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KILLS PAIN

I am going to the nearest
store that keeps

**BABY'S
OWN
SOAP,**



and must not forget what mother
said about being sure to
get the genuine.

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Home Thoughts.

TWO VIEWS OF COOKING.

Mr. Ruskin says: "It means the knowledge of Medea, and of Circe, and of Calypso, and of Helen, and of Rebekah, and of the Queen of Sheba. It means the knowledge of all herbs and fruits, and balsms and spices and of all that is healing and sweet in fields and groves, and savory in meats. It means carefulness and inventiveness, and watchfulness and willingness, and readiness of application. It means the economy of your great-grandmothers and the science of modern chemists; it means much tasting and no wasting; it means English thoroughness and French art and Arabian hospitality; and it means, in fine, that you are to be perfectly and always, 'ladies,' loaf-givers."

Mrs. H. H. Cahoon says: "Ask a woman what cooking means. It means the patience of Job and the persistence of the Pilgrim Fathers. It means the endurance, the long-suffering, and the martyrdom of Joan of Arc. It means the steaming, and the stewing, and the baking, and the broiling, thrice daily, springs, summers, autumns, winters, year after year, decade following decade. It means perspiration and desperation and resignation. It means a crown and a harp and a clear title to an estate in heaven. From her judgment and reason she must evolve triumphs that depend on salt and pepper, and sugar and herbs. She must know how soon and how long, and how much and how often. She must know quality and quantity and cost. She must serve the butcher, the baker, and the candlestick-maker. Then she must rise above it all and be a lady, a loaf-giver."

A TEMPERANCE PSALM.

A modern alphabetical psalm on the virtue of total abstinence is furnished by Dr. Cyrus Edson to a recent North American Review. It is one of the best essays of its kind in print—

A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for the Guilt he afterwards feels.
H for the Horrors that hangs at his heels.
I his Intention to drink not at all.
J stands for Jeering that follows his fall.
K for his Knowledge that he is a slave.
L stands for Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for Sights that his vision bedime.
T stands for Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Youths of this nation, such weakness is crime.

Zealously turn from the tempter in time!

A habit of forgetfulness is one of the greatest hindrances in all business and social relations, but our modern style of life and education is certainly injurious to the memory. The old methods of learning by rote have fallen into disfavor, and there was much to say against them as a hindrance to originality; but there is a time in every child's life when learning by rote is a useful thing and it is at a very early age, for the minds of the young children not being occupied with so many things as those of their elders, they are in a receptive condition, and their memory is more retentive than later on. Every mother has been struck by her child of two or three years remembering perhaps for some months where a certain thing was placed, or some little event, and that it is a matter of common experience that we remember the events of our early youth more forcibly than those of even a few months back.

The Queen is said to attribute her general good health to the fact that she has never been a victim of insomnia. She always eats a light supper before retiring, and sleeps soundly for seven hours.

same importance to church-plate. And yet the latter is a subject of at least equal interest with the others that have been mentioned; whilst what remains to us of Pre-Reformation church plate is of greater interest still, alike from its beauty, its variety, and its historical associations. And besides this, it forms a very definite portion of the general subject, and one that may be dealt with, even if somewhat briefly, in the compass of an article.

Most of us realize that a great change took place in matters of ritual about the middle of the sixteenth century, and are aware that a great destruction of church-plate occurred at that time; but they do not know how distinctly Pre-Reformation plate is distinguished from ecclesiastical vessels of Elizabethan and later date; they do not know what remains to represent the piety and art of the earlier period, nor how what does remain connects itself with the plate of later times, and what place it holds in the general history of the subject. And first let us say that by Pre-Reformation plate we must be taken to mean, for the purposes of this article, the plate of the times between the eleventh or early in the twelfth, and the sixteenth century.

The Chalices which have been found in the stone-coffins of the great ecclesiastical personages of what we may call Anglo-Norman times are amongst the most ancient specimens of work in the precious metals that remain to the present day. It is often very difficult to identify the remains with which they are found; perhaps one of the most successful identifications is that which has been recently made of the tomb of Archbishop Hubert Walter of Canterbury, who died in 1205. But a sufficient number of these Chalices have been discovered under circumstances which have enabled the date of their interment to be more or less certainly determined, to say that the Chalices of the two centuries which elapsed between A.D. 1150 and A.D. 1340 form a distinct group with Romanesque features, which we may conveniently call Chalices of Norman type. Let us give our description of them this heading, and distinguish them as—

A.—CHALICES OF NORMAN TYPE, WITH CIRCULAR FEET.

If we included the pewter and other base metal Chalices which have been found of this period, they would form a large class; but



CHALICE IN THE BRITISH MUSEUM (13TH CENTURY).

the specimens which are fashioned of silver are naturally fewer, and there is only one massing Chalice of this type and time known. It is the ancient vessel now preserved in the British Museum, but which was formerly at the little village of Berwick St. James, in Wiltshire, and it affords us an excellent illustration of the vessels with which it is thus classed. We should note its plain, wide and somewhat shallow, though rounded, bowl, the slight lip which is not very

convenient in use, and which disappeared before the other characteristic features of the class, which are the simple stem and circular foot—the stem having a plain round projecting knob or boss for the more secure holding of the vessel at mass. The cross lightly scratched on one side of the foot must also be noticed, indicating, perhaps, that the Chalice itself was made before the practice of holding the vessel at the time of consecrating with a particular side usually indicated as we shall see in later vessels by an engraved or raised crucifix, towards himself by the officiating priest, had become settled. When it became so, and the fashion of indicating that side became usual, this scratched cross was added, and it certainly shows that the vessel has been used for massing purposes, although so simple in design and finish as to closely resemble the coffin-Chalices of its period, which we may put at the early part of the thirteenth or late in the preceding century.

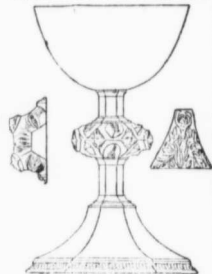
Other notable Chalices of this class are those found in tombs at Chichester Cathedral, thought to be the burial place of Seffride and Hilary, successively occupants of the See of Leicester in the twelfth century; a Chalice discovered in the grave of Bishop Grossetete at Lincoln Cathedral, who died in 1253, and another in that of Bishop Gravesend, buried in the same cathedral in 1279. Without the slight lip we have mentioned, are either Chalices dated from 1297 to 1316 at Salisbury, Lincoln, Exeter, and Hereford, the last belonging to the tomb of Bishop Swinfield, of Hereford, who died in the last of these years.

As in architecture, so in the kindred arts we shall expect to find examples of transitional character interposing between one great group of vessels and another; and in the present case we have such example in the Chalice of Archbishop William de Melton of York, found in York Minster in the tomb believed to be that of the arch-

bishop, who died in 1340. This has the appearance of the other vessels we have mentioned, except as regards the bowl, which is now more conical, and of a shape which leads us by a definite step to the second group, which we will call—

B.—CHALICES OF GOTHIC TYPE, WITH HEXAGONAL FEET.

Here we have come to the period which affords us the greatest number of the Pre-Reformation Chalices now remaining. It is the period from 1350 till about 1510, or, let us say, for the sake of better marking the period historically, till the end of the reign of Henry VII. in 1508; and the sacred vessels with which it furnishes us form a very distinct and interesting group, showing features of great beauty, and in as good agreement with the Perpendicular style in Gothic architecture as the first group was with the architectural period we recognize as Romanesque or Norman.



CHALICE (1479) AT NETTLECOMBE SOMERSET.

Let us take for our example the well known Chalice, found many years ago at the village of Nettlecombe, in Somersetshire, by that well-skilled antiquary, the late Mr. Octavius Morgan. This writer was the first to notice in detail the contrast between such vessels and the Chalices of earlier type, observing that in the thirteenth century Chalices were short and low, with the bowl wide and shallow, where in the fourteenth they were taller, the bowls assuming a decidedly conical form, being narrow at the bottom and having the sides sloping straight outwards, until in the fifteenth century the bowls became broader at the bottom, with the sides still forming part of a cone, as here at Nettlecombe, and at length, at the end of the Gothic period, nearly or quite hemispherical. Let Mr. Morgan describe the Nettlecombe Chalice, as follows, in his own words:—

"The Chalice stands very nearly six inches high. The bowl is in form between a cone and a hemisphere, that is, the bottom is broad and round, whilst the sides continue straight and conical, a form which is rather indicative of its date. This bowl is supported on a hexagonal stem, divided into two portions by the knob, which is a beautiful piece of goldsmith's work, formed by the projection from the angles of the stem of six short, square arms, each terminating in a lion's mask and having the intermediate spaces filled up with elegant flowing Gothic tracery of pierced open work. The lower part of the stem rests on a curved hexagonal foot, being united to it by Gothic mouldings, and the foot terminates in an upright basement moulding, which is enriched with a small vertically reeded band. One of the six compartments of the foot was ornamented, as is usual in ancient Chalices, by a representation of the Crucifixion. It will be seen at once that the design of this was made for the place from the peculiar attitude of the figure, the arms being drawn up over the head to adapt it to the form of the compartment."

The only other feature we need mention about the Gothic group of Chalices is that some of them have a small projecting ornament or toe at each angle of the foot. A notice of these in 1525 calls them "half-mones, otherwise called knappes," but the usual design of these projecting toes is that of an ornamental Lombardic letter M, often so decidedly the case, that it must be intended to indicate the name of the Virgin. Of the fifteen specimens so ornamented originally, several have lost some or all of their toes; and when a Chalice lost one or more of them, it was, perhaps, the easiest way of restoring the symmetry of its appearance to lop off the rest. Mr. W. St. John Hope has suggested that their liability to catch in the altar linen or the vestments of the priest led to the change in the form of foot to a six-lobed shape, the rounded edges of which obviated any such danger. This change seems to have taken full force by about the year 1500.

The date of the Nettlecombe Chalice is 1479, the year being decided beyond question by the goldsmith's hall-marks, which still appear plainly upon it. The class includes in all twenty-one beautiful specimens, of which four are actually dated by their marks as of the period between the years 1479 and 1496 inclusive; and of these three are in Yorkshire, two in Lancashire, five in the southwest of England, the remainder being found singly and very wide apart.

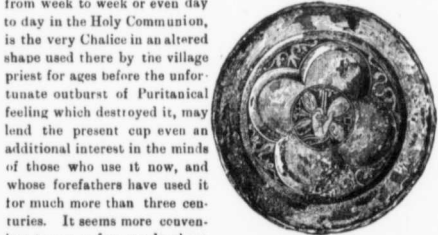
Following upon the Norman Gothic period of Pre-Reformation Chalices, we come to a transitional period, which is marked by two well-known Chalices, one of them the splendid gold Chalice of Bishop Fox at Corpus Christi College, Oxford, of 1507, and the other, the fine Chalice preserved at Leominster, the date of which must be nearly the same. In the Corpus Christi Chalice we have still the conical bowl of the middle type with the non-angular or

lobed foot, which, as we have noted, replaces the Gothic angles in 1500 or thereabouts, whilst at Leominster we find the bowl of the coming hemispherical form, but the foot of the earlier and angular fashion. These prepare us for our third group, which we will call the Tudor, for they exactly cover the reign of Henry VIII.

C.—CHALICES OF TUDOR TYPE, WITH SIX-LOBED AND FLOWING FEET.

This brings us to our third and last type of Pre-Reformation Chalice. It is the full development of the Gothic type, adding to the plainer ornamentation of the earlier vessels a complicated foot with flowing outline and a highly elaborated stem, in the details of which nearly all the Gothic feeling is lost, and showing with these features a nearly hemispherical bowl, with an engraved inscription on a band running round its centre, decorative details which would not have been permissible in purer Gothic Times. The common inscription would be *Calicem Salutaris* or the same words with the addition of *Accipiam* in Tudor capitals or in black letter, as the taste of the engraver dictated, for either

lettering might be found in the first quarter of the sixteenth century. The ten examples remaining of this class carry us from 1507 to 1536; our best illustration of it being that at Trinity College, Oxford, of 1527, and a very similar Chalice at Wylve, Wilts, of two years' earlier date. Of this last the illustration gives an excellent idea, and of the general features of the class it is chosen here to represent. We have now said something about all the three periods into which we have divided Pre-Reformation Chalices; and in lamenting that many more have not been preserved—and it is not very likely that many more exist after the exhaustive inquiries that have been made within the last year or two throughout a large number of dioceses—we must remember that in the Elizabethan communion cups which succeeded to the Chalices on the change of ritual, we must often have the very metal itself of the Chalices they individually replaced. In the records of these changes, which may be found in Churchwardens' accounts of the reign of Edward VI. and of the earlier years of Queen Elizabeth, many an entry shows up that the communion cup was made out of the very silver of the Chalice and its cover, with perhaps a little added by the silversmith to make the larger vessel that would be required now that it was to be used by the lay people. It is not part of our present inquiry to trace the destruction of the Chalice and its transmutation into the communion cup of Post-Reformation times. These later vessels have an interest of their own, though they may not have the artistic merit nor the historical associations of the more ancient and more beautiful vessels they replaced; but the consideration that the Elizabethan cup, which many and many an English Church still preserves and uses from week to week or even day to day in the Holy Communion, is the very Chalice in an altered shape used there by the village priest for ages before the unfortunate outburst of Puritanical feeling which destroyed it, may lend the present cup even an additional interest in the minds of those who use it now, and whose forefathers have used it for much more than three centuries. It seems more convenient to say a few words about the paten which accompanied the Chalice of Pre-Reformation days, after the Chalices themselves have been spoken of, although the two pieces seem to have been almost considered as one in medieval times. They would often be described in Church inventories as "the Chalice with his paten," and in one case "a pair of Chalice" seems to mean rather a Chalice with a paten belonging to it than two, or a pair of cups.

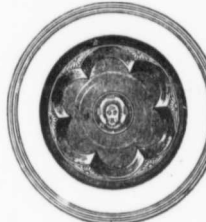


COFFIN PATEN OF Bp. CANTELUPE (D. 1266) AT WORCESTER CATHEDRAL

Each of the groups we have mentioned for Chalices had its own appropriate paten; but for some reason or other, more of the patens have been preserved than of the Chalices to which they belonged. Whilst some thirty-three Chalices only are known to be in existence, the patens are nearly three times as numerous, and, curiously enough, no less than thirty out of the known ninety or more are to be found in the county of Norfolk alone. An excellent illustrated

monograph dealing with these has been compiled by a zealous and able Norfolk antiquary, Rev. C. R. Manning, of Diss, and Rural Dean of Redenhall, in that county, whose researches have had a not unimportant bearing upon similar later publications, some of which we owe not indirectly to the interest excited by his own investigations. The hall-marked patens are all of comparatively late dates ranging from 1479, which is the date of the paten belonging to the Nettlecombe Chalice, to a paten at the Church of St. Edmund in Salisbury, which corresponds in its details of workmanship with such Chalices as those at Trinity College, Oxford, and Wylve, and is of the year 1533. By that year troubles were almost beginning, and it is not likely that anything later than that, nor that a Chalice later than one at Sturminster Marshall, in Dorsetshire, which is of 1536, will be discovered.

Of the patens which belong to our earliest group one of the most beautiful is at Wyke, in Hampshire; whilst a very similar one, especially as regards the lettering of the inscription upon it, was found with its Chalice, which has been already mentioned, in the tomb of Archbishop Hubert Walter at Canterbury. The date of this, 1265, may be taken to date approximately its fellow at Wyke.



PATEN (1479) AT NETTLECOMBE, SOMERSET.

Agnus Dei. When we come to the second or Gothic period, a more settled form of paten succeeds. Instead of the plain plate or the multi-lobed depression, a six-foil depression corresponding to the hexagonal foot of the Gothic Chalice is almost invariable, and the *Mansu* or *Agnus* of the earlier period is replaced by the *Vernicle*, or face of the Saviour, often very rudely engraved, in the middle of the depressed centre. The engraving is so rude in many cases as to be almost grotesque, and yet there is something in the rudely-engraved vernicle which appeals to the imagination more deeply than would a far more elaborately executed device of conventional design. Let us take as our example of the Nettlecombe paten of 1479, which exhibits every feature we have mentioned, especially the rudely-engraved vernicle which was so nearly universal at that period.

Then we come lastly to the Tudor time, of which the fine paten at Trinity College, Oxford, may supply us with an excellent illustration. This is, like its Chalice, of 1527, and brings before us in as striking a manner as the Chalice to which it belongs, the elaboration of detail which characterises the vessels of the Tudor or florid group. Just as an inscription around the bowl of the Chalice had become a common feature, so an inscription about the rim of the paten is now usually found, and it would be engraved in lettering to match that of the Chalice for which the paten was made; and with this lettering will be noticed an elaborate system of rays surrounding the central *vernicle* as with a halo, and spreading entirely over the whole surface of the six-lobed space left round the device in the middle. It is not certain that this development is in as good taste as the plain and simple architectural ornamentation of the Gothic time, and it is doubtful whether any single Chalice or paten is as pleasing as a matter of form or finish as the Chalice which, with its paten, is preserved at Nettlecombe, a parish treasure doubtless valued by its fortunate possessors, as it deserves.

The present writer is very strongly of opinion that too much attention can hardly be drawn to the beautiful examples which Gothic art has left for the study and guidance of the modern artist and craftsman. Well would it be if their functions were still united as of old, and the modern craftsman were artist himself, and the modern artist a skilled craftsman! In the matters of Church-plate, at all events, a better knowledge of our remaining Pre-Reformation examples has resulted of late years in a growing appreciation of the beautiful models they afford us, and a corresponding distaste for the wretched and conventional work which has been popular only too long.

If this article should direct the attention of a single buyer or maker of modern church-plate to the beautiful work of the artists and craftsmen of the fifteenth century, it will not have been written entirely in vain.

WILFRED J. CRIPPS.



PATEN (1527) AT TRINITY COLLEGE, OXFORD.

How Shall we Secure the Children of To-day as the Church of To-morrow?

ELEANOR I. KELLER, in the *Sunday School Magazine*.

One of the most promising signs of the future of the Church lies in the growing interest she takes in the education of her children. It is a very significant fact that one of our ablest rectors, after over ten year's work in the most crowded city of this continent, declares he is just reaching the people of his neighborhood through the children. To see this church, Sunday after Sunday, crowded with rich and poor, one would think he had always reached them. But many are but transients, and most of the congregation come from a distance, while those near-by, in the poor, crowded districts, who have drifted away from the Church are now just coming back to her. How were these people finally reached? Thousands of dollars were spent and much earnest work was done through the missions, but you can count on your hands those who were permanently held by this means. But it is impossible to count the men and women of to-day who have come to love and live by the Church, through their attendance as children and still young men and women in the Sunday school.

But on the other hand, other churches have endeavored to save and hold the people through the Sunday school. They have reached the children, held them until they were confirmed, perhaps, but then, alas! they have drifted away, and while their Sunday schools are crowded their churches are empty. Why is this? I think the reason for this lies mainly in the ungraded condition of the Sunday school, or the lack of intimate connection between the spiritual life of the Church and the work of the various clubs and organizations which draw the young people together during the week.

Let us consider first the graded Sunday school. In many schools the primary classes are large, but the promotions to the main room are small in comparison, while the Bible classes, into which the children of the main room should pass, disappear altogether or are out of all relative proportion to the other classes of the school. There is a drifting away, a leakage in every onward step. Should this be? Is the truth we teach so poor a thing that it loses its power and effectiveness as life advances? Have those we teach received so little love or enthusiasm for the truth that there is created in them no desire to go forth and bring others into the light? With sorrow we must confess that oftentimes the truth is not taught by those who really love it and live by it, and long to bring it to others, and so the children under them drift away. But while many teachers are willing to do earnest work, the Sunday school organization is at fault.

If the schools are carefully graded, promotions made regularly from one department to another, and the lessons adapted to the ability of the pupils, there would be a greater interest in study manifested by the scholars, and a greater desire to persevere and move on from class to class. This grading would also be seen to affect the teachers. In a graded school the responsibility of the teacher would increase with his experience. The new teachers could be made assistants in large classes where they would hear the lesson taught by an efficient instructor, while they questioned their divisions on the lesson, kept the attendance, etc. If in addition to their experience from Sunday to Sunday they should attend the teachers' meetings, they would be preparing themselves to become independent teachers of classes in the main room. When the regular time for promotion comes they could go up stairs with the advanced portions of the primary classes. Do not let the superintendent take anybody who may present himself as a teacher. Let the applicant prove his fitness by attending the teachers' meetings, by coming for a few Sundays and observing the instruction in some class, and assuming his duties as assistant before he be given full charge of a class. Oh, the classes that are broken up by putting anybody who may come in charge of them! Better throw two classes into one, or, if necessary, the whole Sunday school into one class, and have it taught from the platform by an efficient and earnest teacher, than entrust young, growing souls to careless, irregular and unprepared teachers. Be sure, however, that there are teachers' meetings held regularly, where those who wish ultimately to teach will be able to learn. Little by little, men and women will volunteer, especially if there is a means provided whereby they may study, and class work offered which they may be able to do. Better far start with large classes and subdivide them as good teachers are ready to take them, than have classes fall off and break up, because some have undertaken duties which they fail to perform.

There always should be prevalent in the Bible classes of a Sunday school the feeling that in some way, either by teaching or acting as officers, the scholars are ultimately to be found as workers among the younger pupils. Fifteen minutes of every hour, or one hour per month, might well be devoted to normal training. The

members of the Bible classes may then be taught how the lesson they have studied should be presented to younger scholars. It would also be well to have the elder scholars present once or twice a year at the teaching of a lesson, say, in the primary room. In this way, an insight would be gained into methods, and an interest aroused in the work which would lead these students to become teachers in the school.

One school in Philadelphia has a certain number of the Bible class scholars present each week at the teachers' meetings, in case their services should be needed as substitutes on Sunday. In this way, they are being trained as teachers, and, substituting from time to time, have an experience which helps them when they assume classes of their own. It is interesting to know how eager these young men and women are to be the chosen substitutes. The supply always outnumbers the demand.

But it is, above all, necessary that the teachers themselves should feel very deeply, in order to impress this on their scholars, that a Christian life and experience should, if it is a true one, be such as would lead them naturally to wish to impress it on others. "For we cannot but speak the things which we have seen and heard," should express the feeling of those who leave our Bible classes.

Now, for the other point—the intimate connection which should exist between the various works and the spiritual life of the Church. Are there Girls' Friendly Societies, with their associates; are there Kings' Daughters, with their leaders; are there Dram and Fife Corps, with their master; are there older Sunday school classes, whose members have been confirmed? Let them all meet regularly the various heads of these organizations, with their young members at the Lord's Table. It is well to do as the Rector, to whom I referred before, does: appoint a certain time, the early celebration on the first Sunday of the month, for these young people to meet with their rector and their leaders. Then will these young people feel that the Christian life is a growth—a growth in body, mind and soul; then will they realize that confirmation is not the end but the beginning of another experience, and that the Master Church that calls them wishes them to grow on into the stature of perfect men and women in Christ Jesus.

Teachers, officers, leaders among the young, be faithful, be faithful. "It is required of stewards that they be found faithful." You shall have more than your reward. The young of America are flocking to the Church. She has a positive truth to teach in these days of skepticism and doubt, she wishes to make her boys and girls noble, true Christian men and women as well as members of an historical Church. Let the training of the young show this. Let the teaching of our schools be so graded that the little ones be grounded in sound ethical principles, that they may discern the truth aright. The church, like a loving mother, throws her arms about them, and feeds them with that food from heaven which strengthens them for the battle of life and leads them to see what a noble thing it is to be a Christian. They will not see it if those who lead them do not see it, feel it, and act as stewards of a trust.

Are not those who wish and pray for the welfare of the Church beginning to feel that her future lies in the education of her children? Effort spent here repays ten-fold effort spent in missions; for here we deal with causes, in missions we deal with effects. While so many parents, though adrift themselves, are willing to give us the children to educate, shall we not thank God for the promise this sign contains, take heart, look up for light and direction, be faithful to our trust, that through our efforts, feeble though they be, the children of to-day be found in the Church of to-morrow.

The oldest questions are always being brought up and asked anew by young minds. The new generation asks questions of the older, and in turn will be asked them over again by the ones who follow. In one sense many things are settled. In another sense they are not. Even the multiplication table is new to some people. We need not wonder when we meet people, old and young both, who are not clear as to the great doctrines because they are not familiar with them. There are many things for the young house-keeper to learn that are familiar to the one more experienced. There are many things as to method to be learned by the young Sunday school teacher and the young preacher. To ask questions in regard to religious truth does not mean skepticism always, but much oftener simply unfamiliarity. He who asks questions puts himself in the way of becoming wise.

If people would but provide for eternity with the same solicitude and real care as they do for this life, they would not fail of heaven.—*Tillotson*.

Where Christ brings His cross, He brings His presence; and where He is, none are desolate, and there is no room for despair.—*Mrs. Browning*.

Thoughts for Quiet Hours.

SELF.

For parent and for child, for wife or friend,
Our first great mover, and our last great end,
Is one, and by whatever name we call
The ruling tyrant, self is all in all. *Churchill.*

SELF-COMMENDATION.—Self-commendation is like an arrow that hath too many feathers.

SELF-CONCEIT.—The higher a man stands in his own estimation the lower he sinks in that of his friends.

To be covetous of applause is weakness, and self-conceit is the ordinary attendant of ignorance.

SELF-CONTROL.—A great matter is to learn to rule oneself. Who would be free himself must strike the blow.

The government of oneself is the only true freedom for the individual.

SELF-DENIAL.—The secret of all success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing.

SELF-EDUCATION.—There is no man, however scanty his faculties however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.

SELF-EXAMINATION.—'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

SELF-GOVERNMENT.—No man can safely go abroad who does not love to stay at home; no man can safely speak who does not willingly hold his tongue; no man can safely govern that would not willingly become subject.

SELF-HELP, TRUE.—Help thyself and God will help thee.

SELF-KNOWLEDGE.—God is self-knowledge, but Christ-knowledge is best.

SELF-LOVE.—The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing others. This makes the great distinction between virtue and vice.

SELF-MADE MAN.

Honor to him who, self-complete if lone,
Carves to the grave one pathway all his own;
And, heeding nought what men think or say,
Asks but his soul if doubtful of the way.

SELF-PRAISE.—Be very cautious in commending yourself; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

SELF-RELIANCE.—Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labor truly to get his own living, and carefully to save and expend the good things committed to his trust.

SELF-RESTRAINT.—When alone guard your thoughts, when in the family guard your temper, when in company guard your words. He who commands himself commands the world too, and the more authority you have over others the more command you must have over yourself.

SELF-WILL.—There are few, very few, that will own themselves in a mistake.

SELFISHNESS.—Selfishness is the most patronized idolatry in the world.

BROTHERHOOD OF ST. ANDREW.

OBJECT.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES.—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service. To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church, and in young men's Bible classes.
Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

For the past two months two of the members of St. Stephen's Chapter, Brotherhood of St. Andrew, Toronto, have been conducting cottage meetings in various parts of the Parish, the aim being to hold such meetings in the homes of those who are unable or unwilling to come to Church and so carry the love of Christ into homes where it is very seldom, and in some cases never heard of. They also find that a number of people such as mothers with small children, and others who feel they have no clothes respectable enough to attend Church in, can be induced to attend these meetings. A small printed notice is distributed each week in the neighborhood by members of the King's Daughters and of the Tuesday evening Bible Class, some of whom also attend the meetings to assist in the singing. The meeting consists of four or five hymns, prayers, reading from Scripture, and a five minutes' address, and it is felt that by God's help these little gatherings will be productive of much good and be the means of bringing many a wanderer back to Christ.

First Principles.

These "First Principles" of our order are set forth simply in our form of admission into the Brotherhood, in these words . . . "ready both to pray each day for the spread of Christ's Kingdom among young men, and to make an earnest effort each week to bring at least one young man within hearing of the Gospel." The object being thus stated, the candidate is asked if he will keep these two rules of prayer and service as long as he remains a member of the Brotherhood. To this he answers, "I will by God's help."

Some hundreds of young men in Australasia have given this solemn pledge of their own voluntary motion—and from close observation we think that it is needful even now, thus early in our history, to put the question, "Are we, or rather, is each one in his individual capacity as a member of the Brotherhood, conscientiously standing by his promise and pledge?"

We are led to ask this question from our experience at several Chapter meetings in different parishes, when personal reports have been called for. Perhaps the Chapter has not met for a fortnight or a month, and the sorry, apologetic report that we have heard, made at some of these meetings is in the following terms, "I'm sorry to say that since our last meeting I cannot point to any definite effort to win any particular person, but I have done what little I could in a general way to influence people." Now such a member as that ought to do one of two things—and if our Directors act rightly (as we know some of them do) they will tell them so—either, at once "to repent and do the first works," i.e., do at least one definite act each week, or straightway retire from the Brotherhood. Our Order is for a class of specialists in Christian work, viz., men who will make it their special object, amid general Christian work, to put forth continual effort to bring young men within hearing of the Gospel, to go to the individual young man, and, like St. Andrew, bring him to Jesus. Another class of report is of this nature, "I've been present and taken part in the open-air meetings during the past week"—or from another—that he has assisted in the Sunday school, read the lessons at Morning or Evening Prayer, sung in the choir, or acted as Lay Reader in some district, but in too many cases not a word about any definite act to draw any young man into the Church of Christ. We do not for a moment wish it to be imagined that we want Brotherhood men to refrain from any of the above good works; on the contrary, we would encourage them in every way to continue in them; but what we do urge is that while they engage in them they must never forget that by their own voluntary act they have pledged themselves to one definite act (at least) each week towards some specific young man with the object of bringing him out from the kingdom of darkness into the Kingdom of Christ.

The Brotherhood of St. Andrew could be wiped out altogether, and yet all these important agencies that we have named above, and many others, would be carried on even as before we had existence as a Brotherhood; and our only justification for existence as an organization of the Church is that we specially emphasize our efforts upon young men to draw them into the Church of Christ.

And if we keep closely to these principles, and by God's help all faithfully carry out day by day our Rules of Prayer and Service as we know some do, what would be the fruit of our efforts?

We do not for a moment suppose that every effort would produce

immediate results—our experience is against that. Let us assume that each active Brotherhood man succeeds, say once a quarter in permanently influencing one man (that should be a very low estimate) to attend Church, this would mean that the Church attendances would increase by 1,000 men in the first year, and by greater numbers each succeeding year—while it is but natural to expect that a fair percentage of these so brought in will in their turn influence others. We hear little of St. Andrew in the Scriptures apart from his bringing St. Peter to the Lord, but of that same St. Peter we read that the result of one sermon was to add 3,000 souls to the Church. It may be that some humble St. Andrew man may in like manner be used of God to bring another St. Peter into the Church of Christ who shall wield a mighty influence in converting many souls. In fact we had a case reported last Convention of one brother bringing in a young man to the Church, of his becoming interested, then converted; afterwards joining in Brotherhood work and now being a missionary to the heathen; God alone knowing how many more he may be the means of gathering in. And so may we hope for multiplied instances of that nature if we faithfully stick to our first principles of definite personal effort.

We write thus not because we think our work so far is a failure. On the contrary, it is because we have seen real fruit, and the possibility of an abundant harvest, that we urge one and all "to do the first works."

There is no place in the Church of God for failure. If any organization does not its first work its candlestick will be removed and it will cease to exist. The branch that is unfruitful is cut off and withers, so will our Brotherhood as a distinctive branch wither into dead wood, if it is unfruitful in extending Christ's Kingdom among young men. On the other hand the fruitful branch is purged that it may bring forth more fruit—so shall it be with us, the superfluous "dead wood" in our Chapters must be removed to admit the fruitful branch to bear better and more abundant fruit. —From the Brotherhood of St. Andrew in Australia.

Brotherhood men should bear in mind the Provincial Convention of Nova Scotia and New Brunswick on September 28th and 29th at St. John. And the Ontario at Toronto 26-7-8th of October. Let there be the largest gathering of the Brotherhood yet held.

WOMEN'S AUXILIARY.



THE LOVE OF CHRIST
CONSTRAINETH US
Subjects for prayer for September—
Qu'Appelle, Chinese in America.

The Laywoman in the Parish.

A paper given by Miss Osler at the meeting of the lay workers of Haron Diocese, and at the Annual Meeting of the Toronto Diocesan Woman's Auxiliary, May 1st, 1895.

What is a Lay Woman? And what is a Parish? To us, at least, the one term expresses a woman who is a member of the Church of England, and the other the district and organization of that particular Church which she attends, and for which she should work.

But "should" implies obligation; why should she work? The labor is unpaid and purely voluntary; there are no human penalties for neglect; surely she has the right to choose whether she will help in the Parish or not.

But let us think; how comes she to be there at all? She might have been a Mohammedan or a heathen. She might, although a Christian, be "far from the Church of her fathers in a strange land." Who made her to differ from another? God Almighty set her in her place, a Christian woman in a parish of the Church of England; and wherever God places the worker, there he also appoints the work.

There, in her own Church, in her own Parish is something to be done which it is God's will that she shall do. She may plead a busy family life, ill-health, the claims of society; she may, in honest truth, have but the two talents where another has the ten, but these things simply limit and bound her opportunities, they do not take them away altogether.

George Eliot says: "Man cannot choose his duties, he may choose to forsake them." That is a sentence worth long and grave thought, since though we choose to forsake them we are not thereby excused.

If, then, God has placed the Lay-woman in the Parish, and has appointed not only privileges but work for her, can she doubt whether she shall work or not? To her who humbly desires and prays that His will be done there is no place for doubt, she is God's

child and Christ's redeemed, she must be "zealous of good works." (Titus ii. 14).

Convinced of her duty and humbly striving to fulfil it, what can the Lay-woman do in the Church of God?

We will begin at the beginning by moving her into a new Parish. People are careful, on going to a new place of residence, to provide themselves with letters of introduction, but the commendatory letter from the clergyman of the old Parish to him of the new is often unclaimed although it would be gladly given. Even where name and Church are not yet known, some such form as was lately given to a girl going to the States answers the purpose.

"I recommend so and so, a member of the Church of England in full standing, a Sunday school teacher and mission worker in my Parish, to the care of the Protestant Episcopal Church in Rochester." Then followed the signature and Rector of — Canada.

Such a letter is at once a certificate of Churchmanship and a guide to the work which may be wisely offered to the new Parish-ioner of whom the new rector probably knows nothing.

It serves another purpose, for a nervous, retiring woman shrinks from going to a stranger in the vestry and introducing herself, but armed with her commendatory letter she has tangible business, and can and should seek an interview and heartily offer her services in parish work.

Her future Parochial duties may be classed under four heads, Example, Service, Offerings and Prayer. Take the first. I knew a poor woman, uneducated, unassuming, who did great good in a tiny parish. Her hands were crippled so that she could not work, save that she partly paid her board to the small shopkeeper with whom she lived, by delivering her goods to customers. This work did not tie her closely to time and so she was able for many years to come gladly to every service. At nine o'clock on stormy winter week-days, well muffled in the warm clothing her good sons provided, old Susan was in her place: on hot July Sundays at early Communion, and at morning and evening service, old Susan's black print and antique fan were well to the front as usual.

She was no pensioner, she needed no alms. Did her steady, quiet example count for nothing? Did no one in health and strength think you, feel ashamed to make cold or heat an excuse to stay away when poor old Susan was sure to go to Church no matter what the weather might be?

She knelt upon her knees—no listless crouching over the book-board for her,—and her quavering voice made up in earnestness for what it lacked in musical tone; can be believe that her reverent devotion stirred no soul to prayer?

She died, and priest and people sorely missed her, and I thought that her sons could have found no more fitting inscription for her tombstone than this "Lord, I have loved the habitation of Thine house, and the place where Thine honor dwelleth."

All have not her leisure, but surely the Lay-woman's duty it is, not only for her own great spiritual good, not only for the sake of example, but for the glad duty of worship—(the main object of Church-going yet one too often forgotten) to attend every service daily and Sunday that she rightly can, and to take pains and thought so to arrange her occupations that she may not fail in this.

The vexed question of Church services for little children can be solved by taking them to short daily services, deferring the longer strain of the Sunday service until they are somewhat older; for the good Lay-woman will bring her children to Church with her, using her judgment of course, as to what service and how many they shall attend, but training them from the first to look upon Church-going as a duty, a privilege, and a pleasure. This aim will tie her tongue from criticisms of sermon and music, from grumbling over "too hot," "too cold," "too long," and all the host of complaints made by those who go to Church indeed but leave their hearts and desires at home; for to train her children to enjoy and love the worship of God, she must herself enjoy and love it and let the children see that she does. Such a mother will teach her children carefully at home in things pertaining to God, and if she cannot, will send them punctually and well-prepared to the Sunday school; she will interest them from a very early age in the mission work of the Church, and in work for the poor of the Parish; she will give them, if she can, a weekly allowance and teach them out of that to give their path to God; she will read Church history that she may train her children to be faithful, from knowledge and conviction, to the Church of their Baptism; their Confirmation will be a time of serious influence and of earnest prayer, and she will gather them with her at the Communion feast, and prove, as many have proved before, that there is no family bond so strong as the bond of love in Christ Jesus.

— Such boys and girls are of those who pass from the school to the Bible class and thence become teachers in their turn; they take up their share of Parish work as age fits them to do so, and in later life though stray they may from the paths of their childhood, they will feel and know that they were good paths and that their best safety and happiness lie in walking therein.

(To be continued.)

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CHILDRENS PAGE
HISTORY OF A SEED



I THE SEED

Just a little seed,
Very small indeed;
Put it in the ground,
In a little mound,
And wait and see
What it will be.

II THE VINE

The seed became a lovely vine,
That o'er the brown earth used to twine,
And at our feet so very low
Went on and on, to grow and grow.

III THE FLOWER

The summer rain, the summer shine,
That wet and warmed the pretty vine,
Had somehow quite a wondrous power,
Which wrought this lovely yellow flower

IV THE FRUIT

The little flower grew and grew,
In sun, and shower, and moistening dew,
And when the leaves began to fall,
There lay this gorgeous yellow ball
The prize for harvest best of all.

V THE PIE

Hurrah for the tiny seed!
Hurrah for the flower and vine!
Hurrah for the golden pumpkin,
Yellow, and plump, and fine!
But better than all beginnings,
Sure nobody can deny,
Is the end of the whole procession—
This glorious pumpkin pie!

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly.

YOUR	YE	GOD	COMFORT	PEOPLE
MY	BE	SAITH	COMFORT	

Also:

WITH	WITH	THEM	MOSES	AND
AND	THEY	THERE	TALKING	JESUS
WERE	UNTO	ELIAS	APPEARED	

NOTE.—Do not send in any answers until January 1st, when all should come together.

CONTRIBUTED.

BISHOPS, RECTORS AND CURATES.

We all remember hearing many years ago that at a deanery meeting somewhere in the North of Ireland, on one of the clergy present speaking of the three orders of the ministry as "bishops, priests and deacons," the statement was objected to. A rosy and rotund cleric made a correction to the effect that the three orders in the established Church were "bishops, rectors and curates"; and "that as the bishops give orders to the rectors, so the rectors give orders to the curates, whose duty it is to do all the work."

It must, however, be supposed that the above was a little joke of the kind peculiar to the clergy of Hibernian extraction, whose custom it is at all times and on all occasions to give the rein to that propensity to jocularity which sits so gracefully upon the sons of Erin, who do all things well, and who really have the power of making a man laugh at his own misfortunes.

After this "prolog," as our "fornetic" friends call it, it is necessary to get down to business; and the business which we wish to transact is this, to respectfully remind those clergymen of the rectorial order that the gentlemen who have the honor to be their curates are really flesh and blood, with animal life, and intellectual faculties, and spiritual perceptions,—just like themselves. It may be difficult for some rectorial minds to realize this, but it is a fact all the same.

On more than one occasion one has been deeply pained at the manner in which otherwise really good men have spoken to their unfortunate curates. It must have been from sheer forgetfulness. But then it is forgetfulness of the feelings of others which often wounds very deeply.

It ought never to be forgotten that the difference between clergymen who are in the priesthood is one of position only. It is true that some men are naturally more highly gifted than others, and possibly this may to a certain extent account for the difference of position of which we are all aware. But after all, the fact remains that as to their office all clergymen stand upon a level. The missionary who is doing pioneer work in the back-woods, or the humble curate whose lowly duty it is to read the prayers while his rector preaches three times out of four, are alike ministers of God with the rectorial brother. One is in a position of command, the other is in a position of obedience,—that is the only difference. "Sirs, ye are brethren." The curate may be, and indeed often is, quite as good a man in every point as his chief, and their relative positions may be due to accident; but whether or not, it is the duty, and it ought to be the pleasure, of everyone who is in command to make the position of the younger brother as little irksome as possible. The principle of action should be the ancient rule of our Lord, "whatsoever ye would that men should do unto you even so do unto them."

The sooner we get rid of the Irish quarson's idea of "bishops, rectors and curates," the better for all concerned. We may not always agree with those brethren of the high Church persuasion who study the Church Times, but we must do them the justice to say that though they sometimes provoke one by their affectation in having printed on their visiting cards "The Clergy of St. Paulinus," they nevertheless do try to realize the common brotherhood of the clergy. Perhaps it might be well if the every Rector would go and do likewise.

All which is respectfully submitted,
N.

LETTERS TO THE EDITOR.

✠ We do not hold ourselves responsible for the opinions expressed by our correspondents.

CHRISTIAN ENDEAVOR IN THE ANGLICAN CHURCH.

Editor of "The Church Evangelist."

Sir,—If Anglican Endeavor had read my letter as carefully as I have read his, as he ought to have done, before attempting to answer it, he would not have so entirely misrepresented my statements, as I shall proceed to show he has, nor has he disproved one of the objections I advanced against the C. E. Society.

It is not fair to say that "I railed with better taunt" against the society when I simply mentioned certain facts, which in my opinion, should deter loyal Churchmen from having any connection with it, and which A. E. has not denied, and cannot deny.

I did not say that I objected to organizations of this kind because similar societies "have place among the denominations around us"; but I said "is it not possible to organize a Guild in which young people should agree to three things, etc." without uniting with "undemominational societies," and if it was not designed to have these church C. E. societies co-operate with the C. E. conventions. I objected further to the name "Endeavor" as being indicative of views and methods at variance with the authorized standards of the Church, and on the ground of this variance I object to such co-operation with them. Then since the writer of the article seemed to indicate that such was the intention, where he said "if the members choose to attend convention they are given the enormous uplift, and the inspiration of belonging to a vast army of kindred spirits," I advanced my objections against the C. E. conventions and local societies, outside the Church, of which I know something, not against the Church C. E. societies, of which when I last wrote I knew nothing, though now, since reading A. E.'s letter, I know something about them too. A. E.'s allusion to Sunday Schools, Temperance Societies and Bible Classes is beside the point, these organizations in connection with our Church, do not as a rule, unite in convention with dissenters, I am not aware that the Church has made "imitations of many excellent methods" taken from Plymouth brethren, etc. No doubt many private individuals have upon their own authority, but perhaps some of them may be more "grievous" than "excellent."

Taking each point up in order from your correspondent permit me to say:—

1. That it is notorious that C. E. conventions and societies outside the Church, with which Anglican societies are invited to co-operate, are largely dominated and influenced by the Methodist Epworth League of C. E. It does not matter whether these doctrines, instantaneous conversion, absolute assurance, the impossibility of falling from grace, and disbelief in sacramental grace, have a place in the constitution or not, being the view of the majority of its members, they must of necessity enter into and color prayer and address and testimony uttered in these conventions.

2. I will not be so impolite as to say that A. E. is guilty of a "wicked malicious falsehood" in saying that I asserted, that these sacraments are "particularly ignored," that, I affirm is an unhistorical statement. I said they were practically ignored. I say that baptism as a sacrament, according to the Catechism definition of that term, as an outward means whereby an inward grace is received, which in baptism is declared to be a new birth unto righteousness, is practically ignored when it is asserted that this takes place at conversion not at baptism, which is viewed as a mere outward sign. So

with the other sacrament, spiritual union with Christ is assigned to faith alone, apart from and independent of the Holy Communion, which is viewed as a bare outward sign only. All that A. E. can allege with regard to this, even in Church C. E. societies is that "as a rule they are understood to be communicants." Then as to baptism A. E. says that the pledge is in "beautiful harmony" with the baptismal vows, which are but an ecclesiastical ordinance, like the sign of the cross, and no necessary part of the sacrament, but how about the grace of baptism, without which all else is but sounding brass and tinkling cymbal. Is A. E.'s own belief in this respect in "beautiful harmony" with the Church Catechism?

3. A. E. again misrepresents me, I said that extempore prayer is used exclusively at conventions, he only answers on behalf of Church C. E. societies with the qualification that in "most Church societies portions of our Liturgy are used, but any one present is allowed to lead in prayer."

4. I said nothing about young women "breaking the silence in the House of God"; but surely there is a vast difference between "expressing themselves in Sunday School and Bible Class" and standing up in a public meeting and leading in prayer, expounding a topic and relating their experience.

5. I did not state my objection to Total Abstinence, etc. being recommended, but that it was set forth as necessary, not only to the "bene esse" but to the "esse" of a Christian. What A. E. calls a "wicked falsehood" is taken from Ladies' Journal, May, 1895, Toronto, Wilson Publishing Co., p. 14. "In Season and out of Season, a Y. P. S. C. E. story, by Emily Edgewood." When I said "Endeavor paper" I should have said "story." It is not an Endeavor journal, in which it occurs, but the writer of the story evidently approves of, and is familiar with endeavor work.

I ask again, why do not these champions of Endeavor, give the names of the writers of these high flow testimonies; "staunch high Churchmen" and "advanced Churchmen"; that A. E. rolls as sweet morsels under his tongue.

Yours truly,

A CONSERVATIVE CHURCHMAN.

NUMBER OF THE SACRAMENTS.

Editor of "The Church Evangelist."

Sir,—While reading a valuable work by Dean Goulburn, The Acts of the Deacons, I came across the following sentence on p. 262, (2nd Ed.), which has some bearing on the above question. The Dean is speaking of Confirmation, and says that "A candid study of every testimony of Holy Scripture will lead to the conclusion, maintained by our own Church, that Confirmation has its origin in the practice and example of the Apostles, while destitute of the divine institution and of the universal obligation which characterize a Sacrament in that high and peculiar sense to which our Church restrains the word." And then he adds:—"Perhaps I should not say that our Church 'restrains' the word Sacrament to Baptism and the Lord's Supper; for all that is said in the Catechism is, that there are 'two only Sacraments, as generally necessary to salvation'; and in article XXV., 'that there are two Sacraments ordained of Christ in the Gospel.'" "Apprehend" he continues, "It would be quite consistent with the doctrine of our Church to hold other rites to be Sacramental, or Sacraments of a lower grade and an imperfect character." This view is sanctioned by Bishop Harold Browne, no mean authority:—"This definition" (in the 25th Art.), "does not exclude matrimony, confirmation, absolute, and orders from being in some

sense Sacraments; but it excludes them from being such Sacraments as Baptism and the Communion." (Ed. 5, p. 582).

Harold Browne on the Articles is the recognized text book in this Diocese, as in most Church of England Dioceses. A knowledge of it is required from all candidates for Holy Orders. But it is certain that a number of men in the Huron Synod from the Bishop down, must have forgotten their "Harold Browne," or they would never have been misled into condemning a S. S. leaflet, whose teaching is identical with that of a text book recognized and adopted by the Bishops of the Church.

Another thing is certain, or seems so, that not a clergyman or layman in the Synod was acquainted with the homily bearing on the subject, or he would have known, and possibly had the courage to say, that in condemning the leaflet, they were condemning the Church's Reformation Homilies. For the homily while rejecting the Sacrament theory of Rome, agrees with the ancient Church that, "in a general acceptance, the name of a Sacrament may be attributed to anything, whereby an holy thing is signified." What the Church is careful to guard is that whatever else we may regard as Sacraments or Sacramental, "yet no man ought to take these for Sacraments in such signification and meaning as the Sacrament of Baptism and the Lord's Supper are." And this is not the only homily of our Church which recognizes other Sacraments besides the two great Sacraments of the Gospel. Were the Huron Synodsmen acquainted with the following when they so unanimously condemned the Institute Leaflet? "By holy promises, with calling the name of God to witness we be made lively members of Christ, when we profess His religion receiving the Sacrament of Baptism. By like holy promises the Sacrament of Matrimony knitteth man and wife in perpetual love." The Church says that this is a "Godly and wholesome Doctrine," (see Art. XXXV.), but I fear me if the Toronto Committee had spoken of the "Sacrament of Matrimony" they would have run as near a chance of being stoned for heresy, as Paul and Barnabas at Iconium. C.

Editor of "The Church Evangelist."

Sir,—Mr. Ingles complains that I did not quote the whole of his extract from the homily in question. Whether the whole homily be quoted or only a few words of it; the plain statements cannot be explained away by either what goes before or what follows after: "If they should be considered according to the exact signification of a Sacrament—there be but two."

The series of leaflets published by the Toronto Sunday School Committee bear the heading, "The Institute Leaflet." One would naturally conclude therefrom that they are an exact reprint of the well known Institute Lessons which are an authoritative voice of the Church, I leave the reader to judge. Speaking of the number of Sacraments, Lesson XLV. on the Church Catechism (of the Institute Lessons), says: "Answer the question, How many Sacraments? How many? Two only. Some people think there are more, but our Church teaches us that there are two. You will perhaps know more about this when you are older. We do not call anything a Sacrament except these two. What are the two? They are Baptism and the Supper of the Lord. These are the only two that are generally necessary to salvation. We do not consider anything a Sacrament unless it is necessary to salvation." Please note, "we do not call anything a Sacrament except these two."

While using the title of such a trusted authority and without a hint but that they do reproduce the teaching of the Institute Lessons, the Toronto Committee

put forth doctrine diametrically opposed to the unmistakable statements of the Catechism. Without further comment, the position of that Committee before the Canadian Church is not an enviable one.

G. B. SAGE.

LONDON, Aug. 26, 1895.

OF THE SUFFERAGAN BISHOPS.

Editor of "The Church Evangelist."

Sir,—In this my first communication to you, I desire to express the wish and the hope that you will prosper.

This done, I also wish to say that I heartily approve of every word in your leading article of the 5th, under the heading, "Of Sufferagan Bishops."

I will be brief, and will content myself by asking two questions:

First,—How many of the present bench of Bishops of this Province would have accepted an offer of the office of a Bishop if such offer had been accompanied by the conditions that the upper house do now unanimously propose? I honestly and sincerely believe, that, as self-respecting men there is not one of them that would have so accepted.

Second,—How many of the clerical members of this Provincial Synod are there who as self-respecting men would accept the offer of the office of a Bishop, accompanied by the conditions that the upper house do now unanimously propose? I sincerely trust there is not one who would accept the office as proposed.

NOLUMUS SIC EPISCOPARI.

CHURCH IN CANADA.

Rev. J. W. Jones, Westport, has just received £30 sterling from England as a subscription towards liquidating the debt on St. Paul's church of that village.

The Archbishop of Ontario has received over seventy applications for appointments as parish clergymen this year, about one-third of these from the States. Ontario is clearly a popular Diocese. Every station is occupied.

The Rev. W. C. Bradshaw, the newly appointed Rector of Christ Church parish, Winnipeg, preached his first sermon Sunday morning, Sept. 1st, before a large congregation. The service was conducted by Rev. H. T. Leslie. The Rector chose for his text the adjuration "Bear ye one another's burdens." On Sunday Sept. 8th, the new Rector was formally inducted by His Grace the Archbishop.

Rev. C. B. Kenrick was inducted as Rector of St. Mark's church, Port Hope, on Sunday, Sept. 1st, by the Lord Bishop of Toronto, assisted by Rev. Dr. Bethune. The services morning and evening were very largely attended and were both hearty and devotional, the offertory amounting to the gratifying sum of \$614.

Mr. Robert L. Hinde, one of the best known and most highly respected young men in Harrison, died on Thursday, Sept. 5th, at the early age of 34 years. Mr. Hinde had been for some years past the leader in the many good works undertaken by the young people of St. George's church, and he will be greatly missed. His parents and family have the deepest sympathy of all their friends in this sore trial.

The Rev. Robert C. Caswall, M. A., who has been Chaplain of Toronto General Hospital and of the City Gaol, for nearly eight years, is resigning this charge on the 15th of September, to accept the

position of Archdeacon for work among the colored Congregations of the Diocese of Tennessee, U. S. His new work will begin on Oct. 1st. He has already had some experience in this kind of work when Rector of Emmanuel Church, Alleghany City, Pennsylvania, where many colored families were living within the bounds of his parish, for whom he provided the ministrations of the Church. His father, Rev. Prebendary Caswall of Salisbury Cathedral, was up to the time of his last illness English Secretary and Treasurer for the West Indian Mission, West Africa, the leader of which was the Rev. H. Leacock, "the Martyr of the Pongas," whose memoir Dr. Caswall wrote. Mr. Caswall, Jr., used to prepare the monthly reports of this mission for the "Mission Field" and other Church periodicals, in the earlier days of his ministry.

DIocese OF QUEBEC.

We learn from the Quebec Diocesan Gazette that the Lord Bishop of Quebec has been holding Confirmations during July and August, in the following places in the Missions and Parishes of his extensive Diocese: Black Lake, Lower Ireland, Maple Grove; Cape Cove, Malbaie, Barchois, Sandy Beach, Peninsula Little Gaspe, Gaspe Basin, Gaspe South, Riviere du Loup, Valcartier, and the Magdalen Islands, besides holding services, preaching, lecturing on Church history, and celebrating Holy Communion in these and many other places. Nearly 200 candidates were confirmed during this tour. His Lordship was accompanied on his visit to the Magdalen Islands by the Rev. Lennox Williams as Chaplain, at other places by his domestic Chaplain, Rev. E. A. Dunn.

DIocese OF NEW WESTMINSTER.

On Sunday Aug. 25th, the Lord Bishop of New Westminster fairly entered upon his new duties as chief pastor of the Church of England in the Diocese of New Westminster. His Lordship was celebrant at the early celebration of the Holy Communion at Holy Trinity Cathedral, and later, after 11 o'clock Matins, preached the first sermon he has delivered in the Cathedral. Taking for his text part of the 16th verse of Ephesians 4, "Compacted by that which every joint supplieth, according to the effectual working in the measure of every part," he first alluded to the familiarity of the figure used by St. Paul in comparing human society to an organism, and next to its application to the Church as a body with Christ as its head. The importance of every separate part was next dwelt upon, and, too, the necessity for each individual doing his particular duty, however small and unimportant it may seem to be. After the need there is for each one, from the highest to the lowest, to faithfully perform his part, had been forcibly urged, the preacher said it was a great mistake to say that every man must take care of himself only. The Bible and human history, too, show the great benefit which all receive when individuals sink self interest for the welfare of the whole. Patriotism stirs unselfish feeling more than anything else, so that moved by it men lose themselves in the organism of which they form a part, at times laboring and enduring for country to an extent far beyond what they would do for themselves.

Next the binding feeling of a community of interests was pointed out, especially to those who are really part of the great English speaking race spread over the world. They were glad to know themselves to be members of a race having such a world-wide history. God through this race had done and is still doing very much for the world. All are



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