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Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. \$1.75.

Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

The Old Testament and the New Criticism By the late Alfred Blomfield, D.D Bishop Suffragan of Colchester. 75c.

On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

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Canadian Churchman.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

September 18 —15th SUNDAY AFTER TRINITY.
Morning—2 Kings 81. 2 Cor. 10
Evening—2 Kings 19, or 23 to 31. Mark 14, 27 to 53.

Appropriate Hymns for Fifteenth and Sixteenth Sunday after Trinity, Compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 298, 308, 313, 315, 320.
Processional: 6, 37, 303, 305, 390, 447, 478.
Offertory: 191, 239, 294, 388, 359.
Children's Hymns: 210, 213, 258, 335, 338, 340.
General: 214, 220, 248, 261, 365, 385, 634.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312, 313, 556.
Processional: 35, 37, 189, 224, 232, 297.
Offertory: 167, 174, 212, 233, 275.
Children's Hymns: 182, 223, 332, 335, 338, 340.
General: 7, 19, 169, 184, 191, 202.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR. F. CLARK, LL. D., TRINITY COLLEGE

Gospel for the Sixteenth Sunday after Trinity.

St. Luke vii., 12, 13. "Now when He came nigh to the gate of the City. . . Weep not."

Men have in all ages differed as to the claims of the Lord Jesus Christ. As to the

constitution of His person, His relation to the Father and to the human race. But on certain points hardly a difference—the splendour of His character, the greatness of His teaching, the beneficence of His life. We turn back and envy those who saw and heard Him. Yet all that He said and did belongs to us also. Light is thrown by His life on all the problems of life; and this is true of the narrative before us. Here a picture of man's life without Christ and with Christ.

i. A picture of the world and of human life without Christ.

1. Take first the actual scene and incidents. Nain (means beautiful), in the plain of Esdraelon, with the exception of some parts of Galilee, the most beautiful region in Palestine. (1) The world in all its beauty seems full of life and energy. (2) Witnessing to the bounty of the Giver of good. "The earth is full, etc." (3) More—a world peopled with men—not mere insensible nature. Fellowship—brotherhood. Capacities. Might think, Eden.

2. But another side, a discordant note, breaking in upon the harmony. Sounds of sorrow and lamentation. (1) Note the brief, solemn words of the narrative. (a) Death. Only son of widow. Stole staff—a'lo'ie. (b) And what comfort? Many words: "Common is the common place." Miserable comforters. (2) A picture of man's condition by nature. (a) A shadow fallen upon earth, a blight, blight of sin. (b) And what relief in nature or in man? Who can apply the healing touch? Death reigns. None can deliver.

ii. But a new object presents itself.

At the head of a small group appears a noble form. Jesus of Nazareth. Helper sorely needed.

1. No indifferent Spectator. (1) Full of tender feeling—"Compassion." One expression of the great principle of love. (2) And not mere pity. Power and will to help. And at once. Sometimes delays. Syrophenicia woman. Here the case is too pressing. Prepares for the boon He intends to bestow. "Weep not." No vain words. And then touches, commands. (3) Thus declares Himself to be Lord of life. Doubt and death are put to flight. A pledge is given to all mankind. Here the story ends. Told no more. Here alone Nain is mentioned. Now a heap of ruins; but the story immortal.

2. The lessons of this miracle needed as much as ever. (1) Life and death still meet. As of old, mourners go about the streets. (2) Still many find no comforters. Human consolation ineffectual. (3) But now, as of old, One is able and brings relief. "Weep not," He says, "Why weepest thou?" He is One mighty to save. And who shall rob us of that hope? And what substitute is there? Men sometimes speak lightly of the Gospel. Have they considered, what men were without the Gospel, what it has done,

how we should be without it? (4) But once more He will come with life and power: "I say unto thee, arise." May we hear that voice with joy!

THE PROVINCIAL SYNOD.

Again the lapse of three years has brought round the assembling of the Synod of the Province of "Canada," so distinguished from the General Synod or the Synod of the Dominion which was held two years ago at Winnipeg. The business that is to come before the Synod will be in various ways important. A good many canons and amendments of canons and repeals of canons will have to be confirmed; and it is by no means certain that these will pass sub silentio or without controversy. Then there are several original matters to be brought forward, or if not absolutely new, matters that will come up in a new form. There is, for example, the unanimous decision of the Synod of Huron, that the Provincial Synods should be merged in the General Synod, which should then be invested with such legal powers as belong to the Provincial Synod. There is a great deal to be said in favour of this proposal, and probably a good deal will actually be said against it. And it may be well to consider for a moment the objections urged before noting the positive arguments in favour of it. The principal objections are of two kinds. In the first place, the Provincial Synods actually exist with legally defined powers, and it is undesirable that any change should be made. In certain cases, appeals may be carried to them from the Diocesan Synods. In certain cases they impose laws upon the Diocesan Synods. It is argued not unreasonably that such a system works well, and that the Provincial Synod is more in touch with the particular dioceses of which it is composed than the General Synod would be. This is the practical argument. On the other hand, it is urged on archaeological grounds that Provincial Synods belong to the first ages and to all ages of the Church, that provisions were frequently passed requiring that they should be held more regularly, and so forth; and in short, it is doubted whether we have a right to abolish such institutions. Now, in answer to this, there is a good deal to be said. In the first place, What is a Province? And why should not the General Synod of Canada be called a Provincial Synod? Our present provinces do not represent the old idea of a Province in the Church or in the Empire. It is quite likely that, before long, the civil Province of Ontario will be made an Ecclesiastical Province with its Archbishop at Toronto—or Ottawa—or with the Archbishop of the Province at Toronto, and the Archbishop of the Dominion at Ottawa. It can hardly be that the present method of having an Archbishop first in one diocese and then in another should continue. Sticklers for ecclesiastical

precedents could hardly contend for that or be contented with it. Turning from the objections to the arguments for the absorption of the Provincial Synods in the General, there is certainly a great deal to be said for it, from a practical point of view—and the practical point of view is really the only consideration that need concern us. Now, we suppose that no one would think of doing away with the Diocesan Synods. Each diocese has its own business to transact, its own rules to make and enforce, and the Synod is the proper body for this purpose. But undoubtedly the diocese is not the only unit to be considered in our ecclesiastical arrangements. Canada is now a nation and has a National Church, and that Church is not merely a part of the Universal Church, nor merely a collection of dioceses: it has a unity of its own, and this unity finds its proper expression in the General Synod. Now, the question which will have to be discussed is this: Is that General Synod sufficient without any other body intervening between that and the Diocesan Synod? In other words, is there any practical necessity for the Provincial Synod? Sentimental and archaeological arguments are all very well when they do not cross practical requirements. But the ultimate decision of a question of this kind must be its utility. We shall wait with interest the discussion of this subject in the Synod. Another question that will probably be earnestly debated is that of Divorce, on which we have already said what is necessary in the way of information; and have no wish to anticipate the decision of the Synod. Another question is that of Religious Education in our Public Schools, one of undoubted gravity, which has been discussed already at great length without any very satisfactory result being attained. Two things we venture to impress upon the members of the Synod: (1) That, if they are to accomplish anything, they must agree among themselves what they are going to ask for; and (2) That, if possible, they should get the other religious bodies to agree with the same. There is no repetition of Professor Clark's motion on behalf of the Revised Version among the Agenda. We understand that the Professor is quite satisfied with the decision of the Archbishop of Canterbury, that it may now be read in Church with the consent of the Bishop. This is all that Dr. Clark contended for, and it is now being done in many churches in England—notably in the Cathedral of Canterbury.

SCIENCE AND THEOLOGY.

Forty years ago, when John Stuart Mill dominated the youthful intelligence of Great Britain, it was assumed by his followers that any system of Theism was intellectually unthinkable. Mill had not declared himself an atheist, although in his posthumous autobiography we learn that he had reached that point; but those who discerned the tendency of his thought could not doubt where he stood in reference to faith in a Supreme Being. Out of the empirical philosophy of Mill came the Agnos-

ticism of Huxley and Spencer, and a man who could speak confidently as to the existence of God, or of a spiritual principle that made this world intelligible, was regarded as a kind of survival of the time of ignorance and superstition, who might be tolerated, but could not be dealt with seriously. It is always the same. As Horace said, You may drive out nature with a fork, but it will come back. You may declare with the Frenchman, you have no need of that hypothesis—the supposition of a Divine Being; but men cannot bear existence without the sense of a God to flee unto and to rest upon. "Thou hast made us for Thyself," said Augustine, "and our heart is restless until it rest in Thee." And this is now the utterance of the man of science as well as of the theologian. This world is not a dead mechanism, such a theory will explain nothing; it is a living Thing, and the life of it is the Living God. A very remarkable illustration of the manner in which the theologian and the man of science are coming to an understanding is found in some recent articles in the *Monist* (April and July), from the pens of Dr. Paul Carus and Dr. G. J. Lowe.* The *Monist* is not exactly the magazine we should go to for orthodox Christianity, and probably we shall not find that there. But we do find what is the foundation of all Faith, a recognition of the "Unmateriality of the Soul and God," and we find that these two eminent thinkers—doubtless ready enough at a subsequent point to part company—yet are in complete agreement as to the basis of existence in a living God. "After all," says Dr. Lowe, "it is a comfort to think that all who hold the 'Religion of Science,' can come to a consensus on the scheme exhibited by Dr. Carus. We all believe in God the Father, we all cry, 'Nearer, my God, to Thee!' " We all hold [he is here quoting Dr. Carus] that 'God is not only the Father, but also the Son. . . . God is not only the Logos as the world—order, but the Logos that has become flesh? These are the great truths.' To all which Dr. Carus replies, in a kind of editorial note: "It is a great satisfaction to me to find myself in agreement on all main points with a theologian of Can. Geo. J. Lowe's rank, a man of high standing in his own, the Episcopal Church, and justly marked out for distinction by a Presbyterian university which has conferred upon him the honorary degree of Doctor of Divinity." It is out of our power to present further developments in this friendly passage of arms; but we draw attention to these articles as one of the hopeful signs of the times. We are told that Christianity is losing its power. We may admit that it is becoming necessary to restate some of the Christian positions; we emphatically deny that it is necessary to abandon any part of its essential contents. Nay more, we find that the foundation of the Gospel in the belief of a living God is becoming more assured than ever; and upon this foundation the Word of Christ reposes.

* We gladly salute this genial and talented writer as doctor, and wonder that the universities of his own Church allowed a Presbyterian university to be the first to do him this honour.

OBITUARY NOTICE.

On Saturday evening, September 3rd, the Rev. Thos. Stanton, B.A., of the University of Dublin, rector of St. Mark's Church, Deseronto, and late Rural Dean of Hastings, entered into rest after a lingering illness of two years. This prominent clergyman was ordained deacon and priest in the diocese of Norwich, England. After serving two or three years in that diocese, he came to Canada in 1857. After being engaged in missionary work at Bowmanville and Marysburg, in the diocese of Toronto, he was appointed rector of Franktown, at that time in the diocese of Ontario. In 1866 he was appointed missionary at Camden East, and in 1870 was sent to Tyendinaga, the Indian mission of Ontario diocese. After successfully conducting this important missionary district, and restoring and beautifying the fine Indian church on the banks of the Bay of Quinte for a period of six years, he resigned, and ministered successively in the parishes of Trenton, Marysburg, and Barriefield. In all these parishes he did good, solid work for the Church, and won the respect and esteem of his parishioners. He was appointed in 1884 to the parish of Deseronto. This town was now beginning to grow rapidly, owing to the great business talent of an American gentleman, who had settled there, and still further expanded owing to the commercial enterprise and splendid business capacity of Mr. E. W. Rathbun, son of the gentleman just alluded to. Canon Baker, then missionary at Tyendinaga, of whose parish the rapidly-growing town was an out-station, saw that a new and strong parish could be formed, and proceeded to build a fine stone church. It was while this church was in process of building, that Mr. Stanton came to Deseronto. Service was at first held in the basement until the nave was finished, and a fine chancel added. The latter was erected largely owing to the munificence of Mrs. Stanton. A large congregation now unite in the devout and churchly services at St. Mark's. This result has been attained by the unwearied devotedness, patient perseverance and daily continual teaching, here a little, and there a little, sowing good seed sometimes by the wayside, and sometimes in fertile ground, but always with gentleness and patience, always being ready to give an answer to those who wanted a reason for the strong clear faith that was in him. It was this gentleness, patience, clearness of statement, that drew around him a strong band of men, intelligent workers and intelligent Churchmen, and enabled him to carry on his work to such excellent results. Both as a priest and as a man he attached to himself numerous friends, who respected him for his intelligent criticisms and manly character, and esteemed him for his geniality and singleness of mind and character. Requiesscat in pace. The funeral service of this lamented priest was held in St. Mark's Church, on Tuesday at 3 p.m. The funeral procession marched up the aisle chanting the opening sentences of the burial service. The procession consisted of nineteen clergymen of the diocese, who gathered to do

honour to their veteran brother. Psalm xc. was read by the Rev. H. B. Patton, formerly curate of St. Mark's, now rector of Prescott; the lesson was read by the Rev. I. H. Coleman, curate of St. James', Kingston, and late curate of St. Mark's. The concluding prayers were read by the Rev. W. Lewin. The sentences "Man that is born of a woman, etc.," and also the anthem "I heard a voice from heaven," were chanted in a minor key by the choir, led by Mr. Briscoe. This impressive and effective service was closed with the Nunc Dimittis. The body was interred in the beautiful cemetery at Napanee. The funeral procession to Napanee, a very long one, consisted of clergy, relatives, friends and members of the congregation. There was a celebration of the Holy Mysteries in the church at 8 a.m.; the Rev. W. Lewin was the celebrant, who was assisted by the Rev. E. Costigan. Several relatives and friends partook of the communion along with Mrs. Stanton.

THE ZEND-AVESTA.*

The Zend Avesta is the Bible or Sacred Book of the Parsees, the followers of Zoroaster, the old Fire Worshippers of Persia. But not now are they the religious representatives of the inhabitants of the country in which they first had their origin. Persia, as is well known, was overrun by the victorious Mahometans, and its old religion was suppressed or driven out (A.D. 642). In less than a century after their defeat most of the conquered people had become Mahometans, whilst many who clung to their old faith found a home among the tolerant Hindus, on the western coast of India and in the peninsula of Gazerat. There they still thrive while the few remaining in Persia are gradually disappearing. In the present volume we have, for the first time, a thoroughly satisfactory and accurate translation of the Zend-Avesta by that eminent and much regretted scholar, M. James Darmesteter, a Frenchman with one name undoubtedly English and the other apparently German. The name Zend-Avesta, he says, is by no means appropriate, as Zend means "a commentary or explanation," and was properly applied to explanatory texts of the Avesta (derived from the old Persian Abasta, meaning Law), and this is the proper name of the original texts. Zend has come to signify the name of a language, whereas it is no language at all, and the name Pahlavi should be used instead for the old Persian tongue in which the Sacred Book is written. The Introduction to this volume is a very careful and scholarly piece of work, giving all the information attainable, or ever likely to be attained, as to the age, origin, and composition of the Book, together with an analysis of its contents. The well-ascertained facts respecting Zoroastrianism are the following. It is an historical religion in the sense of having undergone modifications not only by inner evolution, but also under the influence of foreign schools and political events. The

*The Sacred Books of the East: The Zend-Avesta: Translated by James Darmesteter. Price, \$2.50. New York: Christian Literature Co., 1898.

original founders and teachers were the Magi, the Median priests, who founded a religion not essentially different from those of Indian, Greek, and Italian origin. This system spread from Media to Persia, and is Zoroastrianism proper. No documents of it are left, but it is known indirectly through the inscriptions, through the testimony of the classics, and through the documents of the neo-Zoroastrians, who received its doctrine and gave them a new form. These neo-Zoroastrians were the results of influences from Greece and from Palestine. In regard to the latter, for example, they derived from the sacred books of the Hebrews the Cosmology which is embodied in the actual Zend-Avesta. The creation, the deluge, the geneologies, the patriarchs, the divisions of the races were all taken from the Hebrew records into the Parsee books. "Thus," says M. Darmesteter, "in the centuries about the Christian era, was elaborated in Iran a new religion, not differing essentially from the old one, but one adapted to the new necessities of its spiritual and political surroundings.

All these novelties Zoroastrianism could adopt and assimilate to itself without losing its own physiognomy." The documents are here edited and translated with the greatest care; and the notes supply about all the information which the ordinary reader will require.

REVIEWS.

Magazines. — McClure's Magazine for September contains a number of articles, either directly dealing with actual incidents of the late war, or else with matters of a military or naval nature, and no doubt they will prove highly entertaining reading material for those who have not already become satiated with the Spanish-American embroglio and with the events arising therefrom. Other articles contained in this month's issue appear to be of a more or less secondary nature, that one dealing with the peculiar action of volcanoes being perhaps the most interesting of this category.

The Pall Mall Magazine for September contains, amongst other articles, one by the Right Hon. Sir Charles Dilke, on a question which is agitating the minds of many people at the present time, viz., the possibilities of an Anglo-American Alliance. "A Day of My Life at Cambridge," written by a Cambridge undergraduate, will be of interest to those who know anything of the old universities of England. An illustrated article, dealing with Dalkeith palace, is one of a series of similar articles descriptive of "the stately homes of England," which have been appearing for some months in the pages of this magazine. A continuation of the special articles, written by Sir Walter Besant, describing South London in Ye Olden Time, also appears. An article describing undergraduate life at Cambridge, U.S.A., will appear in a future number of this magazine.

The September number of Harper's Magazine is a very interesting number. A long and profusely illustrated article, by Mr. Frederick Jackson, gives a synopsis of the adventures which befel the members of the Jackson-Harmsworth expedition in their search after Doctor Nansen, and describes in most vivid language all the wonders of the still little-known Arctic region. "Social Life in the

British Army," gives the reader an insight into the manner of life therein, and is the first of a series of papers which will deal with the same subject in its various aspects. The story of the mad King Louis II., of Bavaria, is told by Dr. Mackay-Smith, and articles by the Right Hon. James Bryce, M.P., on the Policy of the United States, and by the well-known writer, Mr. G. W. Smalley, on the late Mr. Gladstone, go to make up a quintette, the last of which is the third of a series, and will afford much interesting information to the readers of this month's issue.

Scribner's Magazine for the current month contains several articles dealing with incidents of the late Hispano-American war, both from a military as well as a naval standpoint, that one, possibly, by Mr. R. H. Davis, dealing with the Rough Riders' Experiences at Guasimas, being the most entertaining of the series. This number also contains an illustrated article, descriptive of the Jungfrau Railway in Switzerland, and in addition to the above there are further instalments of articles written by Messrs. Wyckoff and Page, which have appeared in previous numbers of this magazine.

"A VANISHING IDEAL."

By Rev. John Ker, D.D., Rector of Grace Church, Montreal.

An address delivered before the Montreal Local Council, Brotherhood of St. Andrew, held in St. Thomas' Church, Montreal, May 30th, '98.

The Brotherhood of St. Andrew is, in some respects, the most important movement initiated by the laymen of our Church in recent times. Its aim, so majestic, "the extension of Christ's Kingdom amongst young men," and its one rule of individual prayer and service, so simple, that both the aim and the rule command our admiration. Like all truly great commencements, the Brotherhood had its origin in obscurity. Moved by the needs of their own parish, needs common to all our parishes, a few devout young men, in a Chicago church, mutually resolved to pray for young men every day, and every week to make a serious effort to induce some careless man, or young man, to attend the worship of God on Sunday. The wisdom and simple directness of this proposal look like the inspiration of the Holy Spirit. How long the work thus begun continued in the obscurity of its own parish we cannot say; but, long or short, it ultimately emerged into the broad daylight of public notoriety; chapters were soon formed all over the country, a monthly paper in the interest of the movement was established, paid officials were appointed, taxes were levied, local and general conventions were held, amid great enthusiasm, and public attention was everywhere challenged. . . . So it came to pass that the seed growing secretly had, all at once, the fierce light of publicity turned full upon it, the natural growth of the organization was frustrated, in a measure, and there was induced instead a speedy but altogether abnormal development. What might have been a society or order of laymen in the Church, by its own dynamic force and intrinsic merits, spreading noiselessly from parish to parish, has become a kind of general purposes society in which the least prominent feature seems to be quiet, personal effort to bring "the next man" to the house of God on Sundays. This is the right place to remark that impatience is the bar sinister on the escutcheon of much Christian effort in these days. We do not know how to wait. We sow with eager haste to-day, and grudge if we do not reap to-morrow, yet the inexorable law of the Kingdom of God is, "first the blade and then the ear and after that the full corn in the ear," and this the law alike of individual, and of corporate effort. With the sudden notoriety and speedy extension of the Brotherhood, there drifted into its membership great numbers of young men who, with many good qualities, had a weakness for new things, and the

Brotherhood being a new thing—they joined it. They had no adequate appreciation of the devotion and constancy always needed, or of the self-crucifixion often necessary, on the part of those who, by the simple method of the Brotherhood, would extend the Kingdom of Christ in the world. They found they had commenced to build a tower without first counting the cost, and hence they soon tired; whole chapters grew wearied and dormant, and then faded out of existence altogether. This record is by no means to the credit of the men and chapters concerned. In such a work it is no light matter, having put the hand to the plough, to look back. Yet there is something to be said on the other side. The men should not have been permitted to enter in the first instance, nor should such chapters have been prematurely forced into existence. And here we would humbly venture the opinion that ordinarily it is inexpedient to attempt to revive dormant or extinct chapters from without. When they obtain their Pentecost they will revive of themselves. Until that time comes external pressure will not, we fear, effect any lasting good. Of the chapters now on the active list on this continent, it would be interesting to know how many are working along the praying, plodding lines of personal service, which marked the original chapter before it told the world what it was doing. The early days of that original chapter were the golden age of the Brotherhood of St. Andrew, to which every Brotherhood man, who realized that "the Kingdom of God cometh not by observation," looks back as to a vanishing ideal. Speaking for our own chapter of Grace Church, we can truly say that, according to the utmost of our ability, we have made, and do make, the early days of the original chapter our working model. So far as membership in the Brotherhood is concerned with us, each man's motto is: "This one thing I do." During six years existence, our membership has never been very large, but large or small we have tried to keep prominently before us this truth, viz., that failure to emphasize the rule of individual prayer and of individual service, cannot be compounded for by activities in other directions, whether by regular attendance at Brotherhood committees, or the monthly meetings of this council, or by doing duty as an usher in the parish church, or by helping to carry on a parish magazine, or by circulating in hotels and boarding-houses invitations to Sunday services, or by wearing a surplice as a lay reader. These are all excellent works in their degree, but long and many a day before this Brotherhood was dreamed of, the like works were performed, and in some of our parishes are still performed by members of the Y.M.C.A., and we are persuaded that the development of such duties as normal, indeed, almost necessary departments of Brotherhood work, has not tended to the growth of the Brotherhood as a spiritual force in the Church. There is room, and an appalling amount of work in the Church for an order or society of silent workers. Although we have at present a great abundance of parochial organizations of various kinds, I think the clergy would—to a man—make room for a new order of silent helpers. This order, should it come, will be untouched by the epidemic of fussiness which, in these days, is raging in the Church. It will not undertake all sorts of ecclesiastical duties, nor expend its time and energies on meetings of committees, councils, and conventions. It will take for its model St. Andrew, who, apart from every human being, went and brought his brother to Jesus. It will hold as a fundamental truth that the society of silent workers does poor work for God, when each member tries to persuade the "next man to him" to make a fresh start on the path of duty, by attending the worship of God next Sunday. When the day's work is done in factory, and mill, and office, the silent worker will count it all joy to steal out in search of Christ's wandering sheep. Being "silent workers" members of the society will try not to attract attention to themselves; they will not be anxious to speak in public, and especially in the presence of bishops or clergy, it will be difficult to persuade them to make even "a few remarks." The clergyman, who

has in his parish an ideal chapter of this kind, will have for its men and its methods so much admiration that in season and out of season he will sound its praises, and thus without beat of drum or sound of trumpet the order will really extend itself. This society will not, in the first instance, undertake to evangelize China or Japan, but, after its own practical manner, will consecrate the activities of its members on the needs of the several parishes wherein they happen to reside. Members will not be admitted without proof of a real vocation, and the superior of the order will take care that chapters shall not be formed ahead of time. Long ago, some of us thought the Brotherhood of St. Andrew would probably run somewhat on the lines of the "order of silent workers," outlined above. The result has proved that we were mistaken. We believe it would have been better for the Church had the result been otherwise. For the Brotherhood we have a deep affection; some of the happiest hours of our ministry are those spent in our chapter meetings. For the excellent men at the head of the organization, personally unknown to us for the most part, we have great respect. We are sure that every step they have taken, first and last, was believed to be for the best, and we are equally sure, if they were here present at this meeting, they would not find it very difficult to excuse a fellow-worker the presumption which, in discussing methods of work, impels him to indicate what he believes to be "a more excellent way."

THE HISTORY OF SUNDAY SCHOOLS AND THEIR PRESENT DAY VALUE.

By Rev. Dr. Caswell, Meaford.

Read before Deanery Convention of Teachers of County of Grey, at Markdale, and published by request.

In the present day, when Sunday Schools are of such universal adoption among nearly all bodies of Christians, it is interesting to look back to those early days when this so-great instrument of good had its beginning. A brief historic sketch will be all that is necessary to lead us on to the more important part of the subject—their present day value. There are some who may deny that Robert Raikes was the originator of Sunday Schools, because of the fact that long before his time it was the practice of the clergy of the Church to catechize children in the public religious services. We recognize the difference, however, that whereas catechizing in churches was confined to the clergy, and properly so in an age when they possessed almost the only learning; the time came at last when learning was now becoming more generally diffused for an advance movement, and the opening-up of a new field of activity, in which the laity should take a part, as they must ever have had an interest in the religious education of the young. Since the time of Robert Raikes, the work of teaching the young has been even largely carried on by the laity of the Church. He is, therefore, fully entitled to the honour of being the first to put the machinery of Sunday Schools, as they are understood at present, into motion. He first began his work in the year 1780, in the city of Gloucester, England. So that now, for somewhat over one hundred years, the work of modern Sunday Schools has been carried on. Mr. Raikes was much shocked at seeing the children of the factory quarters of the town in a neglected and deplorable condition, and he consulted the rector of the church of St. John Baptist, the Rev. Thos. Stock, and expressed his earnest desire to do something to remedy the sadly ignorant condition, in a religious sense, of these poor children. With the concurrence of Mr. Stock, and under the auspices of the Church, the work was begun. The children were induced, by Mr. Raikes, to come on Sundays to the houses, it is said, of "four decent women," whom he engaged at one shilling a week to instruct as many as he should send in reading and the Church catechism, Mr. Raikes engaging to go around and visit the schools and help to keep order. These efforts were soon crowned with

success, and several other schools were soon established in different parts of the town, and the same methods adopted in many parts of England. Six years later, i.e., 1786, we learn that in England there were not less than 250,000 children thus under instruction. And so the movement spread to Ireland, Scotland and Wales. In passing, it may be well to mention that the establishment of Sunday Schools created a demand for Bibles, and especially in Wales was the scarcity felt, where books in the Welsh language were a necessity. One good thought begets another, and so it was that out of this movement and in order to supply the pressing want, there was originated the British and Foreign Bible Society, in 1802, a society which has been most valuable in supplying copies of the Holy Scriptures, for the use of missionaries and their converts, and so extending the light of God's truth into the dark places of the earth. It is important to observe that at first Mr. Raikes always paid his teachers, and the instruction imparted being given by those duly qualified, had, in some degree, a great advantage over our present methods. It was not until 1800 that voluntary teaching was adopted. And we cannot help but think that the chief glory of the Sunday School is that its teaching is gratuitous. It is a labour of love, and this at once alters the position between the scholar and the teacher, and draws them together in a new relationship. It has opened up a new field of Christian work in which those who earnestly love their Master, and desire to promote the glory due unto His name, enter with gladness. It is difficult to find a more suitable way in which, as Christians, we may obey and help to "preach the Gospel to every creature." Sometimes, even when opportunity offers, in the presence of adults, it is most difficult for many of us to speak a word on the importance of a knowledge of Christ. But when we have opportunity of instructing young children, and we think of the blessed privilege of being the means of impressing their minds with a love for Christ, and turning them into that course of life that shall make them true Christians, it opens up a new field of work, and fills the truly Christian heart with joy and gladness. And the true teacher will do no hap-hazard work, and will not let zeal be his only qualification, but will seek such training by means of the most valuable aids available, that his teaching will be always most interesting and attractive. The year 1843 marked an important date in the history of Sunday Schools. In this year, the Church of England Sunday School Institute was established to give assistance to teachers by supplying them with excellent materials for their work, by aid of maps, outlines, notes and comments of passages of Scripture, and to put Scripture and catechism lessons in the form of a series that would have a definite beginning and ending. I have great faith in courses of lessons, which, when completed, will introduce us into a new course beyond. And, if you will, at the end of a course, there may be a holiday season. The interminable endlessness of things is that which wearies us. Just as in the seasons of the Church's year, we enjoy the definite course, because, when each is completed, we enter afresh on a new course. And just as in the Public School young people feel the satisfaction of getting to the end of one course, and fresh zeal as they enter on the higher standard. So I think it does us all good in Sunday School work to have a course laid out, a series of so many lessons, and though we may not have any stiff examination to undergo, before entering on the higher grade, yet it is a satisfaction to have completed the lower standard. In some Sunday Schools the simple plan is adopted of having a three years' course, consisting of Collect, Epistle and Gospel, giving one year to each, and carrying along with these the Church Catechism always. Out of this has developed the more elaborate and uniform courses of lessons, which are now in use, assisted and encouraged by the help of leaflets, monthlies and quarterlies, introducing more or less of Bible lessons. It can never be said that the Church has been unmindful of the value of religious training to the young. In proof of this

stands the language of the Baptismal Office in the address to parents and sponsors—"Ye must remember that it is your parts and duties to see that this infant be taught so soon as he shall be able to learn, etc., and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. And that this child may be virtuously brought up to lead a godly and a Christian life." Everywhere the Church has extended, it has carried this language along with it. After the Sunday School movement began, it is not surprising to learn that the idea was adopted in the United States and in all the colonies of England, and also that it came into general use among the various bodies of Christians, some of whom have developed it after their own particular fashion. In 1851, at a meeting of the five bishops of the Church of England in Canada, held in Quebec, the following declaration was agreed upon on this subject: "We desire to express our sense of the importance, in the existing state of the Church, of Sunday Schools, especially in large towns, and we thankfully acknowledge the benefits which have resulted from the labours of pious teachers, both to themselves and their scholars, under proper direction and superintendence. In every possible case, the Sunday Schools should be under the personal direction and superintendence of the minister of the parish or district, or otherwise the minister should appoint the teachers, choose the books, and regulate the course of instruction; that there should be no contradiction between the teaching of the School and the Church, all Sunday scholars should be instructed in the Church Catechism and regularly taken to Church." In this Canada of ours the early pioneers of the Church had a most difficult task to perform in holding religious services in sparsely scattered settlements, in visiting the sick, in administering the sacraments. Outside of the cities and large towns, the clergy occupied much of their time, in driving from church to church, the most of the Sunday being spent on the road. Such is the case even now in many of our scattered country missions. Unable, in many places, to introduce anything like well-equipped Sunday Schools, the clergy only can do what is possible with the material at hand. If some faithful Christian man or woman can be found, who may be willing to gather the children of the Church together, and instruct them in the truths of our holy religion, no more blessed work can be discovered as a field of usefulness. Such faithful teachers, in a country district, are a blessing to the community. They are the salt of the earth. I am much in favour of having branches of our Church Sunday Schools in any community where there may be a group of Church families, and where any faithful teacher or teachers might be found willing to engage in the work. And I am sure it will be seen that where such work is undertaken, the clergyman of the parish or mission will devise some method for supplying such workers with leaflets or other helps. I have in my mind the name of an aged lady, who nearly fifty years ago opened a Sunday School in a new settlement in Canada, in the way I have described, and laboured to give Christian instruction to the young, and to this day, for she is still living, the neighbours rise up and call her blessed. "She hath done what she could." There are some who think, when looking at our modern day Sunday Schools, that they are far from being an unmixed good. There are many features about them which are undesirable. Some indeed look upon them as evil and only evil and that continually. The evils of the system may, in part, be the evils of the age we live in—an age when young people are educated in Public Schools, where religion is largely eliminated, and our young people show little respect for those older than themselves, and indeed almost no reverence for holy things—God's Holy Day, the place of public worship, nor the Scriptures. The inattention so many young people show to their Sunday School teachers is a result largely of this unfortunate state of affairs. Again, I confess to be among

those who dislike the growing sentiment that a Sunday School is largely an association for the purpose of carrying on successfully a few pleasant gatherings, such as the annual Christmas tree festival, and the annual picnic or excursion. So fully impressed are many of our young people with this idea, that they attend the school for a few Sundays before one of these special features, and almost immediately afterwards they disappear to return periodically at the proper seasons. It is no wonder that those who desire to make the Sunday School a place of religious instruction and training, look with horror on the sentiment which at the present day so largely prevails. It must never be forgotten that the correct idea of religious instruction of children is that it should begin and continue at home. Home teaching is far more effective than any other. Such was the training in religious knowledge given by the Hebrews in ancient times. Such teaching is commended in Holy Scripture. The Church, in providing her Church Catechism, evidently had in view home teaching, and this to be supplemented by the stimulation of public catechizing in church after the second lesson at evening (i.e., afternoon) service. The Sunday School, let us remember, was at first for neglected children. We can see, however, how it has become a very important help in supplementing and stimulating home study. It certainly ought not to be made a substitute for home training, and the only religious instruction ever given to a child. Owing to our "unhappy divisions," and the existence of so many rival religious denominations, it has appeared impossible to give any religious instruction in the Public Schools of our country. Many existing evils are now charged upon this state of matters, and the Church of England in Canada is finding support to some extent in her desire to have religious knowledge imparted in the Public Schools. A feasible plan of doing this, so as not to make denominational teaching come to the surface, is what is wanted. I think the idea of having the clergyman of the Church and minister of every sect, in turn go to the Public Schools to give an hour's teaching every day, is now almost exploded. There is no time for such work, as most of us find we have eight, ten, twelve or more schools in our parishes, and we could not give so many hours in the week to teaching, among so many other duties. The only feasible method of accomplishing our object, and one which I have advocated for many years, is that of having a text-book or manual of Christian Biography, History and Doctrine introduced and used in the schools, with examinations in due course. I know the cry is that we have too many text books already, but some of them might be dropped to make way for one which all Christian people will regard as an essential. Surely it would be possible to avoid controverted points of difference among Christians, and yet give instruction on religious subjects, so that our young people, who pass through the Public Schools, would have a fair acquaintance with the names and characters of all the Bible heroes, the history of the Patriarchs and of the Jewish people, the life of our Lord and His Apostles, the geography of Bible lands, and an outline of Christian doctrines, introducing the Lord's Prayer, Apostles' Creed and Ten Commandments. If such religious knowledge were imparted and thoroughly given from a recognized text book, we can understand what a help it would be in our Sunday School work. It would be a basis on which we could build. It would form a solid foundation of facts which we fear is sadly lacking at the present day in all our Christian communities. Then our Sunday School teachers, being earnest and spiritually-minded, would, on Sundays, in their classes, seek by God's blessing to draw spiritual lessons, strengthen moral influences, make the life and teachings of our Lord Jesus Christ a living and personal power, to show Him as a real character in history, whose life and death has exerted a gracious influence upon the world, and has changed men from barbarians into civilized Christian men. To seek, as the Church does, in her Christian seasons, to make that life have a power-

ful influence upon our lives, to impress this in every Sunday lesson, in Catechism, Collect and Bible lesson, to keep confirmation in view for every young person, and the time when, by the grace of God, they will be permitted to become communicants of the Church, that they may be earnest and devout communicants, and become intelligent and earnest Christian workers, ready and willing to give a hand to every good work. That is the ideal which every earnest Sunday School teacher must place before himself. Owing to the difficulties which at present exist, we are in some degree handicapped. We must not, however, on that account be discouraged. Obstacles in the way urge us to put forth greater efforts. This is what men do in great engineering undertakings, and we stand in amazement as we gaze upon the bridges, the aqueducts, the tunnels, which men have made to overcome obstacles which have seemed at first insuperable. Then, too, we remember the work in which we are engaged is God's work, "building them up in our most holy faith," seeking to influence them to live "godly, righteous and sober lives," seeking to make those who are to come after us earnest communicants, and Christian workers, that they may take up the work and do it better than we have done. Carried on in such a spirit, our Sunday Schools will grow to be still more valuable adjuncts in the great work of the Church of leading men to Christ.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The Bishop returned home last week and will remain here a few days. He will then leave for the Provincial Synod and the convention of the Brotherhood of St. Andrew in Hamilton, Ontario.

The special appeal on behalf of the deficit in the funds of the Board of Home Missions has been well responded to, and the secretary has been able to send out all the cheques in full. Nova Scotia is probably one of the poorest dioceses in the Canadian Church—not, be it remembered, that the Province is naturally poor, but simply undeveloped—and as yet we have managed to get along without incurring anything alarming in the shape of a debt, and what is still better, reducing grants. Taking it altogether it is a record to be proud of. And with improved methods of management we shall probably do much better in the future. It was decided at the late Synod to give the secretary an assistant, so as to enable him to take frequent tours among the parishes to speak and preach on behalf of the diocesan funds. From the ability, energy, experience and the wide popularity of Rev. W. J. Ancient, very good results are anticipated. Few priests of the diocese of Nova Scotia are so universally beloved and respected as the manly and genial hero of the Atlantic. Mr. Ancient's recent grievous bereavement has drawn forth numerous allusions in the columns of the city newspapers to his magnificent feat some twenty-five years ago. Amid a terrific hurricane and at the imminent risk of his life he rowed out to the ill-fated steamer then lying a helpless hulk on the rocks, and brought ashore the last boat load of survivors, including the captain. Touching the untimely death of his son, to whose noble mindedness and force of character there have recently been many pathetic testimonies from parents and young men, Mr. Ancient has received hundreds of letters from all parts of the province.

The Rev. John Smith, a graduate of St. Bee's, England, and for some time in charge of Ship Harbor, has gone to the diocese of Ottawa.

Port Medway.—A meeting of the Chapter of the Deanery of Shelburne was held in this place on

the evening of the Feast of St. Bartholomew, and after full evensong, very practical addresses were given by the visiting clergy. The choir from the parish church, accompanied by their organist, rendered valuable assistance to the service. The next morning there was a celebration of the Holy Eucharist in St. John's Church and an admirable sermon preached by the Rev. W. S. H. Morris, M.A., rector of Shelburne. At this service upwards of fifty persons partook of the Blessed Sacrament.

In the afternoon the session of the Deanery took place in the rector's rooms. After prayer and the reading and confirming of the minutes of the preceding meeting, the Epistle of St. Paul to Titus, chap. i., was read in the Greek and discussed. The next meeting of the Deanery was then fixed for Shelburne, 26th and 27th of October. Evensong took place at 7.30 in the parish church, the singing being unexceptionally good. Over two hundred people were present at this service. The addresses were very instructive and very much appreciated and we trust will be long remembered. The Rural Dean expressed himself much pleased with his visit, and the kind hospitality of the people.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q., Lennoxville.—We sincerely regret to hear that the Rev. Canon Adams, principal of Bishop's College, who has been staying at Beaconsfield, was seized a few days ago with a paralytic stroke. He was brought to Montreal and taken to the Royal Victoria Hospital, where he is at the present time. The latest accounts of his state are that he is doing well, but it will be some time before he will be able to be about again.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. John the Evangelist.—The Right Rev. C. J. Corfe, D.D., Lord Bishop of Corea, preached last Sunday morning in this church. He took "Faith" as the subject of his discourse.

His Lordship, who is on the way out from England to his diocese after furlough, left by train for the Pacific Coast in the evening.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

New Boyne.—This parish has a reputation far and wide for its successful harvest dinners and pic-nics. That held on the 1st inst., in Mr. John Joynt's grove, surpassed all expectations. The day was ideal. The tables fairly groaned with the good things provided, and thanksgiving and joy was expressed on every countenance. After dinner an adjournment took place to the speaking platform, when the choir sang, "We plough the fields and scatter," etc. Able and instructive speeches were thereupon made by Revs. J. R. Harvey, of Frankville; Wm. Wright, of Athens, the rector of the parish, Mayor Barnes of Smith's Falls, Mr. J. H. Ross, editor of The Smith's Falls News, and Mr. George Taylor, M.P., of Gananoque. During a recess in speaking the two little daughters of Mrs. Champlain, of Ogdensburg, N. Y., sweetly sang "Bring Back My Kitty to Me." Music, excellent music, was furnished by the Toledo village band and the New Boyne string band. After tea a football match was played between teams from Chantry and Toledo. The latter won by 1 goal to 0. The proceeds, \$155, after paying expenses, go towards removing the old church building, and improving the property around the new church. Laus Deo.

Deseronto.—St. Mark's.—The death is announced of the Rev. T. Stanton, B.A., rector of this church and rural dean of Hastings, which took place here on Saturday evening, September 3, aged 72 years.

Belleville. St. Thomas.—The annual harvest thanksgiving services were held in this church on Sunday the 4th inst. The interior of the church was very beautifully and appropriately decorated with fruits, flowers, etc. The harvest anthem, "Ye Shall Dwell in the Land," was very well rendered by the choir at both services. The services were conducted by the Rev. Canon Burke, B.A., rector, assisted by the curate, the Rev. A. L. Geen. The Rev. G. H. Webb, rector of Trinity Church, Colborne, preached both morning and evening. In the morning he preached from the words "Give an account of thy stewardship," and in the evening from "By their fruits ye shall know them."

Clarendon and Palmerston.—On Sunday, Sept. 4th, the Lord Bishop of Ottawa held a Confirmation in this Mission, when 35 candidates, most of whom were adults, and many converts from the sects, were presented and received the Holy Ghost. Owing to the bad state of the roads and other unexpected causes many candidates failed to put in an appearance. The missionary in charge hopes to present a larger number next year. The good Bishop's visit was much appreciated by all and will undoubtedly give fresh impetus to Church progress in this outpost of God's Kingdom in the Diocese of Ontario.

The Rev. C. T. Hutton of Christ Church, Belleville, lately collected over \$300 for the Diocesan Augmentation Fund in this mission, though he found it impossible to visit all the people in a week.

Brockville.—Trinity.—Very bright and hearty were the harvest thanksgiving services at this church on Sunday, Sept. 4th, and the congregations at all services very large. The day began with a plain Celebration at 8. At the 11 o'clock service, which was a semi-choral celebration of the Holy Communion, nearly the whole of the congregation remained to the end. Two of the most enjoyable features of the musical portion of this service were Tour's "Sanctus," which breathes the very spirit of worship, and "Rejoice, ye pure in heart," 393 A. & M. to Messiter's stirring tune, sung as the processional. At 3 o'clock there was a very attractive children's service, when the scholars were marched up two by two from the schoolroom and into the church, preceded by a banner-bearer and singing "Brightly gleams our banner" to Sullivan's tune. As they reached the chancel steps they threw the bouquets which they carried in a heap on the chancel floor, and separating, filed into their seats. The hymns, "Rejoice ye pure in heart," "Fair waved the golden corn," and the carols, "Heathcote Chimes," and "Thanksgiving," were exceedingly pretty and appropriate, and were sung with a right good will. Bunnett's "Magnificat," and Nunc Dimittis in "A," and Stainer's "Ye shall dwell in the land," were sung, and well sung, at Evensong, and at the close of the service a solemn "Te Deum," an act of thanksgiving for the many mercies lately vouchsafed to this parish, was also sung. The heartiness of the responding and the obedience to the Apostolic command, "Let all things be done decently and in order," which was especially noticeable at both celebrations, speaks well for the training which the congregation has received. The offerings of the day, which amounted to \$330, will be applied to the liquidation of the floating debt, which on Jan. 1st, 1898, amounted to over \$1,200, but which in eight months has been reduced to a trifle over \$100. Besides nearly paying off the debt the people have expended over \$200 in improvements on the church. The fact that this parish, one of three in the town of Brockville, has raised \$2,223 since the first of the year, is a strong argument in favour of the free-seat system, which is in use in this church. The decorations were very beautiful, and in their abundance illustrated some of the texts which adorned the walls: "The harvest truly is plenteous," "Thou crownest the year with Thy goodness." The preacher at the 11 o'clock celebration was the rector, the Rev. G. R. Beamish,

M.A., and in the evening the sermon was preached by the Rev. Canon Grout, rural dean of Leeds. On Monday, which was the 22nd anniversary of the laying of the corner stone of the church, all the adult members of the congregation and many of the children, too, sat down to a bountiful dinner in the parish hall, which unlike many affairs of this kind, was entirely free.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Margaret's.—The Very Rev. James Williams, M.A., Dean of Denver cathedral, Col., occupied the pulpit in this church both morning and evening on Sunday last and preached two powerful and eloquent discourses. In the morning he chose for his text the words, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Woman's Auxiliary.—The first monthly board meeting since the summer vacation was held in St. James' schoolhouse on Sept. 8th. The president, Mrs. Williamson, was in the chair, and after reading the missionary litany and special petitions welcomed the members who have returned to their usual winter work. She referred most feelingly to the loss the auxiliary has sustained in the recent deaths of Mrs. Drayton and Mrs. Charlesworth. The former was a life member and the latter was one of the most regular attendants and sympathetic workers at the board meetings. One new life member has been added to the roll recently, Mrs. Schriber, of Springfield. The treasurer gave a lengthy report of receipts and expenditures for the past two months, the total receipts from June 9th to Sept. 8th being \$3,124.16; expenditure, \$3,893.55. The P. M. C. receipts for the same time amounted to \$355.47, and extra cent a day to \$29.72; the latter was voted towards the purchase of a horse for use in missionary work at Young's Point, Toronto Diocese. The most interesting feature of the meeting was the presentation to Mrs. Cummings of a life membership in the Provincial Board. This was done by the workers in Toronto Diocese as a slight token of their appreciation of Mrs. Cummings' devoted service as corresponding secretary since the organization of the auxiliary. The first of a series of Bible readings adapted to the various parts of the members' prayer was taken by Miss Osler and was based upon St. Luke vii. 36-50. Toronto Diocese will be represented at the triennial meeting by Mrs. Williamson, Mrs. Cummings, Mrs. Banks, Mrs. Davidson, Mrs. Maclean-Howard, Mrs. John Cartwright, Mrs. S. G. Wood and Mrs. Parker. It has been arranged that the semi-annual diocesan meeting shall be held in Toronto this year and will take the place of the usual October board meeting. The place of meeting will be announced later.

West Mono.—A most successful meeting of the rural-decanal chapter of South Simcoe was held in this parish on Monday and Tuesday, August 29th and 30th. Evening service was said in the church of the Herald Angel at 7.30 on Monday, by the incumbent, the lessons being read by the Rev. Mr. Goodeve, of Mulmer West, and the state prayers by the Rev. J. McKee McLennan, of Cookstown. The sermon was preached by the Rev. C. H. Shortt, of St. Thomas' Church, Toronto, from the text, "John worked no miracle, but all things that John spake of this man were true." On Tuesday morning, the Holy Communion was celebrated at 7 o'clock, followed by a quiet hour, conducted by the Rev. C. H. Shortt. The chapter met for business at 10 o'clock, and there were present Revs. C. J. Lynch, secretary; J. McKee McLennan, H. W. Holdsworth and J. W. Good- eve. A paper on "Inspiration" was read by Mr. McLennan, and a paper on "Sunday School Work" by Mr. Lynch, both being followed by interesting and profitable discussions. The Rural Dean was unavoidably absent, being sick.

NIAGARA.

JOHN PHILIP DUMOLIN, D.D., BISHOP OF NIAGARA.

Port Maitland and South Cayuga.—St. John's.—Thursday, Sept. 1st, was observed in this parish as a day of thanksgiving for the blessings of another harvest. Services were held in the church at South Cayuga, which was tastefully decorated for the occasion. A set of white silk book markers, the gift of Miss Fanny Docker, was used for the first time. At the celebration of the Holy Communion at 10.30 a. m. the incumbent was assisted by the Rev. C. Scudamore, of York, and the sermon was preached by the Rev. Rural Dean Mellish, of Caledonia. The church was full at the evening service, when the Rev. Canon Clark, of Ancaster, was the preacher. As has been the custom for a number of years the offerings go to a fund for the erection of a parsonage in the parish.

Hamilton.—St. Thomas.—The Rev. C. J. James, M. A., curate of St. George's Church, Montreal, has been offered and has accepted the rectorship of this church. The new rector will be inducted into the living on November 6th next.

The Rev. Thomas Geoghegan, rector of this church, who has been spending the past four months in Ireland, returned home again a few days ago after having had a most enjoyable trip. His health also has greatly benefited by the rest and change which he has had.

The Lord Bishop of the diocese has returned home and is now enjoying much better health than formerly.

Christ Church Cathedral.—The beautiful little chapel has been enriched by two handsome memorial gifts, one a handsome jeweled brass cross, which was given by her sisters in memory of Miss Durdan, who was a most zealous church worker. The other is a very fine brass railing in remembrance of Miss Hannah MacNab. These, together with a set of service books from the S. P. C. K. to replace those given in 1840, were solemnly dedicated by a special service, which was followed by a celebration of the Holy Communion. In this little chapel daily prayer is said both morning and evening.

The Right Rev. Bishop Courtney, of Nova Scotia, and the Bishop of Kentucky will attend the St. Andrew's Brotherhood meeting, and will give addresses thereat.

St. Luke's.—The Rev. W. Bevan is still doing duty at this church. The evening meeting of the St. Andrew's Brotherhood is exciting much interest in the parish, and is being looked forward to with especial pleasure. The programme is a most attractive one.

St. Mark's.—There was a good attendance at the monthly W. A. meeting in the parochial school-room. The quarterly report of the treasurer showed the receipt of \$227. The triennial thank-offering amounted to \$175. The Dorcas secretary reported that six large bales of goods had been sent to the various missions.

St. John's.—The annual harvest thanksgiving service was held in this church on the 8th instant. The Rev. C. Farthing, M. A., rector of St. Paul's, Woodstock, preached the sermon.

Much interest was taken here in the recent marriage of Miss Hamilton, daughter of the Bishop of Ottawa, which took place recently at Cacouna, P. Q. She has a number of friends in Hamilton where she is well known, and very many have been the good wishes which have been expressed of late for her future happiness and well-being.

Grimsby.—St. Andrew's.—A successful harvest

home service was held on Sept. 1st. The church was beautifully and tastefully decorated, and the music well rendered. The Rev. C. E. Whitcombe, M. A., preached.

HURON.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

London.—Memorial Church.—The Rev. Canon Richardson completed the 21st year of his rectorate of this church on Sunday, 4th inst. The rev. gentleman chose for his text in the morning the words, "The Son of God, who loved me and gave Himself for me," Gal. ii, 20. At the conclusion of his sermon Canon Richardson made a brief but appropriate allusion to the fact of the conclusion of 21 years' ministry in that parish.

St. Mary's.—St. James'.—The Rev. W. J. Taylor, rector of this church, is having his vacation in England, pursuing the work of the Church. A few Sundays ago he officiated at St. Paul's, Crag, where the quaint little church was first built as a shrine to receive the body of Edmund the Martyr. The next Sunday he preached in Christ Church, Hampstead, where for many years Bishop Bickersteth ministered. Mr. Taylor has been officiating every Sunday in some part of England. The weather has been phenomenally hot in England of late and remarkably dry.

Wexford.—St. Jude's.—On Thursday evening, August 25th, a very successful garden party was held in connection with the above church, Mr. E. Armstrong having given up his grounds for the occasion. Between four and five hundred were present. After a substantial repast a good programme, consisting of songs, recitations, etc., was rendered. Many thanks are due to the ladies for their assistance at the tea and also to those who took a part in the programme. Principal Dymond of Brantford occupied the chair.

The services at this church are conducted by Mr. F. R. Dymond, licensed lay-reader, under the direction of the Rev. T. Walker of Scarboro.

Sarnia.—The convention of the Huron lay workers and Sunday-school teachers of the Diocese of Huron will be held this year in the school-house of St. George's church, under the presidency of the Bishop of the diocese. Arrangements for the papers and addresses are well advanced, and an excellent programme is assured. Sunday-school work will be discussed by the Rev. J. Munday, rector of Port Huron; Rev. W. E. Sayres and Mr. R. E. Jamieson, of Detroit, and others. Lay work, in its various aspects, will be treated by the Rev. Dyson Hague, of Toronto; Rev. J. C. Farthing, of Woodstock, Rev. C. W. Hedley and Principal Dymond, of Brantford. Further announcements will be made from time to time. An address to women by some lady prominent in the field of woman's work will, as usual, be a feature of the meeting. All workers, or those interested in church work, will be welcomed and hospitably entertained.

ALGOMA.

GEORGE THORNELOE, D. D., BISHOP, SAULT STE. MARIE.

Gravenhurst.—On Wednesday of last week, Aug. 24th, being the festival of St. Bartholomew, the clergy of the Church of England in the district of Muskoka responded to the call of their rural dean, and met in Gravenhurst for worship and brotherly counsel. Those present were the Revs. A. H. Allman, of Uffington; J. Boydell, of Bracebridge; T. E. Chilcott, of Port Carling; A. R. Mitchell, of Port Sidney; J. Pardoe, of Novar; and the Rev. Rural Dean Machin. (The incumbents of Aspdin, Baysville, and Huntsville were unable to attend). Having arrived on the previous day the following arrangements were duly carried out. At 8 a. m. the Holy Communion was administered in St. James' Church to the clergy and a few of the laity, the Rev.

J. Boydell officiating, assisted by the Rev. A. R. Mitchell.

At 10 a. m., the church was again open for public service, which consisted of Morning Prayer, Litany, and a sermon. The Rural Dean read the first part of the service, the Rev. T. E. Chilcott the lessons, the Rev. J. Pardoe the Creed (Athenasian) and to the third Collect, and the Rev. A. R. Mitchell the Litany. The Rev. A. H. Allman gave an excellent sermon (both in matter and manner), on the apostolic character, scriptural purity, and distinctive claims of the Church of England. The Rev. J. Boydell concluded the service with collects and the benediction. At 2.30 p. m. the clergy met at the parsonage, and the entire afternoon was spent in earnest but harmonious discussion on several important and very practical matters connected with the welfare of the Church in the Deanery. At 8 p. m. the public meeting held in St. James' Church was opened with prayers by the Rural Dean, after the singing of a hymn. He then, as chairman, announced with regret the unavoidable absence of the three clergymen referred to above, and called upon the Rev. J. Boydell to address the meeting. Mr. Boydell, who is one of the Bishop's examining chaplains, spoke very effectively on the necessity of developing the internal resources of the diocese. The Rev. A. R. Mitchell followed and urged the claims of foreign missions on all Church people. The Rural Dean then addressed the meeting at some considerable length on the subject of the great English missionary societies, viz., the C. M. S., the S. P. G. and the S. P. C. K. Next day the visiting clergy returned to their homes refreshed and strengthened by the opportunity which they had had of converse together.

British and Foreign.

Some jewels have been presented for a chalice, for use on festivals, at Southwark Collegiate Church.

The octagon of Ely Cathedral, externally, is showing serious signs of decay, and requires extensive repairs.

The Bishops of Chester, Ripon and Peterborough have been invalids of late, the two former by having met with accidents.

The Anglican Church of St. George, at Jerusalem, will be opened by the Bishop of Salisbury about a week before the Kaiser arrives.

The Centenary funds of the C.M.S. amount to £24,267, independently of about £45,000 previously contributed under the "Three Years' Enterprise" scheme.

The Bishop of Wakefield has received, from Sir Robert Tempest, a donation of £2,000 towards the Bishop How memorial scheme for enlarging Wakefield Cathedral.

That which is probably the largest crucifix in the world is destined for St. Alban's Abbey, Hertshire, and is the votive offering of Lord Aldenham, of Aldenham.

The chancel of Holy Trinity, Wakefield, has been laid with mosaic pavement, as a memorial to the late Canon Madden, who was for a period of 38 years vicar of the parish.

Dean Howell, of St. David's, has issued an appeal for funds with which to restore the eastern chapels of St. David's Cathedral, which are now almost in a state of ruin. The work of restoration, it is estimated, will cost about £12,000.

The Committee of the proposed Victoria Church House for the diocese of Liverpool has approved plans prepared by the diocesan surveyor and build-

ing operations will shortly be begun, on the site in South John street, and near to Cable street.

The Isle of Wight memorial of Prince Henry of Battenburg, has taken the form of the restoration of the ancient gateway, at Carisbrooke castle, and the establishment of a museum. The memorial was opened recently by his widow, the Princess Beatrice.

Mrs. Willis, the widow of the late Rev. R. Willis, of Mitcheldean, Gloucestershire, has bequeathed to Queen Anne's Bounty the whole of her property, about £15,000, which is to be applied to the much-needed augmentation of the benefice of Ilfracombe, N. Devon.

The work of restoring the parish church at Bradford, Yorkshire, is being pushed forward with all possible speed in order that the building may be available for services during the Church Congress week. The full work of restoration will not, however, be completed at that date (September 25th).

The Bishop of Carlisle has recovered from his long and serious illness, and, on the 28th ult., attended at his cathedral, to return public thanks for his recovery. The Ven. Archdeacon Diggle preached the sermon, and made an appropriate allusion, during his discourse, to the Bishop's illness and recovery.

The rector of Fittleworth, Sussex, is inviting archaeologists to view a remarkable stone preserved in the parish church, with a view to determining its true character and history. He has from the first strongly suspected that it is British, and this opinion was unhesitatingly confirmed by Bishop Cornish, sometime Bishop of Madagascar, and formerly curate of the parish. If so, it is an almost unique relic of the ancient British Church in Sussex. The stone is of Pulborough stone—about 50 in. long, 24 in. at the head, and 20 in. at the foot, and just 1 ft. thick. The face has bevelled sides, and on it is worked an equal-armed cross, 20 in. each way, with a shaft or blade, 21 in. long, terminating in a point, the whole very rough and primitive.

The late Countess of Shaftesbury (widow of the eighth earl), bequeathed, if she should not have given the money in her lifetime, £1,000, for the rood-screen and reredos at St. Giles', Cranborne, Dorset, £400 to finish the St. Giles', Almswalk, £150 to finish Woodlands Church choir stalls, £350 for a new lodge above the timber-yard at St. Giles, £600 for a new club at St. Giles, if thought necessary, and £1,000 for the Stone-hall decoration and damask covering for the chairs. If a "Protestant cathedral" for Belfast should be erected or in course of erection, Lady Shaftesbury bequeathed £7,000 in trust for the cathedral fund. The residue of her personal estate was left upon trust for the benefit of the various Belfast charities to which she had subscribed in her life-time. It is calculated that about £40,000 will be available for this purpose.

The Bishop of Winchester recently consecrated an "addition" to the churchyard of Strathfield Turgiss. The circumstances under which the service was held were peculiar, if not unprecedented. In or about the year 1828, the Most Noble Arthur, first Duke of Wellington, sole landowner in the parish, gave a piece of land at the west end of the church as an enlargement of the burial-ground. On part of this ground stood (so it is said) some old farm buildings, which had been destroyed by the remorseless fire of 1790, when the nave and chancel of the church were devastated. The remains of these farm buildings were removed, and their site, together with part of an adjacent piece of land, utilized. But the addition was never consecrated. Arrangements were therefore made for having the omission rectified. A deep indentation, where probably the old farm buildings were erected, was filled up, and the whole of the "new" part made decent. Some trees have been

planted, and the general aspect of the churchyard greatly improved.

Correspondence.

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

BISHOP BLYTH'S MISSION.

Sir.—An impression seems to have been left on the minds of many Churchmen who heard the address of the delegates of the London Jews' Society during their visit here, to the effect that a portion of the offerings made in Canada on behalf of Bishop Blyth's work was devoted to building operations. Of course the delegates could have no desire to prejudice in any way the work of their Church under the charge of our Bishop in Jerusalem and the East, but as I find that the impression has unreasonably a tendency to prejudice "the Jerusalem and the East Mission Fund," perhaps you will allow me to quote what the Rev. W. Sadler has lately written to me upon this point. Mr. Sadler, who is the secretary of the fund in England, writes as follows: "All the Good Friday offertories go directly to Jewish mission work in accordance with the appeal which the Bishop issues at Epiphany Tide. Our buildings, which may at first sight appear something apart from Jewish missions, are really for the strengthening of the position of all our missionary work in Palestine; but only such money as is specially given for buildings is spent on them. The chaplaincies, which do not cost much, are maintained as much for the sake of the mission as for our own people; but they do not fall as a charge on the Good Friday offerings, but on subscriptions for general purposes.

J. D. CAYLEY,
Secretary for Canada.

RELIGIOUS INSTRUCTION IN THE PRIMARY SCHOOLS.

Sir.—It would, no doubt, be right to wait for the conclusion of Mr. Symond's article on "Religious Instruction in Primary Schools" before criticising his arguments. However, as the subject is to be considered at the coming session of the Provincial Synod, on a notice of motion, which I understand has been given by Mr. Symonds, I must write at once if I am to reach your readers in time for your Synod issue. With much that Mr. Symonds has written I will not concern myself at present. His sole aim is to obtain the introduction of the Bible as a text book; but we may rightly ask in accordance with what principles is this Biblical instruction to be given? This is of vital importance and opens up many and apparently insurmountable difficulties. To the question, How shall such Biblical instruction be given? Mr. Symonds gives three answers as follows: (a) By public schools under denominational control. (b) By the clergy in the public schools, and (c) By the public school teachers. Mr. Symonds refers to the first as "Separate Schools." He has a purpose in doing so, knowing that that name is sufficient to prejudice many minds, and he hopes thereby to have a better hearing for his own proposal. He passes by (a) as out of the question. He thinks (b) almost impossible if not entirely so, and I assume will endeavour to establish (c) as the only available solution. When we realize that (a) is the plan in practical operation to-day, and that (c) is the very plan that has alone caused trouble in the matter of imparting religious instruction, as witnessed in the strife over the London School Board circular, it is certainly hard to understand Mr. Symonds' position in the matter. I would certainly hope with Mr. Symonds that some plan for bringing the facts of

Bible history to the knowledge of our children in the public schools may be found to which all Christian bodies might agree. But this certainly will not be accomplished by simply making the Bible a text book.

The Voluntary School Scheme as recommended by a Special Committee of the Toronto Synod, and which embraces a proposal for instruction in all public schools, must yet receive fuller consideration, and when given a fair hearing, I am convinced it will be found more practicable than what is advocated by Mr. Symonds, prejudice and indifference standing alone in the way of its adoption.

LAWRENCE BALDWIN.

Sept. 4th, 1898.

P. S.—Finding that my letter was too late for your last issue, and having now read the conclusion of Mr. Symonds' article, I would like to point out the confusion in which he has left us. First, he contended for the introduction of the Bible as a text book, and ends in asking for an undenominational catechism. These are two distinct proposals, and must be considered separately. Mr. Symonds has jumbled the two and made confusion worse confounded. He states that we must be content with a minimum. Who said so? Again, he states that we must find out how far our brethren of the Presbyterian and Methodist communions will go. Are we to do this, I ask, by showing them what a very little way we will go? He even seems to forget that we have Baptists, Romans, Congregationalists, Hebrews and many others of no small number in our midst. He ends in earnestly pleading for unanimously passing a simple resolution at the coming Provincial Synod. Why! we have had simple resolutions from Bishops and people, from synods and conferences for fifty years, and where are we to-day? Must not the Anglican Church first have a mind of her own, and with it a definite policy, before we may hope to accomplish even a minimum? Let the Provincial Synod devote itself to developing that mind, and establishing that policy, and there will be some excuse for its existence.

L. B.

ARE WE TO HAVE AN ORGANIZER OF MISSIONS?

Sir.—What is this officer that the Mission Board and the Mission Deputation Committee are going to appoint, to do? What is his work? I know two things that he is sure to do, he will pocket \$1,200 or \$1,400—enough to support five missions—and he will do more harm than good. During the Peninsular War, the Duke of Wellington often wrote to the government at home, "Send me out no more officers, I have too many already." The diocese of Toronto may well send a similar cry to the above committees. We have ten rural deans, seven other clergy, twenty laymen, and two archdeacons on the Mission Board, making a grand total of thirty-nine—one for each Article. Add your organizer and the forty stripes will make the suffering diocese think that the Synod, in her late session, has been studying the books of the Law, rather than the precepts of the Gospel. Can we not trust the clergy of the diocese? Can they not—to use a common phrase—be put on their mettle? Is there no such thing as a spirit of just and laudable, and holy rivalry among them, that each priest will say to himself, "for the love of God, for the love of the Church, for the love of the people, over whom, in the providence of God I am placed, I will see that my flock is brought together to the missionary meeting, that suitable and appropriate hymns are chosen, and practised for weeks before—I am in this parish to bend all the energies of my soul, that my parishioners may be kept abreast of the glorious history of the Church in the past, her demands, her wants, her crying appeals, that her laity may be aroused to their noble privilege of being co-workers with God, in bringing the world into subjection to our Lord Jesus Christ." I say we can trust our clergy to do this, their duty. Apart from the personal and pecuniary interest that many of them may have, in securing funds

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for the Mission Board to carry on its work, I know and am persuaded that they all, to a man, will do their duty, and see that the coldness, listlessness, and careless indifference which, with deep pain, was noticed as present at last year's meetings, may never be seen again. But when Advent and Epiphany approach next year, all of us, with one heart and soul, the Holy Spirit inflaming that heart and soul with fiery zeal, shall meet to recount the noble acts of the Lord, to learn more of the Church's history, position and claims, and determine, God assisting, that **nothing** shall be wanting in each and all the priests of the diocese to fulfil to the letter the vows and promises of their ordination. J.

ST ALBAN'S CATHEDRAL.

Sir,—Will your excellent correspondent, S. G. Wood, whose letters in your paper are always on the side of Church progress, pardon me if I tell him that the case of St. Patrick's cathedral and Christ Church cathedral in Dublin, are not a parallel to St. Alban's cathedral, and St. James' parish church in Toronto. The Irish cathedrals are two separate cathedrals in every sense of the word. St. Patrick's is the national cathedral, the cathedral for all Ireland. Christ Church is the diocesan cathedral for the united dioceses of Dublin, Glendalough and Kildare. Every diocese in Ireland has a voice in the management of the national cathedral, the Churchmen of the united dioceses of Dublin, etc., control the management of the diocesan cathedral. I hope the wise and timely hint of your thoughtful correspondent may have its effect, but I fear the warm, and for the time hopeful, resolution of the late Synod is like too many of those passed in haste, but hopelessly barren in the results aimed at. We repeat, with all our heart, the thought in your loyal correspondent's mind that the good Lord would open the heart of some of our wealthy citizens to act towards St. Alban's as Mr. Guinness and Mr. Roe have acted towards the cathedrals of their native city. In the meantime let every loyal Churchman carry out faithfully the Lord Bishop's plan of subscribing 25 cents every three months, that the noble property now secured for the diocese may be kept uninjured, unbroken and safe, till brighter days dawn on St. Alban's. J. H. Mc.

"LACK OF CHURCH PRIVILEGES."

Sir,—I have never been "One of Archbishop Temple's Lay Readers," so I cannot tell "how it feels," but judging from the letter of your captious correspondent who has filled that distinguished position, I presume that it is only a shade lower than the Archbishop himself; but in any event it partakes in a large measure of the halo which surrounds that distinguished church officer. It is no wonder that your correspondent, coming fresh from the presence of His Grace of Canterbury, should find things a little awry out here in the backwoods of Canada; but bad as we are, we had no idea that we were quite so bad as we really are. We thought that we were loyal to the teachings of the Church of England, and we had no idea whatever that a new edition of the Book of Common Prayer had been published while we slept. Such, however, appears to be the case, and we are now told in addition to many other things: (a) That the sermon ought to be ignored and despised in comparison with the great act of Christian worship in the Holy Communion. (b) That the doctrine of the presence of Christ in the sacrament is not fully and freely taught in our churches. (c) And generally, that a communion on the proverbial first Sunday in the month is little else than a device of the devil. To the above I make the following general reply, that it would be the exercise of a wise prudence on the part of men who have but recently come to Canada not to speak too confidently about our failures, or even to tell us "how much better they do things in England;" particularly as we should have no great difficulty in pointing out blemishes in the Church

of England far more serious than anything that is to be found to-day in the Church in Canada. But allowing this to pass for the present, will your correspondent, with that wide reach of knowledge which is necessarily the property of "One of Archbishop Temple's lay readers," kindly tell us where the Church of England has formally pronounced the Eucharist to be the "great act of Christian worship," and enjoining a weekly celebration upon the laity. We have had some experience of weekly and frequent communions in the Canadian Church, and with what results? Has the practice increased the general piety of the Church? Has it increased the missionary zeal? Has it tended to increase the offertory? I venture to affirm that it has not; on the contrary, it will be found to have **degenerated** into a party badge; and there are churches to-day in which a weekly communion is the rule, and it frequently happens that "the priest" has not enough members present to warrant a celebration. If anything, frequent communions have tended to decrease the number of communicants, and unquestionably to diminish the true sense of reverence in the participants. We are confronted to-day with this fact, namely, that while we have multiplied our religious services enormously, the true spiritual life of the church is probably lower than it ever was before. Perhaps "One of Archbishop Temple's lay readers" will explain the anomaly and oblige.

ROGER JONES.

BAPTISMAL REGENERATION.

Sir,—The Bishop of Toronto publicly before the Synod gave us to understand that he did not hold the doctrine of baptismal regeneration. It cannot be amiss, therefore, to discuss baptismal regeneration in the columns of The Canadian Churchman. The Bishop, however, admitted that the doctrine of baptismal regeneration was held by both clergy and laity of the Church. It is natural for us to enquire what is the teaching of the Prayer Book on the all important subject—baptismal regeneration? The opening exhortation in the baptismal service gives no uncertain sound as regards the rite of baptism, for it admits that "all men are conceived and born in sin," and that our Saviour Christ saith, "None can enter into the Kingdom of God, except he be regenerated and born anew of water and the Holy Ghost." The congregation is asked "to call on God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that thing which by nature he cannot have." And in the prayer we have these words put in our mouths: "We beseech Thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctify him with the Holy Ghost, that he being delivered from Thy wrath, may be received into the ark of Christ's Church," etc. In the second prayer we have these words: "We call upon Thee for this infant that he, coming to Thy holy baptism, may receive remission of his sins by spiritual regeneration." Now, what are we to understand by all this? Is it a mere formal thing? An empty invocation? A prayer offered up by the officiating minister in which he himself does not believe? Is it possible that we ask God for a blessing which we believe He cannot vouchsafe us? Again, the exhortation addressed to those who present the child for baptism is clear and explicit, for it says: "Ye have brought this child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant all these things ye have prayed for, which promise for His part He will most surely keep and perform." When the rite of Baptism is administered these words are put in the mouth of the officiating clergyman: "Seeing now . . . that this child is regenerate and grafted into the body of Christ's Church," etc. The words of the closing prayer prove beyond a doubt what is the teaching of the Church as regards bap-

tismal regeneration, for it teaches us to pray and say: "We yield thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit," etc. It is natural to ask, how can a clergyman who denies baptismal regeneration venture to offer up such a prayer to the Father of all mercies? To thank God for a blessing which we do not believe He has granted is daring impiety! Is not every clergyman of the Church of England sworn to accept the teaching of the Prayer Book? Can any man conscientiously explain away the language employed in the baptismal service? If there be no blessing attached, why go through a solemn mockery or be a party in any way to it? If we turn to the Westminster Confession of Faith (of the Presbyterian Church), we find that it is in accord with the Prayer Book on the teaching of baptismal regeneration, for it says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. In proof of the doctrine of regeneration they quote Titus iii, 5: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." And in proof of remission of sins they quote Mark i, 4: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." I hope some able pen will deal with this subject in the columns of The Canadian Churchman, so that information on this vexed question may be afforded to both clergy and laity.

A CHURCHMAN.

Family Reading.

PASSING THROUGH THE WORLD.

What are you letting the great world do?
Stifle the conscience God gave to you?
Sully the thoughts that are pure and true,
And blur the beauty your childhood knew?
Say, what are you letting the great world do
To that soul of thine, as you pass through?

What are you letting the great world know?
Not all the trials you undergo,
Not all your burdens of care and woe,
Not all the smart underneath the blow?
Hush! What are you letting the great world
know?
These are the secrets of how souls grow.

What are you letting the great world see?
Not what you do for sweet charity,
Not your poor efforts to set souls free
From their self-wrought chains of misery?
Ah! what are you letting the great world see—
Aught which belongs but to God and thee?

ALONG THE OLD HIGHWAY OF LIFE.

The greatest results in life are usually attained by simple means, and the exercise of ordinary qualities. The common life of every day, with its cares, necessities, and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent and work in the truest spirit, will usually be the most successful.

Fortune has often been blamed for her blindness; but fortune is not so blind as men are. Those who look into practical life will find that fortune is usually on the side of the industrious, as the winds and waves are on the side of the best navigators.

AN OLD STORY WELL TOLD.

In Palestine, long years ago—
So runs the legend old—
Where Kedron's sparkling waters flow
Across their sands of gold,
And Mount Moriah lifts his head
Above the sunny plain,
Two brothers owned—as one—'tis said,
A field of golden grain.

And when the autumn days had come,
And all the shocks and sheaves
Stood waiting for the "harvest home,"
Among the withering leaves,
The elder brother said one night:
"I'm stronger far than Saul,
My younger brother. 'Tis but right
That I should give him all
These sheaves upon the plain
We own together; so
I'll put up with his my stack of grain,
And he will never know!"

Scarce had he left the sheaves of wheat
When quietly there came
Across the field with stealthy feet,
On errand just the same,
The younger lad, who said: "I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll give my sheaves—
It is but right, I know;
And he will never think who leaves
These wheat stacks on his row!"

Next morning, when the brothers twain
Began to count their store,
Behold! each found his stacks of grain
To number as before!
"Why! how is this?" in great surprise
Each to himself then said:
"I'll watch to-night to see who tries
Those tricks when I'm a-bed!"
And so, half way across the plain
They meet—each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store!

Good Saul and Simon! Would to-day
More brothers might be found
Who seek each other's good away,
And in kind deeds abound.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

Written for the Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue).

Rat, a tat, tat, at the little green door of No. 24 Cheyne Row, Chelsea. Preposterous! A shilling each to go through those homely little rooms; we simply won't do it! A pleasant-faced young woman smilingly held open the door, and for very shame's sake we "did it," mutually asserting, as we made our exit, that not for the world would we have missed so rich a treat as that morning spent in Carlyle's house in Cheyne Row. Homely enough in its surroundings, though full of interest, the very walls seemed to speak to us, and the rugged face of the author to lurk in the recesses of the small rooms. The pleasant young woman, wife of the janitor, handed us a guide book and left us alone. In the front parlour, in a glass case, are many old documents, and letters from Carlyle, arranged so that they could be easily read, some so whimsically humorous that had I been a rich woman I would have given pounds to possess. The little dining-room back, is partly furnished; and in a room upstairs, occupied by Carlyle, we sat upon a little red sofa, at the foot of his old-fashioned, spindle-legged, four-post bed, reading and laughing, over some of his funny letters to

his "dear Goody," when in doubt as to the wisdom of renting a house, so large and imposing as this (I wish you could see the modest establishment), and describing in detail the different rooms and closets, with Goody's replies. Having lately read "Froude's Life and Letters of Thomas Carlyle," this was all doubly interesting. The room in which Carlyle died, now occupied by the janitor, is the same in which Emerson slept when visiting his friend, the author. In the attic, a room built for himself, with a skylight, and double walls, that noises (presumably children's), should not disturb him when he was writing from the street below; and with a patent system of ventilation that simply meant no ventilation at all, I fancy, and a failure, in that he found the room after all to be the reverse of sound proof. A pretty little walled garden at the back, and a shady road in front, completed the picture of what might have been a happy abode for this eccentric man and his much-tried wife. On the Chelsea embankment, at the end of Cheyne Row, and opposite Battersea Park, is a bronze statue of Carlyle, in a sitting posture. This is rather a renowned neighbourhood. Leigh Hunt lived in Cheyne Row; Daniel Machse, the painter, died at 4 Cheyne Walk, and in the same house resided George Eliot, till her death in 1880, and at No. 16, Turner lived and died. In the Queen's Road stands Chelsea Hospital or Home for old and invalid soldiers, built by Charles II. at the instigation, it is supposed, of pretty Nell Gwynne; a shelter for 600 army veterans, who, as far as we could see, lead a perfectly idle life—they are pensioners—and, therefore, decline to do anything but amuse themselves. A very old soldier showed us through the immense Recreation Hall where the poor, battered, old warriors were playing cards, dominoes, and bagatelle. At the end of this great hall stands the long table, upon which the Duke of Wellington's body lay while his funeral car was building; and cases of unclaimed medals of those who had died in the hospital; among them we noticed more than one Victoria Cross. Numberless old flags are suspended from the roof, the remaining scraps of some placed between pieces of coarse netting in order to keep them together. Our soldier pointed out with pride Tippoo Sahib's flag from Seringapatam, and was delighted when I told him that my grandfather won the medal at that siege, where Tippoo Sahib fell in the gateway of his own fortress, and that I had jewels in my possession from his beautiful gold throne, the back of which, in the form of a peacock's tail, studded with precious stones, is now to be seen in the British Museum. Another soldier, a splendid fellow, escorted us to the chapel—well worth a visit, rich in carved oak, with exquisite painting over the altar of the Ascension; from the chapel roof also hung colours, eagles, and other trophies, captured in battle by British soldiers. The soldiers' quarters are along the river front, and also the residence of the Governor. We had no time to see more, as we were due at the studio of a young artist for afternoon tea, and a study of his pictures. Windsor Castle and the Bank of England must be the theme of our next letter.

MONSOON AND THE ICED-TEA
TEST.

Iced tea, such a favourite summer beverage, a few years ago, seems to have lost much of its old-time popularity since the introduction of package teas. Lovers of fine teas say that cold teas now-a-days taste bitter, acrid and stale—and no wonder! Chemical flavours and colouring are used to build up the commonest kind of Ceylon teas. These adulterants are released in the brew, and the artificial scents linger only while the tea is

hot. When the drawing grows cold nothing is left but the rank decoction of a poor, scrub tea. One of the most noticeable differences between Monsoon Indo-Ceylon Tea and all other packet teas is the characteristic delicious and refreshing fragrance and relish which this true, high-bred tea retains when served cold or iced. Art cannot improve the natural flavour, nor impart the natural zest and snap which grow into a perfect tea—and the surpassing qualities of Monsoon are simply the inherent and indestructible virtues of a superb tea, brought directly from the gardens to the home.

HINTS TO HOUSEKEEPERS.

Baked Mushrooms.—Place some large, flat ones, nicely cleaned and trimmed, on thin slices of well-buttered toast, putting a little nudgel of butter in each, as also a snuff of pepper and salt; lay them on a baking-tray and cover them carefully; heap the hot ashes upon them and let them bake on the hearth for fifteen or twenty minutes.

Plum and Apple Jam.—After canning plums, there is often some left, not enough to fill a can; a very nice jam can be made of this by putting it through a sieve, and adding the same quantity of good apples, cooked. Sweeten to taste and put in a very little cinnamon and cloves. Cook an hour, then tie up in jars when cold.

Ripe Cucumber Sweet Pickles.—Pare twelve large cucumbers and take out the pulp. Cut them in strips about two inches wide, and three or four inches long. Let them stand a few minutes. Take two pounds of sugar, one pint of vinegar, one ounce cinnamon, one-half ounce cloves. Boil together and skim. Then put in the cucumbers. Let them cook until tender. Then take them out and let the liquor cook fifteen minutes. Pour this over the cucumbers and cover tight.

Green Tomato Pickle.—Chop a peck of green tomatoes and stir in half a teacup of salt. Drain over night. Add three green peppers, chopped, one teacup of grated horseradish, two quarts of vinegar, one teacup of sugar. Let it boil, gently stirring occasionally, till the tomato is tender, then add a great spoonful each of cinnamon and cloves.

Canned Grapes.—Carefully pick from the stems, and wash the grapes. Remove the skins, dropping the pulp in one vessel and the skins in another. When all are thus prepared, put the pulps in a preserving-kettle over the fire, and stir constantly until the seeds come out clean. Then press the mass through a colander, add the skins to the pulp, weigh them, and to one pound of grapes allow one-half pound of sugar. Boil one hour and a half and put in glass jars while hot and seal. Thirteen pounds of grapes and six and a half pounds of sugar will fill six quart cans.

To Take Out Scorch.—If a shirt bosom or any other article has been scorched in ironing, lay it where the bright sunshine will fall directly upon it. It will take it entirely out.

—Kindly words, sympathizing attention, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. It is the omission of these things which is irreparable when you look to the purest enjoyment which might have been your own.

—Having been regenerated, made one with Christ, and dwelt in by the Holy Spirit, we are both able to please God and responsible for doing so. We may not be able to honour Him by any great work of striking service, but we may give Him pleasure in our care to serve Him in the little works which He puts into our hands.

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Children's Department.

THINE.

Thine, only Thine, I am;
Help me, I pray,
Ever to honour Thee,
Trusting each day

To Thy dear hand I cling,
Whate'er betide,
Sheltered from doubt and sin,
Close to Thy side.

Mine, even mine, the bliss
Of serving Thee,
Hasting to do Thy will
Whate'er it be.

When by Life's tempest tossed,
I stand dismayed,
Thy dear voice comforts me,
"Be not afraid."

Thus let me ever live
Safe in Thy care,
Till, through the mists, I see
Home over there.

BREAKING A WISH BONE.

"Will you break this wish bone with me, mamma?" said the little girl as she held up the well dried bone of the fowl, left from the dinner of the day before.

Mamma broke the bone with her little daughter, after they had both made their wishes in silence. The little girl got the wish.

"What was your wish, dear?" asked mamma.

"I don't like to tell," replied the little one.

"As long as you have the wish it does not matter if you tell it, dear."

With some hesitancy the child said, "I wished that papa would go to church with you to-night."

The mother was astonished. She supposed, of course, that the child wished for something especially for herself. A short time before in the child's presence the mother had been asking her husband to go to church with her that evening, and he had slightly demurred. Lying on the couch in the next room the father heard the conversation about the wish bone, and was as much surprised at the wish his child had made as the mother was.

After the little girl had told her wish, she said in a low tone, "Now, mamma, we will see for sure if chicken wish-bone-wishes come

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitaliser, affording sustenance to both brain and body.

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

true." It goes without saying that the wish did come true. Papa went to church that night with mamma.

NEVERS FOR BOYS.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be, God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine, and whisky will do you no good and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures, a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat or be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen, not weaken, your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar. Do you wish other people to have a like opinion of yourself?

Never hesitate to say no, when asked to do a wrong thing. It will often require courage—the best kind of courage, moral courage; but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your

tongue gets unruly, lock it in—if need be, bite it. Never suffer it to advertise your bad temper.

Never be unkind to your mother and father. When they are dead, and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.

Never make comrades of boys who are continually doing and saying evil things. A boy, as well as a man, is known by the company he keeps.

Never make fun of a companion because of a misfortune he could not help.

Never treat other boys' sisters better than you do your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being.

—Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s
Breakfast COCOA
Pure, Delicious, Nutritious.
Costs Less than ONE CENT a cup.
Be sure that the package bears our Trade-Mark.
Walter Baker & Co. Limited,
Dorchester, Mass.
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There is one great reason for this lack of conversational power: in too many cases the art is never practised inside the home circle. No attempt at pleasant converse is ever made save when visitors are present: the various members of the family may gossip a little, or discuss purely personal affairs, but they make no attempt at entertaining talk. In point of fact, the art of conversation is like a game of battledore and shuttlecock; one needs the quickness and dexterity of constant practice.

In many busy households the only general gathering of the family is at meal-time—a time above all others when worry should be banished, if only for the sake of physical comfort. Yet this is the very time when the mother will complain of domestic worry, the father of business cares, and the daughters of shabby frocks. All this should be changed: it ought to be a rule in all households that disagreeables are to be banished at meal-time. Do not imperil your digestion by eating while you are in an irritated and discontented frame of mind. Pleasant talk, relieved by an occasional laugh, will be more beneficial than pounds of pills.

Each member of the family should come to the table prepared to say something pleasant. Any bright little story or merry joke, or any bit of the world's news that will loosen the tongues and cause animated talk—how it will increase the brightness of a working day! There need be no profound discussions, no hobby riding; it should be lively touch-and-go talk. Let the girls talk just a bit about gowns and chiffons if they will; let the boys talk athletics, for in this family parliament every one should have a right to be heard. But let the general range be of the newspaper order—what all the world is doing. It is far better to discuss the delinquencies of powers and potentates than of our neighbours; and she who keeps herself acquainted with the doings of all great people and places, cannot be provincial, however narrow her horizon.

Now, there is one fact to note especially—he who wants topics of conversation must read the newspapers. There is no doubt that newspapers and periodicals are most useful in giving subjects for general conversation. The information thus gleaned is both timely and popular—just what one needs in society. General information of a popular type is the prime requisite for easy conversation, and

when to this is added good temper and the ability to appreciate a joke, there should be no complaint of inability to talk with fluency and ease.

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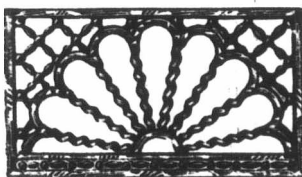
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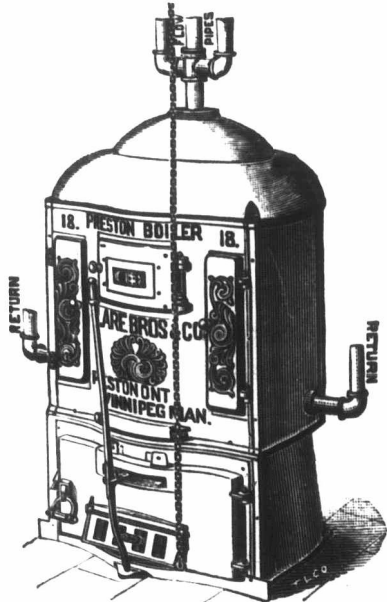
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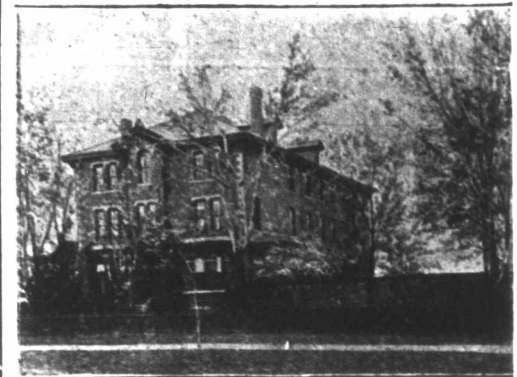
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