dunkeld and Dunblane his successor. It seems strange that the two English Archbishops should be Scotchmen, and the Scotch Archbishop, an Englishman. Dr. Wilkinson is seventy-one years old, having been born in 1833. He was of Oriel College, Oxford, and was ordained deacon in 1857. His most important charge was St. Peter's, Eaton Square, London, of which he be-

came vicar in 1870. When Bishop Benson was translated to the Archbishopric of Canterbury in 1883, Dr. Wilkinson was consecrated Bishop of Truro. On leaving St. Peter's, the parishioners raised nearly £4,000, and gave other expressions of their affection and regard. But the climate of Cornwall, and his untiring labours were too much for him, and after prolonged absences in search of health, he felt compelled to resign, but fortunately two years afterward, in 1893, he was elected and collated to his present see, where the rigorous climate has suited him and restored his health and vigour. Dr. Wilkinson's spiritual life and character has deeply impressed all religious bodies in Scotland, and he was mainly instrumental in bringing about a remarkable manifestation of brotherhood and unity which was expressed in the manifesto issued by the leading clergy of all persuasions about five years ago. It is not too much to say that he has won the love and regard of all truly religious in the Northern Kingdom. Dr. Wilkinson has published many works, including "How to begin a New Life," "First Steps to Holy Communion," "Instructions in the way of Salvation," "Penitentiary Work: Its Principles, Methods, Difficulties, and Encouragements," "Prayers for Children," "The Power of Suffering," "Thoughts on Calvary," and "Some Laws in God's Spiritual Kingdom."

the present position of the Church in the great Northwest. He then announced to the meeting the fact that a scheme for closer co-operation between the Council of the Association and the S.P.G. had been agreed upon, and would come into operation at once. Speaking of the present position of the Diocese, he said that from information that he had received from Bishop Grisdale, he learned that during the twenty years that have now passed since his consecration as the first Bishop, fifty-one churches and twenty-one parsonages had been built, all of which were practically free from debt, and 76,000 dollars had been raised for the endowment of the clergy. Tens of thousands of settlers were coming in, and if the Church were not helped in the work, that work would be exceedingly difficult, if not impossible. The Bishop of Calgary who is in England followed up this address by a vivid statement of the needs of the Church in the Northwest, which the Bishop of Rochester aptly characterized as in the state of "gristle." At present, population was pouring in, without means or cohesion. As population thickened, parishes would become self-supporting, but just now, the work absolutely needs help. It is of interest to refer to the Synod meeting which is reported in our number of the 14th.

Ignotus.

A death which is much regretted in England is that of Canon Freer, the rector of Sudbury, and formerly Archdeacon of Derby. The Bishopric of Birmingham, if the House of Commons will ever allow it to become so, owes its existence to Canon Freer. When it seemed impossible to raise the necessary funds, he, under the name of Ignotus offered to give £10,000 provided that the endowment was raised within a certain time, and this opportune offer was successful. He died very suddenly in church on the last Sunday in June. He was present at the service as usual, and was apparently quite well when he entered the pulpit to preach. He gave out the text: "All things work together for good to them that love God," and was picturing the glory that would be revealed hereafter, when he suddenly stopped, and murmuring, "Dear people, I can say no more," sank down and expired almost immediately.

Roman Troubles.

The movement which was widespread on the continent and acquired the title "Los von Rom" or Freedom for Rome, has been little heard of recently. The Record has printed the following as the result of an enquiry. "Up to June, 1903, there had been 22,766 conversions to the Lutheran Church, 2,276 to the Reformed Church, and 9,393 to the old Catholic Church. In addition, some 4,000 persons had separated from the Roman Catholic Church, but had not officially returned themselves as members of any other. The following particulars indicate the progress of the movement: Within this period 58 Protestant places of worship have been erected; in 134 towns and villages regular Protestant services have been conducted for the first time since the Anti Reformation, and 108 preaching stations have been formed; some 90 young preachers have devoted themselves to the work, and about a dozen have been banished from Austria, for excess of zeal in their new spheres. Although we hear a great deal of the peace and union prevailing among the adherents of the Roman Church, that body has its own peculiar troubles, and on the continent of Europe they differ from the questions in North America. In Europe, the old spirit of a national Church still exists, and naturally the desire to be free from domination by Italian clergy crops up in one way or another.

We are now taking our Annual Holidays, therefore the next issue will be August 18th.

Vexations.

Mrs. Craigie is not a writer for whom we have much liking, but we copy with pleasure the opening paragraph of an article on vexations in the Academy. It contains and very aptly states a truth which we are all ready to admit in the case of others, but fail to take heart ourselves. "The other day I read of a recluse who had carved on the oak mantelpiece of his library this sentence: 'I am an old man now; I've had lots of trouble, and most of it never happened.' There is strangeness, yet more truth than strangeness, in that confession. We are not told that all the trouble never happened, but that most of it never happened. The meaning, beyond doubt, is that no matter how tragic actual events may be, they are rare in comparison with those distressing states of mind and soul which occur daily, which form the perpetual moral atmosphere of certain individuals, which are called matters of temperament by the unimaginative, which are known by spiritual and all other doctors of experience to be forever incurable."

Qu'Appelle.

We can never be sufficiently grateful to Bishop Anson for his continued interest in his old Diocese, and in the Northwest generally. To him we owe the existence and the continued interest in the Qu'Appelle Association which celebrated its twentieth anniversary on St. John the Baptist's day, by a celebration in the northwest chapel of St. Paul's in London, after which the associates breakfasted together, and in the afternoon held the annual meeting at the Church House. Bishop Anson, president of the Association and first Bishop of Qu'Appelle, occupied the chair. In his address he referred to the great loss the Church in Canada sustained in the death of the first Archbishop of Rupert's Land, attributing to his foresight and prudence

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Brewery Shares.

No small stir was created by the statement made in the "Daily News" that there were 2,000 clergy of the Church of England holding brewery shares. The editor addressed a request to several Bishops asking their opinion of the propriety of the clergy owning such property. The Bishop of Exeter wrote a letter that the "Daily News" commented on very favourably. The Bishop said he owned no such shares himself, and would advise any clergyman not to invest in them if his advice were sought, but he refused to pronounce a general censure on those who held such shares, and insisted that all shareholders laity and clergy are equally responsible for the influence their business interests exert on the welfare of the community. The Bishop of Wakefield pointed out that many of the clergy holding such shares were trustees, and the Bishop once found himself in the position of a trustee of such shares, though he never held any such as proprietor. The Bishop of Bangor asserts that brewing beer can hardly be said to be contrary to the profession of a Christian man, or else it would be wrong to accept the gifts of wealthy brewers like Guinness for religious or charitable purposes. Most of the Bishops regard such property as very undesirable, and take trouble to disclaim ownership by themselves.

The London Church Schools.

Are regularly inspected and reports made to the Bishop of London. This is a branch of serious toil and responsibility, of which the public is ignorant. Prebendary Reynolds, the chief Inspector in reporting that the religious work is eminently satisfactory: admirably done, makes some interesting comments. He writes: "It is often supposed that inspection takes no note of anything but examination. If that were true, it would not be much use; what we look for especially are the spirit and tone of the work. Is the knowledge the children acquire such as will help them in their own experience: is it practical and usable? Is it likely to affect for good the heart and soul and conduct of the child? These are the questions to which we are seeking an answer, and the results that we are trying to help the teachers to attain. We are most busy about those matters that it is often stated inspection cannot touch." Again, he says: "An inspector, if he is any use at all, will feel, perhaps, before he has said a word in school, in what spirit the work is done, what is its present effect upon the children, and whether it is successful. His questioning will show further the depth and penetration of the work, its accuracy or otherwise, and the causes of success or otherwise; he will get in touch, not only with the minds, but with the hearts of the children. He will soon feel the spiritual temperature of the school as surely as he feels the temperature of the atmosphere. These higher matters are of far more importance than the intellectual results, and in the schools of the Diocese they are receiving from the teachers the attention they deserve. The teachers are in most cases doing their best to send out into the world those who will have power, at all events, of being good Christians and good citizens."

THE SPIRIT OF CALVINISM.

We have our little trials, and at present the use of the Athanasian Creed is causing the appearance of a large number of letters in our English exchanges. But other religious bodies have greater ones to contend with, and one of them is the Westminster Confession of Faith, and (so-called) Shorter Catechism. A very ingenious article on the Spirit of Calvinism has appeared in the Outlook, so cleverly done that

what has always been a forbidden horrid spectre is tricked out as the most gently, sweet, attractive theology. It is marvellous what can be done to make infallibility (papal or other) an inviting doctrine. As an exercise for hot weather, we present it to our readers.

In the oscillations of the human mind, mankind always loses some truth in the rejection of error. The Christian Church in its reaction against Calvinism has lost what it can ill afford to lose, and what it must regain in a new and purified form. If we accept the classification of the old psychologies, and regard man as composed of intellect, sensibility, and will, then we may say that Calvinism was a doctrine, an emotion, and a purpose. And if we distill the somewhat acrid juices of that system, and try to find an expression of this threefold character of Calvinism in the language of modern poetry, we may substitute for its scholastic creeds the following modern expressions of its spiritual life. Its creed is interpreted by Tennyson:

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widening with the process of the suns.

Its emotion is expressed by F. W. Faber:

O, how I fear Thee, living God!
With deepest, tenderest fears,
And worship Thee with trembling hope
And penitential tears.

Its purpose is expressed by Rudyard Kipling:

And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of the working, and each
in his separate star,
Shall draw the Thing as he sees It, for the
God of Things as they Are.

The characteristic doctrine of Calvinism was the eternal purpose of God, a purpose which might be hindered and delayed, but never, in the minutest particular, thwarted—the accomplishment of which might cost inestimable tears and blood, but which would be accomplished at last, at whatever cost; but Calvinism failed to see, or at least to say, that this was always a purpose of infinite, unyielding, irresistible mercy—the purpose of a surgeon who wounds only that he may cure. The characteristic emotion of Calvinism was reverence—reverence in which love and fear were intermingled, but in which fear was too great, the trustful love too little. The characteristic purpose of Calvinism was to do God's work, and to achieve in that doing an answer to the prayer, Thy kingdom come; but Calvinism forgot the beginning of that prayer, Our Father; it was militant rather than merciful. The "widening thoughts of men" have been for the last century toward the exaltation of the individual. This developing individualism has revolted against the doctrine of even a divine despotism; against abject fear of even Divine authority; and against the sacrifice of our personality in a merely mechanical execution of a purpose in which we have no rational share. This revolt has been a righteous one; nevertheless, we need to recover and reinforce faith in the Eternal Purpose, reverence for the Infinite Father, and consecration of our will to the will of Another who is Wiser than the wisest, Mightier than the mightiest, and Holier than the holiest. Let us attempt to restate in prose the spirit of Calvinism dissociated from its scholastic phraseology. The traveller on the Pennsylvania Railroad notices sometimes, as the train draws up to the station, the name of the town spelled out in flowers on the lawn—as BRYN MAWR. The gardener has dropped the flower seeds in the ground; he has watched to see which

one will live and prove themselves able to accomplish his purpose; those in which he perceives such life he has in the fulness of time transplanted to this bed; and by their fulfillment of his will the name is at last spelled out which he purposed from the beginning. "Whom he did foreknow, them he did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The impulse which awakened the seed to push its way through the darkness to the light he reckoned on to accomplish the plan he had formed. No seed, had it possessed intelligence, could have understood the mystery of its life in the darkness or conceived the result in which, if it were true to itself, it was eventually to have a share. Every man forms a part in the divine purpose. If we set our will to do God's will, if we live faithfully the life to which he calls us, if we push through the darkness and the mystery toward the light, we shall at last take our place in spelling out the Kingdom of God on the earth. Life is a mystery, but it is not chaos. To work against the divine purpose may hinder but cannot thwart it. To work independently of the divine purpose will end in nothing. All true success lies in understanding the divine will and in co-operating to execute it; or in co-operating to execute it without understanding it, as the stone-cutter on a great cathedral, working under orders, helps to accomplish the architect's design, though he has never seen the plans, or as an admiral sailing out to sea with sealed orders obeys commands the significance and purpose of which are concealed from him. Thus we call the spirit of Calvinism: faith in an Eternal Purpose; reverence for the Infinite Master; devotion of the life to the achievement of the Master's will. Calvinism sometimes made men hard and gloomy and self-willed. It made them hard when they conceived of God as a Sovereign but not as a Father; gloomy when they feared him but did not love him; self-willed when they did not worship the "sweet will of God," but put their own will in the place of God's will, and worshipped the substitute. But it always made strong and brave men. It was the spirit of Calvinism before Calvin that sustained the Waldensians in Italy and the Lollards in France. The Calvinists of Geneva dared confront all Europe—royal, noble, ecclesiastical, popular. The Calvinistic Huguenots of France endured a persecution which slaughtered many and exiled many others, till but a remnant was left—but a remnant whose faith remained unshaken and whose courage remained undaunted. The Calvinists of Scotland, in their battle with the crafty Queen Mary, preserved their native land from being made the stage for a Scottish Saint Bartholomew; the Puritans of England fought against great odds for civil and religious liberty, and won; the Calvinists of England and Holland dared the perils of sea and wilderness, and laid on the inhospitable shores of New England the foundations of a truly "Greater Britain." And the secret of their indomitable courage was their Calvinism; it was their faith that "through the ages one eternal purpose runs," their worship of the living God, "with trembling hope and penitential tears," and their undaunted resolve to do that work in truth and honesty "for the God of Things as they Are." Of this spirit of Calvinism the Church sorely needs a revival.

THE LITANY.

The Litany sprang from an age gloomy with disaster, when heathenism was still struggling with Christianity; when the Roman Empire was tottering to its ruin; when the last great luminary of the Church, St. Augustine, had just passed away amidst the forebodings of universal destruction. Besides the ruin of society, attendant on the invasion of barbarians, there came a succession of droughts, pestilences and earthquakes which seemed to keep pace with the throes of

the moral world. Of all these horrors, France was the centre. On one of these occasions, during the Easter festival, a sudden earthquake shook the church at Vienne, on the Rhone. It was on Easter eve; the congregation rushed out; the Bishop of the city (Manester) was left alone before the altar. On that terrible night he formed a resolution of inventing a new form to call down the mercy of God. He determined that in the three days before the Ascension Day there should be a long procession to the nearest churches in the neighborhood. It seemed to be a new vent for a hitherto pent-up devotion. Such was the first Litany—a popular supplication, sung or shouted, not within the walls of any consecrated building, but by wild, excited multitudes following each other in long files, through street and field, over hill and valley. It was in short, what we would call a revival. To any one who has a heart to feel, there is a pleasure in the reflection that the prayers which we use were not composed in the dreamy solitude of the closet or the convent, but were wrung out of the necessities of human sufferers like ourselves. We hear in those responses the echoes of the thunders and earthquakes of Central France, or the eruption of wild barbarian hordes, of the ruin of the falling empire. That the Litany which we use for our homelier sorrows was, as Hooker says, "The very strength and comfort of the Church" in that awful "distress of nations." The "offences of our forefathers," the "vengeance of our sins," the "lightning and tempest," "the plague, pestilence and famine," the "battle and murder, and sudden death," "the prisoners and captives," the "desolate and oppressed," the "troubles and adversities," all these phrases receive a double force if they recall to us the terrors of that dark, disastrous time when the Old World was hastening to its end, and the New was hardly struggling into existence. This service was translated from Latin into English by Cranmer or King Henry VIII., and in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterances of the English nation in its own native tongue, calling for Divine help, at that extremity of perplexity when men's hearts were divided between hope and despair for the fear of those things that were coming on the earth.—Dean Stanley.

THE DEFENCE OF CANADA.

Provision for the defence of one's country is so obvious a duty that it would seem a sheer waste of time to undertake to prove it to "the man on the street." There are, however, in each community, amiable, estimable, and benevolent citizens to whom the public discussion of questions relating to the adequacy or inadequacy of the provision for the defence of their hearths and homes is, during times of peace, intolerable. These good people, when such matters receive public attention, at once raise the cry of "jingoism" and "militarism," and too often impute to others motives and designs, which they really do not entertain. Such imputations, so made, prove to all clear headed, fair-minded men, that those who make them, are either ill-informed, or unreasonable and uncharitable. Were the homes of these amiable people attacked by burglars, it may be the benevolence of the owners might lead them to invite the unexpected guests to supper, offer them freely their jewelry, gold, and silver, and invite them to call again. They surely would not be such arrant "Jingos" and "Militarists" as to defend themselves and their property against wrong doers. Patriotism is not confined to one class or rank. The man who at the call of duty, in her hour of need, freely offers his life in defence of his country, in one way proves his nobility of soul, as in another does he who devotes a due proportion of his

means and energy to feeding the hungry and rescuing the fallen. As it is beyond question the right and duty of each individual to be ready to protect the life and property of himself and his household, so it is equally the duty of each citizen to see to it that his country is in a proper state of defence, so that should the sad and deplorable emergency of war at any time arise he will have the satisfaction of knowing that what prudence and foresight warranted has been done, to preserve inviolate the freedom of the state, and the lives and property of its inhabitants. Canada as a part, and a not unimportant part, of the British Empire, has a responsibility in the matter of defence, which is by no means limited to the boundaries of our Dominion, as some Canadians seem to think. If during the progress of the present war, a Russian cruiser were to seize a Canadian ship in the Pacific Ocean, and proceed to confiscate it as a prize, who would the owner look to for the assertion and maintenance of his rights? Not to a fishery cruiser of his own country, but to the British fleet, maintained and supported by the British tax-payer, controlled by the British Government, fit emblem of the authority and power of a united British Empire. No sane person in Canada meditates war with the United States. The United States do not defer to Great Britain, or Canada, as to measures for their own defence. Why then should their persistent advocate and admirer, Mr. Goldwin Smith, (himself an Englishman by birth and descent, and, for many years a resident in Canada) as cited from the Manchester Guardian in a despatch in the Toronto Globe, of 20th July, charge the quarrel between Lord Dundonald and the Canadian Government to have partly arisen from the Imperial need of armaments, and proceeds to "ridicule the necessity of providing defence fortifications along the frontier, adding, that to bid Canada arm against the States is absurd." Lord Dundonald has explicitly denied that he advocated the construction of defence fortifications, or that he sought a Canadian contribution to Imperial armaments along the Canadian frontier. Who then has advocated such alleged step, or bid Canada arm against the States? Defence is not necessarily defiance. Canada has a great responsibility imposed upon her, to be ready, not merely "on paper," but actually, on land and water, at all times to defend the lives and property of her people, and so long as she is part and parcel of the British Empire and Canadians are cheerily and heartily accorded the protection of the British flag, and all arms of the British service, the world over, as cheerily and as heartily will she respond in kind, when the dark hour arrives, as it recently did in South Africa. And meantime see to it that her own house is not only put, but kept, in order. The thanks of his fellow countrymen are due to Sir Wilfrid Laurier, for the wish that each Canadian school boy should be taught the use of the rifle. Still more to Lord Dundonald, for devising a scheme of service admirably adapted to the special needs of our country, and for the splendid example of unselfish daring, honour, and devotion, which led him to incur dismissal, reproach, and contumely, that our countrymen might know the exact state of preparation they are in, to-day, for the defence of Canada.

THE MINISTRATIONS OF THE LAITY.

"The Reader and Lay Worker" for the current month contains a paper on the above subject, forming part of a recent address by the Lord Bishop of Southwark. His Lordship states that "attention has undoubtedly been called to the better use of Lay Ministrations by the dearth of clergy. In our need, it came to be understood that this dearth would not be so keenly felt if a large number

of the duties out of church, usually performed by the priesthood, could be undertaken by laymen who were so trained and ordered that they could be relied on for a punctual performance of those duties. And with regard to ministrations in Church it seemed clear that if we found that much of the conduct of divine service, as well as preaching, might, without infringement of Church precedent or law, be safely entrusted to laymen whose orthodoxy and blamelessness of life were guaranteed by the Bishop's licence, we should not only partially escape the present distress, but, at the same time, be able to raise the standard of requirement for Holy Orders, instead of being tempted to lower it, and better the status of the clergy." His Lordship further says: "We have steps to retrace. The Church has, in the past three centuries, woefully thrown away the co-operation of the Laity. Gradually we have seen their value in Conference, in Council, in Finance, and many other directions, but we have not yet sufficiently made it clear that by virtue of their baptism into the Body of Christ, they not only have the right, but also the duty of taking their proper part in ministerial ministrations. I view the proposal of an order of ministering laymen, as of the highest value to the Priesthood, but I think that it is of even higher value to the Laity, as tending to restore to men their place in the active operations, spiritual, as well as temporal, of the Church." There is some interesting historical information also given which shows the office of Reader to have been "of most ancient origin, taking a position of much honour." "In the earliest portion of one of the early Church orders, we find the Reader taking his place before the Deacon, and being described as working the place of an Evangelist." Later on, Archbishop Parker revived the Readers, "because of the dearth of clergy in that day." "Bishop Meyrick admitted them by ordination." It is of interest to note that in the mediæval Western Church, St. Francis, of Assisi, and his companions, received license to preach while they were still laymen. His Lordship also refers to the stipend to which the Lay Reader is justly entitled for his services. The labourer is well worthy of his hire, whether he be Priest, or Deacon, or Reader. The Mother Church is giving serious attention to the subject of lay work and a report of Convocation will shortly be presented for approval to the new Representative Church Council. The Lord Bishop above referred to, has taken a warm personal interest in this subject, and is the author of an able book entitled, "Lay Work and the Office of Reader." In the Church in Canada, the "Lay Reader" to a limited extent is rendering good service. He has a clearly defined position, and, within his scope, there is a vast field of usefulness open to him. Orthodox, blameless in life, intelligent, educated, with a clear call for the work. Devoted to the Church, and eager to extend her usefulness. Unselfish, diligent, tactful, and sympathetic. What a noble adjunct to the priesthood, would such a band of men be, if actively and systematically employed throughout our various Dioceses?

WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

Those responsible for legislation know the value of care in the preparation of enactments. A law affecting a large body of citizens requires full and free consideration, lest what was intended to help may prove an actual hindrance. But on the other hand, excessive caution is likely to stand in the way of timely and progressive action. Promptness in facing an issue, that calls for immediate attention is scarcely

less important than care. The Anglican Church hardly requires that any one should dwell upon the necessity of deliberation. Its whole history and traditions have been shaped on conservative lines. Its dignity and self-restraint have been among its most cherished characteristics. The time has come, however, when public opinion seems to demand a more ready adjustment to new conditions. In England, a very widespread feeling has arisen that with the passing of old conditions, old methods should go with them. The relations of the Church to Parliament in that country, stands in the way of regularly sanctioned change, and it would appear that some alterations that cannot be regularly effected, are nevertheless practised by individuals without recognized authority. When the necessity of action is apparent, and constitutional adjustment to meet the situation is difficult to attain, irregular methods are almost sure to be adopted. This is ever the history of the growth of constitutional government. Absolute loyalty to the throne of England would never have resulted in our present limited monarchy. Absolute fidelity to the constitution would have meant no progress. The wholesome growth of a nation or a Church, depends upon two elements, genuine respect for the past, and at the same time, a conscious adjustment to meet new demands. An excessive glorification of the past means stagnation. An excessive concentration on the present, without regard to what is behind us, falls short of catholicity and permanence.

It has appeared to Spectator, that our diocesan, provincial, and general synods here, in their anxiety to be safe, unduly limit their own effectiveness. Take for example, the necessity of the confirmation of amendment by a canon. Action may be urgent, the Synod may unanimously agree upon the wisdom of amendment, but it cannot take effect until it is confirmed at a subsequent session. In the case of the general and provincial Synods, this means, that this wisdom is of no avail, for at least three years. It is put into cold storage for a season, and in the meantime, the enthusiasm that called it forth may have evaporated, and all the while, old methods are in force, when those in authority have declared that new ones are needed. Many will dissent upon the beauty of this system. It is a protection against hasty legislation. It gives time for fuller consideration, and many other virtues it possesses. One begins to wonder how a parliament can rule an empire with all its delicate foreign complications, without this system of confirmation of its acts. When a law has been passed in parliament, no matter how far reaching its consequences may be, it becomes effective at once. In our Church parliaments, if we erase a word, or add a phrase, it must be twice approved of by the same body, and that at an interval of from one to three years. But stop. By legal minds we are told that this applies only to amendments. A new canon may be enacted, and it becomes a law of the Church at once. Does this mean that we can organize a new Synod and legislate for every emergency in sight at the time, and it takes effect upon the spot, while the alteration of a single sentence may take several years to accomplish? If we are not mistaken, the fathers of our general Synod have passed through this very difficulty. Public opinion, before the last session of that body, called aloud for a larger representation from the various dioceses, and for sessions separated by something less than six years. This in the ordinary course would be an amendment, and it would have taken six years to complete. But a happy thought occurred to some one to draft new canons in which these features were incorporated, and being new, they require no further consideration! Enough we think has been said upon this subject, to indicate the necessity of a more ready adjustment of our instruments to the work in hand, and to point out

at the same time, that the awful consequences of immediate action after all may be more imaginary than real.

So far as we are concerned, we would be ready to trust our Church Councils with no more limitations than are imposed upon the parliaments of Great Britain and Canada. In this, however, we probably do not carry ecclesiastical opinion with us. We are much mistaken, however, if the common sense of our church people will not approve of some modifications of the present methods that will free us for more prompt and timely action. Our suggestion is that a two-thirds majority of each order should be regarded as final, whether it affected new, or the amendment of old, canons. If a majority less than this were secured, then let it stand for confirmation. Surely, this is all the safeguard against haste that reasonable people can demand. If any resolution runs the gauntlet of a Synod discussion, and secures the approval of sixty-seven per cent. of the clerical and of the lay representatives, and also receives the assent of the Bishop, or House of Bishops, then he is hard to please who seeks further security against ill-considered legislation.

A prominent member of the Board of Management recently said, that he was not quite satisfied in his own mind that the contributions to the funds of the general Missionary Society from western dioceses were as large as they should be. He was not finding fault with things as they are, but recalling the number of prodigious harvests that have been gathered of late years in Manitoba, and the North West, he could not see why the Missionary Society should not more fully participate in this prosperity. This view tentatively expressed by a gentleman deeply interested in the extension of the Church, and unusually active in promoting the same, may be taken as a fair sample of what is passing through the minds of many Churchmen in Eastern Canada. The conditions that prevail in British Columbia are, we think, fairly well understood. The great promise that was so marked a few years ago in that province, has not been fulfilled. Time has probably great things in store for it, but that is not yet. It has been otherwise with the great wheat growing areas on this side of the mountains. With this development and prosperity, may the general work of the Church not reasonably look for a greater share of assistance? It would be well if some of our western friends would clearly put the conditions that prevail among them before the public. Else they may be misunderstood by those who are in a position to help them. We are presuming that all are attempting to do their duty fully, yet to show how men at a distance may reason, we take an example to illustrate. The Bishop of Qu'Appelle, in his recent charge to Synod, states, that there are fifty-one churches, with twenty-one rectories and parsonages in the diocese, all of which are practically out of debt. He also states that the sum expected to be raised for the Missionary Society is \$800. By a simple act of arithmetic, we find that this represents a trifle less than \$16 per congregation. One would imagine, that few congregations would feel that amount a burden, and naturally, there are others capable of doing much more. The point is mentioned, merely to bring out information, for after all is said and done, the Church in Eastern Canada is ready to give to any object when it sees the need clearly. We want clear, intelligible information from those in the thick of the battle.

SPECTATOR.

On the 15th ult. a beautiful triple lancet window was unveiled and dedicated in the ancient chancel of St. Gregory the Great, Kirknewton, Northumberland, to the memory of Charles Rea, of Halterburnhead, J.P., presented by his wife.

HISTORY OF THE DEACONESS MOVEMENT.

There is a town in the Rhineland of Germany, called Kaisewerth, and on its old church seal is a motto which reads: "The mustard seed becomes a tree." It was at this place, 70 years ago, that the seed of Deaconess Work was planted or rather replanted, for it was first sown by the apostles themselves, but in course of time gave way to growth which was not of the apostles' planting, when the order of deaconesses became gradually changed into that of vowed nuns. This modern revival began in a very small way. At Kaisewerth there is an old summer-house in an old-fashioned garden. In good Pastor Fliedner's day, it was his refuge for two poor women who came to him seeking to lead a better life. From that small beginning, a great organization of women, working especially for women, sprang up into existence. Elizabeth Fry was concerned in the movement. It was at first a society of women devoting themselves solely to work amongst discharged female prisoners. Then it extended itself into many beneficent directions, to nursing and teaching, to philanthropic and missionary work in city, country and foreign lands, and so the name as well as the work of the primitive order of deaconesses came to be revived. At first it was thought, even by Elizabeth Fry, as well as other leaders of the movement, that the members should be called Protestant Sisters of Charity, an inviting name and one truly designating their office, but the primitive one of deaconess was preferred, because in the first place it was apostolic, and in the second place, deaconess denotes a woman devoted to a life of service, whose service will embrace much more than the office of charity. At the present time at Kaisewerth, there are hospitals, a training home, an orphanage and an asylum, and from that quiet Westphalian village, there have been formed on four continents of the globe, nearly two hundred deaconess hospitals and institutions, whilst similar movements have sprung up in England and on this continent. You will find the order with school or hospital at Buda-Pesth, and Florence, and even Jerusalem, in that rendezvous of all nations, Smyrna, in Alexandria, Cairo, Beyroot and Mount Lebanon, on battlefields, in military hospitals, amidst plagues, and pestilences, ministering, teaching, tending, and consoling, blessing young and old, well and sick, living and dying. "Truly the mustard seed has become a tree," at Mildmay and at Tottenham, in Paris, and other places on the continent, in many towns in the U.S., in Canada, Australia, New Zealand, South Africa, branches of this tree are now flourishing, nursing the sick, teaching the young and ignorant, ministering to the dying, visiting the hospitals and prisons, this is the sort of work the movement has been carrying on all the world over. When the movement was first started in Toronto, there was no thought to extend the work of the order outside the limits of that city. But during the ten years which the Training Home has been in existence, those have passed through the Home who are working, not only in the city of Toronto, but also in Montreal and Picton, in Regina, in Moosomee, in Alberta, at Hay River, in the Far North, in South America and India, in Japan, Persia and China. If the movement has increased and spread so rapidly during the first ten years of its existence in this Dominion, there is every reason to believe that with the continued blessing of God, the work will continue to increase and multiply exceedingly so that not only in the Dominion, but all over the foreign Mission Field, representatives from the Training Home in Toronto will be found doing noble and self-sacrificing work and once more the motto on the old church seal at Kaisewerth will be verified. "Truly the mustard seed hath become a tree."

WESLEYAN METHODIST.

The Methodist Recorder traverses a remark we made recently, that John Wesley must not be credited with establishing the Wesleyan Methodist "Church." Our contemporary uses the quaintest of arguments. The Deed of Declaration, by which the Methodist Conference became established by law, "does not recognize the power of the Bishops to control the action of a single Methodist preacher, or a single member of the Methodist Societies;" therefore Wesley, when he signed the document, deliberately intended "to establish for Methodism a definite and separate Church existence." We are unable to accept the conclusion. It might as well be contended that the members of the English Church Union, whose constitution makes no reference to the Bishop's right to control them, intended to form for themselves a separate Church existence. In fact, we cannot set aside Wesley's own words in favour of the Methodist Recorder's inference. The Deed of Declaration was registered in 1784, but in 1789 Wesley preached the famous "Korah" sermon, in which he rebukes his preachers for desiring to "take upon them to administer Sacraments, an honor peculiar to the priests of God." "Ye never dreamed of this," he said, "for ten or fifteen years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also. . . . O, contain yourselves within your own bounds." His valedictory address, published not long before his death, contains his latest opinion concerning those who advocated secession: "In flat opposition to them, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it." We are aware, of course, that when Wesley's restraining hand was withdrawn, the secessionist movement gathered force; but how far it carried the Methodists from the principles of their founder is shown in the fact that, in order to remove the evidence of inconsistency, they altered the very words in his epitaph at the City-road Chapel. Originally it stated that "he was the founder of the Methodist Societies, the patron and friend of the Lay Preachers, by whose aid he extended the plan of itinerant preaching, etc." We now read on the tablet: "He was the founder of the Methodist Societies, and the chief promoter and patron of the plan of itinerant preaching." The "lay preachers," it will be observed, have disappeared. The Methodist Recorder is able to quote against us the fact that Wesley professed to convey Holy Orders on more than one occasion. His intimate friend and devoted admirer, Alexander Knox, explained his conduct in the affair of Dr. Coke as due to an old man's failure in reasoning faculty. That is the most reasonable and the most charitable view to take. But even after the Coke affair, Mr. Knox informs us that, when the Deptford Methodists proposed to hold their Sunday service at Church hours, Wesley went down and told them: "If you are resolved, you may have your service in the Church hours; but, remember, from that time you will see my face no more." This does not look much like establishing a separate Methodist Church, and, if we are not mistaken, the name "Wesleyan Methodist Church" has even now no more than the sanction of popular use. "The People called Methodists" will have to obtain from Parliament the right to style themselves a "Church," their trust-deeds and other legal documents at present preventing them.—The Church Times.

BEAUTIFUL PIECE OF DECORATION.

An extremely beautiful piece of decoration has recently been added to St. Faith's Chapel, in Westminster Abbey. It consists, says the Pall Mall Gazette, of three painted panels, which have been inserted in the front of the wooden altar at the east end of this interesting little appen-

dage to Westminster's great church. The centre panel represents Christ reigning from the cross, which is set up in the midst of the universe. The Saviour's right hand is uplifted in an attitude of benediction, while the cross is surrounded on all sides with a bright light interspersed with clouds. The chief feature of the second panel is a female figure, which, as the lettering on the nimbus encircling the head indicates, is St. Faith, after whom the chapel is named. The saint is represented kneeling upon a bed of torture, beneath which burning coals are to be discovered. In her hand she bears a palm branch. Her eyes are uplifted to heaven, while a dove, which has descended, is depicted in the act of placing the martyr's crown upon her head. On a scroll appear the words, "Ego sum Christiana." Close by is placed a pan apparently containing incense. In the background there appears a representation of a basilica, while still further off is a river winding through green fields, with a mountain in the distance. The third panel represents a male figure in the attitude of prayer. On the nimbus are the words, "S. Caprasius," while elsewhere appears the legend, "Ego sum Christianus." The saint is kneeling by the wayside, while on the ground are seen his mitre and episcopal staff. The background consists of a stretch of hilly country, with a river meandering from side to side. St. Faith's Chapel, which is now used for the daily celebration of the Holy Communion, is quite one of the most historic portions of the Abbey; but yet it is quite free from historical monuments, save for the brass to the memory of Bishop Mellvaine, in this respect presenting a remarkable contrast to the remainder of the building. This new ornamentation has done not a little to brighten up and improve the appearance of the east end.

REVIEWS.

Everybody's Magazine.—In the August number of this magazine, C. E. Russell, writes of Theodore Thomas, the well-known conductor of Theodore's Orchestra. C. E. Travathan, tells of the attractiveness of Saratoga, under the title of "A Duchess at Play." Vance Thompson, gives a description of the amusements of the Duchess D'Uzes, whom he describes as "the Uncrowned Queen of French Society." There are a number of short stories, a few poems, and a few pages devoted to the pictures of well-known people, also another instalment of "The Prodigal Son," by Hall Caine. The August number of this magazine is quite up to its usual standard of excellence in every respect.

Scribner's Magazine.—The August number of this magazine is essentially a fiction number. There are a number of short stories to be found within its pages, contributed by such well-known writers as Rudyard Kipling, Miss Edith Wharton, T. N. Page, Miss J. D. Bacon, and others, continuations of serials by Nelson Lloyd, and Robert Grant, and several poems by various authors. The frontispiece is a delicate piece of work by W. L. Jacobs, and other attractive pictures and drawings are contributed by Messrs. Guerin, and F. W. Taylor, and Miss May Preston. Numerous illustrations are contributed by various persons, and the picture on the cover is the handiwork of S. Ivanowski.

Many friends of the C.M.S. believe the time has come for filling the vacancy in the Secretariate by the nomination of a Bishop. The work of the society has increased so much, and the responsibility of the Hon. Secretary and the Central Secretary every day grows greater. No man could do better than Prebendary Fox does as Hon. Secretary, and it is felt that his colleague as Home Central Secretary should be a man of standing and Episcopal rank. The present seems a most opportune time for taking this step for one of the most acceptable of

C.M.S. deputations is a Missionary Bishop, who has had considerable organization experience in his diocese. It seems anomalous that the greatest of all Episcopal Missionary Societies should not have a Bishop on its home staff.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingworth Tully Kingdom, D.D., Bishop, Fredericton, N.B.

Westfield.—St. Peter's.—The Lord Bishop of the diocese consecrated this church on Tuesday morning, the 19th inst. He was assisted by the Very Rev. Dean Partridge and the incumbent, the Rev. W. D. Belliss. The church, which was built after the old edifice was destroyed by fire, at which time the Westfield rector was the Rev. H. T. Parlee, is a pleasing and commodious structure, and cost in the neighbourhood of \$2,000, a large amount of which was subscribed by the parishioners. The interior is finished in natural wood. There are six memorial windows. One is to the memory of Col. Henry Nase, and other names are Peter Lingley, David Green Eccles, and members of the Hoyter and Finlay families. The Rev. W. D. Belliss succeeded Mr. Parlee in the pastorate. The service commenced with the appearance, at the church door, of the people's warden, who read a petition, praying that the church be consecrated by the Bishop. Following the reading, the clergy, preceded by his Lordship, walked up the central aisle, during which time the 24th Psalm was sung. Prayer was offered by the Bishop, after which the deed of consecration was read by Dean Partridge, who preached the consecration sermon from the text, Matt. 15:18: "Upon this rock I will build My church"; and Matt. 28: 19, 20, "Go thee into all the world, and preach the gospel." He reviewed the service and entered very fully into its meaning, which is of the utmost importance. He pointed out that his hearers should be in the same position to answer the question as the Jewish parents were when their children asked them what was the meaning of the Passover ceremony. Dean Partridge drew attention to the singing of the 24th Psalm, and told how it had been sung by Jewish priests and Levites when they marched up to Zion; therefore a link existed between them and members of the Episcopal Church. The central deed, by which the speaker meant the reading of the consecration, was something absolutely set apart for the purpose of worship. It could not be used for common or unholy ends. Reference was made to the apostolic succession and to the fact that Christ had taught the disciples, and that they had taught the world. Even now there were Church officers who could trace their pedigree back to the apostles. Frequently it had been said, as a reproach to Jesus Christ, that He had not told His followers what they were to believe on each particular point of the Christian doctrine. If it had been done there would have been no discord in the Church of Christ, as is the case to-day. There would have been unanimity. Dean Partridge emphasized at length the manner in which we received our doctrine from the apostles, and how they received the doctrine from Christ. It must not be supposed, said the speaker, that all Christ said is contained in the four gospels. They are only fragments. From St. Luke we learn that during the forty days after the resurrection He instructed the disciples in things pertaining to the Kingdom of God. What they learned they were commanded to teach the world. The church was never wavering in its teachings. The Church had never pandered to any set of men. The Church had ever maintained that the day set apart for devotion to God should not be violated by worldly practices. The Church had never said that so long as a man lived right it was

immaterial what he believed. Instead the Church said: "This is the truth received from God. Walk in it." In concluding, the speaker eloquently emphasized the fact that there can be no doubt as regards the Divine origin of the Church. During the service the blessed cross, the gift of Ludlow Nase in memory of his wife, was for the first time placed on the altar. In the evening a Confirmation service was held in the church, when the Bishop laid hands on twelve candidates.

Carlton, St. George's. The Rev. W. H. Sampson, rector of this parish, has resigned this living.

Carlton, St. Jude's. On Sunday morning, July 17th, the Bishop of the diocese held an Ordination service in this church, when he admitted Mr. Walter P. Dunham, to the diaconate. Mr. Dunham is a Carleton young man. He has studied in the Theological College Montreal, and has recently been lay reader at Fredericton Junction. Until September, he will probably officiate at Doaktown, (N. B.) His ordination to the priesthood will not take place until a year from the present. At the ceremony, the candidate was presented by the Ven. Archdeacon Forsythe, of Chatham. The Rev. G. F. Scovil, rector of St. Jude's, also took part in the service, and the sermon was preached by Bishop Kingston. In the evening, before another large congregation, the service was conducted by Bishop Kingston, with Rev. G. F. Scovil, and W. P. Dunham assisting.

NOVA SCOTIA.

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

Trishtown, St. Stephen's. This church, which has been closed for the past six weeks, was reopened on Sunday, July 17th. The church was crowded to the doors, and many could not gain admittance. Admirable sermons were preached morning and evening by Ven. Archdeacon Reagh. The church has been entirely renovated, and now presents a beautiful appearance. The interior is finished in hardwood, and the exterior has been nicely painted. A new chancel has been built, thus giving room for sixty more persons than heretofore. This completes the work of renovating the churches in the New London parish, and all that has been accomplished reflects very great credit upon the pastor, the Rev. J. A. Winfield, as well as the parishioners.

OTTAWA.

Right Reverend Charles Hamilton, Bishop, Ottawa.

Williamsburg. The Rev. Rural Dean Poole, who was some years rector of this parish, writes as follows:—"I was glad to see (in Canadian Churchman) an account of the laying of the corner-stone of the beautiful memorial church, bestowed as a gift to the Parish of Williamsburg by Mr. and Mrs. E. C. Whitney, and more especially glad with the kindly speech so becomingly delivered by Mr. E. C. Whitney, mentioned as 'replete with modest candour and tender reminiscences of his early days.' While perusing the account and after having enjoyed in imagination the scene depicted: 'The beautiful church, standing on the St. Lawrence bank, in full view of the majestic waters, with the country in full flush of its spring beauty, and the music of the hymns mingling with a rippling stream close by, the sight typical of a happy Canadian community.' I regretted much that circumstances had prevented myself and wife from being able to accept the kind invitation extended to us to be present, for we might have become associated with the very good people assembled

on that occasion and renewed old acquaintanceships. I have many pleasing reminiscences of the parish while rector; and resided some time in the old rectory built by Dr. Boswell, upon the site of which the new church stands. I received much kindness from those to whom I ministered, and among them were some who lived to a great age. Mr. John Loucks, ninety-seven, who as a boy soldier was in the battle of Chrysler Farm, Samuel Chrysler and others, whose bodies lie sleeping in God's Acre near by Trinity Church, while their souls are in the Paradise of God. At the Ottawa Synod it was moved and seconded that thanks be given to Mr. and Mrs. E. C. Whitney for their generous gift, and all the members felt the deepest gratitude for their benevolence, some expressing it without words in silence (myself among the number) in the deep recesses of the heart."

ONTARIO.

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

The average Christian has a hard time of it in this country of extreme weather. The excessive cold of the winter, and the tropical heat of the summer are too often made an excuse for neglecting the duty of worship, and Sunday outings take the place of Sunday service. It might be worth while to inquire how far the blame may not be rightly attached to the defective construction of our churches. The ventilation is almost invariably bad, and the heating apparatus, except in summer, decidedly erratic. For mere architectural effect, or perhaps with not even that for a reason, the church chancel is made into an oven from which choir, men and boys alike, shrink, and the oppressive air renders the whole service languid. Short sermons and short services are of course the order of the day, but even they do not succeed in bringing people to the evening sacrifice. What is needed is that each diocese should have its own official architect, whose duty, inter alia, might be to make all church buildings both churchly in appearance, and comfortable in construction. Acoustic properties could also be considered. Let the church be the most beautiful building in the community, but let it also be one where, without suffering, people may come to worship God with a quiet mind.

Lyndhurst.—The Rev. George Metzler, died last week after a long illness, which has more or less incapacitated him for months past. Mr. Metzler, was educated at King's College, Windsor, N.S., and was ordained deacon in 1869, and priest in 1871. He served at Sydney Mines, N. S., Finch, in the old diocese of Ontario, Cardinal and Lyndhurst. He was a most earnest worker, a good preacher, and a faithful pastor. His wife was a daughter of the late Rev. J. W. Forsythe. The many deaths in his family during the last few years, were a chief cause of Mr. Metzler's break-down, and comparatively early death. Much sympathy is expressed for the sorrowing widow, whose bereavements have been so many.

Kingston.—St. Luke's.—The Rev. W. W. Burton, preached an able sermon in this church on Sunday the 17th inst. He took for his subject, the work of the Comforter, and showed how comfort is obtained only in the spirit of obedience. The annual round of Sunday School picnics has been completed, and now the various churches are resting to some extent from vigorous effort, preparatory to the usual spurt, which September generally sees. The city churches are, for the summer months, fairly well filled.

Wolfe Island. St. John Baptist's Day was a red-letter day in this parish. Bishop Mills made his annual visitation, and consecrated

Trinity Church and its cemetery. The Bishop visited Christ Church in the morning. There was a celebration of the Holy Communion at 10.30 a.m. Both churches were decorated with flowers. The outside walls of Trinity Church were restored last fall, and the broken down cemetery fence was replaced with Page wire fencing. A returned missionary from China, Rev. Shields Lloyd, preached an instructive sermon on work in that distant field. Those who heard him must have been convinced that missionary work is not a failure, and that all are bound to help in this great work.

TORONTO.

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

St. Luke's.—At a meeting of the vestry held on Monday evening, the 18th inst., the resignation of the curate, the Rev. A. Silva-White, was accepted. A resolution, reciting the good work accomplished by Mr. White during the period of his curacy of this parish, and sincerely regretting his coming departure, was moved by Mr. George Holmsted, K.C., seconded by Mr. A. H. Young, and carried unanimously. Mr. White has been offered a parish in Vancouver, B.C., by the Bishop of New Westminster, and he will return to his old diocese in September next, his engagement as curate of this parish terminating on the 15th of that month.

Church of the Messiah.—The Rev. John Gillespie, the first rector of this church, died on Saturday morning last at his residence on Avenue Road after a long illness. The reverend gentleman was taken ill over a year ago, and has ever since been steadily growing worse. He, however, continued to attend to his duties till about two months ago, when he became confined to the house, and had since been lingering between life and death. On Sunday last the church was draped in black. The late rector's assistant, the Rev. Robert Sims, preached in the morning, and the Rev. Canon Sweeny, of St. Philip's at night. Both made touching reference to deceased, and his favourite hymns were sung. At the conclusion of each service the "Dead March in Saul" was played, the entire congregation remaining standing. The Rev. John Gillespie was born in the County of Wicklow, Ireland, on the 14th of July, 1835. His father, who was a graduate and tutor of Trinity College, Dublin, was of Scottish origin, being directly descended from Baron Dumfries, a hero of Bannockburn. It was his father's intention that his son should be educated with a view to his taking holy orders, and he accordingly sent him to the Dundalk Boarding School. After a few years at school his father died, and the young lad had to make his own way in the world. In order to do this he entered the famous commercial house of Todd, Burns & Co., Dublin. In 1854 Mr. Gillespie came to Canada and settled at Guelph for four years. He then became associated with the firm of A. T. Stewart & Co., New York. After occupying several other important commercial positions, in 1866 he founded a wholesale hat and fur business under the firm name of J. Gillespie & Co. The firm, after undergoing a series of developments, still exists in Toronto as the Gillespie Fur Company, Limited. During years of business activity he was director of the Bristol Mortgage Company, six years treasurer of the Toronto Board of Trade, for several years treasurer of the Dominion Board of Trade, and for twenty years was Government trustee of Toronto General Hospital, and, until his death, was managing director of the Dominion Land Co. Throughout his whole business career Mr. Gillespie was actively and energetically engaged in various kinds of religious work. Under the late Very Rev. Dean Grasset Mr. Gillespie was superintendent of the Sunday School of St. James' Church. Under his able management a new schoolhouse was built (the present one), and the

attendance at the school grew to the enormous number of 1,500 pupils—perhaps the largest attendance ever attained by any Sunday School on this continent. About the same time Mr. Gillespie acted as churchwarden of St. James', and during his tenure of office was a prime mover in having the present steeple erected and in adding other adornments that make St. James' one of the most attractive churches in Canada. In recognition of his efforts in this work his name was placed on the marble sphere that crowns the summit of the lofty spire. But, though thus actively and successfully engaged in business pursuits, Mr. Gillespie was not forgetful of his father's wish that his son should enter the Church. Accordingly, he engaged a private tutor, and in moments snatched from business studied hard to prepare himself for ordination. In 1887 he was ordained deacon, and the following year presbyter by the present Bishop of Toronto. After ordination Mr. Gillespie was appointed assistant at "Little" Trinity Church under the late Canon Sanson. During his very short term of office at Trinity he practically rebuilt the church, and placed its endowment funds upon a new and satisfactory basis. In 1890 the new parish of the Church of the Messiah was set apart, and Mr. Gillespie was appointed its first rector. After labouring for some time in a temporary and inadequate mission house, he set about erecting a church. After many discouragements and much effort he had the great satisfaction of opening the present Church of the Messiah on Avenue Road—without doubt the most beautiful church in Canada. Here he laboured with great devotion and zeal, receiving practically no remuneration for his efforts. A year ago his parishioners showed their loving appreciation of his work by presenting him with an address and a handsome gold watch. But parish matters alone have not taken up all Mr. Gillespie's attention. For years he had been a member of the Executive Committee of the Diocese of Toronto, chairman of the House of Industry, member of the Board of the Orthopedic Hospital, besides taking a practical interest in many charities and philanthropic works. The late Mr. Gillespie was twice married. In 1855 he married Miss Hester Ellis Cunningham, who died in 1876. In his first family were six children, three of whom survive him, viz., Mrs. J. H. Brock, of Winnipeg; Mr. Frederick G. Gillespie, of New York, and Mrs. Oswald W. Howard, of Montreal. In 1878 he married Miss Julie Howland, daughter of the late Mr. Henry S. Howland, of this city. In his second family are seven children—Misses Ardelia, Julie, Kathleen, Laura, and Messrs. Howland, Paul, and John, all of whom are in Toronto. His death creates a decided loss, not only to the parish and diocese, which he loved and served, but also to many good works throughout the city of Toronto. He was pre-eminently a man of faith, to whom God was a constant reality. He lived his religion both as a business man and as a clergyman. He ever laboured for the good of others and kept himself in the background. We, on our part, desire to express our very sincere sympathy with those whom the deceased clergyman has left behind him to mourn his loss. The funeral took place on Monday afternoon last at three o'clock, the first part of the service being held in the church, the interment taking place at St. James' Cemetery. There was a very large attendance, both of the clergy and the laity.

Creemore.—In the report of the Confirmation held here on June 22nd, was an error in figures. Only thirty-three were confirmed, not fifty-one. At Creemore, there were fifteen, at Banda, eight, and at Lisle, 10, total thirty-three.

Minden.—A sad drowning accident took place here on Wednesday, the 20th inst., by which Mr. Percy Smith the lay reader of this mission, lost his life whilst bathing in the river with two clergymen. Although he was only in the water

for seven minutes, all efforts at resuscitation proved fruitless. Deceased was thirty-five years of age, and came out from England some years ago. He was a well-known cricketer. About two years ago deceased was appointed lay reader at this mission. For some time previous to that he had occupied a similar position in St. Cyprian's Parish, Toronto.

Norwood.—The Ruridecanal Chapter of Northumberland met in this parish on Monday and Tuesday, the 18th and 19th of July. There was a good attendance of the clergy of the Deanery and two visitors, the Rev. Christopher Lord, of Apsley, and Mr. Sealey, lay reader from the Diocese of Rochester, England. On Monday evening divine service (fully choral) was held in the parish church, the choir, under the able direction of Mr. L. J. R. Richardson, rendering a most devotional Evensong. The Prayers and Versicles were intoned by the Rev. Walter Creswick, rector of Brighton. The lessons were read by the Revs. C. H. Brooks and E. A. Langfeldt. The Rev. J. C. Davidson was the preacher. There was a large attendance of the congregation. At the Eucharist on Tuesday morning the Rural Dean was the celebrant, and the Rev. Christopher Lord, deacon. The Woman's Auxiliary, with much self-denial, entertained the visitors in sumptuous style at the parsonage to breakfast and luncheon. After Matins, which were said by the Rev. C. J. Reid, Messrs. Sealey and Ben Oliei reading the lessons, the reading of the Greek Testament (Acts 10:34-44) raised a profitable discussion on the "Power of the Holy Ghost." The Chapter next proceeded to the election of a rural dean to succeed the Rev. G. Warren, who was retiring at the end of his term. At the first ballot the Rev. J. C. Davidson was elected to the office by a two-thirds vote of the clergy present. The Rev. E. W. Pickford was elected secretary. At the afternoon session the subject of the "Scarcity of Candidates for Holy Orders" was discussed, the meeting expressing the conviction that the deepening of the spiritual life amongst the young men of the Church was the true solution of the problem. The Chapter will meet next at Grafton.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Port Maitland.—The summer meeting of the clergy of the deanery of Haldimand was held in this quiet village at the mouth of the Grand River. The place is sufficiently removed from the busy haunts of men of the commercial world to allow summer visitors the advantage of fishing, boating, or resting, without the dust and distractions of railway trains or excursion steamboats. The quaint, "early Canadian" church, almost surrounded by the sacred ground of "God's Acre," presents an extremely pleasing appearance 'midst the trees, and sand-dunes that mark the lakeshore. The clergy thoroughly enjoyed their meeting. The morning session was held in the church, and that of the afternoon, under the shade of the great willow tree near the church door. In the morning, St. John II: 1-11, in Greek, was studied under the leadership of the Rev. J. K. Godden, of Caledonia. The Rev. F. W. Hovey, of Hagersville, gave a paper on the "Intermediate State." The afternoon session was devoted to business. Mrs. Ed. Martin, of Port Maitland, kindly entertained the delegates to dinner and Mrs. John Taylor provided similar hospitality—at tea time. In the evening a special service was held in the church, at which addresses—interesting, practical, and helpful—were given by the Revs. T. K. Godden, Rural Dean Spencer, and F. W. Hovey, respectively, on the subject of the Lord's Day in relation to (1) Rest, (2) Recreation, (3) Worship. The next meeting is to take the form of a Sunday School Convention, at Caledonia, in October.

The attention of the visiting clergy was called by the incumbent, Rev. Arthur Francis, to a large graveyard, that stands only a few yards from the church, and that marks the common resting place of more than two-dozen persons. On the 6th of May, in the year 1850, the steamer Commerce was taking a detachment of one of the battalions of the Welsh Fusiliers from Hamilton to London, C.W., when in the night, through storm or other agency, the vessel was wrecked, and some of the soldiers, with wives and children were drowned. The lamentable occurrence, though it happened fifty-four years ago, may be remembered by some persons still living in Ontario. If so, Rural Dean Spencer, of Jarvis, would be thankful to receive any other particulars, as being chaplain of a Veterans' Association, he would then be in a position to communicate the information to persons most interested. The common grave of those who thus perished extends for fifty feet in rear of the marble slab. Requiescant in pace.

Hamilton.—The Bishop and the Century Fund Committee have arranged with Rural Dean Spencer, of Jarvis, to complete the canvass of the diocese, on behalf of that fund. He expects to begin the work at the end of this month. There are about thirty congregations still to be visited. The Rev. Canon Gribble, has kindly consented to take the duty at Jarvis.

HURON.

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

Brantford.—Grace Church.—On July 21st, the Rev. Dr. G. C. Mackenzie very enjoyably entertained the members and ex-members of his Bible class to a social picnic at Mohawk Park, and, despite the unfavourable weather, nearly all turned out. Games of various kinds were indulged in and refreshments served. During the evening the class took advantage of the occasion to present Dr. Mackenzie, who has long been an untiring and never-failing teacher, with a mother-of-pearl fountain pen, together with the following address, which was read by Miss Jennie Butler. Mr. Stacy Moore made the presentation. "Dear Dr. Mackenzie,—On the occasion of this gathering we desire to express the satisfaction which it affords us to assemble here this afternoon and voice the sincere regard in which you are held by all the members of your class. For many years past you have conducted this class in a most efficient manner, perhaps at considerable care and inconvenience on your own part, but to the decided gain of those who have been so fortunate as to be numbered among your scholars. We desire to assure you that the many valuable and instructive lessons which have been taught us have had their influence, and the counsel which you have given on numerous occasions has proved of the greatest help in the upbuilding of true and Christian character. In the future; we shall do all in our power to maintain the class on the same successful basis as in the past, and we trust that there will be many blessings in store both for teacher and scholars. As a slight mark of esteem in which you are held at the present time we would ask you to kindly accept this fountain pen, together with our best wishes and the sincerest hope that you may long be spared to continue in the noble work in which you are now engaged." Dr. Mackenzie made a feeling reply, thanking the donors for the address, and also the very handsome fountain pen. He hoped that there would, indeed, be many blessings in store for all.

The King, accompanied by the Queen-Consort, visited the city of Liverpool on the 19th inst. and laid the foundation-stone of the new cathedral, designed by Gilbert Scott, grandson of the famous architect. When completed this cathedral will be the largest in the kingdom.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

SURPLICED CHOIRS IN THE WEST.

Sir,—In your issue of the 7th inst. your correspondent, writing from Hamiota, says: "Our choir is surpliced—a rarity in Western Canada—there being only one other (Brandon) outside of Winnipeg in this diocese." The statement regarding his own diocese may be true—I am not in a position to contradict it—but he is very far from facts when he states that surpliced choirs are a "rarity in Western Canada." If he should ever stray beyond the bounds of the parish of Hamiota and visit Western Canada proper, i.e., British Columbia, he will find that surpliced choirs are not "a rarity" but the general rule, not only in city churches, but even some of the small country parishes having their "vested choirs." Speaking off-hand, I know of some twelve to fourteen surpliced choirs in British Columbia, and there are probably many others that I do not personally know of. B. C.

"THE WIDOW'S MITE."

Sir,—To your reviewer (June 2nd) on the above book I quote: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." So spake Hamlet to his friend about his father's ghost, and it serves to show what Shakespeare thought. And this, further, is what Henry Kirke White writes:

"What does philosophy impart to man
But undiscovered wonders. . . .
. . . extends the scope of wild amaze
And admiration."

However, this is not what I started out to write about, for there is counterfeit and real spiritualism; therefore one may be pardoned at this stage of knowledge for discrediting the subject. But what shall be said about your reviewer's statement: "Protestants believe that all good people go straight to heaven when they die?" No wonder the survivors are discouraged at the upward ascent. But apostolic teaching says: "He descended into hell." It is down before up; and why should believers be any different from their Lord in this regard? That is the great trouble with Protestant teaching. It protests too much, and desires to diverge all it can from the good Catholic teaching, which existed long, long before there was any need to protest against error. But why should we diverge when every Sunday we are confessing, "I believe one Catholic and Apostolic Church?" And surely that Church has always taught that the spirit of Jesus Christ first descended to Hades—to Paradise—and that He did not ascend to heaven till some forty days after His soul was reunited to His body at the Resurrection. Surely we are intended to apply this plan to believers in Christ, and to believe that the souls of His followers first go to Paradise, but that heaven is not entered until after their consummation both in body and soul" at the resurrection. Oh, Mr. Editor, I tell you this reversal of sound doctrine is cruel. It is bad enough that many of our clergy do not expound "The Intermediate State" to their people, but when false teachers and pseudo-Protestants talk about going "straight to heaven" when they die, can you wonder that attendants at church either decline or become discouraged? Well does St. Paul say to Timothy, "Take heed to thyself and to the doctrine; continue in these things, for in

doing this thou shalt save both thyself and them that hear thee," 1 Tim. 4:16 (A.V. and R.V.).

ANGLO-CATHOLIC.

THE M. S. C. C. REPORT.

Sir,—The report of the M.S.C.C. could hardly be more disappointing, for it bears marks of haste and incompleteness the whole way through. The arrangement is decidedly bad, the typing is not uniform, the headings of sections are of so small and undecided a type that the report appears garbled, while there is not the briefest outline of contents. But the chief faults lie in the financial part: 1. It may be all very well and of great local interest to have the names of donors printed, but what the Church demands is a complete list of parishes, with amounts given, clearly arranged under the name of each diocese, printed in heavy type, and the totals of these diocesan lists, with the grand totals, given at the end. As it is, scores of items such as these appear: "Anon. .05"; "Friend. .10," etc., but there are only parish lists from ten of the twenty-two dioceses, six have no lists of any kind, while the other six have only incomplete individual lists of any kind, while the other six have only incomplete individual lists. 2. Sheet B, Disbursements, p. 167, is in some items too condensed. It is obvious lump grants to the different North-West dioceses can only be entered as lump sums; but what about the items, "Foreign General," "Miscellaneous Foreign," etc.? In a brief statement they could be entered simply as "foreign," but details to some extent should be given on separate sheets. "Foreign general, \$8,188.79," is a large item, but there is no inkling in the report as to the details of this item, or if there is, it is hidden where no ordinary reader can trace it. The appended condensed statement of the W. A. may not be so classically correct from the accountant's standpoint, but it is certainly more lucid than that of the M.S.C.C., and lucidity and comprehensiveness is what we require in a financial report. Many questions come into one's mind. Is the treasurer not responsible for this financial part of the report; at any rate for the financial statements? Are there any auditors? If so, have they done their work, and why are their names not appended to the financial statements? Was there a committee appointed by the Executive Committee to prepare this report, or who is responsible for it? On its surface the report seems to show that the Executive Committee allowed the burden to rest entirely upon the shoulders of an already overburdened general secretary. One can almost sketch from it an outline of the meanderings and agonizings of Dr. Tucker; that is, supposing he is the author of it. We trace moments snatched from the editorial chair, from the ordinary secretarial duties, and while travelling north, south, east and west on deputations to Synod and diocese. Circumstances of the secretariat being what they are, it is unavoidable that something must suffer, and it has been the report. It is most unfortunate, for though in itself it is a small matter, yet, disseminated far and wide, it becomes a missionary antagonistic to the interests of the Missionary Society, which we all want to flourish. The best thing the Executive Committee can do is to withhold the reports and issue a clear, ungarbled and comprehensive financial statement. A.

ALL SIN IS WASHED AWAY IN BAPTISM.

Sir.—I see in your issue of July 21st, an article by the Rev. Dr. Kerr, in which he makes the astounding assertion: "That all sin is washed away in Baptism." This he claims to be the doctrine of the Church of England. It is surprising that any one calling himself a Churchman, should have made such an uncritical statement. To go no further; Article xvi.

speaks of repentance for sin after Baptism. Even Dr. Kerr knows that Baptismal regeneration for which he pleads is not, and never has been an accepted doctrine of our Church. Fortunately for himself, the Archdeacon makes quotations from no Anglican divines of any school of thought. The most pronounced Tractarian would not have committed himself to such a sweeping generalization. G. B. SAGE.

London, July 21st, 1904.

THE CLERGY HOLIDAY FUND.

Sir.—Permit me to express through your columns my hearty thanks and congratulations to Canon Dixon on so successfully launching the "Clergy Holiday Fund," in connection with the work of the Mission Board. None but those clergy who in time gone by had benefited in the Old Country from such a fund, can realize the boon which such a fund in Canada will confer on many a man. In England, the public had realized the need of it long ago. Now that Canon Dixon has given it a start in Toronto, I hope it will not be long before the public will equally grasp the patent fact that the clergy in the country districts deserve a holiday sometimes. Every brain worker requires a little rest, but the clergyman requires both a change and a rest if only once every other year. And perhaps change more so than rest. Change of air, change of scene, change of faces. For it is not so much the labouriousness of his business that exhausts him, as the monotony of the village and "concession line" life which year in and year out he has to live with the only break of the few days of Synod in the city. Mental as well as physical digestion gets blunted by sameness. Imagine for years calling on the same farmers, conversing on the same topics, preaching to the same people, traversing the same roads, looking on the same potato patch. I know how I feel many a time, just jaded, weary, dulled and faded, in energy, in heart, in courage. Yet the very best efforts are demanded of him day by day, in undertaking and achieving. The parson must weep with those that weep, laugh with those that laugh; produce at least 52 literary productions every year; be ever ready with wit and wisdom to grapple with every ungodly phase of humanity; must be up in all that is going for sensible instruction, for answering questions of every kind, lecturing, giving addresses, etc., etc. How Sir can this be done without rest or change? Holy Orders may, and do, as I believe, convey Divine grace to

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the soul needed for the ministry of the word, but Holy Orders do not change the humanity of the man. His heart fails and faints within him for want of sympathy as well as in other men. Who cares for the clergyman? Whose man is he? Very often like an orange, sucked dry and then thrown away. Within the last five years, the only real rest I had was when on my bed of sickness. And blessed rest it has been too. Patience, experience, hope are Divine gradations in the process of the development of Christian character. We have had the first two gradations, now, thank God, we may have the third, too. Let us hope then that the country clergy will obtain their due as workers, not so much for their own personal good, as for the good of the Church and the glory of Him whose Divine heart not only sympathised with, but brought succor to sufferers. H. CAPLAN.

British and Foreign.

The Additional Curates' Society has received an anonymous gift of £1,000.

An arrangement has been made with the tenants of the stables which occupy the remains of the cloisters of the Norman Priory Church of St. Bartholomew the Great, and possession will be obtained early next month, when restoration will be commenced.

A singular discovery has been made at Llanfihangel Church, near Newport, which is now being restored. While demolishing an outer wall, the workmen laid bare more than fifty skeletons, and one theory is that the bones are the remains of men killed in battle. The bones were reinterred in the churchyard.

The ancient parish church of Stoke Damerel, the mother-church of the Borough of Devonport, which is to be superseded by a much larger church, is itself to be restored and used for week-day services. Lord St. Levan, the lord of the manor, has given £1,600 towards defraying the cost.

On Friday, July 1st, a large number of both clergy and laity gathered together in Exeter Cathedral when the unveiling of the great west window, which has been restored and filled with new glass as a memorial to the late Archbishop Temple by the County of Devon, took place. The Sheriff of Devon performed the ceremony.

A Confirmation service was held recently by the Bishop of Llandoff in St. Saviour's Church, Routh, in Cardiff, South Wales, when he laid hands on the very large number of 259 candidates, most of whom were adults. This large number, which is one of the results of a recent very successful mission which has been held in the parish, establishes a record for his Lordship, being the largest number he has ever confirmed at one time.

The S.P.G. has also received an anonymous gift for the same amount.

As a memorial to the late Archdeacon Mount the altar screen in Chichester Cathedral is to be restored.

The Earl of Fitzwilliam has given the handsome donation of £2,000 to the Auxiliary Fund of the Church of Ireland.

The consecration of the Rev. F. A. Gregory as Bishop of Mauritius will take place in St. Paul's Cathedral on St. James' Day (July 25th).

Canon Allen Edwards has received a cheque for £1,800 from a Brixton resident, Mrs. Merryweather, which will suffice to entirely free the second church in this parish from debt.

The consecration of the Rev. E. A. Gregory, the son of the Dean of St. Paul's Cathedral, as Bishop of Mauritius took place on St. James' Day, July 25th, in that cathedral.

A bronze memorial portrait in high relief has been placed in the north aisle of the choir in Westminster Abbey in memory of the late Sir George Gabriel Stokes. It was unveiled recently.

By the death of Bishop Huntington, Right Rev. Charles T. Olmsted, D.D., who was appointed co-adjutor in 1902, succeeds to the bishopric of the Diocese of Central New York, with the full powers and dignities of the office.

A reredos of carved Australian wood has been erected in Parkstone Parish Church by Canon Dugmore, the vicar, in memory of his brother, Mr. Horace Dugmore, who was killed by an accident at the Royal Military Tournament two years ago.

The Bishop of Salisbury is to be invited to sit for his portrait, to be presented to him by the clergy and laity of the diocese and added to the portraits already hanging at the palace. Dr. Wordsworth has nearly entered upon the twentieth year of his episcopate.

A handsome tablet of latten-brass has just been erected in Ballymoney Parish Church to perpetuate the memory of Captain J. S. Cramsie, J.P., of O'Harabrook, a former resident in and benefactor of the parish. The work is exceedingly well done; the letters of the inscription being all raised and standing out in bold relief from a ground-work of solid cut brass. The memorial, which has been erected by Mrs. Cramsie, is placed beside a tablet erected to the memory of Captain Cramsie's father, and close beside the pew formerly occupied by his parents.

CONSECRATED TO GOD.

We are sent down to be a spectacle to men and to angels, and the eyes of the heavenly hosts are upon us. They are saying over us as they watch: "What will this man do? What is that hidden virtue now in his soul? What will he do, what will he prove himself, what excellences of character will come from him as he meets the shock of circumstances?" That is our drama. Do we, then, shrink back from the test? Do we decline the troubles and anxieties from which our character is to disclose itself, by which that which is told us of the Spirit in the secret chamber is to be made manifest on the housetops? Long, weary, plodding labour, this is the condition for which we have been gifted, these are the hours that tell our tale; it is thus we bear our witness. Life, this dull, working life, may become to us so favoured, so interesting, so precious if we take it all as the theatre on which

we display before the eyes of God the glory of that hidden name which we have received from Him. That which we are in God's thought and intention, that is what we are discovering to ourselves and others at each passing hour. Let us ask ourselves, What is my name? What is the peculiar combination of moral qualities which is in us and no others? The seed cast into me of God—oh, that I knew what mystery was hidden in its silent history! Let the rains of God come, and the winds and the clouds pass over me, if only this name may break out and open into shape of flower and fulness of fruit, and so my name may be written broad and clear on my forehead, and all men may see it, and say, "He is not his own; he is God's. Behold the seal is on him. He is in the image of his Father. He is of the family of Christ."—Canon Scott Holland.

THE SELF-ACCUSING SINNER.

God says, "I tell you," little as you may think it, little as your judgment can pierce through to the real truth, "this man," the self-accusing sinner, with his knowledge of guilt and his broken prayers, "this man went down to his house justified rather than the other." For the other was one of those who "trusted in themselves that they were righteous, and despised others." And that made all the difference to his coming to God's house to the good of his soul or not; all the difference to any good arising or not from his religious service. The Pharisee came to think how good he was, the publican came to be sorry for how much he wanted of goodness; his own worthiness filled and satisfied the mind of the one, God's goodness and holiness filled the mind of the other. . . . The thought of God and of his own sin left no room for other thoughts. What was it to him that other men were better or worse than himself?—Dean Church.

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IT COSTS SO LITTLE.

How little it costs, if we give it a thought,
As we journey from day to day,
Just one kind word or tender smile,
As we go on our busy way.
Perchance a look will suffice to clear
The cloud from a neighbour's face,
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth.
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought!

"COMPASSION ONE OF ANOTHER."

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast-table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam.

CHRIST IN THE DAILY LIFE.

There is in the world to-day the same Christ who was in the world eighteen hundred and more years ago, and men may go to Him and receive His life and the inspiration of His presence and the guiding of His wisdom just exactly as they did then. That is the Christian life, the thing we make so vague and mysterious and difficult. This is the Christian life, the following of Jesus Christ.

Who is the Christian? Everywhere the man who as far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is his servant, the man who makes Christ a teacher of his intelligence and the guide of his soul, the man who obeys Christ as far as he has been able to understand Him. There is no other test than this, the following of Jesus Christ. So far as any soul deeply consecrated to Him and wanting the influence that it feels He has to give, follows Christ, enters into His obedience and His company and receives His blessings, just so far He is able to bestow it.

I cannot sympathize with any feeling that desires to make the name of Christian a narrower name. I would spread it just as wide as it can possibly be made to spread. I would know any man as a Christian, rejoice to know any man as a Christian whom Jesus would recognize as a Christian, and Jesus Christ, I am sure, in those old days recognized His followers even if they came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and what He could do.

But we ask ourselves, Is it possible that I should get from Him a guidance of my daily life here? Can Jesus really be my teacher, my guide, in the actual duties and perplexities of my daily life and lead me into the larger land in which I know He lives? Ah! the man knows very little about the everlasting identity of human nature,

little of how the world in all these changeless ages is the same, who asks that; very little, also, of how in every largest truth there are all particulars and details of human life involved; little of how everything that a man is to-day, at every moment, rests upon some eternal foundation, and may be within the power of some everlasting law.

The soul that takes in Jesus' word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates. There is no single act of your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. He comes into your life and mine, into our homes and our shops, into our offices and on our streets, and there makes known in the actual circumstances of our daily life what we ought to do and what we ought not to do—that is the wonder of His revelation; that is what proclaims Him to be the Son of God and the Son of Man.—Bishop Phillips Brooks.

NO EXTRA TROUBLE.

It was in the dead of night, and a cold night at that. Mr. Smith was away, and Peterson Smith, aged six, was getting over the measles.

"Mother, may I have a drink of real cold water?" he asked, waking Mrs. Smith from a refreshing slumber.

"Turn right over and go to sleep!" commanded Mrs. Smith. "You are a naughty boy to wake mother up when she put a pitcher of water on your table the very last thing before you went to bed."

Ten minutes later the small voice piped up again: "Mother, I want a drink of water."

"Peterson," said Mrs. Smith, sternly, "if you say that again I shall get up and spank you!"

There was five minutes' silence, and again Peterson spoke.

"Mother," he said, cheerfully, "when you get up to spank me may I have a drink of water?"

ATTENTION!

The attention of clergy and others is drawn to an advertisement which appears in our columns from Mr. D. H. Macdonald, of Fort Qu'Appelle, in which he advertises for a man and a woman to fill positions at Gordon's School in the Touchwood Agency. This school is an Indian boarding school under Church of England auspices. The man would be required to look after the cattle and horses, the garden, hay and wood, and do general outside work, whilst the woman's duties would be those of matron and to supervise the housework, cooking, etc. Perhaps clergy in the eastern part of Canada might know of two people who would fill these positions in every way suitably.

"ALIVE UNTO GOD."

Rom. 6:9.

There is great need to-day to think deeply over these words. It is our Easter message—"dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord." We are apt, perhaps, to realize the duty of being free from sin far more than its complementary duty, "bringing forth fruits unto righteousness," and we cannot be living to God without this. There are, I do believe, many men and women even in our prisons to-day who are far better than many who are out of them, and will keep out of them, too. Of course, it is good and right we should keep free from such acts as open the prison doors to us. God forbid it should be otherwise! But it is rather a negative side of goodness. "Alive unto God" is the positive side, and the side we

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need to cultivate so much to-day in the Church and out of it. What are we doing for God? Is it not a burning shame that we sinners who are saved by Christ's death should accept His wondrous gift of salvation, "full and free," and then be content to sit down and enjoy it simply. We accept, but we do not give. This is where the sin lies: we keep ourselves for ourselves. We love self. Christ died not only to save us from death eternal, but that we, "being dead to sin, should live unto God." And this is a spiritual condition; it is the work of God's grace in our hearts. We cannot possess it by so much being handed over to God unless the "so much" means our hearts and wills. It means, after redemption being sanctified, consecrated by the work of the Holy Spirit, and so yielding ourselves to His great love within us, as well as to His work of love for us, that we cannot but live unto Him. We shall be of such a mind as shall lead us to the looking always for opportunities of service, only too glad to do something for Him we love and for His cause, realizing that "he that liveth in pleasure is dead while he liveth." Is it not true, as has been said from the pulpit, that to live only for one's own gratification, and feeding only one's own taste, and relighting only one's own love of even what is beautiful and goes to make life here attractive is a great crime in a redeemed soul? Bought with a price, we belong to God, not to self. Let us live to Him to whom we belong, and, indeed, in so doing we shall find more real happiness than in getting; in yielding ourselves to God's plans for us than by seeking to make a life plan for ourselves. The service of God in its highest sense is, I think, rather a yielding of ourselves to God's will than a service of forced activities. Seeking to know His will for us, His will in us, His grace to make that will ours, that our surrender may be one of pure love, that we may be patient even with our own infirmities and sins, looking ever for more of His sanctifying power, feeling sure that "He who hath begun a good work in us will perform it until the day of our Lord Jesus Christ." God grant that in that day we may stand before Him in confidence, and, I hope, with not quite empty hands, but bringing our sheaves with us, that we may lay them as an offering at His feet, not for the sake of the reward, but only as a little expression of our love to Him. It is all only the outcome of His greatest and best gift, love. God's love to us, so far-reaching, so immeasurable, over and above and beyond all our finite grasp of things. Only let the love of God be shed abroad in our hearts by the Holy Ghost, and we shall live for Him a life of service because we love. It must pour itself out. What we do will simply be the expression of what we are; of what we have become or are becoming under the sanctifying influence of the Holy Spirit. There is no power like love, and no love like the love of God. Therefore, let us pray that the love of God may take deep and lasting root in our hearts and bring forth much fruit in the winning of souls for our Lord and Master. Amen.

Children's Department.

THE BLACKBIRDS.

Three thievish blackbirds had perched on a tree, They were as merry as merry could be, For the cherries were ripe—there was no one to see.

"I think," cried the first, "that this cherry tree Was uncovered on purpose for you and for me, The rest are all netted as close as can be."

Said the second, "I know that there is no one, There is nothing to hinder our excellent fun; We will come every day till the cherries are done."

Said the third, "I think it by far the best plan To use well the present time—eat while you can; I will back my digestion against any man."

Now along came the gardener scowling to see The havoc these rogues had made in his tree, "I will gather the cherries to-night," said he.

Then with a wild whoop, and a ringing hurrah, He startled the three roguish blackbirds away. "We have eaten enough for a week," said they.

"PEARLS."

One day last summer a lady, with her two small daughters, sat on a park bench, in a secluded place, eating a dainty lunch. Just as they were finishing their repast they noticed two barefooted children strolling slowly along. The latter looked tired and hungry. They were boys, the older one about ten, the younger perhaps seven. Their grimy faces were pallid and pinched, and the younger one limped.

"Come, my dears," said the lady on the bench to her daughters, "it is

time to move on. Leave the lunch box on the bench; we'll not want it again."

The barefooted boys heard what the lady said, and looking at each other, smiled.

"Mebbe there's something in it, Sammy," whispered the older boy.

"Oh, oh!" with joyful expectancy.

"Mebbe there is." Before the lady and children were out of sight the boys had taken possession of the seat and lunch box. In the latter they found a small chicken sandwich and a patty-pan sponge cake.

"Take your choice, Sammy," said the older boy, cheerfully.

"That's what yer allus say when anythin' ter divide. Now, yer choose this time, Billy."

"No, siree," from Billy; "you'se de littlest an' you'se goin' ter choose. W'ch is it, Sammy, chicken sandwich er sponge cake?"

It was hard to choose; but Sammy, being very hungry, wasted no time.

"I'll take de sandwich; I just love chicken sandwiches," wistfully.

The sandwich disappeared in a twinkling, but the patty-pan cake remained undisturbed.

"Why don't yer eat yer cake?" demanded Sammy, wonderingly.

Billy laughed as gleefully as if he had just finished a good, square meal.

"Dat's yer second cou'se," he said; "yer wants to be stylish w'en yer eating in de pa'k."

"I won't have no second course," declared Sammy. "I've had my choice, and I've eat'n it; the cake's yours, and you've got to eat it."

"S'posin' I don't want de cake," said Billy.

"But yer do."

"No, I don't, an' dat's a fact," Billy said emphatically.

"Truly and bluely?" questioned Sammy.

"Truly and bluely," was the answer.

Consequently Sammy ate the cake as eagerly and hungrily as he had eaten the sandwich.

The lady and little girls, having seated themselves, this time in the shade of some shrubbery, had overheard every word of the conversation.

"That boy Billy is a hero," the lady whispered softly, her eyes becoming misty. "Now, children, wait here quietly while I leave you for a few minutes. If those little fellows



The Society Woman

*Though hurried and rushed in society's whirls,
Her complexion is rosy and fresh as a girl's;
Well she knows, though she dances far into the night,
"Abbey's Salt" in the morning, will make her all right.*

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should start to leave, detain them until I come."

"What are you going to do, Mamma?" they asked together.

"Hush," she said. "Wait and see."

She went off hastily, returning again in a little while, with a smile on her face.

"Where have you been, Mamma?" questioned one of the girls.

"What makes you smile so?" asked the other.

"Look," said she, "and then you can guess."

What they saw was a colored waiter from the dairy kitchen in the grove. He was just handing a tray to Billy.

"Wid de compliments of a friend," he said, showing his white teeth in a grin.

"Tain't for us," was Billy's answer. "It's some mistake."

Although he declined the tray, he looked at it longingly.

"Is yo' name Billy?"

"Yes, sir."

"And," nodding toward the smaller boy, "is he Sammy?"

"Yes, sir."

"It's fo' you; I knew it. Now, when you're through eatin' bring de tray and dishes to the dairy kitchen in the grove. You know where that is, don't you?"

"Yes, sir."

"All right." And he hurried off.

The boys looked at each other and laughed. It was a mystery to them, but a beautiful one. The food was abundant now—no need for the big-hearted Billy to go without, and the tears rushed to the watching lady's

eyes as she noticed the eagerness with which he grabbed a biscuit and ate it. There were two glasses of cool, creamy milk. Sammy was already drinking from one. There was a plate of ham sandwiches and buttered biscuit, a smaller one of sponge cake squares and molasses cookies, and still another plate of cold, sliced chicken. Beside these were two oranges. After Billy had eaten one biscuit, he said:

"Let's divide the things inter four parts."

"What fer?"

"Why there's Mommie and Sallie, yer know. Won't Mommie be glad? Won't Sallie?" chuckling with delight.

Then counting the biscuit he had already eaten as part of his share, he carefully packed "Mommie's and Sallie's shares" in the lunch box on the seat. Putting an orange in Sammy's hand he slipped another in the box. Sammy saw him, and called out:

"That's your orange, Billy."



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"I don't want no orange," said Billy.
"This is for Mommie and Sallie, half
and half."

His face shone with delight. This
was truly a red-letter day for him.

Sammy shoved his orange along
the seat slowly.

"Put this in the box, too, Billy, an'
then Mommie and Sallie can hev
one," he said.

"No, sircce," Billy cried out: "none
o' that. Yer little and lame, and yer
haven't had an orange since—since—
oh, I can't remember when."

"An' I'm not goin' ter hev any
now," asserted Sammy.

"You jess love oranges, Sammy,"
declared Billy.

"So do you."

"I'm bigger than you."

"I'm goin' ter save my orange for
Sallie an' yours is fer Mommie," said
Sammy; and he did.

"Oh, the poor little fellow!" ex-
claimed the lady.

"He's a hero, too, isn't he, Mam-
ma?" said one of the girls.

"Indeed he is."

After the lunch box was packed
and tied up with a cord the repast
began in earnest, and was enjoyed to
the full. The boys ate like the
starved little creatures they were,
talking meanwhile with their mouths
full, about how good everything was
and what a wonderful "friend" that
was who had remembered them "wid
such a load of good things."

"I guess it's God," was Billy's con-
clusion, looking up through the
branches of the trees to the blue sky
as if to solve the delightful problem.

"He must care a lot for us," said
Sammy, joyously.

"He does," and over Billy's plain

face there came a radiance that was
lovely to see.

"Come, children," said the lady ris-
ing, "let us pass on. We have learned
our lesson. Those little fellows be-
long to the slums, but they are
pearls." Christian Work.

"NO PLACE AT HOME."

I met him on the street corner—a
bright, black-eyed lad of perhaps
fourteen summers. I had seen him
there evening after evening, and
wondered whether there was no one
who knew the temptations he en-
countered.

I made friends with him and won
his confidence. Then I questioned
him kindly in regard to his spending
so much time in the street.

"I know," he said, looking up at
me in such a frank, winning way that
I could not help thinking what a
noble man he might make, "the street
is not the best place for a boy; but,
you see, there's no place for me at
home."

"How is that?" I asked.

I was surprised and pained at the
answer.

"Well, I have two grown up sisters,
and they entertain company in the
parlour every evening. They give me
to understand that I am 'a third
party,' and not wanted. Then, papa
is always tired, and he dozes in the
sitting room and does not like to be
disturbed. It's pretty lonesome, you
see, so I come down here. It was
not always so," he went on, "be-
fore grandma died I always went up
to her room and had a jolly time.
Grandma liked boys."

There was a quiver in the voice
now that told of a sorrow that had
not been healed.

"But your mother?" I suggested.

"Oh, mamma!—she is only a re-
former, and has no time to spend with
me. She is always visiting the
prisons and workhouses, trying to
reform the men, or writing articles
on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half as good as I
was before grandma died. I am get-
ting rough, I am afraid. There does
not seem to be any one to take an
interest in me, so it does not much
matter."

It was hard, bitter truth; and yet
I knew that this was not the only
boy who needed a wise, gentle hand
to guide him through the dangerous
period.

Oh, mothers! are you blind, that
you cannot see the danger of your
own, but look for that of others?

Make home the brightest spot on
earth for your children. Take an in-
terest in their sports; make yourself
young for their sakes, and then you
can feel you have done your whole
duty.

I think the saddest, most hopeless
thing I ever heard from a boy's lips
was that sentence: "There is no place
for me at home." God forgive that
mother and open her eyes before it is
too late, and help other mothers to
heed the warning!

How it is, mothers? Are your boys
in danger? Think over this, ponder
over it, pray over it.

LETTERS FOR EASTERN STATES	LETTERS FOR SOUTHERN STATES	LETTERS FOR WESTERN STATES
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MAILS CLOSE
on
ELGIN TIME



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THE FIRST WRONG.

Did you ever notice in this world
how one wrong thing leads to an-
other?

If you fasten the wrong button
first on your coat, when you have
finished you will find all the rest are
wrong, too.

If you drop a single stitch in your
crochet work, you will find that the
other stitches will not hold.

If you have put down one wrong
figure in your sum, it will make the
other figures come out wrong in the
end.

If you begin the day wrong by be-
ing late at work, it is very apt to
make all the rest of the day go
wrong.

What we must try to avoid is doing
the first wrong thing. Sometime
people have begun by doing what
seemed to be a very little wrong; at
last they have committed some
terrible crime, just by trying to hide
what they have done in the first place.

Remember that God sees the first
wrong thing we do, and we can never
hide anything from Him. If we do
something that is wrong, let us con-
fess our fault to Him, knowing that
He loves us, and is always ready to
forgive us if we come to Him in the
name of Jesus, our Saviour. Him
that cometh He will in no wise cast
out.

Let us ask Him, too, to keep us
from doing the first wrong thing that
so often leads to many other wrong
deeds.

TOO SMALL TO DIVIDE.

The bright-faced little lad who had
applied for the position of office boy
stood anxiously waiting while the
proprietor pondered. The latter
surveyed the young applicant with a
gaze half humorous, half doubtful; he
had had much experience, and was
not very hopeful of really valuable
service.

"I wonder whether you expect to
engage as a whole boy or half a boy
—half a boy, 'most likely," he said,
musingly. The gray eyes in the
freckled face flashed inquiringly wide,
and he explained, "Oh, I don't mean
to question your having the requisite
number of arms and legs; your body
is all right; it is your mind I am talk-

ing about—your thoughts, wits,
memory. I suppose you have a host
of schemes and employments of your
own that will be a great deal more
important than anything here. You
are interested in ball games and"—
"Oh!" the boy suddenly compre-
hended, and drew himself up like a

**Baby Eczema and
Skin Diseases**

Which Torture Children Are
Soon Entirely Cured by the
Use of

**Dr. Chase's
Ointment.**

Especially during the teething pe-
riod, children are subject to eczema,
scald head and various forms of skin
disease, which cause the keenest suf-
fering to themselves, as well as anx-
iety to their parents.

There is no treatment so successful
as Dr. Chase's Ointment, and as
eczema always tends to become
chronic and last for years, prompt
cure is of the utmost importance.

Mr. C. Wiley, who is employed as
cooper by the Kennedy & Davis Mill-
ing Company, Lindsay, Ont., states:
"I used Dr. Chase's Ointment for
eczema on my little girl some few
years ago, and soon brought about a
thorough and permanent cure. She
had suffered for considerable time,
and, though we tried a great many
remedies, Dr. Chase's Ointment was
the only preparation to prove effec-
tive. I cannot speak too highly of
Dr. Chase's Ointment, as it certainly
effected a prompt and permanent cure
in this case."

Any mother who once becomes ac-
quainted with the merits of Dr.
Chase's Ointment would not think of
being without it in the house. Where
there is a baby or small children it
is of daily value as a means of curing
skin irritations and eruptions, chafing
and all sorts of burns and sores.

Dr. Chase's Ointment, 50 cents a
box, at all dealers, or Edmanson,
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tect you against imitations, the por-
trait and signature of Dr. A. W.
Chase, the famous receipt book au-
thor, are on every box.

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soldier on duty. "Yes, sir, I like ball first-rate; but when I am here, I'll be all here, and when I'm through here, I'll be all there. I'll play for all I'm worth both places, but I ain't big enough to divide."

He gained his place, and he is true to his word, but his opinion of himself is one that might well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half our mind to the duty in hand.

"STRAIGHT TONGUE."

Most of us are opposed to nicknames, because such names too often show a spirit of unkindness. It is fairly sickening to hear some poor little hunch-backed girl spoken of as "Humpty Dumpty," or a boy whose legs are not so straight as they might be, dubbed "Billy Bowlegs."

But once in a long while one hears a nickname that honors the person to whom it is applied, quite as much as those epithets do which are known as titles of nobility. For instance, when the Indians spoke of a good Bishop who had spent much of his life among them, as "Straight Tongue," the nickname was about as high a compliment as they could pay him, and no doubt he preferred to be called that to hearing himself addressed as "My Lord," when he visited England.

A straight tongue is a tongue that may always be believed, and the Indians who were accustomed to receive visits from this friendly "Pale Face," learned in time that he never told them anything but the truth, no matter what he might be talking about; and because they could believe what he said in regard to the things of this world, they were willing to listen when he spoke of the country known to them as the Happy Hunting Grounds. His tongue was just the opposite to that which some poet has described as being "turned inside out with lying," and we may be sure that when he was a little fellow in frocks, his nurse never had to threaten to scrub off his little tongue with soap and water, because it had been soiled by telling an untruth.

To have a straight tongue one need not have a sharp tongue. While there is never any excuse for telling falsehoods, one should be very careful not to tell disagreeable truths unless it is very necessary to do so. The little boy who was scolded for telling his sister that her hair was as red as the comb of a turkey cock, was not scolded for telling a falsehood, for what he said was perfectly true, but for making a rude speech.

Boys, and girls, too, are often reproved for using bad grammar, but it is better to have a straight tongue, even if it sometimes doubles its negatives, or says them when those would be more proper, than a tongue that the Indians would call crooked because of its falsehoods, even if

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those falsehoods were spoken in the best of grammar.

Those who tell lies sometimes get into trouble through not being believed when they tell the truth. Most of us have read the story of the little girl who caused so many false alarms about what was happening to her, that at last no one would go to her assistance when her bed-clothes caught fire, and she was badly burned.

It is well to have a tongue that speaks distinctly, but if that tongue doesn't always speak distinct truths it is better to have one that stutters and stammers, if the latter is what Indians would call a straight tongue.

—Clara Marshall.

MAKE EVERY DAY COUNT.

The man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a programme and determine that, let what will come, you will carry it out as closely as possible. Follow it up persistently, day after day, and you will be surprised at the result.

Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something; that you will not allow callers to fritter away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the

trifles which, cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

HOW IT ALL HAPPENED.

Tommy had a cold. It was just a wee bit of a cold, not enough to count, brother Fred said; but then Fred didn't know anything about it, of course.

"An' I can't bring in the kindling-wood or feed the chickens or go to school!" announced Tommy, jubilantly, and then he coughed, such a funny, made-up cough that Brother Fred laughed "Ho! ho!" and Sister Kate laughed "He! he!" and Mamma Stone said, "Dear me! You're not a bit like George Washington, are you?"

Tommy didn't know what it was all about, and he said so, and then mamma laughed, a bright, cheery laugh. "Do you know who George Washington was?" she said.

Tommy stood very straight and tall. He put back his shoulders and let his arms hang down by his sides. He looked just exactly as he did when he stood at the head of his class at school. "George Washington was a great general," he said, quickly, "an' he was a soldier, an' a President of the United States, an' he was the 'Father of his country,' 'sides lots of other things!"

"Good!" said mamma. "And George Washington was never too sick to do his duty, and that is one reason why



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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute so head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead Act is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

he was a great general and a good soldier."

Tommy sniffed. "I guess George Washington never had a cold like mine!" he exclaimed.

"Ho! ho!" laughed Brother Fred.

"He! he!" laughed Sister Kate again.

"Never had a cold?" said mamma.

"Once upon a time he had a fever, and he had to stay in his bed for days and days, but the minute he was able to get up and go out again, back to the soldiers he went! Are you able to go out, Tommy, or must I put you to bed?"

Tommy looked solemn. "I don't want to go to bed!" he said, decidedly. "I feel a little better."

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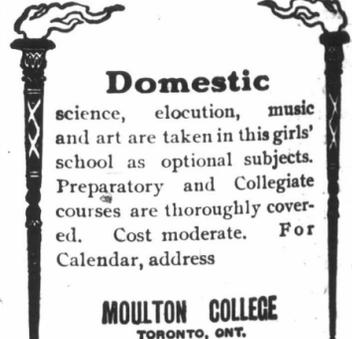


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