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Canadian Churchman.

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FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 393, 512.
Offertory: 366, 367, 378, 517, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

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

Iona.
A paragraph to the effect that the ruins of the old cathedral had been, or were about to be, sold, went the rounds of the press a few months ago. The Roman Catholic body were said to be the purchasers. As a matter of fact the ruins belonged to the late Duke of Argyll, and he devised them to the Established Church of Scotland, and that body now contemplates restoring the ancient fane. The cathedral is about 160 feet in length, and its massive square tower is about 70 feet high. Adjoining it on the north are the ruins of the chapter house and conventual buildings. They have been looked after of recent years, but time has dealt with them since they aroused the piety of Dr. Samuel Johnson 150 years ago.

Organs.
The Bishop of Worcester's protest against inappropriate and too elaborate services has been so universally approved as to indicate a change of sentiment and a wish for simpler and possibly more spiritual worship than that in common use.

Another indication of this reaction is the suggestion to dispense with the organ. It is pointed out that in the Eastern Church and in the Sistine Chapel at Rome there is no instrumental music. It is claimed that the money spent on organs is out of all proportion to the advantages derived from their use, either in the cause of sacred music or the devotions of the worshippers, while in small churches or missions a melodeon would give all needed assistance.

St. Deiniol's.

We are indebted to two Irish clergymen writing in the Church of Ireland Gazette for an interesting account of this foundation. How soon earthly glories pass away is illustrated by the general ignorance of the existence of this retreat. "Ten years ago Mr. Gladstone purchased the old Grammar School of Hawarden and grounds attached. Here he erected an iron building and fitted the interior as a library, in which he deposited his magnificent collection, nearly 40,000 volumes; the Grammar School he converted into a boarding-house. These were all made over to trustees to hold and to use as a library and hostel where clergy and laity could go for reading and for rest at the nominal charge of 25s. a week. He also made a further endowment of £30,000 to keep up a supply of new books and to pay the charges incident to the establishment. After Mr. Gladstone's death a sum of £10,000 was set aside from the National Memorial Fund to erect the library. This splendid building was opened in October last, and the books have almost all been now transferred to it from the iron structure. The exterior is of warm red sandstone; the interior is fitted in oak. It is in contemplation to build a new hostel in place of the present old (and most picturesque) Grammar School, of the same style as the new library. Four niches in the completed buildings will exhibit statues of Aristotle, St. Augustine, Dante, Bishop Butler; "My four great teachers," as Mr. Gladstone used to say. To all students (and every clergyman should be a student) this munificent gift of the late Prime Minister will do more to perpetuate his name and memory than any of the many acts which marked his long career as a statesman. As one looks through his books and sees volume after volume carefully marked by him, one comes to know a little of what his widespread knowledge must have been, and of his interests in the affairs of men. Besides being a place eminently adapted for close and accurate study, the library is also a place where in an idle hour one may enjoy that most pleasant experience of "browsing upon books." In the section "English Poetry," the old dramatists stare you in the face, and you can dip here and there into their pages at your will. Shakespeare has shelves all to himself, and from him a step brings you to modern history, where you find in the "stack" cases the writings of almost all the modern historians. But no description can do justice to the charms and pleasures of the place, presided over as it is by the courteous and scholarly warden, so ready always to assist and advise in one's studies; in the common room of an evening one can talk freely and meet men so diverse in opinions, yet so sympathetic; in the beautiful parish church adjoining, open all day long, and where the privilege of daily prayer is offered, one sees the spot where Archbishop Benson breathed his last prayer and his last breath together.

G. F. S.

At the annual meeting of the Girls' Friendly Society held recently in London, Mrs. Creighton, the widow of the late Bishop of London, delivered an address. In the course of her lecture she emphasized a needed warning in discussing the changed conditions of life among women of all classes. The increased liberty which girls and women enjoy has, she claimed, resulted in large

numbers leading absolutely objectless lives. This was especially the case in those belonging to the great middle classes. The sense of individual responsibility needed to be cultivated by each one in whatever station of life her lot was cast, otherwise instead of being a blessing, the freedom now enjoyed by women would prove the source of incalculable mischief to the moral fibre of the female character in the present and future generations.

Change of Population.

While we are straining our resources to provide for the tide of immigrants, our brethren at home are slowly realizing the double loss that they sustain. They lose the young, vigorous blood, and no country can bear such a continuous drain. Were these lives lost in war what lamentations there would be, but the peaceful transfer of population has been going on so long that it is unnoticed. But the country is not left desolate; their places are more than occupied. A distinguished Scotch Presbyterian clergyman, who visited the States this summer, gave vent to his dismay at the steady advent of immigrants, in every sense undesirable. The Illustrated London News has two contrasting pictures of emigrants and immigrants which will go far to aid any measures the Government may take to prevent the next generation of Englishmen being largely composed of eastern Europeans.

Zionists.

The British Government, we read, has proposed to the Zionist Congress to give them a tract of fertile land in Eastern Africa so as to aid their aspirations and to deflect the stream from Britain. But we await more definite information on the point. The Zionists seek to create a home in Palestine and neighbouring territories for those Jews and Jewesses who are desirous of living there, and for those who are persecuted on account of their faith, or prevented from carrying out the requirements of the Jewish laws through political or economic reasons. A speech, eloquent of the hopes of the exiled race to return to its native land, was recently delivered by Mr. Israel Zangwill, the well-known writer. He discussed the various proposals which have been made for the settlement of the Jewish problem, and said that if the millenium—the time dreamed of by their prophets—was ever to come, there seemed to be much more chance of arriving at it from a Jewish State than from scattered quarters of the world, where the presence of Jews raised evil passions, and their way of living, their social and political action, simply aped that of the rest of the population.

Bishop Ken.

In the series on "Lives of Light and Leading," which Church Bells prints, we have a short one of this celebrated non-juror. Born in 1637, after other preferments, he obtained a fellowship in Winchester College in 1666, and while there composed his manual for the scholars of Winchester and his morning, evening and midnight hymns. In 1669 Charles II. appointed him chaplain to the Princess Mary, wife of William of Orange, but he offended William and returned home. In 1685 he became Bishop of Bath and Wells, and on the accession of William and Mary refused to take the oath of allegiance and quietly retired. He was a voluminous writer but "as an author his fame rests mainly on his morning and evening hymns, which he was used to sing daily to the accompaniment of a lute. They are to be found in every collection of sacred poetry. They live in the memory of almost every English child. What is the secret of their popularity? Poetry of the highest order they are not, nor are they distinguished for superlative beauty of language. The sentiments are the commonplaces, as it were, of Christian devotion, set to

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the music of the heart, and expressed in a 'tongue understood of the people.' Their simplicity and sincerity it is which have secured them such universal acceptance and so long a life. Other hymns he composed on the Gospel narrative and on Church festivals, but with the exception of the one on the Nativity, which owed something to Milton, they are rugged and tedious, seldom if ever rising to the majestic simplicity of the three in the manual.

Ritualism.

The advance of what, for want of a better title, is called ritualism, is among Methodists more apparent in the States than in England. But some recent developments in Bedford (John Bunyan's town) have caused objections on which the Church Times remarks that they are an acknowledgment of the loss which Wesleyans have suffered through their withdrawal from their Mother Church. The informal worship with which, for the most part, they have contented themselves, was never designed by Wesley as a substitute for the ritual of the Church. "Some say," he wrote in 1766, "our own service is public worship. Yes, in a sense, but not such as supersedes the Church worship; we never designed it should. We have a hundred times professed the contrary. If it were designed instead of Church Service, it would be essentially deficient; for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving." So far as the use of a liturgy is concerned, the Wesleyan ritualists at Bedford are quite in accord with Wesley's ideas. Where they are wrong is in imagining that he would have looked with favour upon their profession of membership of the Methodist "Church." Within the Church of England they could enjoy full liberty to practise the principles of Methodism, while using that liturgy of which Wesley wrote: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety than the Common Prayer of the Church of England."

The Queen in Denmark.

The Rt. Rev. T. E. Wilkinson, the Bishop of Northern and Central Europe, held a conference at Baden-Baden, at which he delivered a long but interesting address upon the chaplaincies and the work in the English communities under his charge, and which he had visited in the previous year, during which, between January and October, he had travelled over 15,000 miles. Referring to Denmark, he said: "From Norway I travelled to Denmark, arriving just in time to be present upon the landing steps, with the British Legation staff, and Mr. Kennedy, to welcome our Queen upon her first visit to her native country as crowned Queen of England and Empress of India. It was made the occasion for a more than usual national demonstration of loyalty and affection on the part of the Danish people and her English subjects. Those who were present are not likely to forget the pageant, or the expression of joy and gladness upon the noble old King of Denmark's face as the steam launch made its way from the Victoria and Albert, and brought him into view, sitting between his daughters, the Queen of England and the Dowager Empress of Russia, the old city trembling beneath the royal salutes from the Danish, Russian, and English men-of-war, the forts, and the Royal and Imperial yachts lying in the roadstead. One incident in the landing struck me as particularly noteworthy and gracious. The Danish authorities stood on the right of the stairway, the English on the left; and it was a thoughtful and kindly acknowledgment of her subjects' presence that our Queen passed up upon the left-hand side, in order to receive and return the loyal greetings and welcomes of those over whom she reigns. On the Sunday following Her Majesty drove in from Bernstorff, and attended the Harvest Festival, when our beautiful church looked its best, and was crowded from end to end, many being unable to obtain admission."

Tithes.

Dr. Henry Lansdell has devoted much attention to this subject, and his experience as a traveller has added interest to his writings. The preparation of discourses for the Systematic Benevolence Society led him to see that quite apart from the Bible, and even before it was written, most nations of antiquity regarded the tenth as a proper proportion to set apart for religious and charitable uses. The examination of the mounds in the country between the Tigris and the Euphrates having already furnished much information, which will be greatly increased by further investigation. Dr. Sayce, Professor of Assyriology at Oxford, wrote as follows to Dr. Lansdell: "The tithes or tithes was a Babylonian institution, which was paid to the temples upon the produce of the land, as stated in my 'Social Life Among the Assyrians and Babylonians.' The temples and priests were supported by the contributions of the people—partly obligatory and partly voluntary. The most important among them were the 'tithes' paid upon all produce. The tithes were contributed by all classes of the population, from the king to the peasant; and lists exist which record the amounts severally due from the tenants of an estate. The tithes were paid for the most part in corn. Thus we find a Babylonian paying about eleven bushels of corn to the temple of the Sun-god (at Sippara), as the tithes required from him for the year. The tithes paid to the same temple by Nabonidus, just after his accession (555 B.C.), amounted to as much as six manehs of gold, or £840. . . . Voluntary gifts were common, and were often made in pursuance of a vow or in gratitude for recovery from sickness. Among such gifts various articles of dress were included, with which the images of the gods were adorned." The professor observes also in his "Patriarchal Palestine" that Cyrus and Cambyses did not regard their foreign origin as affording any pretext for refusing to pay tithes to the gods of the kingdoms they had overthrown.

THE LIEUTENANT-GOVERNOR AND PASSIVE RESISTANCE.

The Lieutenant-Governor of Ontario on his return from a brief visit to England gave his views on public questions to a reporter of the Globe newspaper. Among other things his Honour spoke of the "impressive" passive resistance movement among Nonconformists in regard to the Education Act. It would have been of interest had the Lieutenant-Governor stated wherein the impressiveness of resistance to law consisted. From men in his position we would expect commendation of law keepers rather than of law breakers. Under a Government by majorities, by which the will of the people is constitutionally expressed, we should regard resistance to law as immoral rather than impressive, and the effect of such action as altogether unwholesome in its influence in regard to submission to legally constituted authority. The passive resistance movement is condemned by many, who may not favour the Education Act, and among those who do not approve of it are not a few Churchmen. A fair view of the subject was recently given by a fair-minded man, and a prominent Baptist minister of Newcastle-on-Tyne, Rev. T. D. Landels. "I am not in favour of the bill," said Mr. Landels, "but I regard passive resistance to the payment of the school rates provided by it as most immoral. Agitation for amendment to a law which may be considered objectionable is, of course, quite proper, but it is the duty of every good citizen to obey the law until it has been amended or repealed. I am not alone in that view even among Baptists, though I must admit I am with a very small minority. The impression that the bill was a Church of England measure is hardly correct, for that Church is not mentioned in the bill at all. It was a compromise for the purpose of improving elementary education. The Government was in a very difficult position. Many of the Church schools did not come up to the standard. Something had to be done to improve them, and I think the bill was a reasonable compromise."

STATISTICS OF RELIGION.

The frequent counting of heads, the too great dependence on numbers, making mere success the basis of our confidence and encouragement, is not only unhealthy and unreal, but leads us away from what ought to be the true ground of enquiry, namely, the soundness of our principles, the purity of our intentions and the sincerity of our motives. These being assured, we should go confidently forward, convinced that we are in the path of duty, that it is ours to sow and God's to give the increase, and that whether men bear or forbear we must preach and teach Jesus Christ. If numbers were an adequate criterion by which to judge of the Church's work and ministry, then the greatest ministry the world has ever known, that of the Church's Divine Head, was a failure, for we read that after the death and burial of our blessed Lord the number of the names of His disciples was one hundred and twenty, and even to-day, after two thousand years of Christian teaching and influence, the majority of mankind are not yet included in the fold of the Good Shepherd. True as this is, yet we cannot be wholly indifferent to numbers so long as we remember that the Gospel is to be preached in all the world, disciples are to be made of all nations, and we are to strive to baptize every creature. From time to time we may enquire whether the number of believing men and women is being increased and multiplied, not that we may change our principles or gratify our pride, but if need be change our methods and quicken our zeal and devotion in the Lord's cause. There are many standards by which the success or failure of religion may be gauged, and one of them is the numbering of those who attend religious services on the Lord's Day. This has been recently accomplished in the great city of London with a reasonable measure of fairness, and every effort to secure accuracy. The results are instructive and monitory, and should not pass unheeded, not only by the Church in the great diocese of London, but by the Church generally, for what exists in the metropolis of the Empire reflects more or less truly the state of religion in the world at large. It is found that for a population of rather less than four and a half millions (for the inhabitants of institutions are excluded) the recorded attendances were just over one million, the ratio being 1 in 4.45. When allowance is made for "twicers," who are estimated at 35 per cent., the total of worshippers is reduced to 850,000, and the ratio of worshippers and inhabitants to 1 in 5.25, or 19 per cent. In regard to denominational totals that out of the aggregate attendances of 1,002,940 the Church of England accounts for 430,153. Nonconformity for 416,225. Roman Catholics for 95,732, and "other services" for 62,000. The census reveals the fact that Nonconformist services attract a greater number of men than those of the Church of England. Comparing this census with one taken in 1886, it appears that, though there has been an increase of population of 500,000, nevertheless there has been a decrease of 150,000 in the attendances, and this decrease is almost confined to the Church of England, for, whereas the sects show a falling off from 369,000 to 363,000, the Church attendances have diminished from 535,000 to 306,000 (excluding mission halls). The census reveals, so far as a census of church attendance can reveal, that there has been in seventeen short years a large decline of religious interest generally, and especially in respect to the Church of England. The causes of this are not far to seek, for there has been a decay of faith, a growing tendency to make Sunday a day of pleasure rather than of worship, a lowering of reverence for the Lord's Day, and increasing facilities for its disregard by the increase of Sunday trains and Sunday excursions. As regards the failure of our own Church as compared with others to attract and retain worshippers, we must search as to our zeal and missionary spirit to seek and save the lost, and also as to our methods, whether they are wise, and adapted to the age we live in. The secret of our comparative failure is due to some extent to our want of adaptation to changed conditions.

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Among them is the retention of men in important positions long after their usefulness is gone, and the cause is sacrificed to the individual. Another is the prominence given sometimes to elaborate ceremonial accompanied with a poverty of thought and weakness of utterance in the pulpit. Much as we value the Prayer Book, we need more elasticity as to its use, and too much ceremony and too much music repel many who are not musical and prefer a simple form of service. We have had too much controversy over the ornaments rubric, and too little study of what will really reach and edify the people. The Prayer Book of the reign of Charles II. in its latest revision needs some measure of adaptation to the altered conditions of the reign of the seventh Edward. That ceremonial and choral services attract some none will deny, and these may constitute the ideal of religious worship, but candid observers must admit also that they repel many as well, and lead them to services which are simpler and more suited to their liking. A plain but hearty service, and good preaching, a sermon that is thoughtful and carefully prepared and distinctly uttered will in many instances fill pews where elaborate music and ceremonial would utterly fail. The success of Non-conformity is more largely due to its simple form of service and cultivation of the pulpit than to anything else; and we concur in what is said in the Guardian in a recent article, and which applies with equal, if not greater, force to a missionary Church, such as ours in Canada, that "the poor are attracted by greater simplicity; and it must be acknowledged that the services of our Prayer Book are difficult for the uninstructed to follow and to appreciate. There is a stage at which a greater elasticity of worship is needed, and for this we make no adequate provision." In this connection we hope for some relief ere long in our Canadian Church by the adoption by the General Synod at its last session of a resolution favouring the preparation and use of a third, or alternative service, of a simple character for use in mission stations and in parish churches under certain specified conditions.

OUR INDEPENDENCE.

The assertion and maintenance of our independence as a nation in unity with the British Empire cannot be too strongly made, if we are to overcome the difficulties that beset us in this connection. The consolidation of the Empire, and its unification for the purposes of defence and commerce, are unwelcome to some foreign nations, and in the outworking of our destiny along these lines signs are not wanting that some foreigners will leave no stone unturned to frustrate so splendid and powerful a combination. That Britain would fail to hold her colonies, and that they would seek independence as soon as they became at all great in population and wealth has long been the wish of those who envied her greatness, and hoped to gain by her dismemberment. To them it is obvious enough, however blind for a time some English statesmen may have been, that the old motto of ships, colonies and commerce stated accurately, if concisely, the true secret of Britain's power and influence in all parts of the world. There is now a greater recognition of this than at any previous time, and action in this direction is surely, if slowly, proceeding, and the hopes of many are raised that so far from the members of the imperial family becoming alienated and drifting apart they will evolve a union which will have entire freedom in local matters and unity in those of general concern. It is intolerable that foreigners should intrude themselves into what is strictly a family affair, and venture to dictate the relations, commercial or otherwise, that shall exist between the component parts of the British Empire. A confederacy of nations in all parts of the globe is a unique possibility, and likely soon to become a potent fact in its affairs. Whether it will be allowed to proceed without active opposition remains to be seen, but we are convinced that such opposition, so far from hindering would

promote the movement for liberty of action by England and her daughter nations. We say nations, for such practically they are, and plantations, and even colonies, fail to express what Canada, Australia and New Zealand are to-day. There is no lack of evidence that the movement for a system of trade preferences within the Empire is exciting the hostility of foreign nations. Germany at this moment is penalizing Canada for giving the British a preferential tariff, and she has led foreign opposition, though somewhat discouraged by the firm stand and resentment of the British Government at its impertinent intrusion into the internal arrangements of the British Empire. A preferential agreement with Canada would be an unwelcome thing to the United States, and, though no action has been taken officially by them, we are warned by some who profess to represent American opinion that they, too, would, by refusing to continue the bonding privilege, or by a surtax on British goods, show their hostility to our development of inter-imperial trade. For many years past the United States has pursued a selfish and aggressive trade policy, as hostile to Britain and her colonies as to those nations that met tariff by tariff, and has greatly prospered under such unfair and one-sided conditions, and that she should now resent any defensive measures on our part, entirely within our rights, is as hard to imagine as it would be without influence upon us. Mr. Andrew Carnegie, an open enemy of this country—a creation of the trusts and tariffs of the United States, an unhealthy product of a corrupt state of affairs, is most forward in his intrusion into the affairs of a nation whose citizenship he repudiated in favour of another. No one can read the American press, or the utterances of some of her public men without seeing that Mr. Carnegie expresses a good deal of American opinion, and that should England abandon free trade in favour of preferential treatment of her colonies and development of their trade and resources it would be an unwelcome move in the estimation of Americans. That Canada is coveted by the States is obvious enough, and speeches advocating reciprocity are all urged on the plea that it will lead to political union. For this reason, if for no other, reciprocity should not be sought on our part, and we should fear the Greeks even when bearing gifts. To maintain friendly relations with our American neighbours should be our aim and study, but we should sacredly guard our independence of them, politically and commercially, convinced that our highest interests as a people will be best conserved by our local independence and our permanent unity with the Mother Country. How much this country occupies the attention of American statesmen and diplomats is revealed in the following from the London Times, and should occasion thought in the minds of those who think the United States is in any way indifferent to the acquisition of Canada, or even of a portion of her territory: "The death is announced by telegram of Mr. George Frederick Holls, the well-known lawyer, author and traveller. Our Paris correspondent writes: "The death of the American juriconsult, Mr. Frederick Holls, one of the most brilliant delegates at The Hague Conference and one of the chief founders of the International Court, at the very moment when arbitration is receiving the final sanction of English, French and American statesmen, is, indeed, a melancholy coincidence. Only last month I had a fresh proof of Mr. Holls's good feeling towards England. He wrote to me that relations between England and America continued to be of the very best, notwithstanding the cloud on the horizon in the far North-West of Canada. He added: 'More than 200,000 Americans have gone there to take up the new wheat lands, selling their own farms in the United States, and buying the new lands in Saskatchewan, Alberta and Assiniboia at nominal prices, so that they start with a surplus and a good opportunity. But they are all attached to the United States; and, while they become Canadian citizens in order to have a vote, those who are best qualified to judge and who have been up there among them assure me that, sooner or later, there is likely to be a movement for secession.'

The dispute about the Alaska boundary bids fair to take a secondary place in the discussion of the greater problem. It seems to me that it is all the more incumbent upon reasonable men in both countries to keep their heads clear, and especially to prevent any European Powers from meddling or raising greater troubles than may arise in the natural course of events. A fundamental fact is that no one in the United States covets one square inch of Canadian territory against the wishes of the inhabitants, and no one here would consider a quarrel with Great Britain as anything less than the greatest calamity. My own feeling is that if at any time portions of Canada should wish to unite with this country, that very fact might easily be utilized as a basis for the formation of an Anglo-Saxon alliance which would dominate the policy of the world for peace, and would for ever avert all danger that might threaten either country from its invidious enemies."

PAPERS ON PREACHING.

II.

By Presbyterian.

But then there comes the second idea. If there is to be a proclamation of a message, there must be one from whom the message proceeds. And if this be a King, then there must be a kingdom. Hence, the vital core of the proclaiming will be the kingdom which is to be heralded. "The Kingdom of Heaven is at hand." The Gospel, then, is not merely the dissemination of good advice, the telling of individual opinions as to Christ and His teachings. It is the heralding of good news. It is the proclamation of a body politic, so to speak, into which members were to be admitted; in which they should possess definite privileges, and wherein distinctly prescribed duties would ensue. It would be entirely insufficient to convey some very spiritual form of teaching far removed from all ordinances and Church regulations. Men dare not forget the Kingdom: its entrance-method, baptism; its mission to cleanse, heal, raise, by the other holy Sacrament. The voice of antiquity may not be disregarded nor the living voice of tradition. Thus, when Church and sacraments by another swing of the pendulum began to be regarded as badges and party marks, opposed to the simplicity which is in Christ, serious defects showed themselves in the unity of the great proclamation. In other words, it must be clearly understood that our preaching does not consist in setting forth a system of morality, even though it be immeasurably higher than any the world has ever seen (but still only a system of morality). It does not mean the announcing of an event in history, great, far reaching, lovable though it may be. Our preaching will be, must be, a faithful insistence upon the mighty fact of a Kingdom of God upon earth, in which we ourselves profoundly believe, which we are pledged to extend and develop by God's help. A Kingdom it is, with laws, and customs, and obligations minutely planned, divinely sanctioned and exactly adapted to the wants of men. This is an age of novelties, of experiments, of vague gropings after something pleasantly and popularly new, with an easy rule of attachment, and from which we may gracefully recede when it palls on us or grows stale, or when anything more interesting makes its appearance. Truly, the world has need of saving. Yet how often we find a reluctance to develop and display Christ's divine scheme for the redeeming and sanctification of mankind! The Church is His guild, His association, His Kingdom, which it is ours to proclaim, to commend, to set up. The Gospel is the good news of a Saviour, who is also the King, who died to atone for our sins, and to give us the means of sanctification. To enable us, that is, to do what no mere scheme of morality can effect, to carry our knowledge of what is good and true into real and effectual action by the operation of grace. Archbishop Benson said at the consecration of Truro Cathedral: "In the New Testament, the Kingdom of Heaven is already in existence, and men are invited into it. The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ. Everywhere men

are called in. They do not come in and make the Church by coming." And it is clear that if we believe, and demonstrate to others, that in the Church we have a divine system, which cannot be taken up or let alone with equal indifference, our work will be stronger and our position more intelligible than if we timidly and apologetically present an unwilling congregations rites in which we only half believe, or commend, as picturesque symbols to a generation which has no imagination, and dislikes symbols. If baptism is a human invention, and the Church one out of many conflicting states we should be the better without one or the other. If they both are part of the plan of Christ, we cannot disregard them. Will not my preaching, and, in fact, all my ministrations be more effective if I can honestly say, "Here is set up in your midst a great benefit society, conferring privileges you can obtain in no other way; taking you at your weakest and making you strong; teaching you the delightfulness of prayer; showing you how to enter into the presence of the Unseen; holding up before you examples for your imitation and models for your aim, and, above all, bringing you into living union with an ever-present Lord, to whom you may give the profusion, the wealth, the abandon of your heart's devotion, knowing that you are His for life, then for death, and then for life again forever!" One who does that preaches the Gospel, and anything short of that is a mutilated Gospel. We have some idea now of what true preaching may be. It is the control of the man by a message. The message is divine. But the man must have it before he can deliver it. The conduits and pipes which convey the priceless water to millions of thirsting ones in a great city are necessary, but without the reservoir which stores the life-sustaining element the gigantic system of conveyance would be worse than useless.

REVIEWS.

"How to Speak, and What to Say." A few hints for developing the art of speaking at parochial meetings, together with twelve addresses to working women. By Mrs. A. H. Baltrop, London: Wells, Gardner & Co. Price 1s.

This is an admirable little book. The introduction, "How to give Simple Addresses," intended, the author says, especially for clergymen's wives, would, with very great profit, be studied by their husbands. The twelve addresses are very practical, and most suitable. We heartily commend this little book, and advise all to get, and often use it, privately and publicly. There is a very great deal in it, and the price is nominal.

The Biblical Doctrine of Holiness. By Geo. L. Robinson, Ph.D., Professor of Old Testament Literature and Exegesis, McCormick Theological Seminary, Chicago: Wmna Publishing Co., Chicago. Price 25 cents, net.

This is a learned, scholarly and well written essay, or rather sermon, upon the subject of holiness. The ever growing significance of "holiness" is traced in its "long and complicated history," up to its perfect realization in Christ, the God-man, and enlarged upon in the epistles. The Old Testament is illustrated from patriarch to prophet, and the fuller teaching of the New Testament is well brought out. There is no student of the Bible who would not derive benefit from Dr. Robinson's essay.

"An Evangelical Catholic Catechism for Liberal Christians." Price 2d. Church of the Divine Love; Percy St., Oxford, England.

This catechism enjoys the unusual lot of being praised, more or less cordially, by almost every kind of Christian, Greek, Latin, German, English, Anglican, and Non-Conformist. A "Learned Nestorian" says, "I find nothing to object to in it." It does not seem to have been noticed by a Unitarian, of course, it is colourless and indefinite, though it has little special bits

for Roman and Protestant. It is "Catholic" only in the modern sense of the word, namely, "allowing all sorts of opinions." Here and there are expressions which the learned could see no objection to, but they would do "the man in the street." The best teaching is on the Creed, yet there are expressions open to misconception; that on "the Lord's Supper" is astute but defective. On the whole we cannot see what practical good can come of such manuals as this; the very fact of the universal, yet sometimes painful enforcement of it goes to show how contracted is the ground upon which Christians of the various names can meet together. We fear that all attempts to narrow, or pare away, the teaching of Holy Scripture, and the Church, must prove valueless for the promotion of true unity.

"The Virgin-Birth of our Lord." A paper read (in substance) before the confraternity of the Holy Trinity at Cambridge, by B. W. Randolp, D.D., Principal of Ely Theological College: Longmans, Green & Co. Price 2s. net.

The hope that this paper read before the Brotherhood of the Sanctae Trinitates Confraternitas, on March 15th of this year, may reach a wider circulation, is to be desired. As the writer remarks in the preface "that anyone can hold the Catholic doctrine of the Incarnation without believing the miraculous conception and birth, is a delusion"—Modern thought is attempting to divorce the miraculous altogether from Christianity. He asks us to consider afresh that throughout the Church the statement of the belief in the Virgin-Birth had its place from so early a date, and is traceable along so many different lines of evidence, as to force upon us the conclusion that, before the death of the last apostle, the Virgin-Birth must have been among the rudiments of the faith in which every Christian was initiated. . . . He considers the matter briefly under four heads: 1. The evidence for the belief in this article of the Creed during the second century. 2. The evidence of St. Matthew and St. Luke. 3. The argument e. silentio on the other side. 4. The theological aspect of the question. The skepticism of the day permits statements concerning our divine Lord to be freely discussed in columns of daily papers. Sometimes under cover of soft and seemingly pious remarks. At other times boldly and openly claiming freedom from the unchangeable teachings of "the faith once for all delivered to the saints." We cordially recommend the perusal of this valuable paper, and sincerely hope it may be read by many who realize the very serious conflict now in progress between faith and unbelief.

Magazines.—The Cosmopolitan.—In the current number of this magazine the Irish baronet, Sir T. Lipton, gives an account of his efforts to win the "America" cup. Albert Hubbard gives the story of the late terrible Servian tragedy, and F. Z. Rorker gives an interesting description of a Papal Conclave, the first of a series of papers on the Men of Honour and Stamina, who make the real successes in life, appears in this issue, as also further instalments of the articles Making Choice of a Profession and Household Matters where the Art of Entertaining is discussed. In addition to the above there are several short stories. There is also an interesting article dealing with "The Education of a Debutante." The magazine is well illustrated throughout.

SOME PRINCIPLES OF ALMSGIVING.

Let your almsgiving be definitely proportionate to your income, and to this end, and because the most effective charity must be organized charity, let your giving be an integral part to your Christian worship. Give regularly and systematically to the weekly church offertory, and take an indi-

vidual interest in its corporate, business-like administration.

2. If you give money spend yourself with it. In dealing with individual cases of distress, never bestow material help without strict investigation.

3. Give only what is your own to give. That is not true generosity which involves injustice to those who are dependent upon you, or on whom you are dependent; that is a spurious philanthropy which figures on public subscription lists, and delays payment of just debts to tradesmen.

4. There is an apocryphal saying of Christ recorded in the Didache: "It hath also been said concerning this matter, let thine aims sweat in thine hands until thou knowest to whom thou shouldst give."

5. Do not try to be more than God. In dealing with a class be prepared to adopt stringent measures, even though in appearance they may involve a stern repression of benevolent emotion. At the pool of Bethesda was a great multitude of impotent folk—blind, halt, withered—waiting to be healed. Yet Jesus seeing and comprehending all that misery, healed only one man. Why?

6. Do not forget that a man may live three days without bread, but no man can live one day without sympathy.

7. Remember that it ought to be an insult to give gifts to any man whom you have not first made your friend. Sympathy, inspired by respect, is one thing; patronage is quite another. The development of self-respect should be a first principle in all charity.

8. If you decide that it is right to give money relief, see that you give adequate relief. You may dole out shillings thoughtlessly; but when it comes to ten shillings a week for six weeks you will probably take care that the case is a good one.

9. It is better to give work than money. It is best to help men to help themselves, by stimulating every effort which shall bear fruit in time to come.

10. It is worth remembering that there is a stronger motive to thrift and saving, in the desire of investment in the present, than by desire of insurance against the future. A rural labourer, for example, will save to get land, for land is his natural savings bank. He understands its method of work, its method of exchange, its system of deposit, the nature of its reserve fund, of its risks, its returns, its rate of interest, and the value of its securities. Similar with other workers to turn money in their business seems better than "to lay by."

11. It is essential to remember that every man has his own view of life, and must be free to fulfil it.

12. Archbishop Egbert said more than a thousand years ago, "Let him that collecteth immoderate wealth for his want of wisdom give a third part to the poor."

13. Another old monk once concluded a funeral sermon with these words: "You will find no pockets in your shrouds."

14. Count Tolstoy said only the other day, "I met a beggar, and he stretched out to me his coarse, ugly hand, blue with cold, and asked an alms. I felt in my pocket and was ashamed to find that I had nothing. I said, 'Brother, I have nothing,' and I gave him my hand, 'Thank you, brother,' he replied, 'that, too, is an alms.'"

15. My last principle is expressed in a maxim which I once heard uttered by a great Northern merchant who was being publicly praised for his civic generosity. "Fellow citizens," he said, "it is very easy for a rich man to win the title of generous—it is very difficult for him to deserve it." That is a golden sentence. Let me put beside it this parable. It is taken from the Russian novelist Tourgenieff's "Short Prose Poems." "When they talk to me in praise of the rich Rothschild, who gives away thousands out of his enormous income, that children may be educated, sick people clothed, and old people cared for, I am touched, and I praise him, too, only in spite of my being touched and in spite of my praises, I cannot help remembering some poor labouring people who took into their wretched cottage a little girl who was kin to them, and

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who had been left an orphan. "If we take Kitty into our home," said the wife, "our last penny will go for her keep. We shan't be able to buy salt for our porridge." "Well, then, let us eat it without salt," said the man. It is a long step from Rothschild to that labourer." "He that hath ears to hear let him hear."—The Very Rev. Dr. Stubbs.

The Churchwoman.

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

HYMN AFTER THE DEATH OF A WORKER.

Where the light forever shineth
Where no storm ariseth more,
There, the Saviour meets His loved ones
On the shore.

They nor thirst, nor suffer hunger,
All their tears are wiped away,
Night has passed, and they have entered
Endless day.

Surely He, the mighty Worker,
Who nor slumbereth, nor sleeps,
Leaveth not in useless slumber
Those He keeps.

They who bravely toiled amongst us,
We believe, are working still
Where no disappointment hinders,
No self-will.

Lo! from earth's imperfect labour
He hath called them to His feet,
There to work, where, free from failure
Work is sweet.

We can spare them, loving Saviour,
For we know Thou guardest well
Those who now with all the ransomed
Sinless dwell.

Grant that we, with them, Thy loved ones,
Whom by faith we still can see,
May, when life's great morning dawneth,
Follow Thee.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.
Sydney.—The first general conference held in the diocese of Nova Scotia took place here, on August 25th, 26th, and 27th. It was exceedingly well attended, and was of a most interesting character. "I am made all things to all men that by any means I might save some," were the singularly appropriate words which the Bishop of Nova Scotia selected as his text at the opening service of the conference; and then in eloquent words urged their adoption as the key-note of the coming conference. Starting with the many-sided character of the great Apostle of the Gentiles he held that the same many sidedness should mark the Church of Christ endeavoring to win men by a broad-minded interest and knowledge of the subjects in which men are interested. The Church is no narrow sect, no aggregation of men who hold the little they themselves know as all the truth, but it is as broad as God's universe and like it characterized with marvellous diversity. Tak-

ing up one by one the subjects selected for discussion at the conference His Lordship showed how they illustrated the Church's duty to be "all things to all men," and how deeply interesting they should be to clergy and laity alike. The important question of organization; the Higher Criticism, which some who feared knew nothing of, and those who knew too often did not speak; the relations between religion and science, the need of studying God's world as well as God's book; the question of missionary effort, the great work of the Church; and the Church's interest in social questions, and the conflict between labour and capital;—all these were eloquently and briefly referred to. St. George's Church was filled with a large and interested congregation, and the whole service went with a swing too seldom seen at gatherings of the kind. Evensong was taken by Canon Crawford, rector of St. Luke's Cathedral, Halifax. The special lessons were read by Canon Vroom, of King's College, and Archdeacon Kaulbach, rector of St. John's Church, Truro. Rev. C. W. Vernon acted as chaplain to the Bishop. The musical portion of the service was admirably rendered by the choir under the able direction of the organist, Professor Hillcoat. The members of the conference spent Tuesday of conference week in a very enjoyable trip to Louisburg, where they were taken to visit the interesting site of the ancient town and fortress, and were hospitably entertained at luncheon by the Rev. Rural Dean Draper and his congregation. The conference met on Wednesday a.m., Aug. 26th, in the Court House at Sydney, and in the afternoon in the new church at North Sydney. At the morning session, Mayor Richardson welcomed the delegates to Sydney and extended to them the invitation of the Town Council to a sail upon the harbour on Thursday afternoon.

The first subject discussed was Diocesan organization. On this the paper was read by Rev. Canon Crawford, of Halifax. He outlined in an interesting manner his conception of the organization of the Primitive Church, and pleaded for a return to its ideals. He advocated giving the Bishop and his advisers a fuller voice in the appointment to parishes; making the Cathedral a real mother church of the diocese, and the revival of the primitive diaconate. J. L. Jennison, New Glasgow, recommended strongly the annual meeting of the Diocesan Synod. As things are to-day it takes too long to get ecclesiastical legislation put through. C. E. Creighton, Dartmouth, spoke of the efforts being made to get Sunday school teachers to take up Normal work. He also advocated a combination of existing church funds to form one sustentation fund. Rev. F. H. Almon held that the lacking of brotherly love caused much of the lethargy in the Church. Judge Savary spoke in favour of the erection of dioceses in both Cape Breton and Prince Edward Island, and the revival of a permanent diaconate. Mr. Justice Fitzgerald held that it would not be wise to return to primitive ideals, but rather that democracy should be allowed full sway. Rev. James Simpson in reference to the training of Sunday school teachers pointed out that the clergy are bound to feed the lambs as well as the sheep, and urged the fuller restoration of public catechizing. Rev. E. P. Hurley, Londonderry, held that if democracy could be freed from the spirit of pride and insubordination, it might then, and only then become a saving factor for the Church. The great difficulty he saw in the idea of the perpetual diaconate would be the support of the deacons. Rev. H. W. Cunningham then read an interesting paper on Parochial Organization. After tracing the rise of the parochial system, he referred to the need of co-operation, and spoke of system as one of the greatest needs in clerical work. The speaker then touched upon the work of the vestry, choir, Sunday school,

and all the varied parochial organizations. A. E. Wiswell, of Halifax, then spoke in an earnest manner upon the subject and work of the St. Andrew's Brotherhood. Rev. W. B. Heeney, Travelling Secretary of the Brotherhood referred to the need of work among men and the difficulty of getting men to take up active Christian work. The St. Andrew's Brotherhood was the largest organization of spiritual men doing spiritual work in the Anglican Church to-day. F. C. Kimber, Sydney, pleaded for greater attention to the social side of the Church, advocating the establishment of Church clubs. In conclusion the Bishop briefly reviewed the course of the morning's discussion. He said the present diocese might possibly be subdivided into three if 3 rector-bishops could be appointed with an episcopal salary of \$2,000 each. At the afternoon session, Rev. W. J. Armitage, Halifax, read an interesting paper on the Church's position in regard to the Higher Criticism. After giving a brief sketch of its history, he ably outlined the arguments from the conservative and traditional standpoint. Archdeacon Smith discriminated carefully between the naturalistic and the Christian school of critics and ably outlined what is generally regarded as the position of the moderates. Rev. Canon Vroom, King's College, urged the need of fuller recognition of both a divine and human element in the Bible. We need not fear sober criticism but purely speculative criticism we must reject. Rev. E. P. Hurley, Londonderry, differed strongly from the two preceding speakers in separating the authenticity from the authorship of the Bible. You must take the Bible wholly or reject it wholly. Rev. F. H. Almon also spoke strongly in favor of traditional ideas. J. L. Jennison held that the conference should confine itself to more practical issues. The Bishop in summing up showed that the Higher Criticism was a live, practical question. He denied that development and evolution did away with the supernatural and pointed out that the presence of a human as well as a divine element must be recognized in the Bible. Rev. C. W. Vernon in a paper on the Church's position with regard to scientific problems pointed out that there could be no conflict between religious and scientific truth, and that where one appeared to exist it was because the supposed truth was either no truth at all or at best only part truth. The Church should encourage the fullest and freest investigation in natural science. Rev. George Haslam said that the old conflict was disappearing rapidly, and that theologians and scientists were alike searching for God's truth. Rev. R. Atkinson Smith also spoke in an interesting way of the advances being made in scientific investigation and of the truths the scientists were constantly finding out. The session then adjourned, after which the delegates were entertained at tea on the rectory lawn by the rector and parishioners of St. John's Church. The large new church at North Sydney, which was used for the first time for sessions of the Diocesan Conference, was crowded at the missionary meeting Wednesday evening. The Bishop of Nova Scotia occupied the chair. Rev. L. Norman Tucker, General Secretary of the Canadian Church Missionary Board, was the first speaker. In eloquent words he outlined the growth of the Canadian Dominion, and pleaded earnestly for assistance to carry on the Church's work in the Northwest where such splendid opportunities are open. Rev. J. Cooper Robinson, a missionary of the Canadian Church in Japan, dwelt on the importance of missionary work and the call to go into the field as well as to pray for those already in it. The Bishop then spoke briefly telling of his efforts to raise this diocese's share of the \$75,000 pledged by the Church in the Dominion for missionary work. Rev. Foster Almon then briefly spoke of the claims of the British and Foreign Bible Society. Before the conclusion of the meeting the Bishop stated

that he had just received an offer of \$25 a year for three years to provide a curate at Reserve, and Dominion provided twenty-four others would do the same. The Diocesan Conference resumed its session in the Court House, Sydney, on Thursday morning. The general subject was "The Church in relation to heathen and non-Christian people." An exceedingly good paper on medical missions was read by L. Weaver, M.D. The speaker gave an interesting account of medicine as practised by native doctors in heathen lands, and of the good work being done by medical missions in alleviating distress and in paving the way for the preaching of the gospel. Rev. J. Cooper Robinson, missionary in Japan, spoke strongly against the common cry, that the heathen are doing well enough, let them alone. He also referred to the need of mission workers entering into the ways and thoughts of the people among whom they are working. The speaker said that the conference might send out a medical missionary to Persia, and suggested the previous speaker, Dr. Weaver, as that missionary. Rev. L. Norman Tucker ably outlined the work and methods of the newly inaugurated Missionary Society of the Church of England in Canada, to which every baptized member of the Church is considered to belong. This society now takes the place of all existing societies previously in the field. He asked that all amounts sent in to the Missionary Board should as much as possible be unappropriated to special purposes. The new Canadian Church missionary magazine, "The New Era," was described and all Churchmen asked to become subscribers. Rev. Jas Simpson, Charlottetown, said he thought the conference, especially in missionary work, had been eminently successful.

He characterized the missionary meeting at North Sydney as the best ever held in the diocese. He then spoke most encouragingly of the work done by the Woman's Auxiliary. At noon the conference united in offering the special prayers for missions. Rev. W. J. Armitage spoke of the missionary spirit as a unifying spirit in the Church. One of the greatest needs in missionary effort is to get men fully aroused. He announced that Rev. R. H. Haslam, a native of Kensington, P.E.I., was about to leave as a missionary to India and asked for the prayers of the conference on his behalf. The Bishop in summing up said he thought he saw a tremendous awakening of missionary interest throughout the length and breadth of the Dominion, an awakening bound to bring blessings upon the Church and her members. Through missionary effort may come a great and growing desire for Christian reunion. Rev. Canon Crawford then moved a hearty vote of thanks to Rev. Norman Tucker and Rev. J. Cooper Robinson for their kindness in coming to attend the conference. This was seconded by Judge Savary and enthusiastically carried. The Bishop then referred to the interesting conference souvenir number of St. Paul's Parish Magazine of Port Morien, printed by the rector, and to the excellent work Mr. Lockyer has done in that parish for the past twenty years. Possibly the most successful of all the meetings of the Diocesan Conference was that of the evening, when the general subject was the Church in relation to social questions of the day. The large Court House was crowded with an enthusiastic audience. J. J. Moffat, Grand Secretary of the Provincial Workmen's Association, read an admirable paper on "Trades Unions, Strikes and Their Settlements." The downfall of feudalism, said the speaker, brought in the wage system and the freeman, and with the freeman came the labour union, which was based upon the grand principle of co-operation for the common good. Labour unions, although the result of the conflict between capital and labour, are in no sense the avowed enemies of the capitalists, for capital and labour are not natural enemies, their interests being almost

identical. Too often, however, capital held perverted views of labour, and labour was suspicious of capital. The object of labour unions is to gain justice for the men without strikes, though these are sometimes unavoidable. The efforts of the Provincial Workmen's Association are toward the protection and the uplifting of the workingman. A glutted labour market should not cause a reduction below a fair living wage. Workmen with a just cause need not fear defeat. Opposition to unions has always led to their growth. In deciding to strike the unions desire to make a just decision able to stand public criticism. They must be guided by Christian principles and must be ready to arbitrate. It was Christianity that destroyed the bonds of serfdom and introduced the co-operative principle. William Richards described briefly his connection with the great Homestead strike, and said that it was due to a misunderstanding. The Church should use her influence to avoid strikes. Profit sharing, he held, would be often a remedy against strikes. Archdeacon Smith, who represented the men on the Board of Arbitration at the dispute between the miners and the Dominion Coal Company made one of the speeches of the evening. The individual workman had no chance whatever against large combinations of capital to-day. Disputes should if possible be submitted to arbitration before a strike arises. The more the principles of Christianity are mastered the more disputes will disappear. Co-operation was but the equivalent of the gospel doctrine of the brotherhood of man. Compulsory arbitration is inadvisable. Strikes, though evils, are sometimes necessary evils. If a great contest between capital and labour is to be avoided in the future, the principle of giving first a living wage and then an increase according to profits must be adopted. One advantage of unions with permanent officers was that demagogues could not suddenly take charge at times of excitement. Rev. G. Haslam thought a demand for a fair day's wage was sometimes made without regard to a fair day's work. If profits were to be shared why not losses? J. S. McLennan gave an interesting instance of a case in which the men did take a reduction when the profit of a mine was reduced. Rev. F. H. Almon was opposed to compelling men to join unions. He thought employers should provide better homes and brighter surroundings for their work people. Hon. J. W. Longley, Attorney-General of Nova Scotia, then spoke in a most interesting way on "Industrial Combinations, their uses and abuses." They have both, though the balance is in favour of their use. Civilization added to the complications of life, and organization becomes essential. The Church itself is an instance of united effort. Corporations are necessary to develop natural resources. Combines are the union of two or more corporations doing business in the same line. Competition has its abuses as well as its uses. The Dominion Coal Company is an excellent instance of the good effects of combinations. Even the Standard Oil Company, in spite of abuses, sells oil cheaper to-day than if there were 40 small companies competing. When a combine becomes a menace to the nation, the tariff walls have only to be let down and the combine disappears. The creation of large industries depends on legislative protection. Mr. Justice Fitzgerald spoke specially of the relation of combinations to the Church. The trusts of to-day are but the pigmies of the trust to be. The Church's attitude in view of a conflict between capital and labour must be to train both brain and muscle for a higher service than that of self and a better object than that of wealth. The boy at the pit's mouth may be the manager. Get hold of the boy therefore and train him for God. The Church of England is wide and broad. Let her show her breadth and sympathy both with capital and labour. The Bishop thought a kind of concordat was needed be-

tween capital and labour, which would be accepted as just for all. He favoured the clergy taking off their coats and getting down to the workingmen, not forgetting, however, their duty to others. Votes of thanks having been passed to the host and hostesses of the delegates and the Mayor and Council of Sydney, the Mayor of Louisburg, the rectors of St. George's and Christ churches, Sydney, and the rectors of Louisburg, and St. John's, North Sydney, the Warden and County Council, and the local committee, a most successful conference was closed with the National Anthem.

MONTREAL.

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

James Carmichael, D.D., Bishop-Coadjutor,
Montreal, Q.

Grenville.—His Grace the Archbishop and the Rev. Rural Dean Sanders, were guests at the rectory, from Friday, 28th ult., to the following Monday. On Sunday morning, the 30th ult., His Grace confirmed 14 persons in St. Matthew's Church; there was a large congregation. In the evening His Grace again preached in his usual forcible and helpful style. At the afternoon service in Trinity Church, Calumet, the Rev. Rural Dean Sanders preached a thoughtful and earnest sermon. The memorial tablet to the late rector, Mr. Mallinson, was dedicated on Sunday morning. His Grace spoke in touching language of the deceased, who, it will be remembered, died on March 2nd, 1902, in Montreal General Hospital. Since the present rector came to this parish, 49 persons have been presented by him for confirmation. A handsome mural tablet of marble has been erected by the local W.A. to the late rector's memory.

ONTARIO.

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

Kingston.—The Lord Bishop has spent the month of August at Old Orchard Beach. He expected to leave for Montreal on the 4th inst., and was to preach at St. John's and Trinity churches on the 6th. Immediately on his return he will resume his work, and expects to complete the round of the diocese early in October. Sympathy is extended to the Rev. Wm. Lewin, in the death of his wife. Mrs. Lewin has been ill all summer and died on Thursday morning, August 27th. She was buried at Cataraqui on the Saturday following.

Roslin.—Congratulations are offered to the Rev. J. deP. Wright, on his marriage to Miss Lockridge, of Tamworth. The bride has been an earnest worker for the Church, and will, no doubt, be a great tower of strength to the active and energetic incumbent of Roslin.

Yarker.—The concert given in Yarker on August 20th, by Mrs. Haydon Crowley and her artiste friends of New York, assisted by the local talent among the numerous cottagers at Sydenham Lake, was a great financial and artistic success. The proceeds netted \$100 for the Ladies' Guild of St. Anthony's Church, Yarker. The opera house was so crowded more than a hundred people had to be denied admission. The streets of the little village, crowded with carriages, wore the aspect of a circus day, as one resident expressed it. The business part of the entertainment was in the hands of Mrs. J. C. Connolly and Albert Benjamin. Everything went without a hitch, with not the slightest suspicion of the amateur. The entire company were entertained by the various members of the Ladies' Guild, and it would be hard to say which enjoyed the evening the more, the audience or the performers. B. S. O'Loughlin was a most

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efficient chairman, whilst the Rev. Mr. Radcliffe gracefully finished the evening by a cordial vote of thanks to one and all.

Bath.—St. John's.—This church has been further enriched by two handsome memorial windows of stained glass. The one represents St. John the Evangelist, and was presented by Miss Laura Howard, in memory of her mother. The other, representing St. Matthew, was presented by Rev. F. T. Dibb in memory of his father-in-law, William Miller. There is already a window representing the risen Christ, and it is proposed to fill all the remaining nine windows with pictures of the apostles, so as to have "the eleven gathered together with Jesus in the midst." The two new windows were executed by Spence & Sons, of Montreal, and are very rich and artistic in design and coloring. The ceremony of unveiling and dedication was performed on Sunday by the rural dean.

Amherst Island.—On a recent Sunday evening at St. Alban's Church, Stella, an organ recital was given by Mr. Charles Wilkinson, brother of the rector, and late organist at St. Andrew's Church, England. Mr. Wilkinson played with great taste and expression, and was much appreciated by the congregation. Sacred songs were rendered by Mr. and Mrs. Clark Wright and by the rector. A generous offertory from the congregation was devoted to a church fund. Charles Wilkinson left for Belleville, where he has been appointed organist of St. Thomas' Church.

OTTAWA.

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

Ottawa.—The Lord Bishop has been pleased to appoint the Rev. T. G. Stiles, rector of Arnprior, to be Rural Dean of Renfrew, in succession to the Rev. Rural Dean Bliss, whose appointment to the parish of Almonte, in another deanery, we chronicled some weeks ago. No better choice for the vacant deanery could have been made, as Rural Dean Stiles has proved himself to be possessed, in a high degree, of those qualifications so essential to wise leadership, and if he carries into this new field, now opened up to his energy, some measure of that untiring diligence and ardour which has heretofore marked his parochial administration, the work in Renfrew deanery will assuredly go forward with leaps and bounds. We make our respectful bow to the new rural dean, and will watch his career with no unfriendly eye. The Rev. G. N. Hunter has been making things move at Eganville since his appointment two months ago. An important and largely attended meeting of the vestry was held last week, and hearty co-operation extended to the new rector in the efforts he was making for the welfare of the parish. The Bishop returned to Ottawa on the 3rd September, and at once took up the work that was waiting his arrival. His Lordship has a marvelous faculty for work and always manages to keep the episcopal slate pretty clean. The rector of Antrim, the Rev. John Fisher, was married in Grace Church, on the 1st September to Miss Annie Johnston, daughter of E. V. Johnston, C.E., of the Government Railway Department. The happy couple are enjoying an extended trip down the St. Lawrence. The clergy are beginning to wonder what has happened at the Synod office, as the Synod Journal has not yet put in an appearance. It is gratifying to see your correspondence columns so well and fully used by the opponents of Trinity federation. It is earnestly hoped by many in this diocese that the Church is to be spared such a calamity and disgrace. "Does the Corporation own Trinity?" is the question many are asking. Why such secrecy and such haste? Why not submit the whole case for the judgment of the Church in her Synods? Verily, the Corporation does not

appear lacking in nerve. Let a halt be called at once, and if necessary restrain this nervy Corporation by an injunction, pending further enquiry.

TORONTO.

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

Brampton.—Christ Church.—An enthusiastic welcome home was given to the Rev. W. and Mrs. Walsh, by the parishioners on the 27th ult., on their return from a two months' visit to Ireland and England. Mr. Walsh attended the meeting of the Orange Triennial Council which was held at Dublin lately, he having been elected as a delegate thereto at the last meeting of the Orange Grand Lodge. Both the Rev. W. Walsh and his wife had an enjoyable trip, and have returned home again much benefited in health by their change of air.

NIAGARA.

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

Georgetown.—St. George's.—The members of the choir of this church met recently at the residence of Mr. S. Young, and presented his daughter, Miss Margaret Young, with a handsome silver tea service and tray. This was done in view of Miss Young's unflinching faithfulness as a member of the choir and of the fact of her intended early removal to her new home in Milton. The presentation was made by W. J. MacFadden and Miss Campbell read the following address: "Dear Miss Young,—Before you take your departure from amongst us, we take this opportunity of presenting you with this silver tea service and tray as a very slight token of the esteem in which we hold you. During your sojourn amongst us we have found you to be ever ready to assist in any church work and more especially in connection with the choir, of which you have been a faithful and efficient member. We assure you that your place will be hard to fill, and not only on this account do we regret your departure, but we also realize that we are losing a friend. However, it is with pleasure we learn that your new home is to be so near, and we trust that we shall frequently see you amongst us and that your life will be one long honeymoon. Signed on behalf of the choir by Bertha M. Campbell and W. J. MacFadden." In a few well chosen words Miss Young gratefully acknowledged the beautiful gift.

HURON.

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

London.—Christ Church.—The vacancy in this church created by the death of the late Rev. J. H. Moorhouse, has been filled by the appointment of Rev. R. S. Howard, of Mitchell, to be rector of Christ Church. We are pleased to record this appointment, and bespeak for Mr. Howard, in his new field of labour, the same hearty support and loyalty that he has received in all his previous parishes. His work in Court-right, Thorndale, and Mitchell, has been much appreciated, and the appointment of Mr. Howard to this important London church is an admirable one from every point of view. He is a B.A. of Trinity University, and a graduate of Theology from Huron College, London. His brother, Rev. Oswald Howard, is a well-known clergyman of Montreal diocese, where he has been closely identified with the Diocesan College.

Wardsville.—One of the hopeful marks of Church progress in the diocese is the number of beautiful churches that have been erected throughout the diocese. We referred some time ago to the splendid church at Aughrim. Kirk-

ton has recently erected a church that is a wonder for a country parish. Wardsville and Newbury have such beautiful churches that make this parish quite exceptional. The rector, the Rev. H. M. Langford, is much beloved by his people, his congregations are good, his Sunday schools are thriving, and other Church agencies are in good order. This parish is one of the most attractive in the diocese. The two churches are only three miles apart, and Wardsville, where the rectory is, has a high school. The minister receives a great deal of valuable assistance in Church work from his people. Mr. John Armstrong, the public school master at Newbury, is head of the Sunday school there. Dr. Wilson, Dr. Elliot, Mr. Simpson and others take a keen interest in Sunday school, choir, and other church work at Wardsville. We are delighted to bear this testimony concerning the good work going on in Wardsville and Newbury.

Galt.—Trinity.—On Wednesday evening, Sept. 2nd, at the spacious rectory, the members of this church tendered the Rev. Rural Dean Ridley, Mrs. Ridley and Miss Ridley a reception to mark their pleasure at the safe return of the party, in improved health, from a trip to Europe. The ladies of the congregation undertook to carry the affair to a successful issue, and their efforts were rewarded by a gathering of members such as delighted the recipients of the testimonial as well as every official of the church. The large and beautiful lawn was illuminated with Chinese lanterns, while the wide verandah was also nicely decorated. Refreshments were served in the dining-room, in the hall, on the verandah and on the lawn, and a bevy of young ladies, assisted by a number of young gentlemen, were kept busy for two hours serving the party. Wolstenholme's orchestra supplied music, while those in attendance congratulated the rural dean, his wife and daughter upon the happy outing they had enjoyed. In every respect the function was the largest and most successful of the kind in the history of the church. A number from Hespeler and Preston were present.

BROTHERHOOD OF ST. ANDREW NOTES.

Interest in the coming annual convention of the Brotherhood of St. Andrew, to be held in Toronto in October next, is increasing. The mass-meeting for men to be held in the Massey Hall on the Sunday afternoon, will be one of the chief features of the convention. Mr. John R. Mott, General Secretary of the "World's Student Christian Federation, will be one of the

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speakers on the subject of "Definite Work, The Christian's Responsibility." Mr. Motz will also give one of the addresses at the public meeting on Saturday evening. The Rev. Provost Macklem, of Trinity College, Toronto, will conduct the farewell meetings on Sunday, after the evening service, and the Rev. T. W. Powell, of London, will take the "Quiet Hours" on the Thursday evening, October 15th, at 8 p.m. Although All Saints' Chapter, Collingwood, consists of two (2) members only at present, they are working along steadily and systematically. The members alternately, every month, hold regular weekly services in the hospital, which are much appreciated by the patients and nurses, and as a rule, upwards of twelve (12) attend. The interest shown in the impromptu meeting of the members of the Toronto Brotherhood, on Monday evening, July 27th, in St. Peter's schoolroom, to meet Mr. T. R. Clougher, H. J. Webber, and Hubert Carleton, was very marked. Mr. Webber in his remarks said he would carry back to Montreal with him a great inspiration from what the Brotherhood members were doing here: there was evidence of this in the manner the members turned out at such a short notice. He referred to the work of the Montreal Chapters, saying that St. George's visited five (5) of the different hotels in that city, giving invitations to all men staying over night, and also at the railway stations, inviting men standing around there to attend the church service. He advised the different chapters to work up the mass-meeting of men at the convention, as this was a splendid opportunity to prove your Brotherhood vow, and also show that the Church of England is something real in its efforts to win men. St. George's Chapter are now attending the houses where the men who are taking the place of the dock strikers are living, and holding divine service there on Sundays. He asked for the support of the Brotherhood outside, so that they might feel that they were not alone, but that there are others, all over Canada, who are doing the same good work. Mr. Webber called attention to the great loss the Brotherhood had sustained in the recent death of Mr. E. H. Taylor, the council member for Winnipeg. Mr. T. R. Clougher, one of the members of the English Council, and an old Toronto man, was the next speaker. He said what a pleasure it was to him to meet so many old and new faces, and how delighted he was to see such a large turnout of Brotherhood men. It would be impossible to get such a meeting in England, with all its millions; the work there is slow uphill work, and calls for our earnest prayer. When great men are wanted, or great money required, it is easy to get either, but when it comes to Brotherhood work they will not take hold. Excuses were always made, but they don't like to be called upon for religious purposes, and they don't like to go where they are not wanted, though for steadfastness of purpose, Englishmen are not to be beaten. They have got the material but they have not got the heart for Brotherhood work. For all that, they had men who are doing grand Brotherhood work. Mr. Clougher called attention to the fine mass-meeting they had in Bradford. Mr. Houghteling, of Chicago, had visited England and discussed the Brotherhood work there, and if there is any one man who can help with advice and a smile, it is he. He did not think it possible to get the young men in London to attend all the different railway stations there, as their excuse would be, "We don't like to do that sort of thing, we do not think it necessary to wear any badge to denote our allegiance to the cause of Christ." Mr. Hubert Carleton spoke of the pleasure it afforded him to visit Toronto, and of meeting the Rev. Wm. B. Heeney, the travelling secretary. He advised the Canadian Brotherhood not to expect too great results from the first year of the Forward Movement. The second visit is the one that counts. When it

comes to bringing men to Christ it is the layman who must work, and the Brotherhood in England has done remarkably well, and he thought he could safely state that man for man in England they are doing as much, if not more, than we have in Canada. Intercessory prayer is the thing most needed—pick out your men one by one in your chapter and pray for them. No man can be a real Christian unless he is spending his life in trying to do good for his fellow-men. The best influence we can show is in our lives. We owe a lot to our junior chapters. Six hundred boys in Philadelphia (the largest chapter in the world), have been made full-fledged members. Mr. Catto and Mr. Coleman then spoke a few words as to what was being done for the convention, and the quiet earnest work that was being done in some of the far-off chapters, where in one case a member would go a mile and a half into the bush to try and bring a man to church. A clergyman too, intimated that it was through the influence of the Brotherhood he was led to taking Orders.

With the Travelling Secretary.—Had a very interesting meeting at Rothsay, N.B., twelve men turning out. It was one of the most earnest and encouraging meetings yet held, and speaks well for the future of this Chapter. The Rev. Dr. Hunter, rector of Grand Manan, is an earnest cultured spiritual man, and my visit there was one to be always remembered as well as a privilege. There were twenty-five (25) men at the meeting. These Brotherhood men do good work. One of them is the captain of a trading vessel, and when his ship is in port he tries to get his men to church, if out at sea on Sundays he conducts a short service for the men. They are also doing something by way of distributing tracts and pamphlets, etc. I was accorded a real brotherly reception by genuine, plain working men, all of whom are associated with the fishing industry, as also by a rector who is not only an official of the Church, but a humble follower of Jesus Christ. I shall never forget my visit to Grand Manan, it reminded me of the spirit of St. Paul's visits to some of his bands of Christian converts. I witnessed more apostolic Christianity in that lone island amid those fishermen and their isolated and Christlike rector, than I can remember having met before in my life. Visited Liverpool and Lunenburg, with encouraging results, from there went to Mahone Bay. Had splendid meetings in Halifax. Forty men were present at a local assembly meeting in St. Paul's Hall on Sunday afternoon, which was very successful. Another good meeting in Trinity Church, twenty-five men turning out, ten of whom spoke before the meeting was finished. At another meeting in St. Paul's Hall, thirty-five men turned up, including four city rectors. I met all the men afterwards, a very encouraging gathering.

BROTHERHOOD NOTES.

An interesting meeting was held in Trinity East schoolroom on Monday, August 24th, with a view of starting a chapter of the Brotherhood of St. Andrew. Rev. Canon Sanson and Rev. W. Major were both present, as well as the president of the Dominion Council, Mr. James A. Catto, and the General Secretary, Mr. F. W. Thomas. The President of the Local Assembly was asked to take the chair, and several helpful addresses were given, including one from the Rev. Canon Farncomb. At the close of the evening a chapter was organized and the regular officers elected. A general meeting of the Junior Chapters of Toronto was held in St. Stephen's schoolhouse on Tuesday evening, August 25th, when upwards of seventy members from the Senior and Junior chapters of the city turned out. The Rev. J. S. Broughall was in the chair, and special addresses regarding "Boys" were given by the Rev. Canon Farncomb, Rev. C. B. Kenrick, George Garrett, secretary of the Junior Department, and Mr. Hubert Carleton, General Secretary of the American Brotherhood, and editor

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of the St. Andrew's Cross. Great interest was shown in the work, and several new chapters will shortly be formed. The travelling secretary, the Rev. Wm. B. Heeney, has been meeting with great success in his tour in the Maritime Provinces, more recently at Sydney, C.B., where a large missionary conference was held in the last week of August, and again at Granby, Que. A chapter of the Brotherhood will shortly be formed in the mission of Powassan, in the Diocese of Algoma. The chapter in connection with St. Peter's Church, Brockville, has also been reorganized, and promises well for the future.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked "Commented," 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.

TRINITY'S JUST RIGHTS.

Sir,—Bishop Strachan and those stalwarts who with him stood sponsor for Trinity were surely pledged to see that this child of the Church be brought up in distinctive Church ways and enjoy certain Church privileges. When that child grew up it was undeniably plighted "for better, for worse" to Holy Church, and such vows may not lightly be broken; and it is this utter abandonment of a right principle that is leading to her undoing. Should a man, in order to receive benefits, bind himself to execute a trust, then utterly fail to do so on possession of the gift. Would business men for one moment condone his fault, or have confidence in him afterwards? How much less, then, when such an one breaks trust through the Church with his God for any seeming advantage whatever. Look at the strict guarding of her bequests by the Mother Church, look at the old-fashioned disbursements, so quaintly made and kept up for English honour and good name. Has it come to such a pass that our sons shall receive their lifelong lessons from a college where there can be taught no abiding faith in man's word or justly executed rights? Alas for us!

A MOTHER IN ISRAEL.

British and Foreign.

The Marquis of Salisbury has contributed £1,000 to the Liverpool Cathedral Fund.

The death is announced of the Very Rev. R. Aemilius Baillie, M.A., Dean of Raphoe.

At the festival of the Lichfield Theological College, held lately, the Principal announced, amid loud applause, that a legacy of £1,000 had been bequeathed to the college by a former student.

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A legacy of about \$200,000 has been left to the London Society for Preventing Cruelty to Animals.

A pastoral staff, the gift of the late Mrs. Lawrence, has been presented to the Diocese of Liverpool.

The Rev. A. E. Dalton, rector of St. Dunstan's, Stepney, has been appointed a prebendary in St. Paul's Cathedral.

There are now 5,000 Chinese students attending one hundred boarding schools and colleges under Christian auspices.

The Bishop of Bristol becomes entitled to a seat in the House of Lords by the resignation of the Bishop of Manchester.

The Rev. D. Hone, M.A., late Principal of Dorchester Missionary College, has been appointed librarian of Pusey House, Oxford.

The Archbishop of Canterbury may possibly visit Boston, Mass., in October, 1904, at the time of the session of the General Convention of the Church.

The Bishop of St. Andrew's, Canon Scott Holland, and the Rev. Provost Campbell have gone out to South Africa in connection with a mission of help to the Church in that part of the world.

A handsome stained glass window has been erected in Emmanuel Church, Southport, as a memorial to the late Bishop Ryle. Its subjects are, "The Preaching of the Word" and the "The Laying on of Hands."

A very beautiful reredos has been placed in the parish church of Holy Trinity, Ayr, in memory of the late Mr. Charles G. Shaw, who was the senior member of the vestry, and one who was very highly respected by all who knew him.

There were no hospitals in Palestine till Christians began medical missions, and Moslems frequently say (speaking of the medical work): "You Christians are much better than we Moslems. What Moslem would give us medicine or tend us as you do?"

The Rev. D. B. Patterson, of Massena, N.Y., has left the Baptist Communion. He and his wife have become members of the Church, and were confirmed by Bishop Coleman recently. It is the intention of Mr. Patterson to take holy orders after a due course of preparation.

The parish of Grace Church, Saybrook, occupies the ground of the historic spot connected with the settlement of Connecticut—the English fort that withstood the Dutch, the tomb of Lady Fenwick, and the site of the beginning of Yale University; and is well known in connection with the so-called Saybrook Platform of the old Standing Order of Congregationalism.

"The sale of books continues to be an interesting part of the work in Uganda. From the returns for 1902 we see that 523 Bibles, 3,836 Testaments, 7,381 Gospels and portions, 2,416 Prayer Books and portions, 631 Commentaries, 46,028 First Reading Books, and 8,042 Catechisms were sold, besides a large quantity of school books."

Dr. Albert T. Clay, curator of the Babylonian Department of the University of Pennsylvania, is authority for the statement that inscriptions recently deciphered are confirmatory of the literal accuracy of Bible history, and show that certain events which are recorded in the Bible and have been made a ground of attack, are distinctly corroborated by the most ancient tablets.

The sexton who tolled the bell at the little church of Chapel-en-le-Frith when Oliver Cromwell was farming at Huntingdon could never have imagine

that all through the unfolding history of England until now his children and his children's children would toll those bells in the Derbyshire hills. Yet such has been the case. The average length of the Bramwell sextonship was more than a quarter of a century.

Dean Hole, in reply to an invitation to become a president of the semi-teetotal movement, said: "I have long been convinced both by my religion and my reason, by my conscience and by my digestive organs, that it is wrong to take strong drink between our meals; but more than this, I have all my life belonged to a society which is called 'The Church,' and am solemnly pledged as a member to be temperate, not only between, but also at my meals."

The Rev. Canon and Mrs. Warburton have just celebrated their golden wedding at Winchester where they have lived since 1857. The Canon married in 1853 Miss Isabella Lister, daughter of Lord Ribblesdale, and step-daughter of Lord John Russell, then Prime Minister, who was afterwards created an earl. Canon Warburton was appointed to a stall in Winchester Cathedral by Bishop Harold Browne in 1885.

The total number of European missionaries on the roll of the Church Missionary Society at the end of June was 941 (not including wives), an increase of 21 on the number at the same time last year. Of this total 547 are men and 394 single women; 80 are honorary, 32 partly so, and 337 are in whole or in part maintained, so far as stipend is concerned by the contributions of Associations or other organizations (including 39 by the Colonial Associations); and 110 are maintained in whole or in part by individual donors.

The Hon. Dr. Carr-Glynn, Bishop of Peterborough, has made a departure in his diocese which may have far-reaching results, in calling together the Greater Chapter of the Cathedral for consultation on diocesan matters. The Bishop suggested that they might form a regular consultative council on questions of doctrine, discipline, and practice affecting the diocese. Dr. Carr-Glynn further invited the Chapter to themselves elect two honorary canons to fill vacancies caused by death.

When the gunboat Thrush paid its last visit to the island of Tristan-da-Cunha the services of Lieut.-Commander Watts-Jones, R.N., were requisitioned for the christening of eighteen children. There is no clergyman on the island, and the only religious instruction is at a small Sunday School conducted by one of the women. There is a precedent for the christening ceremony by a naval officer, for in 1898 a similar service was held at which the "celebrant" was the commander of the gunboat, Widgeon. An overworked English parson might find rest and change in a holiday visit to Tristan-da-Cunha, and his advent would undoubtedly be appreciated by the inhabitants.

A new Church Society has been established in East London, with the title of the "League of Our Father," to which we must needs wish well. It is under the sanction of the Bishop of Stepney, and its purpose is to band together religious workmen, who will visit the homeless and destitute, and persuade them to engage to kneel down once in the day and say the Lord's Prayer. A room has been opened in Poplar, under the name of the Church Ramblers' Rest, and the promoters of the work report that in the six months during which it has been carried on as many as 2,000 have been reached by their efforts, and, as nobody can doubt, in many instances been influenced for good.

HINTS TO HOUSEKEEPERS.

Spiced Grapes.—For four pounds of grapes take four pounds of brown sugar, a trifle less than two tablespoonfuls of cloves, the same



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quantity of cinnamon, boil two hours, then add one pint of vinegar and boil 15 minutes, removing the seeds, as for preserves, and a trifle of cayenne.

Tomato Cream Soup.—Melt a good sized piece of butter, stir in two tablespoonfuls of flour. When mixed add one quart of milk and one pint of cream. Let it boil. Scald one can of tomatoes, strain and add to the soup a little at a time, so it will not curdle the milk. Add a small pinch of sugar. Strain through a wet cheese cloth and serve very hot.


Spiced Peaches.—Peel large peaches, but do not pit them. To six pounds of fruit take three and a half of sugar, one quart of vinegar and one teaspoonful each of cinnamon and cloves tied in a bag. Boil slowly for an hour, in a porcelain kettle, and can while hot. Pears and apples may be spiced in the same way.

Virginia Chow-Chow.—Dozen and a half onions, three heads cabbage, dozen and a half red and green peppers, half peck ripe tomatoes, quarter peck green tomatoes. Chop all fine, add pint salt, let stand over night, then drain well. Add one pound brown sugar, teacup grated horse-radish, tablespoonful ground mustard, tablespoon mustard seed, tablespoon black pepper, ounce celery seed, ounce tumeric. Put in kettle, cover with good vinegar, stir it well, boil two minutes and put in jars.

Apple Jelly.—Peel, core, and slice 3 pounds of apples. Put them into a stewpan with a teacupful of water. When reduced to a pulp put them into a jelly-bag and let them drain all night; they must not be squeezed. Next morning put the juice into a saucepan, being careful not to put any sediment with it, adding a pound of sugar to a pint of juice, and a few drops of essence of vanilla; boil it until it will stiffen when cold; cover the jars as soon as possible. Time to boil with the sugar 20 minutes.

Sweet Pickled Cantaloupe.—Pare and cut the ripe melons into thick slices. Then weigh, and for every eight pounds allow four pounds of the best brown sugar, one quart of vinegar and one cup of mixed whole slices, stick cinnamon, cassia buds, allspice and cloves, using less cloves and more allspice. Tie the spices in a bag and boil with the vinegar and sugar. Skim well, and when clear pour over the fruit. Cover and let stand over night, and in the morning pour off the syrup, boil for five minutes, and again pour over the fruit. Repeat this for three successive mornings, then pack in jars, seal and store.

TIGHT BINDING

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To Make Good Pastry.—To make good pastry is perhaps one of the nicest operations in the culinary art. It requires much lightness and dexterity of the hand, as well as practice, and also considerable expedition, as it must be made, and put into the oven in the shortest time possible, or the paste will be heavy. The paste-board and rolling-pin ought never to be used for any other purpose than making pastry, and should be perfectly clean and free from dust; if possible, a marble slab is better to use than a paste-board in warm weather. Pastry should be made in a cool place, and touched with the hands as little as possible.

Sweet Peach Pickle.—Scald peaches and rub off skins. For every pound add one-half pound of white sugar. Put the peaches and sugar in a kettle in alternate layers. Heat slowly to the boiling point, then to every six pounds of fruit add one pint of strong wine vinegar, a tablespoonful each of whole mace, stick cinnamon and whole cloves. Boil all together ten minutes, but do not boil until the fruit breaks. Skim out the peaches, spread on dishes, boil the syrup till it thickens, pack the fruit in the jars and pour in boiling syrup. For three mornings drain the syrup off—leaving the peaches in the jars—and heat again, pouring over the fruit while hot. Cover and keep in a cool place.

Grape Pie properly made is a delicious dish. Very ripe black grapes are best for it. Wash them twice—on the bunches and after picking. Line a deep pie dish with half-inch rich crust, put in the grapes and all the sugar that will lie between them, heaping the fruit a little in the middle. Put on the top crust, cut cross slits in the middle and fold back the corners to leave an open square. Set the dish in a quick oven and while the pie bakes make a sauce, using half a cup of butter, one cup of sugar and one tablespoon boiling water. Stir well over hot water and flavour with lemon juice, claret or grated nutmeg, according to taste. When the pie is nearly done take it out, pour in the sauce through the opening in the crust, return it to the oven. Be careful not to overbake, but keep it hot until ready to serve.

Peach Layer Cake.—Whip to a cream two eggs and one cupful of butter and two cupfuls of sugar; add a little grated nutmeg; pour in one cupful of milk; stir three cupfuls of sifted flour, two heaping teaspoonfuls of baking powder and then add it, a little at a time, to the other ingredients; stir the whole till it is a perfectly smooth batter, then butter well three good sized jelly cake tins; divide the batter, pouring one-third in each tin, and bake in rather a quick oven till the cake is a golden brown; turn each cake out on a thickly folded napkin or towel; have ready a dozen medium-sized peaches, peeled and cut in very small pieces, and sweetened palpably; put in a layer of the cake, when cold, on a large plate, spread it well with a layer of the prepared peaches, then put on a layer of the cake, then the peaches, and repeat this process till all are on; cover the top layer of the cake

with the peaches and stand it in a cool place till ready to serve, then cover the top with whipped cream. This is a delicious dessert.

Family Reading.

THE POWER OF SELF-SACRIFICE.

We are told that once in Japan a bell-founder was bidden to cast new bells which should give forth sweet and strong-toned music, and that for this purpose they were to be cast of mingled metal, gold and silver. Vainly the bell-founder tried; the metals, though flung into the fiercest furnace, refused to blend, and a sage told him that only when the metals were fused within a maiden's glow would they truly blend. The bell-founder's daughter, who had watched her father's weary and disappointing work, heard the legend, and flung herself into the molten mass. Then the gold mingled with the silver and the silver with the gold; then the bells were cast of smooth, coherent, well-tempered metal; then they flung out upon the air notes so sweet and strong that all men paused at their work, and even children at their play, to listen to the entrancing music; Shall the story preach to us its moral? It was in self-sacrifice that Christ founded His Church. It is in self-sacrifice that the Church may be established. Perhaps the organizations which we have build up with care and tears, gifts and prayers, must perfect their work by self-surrender. . . . Who would not give up what is dear to him as gold and silver that the sweet bells of God might summon all the world over His scattered children back to Him?—Bishop of Ripon.

STUDYING THE BIBLE.

It has been my privilege, during the past nine years, to be closely identified with a great company of men, both in evangelistic work and in the regular service of the Church. I have, in that time, been brought in contact with many who, while they were Christians, were living far away from Christ, were not growing, and were having an experience with which they were thoroughly dissatisfied, and in every case, when I have investigated the cause, I have found that it was due to the fact that they were not students of the Word of God. I have also known very many who, while they had accepted Christ, and made a fair start in the Christian life, had stumbled and fallen by the wayside, bringing disgrace upon themselves, the Church and the Lord who had bought them; and in every case I found their failure was due to the fact that they had neglected the study of the Bible, and thus had become an easy prey to the wiles of the devil. These facts are exceedingly solemn, but they at once established the necessity for faithful, prayerful and constant study of God's Word. If it should be objected that so much of the time is taken up by business and its attendant responsibilities, my answer would be that those who have been most proficient in their knowledge of the Scriptures have become so because they have made time for communion with God and His Word—in the early hours of the day, or even the late hours of the night, and it has not infrequently been by the sacrifice of some special pleasure.—Rev. J. Wilbur Chapman.

CONVERSING WITH GOD.

Let your heart and desires continually hold converse with God in heartfelt simplicity. Reflect on Him with feelings of love and reverence, and often offer up your heart, with all that you have and are, to Him, in spirit and in truth, as cordially and sincerely as possible. If through weakness or unfaithfulness you forsake this exercise, which is so incredibly helpful and beautiful, all you have to do is meekly and heartily to begin again; and do not be weary of it, although in the beginning you may not find any great advantage from it, or make any rapid progress in it. It is not true that such a mode of

life is hard. It is easy and pleasant to the spirit, and become in due time like a heaven upon earth. A little patience and courage alone are needed.—Gerhard Tersteegen.

THE USES OF ADVERSITY.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with thy self-denying, suffering Saviour. Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best which exerciseth the highest faith in, and fullest resignation to, God.—William Law.

REFINED AND PURIFIED.

As the purifying process is carried on, "the refiner watches the operation, with the greatest earnestness, until the metal has the appearance of a highly-polished mirror, reflecting every object around it; even the refiner, as he looks upon the glass of metal, may see himself as in a looking-glass, and thus he can form a very correct judgment respecting the purity of the metal. When he is satisfied, the fire is withdrawn, and the metal removed from the furnace." See Jesus, as the Refiner, watching "with the greatest earnestness" the purifying of thy soul in the furnace of earth. His hand has lighted the fire which is now separating the pure metal of holiness from the dross of sin in thee. His loving eye is ever eagerly watching for the moment when the purifying work is done. Then, without a moment's delay, He withdraws the fire, and the purified soul is removed from the furnace. See, again, when it is that the purification is completed; it is when the Image of Christ is reflected in us, so that He can see Himself in us as in a mirror. Raise your eyes, then, amidst the flames and see the Face of Jesus watching you with tender pity and intense interest of His love.—Canon Body.

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Children's Department

JUST 'FORE BEDTIME COMES.

Folks can talk 'bout spring and summer, But the jolliest time o' the year Is the first cold night of winter, When the air is sharp and clear, And you all sit close by the fire, When you've finished your homework sums, For Grandpa, he'll tell you a story If you're good, 'fore bedtime comes.

He'll tell 'bout the days when the farm lands Was all one mighty wood, And the gaunt wolves, hunger-driven, Roamed through the solitude; And 'bout the Injun's war cry That made the blood run cold, Till you fancy the night wind's howling Is the Injun's cry of old!

Then you draw your chair up closer, As you think of the fierce wolf's pack, And the lonely settler wending His way through the forest's track, Till you all grow strangely silent, While only the kettle hums, And the cat purrs soft in dreamland, Just 'fore bedtime comes.

—Helen Baptie Lough.

THAT ONE TALENT.

'I'd rather be talented than pretty,' more than one school girl has been heard to say. One of these ambitious young creatures would like to play like Paderewski; another is quite sure she would never know an unhappy moment if she could sing like Patti; a third sighs because she will never rival Rosa Bonheur as an artist; while a fourth, more aspiring still, would like to excel in all the modern accomplishments.

'The man in the Bible had five talents,' she will say, 'so I don't see why I shouldn't play, and sing, and paint, and recite, and even write poetry into the bargain.'

'I wasn't there when the talents were being given out!' another may exclaim, some girl who has never learned that to disparage one's self is quite as ill-bred as to praise one's self. 'I am not clever about anything, so I shall not be condemned for burying even one talent in a napkin.'

Such an assertion as this is made without due thought. Except in some asylum for idiots, it would be difficult to find any one who is not clever about something. Many young peo-

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Split, toast and try it as bread. A delicious combination with preserves and fruits. Makes ideal fruit short-cake and tempting dishes when combined with mushrooms, sweetbreads or vegetables.

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It is a remarkable fact that no other food takes the place of Shredded Wheat. This is true because in it the complete requirements of the body are found—the identical food counterparts of the human organism—its perfect food affinity.

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There are other talents which young persons in general are not apt to admire, and yet may oftener be turned to good account than they might imagine. As an illustration may be mentioned a kind of action on the part of a good-hearted little girl who was hopelessly backward at school, but quite skilled as a candy-maker.

Hearing that one of the students in a nearby college would not be able to go home at Christmas, this little girl suggested to her mother that a box of chocolate-drops might make him feel less sad and lonely, and receiving permission, went to work to make them in her best style, thus bringing her one talent into play for brightening somewhat the life of a neighbour.

Cultivate that one talent, whatever it may be, which you are tolerably sure you possess, and you need not feel discouraged because of the five talents you may see in the possession of some of your companions.—Clara Marshall, in The Young Churchman.

THE END OF THE GAME.

"Let's play, 'I have something in my mind,'" suggested Sylvy. "But I haven't!" yawned Virginia. "Nor I!" laughed the rest. The Good-for-Naughts (it was their

own choice of a name) were "in session" at Sylvia's, as usual. It was so pleasant at Sylvy's, and then, Aunt Margaret was usually there, across the room, in her low rocker. She was there now. The Good-for-Naughts were very fond of Aunt Margaret.

"But we ought to do something, girls," urged Sylvy. "Let's do this way—the one who guesses shall treat the rest to—chocolates, say Hazen's just got in a luscious new lot."

"All right—go ahead," cried Virginia, "but I shan't guess. I'd rather be treated! Catch me falling into that little trap!"

"Catch me!" chorused the rest, And Sylvy laughed.

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pleasant to the e like a heaven and courage alone n.

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outward trouble, easiness, tempta- with both thy and blessed oc- ering into a fuller nying, suffering r outward trouble ry other thought f trial and distress of thy prosperity. iseth the highest to, God.—William

TRIFIED.

carried on, "the i, with the great- al has the appear- or, reflecting every finer, as he looks see himself as in a can form a very the purity of the , the fire is with- moved from the Refiner, watching ess" the purifying f earth. His hand now separating the r the dross of sin ver eagerly watch- e purifying work is oment's delay, He purified soul is re- e, again, when it is eted; it is when the in us, so that He a mirror. Raise flames and see the u with tender pity love.—Canon Body.

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od-bye summer. e swing of active le is now for umn and every y is interested in e new Fall shions.

We have Fur les here that are t duplicated any- ere in Canada. en you want r there's no room goods.

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ATHER & CO., y Edward Hotel Bldg, to.

"Then all who don't guess shall chip in and try to find it," she said. "Does that suit your majesty? And we'll start with Aunt Margaret. Haven't you got something in your mind, Auntie?"

Aunt Margaret was sewing on a tiny, long white dress. She held it up to inspect the soft lace trim on the neck, and the bits of shapeless arms stood out on either side comically. The girls laughed at them.

"Yes," Aunt Margaret said quietly, dropping the tiny dress back to her lap. "yes, I have something in my mind."

"Is it big or little?"

"Little, yes, very little," she answered gravely.

"New or old?"

"New, very new."

"Little and new? In this town, Auntie?" questioned Sylvie.

"In this town."

"Do we girls like it? I believe it's one of Hazen's fresh chocolate cream." That's little and new, and we like it!"

"But I didn't say you liked it," Aunt Margaret said slowly. Her sweet, plain face was quite grave. "I hardly think you do."

"Doesn't anybody?"

"Oh, yes. It is very, very dear to somebody."

"Very, very dear to somebody—not us," mused Polly Swift. "Now, what in the world! Is it black or white or red or blue?"

Aunt Margaret sewed two or three stitches in the soft lace before she answered.

"It is very white," she said then. "I think if you girls saw it, you would say it was pitifully white. The rosinness it used to have is gone."

Something in her voice and in her sweet, sober face made the girls serious, too. They could not have told why. The lazy ones sat up straighter in their chairs, and Polly, queen of Good-for Naughts, regarded Aunt Margaret thoughtfully. She was putting things together—tiny, new, very white. "It might be a baby," she hazarded. "Babies are tiny and white and new."

"Not white. Ours isn't," rejoined Virginia positively.

"Is it a baby, Auntie?" Sylvie asked, looking at the tiny dress on Aunt Margaret's knees reflectively. If it was a baby, then the tiny gown went with it. Then it was one of Aunt Margaret's "poor folk."

"Yes, it is a baby," Aunt Margaret nodded gravely.

"Alive or dead?" began Polly, then she stopped in abrupt horror at her own thoughtlessness.

"It is dead," answered Aunt Margaret. The little white gown slipped from her knees to the floor and lay in a soft heap on the rug. "Oh, girls, I am making the little dress for it to sleep in. I could not let such a pure little body rest in anything that wasn't white and dainty and sweet. It had only lived a month, you see, not long enough to get over the homesickness that it seems to me babies must feel at first. So I think this little baby must have been glad to slip through the Golden Gate to its Father's home."

The big, sunny room was very still. All the girl-faces were solemn and

all the pairs of eyes were fixed on the tiny white heap on the floor. No one spoke while the clock ticked off three minutes past in the hall. Then it was Sylvie who spoke.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



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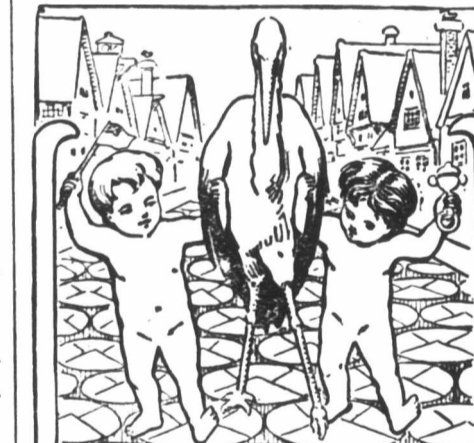
STAINED GLASS MEMORIAL :::: WINDOWS :::: BRASSES AND DECORATIONS
Castle & Son
20 UNIVERSITY ST., MONTREAL

"I know now," she said; "it is the washerwoman's baby. I heard mamma talking about it, and then I forgot."

"Being just a washerwoman's baby, it was easy to forget," Aunt Margaret's gentle voice added. "I didn't forget, because I was a washerwoman once—"

"Aunt Margaret!"

"And because"—the quiet voice just wavered and then steadied itself again—"because I had a little baby once. And I made it a tiny soft white dress like this one, to take its last sleep in." She lifted the little dress and spread out the short, shapeless

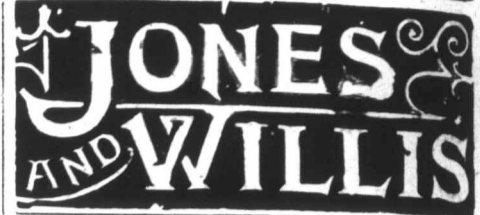


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sleeves wistfully, as if trying to people them with small round arms.

"Yes, Sylvy," she went on again steadily, "you didn't know you came of a washerwoman race, did you? But they really were too long, hard years back there when I was glad to earn a little money by washing people's clothes. I've always remembered women who work hard for a living since then. You don't forget when you have been right there yourself."

The clock ticked off another round of minutes before Polly, the queen of the Good-for-Naughts, got to her feet and made her speech.

"Girls, listen!" she said earnestly. "Something's just come over me, and it's time it came over you. I was never ashamed before, but I am now,—I mean, of being a Good-for-Naught. It seems dreadful, when you come to think of—of women—who work—hard—and—their little dead babies—we, sitting here playing foolish games and being idle and good-for-nothing, and they—oh, girls—working on just the same while their hearts are aching! It makes me ashamed—I never was before."

It was Sylvy who spoke next. "Girls," she said, "shall we get flowers to—to go with Aunt Margaret's little dress?"

The girls bowed gravely.

And so it came about that a poor woman's heavy heart was eased of a little of its pain by a cluster of sweet, white rosebuds to lay on her baby's breast. And so, too, it came about that a bevy of thoughtless girls came into their heritage of sweet womanliness.

HOW IT CLEARED OFF.

Such a time! And to think it all "came out of a clear sky!" as Aunt Esther would say. A minute before Meg and Kathie had been cozily chattering, with their arms round each other. Then came the thunder-shower that bade fair to settle down into steady raining.

Aunt Esther happened to be in the other room, and this is what she heard. Meg began:

"It's in Webster Under-the-bridge."
"Webster On-the-bridge, you mean," Kathie interposed, briskly.

"Under-the-bridge."
"On-the-bridge."
"Kath'rine Trundy, I guess I know! My father's a minister!"

"Meg'ret Merriweather, my father's a bridgemaker, an' I guess I know—so there!"

This was too much for Meg for a minute, but she recovered presently.

"I don't care, it's Webster Under-the-bridge. My brother's in college, and I guess he knows!"

"Poh! If I had a brother I guess he'd know enough to know it's Webster On-the-bridge!"

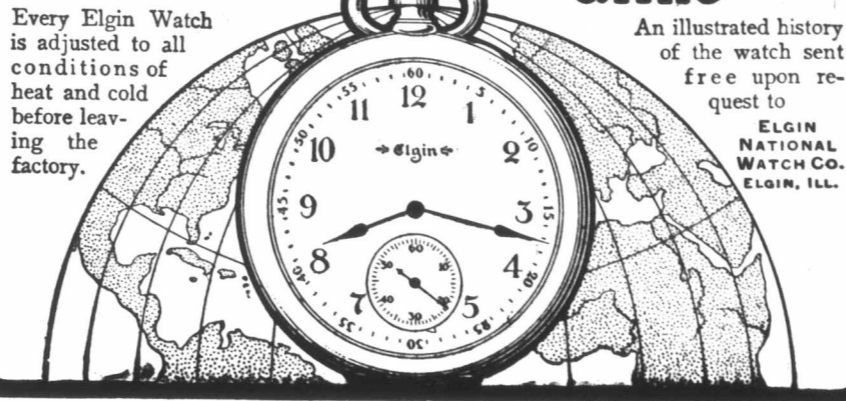
"Tisn't!"

"Tis, too!"

"Kath'rine Trundy, I don't s'pose my mother'd want me to play with such a nignoramus! Here's your coral ring."

"Here's yours."

From Pole To Equator
ELGIN WATCHES
run alike



The exchange was made stiffly. Both little girls held their heads very high and looked dignifiedly hostile. The little red spots in their round cheeks flickered. Their bright eyes snapped.

"Wait!" Aunt Esther called, just as they were parting "forever."

She took them each by the hand and led them into the library, up to the dictionary stand. Then she pointed to the big title-word.

"U-n-a-b-r-i-d-g-e-d," she spelled, distinctly and slowly.

"Oh, my!" breathed Meg, ruefully. "We didn't both of us know!"

"No, we didn't," Kathie admitted. And when they went out again their arms were clasped, and the little coral rings had gone visiting again.

JACK AND THE CHICKENS.

Jack was a beautiful Irish setter that was devoted to his little mistress, Mary. He had one very bad habit: He would kill chickens. The ranchmen all around threatened to shoot Jack if they caught him, and Mary was much distressed.

One rainy day in the early spring a farm hand brought into the house a number of dear little chickens, just out of the shell, and placed them on the hearth before the fire. The tiny fluffy waifs were chilled through and through, and their little legs were icy cold. Mary, like the good little housewife she was, suddenly conceived the brilliant idea of filling a

basket with raw cotton, so as to make the small strangers a nice comfortable bed, and, without thought of leaving them alone, started briskly up-stairs to the garret, and soon returned with a hamper padded with warm, white cotton. Imagine her horror, however, when, upon entering the room, she discovered Jack lying lazily in front of the fire, and not a chicken in sight.

The little girl was sick with fright, for she knew they had been hatched from very expensive eggs of a particular breed, and that her father would scold her for her carelessness. "Jack," she cried severely, "what have you done with those chickens?" Jack merely wagged his tail and looked at her with one ear cocked. Mary slowly approached the culprit,



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Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effectual and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

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When the blood is rich and pure there is a healthful glow to the complexion which speaks of the vigor and vitality of the system. There is no more certain way for pale, weak people to attain the glow of health than by the persistent use of Dr. Chase's Nerve Food, the great food cure, which forms new, rich blood and creates new nerve force. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.



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with a deep frown on her face, and continued:

"If you have eaten those chickens your master will have to shoot you."

At this terrible threat the dog only wagged his tail all the harder and cocked both ears. Just then came a faint "Peep, peep!" from somewhere near the fire, and the dog looked knowing.

And where do you suppose those baby chickens were hiding? Between the setter's two great forepaws, and all up under his soft, silky hair. When his mistress had left the room Jack evidently thought they needed care, and considered it his duty to play nurse during her absence, so he had stretched himself in front of the fire and gathered the wee fluffy-balls together under his warm fur, and now and again a tiny yellow head was thrust forth for a minute, to be withdrawn and tucked out of sight. Mary concluded that the basket was not needed just then, and put it aside.

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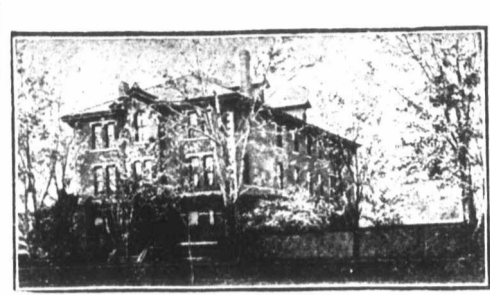
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Miss Burnaby, graduate of the Behnke Method of Elocution, will join the College in September, and will devote her whole time to the reading and elocution classes throughout the School.

The Junior School re-opens on Sept. 10th. The Curriculum will probably include, among other subjects, elementary courses in Cookery, Wood Carving, and Domestic Science.

The Kindergarten will also re-open on the same date.

All information may be obtained by letter or by application to the Bursar's Office, Havergal College.

The School is open to inspection during the vacation.

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