

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, AUGUST 1, 1901.

[No. 31.

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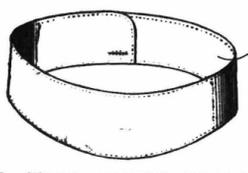
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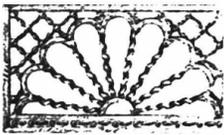
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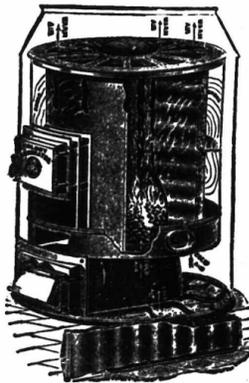
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## LESSON FOR SUNDAYS AND HOLY DAYS.

### NINTH SUNDAY AFTER TRINITY.

Morning—1 Kings x. 10 to 25; Rom. iv. Evening—1 Kings xi. 10 to 15, or xi. 26; Mat xviii. 21—xix. 3

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### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552. Processional: 175, 179, 270, 547. Offertory: 167, 265, 512, 518. Children's Hymns: 261, 271, 334, 336. General Hymns: 177, 178, 255, 532.

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314. Processional: 291, 299, 303, 305. Offertory: 218, 240, 258, 280. Children's Hymns: 213, 217, 280, 339. General Hymns: 4, 26, 226, 231.

## Liquor Reform in South Africa.

A generation ago, the Rev. J. T. Darragh left Ireland for work in South Africa. As rector of Johannesburg, he has stuck to his post through the war. He has now returned for a hasty visit on behalf of the South African Alliance for the Reform of the Liquor Traffic, with the object of awakening interest in the proper quarters in a special scheme. The full details are set forth in an article contributed by Mr. Darragh to the current Contemporary on the Liquor Problem in the Transvaal and Orange River Colonies. Briefly, the idea is that since before the war, the country swarmed with public-houses, canteens, etc., far exceeding the number allowed by the law, and now that

all these have been clean swept away, a unique opportunity is afforded the present Government of taking the liquor traffic into their own hands, so that the monopoly, hitherto granted to private individuals for private ends, shall be resumed by the State and utilized for the public weal. The time is ripe now for such an experiment, while the Transvaal and Free State are Crown colonies, and, if successful, it may lead to far-reaching and beneficial results. A similar scheme is warmly advocated by Father Osborne, of Boston, who, as one of the Cowley Fathers served in South Africa, and recently visited Toronto. The negro, he says, is unable to control his appetite for food and drink, so they, especially spirits, must be carefully doled out. It is to be hoped the Government will give effect to these views.

## We are now taking our Annual Holidays, therefore the next issue will be August 22nd.

### Influence of Church Schools.

Others things being equal, the Church School should have the preference, because it holds the child in a religious and Churchly atmosphere, in which the spiritual is not sacrificed for the intellectual, and the culture of the soul is not overlooked. Boys are very likely to be lost altogether to the Church if they are sent during their teens or early manhood into a society which is distinctly anti-Churchly, if not anti-religious as well. Girls are quite likely to be drawn away from that simple devotion and that regularity in Church duties which an unchurchly group of associates dispels. A course away from home, among cultured associates and refined influences, leaves an impress upon the child's character that nothing else can give.

### Bishop of London and Foreign Marriages.

"In the energetic hands of the Bishop of London," remarks the Evening Standard, "some definite progress has been made in the direction of better protection for English-women who contract foreign marriages. As a result of his communications with the Foreign Office, Dr. Winnington Ingram has been placed in a position to issue instructions to the clergy, which should go far to remove the dangers which women incur through ignorance of the conditions relating to these international unions. In future, English priests who are called upon to officiate at such ceremonies, must first demand the production of a certificate, showing that all the requirements of foreign law have been complied with, and where both parties are foreigners, or one of them is a foreigner, without a permanent residence in England, the contract must be completed by a license from the Chancellor of the diocese. Another necessary step insisted upon is that our clergy

should familiarize themselves with the intricacies of the marriage laws of the different countries. Such measures should offer an effectual barrier to the prevailing abuses to which so many confiding girls have been victims."

### The King's Chapels.

Certain changes rendered desirable by altered conditions are about to be made in the Royal chapels. At Kensington Palace a Royal chapel has long been maintained for the residents, but as there is plenty of church accommodation now in the neighbourhood, it is understood that it will cease to exist. The building has never been consecrated, and its furniture and plate is, we believe, in the care and custody of the sub-dean of the Chapels Royal. The German Chapel Royal was intended to meet the requirements some two centuries ago of members of the Royal Family who did not speak English. The German Lutheran service for members of the Royal Family was actually originated by Queen Anne, but George I. gave it its permanent status. His insufficient knowledge of English caused him to attach to his German service two chaplains, a reader and other officials, and in 1781 this service was transferred to the present building. The necessity for a German service has now disappeared, as all the Royal Family speak English, and the German Embassy, whose spiritual needs it has supplied, will have no difficulty in finding some other suitable place of worship. Both the English service at Kensington Palace and the German service at St. James', will very shortly be things of the past, and the latter, which is a consecrated building, will be reserved for worship according to the use of the Church of England. It is said that the Danish Protestants, who, with permission, have used the building for one service on Sunday, will still be permitted that privilege at the special request of the Queen.

### Sloth.

From advice to Students by the Archdeacon of Aghadoe: Omitting others of the sins classed by the schoolmen as "deadly," anger, gluttony, envy, with their "dug' ters," of varied forms, ask once more: Are we proof against sloth? What various forms are assumed by this last deadly sin! Sometimes we shrink from taking physical trouble. But more often, we feel something holding us back from complete surrender to God, because we know it will involve much that is costly and troublesome to flesh and blood. (Sometimes sloth presents us with the suggestion that second best in thought, feeling, or effort will do! But

"To think clear, feel deep, bear fruit well, The Friend of man requires."

Who does not sometimes complain that this is asking from us too much as a habitual rule of life? Sloth herds men among

the "cattiff crew," which earned the scorn of Dante, when he saw the amazed, forlorn looks of the lost man whose sin had been that they had always followed by "what people say," instead of following the high up-lifted arm of God, and going forth to unperformed tasks, even in alone. Sloth keeps one man too long in bed in the morning to have a minute to pray. It leads another to make his sermons a string of platitudes, or a chain of texts, to write which demands no vigour of brain, no searching of lexicon, grammar, or commentary. It makes another pass by, once more, the door of the disagreeable parishioner, or pay his sick visits, trusting to chance and the moment to suggest to him what he shall say. It is not so much noticed that it is sloth also which leads one man to an undue tenderness in dealing with those whose lives demand sharp rebuke; and tempts another to that desponding apathy which plunges all the soul in a weak discontent, blended with sluggish envy of more vigorous souls, who are only envied, never imitated by the slothful.

#### Christian Union.

The Bishop of Newcastle presided recently at a meeting of the Northern Christian Union, which is a union of all denominations, and was formed during the holding of the Church Congress in Newcastle. He referred to the evidences of union in the Christian bodies. The very ideal of society was anti-separatist. Men had realized their power together; why had not Christian people recognized that combination which was so great a power in politics and in social life was capable of giving equal power on behalf of the kingdom of God? They did not seek to renounce or minimize the distinctive doctrines of the communions to which they belonged. Compromise never brought about any real union yet. They realized that the great centre of the union was the one Lord Jesus Christ. They had a profound faith that the world was to be won by the presentation of the great Gospel, which could not be evolved from man's consciousness, and which consisted in the presentation of the truth that God gave His only begotten Son.

#### Self-discipline.

The Bishop of Liverpool, in an address to the clergy at the beginning of the year, referred to the importance of self-discipline. He said that they endure hardness, as good soldiers of Jesus Christ in the midst of a luxurious age. It was the fashion to speak disparagingly and scornfully of fasting. Their Puritan and High Church forefathers fasted, but they, their children, thought they could get on without it. Fasting did not mean complete abstinence from food, and so weakening the body and making the mind irritable, but denying themselves, getting the body in subjection and being able to say to any habit, whether smoking or drinking, or eating or sleeping, "Thou art my servant, and I am thy master." Not until they showed self-discipline and lived by rule, and until men saw that, whilst they thankfully accepted the

good things God had given them, they used them sparingly, and suffered them not to become their masters, would the people be content and receive their message.

#### An Ancient Institution.

We knew that King Alfred was supposed to have founded the University of Oxford, but were unprepared to find his preparatory school celebrating its anniversary, but we live and learn. Commemoration Day was celebrated with great enthusiasm at the ancient school of Sherborne, Dorsetshire, at which, it is said, King Alfred himself received instruction. Friends of the scholars came from far and near, in order to be present. In the morning, a short service was held in the Abbey church, and at the end of the third Collect the Head Master (the Rev. Canon F. B. Westcott), read "The Commemoration of the Foundation and Growth



THE LATE HON. G. W. ALLAN, D.C.L., CHANCELLOR OF TRINITY UNIVERSITY, 1877-1901.

of Sherborne School." Then the Bishop of Exeter preached an excellent sermon. A luncheon was served in the Drill Hall, which had been prettily decorated, and afterwards there was some speech-making. There was yet another gathering in the great school-room, and excellent accounts were given of the way in which the students had acquitted themselves. It was stated that over 100 "old boys" had gone forth to serve their King and country in South Africa.

#### Astronomical Advance.

The heavens declare the glory of God, and the firmament showeth his handiwork. None of the works of God appeal to man so strongly to man's faith in a beneficent providence as the heavens. Especially at this season is our mind directed to

The spacious firmament on high,

With all the blue ethereal sky,

While most of us know a planet from a

star, as a rule, we have a very vague notion of the achievements of astronomy. Within the last quarter of a century, mankind has been endowed with an instrument which may fairly be called the astronomer's eye, and what may be gained from its use can be predicted from the results of the last twenty-five years.

God moves in a mysterious way,

His wonders to perform.

And as often happens, in this case, what seemed an artistic toy has become a scientific instrument. The great and notable advances in astronomical method and discoveries by means of photography, since 1875," writes Sir William Huggins, "are due almost entirely to the great advantages which the gelatine dry-plate possesses for use in the observatory." There is practically no limit to the length of time during which a plate can be exposed to the sky, and it is no figure of speech to say that the camera has revealed the existence of stars and filmy nebulae which no human eye could see with any telescope that will ever be made. The impression on the sensitive plate is cumulative, and by leaving it exposed long enough it will record the invisible light that started perhaps a million years ago from stars so distant that the mind is unable to conceive the depth of space in which they exist. Some of the things that the camera has already revealed may wholly revolutionize our notions of the stellar universe. For instance, Dr. Max Wolf's beautiful photographs of the Pleiades show the familiar stars deeply involved and almost buried in a seething whirl of nebulous structure that was never suspected till the camera showed it. Perhaps the whole sky will turn out to be covered with these

"Regions of lucid matter taking form,

Brushes of fire, hazy gleams,"

which Tennyson foresaw with the poet's eye more than fifty years ago. Here, as Professor Turner says, "we are getting information which we have only had time as yet to marvel at—not to interpret." It would be difficult to over-estimate the importance of the "photographic eye," which is perhaps the most remarkable instrumental gain made by the astronomer since Galileo turned his optic tube on the moon. The camera has furnished us with the power, not only of seeing the invisible, but of recording changes in the heavens with precision. The international star-chart, the invaluable photographs taken regularly by Professor Pickering, and the discovery of Eros by the trace which it left on a photograph, illustrate three separate branches of the camera's use in photography.

#### DEATH OF THE HON. G. W. ALLAN, CHANCELLOR OF TRINITY UNIVERSITY.

Toronto rubbed its eyes, and looked again, as it read this announcement in Thursday morning's papers. It seemed incredible that that gentle, dignified, noble-hearted man, whom it had known so long, was indeed gone from amongst us—gone for aye. The feeling was instinctive, Toronto without

Geo. Allan will not be the Toronto that it has been. No other citizen, certainly no layman, has stood so entirely at the centre of all that was soberest and best in the moral and religious life of the city. Mr. Allan was not what would be called a brilliant man in any department. Not a great lawyer, not a great legislator, not a great writer, or a great orator, and yet he was a great man, great in integrity, great in honour, great in uprightness, great in high moral tone, in philanthropy, in sober-minded conservative judgment. No reproach was ever cast upon his name. No slander ever attached itself to him. He lived in the heat of politics, and in the blaze of public life, and yet not one whisper of intrigue, of dishonest or dishonourable conduct ever escaped the lips of his strongest opponents. No wonder that a man of such a character was always sought for as their chairman and representative by all organizations aiming at the enlightenment, the moral and spiritual uplifting of the people. As a result, he lived a very busy life, and one of grave responsibility. Mr. Allan was born in Toronto on the 9th of January, 1822, and spent all his life here. His father, the Hon. William Allan, occupied a prominent place in the legislative councils of the country, in the days when Bishop Strachan was king. As a consequence, he enjoyed all the advantages of education, literary and social, of which the country was at that day capable. His early education was entrusted to a private tutor, and when Upper Canada College was opened, he became one of its first pupils. There was no university education attainable in the country then, and Mr. Allan, having chosen the legal profession, was called to the Bar in Hilary term, 1846. He, in company with the late Sir John Hagarty, was elected to the city council in January, 1849, and in 1855 was chosen Mayor of the city, a position which it is needless to say he both dignified and adorned. Mr. Allan inherited from his father a large fortune, which he distributed with perhaps too generous a hand. In 1856 the Jacques & Hay furniture manufactory, at that time perhaps the most important of Toronto's industries, was completely destroyed by fire. The loss was so great that the company were not able to resume their work, and Mr. Allan, with a public spirit which was then everywhere talked of, advanced them £4,000 (\$20,000), without interest, to enable the company to rebuild and resume their work. Another instance of Mr. Allan's public-spirited generosity was the invaluable gift to the city of the present Horticultural Gardens, containing twenty-five acres in the heart of the city, which we submit ought to be henceforth known as the Allan Park. In 1858, he was chosen, by a large majority of the electoral division of York, to the Legislative Council of Old Canada, a position which he continued to hold till Confederation, when he was called to the Senate by royal proclamation. He was chosen Speaker of the Senate in 1888, and continued in that office till the close of Parliament in 1891. Chancellor of Trinity College from its inception, in 1852,

till the day of his death, Mr. Allan took the liveliest interest in the University of Trinity College, and was a member of its governing council from the beginning. On the death of the Hon. John Hilliard Cameron, he was unanimously elected the third Chancellor of his loved university, a position which he has held and adorned till the end of his life, a period of nearly thirty years. No institution in Toronto will so deeply feel his departure as Trinity College. He was so completely identified with it; so concerned about all that affected its prosperity and progress. It was as the apple of his eye. It will be long before Trinity will find another Chancellor so cultured, so kindly, so dignified, and so devoted to her interests as he has been. It will be long before Toronto, before Canada, will possess another citizen so worthy of all honour as was the late Senator Allan, whose highest honour was, in his own estimation, summed up in the words Chancellor of Trinity College.

#### THE DUKE AND DUCHESS OF CORNWALL AND YORK.

The approaching visit to Canada of their Royal Highnesses—the one the noble grandson of our late beloved sovereign, Victoria the Good, and son of the most popular man in the Empire—the other the sweet and noble-hearted Princess, whom the late Queen loved and delighted to honour, should stir up our loyal affections to give them the heartiest possible greeting, and show them every demonstration of honour and esteem. We have been but seldom visited by members of the Royal family, but when representatives have come to us in the past we have not failed to show our appreciation of the honour with which they have favoured us. This occasion, which is one unique in its significance, connected as it is with the universal and spontaneous effort of Britons to draw closer the bonds of Empire and of commerce, should awaken in us sentiments of gratitude to Almighty God for the great extension of British Christianizing and civilizing forces which He has given us, and bright hopes for the future of our Empire and the spreading abroad of the Gospel of Christ. We venture to say that our Canadian Church will not be lacking in the sentiments of duty and loyalty which the coming event should inspire, and will be foremost in their fervent manifestation. The sentiment of Empire, which these Royal visitors represent, is not their sole claim to our enthusiastic welcome; they have ever been the hearty patrons of the Church and of every good work in which she is engaged. We may truly say that the many deeds of public charity and beneficence, which they have constantly performed, will command the admiration and respect and deepen the loyalty of all good citizens in their behalf. We hope our Royal guests will have occasion long and favourably to remember their visit, brief as it must be, and that the impressions which they shall have formed of us may be strong and agreeable enough to bring them back

again at some future date. Should this not be the case, let not the fault be ours. Especially, and this will not be considered invidious, does it give us pleasure to bespeak for the Duchess of Cornwall and York an affectionate recollection of her beautiful and romantic life, as the Princess Mary of Teck, which should enhance our interest in her visit, and the enthusiasm of her welcome.

#### OBITUARY.

On Wednesday, July 3rd, there passed to her rest, Miss Isabel Gilbert, of Davenport, a faithful member of the Church; one to whom this membership was not a name only, but a reality. Miss Gilbert was born in England, of Christian parents, about sixty-two years ago. Her mother and her mother's sister were both pious women. Sixty or seventy years ago this meant a great deal, whether those who bore that character were admirers of Wesley, or Simeon, or Arnold, or Pusey and Keble, and in those days perhaps we may venture to say that true piety and vital religion, where they existed, took a stronger hold upon the opinions and lives of Christians than now. Whether this was really the case, or whether it only appears so to the writer, looking back through the vista of sixty years, one thing is certain, that Mrs. Gilbert's daughters, brought to Canada as children, grew up under the best of influences, amid refined and intellectual surroundings, such as were not infrequent even in remote Canadian settlements in those days. It was the privilege of the writer of these lines to be personally and intimately acquainted with the mother and aunt of the subject of this memoir, for some thirty years, half of that time as a near neighbour. And perhaps one may be permitted to say that in their case perfect English culture went hand in hand with almost perfect Christian charity, to form lovable characters. No wonder that the daughters grew up to be good, sensible Christian women, to whom, as to those who went before them, love to God, trust in Him, faith in the precious Blood of Christ, and charity to all the brethren for Christ's sake, were their most valued possessions. To have the one thing needful, Christ's righteousness, to be found in Him; thus with patience to wait for Him, this was the deliberate and well-considered choice of our departed sister. If she dwelt much and lovingly upon her two great hopes, the restoration of Israel to God's favour, and the personal, speedy return of Christ to establish with His saints His kingdom on earth, who shall blame her? Surely these are nobler subjects than all the kingdoms of the world and the glory of them; and she probably knows now, to some extent at any rate, what are the just limits of human speculation in such matters. Miss Gilbert was not only a theoretical, but a practical Christian. She made a point of giving to the Lord a tithe of her exceedingly small income. Taught by her mother, and following her mother's example, she carefully avoided and discountenanced uncharitableness, evil-speaking, hurtful gossip, and scandal. Without professing, what in these times are called advanced Church views, yet to her the Prayers, the Creeds, the Sacraments of the Church were ever dear, and by her highly prized and revered. She was a constant communicant, as regular and frequent as her health allowed, being drawn to the Church in an invalid chair, when unable to walk, and standing with her crutches, either supporting her, or close at hand, to receive the Blessed Sacrament, because she could not kneel. To the few members of the Carlton Church congregation, she has left an example of cheerful trust in God, under much trial, of unshaken patience, and unwavering hope. The quiet influence, exerted by such of God's blessed saints, does not end with their earthly lives. They are still one with us, in the great Communion,

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the objects of our grateful love, followed by our prayers for their rest in Jesus, and for their and our perfect communion and bliss.

#### ENGLAND.

(From our own Correspondent).

The 18th century has come and gone, as far as Britain is concerned. London had its great meetings in June last, and on the previous day its great annual gathering in Exeter Hall. It was lucky enough to be there. The platform was a strong one. The Archbishop of Canterbury was in the chair, and led off with a rousing speech. Dr. Welton, though not quite physically equal to his task, made a profound impression; at first a little pessimistic, but ending hopefully. We realized the greatness of the work that is being done in India. A third Archbishop, Dr. Jones, of Capetown, put in a powerful plea for South Africa; first, to restore the ruined organization of the provincial Church, then to supply the needs of the new settlers. It is startling to learn that seven thousand of our valiant soldiers—home and in India—have decided to remain in the province; then there are the large numbers of mounted police; all require special, though as usual, only temporary help, and the S.P.G. has flown to their assistance by car-marking £30,000 for their benefit. From a native priest, of Japan, came much encouragement as to Christian work in that fair land, and from Earl Beauchamp came a stirring story of Australia's jubilee meetings, in Sydney, and its gift of £10,000 for its home and foreign missions, and a telling defence of missionary work among the Melanesians and natives of British New Guinea. It was as refreshing as it was impressive, and stimulating to see so influential a layman standing up for the extension of our Church, and quoting Sir William Greggor, of New Guinea, on his side. It was good to be at the meeting, which crowns and completes a series of worthy commemorations of a great, worthy cause. Knowledge will certainly have been spread, and interest kindled as to wide-reaching operations of the Home Church's Foreign Office. At the London meeting, the interesting fact was stated that the Bishop of Tasmania has been asked to succeed Prebendary Tucker, as secretary for the Society for the Propagation of the Gospel. That the Bishops of the English Bench should be asked to nominate the new chief officer, was a fine move; that the Bishops' committee should ask Dr. Montgomery to fill the vacant post is still finer. The Bishop's splendid enthusiasm and wonderful power of organizing, added to his courteous manner, are just what are wanted here in the Motherland, besides being a delicate and sincere compliment to the distant parts of the Empire for whose benefit S.P.G. exists. Instead of cabling his decision, the Bishop of Tasmania prefers to write, so that we cannot know for another week or so, but, with the slight exception of the Church Times, there is a strong feeling in favour of the Bishop accepting the post. The appointment will also indirectly show the great task which Prebendary Tucker has had in hand, and the glowing terms in which the Primate of all England referred to the services of the retiring secretary were as timely as they were richly deserved. Only those in the swim can really know how arduous the work has been and how devotedly that work has been attacked and discharged. In the retirement of secretary Tucker, the Church loses a strenuous servant, and many a missionary and missionary advocate, a warm and sincere friend. Much regret is expressed that Mr. Tucker could not see his way to accepting the deanery of Salisbury, when offered to him by Lord Salisbury. My odd moments have been beguiled, and my hard work relieved by reading the American Winston Churchill's "The Crisis," though rather too near the time the characters and episodes of the great American war are yet well depicted in its pages. Lincoln comes

out grandly, as being the real hero and centre in both sides of the struggle. A lighter hand and a more animated tone are found in Crockett's "Cathedral." To begin, the book is to be sure of being read on to the very end. I confess to being very fond of the Bishop of Durham; all I have seen of him was me towards him. And from the first I have liked and enjoyed, and profited by his writings! How that voyage to the Antipodes, in the old Great Britain, was relayed by reading "The Gospel of the Resurrection." Well, a new book has just come from the same pen, and I simply write the truth, when I say that I have revelled in its 450 pages. The old style is here, only more terse and restrained; the old ideas also, only more matured and intense. "Lessons from Work," will be warmly welcomed by all admirers, and should attract new ones. Here are a few samples of style and thought: Social work is, indeed, of the essence of the Gospel. Man, as man, stands in necessary relations to his fellow-men and to God; and for the better, these relations become springs of blessing. The recognition "of two and two only absolute and luminously self-evident beings, self and the Creator," is an inadequate foundation for Christian thought and life. We must, if we are to think and act rightly, as men, take account of the world which enters into our being and our conduct. God fulfils on earth His counsel for men through men; no man can do his part in isolation. The ethical teaching of Christianity does not yet correspond with the Faith; and it is felt as never before, that the test of religion is its effect on life, upon thought, feeling, conduct. The demand is made of us, which, when it was first made, was speedily followed by the foundation of the Society of St. Vincent de Paul, "Show us your works." The demand is just; and the main lessons of science and criticism, which I have indicated, prepare us to meet it. (Page 35). Is the Church practical enough in her teaching? Some think not. Our Mentor rightly says: The Church necessarily deals with the whole of man; but the Church does not press social reform as a primary and independent aim. Such reform is part of the consecration of man and men. From first to last, the spiritual is the motive and the strength of every Christian endeavour. The want of this ennobling inspiration of faith is felt in whichever direction we look. Our standards, our aims, our ideals are for the most part material. This is true of personal life, of municipal life, of political life. Not to enter into details, let anyone call before him the current conceptions of education, manhood, labour, property, home, and consider how far they rest upon the sovereign truth of fellowship with the Father in Christ, or are consistent with it. Municipal enterprise and local self-government have indeed done something to foster a generous spirit in representative citizens, but as yet there is no effective public opinion amongst us able to correct evils and abuses which everyone privately condemns. (Page 37). This, on the reflex action of missionary work, is good. The extension of our thoughts to the remotest enterprises of our Church reacts upon ourselves. We are enabled to answer in the most effective way the reproaches of those who tell us that the resources of faith are exhausted. Old trials of faith, old victories, seem to be again enacted before our eyes. The intense reality of the battle with open heathenism interprets to us the character of our own warfare. Looking abroad, we learn to endure hardness and to bear reverses. We are schooled to win our souls in patience by the examples of heroic workers, who never lose hope through years of long delay; who know and show by their labours that they know that they have a message for the world. In this way our own work is helped by the missionaries' work, even as we help theirs. The two works are vitally connected; and even afar off we may make our own in some sense the triumphant witness of the mission field. (Page 236). The spirit of true political economy breathes here a firm purpose to seek justice and to fulfil it in the commonest acts of intercourse, brings dignity to our daily life.

It makes the simplest buying and selling a moral education, and, "We need," if I may quote the words of Professor Marshall, "to foster fine work and fresh initiation by the warm breath of the sympathy and appreciation of those who truly understand it; we need to turn consumption into paths that strengthen the consumer, and call forth the best qualities of those who provide for consumption." It has been said, with truth, "that the future of a people is determined by their use of their means." The simple duties, therefore, as to our expenditure, to which I have pointed, involve momentous issues. (Page 353).

#### REVIEWS.

The Afternoon of a Great Reign. By the Bishop of London. Wells, Gardner, Darton, & Co., London. Price, 1s. 6d.

The new Bishop of London gave four addresses on the life of the Queen, in St. Paul's Cathedral, during last Lent, and has since published them in the little volume before us. A great deal has been said about the chief characteristics of our much-loved and deeply-lamented Queen, but there was certainly room for this excellent appreciation of some of the outstanding features of her personality. The Bishop deals in succession with Queen Victoria's utter sincerity, her moral courage, her kindness and sympathy, and the purity of the atmosphere which she created around her. He puts his points simply and forcibly, and, we understand, as we read these addresses, how it was that his appointment to the See of London was received with such unqualified approval on all sides.

The Sign of the Cross in Madagascar. I. I. Kilpin Fletcher. Fleming H. Revell Co., Toronto.

Under the guise of a story, the author has given a fairly good synopsis of the history of Madagascar during the past century. The scene opens ninety years ago, with a description of the island, its scenery, the conditions of its people, forms of government and religion. The writer tells us that many of the characters are historical, and the story based upon facts. At the time of the arrival of the first Christian missionary, in 1818, the king, Radama, was a humane, enlightened, and far-seeing ruler, seeking in every way the improvement of his people, especially by means of the friendship of England and France. With curious liberality of mind, he received the new teachers kindly, giving them every facility for their work, maintaining in reply to the remonstrances of the priests, that the gods must protect themselves. As the evident foundation of England's greatness Christianity was warmly welcomed by Radama, as the ultimate hope for his people, while its teaching in no way affected his own life. Within eight years, the language was both written and printed, schools were established with an attendance of four thousand scholars. With the death of Radama, 1828, and the usurpation of the throne by his widow, Ranavalona, came dark and bitter days for the native Christians, though at first things promised well for them. In 1835, the Malagasy Bible was first printed, but while the lives of the missionaries were protected by the name of England, their native servants were cruelly murdered. The missionaries finally withdrew from the island, and a storm of persecution burst upon the Christians, which lasted until the death of Ranavalona in 1861. With the accession of her son, Radama II., liberty of worship was restored, and all who had been sold into slavery, or who had sought refuge in the woods and caves were allowed to return—the sight of these weeping, yet rejoicing, companies is one almost inconceivable to us—more like the return of the Jews than any event of modern times. The years of persecution had only increased the number of Christians, the banished slaves had carried everywhere the "good news, so far as they knew it themselves. Later trials came to the Malagasy Church, partly from the sad divisions among their teachers, and partly from the war with France, culminating in 1895 in the conquest of the island, and later in the banishment of its Queen.

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Greek Manuals of Church Doctrine. By Rev. H. T. F. Duckworth, M.A., formerly Postmaster of Merton College, Oxford. Representative in Cyprus of the Eastern Church Association. London: Rivingtons, 1901.

A very special interest attaches to this little volume at the present time; for its author has just been appointed to one of the vacant chairs in Divinity at Trinity College. The Eastern Church Association, founded about 40 years ago, by Rev. George Williams, and revived in 1893, exists to bring the Anglican and Eastern Churches into closer sympathy. A short time ago, the association published a volume on "The Teaching of the Russian Church." The present volume deals with the teaching of the Greek Church. In Greece, so it appears, religion is taught in the State schools. Moreover, "undenominational teaching" is not known. It is always Orthodox, i.e., the religious instruction is in accordance with the doctrines of the Eastern Church. As a consequence, many catechetical manuals have come into existence. Mr. Duckworth's book is in reality a review of four of these manuals, all of which have the approval of the authorities. In this way we can learn what the Greek Church believes and teaches to her children and students. Many of our readers will be glad to have so pleasant and easy an introduction to the mind of the Greek Church on such subjects as Catechising, Revelation, the Scriptures, Tradition, Free-will, Original Sin, Redemption, Faith and Works, the Eucharist, Confession and Penance, Invocation of Saints, Images, the Intermediate State, etc. The book is well arranged and clearly written, and bears everywhere the marks of the scholar, who has an intimate knowledge of his subject.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

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

Halifax.—St. Paul's.—News has been received of the complete restoration to health and strength of the Rev. Dyson Hague.

The Rev. S. Stanley Searing, of Boston, preached in this church on a recent Sunday evening. During last month he held a very interesting and profitable mission to the deaf mutes in this city.

The following resolution was unanimously passed at the June vestry meeting: "That the thanks of the congregation are due, and are hereby tendered, to Mr. and Mrs. C. C. Blackadar for the handsome memorial pulpit, which they have erected in St. Paul's church, which is at once an appropriate and enduring memorial of one of our oldest parishioners, and a very acceptable and useful article of Church furniture."

The committee of the Missionary Guild met early in June to bid farewell to their secretary, Miss Mabel Pyke, who was married on the 5th of June to Mr. G. M. Howard, a son of the well-known scout who was killed in the Boer war, familiarly known, on account of his exploits in the North-West rebellion, as "Gatling Gun Howard." An appropriate wedding gift was made to Miss Pyke, accompanied with a suitable address. Miss Pyke has been a bright and useful Church worker, and will be greatly missed.

The Bishop is on a confirmation tour in Prince Edward Island.

Sackville.—The Rev. V. E. Harris, M.A., has been elected rector of this parish.

Aylesford.—The Rev. James Simonds, who for the past eight years has been rector of St. Ann's church, Richford, Vermont, has been appointed rector of this parish. During their years of residence in Richford, Mr. and Mrs. Simonds have had the respect and won the hearty friendship of

all, irrespective of denomination, and their departure for new fields will be sincerely regretted by the community at large, who will all join in wishing them happiness and great prosperity in their new home.

Windsor.—Edgehill Church School for Girls.—The past year, so far as this well-known school is concerned, has been, in all ways, most satisfactory. The number of regular boarders has been so large that not only were all the dormitories occupied, but the sick-room, which was fortunately not needed for its legitimate purpose, was requisitioned as a dormitory as well. The general tone and condition of the school are in every way most satisfactory. Many honours have been gained by pupils at McGill and elsewhere. The Hon. A. B. Morine, of St. John's, Newfoundland, has presented the school with a very handsome caribou head. This has been mounted on a shield, and now adorns the entrance hall.

**FREDERICTON.**

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

New Brandon.—It was with a great deal of pleasure that the people of this mission welcomed the Lord Bishop of the diocese, on Thursday, July 18th, for the consecration of their new church and for confirmation. The weather was not all that could be desired, but everyone was in good spirits and enthusiastic over the event, and the services were most hearty, and the congregation large. At 10.30 a.m. several teams arrived from Bathurst, conveying the Bishop, rector, visiting clergy, and choir of St. George's church, Bathurst. A large congregation had already assembled at the church, and the service was at once commenced. The Bishop and clergy proceeded to the west door, where they were met by the churchwardens, who read the petition to consecrate, in response to which petition the Bishop consecrated the church, according to the form in use throughout the Canadian Church. A notice of the completion and informal opening for service of this new church appeared in these columns a few weeks ago. It has been built to replace a building erected some five years ago, and is named after its predecessor, Christ Church. After the service of consecration, Morning Prayer was said, followed by a confirmation, when twenty men and eighteen women received the Apostolic Rite. A celebration of the Holy Communion took place immediately after the confirmation, the Bishop being celebrant. It was gratifying to see the thirty-eight newly confirmed make their first communion at this service, as well, also, as a young woman who had been confirmed in the Roman Church, but now connects herself with the Church of England. The Bishop delivered an earnest address to those upon whom he had laid his hands, and also preached a sermon appropriate to the consecration ceremonies, founded upon I. Cor. vi., 19. The interest of the people was evidenced by their close attention throughout, though the services had already been prolonged to an unusual length. The clergy taking part in the services, besides His Lordship, were Rev. Canon Roberts, Fredericton; Rev. Canon Forsyth, Chatham; Rev. C. R. Quinn, Westmoreland; Rev. T. W. Street, rector of Bathurst and New Brandon, and Rev. G. R. E. MacDonald, curate. The music was rendered by the Bathurst choir, and contributed largely to the heartiness of the service. A bountiful lunch was provided by the ladies of the congregation at a house near by, and when this had been partaken of, the Bishop drove to the neighbouring settlement of Canobie, where he administered confirmation to one man, too aged and infirm to come to the church. Christ Church, New Brandon, has been built almost entirely through the efforts of the parishioners, but they have received many evidences of the good-will of distant friends. The chancel furniture is all of quartered

oak, from the factory of J. & J. D. Howe, St. John, and with the exception of the prayer desk, was presented by persons outside the parish. A handsome altar is the gift of an English lady. The lectern and credence, both of splendid workmanship and design, are gifts of New Brunswick friends, whose names are withheld by request. The girls' branch of the Woman's Aid, Fredericton, donated \$50; Mrs. Medley, of Fredericton, \$25, and a set of altar linen, and the ladies of the Charitable and Missionary Association, St. John, a beautifully worked "fair linen cloth." These signs of the interest in the work of the Church in the more important centres have spurred on the people of this almost forgotten community to renewed efforts, and there is every hope that the seed thus sown, if properly watered and tended, will bear abundant fruits "for Christ and His Church."

Tetagouche.—On Friday, July 19th, the Bishop with the clergy who attended him the previous day, drove eight miles to consecrate the new church of the Ascension, a chapel of ease, connected with the parish of Bathurst. Here, too, is another instance of what can be done by patient industry and perseverance, for, unaided by any outside help, the people of this mission have erected an exceedingly neat and pretty edifice, which was duly set apart on this day for the worship of God. The choir of St. George's church, Bathurst, also attended this function, assisting the local choir in the musical portion of the services. The Bishop again gave one of his admirable sermons, adapted to the occasion.

Bathurst.—Sunday, July 21st, was a red-letter day in the annals of St. George's church, Bathurst, when the Bishop of Fredericton advanced to the priesthood the Revs. G. R. Edward MacDonald, B.A., the present curate of Bathurst, and Clarence R. Quinn, B.A., the assistant to Rev. D. M. Biss, of Mount Whatley, Westmoreland County, N.B. Morning Prayer was said at 10 o'clock. At 11 o'clock the ordination services proper began. The Bishop, attending clergy, and candidates, robed at the rectory adjoining, and entered the church in procession, the choir and congregation singing hymn 215, A. & M. The clergy passed to their places, when the Bishop ascended the pulpit, and preached a sermon remarkable for its clear exposition of the office of a priest in the Church of God, and the necessity for that order. The candidates were presented by the Rev. T. W. Street, rector of St. George's church, who afterwards said the litany. The Rev. Canon Roberts, of Fredericton, and Rev. A. B. Murray, of Stanley, with the rector, united with the Bishop in the imposition of hands. The very beautiful church was most tastefully decorated with ferns and flowers, by the Young People's Society, and was crowded to the doors with an attentive and reverent congregation. The music was finely rendered by the choir, of which, as it should be always, each member is a communicant. The Rev. Mr. MacDonald will retain his curacy until September, when he will then enter upon his duties as rector of the parish of Southampton, N.B. The rector of Bathurst is anxiously seeking a successor to Mr. MacDonald, and would be glad to hear from any young deacon or priest willing to work in this part of the Dominion. The Rev. Mr. Quinn will remain at Mount Whatley, as vicar of that parish. On Sunday evening, after the third Collect at Evening Prayer, the rector presented eighteen candidates, ten males and eight females, for confirmation. This makes fifty-seven persons added this year to the communicants of the united parishes of Bathurst and New Brandon. The Bishop was very happy in his remarks to the newly-confirmed on the subject of temptation, while in the sermon which followed, he commanded the attention of the large congregation by the manner in which he put before them the necessity of righteous living as becometh the children of God. This being the first occasion on which an ordination has been held in this part of the diocese, it naturally brought

together nearly 200,000 Churchpeople in the two parishes. There is a unanimous opinion expressed, that the successful result of this special service has done much to strengthen the attachment of our people to the Church, which they have so well loved. Our fathers, the Clergy, whose commission they are living, and their people, are to be praised.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

During the past year, i.e., from Easter to Easter, the Bishop has held 130 confirmations, one of which was at Dennistown, in Maine, for the Bishop of Maine. At these confirmations the Bishop confirmed 1,135 candidates, 550 males, and 570 females. The numbers confirmed from Easter to Easter during the last eight years were respectively, 1,068, 524, 679, 306, 605, 448, 524 and 500, or an average of 605. During the same period the Bishop ordained eight deacons and three priests. The total number of the churches in the diocese is 127, and in addition to these, there are 88 which are not now used. During the past two years the Church people in the diocese have been permitted, to a great extent, to see the accomplishment of three special works, viz.: (1) The new chancel of St. Matthew's, Quebec, with its costly and beautiful east window. (2) The Hamilton memorial, at Bishop's College, Lennoxville. (3) The new parish church of St. Peter's, Sherbrooke. The first of these three works consists of a noble addition to St. Matthew's church, Quebec, conceived by the Dean, while he was still rector of St. Matthew's, and carried out under the care of the present rector, the Rev. F. G. Scott, and erected as a memorial of the late Robert Hamilton, Esq., D.C.L., of Hamwood, Quebec, by his own family, while the worshippers of St. Matthew's have exhibited their reverential love and esteem by erecting the commodious new organ chamber and restoring the organ; and the east window has been erected by the family, as a memorial of Mrs. Robert Hamilton. The whole makes up a work for God, over which the old diocese of Quebec may well rejoice and be glad. The Hamilton memorial, at Bishop's College, Lennoxville, which is the diocesan memorial of one of our kindest and greatest benefactors, must be seen to be appreciated. The college building now presents really handsome and harmonious facades, and the accommodation afforded in the new council chamber, lecture rooms, dining halls, principal's lodge, students' rooms, baths and offices is all that could be desired. The new parish church of St. Peter's, Sherbrooke, is also a really chaste and beautiful building, reflecting credit on all who have had to do with its erection, and especially upon the rector, the Rev. Dr. Dumbell, and the little band of earnest parishioners, who have pressed this great and difficult enterprise to a really good and successful conclusion by raising upwards of \$33,000, and spending this goodly sum to the very best advantage. And beyond all this is not forgotten the special devotion of Mrs. and Miss Reid, the widow and daughter of the Rev. Dr. Reid, a former rector of Sherbrooke, who, in addition to other gifts, have presented to the church a handsome altar and reredos, with a fine light east window above it, in memory of their deceased husband and father, a most timely and welcome gift.

Gaspé.—St. Matthew's.—This church has been much beautified by the addition of a handsome stained-glass window, given to the parish by Mrs. Bayne, of Way's Mills, in memory of her son, the late Rev. N. M. Bayne. The window, which has three lights, is placed above the altar. The central light represents our Saviour as the Good Shepherd, while each of the side lights bears the sacred monogram, surrounded with conventional designs. The inscription at the foot of the window reads as follows: "To the Glory of God, and in loving memory of the Rev. Norman Melrose

Bayne, B.A., some time minister of this parish, who entered into rest, September 10th, 1900, aged 34 years." The window is very much admired, and reflects great credit on the artists, Messrs. Spence & Sons, of Montreal.

Way's Mills.—The Church here has recently been beautified by the addition of a handsome chancel carpet. The walls have also been tinted, the floor painted, and the panning and seats have been varnished. The entire expense, amounting to \$75, has been met by the members of the Chancel Guild.

Compton Ladies' College. By a most happy combination of circumstances, the Bishop of Quebec is able to announce that the diocesan college for young ladies, at Compton, P.Q., will open in September, under entirely new and most favourable auspices, for he has had offered to him the able services of several of the best educationists in England. These ladies desire to bring to Canada just those advantages for which many Canadian parents are constantly sending their daughters to England to school, and they have simply asked that certain great improvements shall be made in the way of adding baths and sundry elements of beauty and comfort to the already well constructed and most suitable school building, and on this condition, alone, they have agreed to take charge of the college, managing it on the lines of the large and successful English schools, such as Cheltenham Ladies' College, Bedford, and other places. The new principal will be Miss Gem Smith, for several years past the successful head mistress of St. Stephen's High School, Clower, Windsor, England—a school which has obtained high distinction by the remarkable positions gained by its pupils in the University of Cambridge Higher Local Examinations. The new vice principal will be Miss Ethelwyn White, who was for several years one of the assistants in the same school, and who during the last school year has been the fifth form mistress at the now well known and highly successful Diocesan Girls' School, established at Edgemoor, Windsor, N.S., and has therefore obtained a good knowledge of what is most needed in Canada. These two ladies will bring others with them, one, who will take classics and mathematics; another, music and singing; a third, drawing, painting, woodcarving, needlework, typewriting, etc., and another, kindergarten work among the younger girls, while the principal and vice-principal will teach Scripture, history, geography, literature, botany, elocution, French and German, and other English subjects. It is, therefore, hoped that many parents in Quebec, Montreal, and other places, who are considering what they shall do with their girls next term, will make careful enquiry as to the very special advantages of this school. If they do, the almost certain result will be, the Bishop thinks, that they will send their daughters; for the school premises, with the improvements that are to be made during the summer holidays, will be second to none, while the whole neighbourhood of Compton (which is most accessible by the G.T.R.), is both beautiful and healthy. At the same time, there will not only be a new and well-considered curriculum, tested periodically by university examiners, but there will also be just that religious and social training which young ladies need in order to prepare them for after life. The boarding arrangements and all household affairs will be under the care of a tried and well-qualified salaried lady matron, who will provide good and liberal board at the cost of the college. The whole institution is governed by a corporation, consisting of clergy and laymen, elected by the Synod of Quebec, under the personal lead of the Bishop. The terms, which are purposely kept at a moderate rate, will be as follows: For girls under twelve years of age, \$60 per term, or \$180 per annum; for girls over twelve and under fifteen, \$70 per term, or \$210 per annum; for girls over fifteen years of age, \$75 per term or \$225 per annum. All fees are payable in advance. For further

particulars, etc., applications should be made to the Rev. G. H. Parker, the Rector, Compton, P.Q. With such able direction and co-operation, both parents and pupils may expect to find at this diocesan college real progress and the greatest satisfaction.

ONTARIO.

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

Kingston.—The will of the late Archbishop Lewis, just probated, shows an estate of \$20,000, made up altogether of life insurance. Mrs. Lewis is the principal beneficiary. The will provides for the distribution of a few minor articles, among them a walking stick of the famous Admiral Nelson, which is left to the Archbishop's son.

TORONTO.

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

Senator Allan Buried.—The funeral of the late Hon. Geo. W. Allan took place last Saturday morning, to St. James' Cemetery. By request of the family, the funeral was private. The Mayor and members of the City Council attended in a body, but no other public institution was formally represented. The funeral procession arrived at St. James' Cathedral at 11 o'clock precisely, a brief private service having been conducted at the house, Moss Park, by Rev. Canon Murphy, Rev. Canon Welch and Provost Macklem. At the cathedral the service was conducted by Rev. Canon Welch and Rev. Canon Murphy. The chief mourners were: G. W. Allan, junior; F. G. B. Allan, McM. Rathbun, Allan Cassels, Harcourt Vernon, Frazer Lefroy, Humphrey Vernon. The pallbearers were: Col. Sweny, Col. H. J. Grasset, W. R. Brock, M.P.; James Henderson, John Hoskin, K.C.; D. R. Wilkie, Wm. Mackenzie, and A. Willson. There were no flowers on the casket. Among those present were the Bishop of Toronto, a number of clergy, and many prominent citizens.

The Corporation of Trinity University met on Friday afternoon, and passed the following resolution: "That this corporation, while deploring the loss of their honoured Chancellor, and deeply sympathizing with his family in their affliction, would express their profound gratitude to Almighty God for His grace in the departed, manifested in the purity, integrity, and nobility of his character, in his devotion to the public good, and in the eminent services which, as Chancellor for the past twenty-four years, he rendered to this university."

The Right Rev. Bishop Anson, who is on a visit to this country, preached last Sunday morning in St. Mary Magdalene's, and in the evening in St. Thomas' church.

HURON.

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

Thorndale.—While the Rev. and Mrs. R. Howard were absent for a holiday, the people of this parish took an ingenious and practical way of showing their kindness and goodwill. Some ladies of the congregation took charge of the rectory, had it handsomely repapered, and, when the work was done, restored things to their places. It made a great improvement in the appearance of the house, and was, as was intended, a pleasant surprise for the occupants on their return.

Desboro.—The Sunday school convention of the rural deanery of Grey was held on the 4th inst. in this place, and it was a great success in every way. The papers were excellent, and showed careful preparation on the part of the essayists. Miss Essie McWilliams, of St. George's Sunday school, Owen Sound, read a paper upon "The Bible in the Sunday School," which was carefully prepared, and the discussion which followed upon

it was most profitable. The subject "The Religious Training of the Young," by Mrs. Hale, of Heathcote, and the discussion which followed showed the responsibility of parents and the need of the teaching of the Bible in the Public Schools, leaving the denominational aspect to the Sunday schools. Mrs. McArthur's paper on "Perseverance" was most helpful, while Mr. Jenkins' paper was very interesting and useful in its character. Its subject was the selecting of a Sunday school library. Miss H. L. Bell, of Meaford, read an excellent paper on "Infant Class Teaching," which gave her great credit in its preparation, and was to the point, as were the rest of the papers. The ladies of St. John's spread a most appetizing repast in the Town Hall to which ample justice was done. The garden party in the evening, presided over by the provincial member for the riding, Mr. I. B. Lucas, of Markdale, was one of the most successful ever held by the Ladies' Guild.

Eastwood.—The Rev. R. J. Murphy, B.A., has been appointed to this parish. He is a brother of Rev. A. Murphy, the well-known missionary, and is an earnest worker. He will recommence work at Oxford Centre, where the work was dropped five years ago.

Mitchell.—The increase of gambling has called out many protests and vigorous resistance in some places. Not long ago the Bishop of Newcastle-on-Tyne adverted to it, and Canon Welch, of Toronto, preached on it at a military service. The Rev. J. C. Farthing, of Woodstock, said at last Synod that he had been fighting the police for two years on this and kindred evils. The Rev. J. T. Kerrin had made a vigorous onset against it in Mitchell. He has fallen under the wrath of the "Mitchell Advocate," whose editor is a Churchman, but is heartily endorsed by the leading people of all denominations, as well as a solid phalanx of his own people, and deserves the hearty sympathy of all law-abiding and public-spirited people in his fearless campaign.

Galt.—Holy Trinity.—Mrs. H. B. Lewis, upon leaving for Ottawa, was presented by the parochial branch of the W.A. with a suitable souvenir in the shape of a gold W. A. M. A. badge. Miss Lottie A. Dando, upon the occasion of her marriage, which took place recently, was presented by the members of the choir with a very handsome rocking chair. She will be greatly missed from the parish, where she has rendered invaluable assistance for many years in the choir and other departments of Church work.

Port Stanley.—This parish is in charge of Rev. H. D. Steele. It is becoming increasingly popular as a summer resort, and now all cottages and boarding-houses are full of visitors. July 21st was the anniversary day of the parish, and the sermon was preached by the Rev. F. G. A. Wright. He was assisted by the Rev. J. A. Bloodsworth, who has a beautiful cottage here, and will be here for another month or more. Several well-known London Churchmen are there, viz., Professor Harrison, Messrs. Luscombe, Higginbotham, Pope, Welch, etc. The work of the Church has greatly progressed under Mr. Steele's pastorate. The rectory, which is a large and commodious house in the village, and the grounds adjacent, are constantly undergoing improvement. The church building has been greatly improved during Mr. Steele's time—re-seated, kalsomined, carpeted, supplied with new folding doors, prayer-desk, pulpit lectern, etc. Attendances are increasing; there is no debt on any part of the Church property, and if Port Stanley increases in popularity, as seems likely, this church and its services will be an object of ever-increasing interest to Churchmen.

Chesley.—The Rev. J. C. McCracken is now in the midst of the building operations of a second new church. Two new churches in a man's first pastorate, and in the short space of six years, is a very creditable record, and Mr. McCracken deserves to be congratulated.

St. Thomas.—The Rev. Canon Hill will be absent in August, and his place will be taken by the Rev. J. A. Bloodsworth, of Paisley, who is now summering at Port Stanley.

Ridgetown.—The Rev. Francis M. Baldwin, rector of this place, died here on Monday, July 22nd, at the early age of 39 years, and his funeral took place on the Thursday following at St. James' Cemetery, Toronto. He was the only son of the late Mr. Morgan Baldwin, formerly harbour master of Toronto, and was also a nephew of the Bishop of this diocese. The deceased clergyman was ordained to the diaconate in 1885, by the Archbishop, then Bishop of Montreal, and was priested the following year. He served his first curacy at Waterloo, P.Q., and was then transferred to this diocese as incumbent of Thamesville. He was afterwards rector of Aylmer, and Old St. Paul's, Woodstock, and latterly of this town. He leaves a widow and three children. His mother, who resides in Toronto, also survives him.

#### RUPERT'S LAND.

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

Winnipeg.—It is rumored in clerical circles that the Very Rev. Jas. Dallas O'Meara, D.D., Dean of Rupert's Land, is shortly to be appointed to the Bishopric of Saskatchewan. The Right Rev. Bishop Pinkham has been engaged for some time in endeavouring to secure a partition of the diocese of Calgary and Saskatchewan into two separate dioceses, and it would seem that his efforts are now to be crowned with success, and that Dean O'Meara will be appointed to the newly-established See.

### Correspondence.

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

#### THE HIGHER CRITICISM.

Sir,—Dr. Richardson has either misunderstood or deliberately twisted my letter. I did not say that because four men wrote the four Gospels, therefore four men might have written any one book. Neither did I try to throw any doubt on the sacred story, as he tries to insinuate. My contention was that the theory of a composite authorship does not invalidate the historicity of the early books of the Bible. And my object in writing was to show that to hold the general truths that Higher Criticism has discovered is in no way inconsistent with orthodoxy. Let us review the whole question. For centuries, the Book of Genesis was considered the oldest book in the world, and that it contained the only true account of the creation and the early history of mankind. In modern times other and more ancient Babylonian writings have been discovered, which tell pretty much the same story. Because certain scholars claim, that a common tradition is the basis of the Genesis account, therefore they are accused of disbelieving it altogether. But there are other points discovered. The curious usage with regard to the Divine name. For long sections the name Elohim is used, then, again, the name of Jehovah, and again Jehovah Elohim. Besides that, the same accounts are sometimes repeated in substance, the repetition differing in detail, and these repetitions correspond to the usage of the Divine Name. Now, a considerable part of the most ancient literature of all nations is of composite origin. That is the writer, instead of writing what he has learned from the

older writers, simply transcribes word for word from his various authorities. What, then, does the composite authorship of the sacred historical books involve? Though it may assume that the final editing of a certain book may be very late, yet it goes behind the editor to the very contemporary writer himself, and thus adduces a better authority for the truth of the narrative than tradition ever afforded; for all our tradition for the unnamed books of the Bible rests on the uncertain foundation of Rabbinical legends, the traditions of the Elders, and the apocryphal story of the men of the great synagogue. Now, with regard to Samuel. The two books of Samuel comprise a history of over a hundred years. It includes the whole life of Samuel, and the whole life of David. We would have to postulate a very great age for the historian, if we were to suppose him personally cognizant of the whole history. But there is no need to suppose anything of the kind. In the first book we find that sometimes the writer's sympathy is with David, sometimes with Saul, and sometimes with Samuel, as against Saul. We find that the establishment of the monarchy is opposed by Samuel, sometimes Samuel takes the initiative. These points tell us that those parts of the book that are consistent with one another, are from one source, others from another source. We know from 1. Chronicles, xxix., 29, that there was a book called the Book of Samuel, the seer, and 1. Samuel, x., 25, tells us that Samuel wrote such a book. But Samuel evidently did not write the latter part of Saul's reign, nor the account of David's reign. Do we throw doubt on the narrative to suppose that there were other documents besides? All Israel knew that Samuel was established to be a prophet of the Lord, we read in one place. In another place, Saul knew nothing about him. Now, we suppose the following authorities for our historian: 1. A life of Eli. 2. A life of Samuel. 3. A life of David. 4. A life of Saul. Of these, three would be the Book of Samuel the Seer. The life of Eli and the life of Saul are also contemporary writings. The life of Samuel shows a higher ideal of the position of Israel than the life of Saul; hence we conclude that it was somewhat later. If not, it was certainly in advance of the times. I cannot see how such a theory throws any doubt on the story. Though Dr. Richardson has not accused the critics of heresy, yet it is common practice to call them not only heretics, but apostates, and to accuse them of striving to undermine the truth of God's Word. But to our last point. It would have been no bad generalship on the part of the Philistine commander to have opposed Saul's return to Michmash from Gilgal, seeing that his army consisted of 30,000 chariots and 6,000 horsemen and people as the sand on the seashore, while Saul's contingent at Gilgal was but six hundred men badly armed. It would have been easy to despatch a thousand men, more or less, to occupy Michmash and another company to oppose Saul's return up the pass. Further, v. 8: "He tarried seven days, according to the set time that Samuel had appointed," evidently refers to chapter x., v. 8: "And thou shalt go down to Gilgal . . . seven days shalt thou tarry;" yet, according to xiii., 1, these events happened two years after that injunction. It is not in any way slighting the inspiration of the book to suppose an interpolation of a passage that ought to be somewhere else, for such things are common in the Old Testament, through the error of a copyist. And there is at least one notable instance, even in the New, of the insertion of a passage in one manuscript, that is absent from another, namely, the narrative of the woman taken in adultery; and the scribe in this chapter is not immaculate, for he tells us that Saul was a year old when he began to reign. Nevertheless, we believe the history, the only question is as to the sequence of events. E. W. PICKFORD.

After a ministry, extending over 55 years, of which 31 have been spent as the vicar of St. Andrew's, Plymouth, the Ven. Archdeacon Wilkinson has announced his intention of resigning his charge. The Archdeacon is 78 years old.

## HIGHER CRITICISM.

Sir, Your correspondent, "W. J. M." seems to think W. D. Wilson's letter unanswerable. But in pointing out we met it quite as full of conjecture as any work of the higher critics or even of sceptics. He supposes that the Northern Kingdom did not dare to reject the Pentateuch, but there is no evidence in the Bible of the fact, but if they did retain the Pentateuch, there is no reason for supposing that the Samaritans, who were a totally distinct race of people, ever got the books of Moses from the ten tribes. We are distinctly told that they feared Jehovah, and served their own idols, after they had been instructed by a priest from the captivity. But what reason could there be for rejecting other historical books, like Joshua, Judges, or Samuel? There is nothing in them to lead the ten tribes to reject them. Now Josephus tells us that a certain renegade priest, one Manassah, married the daughter of Sauballat, and went over to the Samaritans. Sauballat built for him a temple on Mount Gerizim. There is your origin of the Samaritan Pentateuch, the most reasonable that could be devised. The account is found in the 7th and 8th chapters of the eleventh Book of the Antiquities. Furthermore, the Bible is a reliable history, and yet it never mentions the existence of such a thing as the "Book of the Law," earlier than the reign of Josiah. Yet it mentions lots of other books. I must say that I expected something of value about Joseph from Dr. Richardson. He brings us nothing, however, but Arab traditions, which, so far as can be found out, are no older than the Koran. What the Koran says about Joseph is mainly copied from the Bible, and what else is there is not evidence at all, probably Mahomed's own make up. It is certainly not history. His mention of Joseph's hall and Joseph's well is as much evidence as the coronation stone in Westminster Abbey is proof that Jacob slept on it. It is mere unsupported tradition. And were it proof or corroborator, or support, it in no way affects the Mosaic authorship. The history of Joseph need not be untrue because not written by Moses. Moses did not live until four hundred years after Joseph, and, therefore, has not the authority of a contemporary. But the higher critics are not all positively certain that the Pentateuch was written by some unknown man after the exile. It is only the final reaction that is referred to the exile. His references to the New Testament are not to the point. Genesis is not law, it is history. And the New Testament tells us no more than that "the law was given by Moses." A very different thing from writing history. As to David, it actually is impossible to prove that any Psalm in our psalter was written by David. Let Dr. Richardson try, New Testament quotations, notwithstanding. The value of the testimony of New Testament writers can be deduced from the following: In St. Matthew xxvii, 9-10, we read: "Then was fulfilled that which was spoken through Jeremy, the prophet, saying, 'And they took the thirty pieces of silver, etc.'" The actual words are found in Zechariah xi. 13. E. W. PICKFORD.

## THE HIGHER CRITICISM.

Sir,—Shortly after this, the matter came to a head at the Rhyll Congress, in 1891, when these revolutionary principles, as set forth in *Lux Mundi* (which had, then, been recently published), were openly asserted. Such assertion came, at that time, as a rude and violent shock to many who were present. As an instance of this, I will give verbatim, the words of a venerable clergyman, uttered as a solemn protest against the revolutionary criticism. I will first say that at this congress the personality of God was one of the subjects, and had then been stated in an able manner and on sound and Biblical lines, by the selected speakers. The Higher Criticism had been asserted and advocated on the preceding day. The Rev. Dr. Porter (All Saints', Southport), said: It is with the utmost diffidence I venture to intrude

myself on this discussion, but I do so to make a humble, but resolute, protest against some of the views we listened to yesterday, in the name of "modern criticism." The present subject is the natural corollary and appendix on yesterday's report from revelation, our ideas of the "Divine Personality" must be vague, uncertain, and shadowy. And, if in the name of "modern criticism," you destroy our faith in the historical accuracy, and absolute reliability of the Word of God, it is difficult to know how much of any value will remain of our present conceptions of the Divine Personality. By "modern criticism," as we were taught to understand it yesterday, we mean that which persons supposed to be the "best" scholars, as we are informed, are putting forward. Some of this criticism touches the origin and credibility of the books of the Bible. If "modern criticism" be true, our discussion to-night is academic, abstract, and of small value. Query: How does this stand related to the last encyclical? In stating the salient points characterizing "*Lux Mundi*," as a whole, and as a system, supposed to be a statement of the faith of the Christian Church, it is requisite to state, first, the meaning of certain terms, as used therein. The words "religion," and "religious," are, in this "new theology," used as convertible terms with "superstition" and "superstitious." As *Lux Mundi* considers that polytheism was the religion of primitive man, and that theism was evolved from it; so it asserts that there is (1) homogeneity or unity of character between all "religions," whatsoever, including Theism, and the Bible in his category, as one of many. (2) That all religions, including Theism, and the Bible; and, of it, the Old Testament in particular, contains an immoral element. (3) That philosophy, and philosophic morality is a prime necessity to man, and that such is necessary, as it is its office, being "fused" with "religion," in order to purify it of immorality. That not only does the Bible and the Old Testament in particular need to be so purified; but philosophic morality is necessary to purify our ideas of God! "*Lux Mundi*" makes the subject of "The Idea of God," the topic discussed in one of the essays, which is entirely occupied with it. They assert that our ideas of God must be purified by philosophy. Why? In order to make way for their doctrine of "eminence," or pantheism, in which they assert that God is eminent in creation, rather than transcendent in heaven, as the seat of His glorious Personality. The effect, and we may say the object, is to deify such laws of Nature as are known to man; to identify God with Nature, and to eliminate the supernatural from Nature, as they endeavour to do from Holy Scripture! (4) They assert that, as evolution pervades history, so this result has, in the Christian era, been accomplished by evolution (i.e., the purgation of "religion"); and that, by such fusion, a perfect religion has been produced in Christianity, supplying the demand of the human mind, which, naturally, desires both philosophy and religion. They assert that "man is everywhere, and at all times religious;" and that in religions there is a survival of the fittest; and so, they say that Christianity survives as the fittest, because it "assimilates," and is fused with philosophy; and they make this "fusion" to take place through evolution, as the working of a Divine Law, and, as the dominant, and controlling law of the universe. This feature thereof, together with others which I proceed to state, will be a sufficient epitome of this metaphysical and elaborate production, which is designed as a "restatement" of the Christian faith, in accordance with the progress of modern science, and as necessary to its acceptance and "survival!" As "*Lux Mundi*" considers Polytheism to have been the religion of primitive man, so also does it consider that there is a preponderance of evidence that man was evolved from an ape. It repudiates the first ten chapters of the Book of Genesis as myth, and not history, and so denies the story of creation, the fall of man, story of Cain and Abel, and the flood. It endeavours to eliminate from the Bible the miracles, and all that is of a supernatural character. It magnifies the

immanence of God in creation, and minimizes or ignores His transcendent Personality, as a fact in evidence. It attacks the Pentateuch and other Old Testament writings in detail, so as to nullify their Divine character; and it asserts that there is no basis for dogmatic theism anterior to the Incarnation. Nor is this all. Because our Lord has clearly set His seal on the Book of Genesis, and the Old Testament generally, they impugn His prophetic knowledge, as the great Teacher of men, by a perversion of Scripture teaching, as to His Incarnation, and the hypostatic union of the two natures in His Person; and they, with ill-concealed blasphemy, impeach His honesty as a man, by saying that He accommodated His teaching to received opinion! Furthermore, they repudiate the doctrine of the Old and New Testaments, as to His substitutionary sufferings upon the Cross for the sins of men, to be their Saviour, and say that such sufferings of the sinless for the sinner would be immoral, and that He suffered only to teach us how to suffer, and as an act of perfect obedience to the will of God. Holy Scripture, as a whole, is not an element, but merely an accident in this system. Inspiration is in the Church; it is, also, similarly, and, in fact, primarily, also in scientific discoveries, and specialists in science are similarly inspired. All truth is homogeneous, and One in character, and it is the province of the Church to assimilate scientific discoveries, and to incorporate them into the faith, to be taught, with full authority by the Church, and to accommodate such presentation to the progress of science! Lastly, the Sacramentarian system of the Church of Rome, and the infallibility and authority of the Church, as the channel of truth and of grace, is grabbed upon, and unified with this metaphysical and pantheistic philosophy. Here I must stop, with a few remarks. The rector of St. James' Church, Toronto, is coming forward in support of his system. He says they are as loyal to Scripture as we are! He quotes Episcopal authority and *Lux Mundi*; I will reserve what I have to say on that head. It is both desirable and necessary that all, irrespective of place or position, holding office in the Church, shall express themselves, either for Christ or the critics, for they cannot belong to both. Specially do I agree with Mr. Ker as to teachers of theology. There must be a "rigorous inquisition." The words of the prophet may well apply here, and they are of universal application: "If the Lord be God, follow Him; and if Baal, then follows him." The epitome I have given can be amplified and proved by verbal quotations.

EDWARD SOFTLEY.

## British and Foreign.

The Right Rev. Aian George Gibson, coadjutor Bishop of the Church of England for the diocese of Cape Town, has declined the Bishopric of Bloemfontein.

A new and very sweet-toned bell, which has been erected by the incumbent, the Rev. Canon Hurst, in Donaghmoine church, in memory of the late Dean of Clogher, the Very Rev. T. Le Ban Kennedy, D.D., was recently dedicated. An unusually large congregation gathered together to witness the dedication.

The Bible recently sold at Thornby rectory for forty guineas was not the late Queen's Coronation Bible, as stated. This was presented to Norwich Cathedral by the late Bishop Stanley. The Bible that was sold was the one used by Queen Victoria at her marriage.

A joint commission of the American Church, which has been in session at Saratoga, N.Y., has completed a revision of the marginal readings of the Bible, and will present their report to the triennial convention of the Church at San Francisco, next October.

It is stated that the vicarage of Islington has been offered by the trustees to Bishop Ingham, late Bishop of Sierra Leone, and now rector of Stoke, near Guildford.

A memorial cross, to the late Mrs. Paget, wife of the Bishop of Oxford, has been placed on the Communion table at Christ Church Cathedral. The cross is of silver gilt, set with precious stones.

A very handsome font of Purbeck marble has lately been placed in the church of Kilmaveonagh, Blair-Atholl. This is the gift of Miss Molyneux, Tom-na-monachan, Pitlochrie, and it is hoped that the Bishop of the diocese will be able to be present at the dedication service at the end of July.

A valuable gift of theological works, part of the library of the late Rev. Hammond Roberson Bailey, M.A., rector of Great Warley, and formerly fellow and tutor of St. John's College, Cambridge, has lately been made to the Bishop of Rochester by Mrs. Bailey, to form the nucleus of a library for the proposed new diocese of Southwark.

The Rev. J. B. Atkinson, rector since 1887, of Larling, Thetford, and formerly curate of Aycliffe, Darlington, of Comb Downs, Bath, and of Tickenham, Somerset, bequeathed to the Church Pastoral Aid Society, £1,000; to the Church Missionary Society for the African native clergy, £1,000; to the Zenana mission branch of the Church Missionary Society, £1,000; and to the Church of England Scripture Readers' Association, £2,000.

The new chancel of St. Andrew's, Ham, Surrey, was consecrated by the Bishop of Rochester recently. Nearly half a century ago Miss E. Barnard, of Park Gate House, Ham, left a sum of £200 for the improvement of the church. This accumulated until four years ago, when the vicar, the late Rev. W. B. F. Blunt, suggested the building of a chancel. Mr. Bodley designed a beautiful chancel, and his plans have, by the generosity of many friends, been successfully carried out at a cost of £1,900. Several gifts were at the same time dedicated by the Bishop, who delivered an impressive address.

Pride in his connection with "Darkest London" is an amiable trait in the Bishop of London's character. On a recent Saturday, at the dedicatory service in connection with the new parochial buildings of St. James-the-Less, the East-enders showed that they are equally proud of the Bishop. They made the streets gay with bunting, and took out his horses at Approach-road and dragged his carriage up to the new buildings amid the cheers of the people. The Bishop, in his address, delighted them by describing himself as an old "Bethnal Greener." Very few bishops, he said, had the honour of being dragged through the town by their admirers. There had been a wonderful transformation, he added, at the church. Flowers now flourished in the grounds that were formerly chiefly remarkable for dead cats.

The Rev. L. H. F. Star has sent to the C.M.S. a curious illustration of the extent of the Church's mission work and the sincerity of converts. He says: "My brother, a surgeon in the navy, has just arrived in England from the Pacific station. He tells me that when his ship, H.M.S. 'Pheasant,' was in British Alaska one Sunday evening, some of the officers said, jokingly, 'Let us go ashore and listen to the band' (knowing they were hundreds of miles from the nearest band). They went ashore, and, to their astonishment, found a band. It was played by Indians, who were Christians (C.M.S. he told me), and they used their instruments to lead the singing in their services. Ripe gooseberries in quantities were round their houses, and the officers offered to buy some, but the Indians said they were Christians, and so could not sell on Sunday. They afterwards told the Englishmen to take as a free gift as many as they wanted."

The boys of St. Finn, Barre, Cathedral choir, at Cork, have presented their choir-master, Dr. Marks, with a very handsome barometer, and also with an address, which was very artistically engrossed by a member of the choir.

The Bishop of London's visit to South Africa, at the invitation of the Archbishop of Cape Town, will, it is stated, take place very shortly. He expects to be away from London during the whole of the months of August and September.

The Lord Bishop of Meath held a dedicatory service in Tara church, when it was reopened, after undergoing a complete restoration. The old seats, pulpit and internal fittings have been replaced by modern seats, oak pulpit and prayer desk, a brass lectern, and a raised and tiled chancel.

There are now four open-air pulpits in the diocese of London, and of these three are in the rural deanery of Spitalfields, viz., at St. Mary, Whitechapel; St. Bartholomew, Bethnal Green, and Christ Church, Spitalfields. The fourth outside pulpit is at Holy Trinity, Marylebone.

The amount of the offertory, which was laid upon the foundation stone of the new cathedral at Brisbane, upon the occasion of its being laid by H.R.H., the Duke of Cornwall and York, was £1,103 8s. 9d. Of this sum, £376 14s. was contributed by children.

With a view to testing the adopted site at St. James' Mount, Liverpool, for the foundation-laying of the new cathedral, test-holes have been bored through the earth. In this sense the "first sod" has actually been cut in the undertaking. The sum subscribed amounts to £142,000 up to date.

The Rev. Canon Robinson, the rector of Birmingham, died very suddenly a couple of weeks ago, aged 65. The cause of death was pneumonia. Canon Robinson, who was an indefatigable worker, was rector of Holy Trinity, Marylebone, before coming to Birmingham, and before that rector of Whitechapel.

It seems that, after all, the Bishop of Worcester's idea of ordaining laymen to officiate as permanent sub-deans is likely now to take practical shape. In that capacity they will help the overworked clergy and undermanned parishes by ministerial work—which will include preaching, lesson-reading, catechizing, and even the taking of the morning and evening services, when strictly clerical help is not forthcoming.

At Bishopthorpe, the Archbishop of York is dispensing hospitality in an interesting manner. In a few days he entertains all his rural deans; then he receives the clergy with whom he has worked in the various stages of his career; after that he will be the host of all the clergy he has ordained since he went to York, who are still working under him; and, finally, he will extend his hospitality to some sixty young men in his diocese, who are contemplating Holy Orders, and who are known as postulants.

Plans have been drawn up for the extension of St. John's, Launceston, Tasmania. The foundation stone of the present church was laid by Lieutenant-Governor, Sir George Arthur, on January 28th, 1825. The design for the extension is early English Gothic. The ground plan shows a spacious nave flanked by aisles and intercepted by transepts. The chancel is of noble proportions. The organ is placed on the north side of the chancel. Three vestries are provided, and the building will be heated by hot water pipes. The church will eventually seat about 900 people, and the chancel will accommodate about 60. The church will be 146 feet long, and the width across the transepts 82 feet.

An anonymous contribution of £1,000, was recently received at Messrs. Couatts' Bank, 59 Strand, for the additional Curates' Society.

The Bishop of Richmond recently dedicated in St. Agathe's church, Gilling, a baptistery, and stained-glass window, which have been placed there in memory of the late Rev. J. C. Wharton.

The Gladstone memorial chancel, in Buckley church, Flintshire, of which the Rev. Harry Drew is rector, was consecrated by the Bishop of St. Asaph on the 2nd ult. The Bishop of Rochester, and Canon Scott-Holland preached sermons in Buckley church in connection with the occasion.

The Bishop of St. David's, a couple of weeks ago, dedicated an east window, which has been placed in St. Mary's parish church, Swansea, by the members of the congregation and friends, at a cost of £500, in memory of Mrs. Smith, the wife of the vicar, Chancellor J. Allan Smith, D.D. The design is a representation of the holy women of Scripture, two from the Old, and three from the New Testament, and under each figure a scene is depicted, illustrating some incident in her life. The window was unveiled by Lady Lyons.

The annual report of the Melanesian Mission shows that during the year New Zealand contributed £2,952, as against £2,247 last year; Australia gave £1,874, as against £1,455; and England gave £2,697 os. 6d., as against £1,289 12s. 10d. During the year, for new ship fund, New Zealand gave £1,193 os. 4d. (and, in addition, a promise of £1,000, to be paid when needed); Australia, £2,166 18s. 7d.; and England, £6, paid in Auckland, also about £3,000 not transmitted to Auckland.

#### TORONTO'S FAMOUS EXHIBITION.

Arrangements are progressing most satisfactorily for the forthcoming Fair, to be held in Toronto between August 26th and September 27th. The management confidently anticipate an Exhibition a good deal above the average in excellence. Already, notwithstanding that entries do not close until Tuesday, August 6th, the space in the various buildings is all taken up, and the cry, as regards one or two of the structures, is going up for more room. If the present prospects materialize, there will be a display of cattle easily ahead of previous years, seeing that the Dominion Government has agreed to the live stock, specially selected from all parts of Canada, first being shown at Toronto. In addition to that fact, the premiums have been greatly increased in many classes. The special features this year will also be particularly high class and attractive, the spectacle chosen being the Bombardment of the Taku Forts, when something rarely good is promised. Tuesday, September 3rd, has been set apart as Canadian Old Boys' and Students' Day, when it is expected there will be a rally from all over the country of graduates of the different colleges and schools and universities to renew old acquaintanceships, and of former residents of Canada from the United States, and ex-Torontonians. This should be a memorable day in the history of the Fair. Another day of attractiveness will be Commercial Travellers and Athletic Day, Saturday, Aug. 31st. In fact, it looks as if every day will be a great day and every night a great night. As in Buffalo, so in Toronto, much use is to be made of electricity, and the electrical illuminations will be particularly fine. The military, too, will be largely in evidence, what with artillery drives and dragoon rides daily, and the grand Tattoo on the opening night, August 27th, when an effort will be made to give the function an international character by the engagement of a crack American band. Reduced rates and excursions on all lines of travel should induce a multitude to attend Toronto Fair daily.

Dean Howell, of St. David's, is energetically pursuing the arduous task of collecting funds wherewith to restore the eastern group of the cathedral buildings, consisting of Bishop Vaughan's chapel, the vestibule, the Lady Chapel, and the Lady Chapel porch. The work of restoration has required a long period, thirty-seven years, and much has been done as a memorial to Bishop Threlkeld. The present restoration is also a memorial to Bishop Basil Jones, and Deans Allen and Phillips. The task is rendered all the more arduous because, in an age when cathedrals are finding their utility in unifying the work of the diocese to a degree never before experienced, St. David's, owing to its remote position in a corner, where railways are unknown, lacks this unifying power, and consequently is slow in appealing to a practical age for practical support. But its very solitude and remoteness give it a special charm.

**The Day of Small Things.**—We came across the following interesting obituary notice of a devoted member of the Church, in humble Scottish life. We extract it from the *Scottish Guardian*. The action of the Presbyterian Established Church is most commendable, and the whole story shows how much might be done in a self-denying effort by those who are often daunted by apparent difficulties. **Church of the Holy Cross.**—On a Sunday morning recently there passed to its rest the soul of Mary Ann Fenwick, in the 70th year of her age. The congregation, of which she was for several years a member, is under a debt of gratitude to this humble woman, for it was, under God, through her intercessions and exertions that the Church was planted in this village. It was well-nigh seven years ago that Mrs. Fenwick pressed upon the cathedral clergy the desirability of holding regular Church services on Sunday for a few aged and infirm members of our Communion living in Davidson's Mains, assuring them that the work would be certain to grow, and that she would not cease to pray that the way might be opened up. There were at this time, as far as could be ascertained, only three communicants for whom such services were needful. On Mrs. Fenwick's suggestion, the kirk-session of the Established Church was approached with a request for the use of their church hall on alternate Sunday evenings. The request was very kindly granted, and in the summer of 1896, with the consent of the Bishop and the late Dean Montgomery, the little congregation met there, and was assisted in its worship by the elders, organist, and precentor of the parish kirk. The celebrations of Holy Communion during this period were held in one of the two small rooms which comprised our old friend's house. The next move was also planned by her. It was to rent the cottage next to what is now "The Old Inn," and use the lower part for services, and the upper part (to which she would remove), as caretaker's house. This was done, and the larger room on the ground floor was properly fitted up as a church, and here the services were held every Sunday, with regular celebrations, and the congregation began to grow until it soon extended beyond the limits of this accommodation. A year later the present little church, built in iron and wood, on an excellent site, was opened, and since that period no doubt could be entertained of the wisdom of Mrs. Fenwick's counsels and the power of her prayers. It is needless to say that such a woman enjoyed the respect of the entire community of the place, irrespective of creed, while many held her as a valued personal friend.

Not many years ago, the present Archbishop of Canterbury, then Bishop of London, went down to Exeter to make a speech on temperance. In the course of his observations, he happened to remark: "I was never drunk in my life!" and the next morning all the placards of the Exeter papers came out with the words: "Startling statement by a Bishop!"

### "IF WE WOULD"

If we would but check the spirit  
When he spoils his neighbor's name;  
If we would but help the wrong  
Ere we utter words of blame;  
If we would, how many might we  
Turn from paths of sin and shame.

Ah, the wrongs that might be righted,  
If we would but see the way!  
Ah, the pains that might be lightened,  
Every hour and every day,  
If we would but hear the pleadings  
Of the hearts that go astray.

Let us step outside the stronghold  
Of our selfishness and pride;  
Let us hit our fainting brothers,  
Let us strengthen ere we chide;  
Let us, ere we blame the fallen,  
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed  
Earth would be, if we'd but try  
Thus to aid and right the weaker  
Thus to check each brother's sigh;  
Thus to talk of duty's pathway,  
To our better life on high.

In each life, however lowly,  
There are seeds of mighty good;  
Still, we shrink from souls appealing  
With a timid, "If we could!"  
But the God, Who judgeth all things,  
Knows the truth is "If we would!"

### HINTS TO HOUSEKEEPERS.

**Cherry Jam.**—First stone and then weigh some freshly gathered preserving cherries; boil them over a brisk fire for an hour, keeping them almost constantly stirred from the bottom of the pan, to which they will otherwise be liable to stick and burn. Add for each pound of the fruit half a pound of good sugar roughly powdered, and boil quickly for twenty minutes, taking off the scum as it rises.

**Currant Jelly.**—Take three quarts of fine, ripe, red currants and four of white; put them into a jar, tie paper over the top, and put them into a cool oven for three or four hours, or else into a pan of boiling water, or set them on the side of the range; when they are thoroughly heated, strain through a jelly-bag. To every pint of juice, add one pound granulated sugar, and boil from five to fifteen minutes; turn while hot into wet tumblers.

**Black Currant Jelly.**—Boil the currants till the juice flows, then strain through a jelly-bag, and set it over the fire for twenty minutes, after which add half a pound of sugar to a pound of juice, and boil for about ten minutes.

**Raspberry Wine.**—Bruise the raspberries with the back of a spoon; strain them through a flannel bag; add one pound of loaf sugar to one quart of juice; stir well, and cover closely, letting it stand for three days, stirring well each day. Pour off the clear juice and add one quart of juice to two quarts of sherry wine; bottle it and use in two weeks.

**Lamb Salad.**—An excellent salad on a hot day. Crisp leaves of lettuce in a cold salad bowl, dainty pieces of roast lamb, a few capers, a little salt, all masked with dressing.

**Beet Salad.**—If the beets are to be cooked for salad-making they are better baked than boiled, as they lose none of their rich colour. Put into a salad bowl a layer of chicory leaves; slice in over this a baked beet; next

add two or three roots of boiled oyster plant, kohlrabi or root celery, a button onion, and a cucumber pickle; mask over all dressing. If pickled beets are used omit the pickle. The chicory may be omitted, and veal or fresh pork added.

### GOVERNMENT OF SELF BY SELF.

Self-government is the best government. Government from without is a mere crutch or makeshift, to train us up to the power of self-control.

God's methods in nature, in providence, and in revelation, all point this way. The higher the form of life, the more inward and self-controlled are its centres of nervous and muscular activity. The higher any people in the scale of social existence, the less its independence upon external restraints for the maintenance of order. And every act of self-control is an added help toward raising a man to the plane of his highest, best life.

### A SURE CURE FOR GHOSTS.

The late Bishop of London had a fine sense of humour, as the story related by the *New York Tribune* well illustrates.

Some years ago, when Bishop Creighton was Bishop of Peterborough, he was the guest, during a confirmation tour in the diocese, at an old manor house, and slept one night in a room supposed to be haunted. Next morning at breakfast he was asked whether he had seen the ghost.

"Yes," he replied, with great solemnity, "but I have laid this spirit. It will never trouble you again."

Being further questioned upon the subject, the Bishop said: "The ghost instantly vanished when I asked for a subscription toward the restoration of Peterboro Cathedral."

### TWO LEGENDS.

There is a legend in the Greek Church about her two favoured Saints, St. Cassianus—the type of monastic asceticism, individual character, and St. Nicolas—the type of genial, active, unselfish, laborious Christianity.

St. Cassianus enters heaven, and Christ says to him, "What hast thou seen on earth, Cassianus?" "I saw," he answered, "a peasant floundering with his wagon in a marsh." "Didst thou help him?" "No!" "Why not?" "I was coming before Thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicolas enters heaven, all covered with mud and mire. "Why so stained and soiled St. Nicolas?" said the Lord. "I saw a peasant floundering in the marsh," said St. Nicolas, "and I put my shoulder to the wheel and helped him out." "Blessed art thou," answered the Lord; "thou didst well; thou didst better than Cassianus. And He blessed St. Nicolas with four-fold approval.

It is like the legend of one who saw an angel writing in a book the names of those who loved the Lord, and he said, "I pray thee have my name written among the lovers of my fellowmen." The angel wrote and vanished. The next night he came again with a great awakening light, and showed the names of those whom God had blest; and lo! this man's name read above all the rest. One thing, my friend, is certain, the more truly we love the Lord the more thoroughly shall we love and serve our fellowmen.—Dean Farrar.

THE QUEST.

There once was a restless boy  
Who dwelt in a house by the sea,  
Where the water damped for joy  
And the winds were glad and free;

"I will travel east and west;  
The loveliest homes I'll see;  
And when I have found the best  
Dear mother I'll come for thee.

So he travelled here and there,  
But never content was he,  
Though he saw in lands most fair  
The costliest homes there be.

Then the mother saw and smiled,  
While her heart grew glad and free  
"Hast thou chosen a home, my child?  
Ah, where shall we dwell?" quoth she

ALGY THE LITTLE CHOIR BOY.

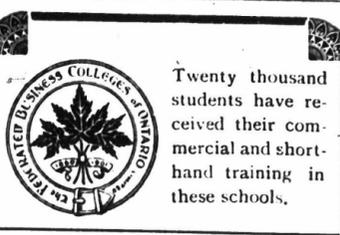
FOR THE CANADIAN CHURCHMAN.

(Concluded from Last Issue.)

Here was a dilemma! Algy sat quietly down on the pulpit steps and faced it squarely. How very, very quiet everything had suddenly grown! The silence seemed oppressive. The sun had sunk behind the horizon and already the dark shadows were creeping, creeping in. Soon all would be in darkness, for the electric lamps were lighted by pressing on a little button downstairs, and the door leading to the basement was locked. How could he bear to remain there in the silence and darkness all alone. He had always loved to go to church, and here he had spent many happy hours; but all alone! and at night! That was a different thing: he shivered at the very thought. What would they do at home when the night came on and he did not come? Would they ever think of looking in the church for him? If not could he live there from Friday till Sunday without food or drink? The thought of father and mother and his dear, happy home brought a rush of tears to his eyes and a quiver to his lips; but he struggled manfully against what he considered weakness and soon had regained his composure.

Then the cheering thought came to him that he was really not alone. He without whom a sparrow cannot fall, and who paints the flowers of the field with such marvellous beauty, would surely care also for him, and nothing could harm him in the sacred house of God. He breathed an earnest prayer to heaven for help and then felt intensely relieved.

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Music Printing Illuminated Texts or Alphabets for Church Decoration. Christmas Carols Baptismal, Confirmation and Marriage Certificates.

G. PARKER

33 Adelaide Street West, TORONTO.

We are now taking our Annual Holidays, therefore the next issue will be August 22nd.

The Object

Of this Advertisement is to Induce you to try

MONSOON

INDO-CEYLON TEA

Get a Package. It really merits a trial. Lead Packets All Grocers.

Just then a bright thought flashed through Algy's mind—he could sing! That would dispel this oppressive stillness and keep him from brooding over his misfortune.

And Algy did sing. At first he was almost frightened at the sound of his own voice, it echoed so in the empty, silent church. He soon gained confidence, however, and his clear, musical voice rang out sweetly the hymns he loved so much:

"Abide with me; fast falls the eventide; The darkness deepens; Lord, with me abide When other helpers fail, and comforts flee, Help of the helpless, oh, abide with me."

How singularly appropriate those words seemed now. Never had he so fully realized their beautiful meaning as now, when every word seemed freighted with a sweet benison of hope. He sang with his whole heart in his voice, and when the song was ended felt relieved in no small measure.

Meanwhile Bruce, from his hiding place in the back pew, had been intently watching all that had taken place. He kept revolving in his mind the problem whether he ought to reveal himself to his little unknown companion or not. He would have been glad to do so had he not feared that the revelation would bring alarm rather than relief to the boy. He felt himself such a guilty wretch, and knew he was no fit companion for so innocent a child, though indeed he would have cut his right hand off rather than hurt a hair of his head. Yet the danger of his frightening the child grew more and more obvious as twilight deepened and night came on; so he sat on, quietly listening to the sweet old hymns that seemed doubly sweet as sung by the child voice, swayed by the feelings of hope, tenderness, and longing of the child heart.

"Sun of my soul, Thou Saviour dear, It is not night if Thou be near."

Oh that Bruce might be able to utter those words with the confident assurance of the little child! But his soul seemed shrouded in a darkness through which no light could pierce, and he shrank from the very thought of the pure and holy One looking upon the blackness of his sin.

Still Algy sang on—those beautiful evening hymns, so restful, so refreshing, so full of love and hope; and many another priceless gem of sacred song. Now it was the heavenly strain of "Paradise," now the grand old "Coronation Hymn," and now "Rock of Ages."

Bruce listened while memories of home and mother's sweet voice singing those same old hymns in the twilight—a father's kind and loving counsel; a sister's gentleness—me...

ries, dear, sweet memories came flooding into his heart. That heart, hardened by long contact with a world where such sounds were never heard, gradually grew tender, and at last the strong man broke down.

"Rock of Ages, cleft for me, Let me hide myself in Thee."

The silence which followed the hymn was broken by a long, low sob. Algy lifted his head with a half nervous start of surprise. Evidently he was not alone after all; and someone was in trouble, someone quite close to him in the darkness. Just at that moment a pale streak of light from the moon which was just rising revealed to him a dark figure crouching low on the chancel steps, and shaking with those distressing sobs. For Bruce, feeling in a vague sort of way that this sweet little musician, who had touched him so deeply, could help him in some way, had, during the singing of the last hymn, moved unnoticed up the aisle.

Algy forgot about himself in a moment, and was quick to sympathize. Leaving his perch on the pulpit steps, he came over to the man, and laying his hand lightly on his shoulder, said gently: "You are in trouble. Is there anything I can do for you?"

"Oh child," said the stranger brokenly, "If I had listened to those words and taken them into my heart when I was a little lad like you, perhaps the Lord would hear me now, but it is too late, too late! The Rock of Ages will never cleft for such a one as I."

"Don't say that," said Algy, "you know Jesus died for everybody, and no one is too bad for him to forgive. But have you been so very wicked?"

"No one could be more wicked than I, for all my life I have refused to listen to the Word of God. I had a good home and kind Christian parents, but I wouldn't listen to them when they tried to guide me right. I have been wicked so long, it's no use to try and change my ways now. I am lost! lost!"

Algy's singing had not been in vain. In that brief hour he had been drawn closer into the Everlasting Arms, and the Saviour whom he had early learned to love seemed very near to him now. He breathed a silent prayer for wisdom, and then, by gentle pleading, and simple, earnest persuasion, led the poor sin-laden soul to leave its burden at the foot of the cross, and seek shelter beneath the Rock of Ages.

While the dim, silent earth lay bathed in solemn moonlight the angels in heaven were rejoicing over one more repentant sinner reclaimed

from the way that leadeth to destruction.

At last the two companions, so strangely discolored and amid such strange surroundings, lay down together and sleep visited each with the kindly benison of peace.

While these unwonted events had been transpiring in Grace Church, Algy Graham's absence from his home was causing much excitement and commotion. Mrs. Graham, shading her eyes from the last rays of the sinking sun, gazed searchingly up the street, saying as she did so, "I wonder what is keeping Algy, he is late." Then as the twilight shadows gathered her wonder grew into uneasiness, and she went in search of her husband. He met her at the library door with the question, "Where's Algy, Maud? I have been expecting him this last hour to come and sing for me; he always does in the evening, and I miss the child's music, it rests me so, and I am very tired to-night."

"I sent Algy, more than two hours ago, to Wright's store, to match some embroidery silk for me," replied Mrs. Graham. "I have been looking for him for some time, and don't know what can have detained him."

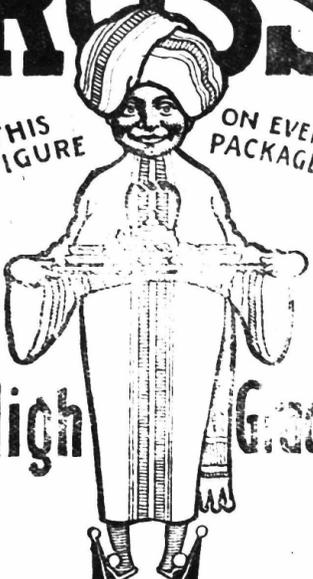
"Strange he isn't back by this time," said Mr. Graham. "I'll go and meet him." He went out into the dusky, quiet street, and walked rapidly in the direction his little son had taken, anxiously scanning the face of every juvenile passer-by; but no Algy was to be seen. The shop was closed, so he turned round and retraced his steps, hoping to find the boy at home when he reached there; but no, he was still missing. The parents by this time were really alarmed; neighbours were enlisted to help in the search, and the police also were notified.

All through the long dark night they searched; the father wildly, the mother wan with anxiety and fatigue—all anxious and earnest, for the sweet-voiced little choir boy, with his gentle winning ways and loving little heart was a general favourite among all with whom he came in contact. All that night and all the next day the search continued—but in vain. No clue as to the whereabouts of the missing child could be

Mary had a little cup and saucer white as snow. And everywhere that Mary went they both were sure to go. For she'd never dream of traveling, by rail or on the sea. With out some back-story of a sort of ROSS'S HIGH GRADE TEA.

**ROSS**

THIS FIGURE ON EVERY PACKAGE



High Grade

**TEA**

5, 10 and 25 cent packages.

The only pure Ceylon Tea on the market

with the joyous note of nature. He found. On Saturday night the mother, white and weary with fatigue, had yielded to her husband's persuasions to take some rest, and he also, after a time, feeling utterly exhausted, was forced to give up the search.

The Sabbath morning dawned beautiful and bright. The birds in the tree-tops hymned a strain of wild-est melody; the river sang a sweet, low song as it rippled onward to the sea, or flung the rainbow-tinted spray right in the faces of the daisies clustered on its banks. All was bright, all was beautiful, all was glad! No, not all. The old sexton, as he wended his way slowly along toward Grace Church in order to ring the bell for the morning service, felt that his heart was not in tune

was thinking of Algy. He had loved to see him marching up the aisle vested in his white surplice. He had loved to listen to the sweet young voice, and now Grace Church had lost its sweetest boy minstrel! The sexton was not the only one whose thoughts that morning could have been analyzed in a similar way. Algy had won many more friends than he himself ever dreamed, and many a one besides the grief-stricken parents were sad indeed.

When the sexton opened the door he was surprised and over-joyed to see inside a stranger, a shabbily dressed man, holding in his arms a white-faced suffering child, which was indeed the missing Algy. A hurried explanation from the stranger, a smile and cheery word to the boy, and the sexton rung such a merry peal as had not been heard for many a long day. This soon brought crowds of people flocking to the church, and the joyful news soon spread. The boy and his companion in misfortune were removed and given some much needed refreshment. The over-joyed parents soon arrived on the spot, and



**AUCTION SALE OF TIMBER BERTHS**

Public Notice is hereby given that pursuant to authority of Orders in Council, the Red and White Pine Timber in the following townships in the District of Algoma, namely:—The townships of Graham (part), Hart, Cartier, Levaek, Jarvis, Anderson, Chesley, Gillmor, Whitman, Curtis and Burherford (part), and certain areas between the Pigeon River and the Arrow River waters in the District of Thunder Bay, will be offered for sale by Public Auction at the Parliament Buildings, in the City of Toronto, on Tuesday, the seventeenth day of September next, at the hour of 1 o'clock in the afternoon.

At the same time and place certain forfeited and abandoned Berths in the Townships of Digby, Sherborne and Luttworth, in the District of Haldiburton and County of Victoria, will be offered for sale, the purchasers of these latter Berths to have the right to cut all kinds of timber.

Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at Ottawa, Sault Ste. Marie and Port Arthur.

E. J. DAVIS, Commissioner Crown Lands, Department of Crown Lands, Toronto, June 1, 1901.

N. B.—No unauthorized publication of this advertisement will be paid for.

**Meneely Bell Company,**

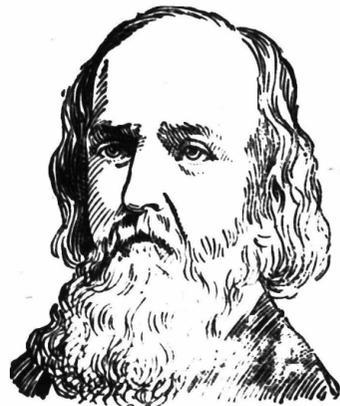
CLINTON H. MENEELY, Gen. Man TRUY, N.Y., and NEW YORK CITY. Manufacture superior Church Bells

**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. W. 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."

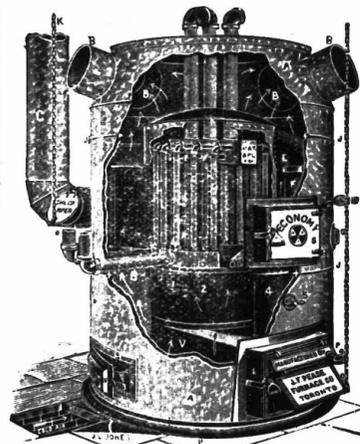
Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

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.

**Pease = Economy!**

A FURNACE WITH AN UNEQUALLED RECORD



**The Economy Combination Heaters**

Are unequalled for capacity and durability. The development of our Combination System and the success attained by the use of our Combination Heaters have marked a distinct record of progress in the heating business. Thousands of our Combination Heaters are now in use and it has been fully demonstrated that they are admirably adapted to satisfactorily warming, at a reasonable price, a large number of buildings that cannot be economically heated by any other system. The fact that these Heaters provide means for a proper system of ventilation, in connection with thorough heating, is an important advantage. It will be a pleasure to send promptly to any address full information in regard to the advantages and cost of these Heaters. We also manufacture Hot Water and Steam Boilers and Warm Air Furnaces, to burn all kinds of fuel.

**J. F. PEASE FURNACE COMPANY, Limited**

HEATING AND VENTILATING ENGINEERS

189-193 Queen Street East, - Toronto, Ont.



**MANY OLD MEN**

Are to-day living on the value of their life insurance, taken years ago, when they thought of the welfare of others.

**CREATE A COMPETENCY FOR YOUR OLD AGE**

If you can afford an endowment for but do not neglect a life policy, for your family, under any circumstances.

Information about a policy that will just suit your case can be obtained by sending a postal card to that excellent company, the North American Life, or see one of its agents, who are almost everywhere.

**NORTH AMERICAN LIFE**

Head Office—112-118 King St. W., Toronto

L. GOLDMAN, Secretary.

W. McCABE, Managing Director

People

KEEP WELL

We would only simple rules of... is to keep the this it is not ow a set rule or ng simply makes feeling that cer- food must be



My good advice am 68 years old s illness, and at been largely an covered that the keep a healthy an crackers or ntrary I always es, but for the ade it a daily wo of Stuart's ch meal and I for a man of my use of Stuart's used me to use were perfectly secret patent nly the natural stage, and after ve never ceased

habit of taking after meals is ause their use and ailing and and strong." ty years of age eals to insure a ard off disease, ind most widely ablets. well regulated alifornia and in lia are rapidly lar favor. rt's Dyspepsia at 50 cents and y cent package rth of good.

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nd durability- ination System the use of our rked a distinct sting business- on Heaters are y demonstrated ted to satisfie- le price, a large ot be economi- stem. The fact ans for a proper onnection with tant advantage. promptly to any gard to the ad- sters. ater and Steam ces, to burn all

Limited nt.

took both to their own home, where they were ministered to with loving, grateful hands, and soon recovered from their long fast and imprisonment.

When Mr. and Mrs. Graham had heard the story of how Bruce had been led to the Rock of Ages by the influence of their child's voice their hearts were filled with thankfulness and they promised to do all in their power to help Bruce to recover the solid footing he had lost. Needless to say, this promise was kept. Mr. Graham found Bruce steady, honest employment, and before long he was able, by the grace of God, to look his fellow-citizens in the face.

He never wearied listening to Algy singing, either in the choir or in his own home, where Bruce was a frequent guest, and which seemed to him like some quiet haven, where he might throw off the burden of care and be at rest. Here he loved to think and speak of the home of his childhood, and of the dear father and mother and gentle sister gone before to the Better Land.

These are pleasant memories, but they are bitter-sweet. The thought of what he might have been contrasted with what he was to those lost ones, brings a pang of deep regret which nothing can soothe away. But Algy thinks they know all about it now, and tells Bruce not to grieve any more over what is past and gone. Then stealing softly to the piano, he touches the glistening keys with the hand of a true musician, and sings with his sweet melodious voice, Bruce's favorite hymn:

Rock of Ages cleft for me,  
Let me hide myself in Thee.

LILIAN.

A LITTLE LADY.

I think a white dress is the prettiest kind of a dress a dolly can have—don't you, Mamie?"

Then she added quickly, before giving Mamie a chance to answer: "Unless it is a brown dress." I think brown is a beautiful color. I hardly know which I do like best—a white or a brown dress."

There was a happy look on the face of little Jenny Jones, whose plain china doll wore a dress of dark brown print. She stroked it gently, hugged her dear dolly closer, and for a moment almost forgot how much she had envied the dainty white garments of the two handsome dolls belonging to her companion. But this was not all. Lucy's loving little heart was still beating fast as she thought of the mistake she had so thoughtlessly made, or so nearly made, and she hastened to make further amends.

"Why, your dolly is just the size of mine, and its dress unbuttons, see, and mine does, too. Supposing we exchange dresses a little while! Mine has worn this so long, I am almost tired of it."

"Really? Do you truly want to change dresses?" The brown eyes opened wide, and her cheeks flushed in joyous anticipation. Her beloved Bessy wearing that embroidered dress, with its sash of real ribbon! It seemed too good to be true.

"Of course I do!" said Lucy, simply, beginning to unfasten the tiny pearl buttons.

Jenny's fingers trembled so that she could scarcely take off the

brown dress; but when it was done she was not ashamed of the neat white under-garments, which had been the work of her own patient fingers, guided by her dear grandma. They were quite suitable for the elegant dress. When the exchange had been made, Mamie entered into the spirit of the occasion, and said sweetly:

"Why, Lucy, that brown is spesh'llly becoming to your dolly's complexion. I should make her wear brown a good deal, if I were you."

The three friends spent a happy afternoon together, and when Mamie told the story of it to her mamma that night, she said:

"I think Lucy is the most ladylike girl I know—don't you?"

SO MUCH TIME.

"It takes so much time," said a young lady, when declining to take a class in the Sunday-school.

"It takes so much time," said a young man, who had been asked to serve on a committee in the church of which he was a member.

Another young man said to the pastor of the same church, "I will not be able to take any active part in the work of the church, because, you know, it takes so much time, and I am busy with other things."

Imagine, if you can, the disciples saying to Jesus when he bade them follow him, "I cannot, for it takes so much time!"

No one denies that it "takes time" to engage in active work in

the church and Sunday-school. But is it not well-spent time?

A young man not yet out of his "teens" was complaining to a gray-haired old man about the amount of time it took for the Sunday-school and church work in which the younger man was engaged.

"Yes," replied the old man, "it is true. It does take a good deal of time to do one's full duty as a Christian, but, my dear boy, when you are as near the end of life's journey as I am and earthly time will soon be no more for you, you will wish 'as I wish that you had given more time to the things that count for eternity."

It is impossible to put off sin till you put on Christ.

It is better to be nobly remembered than nobly born.

God is so great that He communicates greatness to the least thing that is done for His service.

A man can never be a true gentleman in manner until he is a true gentleman at heart.—Charles Dickens.

He will never truly repent the shadow he has cast on another's life who has not first agonized over the blackness of his own.

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.

When a man is going down hill, he finds the attraction of gravitation and the encouragement of the public to help him.

ECZEMA In Its Worst Form

Back covered with patches—terrible itching—sleep impossible—a perfect cure effected by

Dr. Chase's Ointment

Mr. John Kelly, 79 Trinity Street, Toronto, Ont., makes the following statement of his miraculous cure:

"I have been troubled with Eczema in its worst form for three years. At times my back was literally covered with patches of blisters and, accompanied by terrible itching, put sleep and rest out of the question. I tried various remedies (names mentioned) and did everything in my power to obtain relief, but with little success. I frequently heard of Dr. Chase's Ointment but was so discouraged with other remedies that I thought it useless to try it. Finally I obtained a box and am now like a different being. Its soothing, healing properties, are simply marvellous, and I am grateful to Dr. Chase's Ointment for complete release from long suffering. I can recommend it with fullest confidence, believing that what cured me will cure any case of Eczema."

Dr. Chase's Ointment has an immense sale in Canada and the United States, where it is known as an absolute cure for Eczema, Salt Rheum and all itching skin diseases. For sale at all dealers or EDMANSON, BATES & Co., Toronto.

Shredded Whole Wheat

Heartily endorsed by railroad men.

"I have been employed on the railroad for more than 20 years, and I feel safe in saying that all railroad men will concur with me when I say that the chief evil that befalls men who continuously ride is constipation. Can you find a railroad man in the United States who will say he has not tried almost every remedy prescribed by the school of medicine? Shredded Wheat Biscuit has produced most wonderful results with us—a delicious cereal food that stands at the head of the list." AUGUSTUS MURRAY, N. Y. & B. Line.

Send a post card for our cook book "The Vital Question," containing 262 recipes for preparing appetizing dishes. Address:

THE NATURAL FOOD CO.  
61 Front St. East, Toronto.

A SUGGESTION IN HEATING

DURING thirty years' experience in the manufacturing and installing of heating systems we have noticed that in many cases a really good furnace does not give satisfaction because it is not properly installed. In order to hold our position as the Leading Furnace Manufacturers, it is necessary that our furnaces be properly set up, and we have used a plan which enables us to control the setting up of the majority of our systems. We ask all who are interested in heating to send us a sketch of their buildings, and offer to return the sketch accompanied by a complete plan of the heating and the price of the system. This ensures that the furnace will be set up so as to give the best results. Write us.

CLARE BROTHERS & COMPANY,  
PRESTON, Ontario.

KARN-WARREN PIPE ORGANS

THE name gained and maintained by the firm of S. R. Warren & Son—for half-a-century the leading Organ Builders in Canada—belongs now to the D. W. KARN CO., Limited, of Woodstock. Their Church Organs are built under the immediate supervision of Mr. C. S. Warren with the unsurpassed facilities afforded by their large and modern factory.

Designs and Specifications Submitted willingly.

The D. W. KARN CO., Limited  
Manufactures Pianos, Reed Organs and Pipe Organs.  
WOODSTOCK, Ont.

When writing to or purchasing from Advertisers mention The Canadian Churchman

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle,

It is our hearts and affections that lead us right or wrong far more than our intellects.



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HOW DO YOU TRAIN THEM When Secured?

For both purposes use

“FEATURES OF OUR FAITH, POSITION & PRACTICES.”

New edition just issued, revised and enlarged.

Price \$2 per 100, postage paid

We have now on hand another supply of

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The teaching of the Bible concerning the Unseen World

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Cloth prepaid, \$1.00

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“With God in the World”

—BY—  
REV. CHAS. H. BRENT  
Cloth prepaid, \$1.00

The Church of England Publishing Co., Ltd.  
17 Richmond St. West, TORONTO



Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA  
Incorporated 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton member of Board of Trustees, ex officio. Miss Letroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, five of whom are specialists in the Music and Art Departments, and Two Non-Resident Instructors, Housekeeper, Matron and Nurse.

Extensive Buildings with capacity for 100 Residents. Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres. School Dairy and Laundry, within fenced limits of property.  
Preparation for the Universities.  
Michaelmas Term begins on Wednesday, September 11th, 1901.  
For Calendar apply to DR. HIND.

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ST. CATHARINES, ONT.

A Canadian Church School for Boys. The new Preparatory School for Junior Boys is now in full operation.  
For calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

ST. ALBAN'S CATHEDRAL SCHOOL

TORONTO FOR BOYS

The building and staff are being greatly enlarged this summer, a result of the marked increase in attendance. For prospectus apply to M. E. MATTHEWS, Principal, St. Alban's Cathedral School, Toronto.  
Boarders accommodated.

Hellmuth Ladies' College

LONDON, ONT. CIRCULARS



St. Margaret's College, TORONTO

A Boarding and Day School for Girls. For Prospectus apply to MRS. GEORGE DICKSON, Lady Principal

WESTBOURNE SCHOOL FOR GIRLS

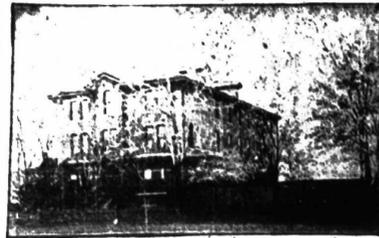
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Opens September 11, 1901  
A residential and day school, well appointed, well managed and convenient. Full courses in Literature, Music, Art, Elocution, and Domestic Science. Students prepared for University and Departmental Examinations. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edw. Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the Principals.  
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MISS S. E. DALLAS, Mus. Bac.



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Direct Importer of High Grade Foreign Wines, &c.  
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651 SPADINA AVE. TORONTO  
Art, Music, Matriculation and General English Course

ST. MONICA'S

(Formerly ROLLESTON HOUSE)  
Residential and Day School for Girls  
170 Bloor St. West, Toronto

MISS PHILLPOTTS, successor to Mrs. Neville, will re-open this long established school  
Wednesday, September 11.

Thorough course in English, Mathematics, Languages, Music, Art, &c.  
University Preparation, Kindergarten and Primary Department.  
A Home School. Extensive Grounds.  
For Prospectus apply to MISS PHILLPOTTS

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto  
Preparation for the Universities and also Elementary work.  
Apply for Calendar to  
MISS ACRES, Lady Principal, Wykeham Hall, Toronto.

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PORT HOPE, Ont.

FOUNDED 1865  
Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location overlooking Lake Ontario, one mile from the town of Port Hope.  
For calendar and full information apply to Rev. HERBERT SYMONDS, M.A., D.D., Head Master.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF

The Sisters of St. John the Divine  
Visitor, the Lord Bishop of Toronto.  
Michaelmas Term begins on WEDNESDAY, 11th September.

For terms and particulars apply to the SISTER IN CHARGE, or to  
The Sisters of St. John the Divine  
MAJOR STREET, TORONTO

Church = Extension Association

106 Beverley Street, Toronto

School of the Sisters of the Church. Next term begins Monday, Sept. 9th, 1901. Surpluses made to order from \$3.00 up. Orders taken for all kinds of Church Needlework. Also Books and Publications. Apply Sister in charge.



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Church Furniture Manufacturers  
Metal, Wood, Stone and Textile Fabrics.  
STAINED GLASS ARTISTS  
43 Great Russell Street, LONDON, ENG.  
Opposite British Museum.  
Also at Birmingham and Liverpool

The Harding Hall Girls' School

Limited, London, Ont.  
Residential and day school; Matriculation and Preparatory courses.  
For Prospectus apply to MRS. J. E. WELLS.

Royal Victoria College

MCGILL UNIVERSITY, MONTREAL

A residential college for the women students of McGill University. For particulars of matriculation, scholarships, courses, degrees, terms of residence, and other information, address—THE WARDEN, Royal Victoria College, Montreal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Veepers, Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.

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near Berkeley  
Al-o at foot of  
W Market  
Bathurst Street,  
opp. Front St.  
369 Pape Ave. (at G. F. R. Crossing)  
1131 Yonge St. (at C.P.R. Crossing)

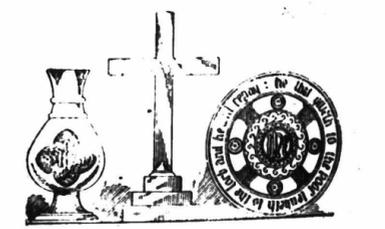


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