

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, AUGUST 29, 1901.

[No. 33.

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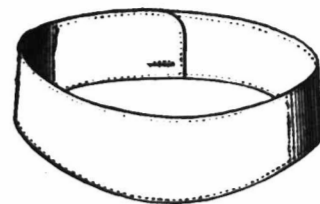
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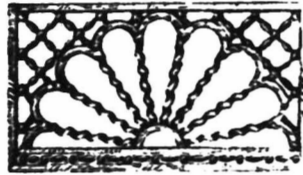


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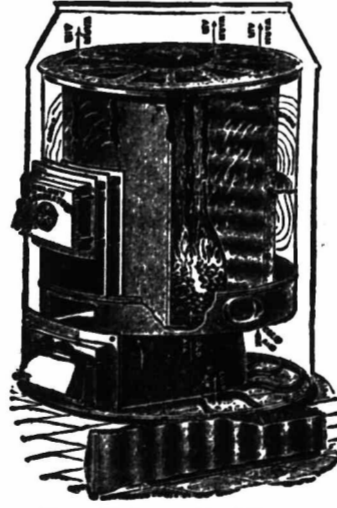
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 29, 1901.

Subscription, - - - - Two Dollars per Year.  
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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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RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—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.

Address all communications,

FRANK WOOTEN  
Box 2640, Toronto.

Offices—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.

### THIRTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings V.; 1 Cor. XI. 17.

Evening—2 Kings VI to 24, or VII.; Mark V. 21.

Appropriate Hymns for Thirteenth and Fourteenth 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:

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.

Processional: 36, 179, 215, 447.

Offertory: 210, 226, 240, 259.

Children's Hymns: 47, 336, 338, 342.

General Hymns: 231, 234, 243, 478.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

## A Church House.

We trust our friends in Toronto have not forgotten that the rectors have that large, handsome building near the market still on their hands. What an admirable Church House it would make. Among other useful purposes it would serve admirably for a Church library. In Liverpool they are starting a Church House and speaking of the library. The Liverpool Daily Post says the directors of the Liverpool Church House appear to be beginning well. "Those who care about the matter will be greatly encouraged by the systematic and scholarly way in which Canon Armour and those associated with him address themselves to this problem. There was as a beginning the lib-

rary of Bishop Ryle, and this library the committee have intelligently classified. This alone is an exercise of considerable importance to those who are to use the books. Then, the committee has retained the services of an expert, Miss Shallcross, from the Tate Library, in University College, and the appointment of this lady is enough to assure us that whatever the committee on general principles resolve shall be done, will be carried out with bibliographical efficiency. Another good point is that the committee are not going to accept anything and everything. They wish to guide givers as well as to profit by gifts. They have laid down principles upon which they think a Divinity library should be formed. They are very ample lines. They leave out nothing which an intelligent clergyman should count upon finding in such a library as he would form for himself if he had the means; and the Church House Committee resolve to scrutinize as well as stimulate the generosity of Churchmen which may tend to fill their shelves."

## The Pan-American.

The proprietor of the Canadian Churchman had the good fortune, during this month, to visit Buffalo—the Pan-American City. Writers—men of eloquent pen—have vividly described the Exposition until there is little left to tell. To say anything new about the Exposition would be impossible; to inflict on our readers a hackneyed description would be unkind. The wonderful 20th century Exhibition can well be divided into two parts; the Exposition proper, and the Midway. In the one, with its machinery hall, its transportation building, its great liberal and grand art galleries, its State and foreign buildings—among which Canada has, perhaps, the handsomest—we see typified all that is new and progressive and enlightened. In the other, with its "Darkest Africa," its "Hawaiian Village," and its "Filipino Colony," we see primitive ignorance in various stages, anxiously awaiting the full day of that civilization that is beginning to dawn for it. The "Beautiful (?) Orient" is inhabited by those peoples from the far East whose chief joy is in recalling the now decayed glory of the time when they were the apple of a just God's eye, and the power of the world. The Pan-American, then, brings together in startling contrast, the people whose great day has been, the people whose great day is, and the people who are to become the servants of God in the years not yet born. A thinking man can learn a thousand lessons. The crowning glory of the Exposition, is, of course, the illumination. No man living has ever yet succeeded in describing it. Sousa, the great bandmaster and conductor, when he first saw it ordered his band to play: "Nearer, My God, to Thee," and afterwards remarked: "This comes nearer to being a realization of my boyhood idea of heaven

than anything I have ever seen." A Bishop of a sister Church, said: "If this is of the earth, earthy, what must be the hidden glories of the heavenly city of light?" The eloquent Governor of the State of Vermont visited the Exposition. He saw the buildings all traced in lines of fire, and from their midst, rising heavenward, the blazing electric tower. Next day, in a public speech, he referred to the scene in the following terms: "A pillar of fire by night, rising from a molten sea of magnificent glory, typifying the triumph of American applied science," and recalling, he might have added, the heavenly splendour of Him Who is the resurrected Light.

## Buffalo Churches.

Buffalo is not called a city of churches, but to its less than 400,000 population it has some 187 chapels, missions, churches and meeting-houses of all denominations. Of "the Church," there are, I believe, twenty-one branches; I, of course, could not visit all the parishes. St. Paul's Cathedral parish is in the down-town district, on a line that separates the business section from the very lowest of slums. Here the elite of the city come to worship. Trinity is also a wealthy parish, and St. Mary's-on-the-Hill a progressive one. St. Andrew's is sometimes spoken of as a work among the poorer classes. No statement could be more unjust. A visit to it showed me a congregation composed of that sturdy, middle class—the bone and sinew of the nation—the class that pays as it goes. Rev. H. Ranson, the present rector, is the second since the Rev. E. S. Somerville, who after building a brick home for the congregation, and putting the parish on a sound, independent financial footing, left to take up the more difficult and less prosperous work of St. Barnabas, a mission founded by St. Andrew's, while Father Somerville was its zealous and indefatigable rector. Though there were hindrances which the outside world knew nothing of, St. Barnabas has so far progressed that it in turn has been able to establish a mission, St. Clement's, a suburban chapel. Thus is the work in Buffalo ever moving forward, and as the Pan-American Exposition gives to the world the light of concentrated American genius, so the churches of the Queen City are striving to shed abroad the light of the Christ Triumphant.

## Priesthood and Sacrifice.

There were two important conferences last year, the one at the suggestion of the late Bishop of London has been widely noticed. But the other was a quiet one, lasting two days, attended by fifteen members, ten from the Church of England, and five from the various other religious bodies. It was held at Oxford, under the presidency of Dr. Sanday, who has now published his re-

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part, which is instructively reviewed in the Church of Ireland Gazette. In noticing Dr. Moberly's work, *Atonement and Personality*, largely the result of this conference, we noted the remarkable agreement of those divines when the title was expressed in simple, untechnical language. The reviewer of Dr. Sanday's report concludes as follows: "The doctrine of the all-sufficiency of the sacrifice of Christ was shown to be held in common, and also the doctrine of the mystical union of Christ with His Body, the Church, as well as the priesthood of that Body. At the close of the conference, the members expressed their gratitude to Dr. Sanday for the unique opportunity he had afforded them of coming together and finding out how much they had in common. Many misconceptions were removed on vital points of doctrine. The wish was expressed that on a future occasion a series of conferences might be arranged to discuss the whole theory of the Church, its ministry and sacraments. The most remarkable feature of the whole conference was the complete absence of any note of controversial or sectarian bitterness. It was of a quiet and almost academic character, and the discussions were conducted on a plane above the level of popular religious polemics, in a region of first principles and clear conceptions. All seemed to feel that they were dealing with the highest spiritual mysteries, 'things which the angels desire to look into,' and the entire proceedings were characterized not only by intellectual depth and keen philosophic insight, but also by a spirit of profound humility and fervent clarity. It is of interest to note that two important books have since been published by two of the members on subjects bearing a close affinity to the discussions of the conference. They are Canon Gore's *The Body of Christ*, and Dr. Moberly's *Atonement and Personality*." This Oxford conference has scarcely received the amount of attention it deserves. Public interest in the Church has, perhaps naturally enough, been more centred on the Round Table Conference at Fulham Palace. But both are significantly characteristic of the times. And while our first duty is undoubtedly to strive for peace and harmony among our own brethren, yet at the same time it is instructive and stimulating to lift our eyes occasionally beyond the confines of our own borders, and seek to discover the conscientious beliefs of fellow-Christians equally earnest and zealous in the service of God. Such intercourse cannot fail to suggest the wonderful possibilities of a re-united Church that lie before us in the future.

#### Away from Rome.

The new Protestant movement on the continent, every now and then, appears in our exchanges. The first great outbreak was the old Catholic movement, the natural result of the promulgation of the doctrines of the Immaculate conception, and of the infallibility of the Pope. The revulsion from such doctrines was natural, and the interest continued

until some exciting cause should produce another movement in the opposite direction. What that was in France we do not know, but there is without doubt an Evangelical agitation in the Roman Church in that country, which has resulted in the open secession of many priests. In the German portion of the Austrian Empire the movement has been so far apparently a more general one. It is acknowledged that originally the movement was largely of a political character, expressive of the antagonism between Germans and the Czechs. But this objectionable element has been largely eliminated, and the spiritual character of the secession has become pronounced. This is set forth in a declaration made by Dr. Eisenkolb in the Austrian Parliament. His words, as officially reported, were these: "We have joined this movement [Away from Rome] out of the inner convictions of the heart. We do not intend to act dishonestly in the adoption of our new confession. We have taken our catechism in hand and we have been learning what the true character of Christian faith is. Our hearts have been opened to the influences of the Gospel, and we belong to Jesus Christ our Saviour. We will not allow that any body, be he clerical or lay, step between us and our Saviour, and claim to be the mediator. We are happy in being able to take up the battle for true Christianity for the Gospel, because our hearts belong to the Saviour. There was a time when Austria was at the point of becoming Protestant, but the murder of John Hus and the slaughter of many thousands of the Czechs, and the battle of the White Mountain forced our ancestors into the folds of Rome. We are now determined to carry this propaganda for Protestantism to all the corners of the Empire, but it is not done for the purpose of offending the Roman Catholics, and least of all out of personal enmity to the priests and other Church officials; but it is done for the cause of the Gospel truth." Quite recently those representatives, who are members of the Parliament, united in this declaration: "The undersigned Evangelical German representatives wish to emphasize their conviction that any connection of the 'Los-von-Rom' movement with politics is entirely undesirable; for politics come and go, but the Gospel continues forever."

#### Away from Rome.

Following up the note which appeared last issue on this subject, we add the following information, as to the cause in Austria. At a convention, held by the adherents of this movement in Vienna, the following official declarations were adopted: "The 'Away-from-Rome' movement is not a struggle carried on against God or the moral worth of true religion; but it is rather directed against the abuse of religion for political purposes and the practice of the clergy of using their influence against true religious freedom. It is not an agitation directed against the State or its interests, or the laws which it promulgates; but rather it aims to protect the State from influences that really have no right to

determine its actions and that exercise influences harmful to the State. It is not directed against the Catholic Church as such, but against the clerical party's making use of the church for ignoble purposes." Another expression of sentiment has been made by the official representatives of the Lutheran Church of Austria, which has been the chief gainer from the movement. This document runs as follows: "(1) We protest against the charge that the movement is managed by 'foreign preachers and pastors.' It is an agitation that has grown out of the needs and the hearts of the people. Only because the Protestant Church of Austria has not been able to supply the demand for pastors for the new congregations have the Churches of Germany sent us help and helpers. (2) We protest against the charge that the movement is 'unpatriotic' or in opposition to the Catholic imperial house or Government. We adhere to the principle that all should be subject to the powers that be. (3) We protest against the charge that converts are being paid for turning their backs to their Mother Church. The Protestant Church depends for its success solely upon the power of the Word of God, and upon the eternal truths of the Gospel of Jesus Christ." Chancellor Lias has the following on this subject, in *Church Bells*: "Another sign of the strength of the reaction which is gathering force in the Roman Church against the steady growth of superstition—a growth against which the Old Catholics, and notably Professor Rensch, have long been protesting—may be seen in the steps taken of late in reference to the worship of the Sacred Heart and the Sacred Hands of the Redeemer. In 1894 the Sacred congregation of the Inquisition forbade representations of the Sacred Heart to be made apart from the Redeemer's Body, except as a 'devotion privee.' So far back as seven years ago, therefore, a beginning was made. Now, at the request of the American Bishops, the Holy Office has forbidden the devotion to the 'Miraculous Hand of our Lord,' and the 'Cross of the Immaculate Conception,' which places Mary, instead of the Redeemer, on the Cross. So says the *Claretien Francais*. There is at least a dawning hope that, as Archbishop Laud once put it, Rome some day may 'be other than she is.'"

#### THE NEW BISHOP OF DURHAM.

The King has been pleased to approve of the appointment of the Rev. Henry Carr Glyn Moule, D.D., to this most important Bishopric. Dr. Moule is an exceedingly well-known clergyman in England and is one of the acknowledged leaders therein of the Evangelical party. Only last year, as such, he was asked by the late Bishop of London, together with Rev. Prebendary Webb-Peploe, another very well-known clergyman of the same school of thought, to take part in the Round Table Conference, which was held at Fulham Palace last October. One of the

THE CENSUS.

chief reason of Dr. Moule's being so well-known is the fact that for a period of 18 years, since its foundation, in fact, he was the first principal of Ridley Hall, Cambridge, in which institution a large number of young graduates of the university, who intended taking Holy Orders, studied with and under Dr. Moule for that particular purpose. Only two years ago, Dr. Moule severed his connection with Ridley, on being appointed Norrisian Professor of Divinity in the University of Cambridge, a position which he will now vacate for the still more honourable one of Bishop of Durham. Professor Moule's career at Cambridge, as an undergraduate, was an exceptionally brilliant one. He entered at Trinity College, and in the year 1863 was the Browne Classical Medallist of the university, and in the following year he graduated as second classic in the Classical Tripos of that year. He was almost immediately afterwards elected to a Fellowship at Trinity. This he held from 1865 to 1881, when he was appointed principal of the newly-opened Ridley Hall. From 1865 to 1867 Dr. Moule was an assistant master at Marlborough College. From 1873 to 1876 he was Dean of Trinity. The Bishop-designate has been select preacher at Cambridge no less than six times, viz., in 1880, 1882, 1891, 1894, 1896 and 1899. In 1895 he was select preacher at Oxford. In 1899 he was appointed Norrisian Professor of Divinity at Cambridge and at the same time was made an honorary Fellow of St. Catharines College. Dr. Moule has been a prolific writer and has published, amongst other books, Commentaries on the Epistles to the Romans, Ephesians, Philippians, and Colossians in the Cambridge Bible, and on the Romans in the Expositor's Bible. He was born in 1841, and married Mary, the daughter of the Rev. C. Boileau Elliott, F.R.S., in 1881. Dr. Moule was ordained deacon in 1867, and priest the following year by the Bishop of Ely. From 1867 to 1873, he was curate at Fordington, Dorset, after which he returned again to his Alma Mater. This is the only actual pastoral experience the new Bishop has had. Besides coming out second in the first-class of the Classical Tripos, Dr. Moule took, in 1865, a first-class in the Theological Tripos. Added to these honours, he also gained the distinction of Seaton prizeman of the university. Dr. Moule was an honorary chaplain to Her late Majesty, and only a couple of weeks ago was appointed to a like position on the staff of the King's chaplains, he representing his university thereon. It is a somewhat curious fact that the two last holders and the forthcoming occupant of the See of Durham, viz., Lightfoot, Westcott, and Moule, should all have been Fellows of Trinity College, Cambridge, and not only that, but in succession to one another, professors of Divinity in that university. The bishopric of Durham carries with it a seat in the House of Lords, London and Winchester being the other two Sees that do this. Bishops appointed to other Sees are obliged to await their turn, and succeed in order of priority of consecration.

The census of the Dominion of Canada has been taken, and the result is disappointing to all those who hoped that our country had kept pace in population with the progressive countries of the world. Whilst in the same period England and Scotland have increased twelve per cent., and our neighbours to the south of us twenty per cent., the Dominion has added but half a million, or only ten per cent. to her population. The only redeeming feature is the progress which has been made in our Western provinces and Territories. There has been there a gratifying addition; and of 500,000 added, 300,000 has been gained in Manitoba, British Columbia and the Territories. In all the provinces from Ontario to the sea, the increase barely amounts to five per cent. In Quebec alone of them all, has there been a gain of any account, and that not equal to what might have been expected from natural increase. Prince Edward Island reports a decrease of 5,000; Nova Scotia reports only 9,000 increase, and had it not been for the industrial development at Sydney, C.B., that province would have been in the same position as her island neighbour. New Brunswick counts ten thousand more in 1901 than in 1891, and the great central province of Ontario adds only 53,000 or a trifle over two per cent. Practically, in respect to increase of population, an infallible test of the progress of any country, the old provinces of Eastern Canada are at a standstill. We must sorrowfully admit that these provinces neither attract or retain population, and that the opportunities of advancement in life and the attractions of other countries are greater than our own. After all that can be said to account for or explain the facts of the census, the conviction is forced on us that this is the real reason. There is some comfort in the thought, that our own western country has absorbed not a few of those who have left the rural districts of Ontario, but admitting this, we fear that a much larger proportion than we would like to acknowledge have been attracted by the openings for employment and advancement in the great cities of the American Republic. Out of eighty-nine electoral districts in Ontario, no less than fifty-two show a falling off in the number of inhabitants, and the gains in the remaining 37 are nowhere large. How can it be accounted for that the contiguous State of Michigan in the same period increased from 2,003,889 to 2,419,782, over twenty per cent., whilst Ontario only increased from 2,114,321 to 2,167,978, or a trifle of over two per cent.? We do not believe that the present Government sought to reduce the numbers or that a previous Government, in 1891, sought to unfairly increase them. The melancholy thing in connection with these charges and counter-charges is that politicians are so ready to attribute wrong-doing to each other, and to make unscrupulous accusations for the sake of political effect. The territory included in the diocese of Huron numbers 13,000 less people than in 1891. The two dioceses

which have lost least are probably Algoma and Toronto. We shall await with much interest the result of the religious census which may soon be expected. We hope the Church in Eastern Canada will show that at least she has held her own, though we greatly fear that the Church has not made adequate efforts to shepherd the additional 300,000 which in the past ten years have flocked into the West. The lesson of the census is that the Church in the East must make every possible exertion to aid, with men and money, the growing dioceses of Algoma and the West, for there, undoubtedly, lies the great missionary field of the Canadian Church.

TRINITY UNDER PROVOST MACKLEM.

Nations, we are told, are strong to-day, if their schools are strong, and weak if their schools are weak. When Prussia was humbled by France, Prussia reformed her schools. When France was crushed by Germany, France reformed her schools. The same is true of Churches. The Roman Church, though refusing to march victoriously with the modern world, largely makes up for this great weakness by—in other respects—looking after her schools. The present strength of the Presbyterian Church is largely due to the high standard of education required of its clergy. The Methodists are following in the same direction. The English Church—clergy and laity—inherits splendid educational traditions. Are these traditions being maintained? Are we keeping our former commanding position in this respect? In any case, there is room for improvement. Divisions, jealousies, and criticism are crippling our educational work. Divisions, at present, we cannot help; but we can make the best of a difficult situation. Loyalty, trust, confidence and hope can do great things. But we must turn to the proper subject of this article. Trinity is to keep her jubilee in June. Very good. At Trinity there is a splendid "plant" in grounds and buildings. There is also a Provost, "whose eyes are open," a man of energy, of great tenacity of purpose, and of great devotion. We have often heard the Provost spoken of as a splendid business man. There is no doubt that this is true. But the Provost's most striking characteristic is his spiritual force. Not is this spiritual energy merely that of the enthusiast or Pietist; it is reared up upon a strong theological foundation. Briefly, the Provost is widely known to be energetic, business-like, wide-a-woke, a good organizer, and interested in missions. He is not so well-known to be a theologian, whose theology unites the churchly spirit of the Oxford type with the philosophical spirit of the Greek Fathers. No combination is better. Both are of the best Catholic tradition, both are greatly needed to-day. To come to burning questions. There are three. What is the Provost's Churchmanship? What is his attitude on Biblical criticism? What is his university policy? 1. In all matters pertaining to the Church, the Ministry, the Sacra-

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ments, etc., the Provost is a pronounced Churchman. Let there be no mistake here. The full heritage of Catholic teaching is safe in his hands; and the young men of Trinity who may imbibe his views and spirit will be found, in the years to come, to be a great strength to the Church in living spiritual force, and in sound Churchmanship of the best type. 2. On questions pertaining to Biblical Criticism, the Provost is on the Conservative side. Some may regret this; others will rejoice at it. There is, confessedly, no subject where confidence, faith and patience are more called for. 3. On the university question, the Provost is frankly in favour of federation, if Trinity is accorded reasonable and proper terms. If such terms are not obtainable at the present time, they will be, sooner or later, when the controlling spirits in the State University have their eyes opened to a more comprehensive policy of university education for this province. In the meantime, the Provost and his associates—business men of prominence and influence in the community—will devote their energies to building up Trinity as a strong centre of Christian culture along the lines of those grand old colleges of the Motherland, which for centuries have been quietly exercising their powerful influence in moulding the character of the world's dominant race. In or out of federation, Trinity stands, and will stand, for the best possible Canadian adaptation of those old-world colleges in all essential features. And if the time comes that the nation desires to see a college of this character embraced within the provincial university, Trinity will probably be ready then, as now, to offer freely its valuable contribution to Ontario's national university. This is the policy which the Provost has announced, and upon which he is acting. None can gainsay its patriotism; few will care to question its wisdom. At last we come to our moral. Our Church needs a strong educational centre. In Trinity we have a good "plant." In Provost Macklem a good leader. The jubilee of Trinity is approaching. Let us look forward. Let the voices of criticism be hushed; let us rally round Trinity, trusting our Leader, and make an effort which will result in greatly strengthening Trinity, as a centre of life and thought and power. For there is nothing that our Church so needs to-day, nothing that will so conduce to its best welfare in many directions, as a strong educational centre.

#### THE DREAM OF THE JEW.

Mr. Israel Zangwill, the Jewish novelist and playwright, told the Daily Mail: It seems increasingly probable that the Jews will return in increasing numbers to Palestine, their old and never-to-be-forgotten home; and by the year 2000 A.D., I don't see why there shouldn't be 2,000,000 Jews inhabiting the land, transforming it into a garden of beauty and fertility, and supplying it with harbours and railways, and a government of their own which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural,

and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine. From the time of Christ until this generation, the outside world knew practically nothing of the life and work of the Jews. For long centuries the Jew was persecuted by Christian and pagan in every country, and this very fact led to the preservation of his individuality. Frowned upon everywhere, the Jews drew closer to one another, intermarried among themselves, and had comparatively little intercourse with the outside world. And this was their salvation. Recently, however, the absolute freedom granted to them in almost all civilized countries has tended to destroy their identity as a race. They are no longer bound to one another by the strongest ties in the world—those of persecution—but have mingled with the general community; and the Jew is to-day seeking his own interests, financial or social, largely forgetful of his fellow Jews. The common idea that all Jews work unselfishly for each other is no longer true. They have imbibed the paganism of your so-called Christian nations, and every man is trying to get the better of the other. Five years ago this condition was absolutely alarming. It appeared as though the Jewish race would shortly become merged with other races and disappear altogether, after its wonderful preservation during 3,000 years. Frankly, I may say that my hopes for the race lie largely in the political Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl, it is making steady progress. Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan, under whose suzerainty the movement would be carried out. Already about a million dollars have been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists. I may state, by the way, that this money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making, and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centres of activity. Their position is secure, they have nothing to gain by the reclaiming of Palestine, and seem to care little for the plan. This, however, does not in the least damp the enthusiasm of the ardent Zionists. The money is fast coming from every quarter of the Globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated and unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturists, carpenters, merchants, and men and women generally, who, under the guidance of practical idealists, would form a sound basis of the model community that is to be." He concludes: "However, our salvation may lie in—as it will certainly be supplemented by—the other great force at work, the spiritual idea, which is represented by the above-mentioned Jewish Encyclopedia. That is going to be a wonderful production. Prepared under the editorship of a score of the foremost Jewish scholars of the world, it will open up sources of knowledge which were hitherto largely unknown to Jew and Christian alike. As the 'emancipated' Jews become familiar with their traditions, and the renewed possibility of a mission for them, they will tend to be linked together as the honoured wardens of a great treasure. They will recognize the beauty and supremacy of their code of laws, of morals and of religion, and, though they are scattered everywhere over the earth, they will be spiritually consolidated, and

each one will be a sort of missionary to the community to instruct them in the principles of true religion and right living. This may be the mission of the Jews; a spiritual community scattered over the face of the entire earth, instead of a political community concentrated in Palestine. But both forms of influence on the world could be exerted simultaneously, since it is impossible for Palestine to absorb more than a nucleus of the Jewish race. Finally, let me say that I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day, warring against one another like savages. What a spectacle is presented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs to-day—such justice as was preached and foretold by the great Jewish prophets, and, I believe, it will be left to the Jewish race—whether as a model community in Palestine or as a spiritual army scattered over the world—to supply this need, and to make justice supreme in the hearts of men."

#### REVIEWS.

*Lux Mundi*, a Series of Studies in the Religion of the Incarnation. Edited by Charles Gore, M.A., Canon of Westminster. 11th Edition. 8 vo., pp. 1-18, 1-452. Price, \$1.40. New York: Thomas Whittaker.

There is probably no greater religious force in the Church of England to-day than the personality and teaching of Canon Gore. This volume came out about a dozen years ago under his editorship, and was received with grave suspicion. Its position was not understood, and the ecclesiastical atmosphere was full of distrust. But the writers were men of good character, deep learning and piety, well known in the university circles. The trouble was that they were not simply discussing the theological topics, but were discussing them with a view to influence theological opinion. And the essays were written "to succor a distressed faith," for those who were perplexed with new knowledge and unfamiliar problems, and were not yet masters of the new field. The writers thought they could best attain their aim at times by an extreme form of statement, but they did not intend to exceed the liberty which belongs to the Gospel. They presented old truths under new forms of thought and feeling, adapted to the conditions of theological thought at that time. Before the twelve essays themselves are read, we would recommend a careful study of the Preface for a just idea of what is aimed at. The essays are admirably put together, and will repay a careful study. There is an unusually good Synopsis of Contents, and some questions are given a fuller treatment in the Appendix.

#### ENGLAND.

(From our own Correspondent).

There are symptoms of strenuous activity in every part of the Motherland. One has to be keenly on the alert to watch and grip all that is going on. To begin with, the Bishops are moving with great vigour. In convocation they have decided upon an educational policy. Its main point is that there shall be one educational authority instead of two; this final point is to be created by the county or municipal council, which body already has technical education on their hands. The principle is already at work, and all that is necessary is to extend it. If the main body of Churchmen will but rally round the Episcopate, the country will sanction the plan which has been concocted not a moment too soon. The strain on the country parishes is very great, and if the actual expense of educating each child can be got from the rates or from the Imperial Exchequer, the burden of maintaining the buildings can very

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well be borne by Churchmen, and thus a great educational problem will be solved. It is only a portion of this principle which is now before the Parliament in reference to education bill No. 2, which throws the duty of maintaining continuation schools and higher grade schools upon the county councils, as against the school board, and the latest debates show that the Government have put their backs to the wall and show their teeth as proofs that they mean to carry their measure, and they will. Two Bishops are in evidence again in the matter; the very solemn matter of Reservation; both Dr. Gott (of Truro), and Dr. Wordsworth (of Salisbury), have decided to permit the carrying of the Blessed Sacrament to the sick on the same day as consecration. But the circumstances must be very special, and each case is to be immediately reported to the Diocesan. Hence the principle is rightly conceded, but the practise is most carefully regulated. I hear the Bishop of London is to make a third who takes a similar line, but His Lordship insists that the tabernacle shall remain empty, and the sanctuary lamp shall be removed. Still one more example of the activity of the Bishops. On the resignation of the S.P.G. chief secretary, the standing committee asked the Bench of Bishops to nominate a successor. They did so, and the then candidate was the Bishop of Tasmania. By command of the Archbishop, as president, a special meeting of incorporated members was called for when the Bishops' nominee was unanimously elected. I much rejoice in the election. It is first of all a compliment to the Colonial Church. Bulking so largely in the society's view and aims, it is only right that one of yourselves, Mr. Editor, should have the main direction of affairs. Then the Bishop himself has shown such splendid zeal in rousing the missionary spirit in Australasia, that he is sure to bring the same fervour and energy to the home organization. I have been much pleased and benefited by reading the new text book on the Common Prayer—our old friend, Proctor, brought down to date. The new editor is the Rev. Walter Howard Frere, than whom there can hardly be a better authority on the subject. I quote some significant sentences which will show the commendable spirit in which the book has been written, for the most, really rewritten: "Ceremonial observances are only relative things, and they depend upon time and place and character, and even fashion. Liturgical customs are, therefore, always and of necessity in a state of flux, and attempts at enforcing uniformity, whether Anglican or Tridentine, have served to bring this fact out into prominence. It could hardly be otherwise, for worship that has no freedom is in imminent danger of becoming formalism." "There must be some check to prevent liberty from becoming license, and to ensure that worship shall be orderly and intelligible the controlling force must rest in the hands of the living Church, for otherwise it will be a case of 'new wine in old bottles.'" To secure this control is the object of the episcopal jus liturgium; the Bishop is finally responsible for the discipline of worship, just as he is for all other parts of discipline in his diocese; and here, as in other respects, exercising his office constitutionally, that is with due regard to the rights of his clergy and laity, on one side, and on the other side to those of his comprovincials, his Metropolitan, his National Synod, it may be, and ultimately to the whole Catholic Church, he is the appointed safeguard and the efficient authority in all matters liturgical, (p. 681).

**BROTHERHOOD OF ST. ANDREW.**

**A Pre-Convention Visitation of Maritime Chapters.**

Mr. Hubert Carleton spent some six weeks before the Detroit convention, visiting chapters in the Maritime Provinces, some of which had never

before been visited by council members, and felt somewhat isolated. The tour began on the evening of June 12th, when Mr. Carleton, after giving an address at the open missionary meeting of the Toronto Synod, on "Responsibility," left the same evening for the East. Thursday morning was spent in visiting officers of the Montreal local assembly, and discussing with them prospects in their district. The local assembly work in Montreal seems to be improving, as a recent meeting of the Montreal chapters had been the most successful meeting the assembly had ever held. After a twenty-six hours run on the Intercolonial, the first stop was made at Amherst, N.S., where a meeting of men was addressed Friday night in a public hall. Saturday to Monday was spent in Truro, and on Sunday four addresses were given; to the morning congregation, at St. John's church, on "The Layman's Work;" in the afternoon, to the senior chapter, on "The Brotherhood Work;" at the evening service on "The Parish's Responsibility," and after Evensong to the junior chapter on the "Junior Department." Monday night an open talk on "How to Do Our Work" was given to a large meeting of members of the different chapters in Halifax, called together by the Halifax local assembly, in the Church Institute. Tuesday and Wednesday were spent in Windsor, N.S., where an address was given on Wednesday morning at 9 o'clock in the chapel of King's College, to the students and visiting clergy of the Brotherhood of St. Andrew. Thursday night a general meeting of Brotherhood men was held at St. Paul's, Halifax, where Mr. Carleton held a practical discussion on "Why Men Misunderstand the Church." Friday till Monday was spent in Sydney, Cape Breton. Saturday evening the Brotherhood men met Mr. Carleton informally at the director's house. Sunday morning the congregation at North Sydney were addressed on "Work for Men," and in the afternoon a meeting held, attended by the members of the old chapter and others. Crossing again to Sydney, Mr. Carleton gave the address at the evening service at Christ Church, the newly separated parish, and addressed a meeting of chapter members and others afterward, on "The Work of a Brotherhood Man." On the whole, the Sydney visit was a very successful one, and the new Christ Church chapter, already a large one, promises to do good work. On the 27th a visit was paid to the senior and junior chapters, at New Glasgow, N.S., and a good talk held with the members. Next night at St. Paul's church, Halifax, a meeting was addressed on Brotherhood work for juniors. A visit was next made to Brotherhood men in Liverpool, on the west coast of Nova Scotia, necessitating a journey in a coasting steamer of over sixty miles on a rough road, but it was well worth the trouble. Addresses were given morning and evening in St. Paul's church to the general congregation. In the afternoon, a meeting was held on the coast, and after service at night to the Liverpool Brotherhood men. This chapter, although somewhat isolated, has for some time been doing quiet, earnest and persevering work, not only in their own town, but also to a large extent among the sailors who frequent the port. Monday evening, Mr. Carleton gave an address on "Personal Influence," to the ladies of a flourishing chapter of the Daughters of the King, in Liverpool. Tuesday night he gave an address in the church at Mahone Bay to the general congregation and the members of the ruri-decanal conference then meeting at Mahone Bay. After the service, a conference was held with the members of the Brotherhood chapter. Next night the Wednesday evening congregation was addressed in the church at Annapolis, on "How Laymen Can Use Their Influence for the Church." Following this, a meeting of the chapter at Granville Ferry was held, attended also by a few men from the Annapolis congregation. Although engaged to speak at the Fredericton Synod the next evening, the Digby steamer failed to make the New Brunswick connection, and Mr. Carleton did not reach Fredericton until

10.30 p.m. On Friday evening, in the Church Institute, Fredericton, a general discussion on chapter work was held with the members of the different Fredericton chapters. On Sunday afternoon, July 7th, a meeting of boys from different St. John parishes was addressed in St. Mark's church school-room at St. John, N.B., on the junior department of the Brotherhood, and after evening service, a large meeting of men from all different chapters in St. John and neighbourhood was held in Trinity church school-room, when a talk was given on "How to Win the Men." Monday and Tuesday evening talks were given on "How to Improve the Work of Our Chapters," the first in St. Mark's school-room to the members of four chapters, and the latter in Trinity school-room to the four remaining city chapters. Much good work is being done in St. John, and there are prospects of the revival of our work in several additional parishes. On Thursday evening, St. Luke's chapter, Woodstock, was visited and a good meeting held. On Friday, after a call on the director of the chapter at St. Stephen, N.B., an address was given to a general congregation in the parish church at St. George, where the chapter once existing may be soon revived. A trip was made over Sunday to the island of Grand Manan, off the Atlantic, N.B., coast, where there are two chapters. After an address to the morning congregation at Grand Harbour, the chapter members were spoken to at an early afternoon meeting. A drive to North Head, in the other part of the island, found the members of their chapter, some seventeen strong, assembled for a Brotherhood conference; in the evening, another address was given to a very large congregation at North Head. On Tuesday evening, a conference was held, with a general meeting of men, at St. Andrew's, N.B., and the following evening, the last visit of the tour, was paid to the members of the chapter in Moncton, N.B. Suffice it to say, in concluding, that very good work is being quietly done by our Atlantic Maritime chapters, especially in Halifax, Sydney, St. John, Liverpool, and Grand Manan. In most of the other places visited, the members were also trying to keep their Brotherhood promises, and help the cause of their Church, but comparative isolation, lack of leadership, and deficiency of special training for lay work hindered their work being as good as it might be. Let us hope that by visits from headquarters, and by other means, more life, more enthusiasm and more encouragement may be given to men struggling against such difficulties.

**Home & Foreign Church News**  
FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

Harbour Grace.—St. Paul's.—The Rev. Canon Noel, rector of this parish and rural dean of Conception Bay, recently celebrated his silver jubilee as rector, and the parishioners, in order to adequately mark the event, presented him with an address of congratulation, accompanied by a purse of gold. The members of the chapter of the rural deanery followed suit, presenting Canon Noel with a congratulatory address, together with a small gift, as a memento of the auspicious occasion.

St. John's.—St. John the Baptist Cathedral.—A gentleman recently visiting this city was so distressed at the sight of the present condition of the cathedral nave that he could not leave without expressing his practical sympathy. He accordingly gave \$100 to the Restoration Fund, and promised a like amount as soon as the restoration was commenced.

## MONTREAL.

William Benoit Boncy, D.D., Archbishop,  
Montreal.

Montreal, Christ Church Cathedral. On Friday, the 20th inst., there passed to his rest, Mr. Hector MacKenzie, who was one of the city's most prominent capitalists, and a most generous patron of all the arts. He was particularly fond of music, and he was himself an accomplished musician. He was a most finished performer on the flute, and was also a skilful pianist and organist. The deceased gentleman was especially fond of the "King's organ," in this cathedral, and within the last few years he donated many thousands of dollars in adding to the more perfect equipment of that fine instrument, which included a complete vox humana stop, a celestial organ, and a series of expensive heavy stops. He was a constant attendant at the cathedral services, and at the conclusion often played selections on the organ. He was a composer of considerable ability, too, one of his latest compositions being a setting to the familiar hymn "How Sweet the Name of Jesus Sounds." Mr. MacKenzie was for many years president of the Montreal Philharmonic Society, and one of its most generous supporters. They survive Mr. MacKenzie a widow, son and two daughters, the elder of the latter being Mrs. H. Mortagu Allan. Mr. J. Gordon MacKenzie, son of the deceased, is at present in Paris studying art, in which he has already earned an enviable reputation for himself. The funeral service was held in this cathedral church on Thursday, the 22nd inst., the interment taking place at Mount Royal Cemetery. The Ven. Archdeacon Norton, rector, officiated. The choir of the cathedral attended the funeral in a body, as a special mark of respect for one who had done so much towards the improvement of the musical portions of the services in this cathedral.

St. Thomas'.—During the next few weeks a new organ is to be placed in this church, built by Mr. J. E. Pepin, of this city. The instrument will be one of two manuals and pedal organ, and will contain twelve speaking stops and five couplers. The pipes are of English manufacture.

The W.A. triennial convention will meet in the Synod Hall. The meetings will commence on Wednesday, 11th September. The conveners of the standing committees will be as follows: Educational, Mrs. Boomer; Literature, Mrs. E. St. George Baldwin; Leaflet and Printing, Mrs. Williamson; Indian Affairs, Mrs. Willoughby Cummings; Dorcas, Miss Halson. Meeting of Board of Management, 3.30 p.m.; nomination of committees, etc., Thursday, September 12th, 10 a.m., W.A. service in Christ Church Cathedral; Holy Communion; special preacher the Lord Bishop of Huron. Presentation of thank-offering for Chinese in British Columbia.

Grenville.—St. Matthew's.—The annual picnic, in connection with the Sunday schools attached to this church, and Trinity church, Calumet, were held on Wednesday, the 21st inst., and were a great success. The children and their friends gathered together, before they started for the scene of the picnic, in the parish church, where a short service was held. The scholars had a most enjoyable outing and returned to their homes in the evening very well pleased and satisfied with the treat which had been provided for them.

Huntingdon.—St. John's.—His Grace, the Archbishop, paid a visit to this parish on Tuesday, the 20th inst., accompanied by the Rev. J. I. Strong, of Ormstown. He held a confirmation service in this church when eleven candidates were presented to him by the rector, the Rev. W. A. Fyles. In addition to an address delivered to the candidates by His Grace, a sermon was preached by the Rev. J. I. Strong, from the text: "God is Love."

## ONTARIO.

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

Kingston, St. George's Cathedral. Recently, within the comparatively short period of ten days, the Rev. J. F. Starr, rector of this cathedral church, baptized eight infants. One of these infants was brought from Ohio by its father, in order that it might be christened in this city. It bears, as one of his Christian names, the name of the city in which it was baptized.

Lansdowne.—The Rev. C. J. H. Hutton is making at the present time a canvass of this parish on behalf of the Augmentation Fund of this diocese.

## OTTAWA.

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

Moulinette, Christ Church. Very general regret is felt by the parishioners and by Church people generally, in this part of the country, at the removal of the rector of this parish, the Rev. R. W. Samwell, to Ottawa. Mr. Samwell was highly esteemed by all, and both he and the members of his family will be greatly missed.

## TORONTO.

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

Trinity University. The following are the results of the scholarship competition at the arts matriculation examination, conducted by the university, in conjunction with the Educational Department of Ontario: Wellington Scholarship in Classics—C. C. Robinson, Marlborough College, England. Bishop Strachan Scholarship in Classics—F. C. Farncomb, Trinity College School, Port Hope. Dickson Scholarship in French and German—Violet C. Wilson, Jameson Ave. C. I., Toronto. Dickson Scholarship in English, History and Geography—Isobel G. Brown, Bishop Strachan School, Toronto. The scholarships in mathematics and science have not been awarded. Honours—Classics—Class I.—C. C. Robinson, F. C. Farncomb, Class II.—H. H. Wilkinson, Ridley College, St. Catharines. Mathematics—Class II.—F. C. Farncomb; A. E. Piercy, Trinity College School, Port Hope; C. R. Spencer, Trinity College School, Port Hope. English—Class I.—Isobel G. Brown; Ethel Muriel Fessenden, Peterboro C. I.; Helen Vera Shutt, Jameson Ave. C. I., Toronto; Violet C. Wilson. French and German—Class I.—Violet C. Wilson, Helen Vera Shutt, Ethel Muriel Fessenden. Mus. Bac. Examinations.—Final Exam.—Class III.—Thomas Arthur Reed. Second Exam.—Class I.—Charles William Day, Class II.—William Edgar Martin. Class III.—Jennie C. McClure, Sadie Fraser, Sidney John English, Joseph Henry Jones. First Exam.—Class III.—Charles William Day, Mabel Jamieson. The name of W. S. Greening, of Ridley College and Hamilton, must be added to the above list of names. He stood fifth in the first-class in English, and he also obtained first-class honours in both history and geography.

The Right Rev. Dr. Samuel Morley, Lord Bishop of Tinnevely, South Africa, has arrived in this city, and whilst he remains here will stay with his sister, Mrs. Frederick Wilson, of Jameson Avenue, Parkdale.

Swansea.—St. Olave's.—On Wednesday, August 7th, after evening service in this church, the Rev. H. S. Musson was presented by the congregation with a beautiful silver pocket communion set and address, as a token of the high appreciation in which he is held. Mr. Musson, though entirely taken by surprise, acknowledged the kindness of his parishioners in most suitable and feeling terms.

Warsaw and Hall's Glen. Mr. R. Barrington Nevitt, B.A. of Trinity College, who has been taking duty in this mission for the past few weeks, while the Rev. W. Archbold has been away for a holiday, returned to Toronto this week.

Young's Point. The Rev. W. Creswick, rector of this place, met with a painful accident on Saturday the 17th inst. He was trying to gain the control over a restive horse, when he fell and broke his left arm. Nevertheless, he accomplished his full duties next day, his arm having been put into splints. We are pleased to hear that he is otherwise none the worse for his accident, and that his broken arm is progressing satisfactorily.

Warkworth and Wooler. During the absence of the Rev. George Scott, who has been in the Old Country for the past year, the work in this parish is being carried on by Mr. Fred. Handsfield, a graduate of Trinity College. Service is held in St. John's, Warkworth, every Sunday at 3 p.m., preceded by Sunday school at 2 p.m. On Sunday afternoon, July 21st, the Sacrament of Holy Baptism was administered in this church by the Rev. A. G. E. Westmacott, of Brighton, when eight children were baptized into membership of the Church of Christ. The "Women's Guild" have recently purchased, for use in this church, a handsome silver communion service and baptismal bowl. Nor have the "King's Daughters" of this church been idle. As the result of their earnest labours the neat sum of \$30 has been handed to the superintendent of the Sunday school, with which to purchase new books to add to the library of the school.

Wooler.—St. George's.—This church was erected last year, and was opened on September 9th. Morning service is held here every Sunday at 10.30 a.m., preceded by Sunday school at 9.30 a.m. The building is of red brick, with stone foundation, located in the village of Wooler, twelve miles east of Warkworth. During the year satisfactory progress has been made in the way of furnishing the church and beautifying its surroundings. The grounds have been levelled and sown with grass seed. Thanks to the devotion of the King's Daughters, the church has been supplied with carpet for the chancel and matting for the aisle, costing in all about \$38. Also, last Sunday, August 18th, the new chancel furniture was in its place for the first time. The "Willing Workers," a society of young ladies of the Church, purchased this handsome set of furniture. It is made of ash, beautifully polished and ornamented, and it is a credit to the manufacturers (the Peterboro Carve Company, Peterboro), as well as an enduring monument to the devotion of the young ladies through whose efforts it was obtained. The set consists of five articles, viz., altar, pulpit, prayer-desk, seat and kneeling form, and cost over forty dollars. Steps are already being taken by the congregation of this church towards the erection of sheds for the horses and carriages.

St. Matthew's.—The Rev. J. Scott Howard, rector of this parish, preached his farewell sermon in this church last Sunday evening, prior to his removing to Newcastle. He took as his text, the words of St. Paul to the Corinthians, at the conclusion of the second epistle: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Mr. Howard spoke with much feeling, and members of the congregation were correspondingly affected. Mr. and Mrs. Howard have been the recipients of a number of presents, among them being a purse of gold, presented by the congregation, and a horse, carriage and harness presented by Ald. John and Mrs. Russell.



## NIAGARA.

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

Guelph. St. George's.—The Rev. G. F. David, son, M.A., began his duties as acting rector of this parish on Sunday, August 18th, preaching both morning and evening. As the rectory is at present undergoing necessary repairs, he has taken rooms temporarily in Wellington Hotel. On Monday evening, 19th inst., the members of the Bible Association presented Mr. Davidson with an address of welcome, assuring him of their readiness to co-operate with him heartily in the work of the parish.

The Rev. J. E. Murrell-Wright, B.A., who acted as curate in charge of St. George's for nearly two months, has gone to be missionary at Oxbow, Assa., in the diocese of Qu'Appelle, where he will have charge of a district of 3,000 square miles. Mr. Wright worked very hard at Guelph, and was especially attentive to the sick. He has made many friends here.

Damascus. A new organ was recently placed in the church here, and a Service of Praise was held on the second Sunday in August. The instrument is a good one, and it is hoped that it will add much to the dignity of the services.

Grand Valley.—A beautiful carved oak lectern, the work of Mr. W. J. Stuckey, has been placed in this church. It represents the figure of an angel holding aloft an open Bible. At the base protruding from the Gothic overhangings are three figures, one of the Good Shepherd, the Recording Angel, and the Apostle. Mr. Stuckey has presented this lectern as a free gift to the church.

## HURON.

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

Galt.—Trinity.—The Young People's Society of this parish undertook to raise within two years, by means of voluntary offerings, collected from house to house, in small amounts, the sum of one thousand dollars. Through their efforts this has been reached, \$1,006.43 having been paid by them to the churchwardens towards the church debt. As this has in no way interfered with the regular parochial offerings, it shows what can be done by united effort in the way of systematic and direct giving. The young people of this church deserve great credit for their success in this direction.

## NEW WESTMINSTER.

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

New Westminster.—Holy Trinity Cathedral.—The debt on the cathedral has at last been fully paid off, after strenuous efforts and self-denial by the congregation. Also the Church Committee are now busy collecting funds to finish the cementing of the north wall, this being the only one now unfinished, and so far they have been eminently successful, so that in the course of a few months it is hoped to see the cathedral wall complete, and no debt at all on the building. The finances of this parish, it is stated, are in better condition today than they have been for many years, all of which is owing to the united work of several members of the committee.

St. Barnabas.—The Ven. Archdeacon Pentreath made his annual appeal in this church on Sunday, August 18th. So many members being away from home at this time of the year, it is not yet known how much will be subscribed, but there is no doubt that the \$50 assessment will be met. The Sons of England Benevolent Society of this city have decided to place a brass lectern in the church in memory of the late Queen. It is pro-

posed to dedicate and consecrate the lectern on the first anniversary of the late Queen's burial, which will fall next year on a Sunday.

Vancouver.—St. Paul's.—The congregation are placing a stained glass window in the church in memory of Queen Victoria. It is expected that the Duke of Cornwall and York will unveil it when he visits the terminal city. It is to be a very handsome window, and was designed and completed by Bloomfield & Sons, in Vancouver.

Lytton.—Colonel Moody, representing the New England Society, was out here some weeks ago, in connection with the building of the new Indian school at this place. It is currently reported that the Rev. George Ditcham, missionary of the Fraser River district, will be appointed principal of the new school.

The Synod this year will meet in St. Paul's parish, Vancouver. The Rev. Baugh Allen, who lately resigned Chilliwack, and was appointed curate of the cathedral in Victoria, Columbia diocese, has resigned the secretaryship of the Synod, after many years' faithful services.

## 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.

## HIGHER CRITICISM AND DR. SMITH.

Sir.—I am sorry that the side-light, which I furnished on the lives of the patriarchs, did not meet with the approval of Rev. Mr. Pickford. Dr. Smith threw doubts on their personal existence, and my articles were intended to show that outside of the Bible story, we had proofs of their existence, at about the time recorded in Genesis. My references to Beersheba (the well of the oath), might have been supplemented by an account of the mosque built over the cave of Macphelah, in which the patriarchs were laid, and so zealously guarded by the Turks that even His Majesty, when Prince of Wales, was not allowed to descend into the cave. The Arabic chronicles quoted by El-Makrizi were not invented by Mohammed; for if they were, they would not have enabled Ahmed-Kemal-ed-din Effendi to interpret the meaning of a statue fashioned over 2,000 years before Mohammed was born. I have been familiar with the Koran for some years, and can assure Mr. Pickford that there is no mention of El-Welid or Ri-yan in it. But let me say that Saken-Ra headed the patriot forces against the fourth Amalekite, Pharaoh, and in the moment of success fell gloriously in battle. The mummy of this prince was recovered in 1881 at Deir el-Bahari, in western Thebes. His skull is cloven in two places; his frontal bone was pierced as by a dart, and the jaw was laid open. Dr. Rieu, keeper of Oriental MSS. in the British Museum, corroborates the story by saying: "After Al-Walid, came his son, Ra'yan ibn al-Walid, in whose time Joseph was brought to Egypt." The mummy of Sekenen-Ra is now in the Boalak Museum. The Rev. Mr. Pickford's explanation of the Samaritan Pentateuch does not agree with Josephus, whom he quotes. In section 3, chapter xiv., Book 9 of the Antiquities, Josephus says the Cutheans, who were removed into Samaria, to replace the Israelites, who had been carried away by Shalmanezzer, brought their own gods with them, and worshipped them, as had been their custom in Media. A plague broke out among them, and their oracle told them they must learn the worship of Almighty God, as the method of their deliverance.

They sent ambassadors to Shalmanezzer, asking that he should send them some of those priests of the Israelites, whom he had taken captive. "And when he thereupon sent them, and the people were by them taught the laws, and the holy worship of God, they worshipped Him in a respectful manner, and the plague ceased immediately." They are called in the Hebrew tongue Cutheans, but in the Greek tongue, Samaritans." This happened 400 years before Samballat built the temples on Mount Gerizim, and installed his son-in-law, Manasseh, high priest. How anyone with a knowledge of the past could suppose Manasseh, the cold, scheming apostate, the renegade brother of Judah, the high priest, could have been so successful a missionary as Mr. Pickford thinks, is beyond my comprehension. Mr. Pickford challenges me to prove that any Psalm in the Psalter was written by David. I might remind him the burden of proof falls on those who attack a belief held for thousands of years. Let him, or rather Prof. Cheyne, whom he quotes, give his proofs. However, take 1 Chronicles, chapter 16, verses 8 to 36, inclusive, which David sang, on the removal of the Ark, from the house of Obed-edour. This is reproduced in the 18th Psalm. Take the 72nd, and everything prayed for is accomplished in the reign of Solomon, the king's son. "He shall judge the people with righteousness, and thy poor with judgment," was fulfilled by his being endowed with judgment greater than any other man. "He only had dominion from the river (Euphrates) to the end of the earth (the Mediterranean). "The men in the wilderness bowed down before him," for there he built Fadmor (afterwards Palmyra), a stopping place for his caravans from China and Tartary. From Tarshish his fleet sailed on their three years' cruise, and the Queen of Sheba brought gifts. Could anything be plainer? But the evidence in support of the Davidic authorship of the Psalms must of necessity be largely circumstantial; a kind of evidence highly prized by jurists. In chapter 25 of 1. Chronicles, verse 7, we are told that there were 288 who were instructed in the songs of the Lord; forming 24 courses of 12 men each, to sing Sacred songs before the Lord daily. Would anyone suppose that the eminently practical David would support so large a number of men with their wives and children, when there was nothing to sing, nor would be for about 500 years? And all that could be done would be to turn up their eyes during the pauses of the musical instruments and sing:

Dum, tweedle dum, tweedle dee.

This kind of criticism may appear very learned, but does not appeal to one's common sense. David's elegy on Saul and Jonathan shows he was capable of high poetic flights. Why did he write no Psalms? Solomon's prayer at the dedication of the Temple is sublime, and is used to this day at the dedication of every synagogue. Why with so much poetic talent running to waste from Moses to Solomon, the Israelites should have to wait till about 1,000 years after Moses had composed his triumph-song by the Red Sea for a Psalm good enough to be sung in the Temple is a puzzler. Seventy years of captivity or slavery is hardly a fitting preliminary to a poetic outburst. When the captives at Babylon were asked to sing a song of the Lord, they should have said we never had any (according to the critics); but they answered: How can we sing the songs of the Lord in a strange land?

S. R. RICHARDSON, M.D.

## A COMMON MISTAKE.

Sir.—Your correspondent, "Anglican," in his letter last week, laments the prevalent use or misuse of the term "Catholic," in describing the Roman body. He asks for suggestions of a remedy for the evil. I would suggest that we change the name of the "Church of England in Canada," and call it "The Canadian Catholic Church;" or, if you like, "The Anglo-Catholic Church in Canada." This would abate the nuisance. F. T. DIBB.

NOT VERY CHARITABLE

"St. John's Church" is at times referred to in the *Methodist Magazine* Review. Dr. Witherspoon, in the *Methodist Magazine*, has written an article in the press by Dr. Briggs. The *Methodist Magazine* is an official exponent of the official policy of the *Lux Mundi*. The August number of this periodical is as charming as might be desired. A certain sympathizer catch at any expression of "ministerial" statements of England, favourable to their sympathies, so our Methodist brethren on Dean Farrar's sermon on "Twist Two Centuries," and while discounting its conclusions on all points, save one, take occasion to cry "Amen" to the latter, as feeding their antagonism and jealousy towards the great Church of England, and milking afresh their prejudices. Occasion is not lost to interject an unsupported vaunting of Nonconformist numbers in the editorial dietum, unblushingly affirmed for truth, in the words: "The Nonconformist churches embrace the majority of the people of England!" It is notorious that dissenters in England have declined a census appeal. It would be interesting to know whether in attacking the Church of England, they find comfort in the country of heads with Romanists.

OBSERVER.

CANON WELCH AND THE "HIGHER CRITICISM."

Sir, I desire now to say something in reply to Canon Welch's letter, referred to in my last. Canon Welch justifies and supports the "Higher Criticism" by the plea (1) that it is sanctioned, at least, by Archbishop Temple; (2) by the last Lambeth Encyclical; and (3) by the fact that "the Bishop of Rochester was a contributor to *Lux Mundi*!" In regard to the Encyclical, the argument used implies (a) that an actual endorsement, negative or positive, has been given in the Encyclical, and by that such endorsement is adequate to justify the Higher Criticism, as set forth in "*Lux Mundi*." Let it be noticed here, that Canon Welch accepts *Lux Mundi* as the authorized representation of the "Higher Criticism." I will deal, first, with the sufficiency of the endorsement, noticing, as I do so, that Prof. Cayley, also, takes this line of argument, and in his published sermon, joins Canon Welch in supporting the "Higher Criticism" (Prof. Cayley gives the text of the Encyclical). It is next in order, therefore, to examine the intrinsic value of the evidence presented by these gentlemen; and, in order thereto, we properly go to the authorized standard of the Church's faith—the 39 Articles of Religion. In doing so, I would notice that the Encyclical letter may properly be regarded as equivalent to a general council of the Bishops, as known to history, and we may accord it the same degree of "authority." Our 21st Article says: "General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (for as much as they be an assembly of men whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining to God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Here, I would first remark that the Church solemnly affirms and declares Holy Scripture to be the sole, sufficient, and ultimate rule of faith, and duty; not the decrees, dogmas, or opinions, either of the Church or the Bishops. This, in fact, is stated by the Bishops themselves, in the Encyclical. It may, perhaps, be said that this declaration is limited to things essential to salvation, and that Holy Scripture applies to such, only, as the absolute and final rule of faith; and the point at issue is that of a certain rule of interpretation thereof. To this I answer that, although the Bishop acknowledged Holy Scripture as the alone rule of faith, and by implication, assert that the point at issue is,

simply, that of critical interpretation of Holy Scripture, such statement is not in accordance with facts, and that the book that is acknowledged as the authoritative representative of the Higher Criticism, as well as all the facts of its history and environment, declare it to be a radical and revolutionary measure, constituting another and entirely different system of religion, antagonistic to, and designed to be a substitute for the present rule of faith, and to subvert and nullify Holy Scripture, and as such is sought to be substituted for, and to have the authority due, only, to Holy Scripture; the 21st Article's valid evidence against the Higher Criticism, as represented by "*Lux Mundi*," and any evidence, negative or positive, of the Encyclical, in relation thereto. The same will apply in regard to the sanction of Archbishop Temple, whose opinions and history, before he became Archbishop, or Bishop of London, is well known to literary people. Having considered the actual weight and value of the evidence cited by Canon Welch, and also by Prof. Cayley, we may now consider what actually is or is not put forth by the Bishops in relation to this Higher or Analytic Criticism. Here, I feel bound, to say that it would appear as if the Bishops had studiously avoided meeting and dealing with the actual point at issue. It can, at best, be said of the Encyclical that it is "non-committal." It deals largely in platitudes. It commends the use of "a careful and sober-minded criticism; a humble and prayerful use of Scripture in its several parts;" and they "are confident that wherever men humbly and trustfully use the Bible, seeking always the Heavenly assistance of the Holy Ghost, it will commend itself more and more clearly to their hearts and consciences, as being indeed the Word of God." They do but utter a truism when they say it is a duty, "a plain duty of Christian teachers, and theologians, who are capable of undertaking it, to study, critically, every part of the Bible." It cannot, honestly, and truly be said of the "Higher Criticism," that it is, simply, a study of the Word of God in order to understand it; that it is done "humbly, reverently and trustfully." By no means. Let facts speak for themselves. "*Lux Mundi*" is its own witness, on this point.

EDWARD SOFTLEY

ST. ANDREW'S BROTHERHOOD CONVENTION.

Sir,—If you consider it in order, and not too late, I would humbly submit a brief post-script to your interesting report of the Brotherhood of St. Andrew's convention held in Detroit during the last week in July. It should be observed that this great gathering was strictly international; that it signalized the eleventh anniversary of this Church fraternity in Canada, as well as its sixteenth in the United States, and, apropos of this fact, does it not seem rather strange that in the full and probably official report of the convention, published by Church papers on both sides of the line, no reference whatever has been made to Windsor's participation in the event. This omission—if it may be considered so—was doubtless inadvertent, and, on behalf of my brother Churchmen in Windsor, among whom a very hopeful chapter of the Brotherhood (No. 115), now exists, as well as for the information of our dear brethren everywhere, I simply wish to record the pleasing fact that they took a marked and active interest in the proceedings, one practical proof of this being the willing spirit with which they threw their houses open for the accommodation of both Canadian and American delegates. It seemed a particularly unfortunate circumstance that the rector of Windsor should have been confined to the house from the effects of an accident, during the whole session, but his visiting clerical brethren nobly came to his relief, and consequently the special services, in conjunction with those held in Detroit churches, were well maintained, and duly celebrated in All Saints', Windsor, without a single break, throughout those four days of fierce heat, the record of

them being as follows: Thursday, July 25th, St. James, A. & M.; celebration of Holy Communion at 7 a.m., Rev. F. E. Howitt, St. Luke's, Hamilton, celebrant. Friday, 26th, rural-decanal chapter of Essex met; celebration of Holy Communion at 10 a.m., Rev. W. H. Battersby, M.A., St. Mary's, Walkerville, celebrant. Saturday, 27th, celebration of Holy Communion, 7 a.m., Rev. J. A. Richardson, M.A., Trinity church, St. John, N.B., and Rev. W. L. Baynes Reed, Trinity church, Norway, Toronto, celebrants. Sunday, 28th, 8 a.m., first, celebration of Holy Communion, 8 a.m., Rev. W. L. Baynes Reed, and Rev. Christopher Lord, diocese of Toronto, celebrants. At 11 a.m., the Rev. W. L. Baynes Reed said Morning Prayer, and assisted in celebrating Holy Communion, the Rev. R. E. V. Shayler, of Chicago, was the preacher. At 7.30 p.m., the Rev. Charles H. Rich, Weston, was the reader, and the Ven. L. F. Coole, D.D., Archdeacon of Pittsburgh, was the preacher. Thus a thoroughly international character was imparted to these ministrations. It will, therefore, be perceived that the Church people of the frontier city kept quite "in touch" with the convention, participating in its work, contributing in some measure towards its success, and, we may justly hope, sharing in its helpful influences, and receiving a fresh consecration for the service of our blessed Redeemer.

ROYAL BOROUGH.

British and Foreign.

The Rev. S. D. Grundy, vicar of Hey, has celebrated his 64th birthday. He became deacon so far back as 1830.

Up to the present the appeal on behalf of the Cape Town Cathedral (memorial) fund has realized a sum of £3,507.

The Bishop of St. Andrew's recently dedicated a new altar, which has been erected in the chapel of Trinity College, Glenalmond.

Mr. C. B. Rootham, M.A., Mus. Bac., organist of St. Asaph Cathedral, has been appointed organist and choir-master of St. John's College, Cambridge.

The Ripon Diocesan Gazette prints a list of contributions to the Ripon Million Shilling Fund, showing a present total of 77,000 shillings from 152 parishes.

The Rev. F. S. Guy Warman, M.A., curate of St. Mary-in-the-Castle, Hastings, has been appointed vice-principal of St. Aidan's College, Birkenhead.

The Rev. F. P. Macirone, M.A., assistant master at Workop College, late Exhibitioner of St. John's College, Oxford, has been appointed by the Archbishop of Capetown to be sub-warden of Sonnbloeme College, Capetown.

The Rev. G. D. Grundy, vicar of Hey, near Oldham, since 1838, celebrated his ninety-fourth birthday recently. Mr. Grundy, in spite of his great age, is still a vigorous preacher, and takes his full share of work in the parish, which has a population of about 3,500.

The funeral of the Bishop of Durham took place on Friday, the 2nd inst., at Auckland Castle Chapel, an impressive memorial service being held at the same hour in Durham Cathedral. The Archbishop of York, the Bishop of Winchester, the Dean of Durham, the Master of Trinity, Canon Westcott, and the Rev. Harry Westcott officiated at the ceremony, and there was a large and impressive gathering. A memorial service was also held in the chapel of Trinity College, Cambridge, simultaneously with the above. It was very largely attended.

The Most Rev. Hugh Willoughby Jermyn, D.D., Primus of Scotland, has intimated his intention of resigning his office at the end of the present month. He is 80 years of age, and has been in ill-health for some time past.

The Bishop of London's Fund showed, at the end of the last half-year, an increase of nearly £5,000, as compared with the amount received during the corresponding period of the previous year.

The Bishop of Sodor and Man preached on a recent Sunday morning at an open-air service in Braddan Old Churchyard to a congregation of about ten thousand persons, of whom the great majority were visitors.

One of the Birmingham parishes numbers amongst its clergy an honorary curate, in deacon's orders, who has retired from business in order to devote himself at his own cost to the work of the Church.

The Bishop of St. Asaph has consecrated the new chancel erected at St. Matthew's Church, Buckley, Flintshire, as a memorial to Mr. Gladstone. The Bishop also dedicated a new lych-gate and reopened some schools in the parish.

St. John's, the Brook, Liverpool, has received a most beautiful gift in the form of a crucifix in painted oak for the wall behind the pulpit. It is elegant and in harmony with the surrounding furniture of the building. The donors are anonymous.

Her Majesty, the Queen, has graciously approved of the new hospital steamer now being built for work amongst the North Sea fishing fleets by the Royal National Mission to Deep Sea Fishermen being called the "Queen Alexandra." Her Majesty is the society's patron.

Thanks to the gracious gift of the Archbishop and to the splendid generosity of the County Council, the playfields by Lambeth Palace have now been transformed into a public park—a veritable oasis of beauty in the midst of what was but lately a district of uniform and depressing squalor.

Miss J. D. Archibald, B.A. (London), and Miss Edith Archibald, B.A. (London), daughters of Rev. Canon Archibald, Holy Trinity, Keith, have each gained by competition a scholarship of £50 for three years at Newnham College, Cambridge.

It is said that there is no real cause for alarm in regard to the stability of the dome of St. Paul's. The dome is to be inspected for the first time for a good many years, and if any defects should be discovered, the cathedral authorities are confident they can only be of a slight character, easily remedied.

The Bishop of Bristol is appealing for £10,000 to save the Abbey Church of Malmesbury from falling into a dangerous condition. The late Queen Victoria took an interest in the work. It is claimed for Malmesbury that it was the first school in England where Latin was taught by an Englishman.

The Canon Shuttleworth Memorial Fund has been closed at a sum of nearly £3,000. Dr. Wace, Alderman Sir William Treloar, the Rev. C. N. Kelly, the Rev. F. L. Donaldson, and Mr. R. C. Petherbridge are appointed trustees to administer the fund in the interests of the widow and children.

The Crown has taken over from the Duke of Beaufort, the Tintern Abbey ruins, and intend removing the modern outbuildings, erected round the venerable buildings, and also clearing the monks' graveyard of the fruit-trees planted there. We gave an interesting illustrated article on Tintern Abbey in our issue of October 12th, 1900.

The Rev. H. Darwin Burton, head missionary for the diocese of St. Alban's, and missionary-in-charge of St. Saviour's Church, St. Alban's, has received a gift of £5,000 from a gentleman, who for the present prefers to remain anonymous. The money is given for the purpose of building the nave of St. Saviour's, and the work will be commenced forthwith.

The Rev. the Earl of Devon, rector of Powderham, and Prebendary of Exeter Cathedral, has lately kept his ninetieth birthday. He still takes his part in the services and preaches. Powderham is the second benefice he has held. From 1845 to 1877 he was rector of Manhead; then he was appointed to Powderham, his present living.

The King has given instructions that, when he attends St. George's Chapel, Windsor Castle, he will use the Sovereign's stall, which the late Queen allowed the Dean to occupy, as she preferred the royal closet, in the north-east corner. Queen Alexandra will occupy the next stall. On the other side of the aisle, the Duke of Cornwall and York will have the stall which was the King's when he was Prince of Wales.

The Bishop of Adelaide has invited Canons Gore and Knox Little to attend the Australian Church Congress, which it is proposed to hold at Adelaide in September, 1902. The Bishop of Carpentaria has started on his ride of 1,200 miles from Port Darwin; the journey will take three months. A handsome pastoral staff has been presented to the Bishop of Brisbane; the Archdeacon of Brisbane made the presentation on behalf of the clergy.

Peter Lombard, in the Church Times, writes: Here is a satisfactory note which I have received from a Hereford correspondent: "A scheme is in progress for inserting a new west window in the place of 'Wyatt's Horror,' as you justly term it, in the West front of Hereford Cathedral. It is, I believe, to be on a larger scale than the present one, to have handsome decorated tracery, and to be filled with stained glass, as a memorial to Queen Victoria."

The Egyptian Government is engaged in the restoration of the greatest temple ever built on the face of the earth. This is the Temple of Karnak, in Egypt, which for over 3,000 years has been falling into ruins. Originally the temple was 370 feet wide and 1,200 feet long, or twice as large as St. Peter's, in Rome. It was begun 2,700 years before Christ, and was more than a thousand years in building. Six men with extended arms can hardly reach around one of the gigantic pillars still remaining.

In speaking the other day of the great antiquity of Canterbury, Dean Farrar said that St. Augustine's College in that city was a celebrated university when Oxford was a tangled forest, and Cambridge a desolate fen. The first church built in England was St. Martin's, Canterbury; the first school King's School, Canterbury; and the first cathedral—Christ Church, Canterbury—which now has more than 1,300 years of continuous history.

Mr. T. Spencer, late of the Newburn Steel Works, Newcastle-on-Tyne, died intestate. During his life, Mr. Spencer gave liberally of his wealth towards Church work and Church extension in the diocese of Newcastle. He gave £10,000 to the Bishopric Fund, £10,000 towards founding residentiary canonries, and £15,000 towards the restoration of Hexham Abbey. He completed the endowment of Newburn church, and helped to restore churches at Ryton, Easington, Consett, and elsewhere.

When preaching at Hampstead lately, Dr. Well-ton, Metropolitan of India, said that the work to be done in that country was enormous. When at Calcutta, he was 1,500 miles from one end of his

diocese, and 800 from another, while not many weeks ago he had to make a journey of 4,000 miles to preach two sermons.

Bishop Well-ton has decided to return to India in October, when he hopes that he may be sufficiently restored to strength to enable him to resume his episcopal work. It would be a grievous loss for the Church in India if His Lordship were to be incapacitated by illness from the vigorous discharge of his arduous duties, which has characterized his tenure of the See.

There has just been erected, in the churchyard of St. Mary, Haggerston, a cross, which is probably unique in London, certainly in modern times, for although several open-air pulpits have been erected, a churchyard cross, from which addresses may be delivered, seems a novelty in these later times. The cross, of durable stone of floriated Latin design, stands fifteen feet high, and the base from which the shaft springs is ornamented with four panels in high relief, the subjects being the Nativity, the Crucifixion, the Good Shepherd, and our Lady and Child; it is from the studio of Mr. Harry Hems, of Exeter, and the workmanship and sympathetic treatment of the subjects of the sculptures are alike excellent. Around the platform on which the cross is erected, is the following inscription: "To the Glory of God, and in loving memory of George Wingate, priest, some time vicar of this parish; this cross is erected by his widow and other relatives. Born January 1st, 1846; entered into rest December 16th, 1898.—R.I.P." Mr. Wingate was for some years senior curate of St. Mary Abbott's, Kensington, when the present Archbishop of York was the vicar.

THE CANADIAN NEWSPAPER DIRECTORY.

A. McKim & Co., Montreal, announce the publication of the third edition of this valuable book. Like its predecessors the work is a very complete and interesting handbook of Canadian newspapers, and all that appertains thereto. It is useful as a business directory, because a carefully prepared synopsis is given of each town in which a newspaper is published.

The Directory contains complete lists of newspaper towns, arranged alphabetically by Provinces, with ample details as to the issue, publishers' politics and estimated circulation of each paper. Similar lists condensed for ready reference, a list of daily papers, a list of newspapers by counties and a classified list showing the many different kinds of papers published in Canada make this a thoroughly complete newspaper gazetteer.

One of the best features of the work is a set of special maps of the different Provinces, showing only the towns in which papers are published. These maps are enclosed in a convenient envelope instead of being bound in the book as formerly, which makes them more convenient to handle.

The publication of this Newspaper Directory every alternate year is certainly a commendable enterprise on the part of McKim's Advertising Agency, which seems to be very progressive and up-to-date in every respect.

DIVINE MYSTERIES.

In the meditation of Divine mysteries, keep thy heart humble, and thy thoughts holy; let philosophy not be ashamed to be confuted, nor logic blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see daylight is to put out thy candle.—Quarles.

Family Reading.

TIPS TO HOUSEKEEPERS.

**Cabbage, Red Salad.**—Slice salt a small head of cabbage, salt it, pour boiling water over it, let stand ten minutes, squeeze dry; cut up as much ham as cabbage, season with celery salt, and salad dressing, thinned out one third. Hard boiled eggs may also be used in decorating a cabbage salad; just as much care should be exercised in making this simple fare as attractive as more expensive dishes.

**Brussels Sprouts.**—A quart of these make an excellent salad. If boiled with a piece of ham or salt pork they are more tasty. Cut each little head in two, arrange in the centre of a dish with a border of finely chopped ham round them, next a border of sliced potatoes, and, if convenient, a border of watercress or chicory. Send the salad dressing to table in a sauce boat.

**Bean (String) Salad.**—Select, if possible, string bean pods before the bean has formed, parboil them a few minutes, then pour cold water over them through a colander, drain; to each quart of them add a chopped spring onion and a pickled lamb's tongue chopped fine. Put each individual portion on a saucer or small plate, mask them over with salad dressing, and decorate as neatly as you know how. Serve with cold lamb.

**Creamed Potatoes.**—Cut cold boiled potatoes into small pieces. With one pint of potatoes boil one quart of new milk, leaving out enough cold milk to moisten four tablespoonfuls of flour. When this is rubbed smooth, add to the hot milk with three tablespoonfuls of flour. Stir the potato into this, pour into a baking dish, cover thinly with powdered crackers, dot with butter, and bake brown.

**Coffee Custard.**—A very rich and delicious compound is made by using a pint of milk, half a pint of rich cream, and half a pint of very strong coffee, as the basis of the custard instead of a quart of milk. Orange and lemon custards may be made by first making a syrup, boiling half a cupful of sugar, with a very little water, then adding the grated rind and juice of a lemon or an orange; let it boil up and strain it. Use this syrup instead of sugar, adding it last, and bake immediately.

A teaspoonful of turpentine put into the tub in which bottles are soaking, will greatly aid in making them brilliantly white, and will be a great help where clothes have become very yellow for want of use.

"THE PERFECT LAW, THE LAW OF LIBERTY."

We look into that perfect law, the law of liberty, and we find that it comes home to us and near to us in the constraining personality of Jesus of Nazareth. There in that perfect life is manifested the perfect law, the fusion of law and liberty. Watch His figure as it passes before us in the Gospel; there is there the very strength and mastery and independence of the free man. He has a purpose set before Him; He moves toward it with calm decisiveness; nothing can obstruct Him. The hatred of man, the betrayal of His friends, the force of secular power—all these rise against Him; but He stands apart from them serene and calm. He seems to be the slave of circumstances; but yet we know He is Master. See Him before Pilate. When Pilate says to Him, "Knowest Thou not that

I have power to release Thee, and power to crucify Thee?" Jesus answered him, "Thou wouldst have no power against Me, except it was given thee from above." Hear the words that He speaks in the garden: "Thinkest thou that I cannot beseech My Father, and He shall even now send Me more than 12 legions of angels? But how then should the Scriptures be fulfilled, that thus it must be?" That freedom is due to His submission to the Divine necessity. "Lo, I come to do Thy will; O God; not My will, but Thine be done." That was the basis of His life.—Rev. Dr. Cosmo Gordon Lang.

ALL NEED CHRIST.

There is not one of us who does not need the help that Jesus Christ, as the Saviour of life, can bring, to save us from connivance with what is contemptible, to save us from compromise with sin, to save us from all satisfaction with low ideals, to save us from all pride of intellect, to save us from all lust of flesh and eye, to save us from any holding back of heart from full surrender. Jesus Christ, who wants to be drunk of, and to satisfy men, is saying now to men, "Behold, I am here mighty to save. If any man thirst for a Saviour, let him come unto Me and drink."—Robert E. Speer.

BE CHEERFUL.

A well-known philanthropist whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment that no one could look at it without a smile.

"Why do you keep that absurd figure there?" a friend asked him. "It seems to jeer at the gravest subject which we discuss."

"Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery."

Many a one needs to be daily reminded in some way that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a friend, would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have inherited from Puritan ancestors a belief that amusements and mirth are sinful.

A lady, lately visiting her friends in New England, exclaimed one day, "This is the best year of my life! My husband and children are in good health, and free from financial worry; my sons are honorable, Christian men; we have many good, pleasant friends. God has heaped blessings on me. I am perfectly happy!"

An ominous silence followed these words, and melancholy shakes of the head.

"It makes me tremble to hear you," one of them said at last. "When I think how soon all this may be changed, and that you may even be dead before night."

"And shall I not thank God while I am yet in the land of the living?" replied her friend.

This world, no matter how poor or ill or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights, which may be climbed by all of us, if we have but courage and faith. The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in all his misfortunes, will not only draw more friends to his side than his melancholy brother, but actually live longer. Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove "to make believe there was a fire," and praised the "rare flavor" of the raw turnip and cold water which made his scanty meal.

The man whose religion makes him gloomy, austere and hopeless falsifies Christ's teachings. Who should be happy if not the Christian? Who should make light of the troubles of this short life, if not he who believes in an unending life of happiness at its end?

"In everything give thanks," cried the apostle, after he had been scourged nigh unto death; and again, having fought with beasts at Ephesus, he calls from his prison cell to the weak and unhappy in all ages: "Rejoice in the Lord alway; and again I say, rejoice."

IN CONVERSATION.

"The leading quality to be cultivated, if you would have an agreeable manner in conversation," says an exchange, "is repose. If you are restless and vehement you will be considered weak. So you must not fidget in your chair, nor run your fingers through your hair, nor crack your finger-joints, nor gesticulate like a campaign orator. All of these things are in bad form, and make people wish you had sent regrets. You must avoid interrupting other talkers, also, and learn to control your temper, and say as little as possible about yourself. No matter how bored you may be, assume the virtue of being interested, and look pleasant at any sacrifice; politeness exacts that you do unto others at such times as you expect them to do unto you when your turn comes. Your language should be simple and terse, but clear and comprehensive and free from slang. Do not seek to shine as a humorist unless you are very confident that the company is an easy one to amuse; but if another person makes such a venture, it is your duty to laugh, even if his jokes are so thin and flat that you long to strangle him. The amenities of social conversation do not permit the introduction of political or religious topics, for the reason that they can rarely be discussed in a calm and kind spirit."

"IF ANY MAN THIRST."

"If any man"—even the greatest, deepest sinner, the wretch hoary in crime, if he thirst, if he yearn for true satisfaction, let him come. Stand back, ye angels and ministers of justice, sheath your flaming swords; avaunt! ye fiends of hell; let the sinner drink of a fountain such as Eden never knew. The way to the living fountain is open to the weary-hearted and weary-footed. We found it so. Our experience is enshrined in the words:

I heard the voice of Jesus say,  
"Behold, I freely give  
The living water, thirsty one  
Stoop down and drink and live."  
I came to Jesus, and I drank  
Of that life-giving stream,  
My thirst was quenched, my soul revived,  
And now I live in Him

But this is only the first part of the true Christian's experience. It is good to receive, it is better to give. It is good to quench one's own thirst, it is better to quench the thirst of others. And here is the definite promise, "He that believeth on me, as the Scripture hath said, out of his body shall flow rivers of living water." St. John interprets for us his Master's word: "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet; because that Jesus was not yet glorified." It is the glorification of the Lord Jesus which makes the incarnation of the Holy Ghost in man possible. In His manhood He claims for mankind the Promise of the Father, the gift lost in Paradise. Every barrier to the waters of life is broken down by the ascended Lord.

Thus, on the highest authority we learn, 1st, If we come we get; if we ask we receive. 2nd, Side by side with this promise is the promise—He shall have enough and to spare: he shall be not a self-contained cistern, but an overflowing fountain. He shall be a golden conduit of blessing from the heart of God to a weary world.—Canon Aitken.

SUPPOSE TED HADN'T OBEYED.

The boy who obeys his mother, even when the day is warm and his book is unusually good, may not have his reward quite as soon as Teddy; but he will generally have "good feelings about it," as one little fellow expressed it.

"Teddy, dear," called mamma. "Yes'm," replied Teddy. He was busy over his book on the cool shaded piazza, and it was a warm August afternoon.

"I want you to take Victor down to the river for a bath. The dog is so hot in the cellar."

"But, mother, at sundown."

"Who promised to play the hose for Patrick at sundown?"

"I did," said Teddy, a little smile replacing the sober pucker over his nose. "Dear me, mamma," he remarked, pulling on his cap, "what a thing it is to be the man of the house!"

"Yes," returned mamma, "it is a beautiful thing to be a cheerful little man of the house!"

Presently she loosened the big St. Bernard; and he came leaping toward Teddy, eagerness in every movement; for his freedom usually meant a bath these hot days.

"Come on, Vic," called Teddy.

"You're more bother than you're worth, old fellow!" he declared, fondling him. "Just think of me, a two-legged boy, waiting upon you, a four-legged dog!" Victor could not think about it; but he licked Teddy's hand lovingly, as if to acknowledge the condescension, and they started off.

"It seems to me," said mamma to Betty, when they sat on the porch later, with their fancy work, "that Teddy and Victor have been gone a long time."

"They're coming this minute, mamma!" murmured Betty, peering through the creeper.

"Why, Ted, how flushed you look! Charge, Victor! That's right. Did he have a cool swim, dear?"

"Did he?" cried Ted, excitedly. Then his round face sobered.

"Mamma," he said, "how strangely things happen! If I had not promised to play the hose— Why, you see, mamma," he continued, breaking off and plunging into the heart of his story, "when we got down to the water, there was Patrick's old father trying to swim for his straw hat, which had blown into the river. He's old and feeble, I thought it queer he should be swimming for his hat so wildly, with all his clothes on. So I sent Victor in for it; and what do you think?"

"What?" cried Betty, breathlessly. "He never went near it, but straight for Patrick's father instead, and brought him to shore. A wise thing, too; for the old man had given out. I pulled him ashore, dripping; and then away went Victor after the hat and brought that! The poor fellow grabbed it,



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and pulled a ten-dollar bill out from under the leather. He had drawn it from the bank, and thought he had lost it; and they're so poor! He cried over the money! Vic. and I took him home, and his sick old wife cried over him. Oh, I tell you 'twas a wet time!" he finished, winking oddly himself.

Mamma and Betty both looked suspicious also; and Ted said: "Come here, Vic, till I apologize. You darling old dog, I am proud to wait on you, sir!" And he buried his arms in the damp fur of the noble fellow's shaggy neck.

QUEEN OF THE ANTS.

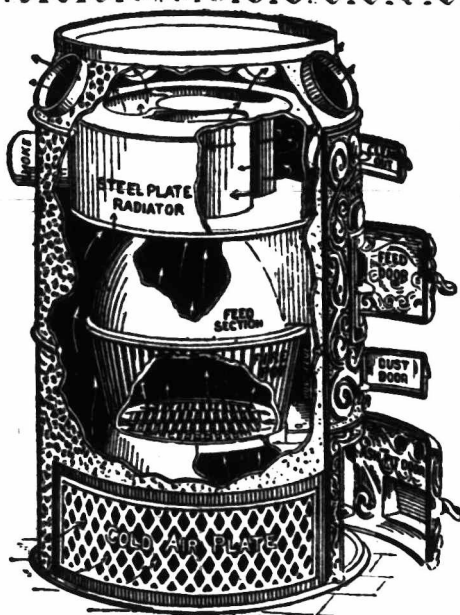
A gentleman who is very fond of every living thing, who watches animals carefully that he may learn their ways, tells the Presbyterian Review a very interesting story of some ants he once saw. He noticed a procession of ants going across the path. This gentleman watched, and, knowing the ways of ants, knew that they were emigrating to a new colony because the old city was overcrowded. He watched the ants closely to decide which was the queen. At last he discovered her, attended by a guard of honour. Quickly and carefully he lifted the queen, and held her in his hand.

She was missed at once, and there was the greatest excitement. The guard of honour was seized by the others and held under arrest. Ants started out in every direction to look for the queen. They looked everywhere, and returned again and again to learn if there was any news.

At last the gentleman put the queen down on the path some distance away from the point at which he had captured her. She was dis-

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covered by one of the scouts, who hurried back to the point where the ants had assembled, and told of his discovery. A guard of honour hurried to the queen, and actually carried her back to her subjects, who received her with demonstrations of joy.

The new colony had been established under a bench. A hole under one of the legs of the bench led to it. With the guard of honour carrying the queen, the procession reformed, and began its march, and soon disappeared from sight.

HE WAS BETTER FOR THE THOUGHT.

There was a dejected look on Don's face that bright warm morning, and an appealing look in the big brown eyes. Instinct told him that the boys were going for a frolic, and he wanted to go, too. It was certainly hard to stay shut up in a small back yard when the boys who were his usual companions and playmates were tramping over vacant lots and through little woodland tracts.

Don watched their preparations eagerly. Ned Grant, who was studying botany at school, had a long green cane slung over his shoulder. Jack Hanson, who was

Don's master, carried a fishing pole, and so did one or two of the other boys. Don fairly danced in his impatience, running back and forth the length of his chain, and waving his bushy tail in a most appealing way. He coaxed in every way that he could, but it seemed to be no use, for they started away without him. Then he layed himself flat on the ground and whined dismally.

Jack, just opening the front gate, heard that whine, and stopped short. "Say, boys," he began, "it seems pretty mean to go off and leave Don behind when he'd have such a good time with us. What do you say to taking him along."

"He'd be a bother," objected

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Ned. "He'd run all over the country, and all through the woods, and he wouldn't know where he was, half the time. It would take one of us to look out for him."

"Maybe that's so," Jack answered. "But I guess I'll try it, anyhow, and if he has to be looked after, I'll do it. I'm just sure I'll have a better time than I would thinking of him tied up here at home, when I know he wants to go."

So Jack hurried back, and Don sprang up with renewed hope at the sight of his master. This time he was not disappointed, for Jack said kindly, patting the yellow-brown head, "Yes, you're going with us, old fellow, and I hope you'll be a good dog." Then he unsnapped the chain, and Don was free.

How happy he was! As they went on down the street, he ran ahead of them, but came back every few minutes to rub against Jack, and to express as plainly as he could his gratitude for this pleasure.

After one of these times, when Don had trotted on again with his tail waving joyfully, Jack said with a laugh that covered an earnest thought, "Well, boys, I'm glad I decided to let Don come. I think it's worth while to do anything for a fellow that's so happy over it as he is."

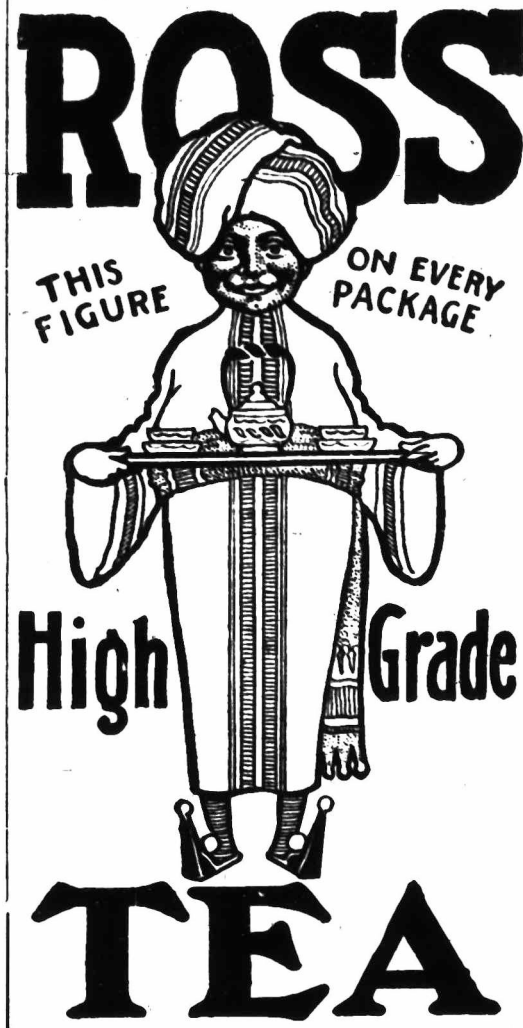
And I am sure that Jack was better for thinking of the happiness of his dog, as well as of his own pleasure.

A JOKE ON THE LION.

This, I think, is a very good joke at the expense of the king of the forest. It is related by Mr. Lloyd, an explorer and missionary in Africa, who was also an enthusiastic bicyclist:

"One fine morning Mr. Lloyd started on his wheel for a village a few miles from the mission station. He took the main road to Uganda, which was a good thoroughfare about five feet wide. After climbing a long hill he came to the descent on the other side, a long gentle slope, where he knew the road was smooth. "Up went his feet to the coasters,

To feel at ease, you must not tease,  
For "teas" have made us ill at ease,  
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and away he flew down the hill, going faster every minute. Near the bottom of the hill was a turn. On approaching this, he again put his feet to the pedals.

"As he rounded the curve a terrible sight burst upon him. In the middle of the narrow path lay a full-grown lion, its head down upon its paws, facing up the hill,

"Mr. Lloyd could not stop, or if he did stop it would be in the jaws of the king of the forest. To the left was a wall of rock twenty feet high, and to the right a steep embankment, with the river a hundred feet below. Escape seemed impossible.

"Suddenly he remembered that the wild men he had met were al-

ways afraid of his bicycle. Perhaps a wild beast might be affected in the same way. Therefore, he did the only thing he could do. Releasing his check on the wheel, ringing his bell, and shouting with all the power of his lungs, he forced the bicycle at its best speed directly toward the couchant lion.

"The beast raised its head; then, seeing this unearthly creature, with so strange a voice, rushing fearlessly upon it, it gave a blood curling yelp, and sprang to one side just as the rider flew past."—Selected.

THE FOUR SUNBEAMS.

Four little sunbeams came earthward one day,  
Shining and dancing along on their way,  
Resolved that their course should be blest.  
"Let us try," they all whispered, "some kindness to do,  
Not seeking our own pleasures all the day through,  
Then meet in the eve in the west."

One sunbeam ran in a low cottage door  
And played "hide and seek" with a child on the floor,  
Till baby laughed loud in his glee,  
And chased with delight this strange playmate so bright,  
The little hands grasping in vain for the light  
That ever before him would flee.

One crept to a couch where an invalid lay  
And brought him a dream of the sweet summer day,  
Its bird song and beauty and bloom,  
Till pain was forgotten and weary unrest,  
And in fancy he roamed through the scenes he loved best,  
Far from the dim, darkened room.

One stole to the heart of a girl that was sad  
And loved and caressed her until she was glad  
And lifted her white face again,  
For love brings content to the lowliest lot,  
And finds something sweet in the dreariest spot,  
And lightens all labour and pain.

And one, where a little blind girl sat alone,  
Not sharing the mirth of her playfellows,  
shone  
On hands that were folded and pale,  
And kissed the poor eyes that had never known sight,  
That never would gaze on the beautiful light  
Till angels had lifted the veil.

At last, when the shadows of evening were falling,  
And the sun, their great father, his children was calling,  
Four sunbeams sped into the west,  
All said, "We have found that in seeking the pleasure  
Of others we fill to the full our own measure."  
Then softly they sank to their rest.

TOO LATE.

The old farmer died suddenly, so when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in X—, and every hour was worth many dollars to him.

As he sat with bent head in the grimy little train that lumbered through the farms, he could not keep the details of his cases out of his mind.

He had been a good, respectful son. He had never given his father a heartache; and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

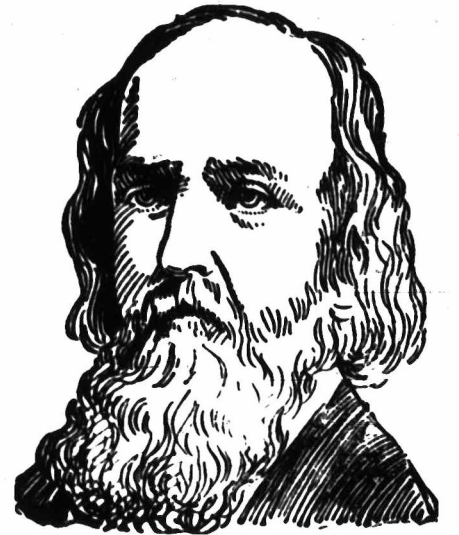
"I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

For Well People

AN EASY WAY TO KEEP WELL

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right, and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal, and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California, and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages, at 50 cents, and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

"If I could have been with him!" said the judge.

"He was greatly disappointed that you missed your half yearly visit last spring. Your visits were the events of his life," said the doctor.

"Last spring? Oh, yes; I took my family then to California."

"I urged him to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars; and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The judge humoured his children, and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean; but its bareness gave a chill to the judge, whose own home was luxurious. The deaf old

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tian Instruction—by Rev. M. F. Sadler;  
price 75c.



woman, who had been his father's  
servant, sat grim and tearless by the  
side of the coffin.

"Martha was faithful," whispered  
the doctor, "but she's deaf. His  
life was very solitary. The neigh-  
bors are young. He belonged to  
another generation."

He reverently uncovered the coffin,  
and then Martha went out and  
closed the door.

The judge was alone with his  
dead.

Strange enough, his thought was  
still on the cold bareness of the  
room. Those hacked wooden chairs  
were there when he was a boy. It  
would have been so easy for him to  
made the house comfortable—to  
have hung some pictures on the  
wall! How his father had delighted  
in his engravings and pored over  
them!

Looking now into the kind old  
face with the white hair lying  
motionless on it, he found something in  
it which he had never taken time to  
notice before—a sagacity, a nature  
fine and sensitive. He was a friend,  
the comrade whom he had needed  
so often! He had left him with  
deaf old Martha for his sole com-  
panion!

There hung upon the wall the  
photograph of a young man with an  
eager, strong face, looking proudly  
at a chubby boy on his knee. The  
judge saw the strength in the face.

"My father should have played a  
high part in life," he thought.  
"There is more promise in his face  
than in mine."

In the desk were a bundle of old  
account-books with records of years  
of hard drudgery on the farm; of  
work in winter and summer, and  
often late at night, to pay John's  
school bills, and to send him to  
Harvard. One patch of ground  
after another was sold while he  
waited for practice, to give him  
clothes and luxuries which other  
young men in town had, until but a  
meagre portion of the farm was left.

John Gilroy suddenly closed the  
book. "And this is the end!" he  
said. "The boy for whom he lived  
and worked won fortune and posi-  
tion—and how did he repay him?"

The man knelt on the bare floor  
and shed bitter tears on the quiet  
old face.

"O father! father!" he cried.  
But there was no smile on the quiet  
face. He was too late.

A DAUGHTER WORTH HAV-  
ING.

Two gentlemen friends, who had  
been parted for years, met in a  
crowded city street. The one who  
lived in the city was on his way to  
meet a pressing business engage-  
ment. After a few expressions of  
delight, he said:

"Well, I'm off; I'm sorry, but  
it can't be helped. I will look for  
you to-morrow at dinner. Remem-  
ber, two o'clock sharp. I want you  
to see my wife and child."

"Only one child?" asked the  
other.

"Only one," came the answer,  
tenderly; "a daughter. But she is  
a darling."

And then they parted, the stranger  
getting into a street car for the park.  
After a block or two a group of five  
girls entered the car. They all evi-  
dently belonged to families of wealth.

They conversed well. Each car-  
ried a very elaborately decorated  
lunch basket. Each well dressed.  
They, too, were going to the park  
for a picnic. They seemed happy  
and aimable until the car again  
stopped, this time letting in a pale-  
faced girl of about eleven and a  
sick boy of four. These children  
were shabbily dressed, and on their  
faces were looks of distress. They,  
too, were on the way to the park.  
The gentleman thought so; so did  
the group of girls, for he heard one  
of them say, with a look of disdain.  
"I suppose those ragamuffins are  
on an excursion, too."

PATCHES OF RAW,  
FLAMING FLESH.

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zema Can Always be Cured  
by the use of

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Only those who have endured the  
acute torture of eczema, salt rheum  
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can appreciate the wonderful feelings  
of relief which come with the use of  
Dr. Chase's Ointment. It is im-  
possible to describe the marvellous  
healing, soothing influence of this  
great standard remedy. You can  
judge of its extraordinary curative  
properties by the following cases:—

Mrs. Ann McDonald, Kingsville,  
Ont., states:—

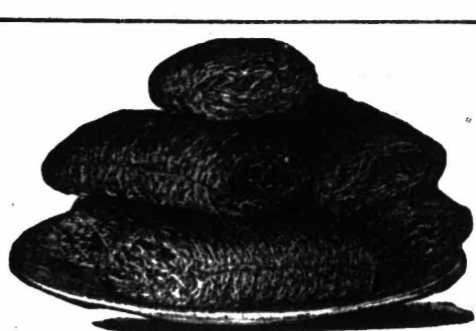
"For about three years I was  
a dreadful sufferer from Eczema.  
At times the patches of raw, flaming  
flesh would extend from my waist to  
my neck and from the knees to the  
ankles. The intense itching almost  
drove me crazy, and though I tried  
all the local physicians, they could  
not even relieve my suffering. The  
flesh would crack open, and I don't  
believe any one ever suffered more  
than I did.

"I was told of Dr. Chase's Oint-  
ment, but did not believe that it  
could help me. After the fifth ap-  
plication of this preparation I began  
to feel the benefit of its soothing,  
healing effects, and now attribute a  
cure to the persistent use of this  
wonderful remedy. It is truly worth  
its weight in gold and I never tire of  
recommending it to other sufferers."

Mr. J. H. Stevens, harnessmaker,  
Seaforth, Ont., writes:—

"At the age of three months my  
son Arnold was attacked by baby  
eczema on his face, and in spite of  
all the doctors could do he kept get-  
ting worse until his face was a mass  
of scabs and would ulcerate when  
he would scratch. It was terrible  
to see him suffer, but we tried every-  
thing until we were discouraged.  
Hearing of Dr. Chase's Ointment  
we got a box and applied it. At  
once the child was relieved and  
went to sleep. The first box helped  
him so much that we got two more,  
which completely cured him. At  
nine months his face was as well as  
could be. He is now fourteen  
months old and has a fine, clear skin  
and not a trace of eczema."

Dr. Chase's Ointment is also  
prompt and effective as a treatment  
for chafing and itching skin. 60  
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Send postal for our Book of Food Facts  
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for preparing an interesting Shredded Wheat  
Dishes. Address—

J. C. HEWITT,  
P O Box 511, Toronto.

"I shouldn't want to leave home  
if I had to look like that, would you?"  
This to another girl.

"No, indeed; but there is no  
accounting for taste. I think there  
ought to be a special line of cars for  
the lower class."

All this was spoken in a low tone,  
but the gentleman heard it. Had  
the child, too? He glanced at the  
pale face and saw tears. He was  
angry. Just then the exclamation,  
"Why, there is Nettie; wonder  
where she is going?" caused him to  
look out upon the corner, where a  
sweet-faced young girl stood beckon-  
ing to the car driver. When she en-  
tered the car she was warmly greeted  
by the five, and they made room for  
her beside them. They were pro-  
fuse in exclamations and questions.  
"Where are you going?" asked  
one.

"Oh what lovely flowers! Whom  
are they for?" asked another.  
"I'm on my way to Belle Clarke's.  
She is sick, you know, and the  
flowers are for her."

She answered both questions at  
once, and then glancing toward the  
door of the car, saw the pale girl look-  
ing wistfully at her. She smiled at  
the child at the child, a tender look  
beaming from her beautiful eyes,  
and then, forgetting she wore a  
handsome velvet skirt and costly  
jacket, and that her shapely hands  
were covered with well fitted gloves,  
she left her seat and crossed over to  
the little one. She laid her hand on  
the boy's thin cheeks as she asked  
his sister:

"This little boy is sick, is he not?  
He is your brother, I am sure."

It seemed hard for the girl to an-  
swer, but finally she said:

"Yes, miss, he is sick. Freddie  
never has been well. Yes, miss, he  
is my brother. We're going to the  
park to see if it won't make Freddie  
better."

"I am glad you are going," the  
young girl replied in a low voice,  
meant for no one's ears except those  
of the child. "I think it will do  
him good; it's lovely there, with  
the flowers all in bloom. But where  
is your lunch? You ought to have  
a lunch after so long a ride."

(To be Continued).

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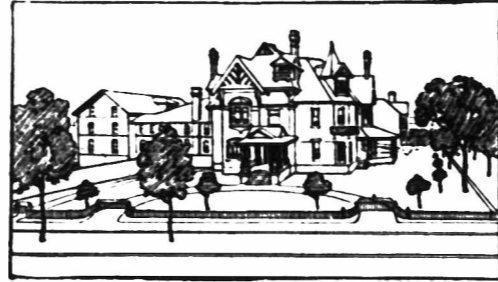
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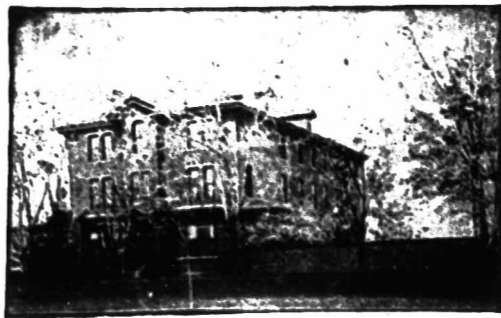
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