

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, SEPTEMBER 5, 1901.

No. 34.

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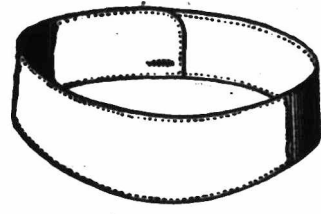
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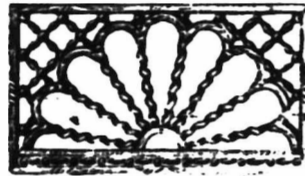


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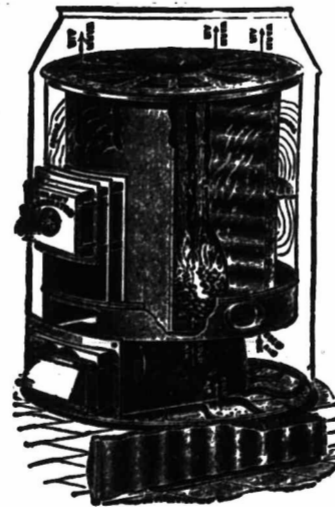
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Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 5, 1901.

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P. H. AUGER, Advertising Manager.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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CHEQUES.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning of the following week's issue.

Assure all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Office—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

FOURTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings IX.; 1 Cor. XVI.

Evening—2 Kings X to 32, or XIII.; Mark IX. 2 to 30.

Appropriate Hymns for Fourteenth and Fifteenth 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:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 105, 236, 512.
Offertory: 366, 367, 378, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

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

An Important Duty.

Bishop Thorold, late of Winchester, wrote a little book, "On Letter-writing," which is as delightful to read as it is practical and instructive. "Letter-writing," he says, "in these modern times is so universal an instrument of government and society, of religion, and of kindness, of business and of recreation, of joy and of pain, that in plain truth it is one of the most important duties of life, and is, perhaps, capable of being used, much more than many of us have ever thought it could be, for the glory of God and the welfare of man." It will be seen from this extract in what manner the good Bishop treats his subject and to what an exalted plane he raises one of the common things of life. He closes with the exhortation, "Let us endeavour to write our letters

as we shall wish we had written them when our writing is for ever over. Let us treat each other as we shall wish we had treated each other, certainly, as St. Paul will be glad that he treated Philemon, and when, transfigured through and through with the light of perfect love, we meet face to face before the throne of God."

Episcopal Advice to Prohibitionists.

The Bishop of Bangor has been speaking very strongly on the intemperance of temperance advocates, and condemning the way in which many temperance reformers describe those connected with the production of alcoholic liquor as "corrupters of the human race." The bishop is of opinion that this line of action turns friends into opponents, and he instances such well-known families as the Buxtons, the Gurneys, and the Halls, who, though connected with the liquor trade, enjoy a foremost place among the philanthropists and benefactors of the country. He also pleads for more tolerant behaviour to those who earn a livelihood by their connection with the sale of alcohol.

S. P. G. Grants to Canada.

Too great praise cannot be given to the English "Guardian" for its repeated notice of this subject. In its issue of July 17th we find it referred to as follows:

"Lord Strathcona and S.P.G. Grants—Commenting on the utterances of Lord Strathcona at a S.P.G. meeting in Hertfordshire, which have already been noticed in the 'Guardian,' the 'Canadian Churchman' says: 'His Lordship may know Canada—Eastern Canada—but judging from the above statement he does not know Western Canada, certainly he knows nothing of the needs of the Church in the west or he would not venture on such an utterly misleading statement, and had the authorities of the S.P.G. read the Church papers in England when Lord Strathcona's statement appeared in print, they would have noticed a refutation of it in an able letter by Bishop Anson. What Eastern Canada does to help in the west those who see the report of the board of D. and F.M. know only too well. It looks as if we were to repeat the old story of Eastern Canada, concentrate our efforts in the towns along the main line of railways and leave our people in the outlying districts uncared for, to be followed by their inevitable loss to the church, not to speak of the great deprivation to their souls. We still hope that, although the society may see no cause to reverse its policy of reducing its grants, these dioceses in Western Canada will receive special consideration at the hands of those who have the distributing of the society's funds.'"

Such repeated notices will do much in England to neutralize the effects of Lord Strathcona's gratuitous advice on the subject. The recent appointment of Dr. Montgomery, Bishop of Tasmania, as secretary of S.P.G. is very fortunate for the colonial dioceses. Dr. Montgomery is in close touch with colonial Church life, and knows its needs and difficulties as few other men do.

Church Extension at Bangor.

At the annual meeting of the Bangor Diocesan Society, the Church Extension report showed that during the time it has been in existence the society has raised and spent upon Church work in the diocese about £36,000. Of this sum, a little under £3,000 has been devoted to the building of mission-churches and mission-rooms, so that eleven times that amount, or £33,000, has been devoted to living agents—curates and lay readers—and of this last amount about six times as much has been spent towards the support of ordained clergymen as has been paid towards lay readers.

St. Augustine's Abbey Field.

An appeal is made, through the "Times," for subscriptions towards the purchase of St. Augustine's Abbey Field, Canterbury, and also for the excavation fund. This ground contains the ruins of St. Pancras Chapel, probably built by St. Augustine, and also the eastern portion of the Abbey Church of St. Peter and St. Paul, in which St. Augustine and many of his successors were buried, together with the chapter-house, dormitory and infirmary, and the site of the Chapel of the Blessed Virgin Mary built by Ethelbert's son and successor, Eadbald. Excavations have been in progress for several weeks at a cost of nearly £400. The ruins of the early Saxon Chapel of St. Pancras have been completely uncovered, and the chapter-house partially traced, but the chief efforts during the present summer have been devoted to the exploration of the Abbey Church itself, where many important discoveries have been made in the crypt and its adjacent parts. The excavations still to be undertaken comprise the sites of the north and south transepts, the central tower, chapter-house, infirmary, &c., and will not only occupy a great length of time, but will entail considerable expense. Besides the £400 already spent, at least £600 more will be required.

Church Pastoral Aid Society.

The sixty-sixth annual report of the Church Pastoral Aid Society shows that during the year ended March 31st last, the society voted 99 new grants, amounting to £4,246 per annum, and helping to provide for 61 curates, 19 lay agents and 10 women workers. In addition, the sum of £400 was spent in augmenting previous grants, by which 18 curates, four lay agents and two women workers received increased support. During the year grants for ten curates, one lay agent and one woman worker were withdrawn or resigned, thus relieving the society to the extent of £600 a year, and yet there was a net increase of £3,716 in the amount of grants. For the first time in its history the society has over 1,000 grants upon its books. Its income amounted to £70,453 17s. 9d., or £5,820 more than in 1900.

The Progress of the World.

In the course of an essay on the progress of the world during the nineteenth century, Professor E. E. Dolbear gave an interesting summary of the century's works:—This century

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received from its predecessors the horse; we bequeath the bicycle, locomotive and automobile. We received the goosequill; we bequeath the fountain pen and typewriter. We received the scythe; we bequeath the mowing machine. We received the sickle; we bequeath the harvester. We received the hand printing press; we bequeath the Hoe cylinder press. We received the hand loom; we bequeath the cotton and woolen factory. We received twenty-three chemical elements; we bequeath eighty. We received the tallow dip; we bequeath the arc light. We received the sailing ship; we bequeath the steamship. We received the beacon signal fire; we bequeath the telephone and wireless telegraphy. We received leather fire-buckets; we bequeath the steam fire-engine. We received the average duration of life of thirty years; we bequeath forty years.

Canon Newbolt on Preaching.

Of preaching: we want to get out of the hopeless way of droning out a few platitudes which have been said hundreds of times before. . . . Every priest who is in earnest can preach: if we have something to say we shall be able to say it. . . . We are so afraid of cant, that we seem to be afraid of talking to a man about his soul, as we should think it indelicate as asking him about his income; while there almost seems a danger of thinking that smoking over a subject is equivalent to praying over it."

Bishop Paret on Church Unity.

I cannot look for any absorption of one body by another, or any great coalescing of different denominations. It must come by the slower process of growth of individual character in Christian knowledge and in love. And for that in dependence on the grace of God, we need to urge strongly upon all Christian people Christ's own view of the immense importance of unity; and then the more careful study of early Christian history; that they should go back to apostolic principles; that they should "ask for the old paths." But whether I am right or wrong in this, whether you who differ from me are right or wrong, let us agree lovingly to pray for it, to work for it, to hope for it, and patiently wait for it.

Church Reform in Russia.

In an article on Church and State in Russia, the "Liberator" quotes the following list of reforms demanded in a letter from Count Tolstoj to the Czar:—

It is necessary to abolish all restraint on religious freedom. It is necessary—(a) To abolish all those laws according to which any digression from the Established Church is punished as a crime. (b) To allow the opening or organization of the old sectarian chapels and churches, also of the prayer houses of Baptists, Molokans, Stundists, and all others. (c) To allow religious meetings and sermons of all denominations. (d) Not to hinder people of various faiths from educating their children in that faith which they regard as the true one.

The "Liberator" might have added that all these things are conceded in Great Britain, and Count Tolstoj becomes an interesting witness to the complete religious liberty which the English Nonconformist enjoys in this country.

The "Church Times" on Reservation.

It was a fatal mistake on the part of the Bishops to endorse the Lambeth Opinion on Reservation. The Archbishops affirmed at Lambeth that Reservation in any shape or form is forbidden, and the Bishops subsequently adopted that opinion. But, in view of the conditions of modern life, it was impossible to adhere to it absolutely, and, accordingly, some members of the Episcopate, to whom the Bishops of Truro and Salisbury must be added, have wisely permitted some relaxation of the rule they have adopted. The mistake, of course, was the pronouncement of an opinion which seemed to permit no liberty at all. To depart from it seems to give cover to the charge of inconsistency which has been brought against the Bishops who administer the rule with sensible leniency and certainly the ordinary Churchman is apt to feel somewhat perplexed. However, we are thankful that in some dioceses at least Communion of the sick with the reserved Sacrament is now permissible. True it is that it is sanctioned under very strict conditions; such, for instance, as those imposed by the Bishop of Truro, that there must be "circumstances of purpose," and that he himself must always be informed whenever Reservation is practised. We have no quarrel with regulations of the practice. Regulations there ought to be. The important thing is that those, who for lack of those accessories that decency requires, would have had to die unhouseled, will in certain dioceses no longer be denied the Viaticum.

DIOCESE OF SASKATCHEWAN.

Great changes are taking place in all parts of the organized North-west Territories, and Saskatchewan will soon have its full share of them. The diocese embraces the whole of the district of Saskatchewan and a large extent of territory lying to the north of it. Its total area is about 200,000 square miles. Its white population has not increased as rapidly as that of other portions of the territories, but for the past few years a steady stream of immigration has been flowing in. And the building of the Canadian Northern Railway, which some months ago penetrated the district from the northwest of Manitoba, and is now being rapidly pushed westwards towards Prince Albert, and subsequently to Edmonton and the Yellow Head Pass to the Pacific, will bring many and great changes. The Church of England, first under Dr. Maclean, and for the past fourteen years under Dr. Pinkham, has done her best to keep pace with her responsibilities. Owing, however, to the wide area over which the population is sparsely scattered, as well as to reductions in the grants received from S. P. G., the very limited help received in recent years from Eastern Canada, as well as the difficulty of getting the right sort of men for the work, districts of great importance are at the present time unorganized and unoccupied. And it is greatly to be feared that unless outside assistance, corresponding with existing needs, is soon secured, opportunities now lost, or slipping away, will never occur again. The congregation of St. Alban's, Prince Albert, which for more than a year has been under the care of Rev. J. Taylor, Principal of the Emmanuel College Indian training school, who just now has the assistance, as lay reader, of his eldest

son, an undergraduate of the University of Manitoba, is about to receive as its Rector, whose stipend it will pay, Rev. Thomas Metcalfe, of the diocese of Wakefield, England, Rev. J. F. D. Parker, with headquarters at St. Andrews, Rev. Newton Williams, with headquarters at St. Pauls, both in the Prince Albert district; and Rev. J. S. Mahood, with headquarters at Duck Lake, have each three or four congregations to minister to, and they cover large areas. Rev. Dr. G. C. Whyte ministers to Church people in the town and district of Battleford. There is urgent need for a clergyman for the growing town and district of Saskatoon, and for two or three for the settlements extending eastwards from the south branch of the Saskatchewan river, along the proposed route of the Canadian Northern Railway. In all these places ground has been lost through the Church's inability to provide her ministrations at the right time. A single grant of \$360 per annum from C. & C. S., is available towards the support of one additional clergyman. For young men "full of faith and of the Holy Ghost," able and willing to endure hardness, no finer field can be found in the whole world in which to build up the Church. But unless we can secure the right sort of clergymen, we shall not do much. Work among Indians in the diocese has always demanded and received full attention. Emmanuel College, Prince Albert, is, as it has been for some years, a training school for Indians, with a view to their being qualified to act as teachers in the Indian day schools scattered through the diocese. At the present time there is an attendance of between 50 and 60. A number of the present day school teachers were trained in the college. Excellent work is also done in the Battleford Industrial School, and in the Boarding School at Onion Lake, the one under Rev. E. Matheson, and the other under Rev. J. R. Matheson. The Industrial School is wholly, and the other two institutions are largely, supported by the Indian department. Mission work is being very faithfully carried on by Archdeacon Mackay, Rev. J. Hines, Rev. J. R. Settee and others. It will take a great deal of time and patience to teach the Indians the duty and privilege of doing everything in their power for the maintenance of the means of grace among them. No doubt, if an early start had been made with them, it would not be so difficult. But at present they are far from its attainment; yet C. M. S. is steadily withdrawing its support, on the ground that having once christianized them, the society's duty towards them ceases. The Indians in Northern and Eastern Saskatchewan are not diminishing; upon the whole they are increasing, and as they are much more scattered now than was the case 30 years ago, it is indeed a difficult matter with diminishing funds to provide the number of clergy really necessary to minister to them. The Bishop spent the greater part of the month of June in the Deanery of Cumberland, accompanied by Rev. John Hines, Rural Dean; he visited all the missions, and confirmed between 150 and 200 persons. He saw and greatly appreciated Mr. Hines' work throughout the Deanery, shown most especially in the erection of churches and school-chapels, from funds furnished by friends whom he has been able to interest in his work; but it was heart-aching to listen to appeals for resident clergymen in places, where, unless means and men are soon forthcoming, it will be difficult to provide them

although the Indians earnestly ask for them and the Bishop feels that they ought to be supplied. The visit to Eastern Canada of such a valued worker and true and trusted friend of the Indians as Archdeacon Mackey, has undoubtedly advanced our cause, but the money he was able to bring back will not go very far, and our Indian work must languish, unless there is a large increase in the funds for carrying it on, as well as the offer of willing service on the part of those who are ready to enter upon and carry on such work for Christ's sake. The whole of the Calgary Bishopric Endowment Fund being now in sight, the Bishop hopes, within the next few months, to resign the charge of Saskatchewan and limit his energies to Calgary. His successor will be selected by the House of Bishops of the Ecclesiastical Province of Rupert's Land, subject to the assent of the majority of the House of Bishops, or of three of the Bishops of the Province, if the Metropolitan be one of the assenting Bishops, and of a Standing Committee of the House of Delegates appointed by the House of Delegates for that purpose, at the last meeting of the Provincial Synod, and so constituted as to include two members from such Diocese of the Ecclesiastical Province, together with four members elected by the Executive Committee of the vacant See. The new Bishop will, of course, have his headquarters at Prince Albert, where the remains of the first Bishop are interred. Saskatchewan will at once tax all the energies and resources of a strong and devoted man. May God the Holy Spirit guide those with whom the choice of the new Bishop rests, that he may enter into the labours of his predecessors, and by labours and prayers strengthen the hands and cheer the hearts of all who are working for God and for His Church in this most interesting portion of the Mission Field.

C. G. & C.

THE PROVINCIAL SYNOD.

This representative body of the Church in eastern Canada assembles in the city of Montreal on September 11th, and subjects of much importance especially affecting the organization and government of the Church will engage its attention. Development along these lines has been, owing to the conditions of the Church and country, necessarily slow, and gradually we are reaching the stage and state when the final consolidation of the Church can be consummated, and the limits and powers of its subordinate synods and courts be settled and determined. The chief subjects to be discussed are the relations of the General and Provincial Synods and the proposals and overtures of the Synods of Huron and Toronto practically mean the dissolution of the existing provincial Synod, a transference of its powers and jurisdiction to the General Synod, and the creation of Provincial Synods within civil provinces with powers so limited and defined as not to clash with those possessed and exercised by the General Synod. The necessity of one supreme synod for the Dominion of Canada was recognized forty years ago by the sagacious men who organized the union of the then existing Diocesan Synods in a Provincial Synod, for they declare this to be one of their principles, viz.: "To promote the further consolidation and united action of the whole of the dioceses of British North America." If that were an object to be desired and promoted before Con-

ederation, and if the Provincial Synod was created with that end in view, how much more should the Provincial Synod now seek its accomplishment, even through its own effacement if necessary, when there are more dioceses outside its boundaries than within it, and the recent census shows that the population of the country is increasing not in the eastern but in the western sections of the land. Opinion seems to be moving steadily in the above direction, and in favor of removing all obstructions to the influence and usefulness of a synod which will be representative of the whole Church in Canada. If the General Synod is to occupy this position it must take a bolder and more leading place than it has hitherto assumed. It must largely increase its number of representatives, and the frequency of its meetings. No question of expense should be allowed to limit its efficiency. The number and character of its members should be such as will make its decisions to be received with respect and confidence by the entire Church. In no matter is there more need for wise and energetic action than in respect to missions, both foreign and domestic. Especially in view of the growing west must we strive to extend and build up the Church in that portion of our country. Our Board of Missions should be as speedily as possible merged into and united with that of the General Synod so that wise action may be taken, and the Church in Eastern Canada be led to do far more for Church extension in the west than has hitherto been the case. Proposals to this effect will engage the attention of the Synod, and will, we trust, result in such legislation as will give us a Board of Missions that will grapple with existing conditions, and inspire a missionary fervour in the hearts of our people. These large and important questions will occupy so much time, and if adopted as outlined will so far lessen the influence of the Provincial Synod as now constituted, that it is doubtful if it would proceed to consider such subjects as remarriage of divorced persons, education, etc., as they would be more naturally and effectually dealt with either by the General Synod, or such groups of Dioceses as might be formed in civil provinces for the discussion of questions of local interest. The Provincial Synod meets for the first time under another sovereign than Queen Victoria of blessed memory. Since its last session also has passed away Archbishop Lewis, who had been a member of it since its organization. Archbishop Bond will preside at its opening and preach at the service in the cathedral, and though an octogenarian, shows no signs of failing vigor, either intellectually or physically. The Synod meets in the opening year of a new century opportunities are not lacking for aggressive work at home and abroad, and for wise adjustments to our circumstances and environments; the virulence of party spirit has diminished if it has not altogether disappeared, and under these conditions we may fairly hope that the deliberations of the Provincial Synod will result in such legislation as will more effectually consolidate the Church, strengthen and enlarge her missionary activities, and enable this historic church of the English speaking people of the world in this portion of the Lord's vineyard more fully than ever before to do its work of regenerating human society, and of labouring successfully for the salvation of the souls of men.

I AM THE TRUTH.

A sermon preached by Canon Newbolt in St. Paul's Cathedral.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—St. John, XIV. 6.

"What is truth?" said Pilate, and did not stay for an answer: He, the representative of "the Roman power, which knew how to use and value almost every human possession except truth," stopped short of acquiring for the Roman Empire and for the world a declaration of infinite value from the Truth about the truth. We still say, "What is truth?" We say it anxiously, in the face of successful shams; we say it fearfully in the agony of some fresh deception; we say it expectantly when we have lost our way; we say it with eagerness when we mark its supreme value; we say it with scorn when imposture seems to succeed while truth is praised and starved. What of that golden and narrow line which the very powers and virtues that lean upon it bend, which prudence and policy conceal, which kindness and courtesy modify, which courage overshadows with his shield, imagination covers with her wings, and charity directs with her tears—that which was to restrain the hostility of all the worst principles of men, and also to restrain the disorders of his best—which is continually assaulted by the one and betrayed by the other, and which regards with the same severity the lightest and the boldest violation of its law? There are some faults slight in the sight of love, some errors slight in the estimate of wisdom, but truth forgives no insult and endures no stain. "What is truth?" Deep down in the heart of men, parted from only when they have sold everything else, is the sense of truth. If it is there only to shame his falseness, still it is there, until, driven out by repeated treachery, the light within became darkness, and darkness is put for light and light for darkness, bitter for sweet and sweet for bitter in the throng of errors which jostle each other outside the golden gate, which will never open to that, whatsoever it be, which loveth and maketh a lie. The sense of truth, like the sense of beauty, belongs to man as a reminder of his better state. The sense of truth which cannot rest content in error is a possession, if it be but sorrow's crown of sorrow in remembering happier days. Here is an artist pausing before a picture. He notes the curve of the lines, the sweep of the brush, the magic of the light and shade, the character of the touch; on his decision depends whether the picture is sold for a few pounds or for thousands. Truth has a market value. Here is a musician listening to an exquisite burst of music; he is disturbed and disquieted, the tones which strike upon his ear are not quite true, they err in time or tune, the composition is false, the execution is faulty. Truth has its value as a criterion of art. Here is the scholar, revising again and again the proofs of his work. It is but the turn of an expression, the slight error in a construction or the misplacing of an accent. But scholarship is scholarship. Truth again has its value in the crown of beauty of accuracy. Here, once again, is some Galileo, who follows with unslacking foot the beckoning hand of discovery. Forward and onward the search for truth has a fascination in duty, even beyond the richness of truth when found. And the voice of truth rings out above his recantations. Truth appears once more as an imperial figure before which all must bow. Or look, again, at the combatants who are fighting the battle of life in the dark, enveloped in the mist of doubt and uncertainty—what does it all mean? Is there a rational end to this human conflict of things? Where is God? Where is hope? Where is deliverance? "Slay us in the light. Slay us if you will, but let us see." The cry for certainty is the thirst for truth. Even poor public opinion has its applause for truth; it has its hisses for the liar, its stone for the hypocrite, its ostracism for the impostor. Public opinion looks that the actors on its stage should at least show forth the integrity of truth,

and in this way, it is no wonder that the voice of the people is the voice of God. And yet, in this intimate sense of truth, it cannot be denied that man is the victim of a disease. The thirst for truth remains with him, but he has wildly left its fountain. Just as man everywhere asserts he is free, while he is everywhere in chains, so while he asserts and feels his love of truth, he is everywhere the victim of lies. There are ideas of his race, the false ideas which are current in human nature, the false ideas which come from his own life and habits, the false ideas which come to him from bad public opinion, the fallacies of false teaching. But man is not organically sightless, he is blind. He strains his sightless eyes towards the sun, he longs for the heavenly touch of God. Blinded by the fall, and the false impulse thus given to human life, towards appetite, towards self towards the earth, he wails for the revelation from on high. "Except a man be born again, he cannot see the Kingdom of God," and on this Sunday, especially, we are accustomed to thank God in the collect for the revelation of truth, for His Holy Scriptures, which have brought to mankind the gradual revelation of the truth, and have prepared the world for the dayspring from on high. We see brilliant examples of men, who found their way to walk with God, patriarchs and servants of God, who found the road of truth, so long as they kept hold of the hand of God. A man of deep personal religion shall not wander very far away. There we see the planting of the hedge of the law. The wastes of error, the paths of sin are blocked off with a bristling barrier, whose thorns at least shall make a man feel the penalty of trespass, and "Thou shalt not," prepared the way for "Thou shalt." Then we listen to the prophets as they forthtell the summons of God to wanderers out of the way, "This is the way, walk ye in it." Come back from the paths of error unto the way of truth. But the barriers fail to restrain, the voices die away in the distance. Many beside Pilate were saying: "What is truth?" Mere knowledge of what is right and true is not enough, not even the love of truth will suffice. We are making this same mistake at this very day in thinking that to know what is right is to do it. Copybook headings, as to the evil of waste, moral pleading as to the advantages of temperance, practical hints as to the commercial value of honesty, abstract calls to patriotism, to love of our fellow-men, these are made to do duty for religious obligation with our children, with the result that copybook headings, which appeal to the head, are powerless against evils which capture the heart. Christianity floods the world with the light not of a message, but of a Guide. The appeal of Christianity was not "go here," or "go there," "do this," "avoid that," but come and meet a Man who will go with you, and lead you onwards. "Disobedience to God is to fall, but it is to fall upwards. You fall down men, you rise up gods. The way of truth is a way not to be found by direction, but by personal guidance. Go where the roads diverge, go where you will find a man to take you, to introduce you to truth as it comes, and ward off error ere it strikes." How shall you know Him? He is the Man who says what no one else has said before, and no one has ventured to say since: "I am the Truth." "If any man be in Christ he is a new creature." It is in Christ that we attain to the truth. Think once more of that ideal which the artist pursues, without which no shape, no idea, really satisfies him. Think of that absolute standard of music which the musician sets before him, the accuracy which is the aim of scholarship, the worship of truth for the sake of truth, and see how to be in Christ will give us the love of the true life—that life which helps us to be ourselves, no one else but our selves, our real selves, in all the importance of a life which God placed in this world, with a work to do, and opportunities for doing it. "I am the Truth." This is the appeal to the Christian today, to be himself. Is this a man? This poor,

parted, butterfly, which flits about from flower to flower, expanding its wings in the sun, settling on the monuments of the great, or fluttering up and down the paths of life. It will be gone in a few days, nipped by the first frost, killed by the first stroke of adversity. Is this life of pleasure a true life? Is there any ring of truth about it? All this exquisite mechanism of body, all this wonderfully complicated machinery of soul, imagination, memory, thought, spirit, with the Creator's mark upon it, the Redeemer's blood sprinkled on it, the breath of the Holy Spirit quickening it into life. Was it meant simply to show what costly things frivolity can feed on? Is this a man, this body which has swallowed up soul and chased away spirit, which lives to eat and drink and satisfy appetite in pleasures which bring misery, in plenty which brings famine, and in riches which bring no fullness? "He that doeth truth, cometh to the light." "I am the Truth." It is only in Christ that we can attain to real truth in life. A popular religious writer speaks of man as being built in three stories, the animal, the savage, and the man, and he advises his hearers always to live in the top story. But Christ, the Truth, surely tells us to occupy the whole man, and to develop every part. Christianity is the one religion which neither neglects nor fears nor misuses the body. It has a place for strength and beauty, a right use for the appetite, a living sacrifice prepared out of its vitality. Christianity lays its consecrating hand on the intellect and on the varied powers that are marshalled beneath its banner, and there, in the top story of life, are the rich treasures of spirit, to which there is no limit save the capacity of him who will receive them. "I am the Truth." Are there any parts of life which we do not use? Are there any dark cupboards and recesses which we hide from God, places to which we steal with furtive tread when no eye is upon us, where lie the buried shame, the usurping tyrant, the intruder, who will not leave us because we have not strength to exclude him? The encroachments of evil habits have made sad havoc upon the soundness and fairness of our domain; as long as they are there, to that extent our life is not true. There is a secret which is a foe to perfect candour, a jarring note which betrays itself in the discord, a false bit of colour which destroys harmony. The beauty of a true life, when we see it, bears witness to its own truth. Can we rest contented in a life which fails of its true proportions? The sensualist is not true, the sinner, whoever he be, is not true, his life is out of drawing, out of shape, for sin is lawlessness—a state which has vitiated truth. But can we be in Christ? Can we really feel that He is the truth, if our hearts are closed to the higher beauties and possibilities of a Christian life? Is that life true which has no prayer in it? It is the carefully drawn feature without expression, the exquisite notes without scheme or melody. A man is not really alive, not truly alive, who never prays. He is living in one corner only of the great world which is open to him; he is using only one small part of the notes in the instrument which is before him. It is not manly not to pray, any more than it is manly to be blind or deaf. It is to be maimed, to fall short of truth. Is that life true which knows nothing of the higher possibilities of love, joy, peace, gentleness, goodness, faith, meekness, temperance? Christ has died, Christ lives not merely that we should keep from open and notorious sin, be exemplary in our behaviour and punctual in our duties; this is something, yet a good will, directed by sound reason, might carry some of us as far as this. But the God Who has hung the heaven with clouds, and spangled the bareness of the earth with flowers, has willed that man, in Him, Who is the Truth, should show the fulness of what man was meant to be, and that true men leading true lives, should stand out in beauty, as lights in the darkness or as shadows in the heat, faint images of Him Who called Himself the true, the beautiful Shepherd of the human race, Whose mis-

sion, with His own lips, He proclaimed to be this, "For this end was I born, and for this cause came I into the world, that I should be a witness unto the truth." "I am the Truth." It is in Christ that we learn these experimental truths which we are so eager to pursue. "Don't tell me that God is good," says one; "I doubt even if there is a God. One vast wail of pain mounts up from earth to heaven, which surely, if there be a God, could cease; one vast system of failure spreads itself over the world—good unattained, evil triumphant, vice rewarded, and virtue starved. Surely God, if there be a God, could stop this!" Go into the sick-room of some very young child, who is afflicted with a terrible illness, which perhaps only a severe surgical operation and a long course of painful dressing and bitter remedies can cure. Can you persuade the child that the doctor is anything else but cruel to put him to such pain? Can you persuade him that the daily agony which brings health, the daily bitterness which restores life is anything but a needless provocation of suffering and a cruel deprivation of light and joy? But talk to the doctor outside, and he will tell you that there is nothing which grieves him more than this pain to a suffering child, which is just the only thing to save his life. It needs his sternest resolution and his strongest powers of nerve to persevere; yet life depends on it, and the child will live to thank him for it. Here, again, is one, himself an owner of a splendid property, living in poverty, denying himself the simplest pleasures, because he believes it due to the honour of his race and the memory of his father that he should pay off honourably the debts incurred by the extravagance and sin of his ancestors. The world looks upon him as an injured man, spending a wasted life; his truer friends look upon him as making an honourable expiation and satisfying the law of justice. The great truth of the goodness of God is not to be learned outside, by those who dabble in surface speculations flavoured with the theology of shallow novels and the pious opinion of reviews. These things are to be learned in Christ, in the school of the Cross, in the school in which we learn, not how God deals with a healthy world, pushing onward to development, but with an unhealthy world, ever in danger of tottering to a fall. Of course, there is no one who does not shrink from the heavy shadow of the Cross, as it falls upon him; but it is a truth which has materially lightened its burden, when we know that it means something far beyond a piece of ill-luck—that it is planned, deliberate, healing suffering. Here is a remedy for a disease unknown to you, but known to the Good Physician. The right eye, the right foot, must come away, but it means life—on you devolves the heavy payment of a past debt, but the race is better for it, and you yourself are the richer for it in the good providence of Almighty God. It is the child who shrieks: "Away with God if it means the Cross!" It is the child who says: "There is no God," because he mistakes the world for a play-room, when after all it is a hospital in which we all are invalids, in which we all must suffer, in which God wills that we all should be saved. God's greatest punishment is to withhold the Cross; His severest penalty, when He says: "I will not punish," for it is then that the Doctor is refusing to operate because there is no hope—He is refusing medicine because there is no remedy. It is "in Christ," when we have looked out upon the world from the bosom of His love, that we shall learn that the cry of suffering is the witness of His love—the sharp twinge of pain the mark of returning health. "If any man will do His will, he shall know of the doctrine whether it be of God." "Is God just?" says another, "Who suffers me thus to be tempted? Here am I, naturally prone to yield, surrounded with temptation and goaded to sin. Day by day I hear sounds which fill me with madness; I see sights which kindle the fires of hell. Pure though I be as David, there is the temptation there in my way to wreck me; wise as

and allegiance is due to this foreign prelate, whom he desires to see once more reigning as a king. He believes himself to be as loyal as any to his lawful sovereign, but the fact remains that it is always possible that he may have to choose whether he will obey the king or the foreign bishop of Rome. His position, too, as a Churchman, is one of isolation. He is not only separated from the rest of Christendom, but his Communion anathematizes it; the Anglican Communion is denied to be a Church at all, and he is taught that God the Holy Ghost does not work in her as a Church. The testimony of Holy Scripture, the testimony of the Early Church and the Fathers, is overwhelmingly strong against the modern claims of his Communion, and, moreover, he is confronted by the fact that the Papacy has not only not kept the Church united, but has failed at various times to promote and secure unity, peace, and concord within its own Communion. The well-instructed Anglican is most ready to hold all that the Apostolic Church held and handed on; the Roman is compelled to hold as of his faith now, what, if he is well instructed, he knows the Apostles did not teach, and is only of modern or of very recent invention. As Dr. Pusey said: "We could not imagine ourselves to have lived a day out of the Communion of the Church of St. Augustine." Whereas, "the Ultramontanes in the Roman Communion seem to be drifting off further from the principles of the early and undivided Church," and this was written before the uncatholic, unscriptural, unhistorical doctrine of the Pope's infallibility was turned into an article of faith in 1870. One cannot imagine St. Augustine, or any of the early and great Fathers of the Church, accepting all the distinctive doctrines of Rome. And there must be, one would think, a sad sense of isolation, knowing you are separate from and denouncing your brethren of the present day, and at the same time holding and teaching what the great Saints of old and doctors of the Church never taught, and never heard of, in the days of the past. Sad, too, must be the sense of isolation just now. Romans have not been slow to call attention to the tolerance and favour they have enjoyed during the reign of Queen Victoria. How intensely sad to be in a Communion of which the head of this country says that it must not officially pray for her. The Pope could say Mass for, and pray for, her, and Romans may, they are told, privately pray for her on certain conditions and may show external signs of mourning. The Communion which benefited by her large-hearted tolerance, which could pray for her recovery, could not also commend her to God when she had departed this life! However, erroneous any Roman teaching may be about the state of the departed, yet we all know that Rome sanctions and strongly approves of prayers for the dead; it is indeed a miserable controversial narrowness that cannot, will not, or dare not pray for one to whom, as a body, Romans confess they owe so much.—A. B., in Church Bells.

ROMAN ISOLATION.

Persons who have gone over to Rome have confessed that somehow they feel this sense of isolation, and anyone who for some time has carefully studied the columns of the Roman press will see that this feeling is very widespread. For years some have felt the wish that all services were conducted in English, and although English hymns may be sung, yet somehow there is a sense of never feeling quite at home. I have heard a Roman say that in England "I always feel as if I had been assisting at some foreign function." It is not merely that the services are in a foreign tongue, but however strongly a Roman may believe in all he is told by his authorities, he feels that he worships in opposition to what is often called the National Church. The nation as a whole protests against his communion and its position here. He believes himself to be, professes to be, as loyal to the throne as any, yet, somehow, for various reasons he knows that there is at least a general vague feeling of doubt upon the subject, and is continually calling out, "How loyal we are." It is a strange position to be in. The Catholic Church is universal, the Church of God embracing all nations; but the Roman is a member of a Communion whose official title denies her Catholicity, whose spiritual chief is a foreigner, and his predecessors almost invariably so. His supposed supreme infallible head is surrounded by a constant influence which is foreign, and he also knows that his first and foremost loyalty

and allegiance is due to this foreign prelate, whom he desires to see once more reigning as a king. He believes himself to be as loyal as any to his lawful sovereign, but the fact remains that it is always possible that he may have to choose whether he will obey the king or the foreign bishop of Rome. His position, too, as a Churchman, is one of isolation. He is not only separated from the rest of Christendom, but his Communion anathematizes it; the Anglican Communion is denied to be a Church at all, and he is taught that God the Holy Ghost does not work in her as a Church. The testimony of Holy Scripture, the testimony of the Early Church and the Fathers, is overwhelmingly strong against the modern claims of his Communion, and, moreover, he is confronted by the fact that the Papacy has not only not kept the Church united, but has failed at various times to promote and secure unity, peace, and concord within its own Communion. The well-instructed Anglican is most ready to hold all that the Apostolic Church held and handed on; the Roman is compelled to hold as of his faith now, what, if he is well instructed, he knows the Apostles did not teach, and is only of modern or of very recent invention. As Dr. Pusey said: "We could not imagine ourselves to have lived a day out of the Communion of the Church of St. Augustine." Whereas, "the Ultramontanes in the Roman Communion seem to be drifting off further from the principles of the early and undivided Church," and this was written before the uncatholic, unscriptural, unhistorical doctrine of the Pope's infallibility was turned into an article of faith in 1870. One cannot imagine St. Augustine, or any of the early and great Fathers of the Church, accepting all the distinctive doctrines of Rome. And there must be, one would think, a sad sense of isolation, knowing you are separate from and denouncing your brethren of the present day, and at the same time holding and teaching what the great Saints of old and doctors of the Church never taught, and never heard of, in the days of the past. Sad, too, must be the sense of isolation just now. Romans have not been slow to call attention to the tolerance and favour they have enjoyed during the reign of Queen Victoria. How intensely sad to be in a Communion of which the head of this country says that it must not officially pray for her. The Pope could say Mass for, and pray for, her, and Romans may, they are told, privately pray for her on certain conditions and may show external signs of mourning. The Communion which benefited by her large-hearted tolerance, which could pray for her recovery, could not also commend her to God when she had departed this life! However, erroneous any Roman teaching may be about the state of the departed, yet we all know that Rome sanctions and strongly approves of prayers for the dead; it is indeed a miserable controversial narrowness that cannot, will not, or dare not pray for one to whom, as a body, Romans confess they owe so much.—A. B., in Church Bells.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

A UGANDA WOMAN'S SERVICE.

At a ladies' meeting of the Church Missionary Society, Miss Furley related stories of work among the women of Uganda. She said: "I had a letter from one of our ordination students, who thanked me for my daily teaching, or, as he expressed it, the way I fed them day by day. I puzzled over this letter, and said: 'My good friend, I have never taught you one single word;

I do not in the least understand what you mean.' At last I showed the letter to the wife of another ordination student, who lived very near me on the church hill. I said: 'Rebecca, can you tell me what he means? A smile passed over her face. She looked up and said: 'I can tell you,' and what do you think I found? That woman, every afternoon, when she went home from my class—reading on the church hill, gathered together in the courtyard of her own home a great class, largely consisting of ordination students and lay teachers, who were living near her, and rehearsed to them the lessons she herself had heard from me on the same afternoon. The last year I was in Mengo, I wrote down the names of 600 women for baptism." "We were asked," Miss Furley continued, "if we could send one of our women to Usoga. I called the teachers together and said: 'We must talk about this, and pray about it.' We could not find one whom we thought suitable to send such a long distance. It would not have been to send a young woman; it required someone a little older and more staid, whom we could thoroughly depend on. After some weeks of waiting, one of my head teachers, a single woman, but old, came and said: 'I feel I ought to go.' I said to her: 'I do not think you are strong enough.' She was often ill, suffering a great deal from bronchitis. I put it to her that she would have no comforts down there, but nothing would move her. She said, unconsciously using the words of a hero: 'Even if I die, it does not matter; heaven is as near in Usoga as in Uganda. Let me go; I feel God has called me.' When the parting came, she flung both arms round me, and said: 'I love you; oh! I do love you. I would rather work with you than anywhere, but I feel God is calling me.' Then she turned away and said: 'Do not come to the door and say goodbye; because, if you do, I shall break down.' She has been there two years. There was a famine in that land, and this woman, who had been used to all the comforts of life which a better class Uganda woman knows, had to go through awful hardships and privations. She bore them bravely, for Christ's sake, and has done a wonderful work down there."

FAMINE WORK IN CHINA AND INDIA.

With grateful thanks I acknowledge the following contributions: Hope Shaw, Hamilton, \$1.63; Tithe Giver, Toronto, \$1; "For His Sake," Barrie, \$2; Mrs. Austin, Quebec, \$3; Friend, Toronto, \$1; H. B., Brantford, \$5; all for India; A. S. Evans, Port Hope, \$2; M. C. W., Perth, \$2.50; A. G. Gleaner, orphan work, for China, \$5; Miss Joseph, Toronto, \$20; Judge Ardagh and members of his family, Barrie, \$22.50; "In His Name," Galt, \$2; Samuel Taylor, Esq., Ottawa, for China and India, \$40; Friend, Toronto, \$1; Mrs. G. H. Gray Colman, \$1; Anon., 50 cents; Mrs. A. Anderson, Glen Annan, \$1; A. Mite, 25 cents; Mr. B. Watson, Wag's Mills, \$2; the Misses Grout, Grimsby, \$1; Rev. S. J. Lynch, Rosemont, \$1; Chippewa, \$2; Friend, \$2; R. S. Strong, Esq., Galt, \$3; J. A. Macdonald, Esq., Todmorden, \$1; W. H. S., Cobourg, \$2; Anon., Cobourg, \$1; Mr. E. Garbutt, Lanark, \$2; All Saint's S. S., King, per R. J. Winter, \$2; F. Beck, Esq., Harriston, \$1; Mrs. Foster, Erlescourt, \$1. I am very thankful to find we are as ready to respond to the appeals for the sufferers in China as for those in India, for the distress there is beyond my description. Some of the details have already been given. I only hope that we shall not forget what these people are suffering, that every minute some of them—I fear large numbers—are dying, and for lack of food; and our money could bring them bread, and thank God it has brought it to some, but let us be keenly alive to the fact that the famine continues, and that when we know that three cents will feed one person for a day, we should all send something to feed six, or twenty, as our means allow, that we should try to make these facts known, even though we feel the subject is not a pleasant one. Can we not, for the sake of our brethren, who are

starving, be willing to make some sacrifice, but we may save a few more lives? And is there not a satisfaction in feeling that we have laboured for them, done something for them, which perhaps cost us an effort, spoken on their behalf, as well as given what we could from our own purses? May the sympathy we should feel for all human suffering, swell up into our hearts, and as we "row beside all waters," we may confidently look up and ask a blessing from Him Who can speak to every heart. Perhaps some of our Church congregations would be glad to give, through the offertory, if their rectors would be kind enough to suggest it, and speak to them of the terrible suffering they are asked to relieve, and those who wish for further particulars could have the little pamphlet appeals by addressing "China Famine Relief, care of 'Christian Herald,' Bible House, New York City." They are doing a wonderful work, and cable money each week to China. Most of the contributions sent to me have gone through them. Those who prefer it to go through the China Inland Mission, have only to mention that fact. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

REVIEWS.

The principal article in the September number of "Everybody's Magazine," deals with the war between the Americans and the Philippines. It is entitled, "The Capture of Emilio Aguinaldo," and it is written by General Funston, and a picture of that American hero adorns the frontispiece. Maximilian Foster writes a tale of the last Bison herd, entitled, "The Survivors." Mr. E. F. Benson, one of the sons of the late Archbishop of Canterbury, writes of the game of golf from a social point of view. Eugene P. Lyle, jr., gives an interesting description of "The Simplon," the well-known tunnel under the Alps, which he describes as being the biggest tunnel in the world. The sixth instalment of the article, "Photography as a Fine Art," and the eighth part of "The Making of a Country Home," also appear in this number. In addition to these there are several short stories and an article upon "How to Make Money," written by Katharine Newbold Birdsall, in which she describes the New York Exchange for Women's Work and the different ways in which various women have turned an honest penny, and eventually have netted tidy sums of money.

In the current number of Scribner's Magazine is the first of a series of articles, giving in a condensed and graphic way, the history of the United States army as a fighting machine from the days of Washington to the present day. Mr. Frederic Ireland writes an article on "The Beginning of the Bears," in which he describes a spring journey to the most remote and inaccessible stream in New Brunswick, the North Pole branch. Mr. R. A. Stevenson contributes an article entitled: "The Poor in Summer," and in it he points out how many good things have, of late years, been done towards ameliorating their undoubtedly hard lot by means of the opening up of parks, recreation piers, free baths, etc. Raffles reappears in this number, in an adventure as a burglar, the tale of which is entitled: "The Wrong House." Poetry is represented in this number by a long poem in blank verse by T. N. Page and three shorter poems by Marguerite Merington, Rosina Scribner's is, as is usually the case, plentifully illustrated throughout.

The new church of St. Matthew at Chapel-Allerton has cost £20,926 5s. 10d., and it is not only paid for, but a small balance remains in hand to meet unascertained liabilities. Should there be a surplus, it is proposed to apply it to the provision of furniture for the vestry. To celebrate the completion of the structure a thanksgiving service was held.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA

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

Bridgewater, Holy Trinity. The Rev. W. E. Gilling, who has been for the past thirty years rector of this parish, has resigned the living. It is very probable that the Rev. R. N. Norwood, who is the curate, will be appointed to succeed him.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—Christ Church Cathedral.—Memorial services were held in this cathedral church, both morning and evening, on Sunday, August 25th, out of respect to the memory of the late Mr. Hector MacKenzie. Special music, appropriate to the occasion, was used at both services. At the funeral of the deceased gentleman, which was held on the previous day, there were a large number of prominent citizens present. In addition to the Ven. Archdeacon Norton, the following clergymen took part in the obsequies, viz., the Rev. Canon Flegood, the Rev. C. G. Rollitt and the Rev. T. S. Byle.

The organ restorations have now been completed, and Mr. J. B. Norton intends, with the permission of the cathedral authorities, to inaugurate a series of short organ recitals at the conclusion of every Sunday evening service. The opening recital took place on Sunday evening, September 1st.

St. George's.—The Very Rev. Dean Carmichael, the rector of this church, has returned home again from the Adirondacks, in which region he has been staying for some time. The Very reverend gentleman is greatly improved in health.

Grace Church.—On Saturday evening, August 24th, a deputation, consisting of Mr. T. P. Hunt and Mr. W. C. Blake, churchwardens, accompanied by Mrs. Connor, president of the Ladies' Society; Mrs. Stone, senior, honorary president; Mrs. Hunt, treasurer, and Mrs. Blake, waited upon Mrs. Ker, the rector's wife, at her residence, 870 Wellington street, and in the name of the congregation, presented her with a case of silverware, as a memento of the twenty-fifth anniversary of her marriage. Rev. Dr. Ker, thanking the deputation, on his wife's behalf, said that such tokens of love were very gratifying and very humbling to the recipient, and were clear calls to more and better service.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Kingston.—St. George's Cathedral.—A recital of Sacred song was given in this cathedral church on Tuesday evening, the 27th ult. The sacred edifice was filled to the doors on that occasion. The principal soloists of the evening were the Misses Madeline and Jean Brooks, who were assisted by Mr. C. Harvey. Mr. R. R. F. Harvey gave two organ solos and also acted as accompanist. The recital was a great success in every way, the singing of the Misses Brooks being especially appreciated.

Brockville.—St. Alban's School.—The Rev. C. J. Boulden, M.A., headmaster of this school, and who, some years ago was senior curate of St. James' Cathedral, in Toronto, has recently been paying a visit to that city, where he was the guest of Mr. O. B. Stanton, at his cottage on the Island.

Elizabethtown.—The Rev. Joseph Elliot, under the conditions of the new canon relating to the appointments to livings in this diocese, has been offered the incumbency of this parish by the Bishop of the diocese.

New Boyne.—St. Peter's.—The interior of this church has been entirely renovated at a cost of nearly four hundred dollars. The panelled ceiling and other wood-work has been finished in natural colours, and the walls in a light buff shade with five coats of paint. The cornice is cream, decorated with ecclesiastical designs, and a silver drop border, while the dado above the wainscoting is finished in high light with a handsome moulding and a silver overscroll. The chancel arch, on which have been painted six moulded panels, with gold-leaf edging, is surmounted by a beautifully executed scroll text, and other texts appear above the rose window and in each porch. A crimson Brussels carpet, with fleur-de-lis and Maltese cross pattern, has been laid in the chancel. The painting and decorating reflects great credit upon the artist, Mr. G. Frank Reynolds, of Westport. The church was reopened on Wednesday, the 21st August, by a special service, when an appropriate sermon was preached by the Rev. Canon Muckleston, of Perth. The Rev. Rural Dean Wright, of Athens, and Mr. F. J. Sawers, of Newboro, together with the incumbent, the Rev. F. G. Kirkpatrick, assisted at the service. Afterwards, a picnic was held and a sufficient sum of money was realized to complete the payment for the renovation.

TORONTO.

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

The Right Rev., the Lord Bishop of Tinnevely, Madras Presidency (Dr. Morley), who is accompanied by Mrs. Morley, will remain here until the 10th September, when the Bishop will go down to Montreal, in order to attend the Provincial Synod, which opens its sessions on the following day.

The music-loving people of this city had a rare treat on Monday last, when, in the Massey Hall, they gathered together in thousands to listen to the singers from the choir of Westminster Abbey. The circumstances were in a sense unique, for never before in the history of the city have the people here had an opportunity of hearing members of an English cathedral or abbey choir in concert. These recitals, for two were given, were most delightful, and a great charm was added in the fact that they consisted for the most part of old English part-songs, madrigals and ballads, which were sung unaccompanied by any musical instrument. Where the music and singing was perfection of its kind, it would, indeed, be hard to individualize, for all who took part in it did so extremely well. It would not, however, be fair to let Master Harold Davis' singing pass by without special notice. He possesses a wonderfully rich, pure and sympathetic soprano voice of the most pleasing quality, and his sweet singing on Monday evening was doubtless a revelation to many of his hearers, showing what an English boy can do in the way of singing, when the voice is properly trained. The Westminster Abbey singers will give a return concert in the Massey Hall next Monday evening.

Hall's Glen.—St. George's.—The third annual tea and concert, in aid of this church, was held on the church grounds here on Thursday, August 22nd. Although the weather was very threatening all day, there was a large attendance, and the affair was in every respect a success. After tea was served a promenade concert was given, at which Choate's Orchestra (a local one), discoursed music, which was much appreciated by those present. On the invitation of the incumbent,

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interior of this ated at a cost of the panelled ceiling been finished in walls in a five coats of decorated with over drop border, coating is finished moulding and a arch, on which panels, with gold-a beautifully exe-ts appear above urch. A crimson- is and Maltese the chancel. The great credit upon- 0ids, of Westport. Wednesday, the e, when an appro- y the Rev. Canon Rev. Rural Dean F. J. Sawers, of cumbent, the Rev. he service. After- sufficient sum of e the payment for

shop, Toronto.

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-The third annual church, was held on Thursday, August was very threaten- attendance, and the success. After tea cert was given, at a local one), dis- such appreciated by n of the incumbent,

the Rev. W. Archbold, Mr. H. M. East, barrister, of Toronto, very kindly acted as chairman. A social was also held the next evening, and the total proceeds from all sources at the tea and social amounted to \$141.21.

Minden.—The fifth meeting of the rural deanery of Haliburton was held in the Clergy House, in this place, on Wednesday, August 6th. The service on the previous evening was fairly well attended considering the busy season of the year, as was also the celebration of Holy Communion at 8 o'clock next morning. The attendance at the deanery meeting was small, owing chiefly to the fact that some of the clergy were kept at home, we regret to say, by sickness, and others invited from the neighbouring deanery were taking their holidays in different parts of the province. But a good deal of business was done, and three excellent papers were read and freely discussed. Two of these papers were on the subject of "The Extension of Diocesan Missions," and another on "The History of the Church of England." This last paper was read by the Rev. L. W. B. Broughall. It was lent for the purpose by Rev. J. S. Broughall, curate of St. Stephen's church, Toronto, and was formerly read before the archidiaconal conference, in Peterboro, some time ago, and was very highly spoken of by those present. The two papers previously mentioned were read by the Rev. Rural Dean Soward, and Mr. George Bemister, of Haliburton. A chapter of Greek Testament was read and commented upon chiefly by the Rev. L. W. B. Broughall. The meeting was a successful one, as far as it was possible so to be, considering the small number present. The Rev. W. J. Creighton, M.A., of Bobcaygeon, who preached the sermon at the service on Tuesday evening, assisted considerably by aiding the discussions. The next meeting is to take place on the last Wednesday in October at the parsonage in Kinnmount.

NIAGARA.

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

Georgetown.—On Tuesday, August 20th, a reception was held at the rectory grounds, to welcome the Rev. T. G. and Mrs. Wallace, to Georgetown, Mr. Wallace having arrived a short time previously from Bishop's Nympion, in the diocese of Exeter, to take charge of this parish. There was a large attendance. The Regimental band was present and performed an excellent programme; also Mr. Barber (vocalist); Miss McCollum (pianist); and Mr. Pease (humorist). The Ladies' Guild had charge of the arrangements and Dr. Bradley, people's warden, was master of ceremonies. The Rev. M. Potter and Mr. Hull (Stewarton), spoke briefly in welcome. Mr. Wallace thanked them on behalf of himself and Mrs. Wallace, for their hearty welcome, and hoped that his stay amongst them would be marked by harmony and blessing. A very pleasant evening was spent.

HURON.

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

Mitchell.—Trinity.—The greatest regret is felt at the approaching departure of the Rev. J. T. Kerrin, in September. He goes to Jamestown, N.Y., to a position of importance and wide usefulness. He was highly esteemed by Bishop Baldwin, and by a very large circle of clerical and lay friends. The Mitchell vestry, in their meeting on August 26th, referring to the numerous attacks on Mr. Kerfrin by the "Mitchell Advocate," unanimously resolved as follows: Moved by Mr. F. H. Thompson, barrister, and seconded by Dr. Cull, and carried: "That this vestry hereby places on record its absolute repudiation and condemnation of the aspersions cast upon the Rev. J. T. Kerrin, rector of Trinity church, Mitchell, which have appeared in the columns of the "Mitchell

Advocate" from time to time during several months past." The new church buildings and hearty services tell the silent story of his faithful labours during the past seven years.

Ingersoll.—The Rev. F. O'Meara is at present resident here, where he is managing for the present the Y.M.C.A. He is free on Sundays to take services, if required.

Aylmer.—Trinity.—Two handsome stained glass windows have been placed in this church by the wardens, Messrs. J. G. Heiter and A. B. Thom. That of the former, on the south side, has in the centre two symbols, the Paschal Lamb with the words: "Ecce Agnus Dei;" and the dove with an olive leaf in its mouth, and the words, "Peace, perfect peace." That of the latter, on the north side, has also two symbols, St. John and the Eagle, St. John being the patron saint of Masons, who is described as soaring to heaven like an eagle; and the Cross and Crown, the badge of the Order of the Knights Templar.

Galt.—The semi-annual business meeting of the W.A.M.A. for this diocese is to be held here on Wednesday, October 9th. Both the Bishop and Mrs. Baldwin, who is the diocesan president, together with the other officers of the association, are expected to be present.

London.—We call attention to the change in the management of Harding Hall, the popular girls' school of this city. Mrs. Wel's becomes principal of Moulton College, Toronto, and Mr. J. J. Baker, M.A., takes the management of Harding Hall. Mr. Baker, who is a gentleman of educational standing, will take regular work on the staff. Mrs. Baker, a lady of fine culture and wide experience in teaching, will also devote all her energies to the interests of the school. With the strengthening of the staff under the new management, the patrons of this school may be assured that the school's standard of excellence will be fully maintained.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Colchester.—St. Stephen's.—During the past summer this sacred edifice was opened for Divine service. The church is of logs, 18 by 32 feet, with 11 foot plates and well pitched roof. The furniture is made of Douglas fir, and well oiled and varnished. Both seats and chancel furnishings are the work of Cushing's factory, at Calgary and Edmonton, and is equal to work of the same kind turned out by old Ontario firms. The altar cloth, a gift from friends in Toronto, was much admired; also the set of books for the prayer desk, lectern and altar, and the sacred vessels, all of which were the gift of the Rev. R. M. Hawkins, of London, England, the father of the rector's warden, Mr. William Hawkins. One of the most pleasing features of the work was the hearty enthusiasm of the people, who contributed so willingly of their means and labour, that the church is opened free of debt. Next year it is hoped to complete the nave by ceiling it with fir inside, and covering the logs outside with clapboards, besides building a chancel, vestry and porch. When this is done, the building will be one of the neatest mission churches in the district. The church stands on an acre of ground, donated for the purpose by Mr. S. Galley, one of the vestrymen of the parish. It is beautifully wooded with poplar, and when cleared of underbrush will be a very pretty spot. It will also be used as the Church burial ground.

At St. Saviour's Church, Liverpool, a window has been erected in memory of the Rev. Canon Warr, who was incumbent of St. Saviour's from 1846 to 1870, and has associated himself with various religious and charitable organizations in Liverpool and the district around.

Correspondence.

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

CANON WELCH AND THE HIGHER CRITICISM.

Sir.—Here I would remark that, although the Bishops must be familiar with the Lux Mundi, and we must assume that as theologians and teachers, they have a thorough knowledge of its character, it is not mentioned by name, much less commented on, and deprecated. The sole and only part of the Encyclical, in which we may conjecture that it is even referred to, is where they say of the "critical speculations now in process of discussion," "some are entirely compatible with the principles here laid down; others must be held to be inconsistent with any serious belief in the authority of Holy Scripture." This last clause may and does properly describe the character of "Lux Mundi." It is, I think, true that the Bishops can neither be praised nor blamed for what they positively say for or against the Higher Criticism, as it is truly and properly described and represented by its authorized and accepted criterion, i.e., "Lux Mundi." They are I think, open to grave censure for what they have not said. It is matter of notoriety that they have been openly and strongly criticized for their policy of "masterly inactivity," in regard to the Romanizing practices, so largely prevailing in England, led by the English Church Union, with Lord Halifax at its head. It is well known that, only after it had been openly exposed in Parliament, and they had been plainly told that if they did not do their duty, and maintain the authority of the National Church, as by law established, that Parliament would itself take action to do so, that they put forth some degree of effort, in order to avert a rising storm. It is well known and understood that the efforts of Lord Halifax and the English Church Union are with the object of unprotestantizing the Church of the nation; the character and the object of "Lux Mundi," and the Oxford critics is yet more radical and destructive in character; it is an effort, a revolutionary and anti-Christian effort to unchristianize it. Again, I say, let facts speak for themselves. "Lux Mundi" is its own witness as to this fact. I would again remark that the Bishops do but deal with the subject of Biblical Criticism in the abstract, and in a general way; there is no specific reference to, or commendation of what is vaguely termed "the methods of the Higher Criticism. In fact they say, plainly: "Your committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles here laid down (which are of a general character, in a line with orthodoxy), others must be held to be inconsistent with any serious belief in the authority of Holy Scripture, and that, generally, satisfactory results cannot be arrived at without giving due weight to external, as well as to internal evidences," i.e., they object to a purely analytical criticism. Yet, with "Lux Mundi" before them in all its hideous character, I hold that they did but studiously evade the point at issue, and manifest on this supremely grave and perilous issue, traught with the greatest possible injury to the Christian faith, that "masterly inactivity," for which they have been censured in regard to Romanizing practices within the Church. I will now notice (2) the statement made by Canon Welch, in the way of argument, that "the Bishop of Rochester was a

... years before Moses, frequent written reports were sent from every home and province of Egypt to the central government at Memphis. Egypt, in the time of Moses, was a mighty empire, extending, according to Dr. Carl Peters, from the Mediterranean to the Indian Ocean, and eastward to the mouth of the Ganges. Besides, we have several papyrus rolls dating beyond that time in the museums of Europe. Dr. Smith says that the children of Israel got their account of the Creation, of the Fall, and of the Deluge from the Babylonian annals, although he acknowledges a great difference between the two accounts. He conveniently gets over that by saying that the account was learned during the Babylonian captivity, and modified by several generations of Jewish thought, finally assuming the shape presented in Genesis. Could anything be more learned? Exegetical and critical scholars have told Abraham all about it. For the last 3,000 years extensive ruins in the south-western quarter of Babylon has been known as the *bits Nimrod* (the tower of Nimrod) built of burned bricks, and a bituminous cement (which has become vitrified) just as Genesis relates. I hope next week to send you an article proving a knowledge of the true God by a non-semitic people. Religion is not an evolution; the knowledge of God being at first universal.

S. R. RICHARDSON, M.D.

DIVORCE AND REMARRIAGE.

Sir.—I see that the Rev. T. Everett, of Montreal, enquires in your issue of the 22nd ult. for a copy of any pamphlet on Marriage and Divorce. Will you allow me to say that I gave away, at the time of its being presented to the Provincial Synod, the entire issue, so that I have not had since that date a copy for my own use. I shall be much obliged if any of your readers who has one will kindly lend or give me a copy. I may add that I stand by every word of my brochure, and that it has been endorsed quite as strongly by the most distinguished theologian of the Church of England.

HENRY ROE, D.D., D.C.L.,
Archdeacon of Quebec.

Richmond, P.Q., 24th August, 1901.

British and Foreign.

Mr. T. Glaister, of Bolton, has bequeathed £500 to St. John's Church in that town.

The Queen Victoria Memorial (Mansion House) Funds now amount to the sum of £135,000.

Mr. John Farmer, organist of Balliol College, Oxford, and before that of Harrow School, died lately, aged 65.

The delegates of the New York Chamber of Commerce who recently visited England have contributed a sum of £5,000 to the Memorial Fund.

The Bishop of London has been obliged by the number of his diocesan engagements to decline the Archbishop of Capetown's invitation to visit South Africa.

Lady Georgiana Legge, sister of the Earl of Dartmouth and niece of the Bishop of Lichfield, is about to become head of a branch house of the College of Grey Ladies at Gravesend.

The annual report of the Church Pastoral Aid Society, which has just been issued, shows that the income received during the past year is the largest on record, viz., £72,117 14s. 7d.; 693 parishes have been aided, and the number of agents maintained by the grants is 1,001.

The Archbishop of Canterbury has appointed the Rev. Daniel Lewellin Rhys, curate of All Hallows, Barking, as Tait missioner for the Diocese of Canterbury, in succession to Canon Carter, now the Dean of Grahamstown.

The Church Council for the parish church of Folkestone is appealing for funds to build a church house. The sum required is £4,000, as already £2,000 has been collected towards the estimated cost of the building, which is £6,000.

The Bishop of Tasmania (Dr. Montgomery) has been unanimously elected secretary of the S.P.G. in the place of Prebendary Tucker, who has resigned that post. The Bishop is a son-in-law of the Dean of Canterbury.

The Archbishop of Canterbury and Mrs. Temple celebrated their silver wedding on the 25th ult. His Grace did not marry until he was 55 years old. He is now an octogenarian. The festivities took place in the new palace at Canterbury.

A new and very sweet-toned bell has been placed in the tower of Donaghmoine Church, Ireland, by the incumbent, the Rev. Canon Hurst, in memory of the late Dean of Clogher, the Very Rev. Thomas LeBan Kennedy, D.D.

In memory of the late rector of Ascot, the Rev. Beauchamp Warren Kerr-Pearse, whose incumbency lasted thirty-six years, new choir stalls have been erected in the chancel of the church, together with a brass tablet recording his services. The memorial was subscribed for by the parishioners.

The vicar of Wymondham, the Rev. the Hon. A. Parker, has received the promise of £10,000 towards the cost of the restoration of his church from Mrs. Willett, of Brighton, as a contribution from herself and family in memory of her father, the Rev. T. Townsend Smith, who was vicar of the parish for a few years.

Mashonaland has this year raised £3,043 out of a total income of £6,286. Salisbury provides the whole of its financial needs. Buluwayo gives £100 a year to mission work. This is no bad record for a new and struggling diocese in a year of war, and with years of rebellion, rinderpest, and famine prices behind it.

Canon and Mrs. Paul, of Finedon, Northamptonshire, the father and mother of Mr. Herbert Paul, formerly M.P. for South Edinburgh, celebrated their golden wedding lately. Canon Paul celebrated his jubilee as vicar of Finedon in 1898, he having succeeded his father, who had held the appointment for nearly forty years.

At a town's meeting held in Leicester it was decided to provide a new wing at the infirmary, at a cost of £12,000, and a convalescent home at the seaside, to cost £20,000, as memorials to the late Queen Victoria. The mayor said £24,000 had been promised. The convalescent home will be maintained by annual collections.

The Bishop of Moray has appointed the Rev. Vernon Staley, vicar of South Ascot, Berks., in the diocese of Oxford, to be the Provost of St. Andrew's Cathedral, Inverness, which was lately held by the present Bishop of Antigua, and subsequently by Bishop Webb, now Dean of Salisbury. The new Provost will be instituted early in October. Mr. Staley is well known in England, as the author of a series of useful manuals on Church Doctrine, Church Ceremonial, etc., the most popular, perhaps, being *The Catholic Religion*, of which the twelfth edition has recently been issued.

The Lady Chapel and the ante-chapel at the east end of St. David's Cathedral have been restored at a cost of over £2,500. Dean Howell is also anxious to restore Bishop Vaughan's Chapel and other

HIGHER CRITICISM.

Sir.—For several years past I have had young gentlemen who were vain of their extensive reading say to me: "When the higher critics get through with the Bible they will prove that it has no more divine origin than the Vedas, the Shasters, the Koran or the Sagas of our Saxon forefathers." These conversations led me, last June, to write my first letter to the press, to show how an ordinary well-read layman viewed the conclusions of the higher critics. After dealing with some minor objections of the critics, I proved in my last from Josephus, that the pentateuch was in existence before the revolt of the ten tribes under Jereboam; because the Israelite priests sent by Spalmanzer taught the knowledge of the sacred law to the Samaritans who had been sent from Media to occupy the land of the departed ten tribes. This proves the existence of the Pentateuch in the reign of Solomon; at least 500 years before the time of its writing, according to the critics. The childish proposition of Dr. Smith that probably Moses did not know how to write, may be dismissed at once as a very foolish proposition. Such accurate genealogies as were kept by the Israelites from the time of Abraham downwards could not possibly be preserved by a people ignorant of writing. The Israelites, thousands of years before a modern nation dreamt of such a thing, had their accurate registers of births, deaths and marriages. Hence, it was, that when the poll-tax was instituted under Cyrenius every Jew went to the original seat of his family to be enrolled. So Joseph and Mary went to Bethlehem, where our Saviour was born, in fulfilment of prophecy. We know that for hundreds

EDWARD SOFTLEY.

parts of the old Welsh metropolitan cathedral, and will proceed with the work as soon as the necessary funds have been raised.

The foundation stone of a new parish hall, in connection with the church of St. James the Great, Clapton, was laid by the Countess of Shaftesbury recently. The local clergy were well represented, and included the Rev. J. Gardner-Brown, vicar, and the Rev. J. Shelford, rural dean. The new buildings are expected to cost £1,700.

The Bishop of Newcastle-on-Tyne left Liverpool on the 21st of August in the "Germanic," for New York, and he expects to be in England again by October 30. He has accepted an invitation to be present at San Francisco during the earlier portion of the Convention of the American Church which opens on October 2nd.

The executors of the late Mr. Richard Bowerman West, of Streatham Hall, Exeter, who bequeathed a sum of £50,000 for distribution, free of legacy duty, among national, local or other charitable institutions, have allotted £1,000 of that sum to the Queen Victoria Clergy Fund, Church House, Dean's Yard, Westminster, S.W.

At the recent reopening of St. Ninian's Cathedral, Perth, in addition to the Archbishop of Canterbury, the Bishops of Salisbury and Meath, and Bishops Richardson and Hornby and the Rev. J. T. Inai, the first native Japanese priest, who was sent to represent the Japanese Church at the bi-centenary of the S.P.G., were present at the services.

Whilst the fine old Norman tower of the parish church of Barnolby-Le-Beck, Lincolnshire, was under restoration, one of the main buttresses gave way, and the tower fell to the ground. Mr. W. Nainby, of Thorganby Hall, by a timely gift of £1,000, has relieved the rector of all anxiety, and the tower is to be rebuilt from base to summit, exactly on the old lines.

The Coronation service will have a side light thrown upon it by a new window in the poet's corner. The Marigold window, which has always been considered unequal to the rose window in the opposite transept, is now disappearing, day by day, to make room for a new window, less garish and vivid, and consecrated to the memory of the late Duke of Westminster.

The Bishop of Lincoln has unveiled at Blankney parish church a new reredos, in memory of Queen Victoria. It is in the Renaissance style. Four figures, which the rector secured on the Continent, occupy the central panels, the figure of our Saviour having two Apostles on either side, viz., St. Andrew and St. Peter, St. James and St. John. The altar cloth, which is over 200 years old, was obtained at Seville, by the rector.

In response to an appeal made by the rector of Lambadarn-faur, the Rev. Albert Jordan, to meet the doing of a debt of £328, one of the parishioners, Miss Severn, of the Hall, Penybout, generously came forward and handed the rector a cheque for the whole amount. This lady and her two sisters some time ago rebuilt the Church of St. Paternus entirely at their own expense. This church contains one of the finest specimens of a Norman arch and doorway in the principality.

One of the most influential Arab merchants on the East Africa coast paid a visit to Mengo recently, and inter alia visited the C. M. S. Mission in Namirembe. He was so struck by the organization of the Church and medical work and the way in which the natives were being trained, that, Mohammedan though he was, he gave 500 rupees to the Church work and a similar sum to the hospital, saying he wished to help forward a work God was blessing.

Mrs. Blagden, widow of the well-known vicar of Hughenden, has presented an altar-cloth of unique design to the Church of St. Frideswide's, Poplar. The cloth has taken ten years to manufacture, is remarkable for elaborate figure work interwoven with human hair, and is valued at over £2,000. The cloth is worthy of St. Frideswide's, which was created some years ago through the munificence of the graduates and undergraduates of Christ Church, Oxford, and is one of the most beautiful churches in East London.

An Islington clergyman, the Rev. K. Catterall, vicar of St. Augustine's, Highbury, has found what he considers a better way to raise money for Church purposes than resort to bazaars. He has appealed to his congregation to give him £1,000, in the shape of thankofferings, and has received nearly double that sum—£1,804 to be exact. Mr. Catterall's method is to invite everyone, young and old, to bring his or her offering direct to himself, and to keep the names of the donors, as well as the amounts, absolutely secret.

Mr. James Hawke Dennis, of Great Hurstpark, Surrey, who has provided the necessary funds for completing the Victoria Tower of Truro Cathedral, has presented a new organ and peal of bells to St. Buryan Church, near Penzance. The bells are from the works of Messrs. John Warner & Son, of Cripplegate, and the organ from Messrs. Hart & Son, of Truro. The large bell has the following inscription: Edward VII. This bell was given by James Hawk Dennis, a benefactor of St. Buryan Church, to commemorate the accession of King Edward VII., A.D. 1901.

The late Miss E. Ainslie, of the Rolls, Chingford, bequeathed to the Bishop of St. Albans' Fund £1,000, the income whereof is to be applied for augmenting the stipend of the minister of All Saints' Mission Church, Hale End; to the Rector of Chingford, £1,000 in trust, to apply the income towards the maintenance of the almshouses at Chingford; to the Ecclesiastical Commissioners, £1,000 in trust for the erection of a church, to be called St. Anne's, and to be built on the site given by her and her late brother Robert Ainslie, at Chingford; and to the Vicar of Grimsby, for the hospital at Great Grimsby, £200.

At the conclusion of the recent Tuam Synod, a very interesting ceremony took place, when the Very Rev. Andrew Tait, D.D., Dean of Tuam, was presented with a beautifully illuminated address, as a jubilee offering on the completion of fifty years' service in the ministry of the Church of Ireland. The Bishop of the diocese made the presentation. The address, the illumination of which is carried out in a very skilful manner after the Book of Kells, is enclosed in an oak case, whose elaborate decorations reproduce many interesting features of ancient Irish art.

Several valuable gifts have been made to the Church of S. Thomas the Martyr, Newcastle-on-Tyne, during the past twelve months. The oak reredos presented by Mr. Dodd has been supplemented by the screen to the memory of the Northumbrians who have fallen in the war in South Africa, and later by the gift of a beautiful oaken pulpit, given by members of the Clayton family, in memory of the late Rev. Richard Clayton. On a recent Sunday there was dedicated at the morning service a handsome oaken lectern, erected to the memory of the Reverend J. H. Bradshaw, curate of Choppington. The re-opening of the organ also took place. The instrument has been reconstructed, and is considered now to be one of the finest organs of its kind in the city.

Lord Salisbury has had an extraordinary amount of episcopal patronage placed at his disposal of late years. Of the thirty-five Archbishops and Bishops, twenty-seven will owe their present positions to the present Prime Minister. Of the

eight non-Salisburian Bishops, five were appointed by Mr. Gladstone, another High Churchman (Lincoln, Llandaff, Norwich, Ripon, and Southwell), and two by Lord Rosebery (Bath and Wells and Hereford). One (Gloucester) dates back to Lord Palmerston's days. It is a remarkable thing that a period of thirteen years as Premier should have enabled Lord Salisbury to appoint almost the whole of the Episcopal bench.

Lord Mount Stephen has made a splendid gift to the Church of Scotland. It amounts to £40,000, and the annual revenue is to be applied towards the augmentation of the stipends of over twenty ministers of the church in Aberdeenshire and Banffshire, whose parishes are situated in the vicinity of Lord Mount Stephen's native district. Each minister will benefit to the extent of £100 annually. His Lordship states, in the deed constituting the trust, that, in view of the reduction which has taken place in parish ministers' stipends during the last few years, he desires to restore the clergy to a position of greater independence.

The Archbishop of Canterbury will preach the sermon at the special service to be held in the Winchester Cathedral, at the time of the Commemoration of King Alfred the Great. The principal days of the celebration will be September 18, 19, and 20. The millenary of the death of King Alfred was commemorated on Monday by a special service in the church of Lyng, West Somerset, and a fete on Athelney-hill, in the same parish, the scene of the alleged incident of the King and the cakes. It has been resolved to restore the monument and Lyng Church, which was founded by the Abbot and monks of King Alfred's Abbey at Athelney.

During the first half century of existence of the Church Missionary Society only twelve natives of the countries in which that society works were ordained to the ministry; in the second half-century, 566 were ordained. There are now in Holy Orders ministering to congregations of their own countrymen, 61 natives of West Africa, 3 of East Africa, 28 of Uganda, 11 of Palestine, 1 of Persia, 166 of India (including those in Mauritius), 20 of Ceylon, 26 of China, 15 of Japan, 37 of New Zealand, 8 of N. W. Canada. There are also in connection with the Society's Missions 7,500 natives of the various countries (male and female) employed as lay teachers, schoolmasters, etc.

BE KIND TO THE LIVING.

It is an odd thing that no sooner has death claimed our friends for his own, than we begin to do and say a multitude of things of little use at all in comparison to that which they might have been had they come in advance of death. Then out of hand we flock to the house with offers of friendship; we rob our gardens and our hot-houses and send cut flowers in profusion, and funeral wreaths and crosses and pillows and anchors and stars to encumbrance, and do all we can, though late, to hide and disguise and sweeten fate. But if we had flocked to the house while the dead could have been aware of it, how much pleasure and excitement and relief from monotonous or lonesome hours our sick friends might have enjoyed, when all was a tiresome round of day and night and medicine and solitude, when a bunch of flowers brought in would have brought a light to the dull eyes, of joy both over the gift and the giver, joy which no broken columns of tuberose and ivies, costing small fortunes, can bring to the eyes of the dead! Even could we not have been admitted to the sick-room itself, we could have brought there the murmur of the outside world by the mere knowledge given to the patient that we were within the gates, some break, some cheer, some good.

Then, too, how profuse we are with our good words after the cars are stopped with dust! We do not hesitate then to say all that is true or even more than is true in praise of the departed. It is as if we had suddenly discovered in the sand a jewel fit for kings to wear; we make an outcry and hold it up to the light and turn it this way and that, and exclaim and marvel and admire and call on others to do likewise. There is nothing left to say about this person, now that the place once filled is vacant. But if we had said a tenth part of it all, when it might have been heard by the living person, of how much more worth it had been! What joy and satisfaction it might have given! The subject of it all might have felt as if satisfied to leave life with such appreciation. But it was not spoken, and life went on without it; and now we regret it, and do the same thing over with the next friend.—Harper's Weekly.

HARVEST.

Let songs arise to Thee, O God,
From every harvest field,
And let the nations praise Thy name,
For what the earth doth yield.

We to Thy holy altar, Lord,
The fairest flowers do bring,
And with the first fruits, we present
To Thee, our offering.

For thou hast in Thy goodness great,
With plenty filled the land;
No sparrow falleth to the ground,
Except by Thy command.

O, give us grace that we may first,
The heavenly kingdom seek;
In confidence that Thou for us
Dost earthly treasures keep.

Enable us to look beyond
The things of time, and see
That greater harvest, when we shall
Be gathered unto Thee.

Not in a temple made with hands,
But in the mansion high,
Prepared for us by Jesus Christ,
In heaven beyond the sky.

—Rev. Laurence Sinclair.

HINTS TO HOUSEKEEPERS.

Apple Dumplings.—Pare and core sour apples. Make a crust the same as baking-powder biscuit; roll thin, cut a large round and inclose one apple in each. Press firm to keep the shape. Bake in a tin, putting a little water in the bottom of the pan. Serve with cream and sugar, hard sauce, or maple syrup, as preferred. If boiled ones are preferred, the water must be boiling hot when they are put in, and a tight cover put on; they must not cease boiling for three-quarters of an hour. If steamed, they must remain in the steamer the same time.

Salmon Salad.—Take a one-pound tin of the best salmon obtainable, remove it from the tin and divide it into not too fine pieces. Line a bowl or platter with lettuce leaves, add the salmon, squeeze over it a little lemon juice. Mask with Durkee's Salad Dressing, garnish with lemon slices, egg rings, cut pickle, dice of beet.

Squash Pie.—6 eggs, 2 cups of sugar, 1 quart of milk, 1 quart of stewed squash, 2 tablespoonfuls of cinnamon, half of a nutmeg grated. Bake with only one crust. The quantity will make three or four pies.

Peach Salad.—Simmer the grated rind of one large lemon in half a cupful of cold water for fifteen minutes; strain, add one cupful of granulated sugar and one-fourth of a teaspoonful of mace, and boil (without stirring) until it will spin a thread. Take from the fire, and add the juice of the lemon and set aside to cool. Pare,

half, and cut crosswise, in slices half an inch thick, six ripe yellow peaches; spread in a shallow dish; dip the cold syrup over and stand in the refrigerator for one hour. Serve on a bed of naturtium leaves with one-half a gill of Madeira poured over.

Grape Jelly.—Wash the grapes in clear, cold water, removing leaves and stems. To ten pounds of grapes take one pint of water and put over the fire in a preserving kettle. Stir until they are heated through, breaking the skins and partially mashing them. Take from the fire, put through the press and strain the expressed juice through a jelly bag. For every pint of juice take a pound of the best granulated sugar; add to the cold juice and put over the fire. Stir only until the sugar dissolves, for if stirred after it begins to boil it toughens the jelly. Boil twenty minutes, skimming carefully when necessary. Stand the tumblers on cloths wet in hot water, fill to the brim with the hot jelly, and let them stand from 36 to 48 hours before covering.

THE TEST OF LIFE.

The wonder of the life of Jesus is this— and you have found it so if you have ever taken your New Testament and tried to make it the rule of your daily life—that there is not a single action that you are called upon to do of which you need be, of which you will be, in any serious doubt for ten minutes as to what Jesus Christ would have you do under those circumstances, and with the material upon which you are called to act. Men have tried to go back and imitate the very activities of the life of Jesus Christ, to do the very things that He did. Souls have fled across the sea and tried, upon the hills and in the plains where Jesus lived, to reproduce the life that has so fascinated them. They were poor and unphilosophic souls. The to be the slave of these conditions which are 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. Do I doubt—I, who see myself called upon around me—to do this thing? Because it is the custom of the business in which I am engaged, do I doubt for a moment if I turn aside and open this New Testament, which is Jesus' law with regard to that thing? I, with my passion boiling in my veins, leading me to do some foul act of outrageous lust, have I a single moment's doubt what Jesus would have me do if He were here—what Jesus, being here, really wants me to do? There is no single act of your life, my friend, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. I do not say that you will find some words in Jesus' teachings in the gospel of Matthew, Mark, Luke and John that will detail exactly the condition in which you find yourself placed; but I do say that if, with your human sympathies and your devoted love, you can feel the presence of that Jesus behind the words that he said, the personal perfectness, the divine life manifested in the human life, there is not a single sin or temptation to sin that will not be convicted.

A CHRISTIAN GENTLEMAN.

To speak the truth, to live the truth, to love the truth; to be kindly hearted and mannered in word and act, honourable without being harsh, self-respectful without being haughty; never to think ourselves better than others, no matter how poor they be or lowly; ever to remember that we are God-made, not self-made, so to be humble in our successes, submissive and brave in our defeats; to shun pride and self-glorying as a great taint, to seek simplicity and lowliness as some splendid treasure; to be charitable for failings we see in our fellow-men, penitent for those we discover in ourselves; to be sympathetic, feeling with men in their misfortunes, rejoicing with them in their joys; to be filled with a spirit of forgiveness, never resentful, ever

sweet and cheerful, tender-hearted towards weakness, admiring toward loveliness; to think much about ourselves yet talk little, to talk about our neighbour's virtues only, to be always talking and thinking about Jesus; to hate nothing but sin and falsehood, to love everything true and pure and wholesome, to have the sense of the Divine Presence in our hearts at every moment—this it is to be a Christian gentleman.

"HE LOVED ME AND GAVE HIMSELF FOR ME."

However valuable are passing things—and they are valuable—take care, if you meditate on the love of the Passion, not to let them dim the value of eternities. And, I add, if by the grace of God you grasp the fact that He loves you, that He gave Himself for you; if you remember that that individualizing statement is not for the apostle alone, but for you and for me; if you realize that your own self, in your struggles, in your adversities, in your trials, in your hopes, in your beliefs, in your disbeliefs, that your own self is the object of the love of the Master, who died for you, then it gives you energy. I knew a soldier under fire who said he could bear it by the thought of these very words. And there is many a man who does his work with energy, when the world would pull him down, when he remembers that he is the object of the love of Christ.

Finally, my brethren, if you grasp this truth, and you learn it in prayer and in moments of communion, and you learn it when the heart is sick, and you learn it when the heart is sad, and you learn it when life seems quite wrong, and you learn it when you want the sunlight of another world, if you grasp the individual character of the love of Christ, then you have a comfort which stands you in stead when everything else may fail.

When great sorrows touch me deeply,
When sad partings rend my heart,
Speaks a Voice from Calvary saying,
From my love you ne'er can part.

When my strength gives way from weakness,
Eyes death-dim no more can see,
Comes the whisper from the far-off,
"Loved me, gave Himself for me."

Meditate in prayer and thoughtfulness on the love of Jesus in His Passion, being a possession not only for all but for each that belongs to the number of souls for whom He died.—Canon Knox Little.

TRUE WORSHIP.

Why do we build sanctuaries and organize worship, but that we may receive glimpses of Divine vision, and that we may receive into ourselves the influences of Divine truth and Divine grace? But our contemplation is not limited to the buildings in which we meet or to the forms which we use. By faith we ascend into the court of the Divine Majesty above. Thus our confidence in the government of God is strengthened, our worship and our character are exalted and purified, and, like the heavenly choir, we render to the Eternal King the adoration which is due to His holy name. All worship which fails to carry our thoughts and aspirations up to heaven is essentially defective, and in these days of ecclesiastical reaction we need to be on our guard. Never since the Reformation was worship organized and adorned by art as it is now. But ecclesiastical ceremony and sacred association are only valuable as they bring us into the very presence of Almighty God. If they fail to do that they produce a type of Christianity which is mechanical and artificial. As one expositor has said, "unless we are able to forget our ritual in spiritual communion with the very God, and to become unconscious of our organization in devout consciousness of our personal relation to Him, ritual will be only a means of sensuous indulgence, and organization only a machinery for selfish and sectarian ends. The vision of God is the one thing needful for worship and for conduct."—Dr. T. Allen.

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A DAUGHTER WORTH HAV-
ING.

(Continued from Last Week).

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddy'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlour, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse-car.

THE FOX AND THE HARE.

In a snug little grotto, beneath a high bank covered with foxglove and ferns, lived a sly old gray fox. He was so very old that he could not go far to search for his food, so he was obliged to play all sorts of tricks to get it. One night, as he sat at the mouth of his hiding place, feeling very hungry from having had nothing to eat for a long time, he observed a fine fat young hare lazily feeding on the juicy turnip tops.

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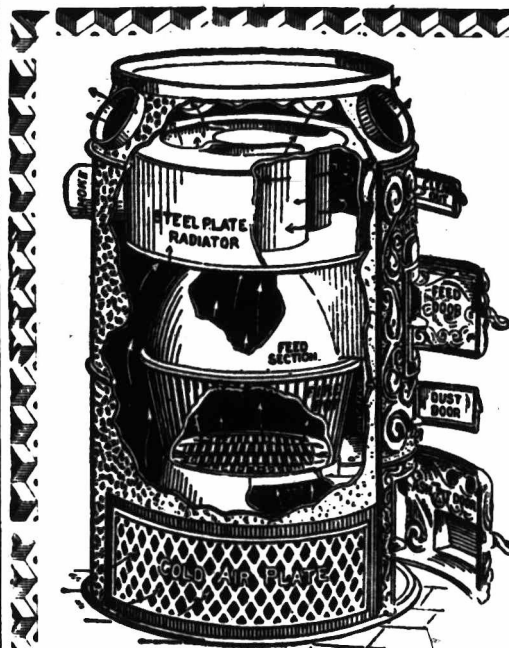
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"O dear!" sighed the fox "if I were only a little younger, what a rare supper I could make off that young thing. But I can't catch her."

Then an idea struck him. "Hend! hend! hend!" said he in a loud voice.

The hare was startled and looked round.

"Sweet miss," said the fox coaxingly, "I'm old and feeble and I can't fetch my supper; will you get it for me?"

"O yes," said the hare, who was a giddy, thoughtless thing, but very goodnatured. "What would you like? Some fresh, dewy clover."

"Dear me, no," said the fox; "that would not suit me at all."

"O, it is delicious!" said the hare; "But what would you like?"

"Just walk into my house," answered the fox; and I will show you the sort of things I like."

Now his den was strewn all over with the bones of rabbits and ducks and pheasants and chickens.

"Wait a minute," said the hare, "till I finish this turnip top." Then she skipped gaily up to the fox, "Now, I'm ready," said she.

And so was the fox. He just gave her backbone one nip and she was as dead as dead could be.

Do not listen to the fine words of strangers, whoever they may be. And do not choose your friends until you know something about them.

SUNDAY EVENING.

The evening shades are gathering,
And daylight fades anon,
The Sunday sweet and restful
Is well-nigh spent and gone.

Have I its moments wasted,
Or have I gained a store
Of precious thoughts and blessings
To cheer me more and more?

Is there a deed recorded
In God's own book above?
Have I one soul made thankful
"By any act of love?"

Or have the precious moments
Passed on without a trace
Of earnest thought and purpose
To grow in faith and grace?

A LEAF FROM MABEL'S LIFE.

It was plain to be seen that something was amiss with my little friend when she took her seat at the lunch-table, for she usually enters her home with a beaming face and bringing with her a fresh breeze from her glad school life.

This day, however, she looked so grieved that it was evident that the lump in her throat made eating out of the question, even before she pushed away her plate, saying, with a sob in her voice:

"I—I can't eat any dinner."

"Why, child, you must, or you'll be sick!" urged grandma, whose sight was so dim that she did guess that her one grandchild was too sore at heart to care for food.

"I can't, grandma, when I feel so—so bad!"

Mabel could control herself no longer, and sobbed as if her heart would break, until her feelings had vent, and then, after much urging, she brokenly told how she had to go home from school all alone,

"Cause not one of my chums would speak to me."

Come from Ceylon, whence come you?
I know a thing or two, you do too.
You and I together know, and everyone agrees,
There's never been such goods in town as
ROSS'S HIGH GRADE TEAS.

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THIS FIGURE ON EVERY PACKAGE
High Grade TEA
5, 10 and 25 cent. packages.
The only pure Ceylon Tea on the market



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When Mabel had unburdened her heart to some extent, her wise mother questioned her as to the cause of the trouble, and learned that her impulsive child had brought it on herself by telling her teacher that her best loved playmate had whispered.
"I didn't mean to be a tell-tale, mamma, truly," sobbed the child,

Teacher looked straight at me when she asked who whispered when her back was turned, and I up and said, "fore I thought. Then Hazel was so mad she began making up faces at me; an' then, at recess, she set all the other girls against me so that not one of them would walk home this noon with me."

Here the child, who is usually the favorite among the little folks, cried again as if quiet heart-broken, saying, between her sobs:

"I can't go to school this afternoon! You know Hazel always calls for me—an'an' it would break my heart to go all alone; and then, nobody will speak to me when I get there, either!"

"But you must, dear," said the mother. "You lose so much time on account of sickness, that it is not best for you to remain at home just because it is trying for you to go alone."

Then, bathing the swollen eyes, and smoothing the tangled curls, the loving mother said:

"Now be a brave child, and start right off for school."

Mabel made an effort to do as she was told, and cried plaintively:

"I can't go all alone!" Drawing her child to her the mother asked:

"Can you repeat the Golden Text of last Sunday?" and very brokenly came the answer:

"Jesus Christ—the same—yesterday—to-day—and forever."

"That means, dearie, that you have a Friend who never changes. Yesterday Hazel seemed to love you better than any of her playmates,

but to-day will have nothing to do with you. You will find it this way all through life, darling; your friends of to-day will turn the cold shoulder to-morrow; but I want my little girl to always remember that Jesus never changes. He loved you

yesterday, he loves you to-day, and you may count on his love as long as you live. So cheer up, and go to school, happy in the thought that Jesus is close beside you, dearie."

"Yes, I know, mamma," said Mabel, with a smile, "but it isn't like having hold of the hand of some one you can see."

Then, kissing her, the mother gave these parting words: "Keep up good courage, and ask Jesus to make you sweet and loving even if the others are unkind to you."

A few hours later Mabel bounded into the room, with radiant face saying:

A FEW FACTS

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so called catarrh cures because it actually cures, and is not simply a temporary relief. The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to Catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new Catarrh Cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacal and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

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commend them. ll sized packages, who has wasted ys, salves and the full the mer- lets.

use and cure of sing F. A. Stuart

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the mother rds: "Keep ask Jesus to oving even if o you." abel bounded iant face say-

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When writing to or purchasing from Advertisers mention The Canadian Churchman

"Oh, mamma, can I go over to Hazel's house for a little while?"

"Hazel's house!" said the mother, with a twinkle in her eye; "that is a queer request, when at noon you were heart-broken because this same friend would not speak to you."

"Yes, I know," said the child, who was bubbling over with joy, "but we've made up, now, an' are just as good friends as ever."

"Well, dearie, tell me how it came about, and then you can go," said the mother.

"Well," said Mabel, a wee bit hesitatingly, "I—I—did like you told me to mamma. I asked Jesus, on my way to school, to help me be sweet and loving, an'—an' he did. Then Hazel got all over being mad, an' at recess I heard her say to the other girls, 'Let's make up!' an' so now we are friends, an' I am just as happy as I can be!" And off she bounded.

WHAT YOU DON'T SAY WON'T HURT YOU.

It is related that a parrot and a dog being brought together in a room, the parrot for the fun of the thing said to the dog "Sic him," the result being that the dog, seeing nothing else to attack, went for the parrot, which lost a good share of its tail feathers before it escaped to its perch. It is related that the parrot, after inspecting damages, said to himself, "Poll, you talk too much." This is a good story for all our readers to remember.

THE POWER OF A SMILE.

I am not wise enough, broad enough, or deep enough to give advice, for I am only a girl trying to live my life, and find in it each day the sunshine, contentment, and happiness the dear, wise Father has made it possible for us all to enjoy if we only look.

"Life" seems so beautiful and grand to me sometimes, especially when I stand out in God's sunshine, and look at his wonderful, beautiful world, and try and realize how He makes all things work together for the good of those who love Him. Oh! yes, I have my dark hours, too; many of them hours when I am a discontented grumbler and a coward. Still, when they are over, I am very much ashamed of them, and arm myself against their return.

I think the "stumbling block" with us often is not being able to see the work we can do just lying under our hand, but trying to see some great, noble thing to accomplish. We often feel as if we would enjoy being "martyrs" for Christ's sake, and think what we would do and how we would stand firmly and nobly for Christ's sake, enduring even death if need be, and at the very time we are wishing for these great things to show our faith to those around us, we are leaving undone, perhaps, so many bright, loving, beautiful things just in our paths.

Yes, I believe many of us—indeed the great number of us—would stand firm if this were a time to try men's souls at the "stake" and the "block." It is just in the everyday life that we so often forget, and leave undone and overdo, but

there is always something to do—it may be small—but remember that even little grains of sand and drops of water make our world.

There is one thing we all can do—smile! Do you know I have tested smiling, and in my case I have had my own smile to make me happy for hours, and it made me see many things in other, better lights, and so made me feel strong and courageous. Still when I smiled I did it as an experiment, and did not exactly feel it.

So I will tell you how it happened that I began to learn the value of a smile:

It was not very long ago, and here in our dear "Queen City of Virginia." A monument we love with patriotic fervor was to be unveiled in Hollywood. There was a great crowd. A friend and myself were together, and we had a good

(To be continued.)

PHYSICAL EXHAUSTION

Brought This Woman Near to Death's Door—Dr. Chase's Nerve Food Made Her Feel Healthy and Young Again.

There is cause for rejoicing among women on account of the marvellous assistance given to them at the trying times of life by Dr. Chase's Nerve Food. By instilling into the blood that vital principle which goes to create new nerve force, this celebrated food cure gives energy and vitality to every organ of the body, and ensures strength and regularity to the peculiarly feminine organism.

This portion of the anatomy is a mass of nerves, and health and regularity depend almost entirely on the condition of the nerves. For this reason Dr. Chase's Nerve Food proves of incalculable value to women from maidenhood to that time of life when change comes to the female functions.

Mrs. Charles Keelin, sr., Owen Sound, Ont., writes: "It is a pleasure to tell what benefit I have derived from Dr. Chase's Nerve Food. I am 55 years of age and for about five years my life was one of great suffering from nervousness, weakness and extreme physical exhaustion. I could not sleep, and hot flushes would pass through my body from feet to head. I consulted many family physicians and two other doctors, but they told me that about my time of life I was likely to be troubled that way. I continually grew worse, and despaired of ever being cured. Dr. Chase's Nerve Food came to my notice, and as we have Dr. Chase's Receipt book I have confidence in the doctor. I was so surprised at the help I received from the first box that I bought three more. They built me right up and made me feel healthy and young again. They have proved a great blessing to me, and I hope this testimonial will be of help to some weak, nervous woman suffering as I did."

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or by mail, postpaid, on receipt of price, by Edmanson, Bates & Co., Toronto.

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The school will reopen on Thursday, September 12th. Pupils prepared for matriculation. Special attention given to Mathematics, Foreign Languages and Literature. Miss Meneilley is in Europe, but will be home on the 2nd September, until which time communications may be addressed to 123 Wellington street west.

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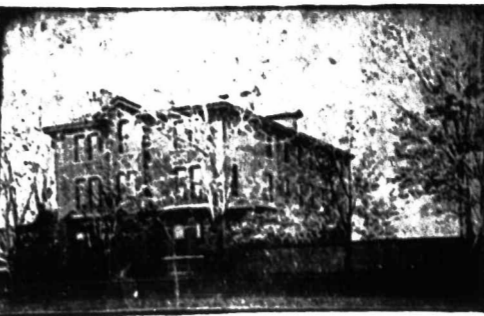


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