

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JULY 18, 1901.

[No. 29.

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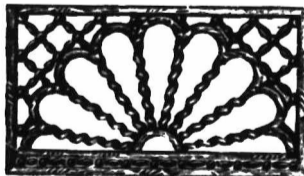
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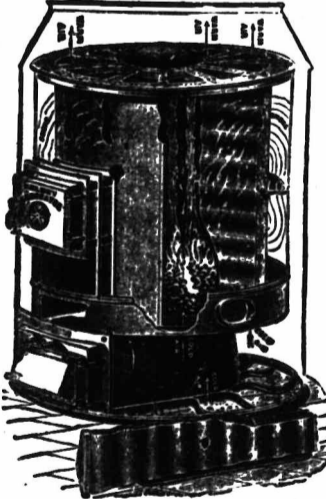
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July 18, 1901

Canadian Churchman.

TORONTO, THURSDAY, JULY 18, 1901.

Subscription, - - - - - Two Dollars per Year.
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LESSON FOR SUNDAYS AND HOLY DAYS.
SEVENTH SUNDAY AFTER TRINITY.
Morning—1 Chron. xxi; Acts xxi. 37—xxii. 23.
Evening—1 Chron. xxii or xxviii. to 21; Mat. x. 24

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

SEVENTH SUNDAY AFTER TRINITY.
Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.
Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 300, 524.
Offertory: 217, 265, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 447, 633.

A Protest.
"A protest, which will find a responsive echo in the hearts of American and Canadian clergy, has been put forth by the Bishops of Newcastle and Wakefield, England," says the New York Evangelist (Presbyterian). "What was in its inception a beautiful idea, has, by long continuance and gradual elaboration, become a fashionable function, with an absolute lack of heart. The funeral flowers obtrude themselves everywhere, and mild suggestions to 'Please omit flowers,' are ignored always. The Bishops protest against the custom as something which is approaching indecency, and undoubtedly is a burden and a display. The florists will rise up in defence of their trade, for to have a carriage or two filled with

flowers in all sorts of fantastic combinations preceding a funeral means a livelihood to them, but in the name of good taste and simplicity, something should be done here as well as in England."

Ireland's Decrease in Population.

The threatened depopulation of Ireland, indicated by the decrease just reported in the latest census, is regarded as having a serious religious as well as secular bearing. The religious census gives 3,310,028 Roman Catholics, a decrease of 0.7 per cent.; 579,285 members of the Anglican Church of Ireland, a decrease of 3.5 per cent.; 443,494 Presbyterians, a decrease of 0.3 per cent.; and 61,255 Methodists, an increase of 10.4 per cent. If that tendency should continue, it is evidently only a question of time when Ireland shall become a Protestant country. The decrease among Roman Catholics is attributed almost wholly to emigration; while much of the Protestant increase is traced, by some of the Dublin papers, to the fact that the overwhelming bulk of Methodists and Presbyterians are to be found in the industrial centres, where they are not under such obligations to emigrate as are the peasant population.

The St Andrew's Brotherhood.

Mr. H. Carleton has been going over the ground and has been visiting thirty chapters in Ontario, and does not like, nor does he blink the condition of many of them. Here follow some of his remarks: "The weak, old longing for the mixture of Christian work, and social features combined still exists; in fact, there is a powerful craving for it. Many Church workers and no inconsiderable number of clergy still think the ideal Church society that which meets occasionally for a moral address mixed in with coffee and cake and a few solos; or that can rise to music, a promenade, and ice cream on star nights. Against this sort of ideal the Brotherhood struggles, and let it not be whispered abroad for very shame, often succumbs." Mr. Carleton also says: "It seems, according to candid confession of many, the easiest thing in the world for a scoffer to bowl over the average Brotherhood man. It's a sorry admission, but it's true. Until Brotherhood men learn to talk religion, to talk it properly—and this means a great deal—to talk it convincingly, their efforts will be mostly vain. First get on the rock; know your way and then help and guide others. If you talk to others, do not give them the impression that you are not sure yourself. That's not the kind of guide they are seeking. Point to the Church. Tell them how it has helped you, and can help them, and if they see that your testimony is borne out by your life they'll think it over." We have frequently hinted at the necessity of a forward movement in the Brotherhood. As at

present organized, it is chiefly valuable in a large city, and we have not many. An extension, in aid of present workers, in sparsely settled districts might be of value. We suggested the formation of a mission, farms and building, in new settlements, such as Temiscamingue, but from the lack of response, we fear there is need of stronger men to take up or act on any new proposal.

St. Patrick's Well.

A very interesting discovery has been made in the neighbourhood of St. Patrick's Cathedral, Dublin, of the true original site of St. Patrick's Well, which has been long a subject for speculation amongst archaeologists. From a letter written by Sir Thomas Drew to the Dean of St. Patrick's, that Sir Thomas had long ago made up his mind from allusions in the works of Archbishop Ussher, Dr. John Lyon, the famous antiquary of the 18th century and others, that the exact site of the well was a spot on the roadway of Patrick street, which accordingly was marked with a cross on his map. Mr. Spencer Harty, the City Surveyor, Dublin, mindful of this prophetic mark on the map, personally superintended the drainage excavations at this spot, and was rewarded by finding a very ancient cross, or rather two crosses, inscribed in high relief, built into the north wall of the Poddle Culvert. This discovery, taken together with the previous indications from which Sir Thomas Drew had formed his opinion, firmly establishes the identity of the site of the Well of St. Patrick. The ancient crosses, which now see the light after centuries of oblivion, form a remarkable link between the old Keltic Church of St. Patrick and the noble cathedral built by the Anglo-Norman ecclesiastics in the 12th century, and restored by the Guinness family in 1864.

The Bible Society.

At the ninety-seventh annual meeting of the British and Foreign Bible Society, in London, England, the Rev. J. H. Ritson gave a brief summary of the report, which showed that the year's issues were over 4,914,000 copies of the Scriptures, complete or in parts. This total had only once been exceeded by the society. It fell 133,000 below the record of 1899—1900, simply because the crisis in China reduced circulation there last year by 250,000. For the rest of the world, the society's issues showed an increase. The total issues by the society, since its foundation, in 1804, was close on 170,000,000 copies. In China, notwithstanding the disturbances, 600,000 copies were circulated. In the Shansi massacre, the society's sub-agent, the Rev. W. T. Beynon, his wife and three children were killed. The destruction of books and damage to property in China exceeded £3,000. While the war continued in South Africa, the Scriptures were distributed to the sick, wounded, and prisoners of both sides.

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At the Paris Exhibition, 400,000 Gospels were given away.

The Rectorial System in New Brunswick.

A paper read before the Fredericton Church Club, March 11th, 1901. By C. E. A. Simonds, B.A., B.C.L., Registrar of the diocese of Fredericton; paper, 25c. The object of this pamphlet is two-fold: (1) To treat of the status of rectors in the province of New Brunswick, of their appointment to and tenure of office, and their rights and liabilities in connection with glebes and other Church properties. (2) To examine the practical working of the present system and to offer suggestions looking to reform. These considerations have led Mr. Simonds to review, from both the historical and legal side, the origin of the system in England, and its adaptation in this country. As a consequence, we have in short compass an interesting sketch tending to show the necessity for some reform of the present system and indicating ways in which reform may be attained. On page 24 we read: "The little case brought out the humiliating helplessness of an ecclesiastical system. Neither the Bishop, the Synod, nor the parishioners, nor all combined, can remove a rector from office." Here is a burning question, and the suggested solutions will interest others than those in New Brunswick. Perhaps of still greater importance is the question of patronage; for prevention is better than cure. If we read the signs of the times aright, this question is likely to become increasingly prominent in the diocese of Toronto. We can heartily recommend this pamphlet as a useful contribution to a live and important subject. Copies of the same can be had at the Publishers' Syndicate Book Store, Toronto.

Government Timber Sale.

It will be seen by the advertising columns, that the Government of Ontario proposes holding a timber sale by public auction on the 17th September next. Some of the berths are those which were intended to be sold on the 15th March last, but were withdrawn as the prevalence of smallpox prevented prospective buyers from examining and estimating. Several townships in the vicinity of Sault Ste. Marie are also offered. These townships have been surveyed for a great many years, but being inaccessible, were not required for settlement. Now, owing to the good land in the vicinity of Sault Ste. Marie being all taken up, and the construction of the Algoma Central Railway giving miners and settlers easy access to these townships, a number are going in, and the timber is exposed to danger from fire. It is, therefore, considered expedient to dispose of the pine timber, so that the townships can be thrown open for sale or settlement, and that the province may get the benefit of the value of the timber.

The Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other

books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind, has banished idol worship, exalted the conditions of women, raised the standard of public morality, created for families that blessed thing, a Christian home, and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long and lost none of its virtue? Since it appeared many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen and run their course and expired. Empire after empire has been launched on the tide of time, and gone down and expired. But this book is still going about and doing good, leavening society, with its holy principles, cheering the sorrowful with consolation, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God. Dr. McCulloch in Southern Churchman.

The Daisy.

A correspondent of the Athenaeum stated recently that our old English daisy was succeeding the California, and adding an additional beauty to the lawns of that land of flowers. Another, on seeing this, writing from Bathampton, says: It is interesting to learn from your correspondent, C. J. G., that our English daisy is making a home in California. Climate will probably prevent it from doing the same in the Eastern States. During the extreme winter of 1894-95, our lawn was swept bare of snow in one patch, that the birds might be fed there. Grass and daisies alike appeared to perish in that patch, while, when the thaw came, the rest of the lawn emerged green and alive. In time, however, the grass sprang again from the roots—the daisies never. For some years there grew no daisy plants on that spot. If they could be thus exterminated here in Somersetshire, they would surely not survive the frosts of the Atlantic States. Thirty-five years ago, the writer had some English daisies here, which flourished one season in the grass round the old-fashioned pump. A few survived to the next season, but none the third. In connection with our wild flowers, a friend who has a garden in the South of England would gladly try the trillium, an ideal Easter flower, but has been unable to procure any seeds or roots. Can any correspondent assist him, or give any advice as to the result of previous trials of this lovely wild flower?

A Modern English Bishop.

A modern English Bishop and his work, as condensed from the Church Times: The work of a modern Bishop is of the most onerous description, the calls upon his time are constant and incessant, the burden of correspondence is overwhelming. The latter

may be instanced by the fact that the late Dr. Creighton, Bishop of London, received twenty thousand letters annually. Then there is frequent travelling, tedious attendances at diocesan committees, which the Bishop, as chairman, has often to steer with careful thought; to say nothing of being present at gatherings of societies which cannot be neglected, not to mention the characteristic duties of a Bishop, such as ordinations and confirmations, and that which comes upon him daily, the care of all the churches. A really conscientious Bishop will feel that he can seldom be seen out of his own diocese, for there alone the work is generally enough to crush a giant down, and if any man needs the bestowal of strength that is supernatural, surely that man is a Bishop of the Church of England. Every now and then the curtain is lifted up, and the world outside is permitted to see the daily doings of the Bishop. Sometimes the chief engagements of a Bishop are catalogued in his monthly journal of the diocese. The Bishop of Wakefield's statement proves what splendid results may accrue to a diocese from the spirituality of its Bishop. "A light that is set on a hill cannot be hid." The Archbishop of Canterbury's garden party at Lambeth Palace has had to be put off, in consequence of Canterbury being still in mourning, and one of the provincial journals described this annual party as "one of the most brilliantly fashionable gatherings of the season." Such an occasion, however harmless in itself, is in no way a factor of spirituality in the diocese, nor can we think that it helps it at all. The spirit of diocesan unity is promoted by, more or less, the saintly character of its Bishop, to which, like the light on a hill, both laity and clergy may look up. The average layman does, no doubt, appreciate business-like qualities in a Bishop or priest, and if it were a sine qua non that every priest were required to have some period of business-training before his ordination, we should see less of that foolish impracticality which so often characterizes the parson. Scholarship, too, is a great thing, and clergy and laity are both glad to look up to it; but these things, necessary as they are, can only occupy a secondary position after all. The unit of the diocese is the spirituality of the Bishop.

A Typical American Mission Parish.

The Rev. Herbert E. Bowers, D.D., LL.D., rector of the Church of the Holy Innocents, St. Louis, Missouri, in his annual report, says some good things which may be of interest to our Canadian clergy: (1) We have not a rich person in our parish, so we have to go to God for all the money we need. (2) We do not and will not contract a dollar of debt without we have the dollar in hand. (3) The stipend of the rector is always paid promptly on the first day of every month. (4) This parish has never failed to meet every assessment levied on it. (5) Our Sunday school is the largest in the city of St. Louis, in proportion to the size of the parish. We have 11 teachers and 150 scholars. (6) Our Bible Class for boys numbers 13. (7) Our Altar Guild consists of 24 young ladies.

fact that the late Dr. London, received usually. Then there are frequent attendances at which the Bishop, as a pastor, steers with careful attention of being present at which cannot be in the characteristic as ordinations and which comes upon the churches. A pastor will feel that he is of his own diocese, and is generally enough satisfied if any man needs what is supernatural, and of the Church of God, then the curtain is outside is permitted the Bishop. Some- times of a Bishop are in the journal of the diocese, and the statement of the Bishop may accrue to the utility of his Bishop. The Bishop's garden party should be put off, in the diary being still in the provincial journals, as "one of the gatherings of the month, however harmful a factor of spiritual unity we think that it is of diocesan unity, as the saintly character, like the light of the energy may look upon no doubt, appears in a Bishop of qua non that every one has some period of his ordination, we do not wish impracticable to the parson, and clergy look up to it; but they are, can only be after all. The spirituality of the

n Parish.

ers, D.D., LL.D., Holy Innocents, is annual report, which may be of interest. (1) We have not so we have to by we need. (2) To attract a dollar of dollar in hand. (3) It is always paid of every month. led to meet every (5) Our Sunday of St. Louis, the parish. We holars. (6) Our rs 13. (7) Our young ladies.

They have a corporate communion on the third Sunday of every month, and send their offerings to some missionary Bishop, with the request that he send some priest to administer Holy Communion in some place where otherwise it could not be had. (8) Our junior branch of the Daughters of the King, consists of 15 members, and they sew and make clothes for children poorer than themselves. (9) As we cannot teach in the Public Schools, I hold a service once a week in church for the children. About 33 children attend. (10) We have increased our communicant list. Although all the above are things to be thankful for, yet it is far more pleasing to see the men with their wives and little ones come out so well to the services. It is, as you know, my object to make this a praying, praising, giving, and above all, a missionary parish.

Set the Ball Rolling.

The letter of "Senex," in our issue of July 4th, should not only "set the ball rolling," but should set the entire Anglican community in this Dominion thinking. As the new townships open up in the Temiscamingue district, and enterprising home seekers flow in to encounter all the difficulties and dangers, incident to first settlers, what is the one duty incumbent upon the Church, as a whole, if it be not go in and occupy? It will not do for single priests, no matter how great their knowledge of farming, or how unbounded their enthusiasm for the extension of the kingdom of God, to undertake the work of representing the Church single-handed. The Church in Canada must awaken to the importance of the issue. There has been far too much holding back upon the part of those who should have been the natural leaders in the missionary enterprises in this country. If the Church is to be fairly represented in new districts, the men going in must have the sympathy and financial assistance of the Board of Missions. The men who go to represent the Church should be men of some experience, capable of setting an example in clearing land, cultivating crops, breeding and feeding stock. The clergy house should have its ample glebe and its inhabitants foremost in everything that tended to subdue the earth and develop the natural resources. The pioneer missionary in the new district must have much in common with the everyday life of the people with whom he is to live and work. God made the country and man made the town. The finest and happiest life for a clergyman is that of the green field and wood. The world of Nature has charms which no city man can appreciate. It would be a good thing if in our theological schools the instructors in pastoral theology would give students for the ministry in the mission field of Canada some instructions on how to care for, hitch up, and drive a horse. How to go on bad roads on horseback. How to keep a cow on the parsonage lot. How to raise enough vegetables for the family table, and a host of other things, both pleasant and profitable. Unfortunately for the Church, many of the clergy in country places are out of touch with their environments.

A CHRISTIAN PREACHING IN NAGANO, JAPAN.

By Rev. Egerton Ryerson.

A "preaching" to the heathen is exceedingly interesting to one who has only been a short time in the mission field. We have just had three nights' special preaching, the occasion being a visit of the Bishop of the diocese. What is such a service like? It is quite different from anything at home. Will you come with me in imagination and see? We leave our house, bending our heads as we pass through the small gateway into a narrow lane. On a dark night we might require a paper lantern, but as there is a moon this evening, it will not be needed. We are presently in the main street, which is about twenty feet wide. As there is a good deal of traffic, one has to be on the alert lest the call of a jinrikisha man should be unheeded and an accident occur. The 'bus with a horse is not nearly so dangerous, for the rattle of the wheels and the continual blowing of a horn make enough noise to warn anyone, who is not completely deaf. The open shops, with their display of China, lacquer, and Japanese wares of all sorts, may attract our attention, but we must not stop or we will be late for service. Far up the street are red paper lanterns reaching almost across the road. They are in the form of a cross, and mean, "Christian preaching here." It is the "kogisho" or preaching station. On reaching the entrance, we take off our shoes, in accordance with the custom of the country. A rack is provided at one side of the door for Japanese footwear. The room where the preaching is held is about twenty-four feet long and fifteen broad. In a recess at one end hangs a picture of the Emperor, which indicates that Christians are not disloyal, but "render unto Caesar the things that are Caesar's." Two long strips of paper, with strange-looking writing upon them, are interpreted as announcements of the speakers and their subjects. The only furniture is a table and a small organ. We find the people sitting on the floor, most of them crowded about the door. It is not polite to take a front place, so they need continual urging before they will move forward. Sometimes it is even necessary for the preacher to stop in his sermon to ask those in front to move up that new-comers may have room at the back. The women form a small proportion of the gathering, and are together at one side. As the crowd increases, the room has to be extended, which is easily accomplished by taking out one wall and spreading mats on the verandah. What an interesting assembly it is! Old men and young—some mere boys. Here are three teachers in the middle school, men thoroughly well educated. That man in front is a university graduate—a great distinction. Near him is a coolie, who, perhaps, cannot read or write. The man with a shaved head is a Buddhist priest and those young men in the black uniform are from the Buddhist school and will soon be priests. Then there are some who are earnest enquirers, some who have already been baptized, and others who for years have been

faithful Christians. The service opens with a hymn which is sung sitting in order to avoid confusion, as nearly all present are heathen. Then after a short prayer, the first speaker, Minzuno San, is announced. As he opens and closes his discourse, he bows profoundly, and all the congregation bow also in return. Another hymn is sung, and Bishop Awdry rises to speak. He has a commanding figure, and a face that clearly reveals his deep piety and broad human sympathy. While the Bishop is speaking his interpreter, Ito San, stands beside him, his chin resting on one hand, and eyes downcast, wrapped in profound thought. After the preacher has been speaking for about five or six minutes, one begins to wonder why Ito San is there or whether the Bishop has not forgotten that his congregation is Japanese, not English. At last he stops and the interpreter awakes. Not a word has been lost. From the beginning he translates in order all that the Bishop has said. Not only so; Mr. Ito is a devout Christian and his interpretation burns with the enthusiasm of one who rejoices in declaring the good tidings of redemption through Christ. After the sermons, announcements being made, and questions invited, a short prayer brings the service to a close. One or two remain to ask questions and tracts are distributed. After the others have gone, a few Christians form a circle and tea and cakes are produced; but as it is getting late, the party soon breaks up, and we return through the deserted streets, meeting only a policeman or a blind shampooer blowing his shrill whistle.

ST. ALBAN'S CATHEDRAL SCHOOL FOR BOYS, TORONTO.

A Cursory Review of its Founding and Work.—At Easter, in eighteen hundred and ninety-eight, the idea of attaching a boys' school to the cathedral was suggested to the Bishop, and met with his cordial approval. The existence at that date of the chapel in the cathedral close, and its being unused during the greater part of the day, presented a favourable opportunity to test the practical working out of the suggestion. The Rev. A. U. De Pencier, then priest vicar, who had built and presented this building to the chapter, coincided heartily, and co-operated with Mr. M. E. Matthews, vicar choral, in gathering together the nucleus of a day class, and work was commenced with eleven boys on the roll. At the close of the summer holidays, the classes resumed work with several additions to the number of pupils, and each succeeding term brought further accessions, until on reopening in the fall of nineteen hundred over fifty were in attendance. Notwithstanding that use was made of the choir practice room and cathedral crypt, the need of more space has since been felt, and it was clearly apparent that to meet the evident requirements of the school, some radical steps must be taken. On consultation with the chapter, and after due consideration of the financial aspect of such a course, it has been decided to enlarge and improve the building with the intent to render it capable of accommodating a hundred boys. The teaching staff has been organized on such a basis as to ensure the highest efficiency and the Cathedral School will in future be enabled to present its candidates for matriculation at the universities. In the earlier days of the school, it was chiefly confined to junior boys. It is now equipped for all ages, and will be divided into an upper and lower school. While both Church teaching and secular studies are prose-



The Old School and Drill Class.



The New School.

ated, the physical training, by military drill and sports and games, are facilitated by the excellent cricket ground and gymnasium. Should parents residing at a distance wish their boys to board, Mr. Matthews, who is still principal of the school, can receive a limited number at his home, in Wychwood Park, a very suitable and attractive spot for the purpose, excellent skating and bathing being available there. By present appearances, there is every prospect that the school, which in its inception, perhaps, received some stimulus from its connection with the cathedral, will in future prove a strong and valuable adjunct; and among other advantages will be a feeder to the church as in fact it has been from its beginning. The advertisement will be found in another column.

REVIEWS.

The Church of the Reconstruction. An Essay on Christian Unity. By the Rev. Edward M. Skagen. 50c. New York: Thomas Whittaker.

Clever, suggestive, and interesting, Mr. Skagen's essay covers an important field, and carries the reader's interests along undiminished to the end. Whether the proposed Union Chapel would be a successful solution of our difficulties, it may be doubted, but it is true that each sect or division in the Catholic Church holds some special truth in an isolated and exaggerated form, and the approaches to union must be along these lines of least resistance. Unity in Catholicity must be the watchword of the Union advocates, and the spirit

of unity must be earnestly cultivated. Mr. Skagen is very happy in his presentation of the comical side of a situation, and his teaching by parables is very effective. The eight chapters of the essay are very wholesome and timely reading.

The Eucharistic Sacrifice. An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. By the Rev. A. G. Mortimer, D.D. Longman's, Green & Co., New York. Price, \$3.

The term sacrifice, as applied to the Holy Eucharist, is as it were, the watchword of battle. There are Christians, neither few in number nor wanting in influence, who seem to regard the name, sacrificing priest, as expressing all that is most erroneous and dangerous and misleading; while there are many of those to whom the term is applied by way of condemnation, who regard it as the highest title which could be conferred upon them, and who look upon the "Offering of the Holy Sacrifice" as their highest privilege. It is quite possible that in the rank and file of both these opposed parties there is no very clear idea of the exact theological significance of the word sacrifice. Dr. Mortimer's book can hardly fail to help those who will read it carefully to a more definite notion of the meaning of sacrifice, even if they do not agree with his main position. After an interesting introduction, in which, among other things, the uncertainty attaching to the word, and the remarkable dearth of standard English works on the subject, are mentioned,

Dr. Mortimer deals with the idea of sacrifice in general, and various so-called definitions of it, and with the sacrifice of the Cross. He is then in a position to approach his chief topic, which is the question how far and in what manner the Holy Eucharist is itself a sacrifice. The author's plan is to discuss the three views, which he believes to be chiefly prevalent, and which he calls the Catholic, the Protestant, and the Modern. Each of these he states "as far as possible in the words of representative writers of the three schools." The writers selected are Bossuet, Burnet, and Mr. Brightman, of the Pusey House, who once wrote a tract on the subject. A very large proportion of the book is occupied in combating either directly or indirectly Mr. Brightman's views as being typical of those of many Anglicans, and some others, of the present day. And we are constrained to say, with all respect for Dr. Mortimer, as a scholar and a theologian, that in our opinion he does considerably less than justice to both Mr. Brightman and Dr. Milligan, whose admirable work on the Ascension of our Lord comes in for some very severe criticism. We particularly object to the tone of mind which discovers fundamental heresy, or something approaching it, in those who hold different views on subjects which are not fundamental articles of the Creed; and it is not too much to say that Dr. Mortimer apparently believes those with whom he disagrees to be at least tending towards Socinianism. The point at issue is whether the Holy Eucharistic has reference to the offering



St. Alban's Cathedral Choir.



The House, Wychwood Park.

upon the Cross alone or whether it also has reference to our Lord's high priestly work in heaven. Dr. Mortimer, if we understand him correctly, would exclude all reference to our Lord's work in heaven, while he seems to suppose that those whom he is combating would exclude all reference to the Cross. Surely the fact is that they would include both references. It seems to us a matter for regret that so learned a work should have been loaded up with what after all we cannot but consider an unnecessary controversy. However, we cannot altogether regret it, for it has suggested to Dr. Mortimer to bring together in the Appendices much very valuable matter which, but for it, would probably not have been presented to us in so convenient a form. It is right to add that there is a most careful analysis of the whole treatise, occupying about forty pages, and that the Indices leave nothing to be desired.

Resources and Responsibilities. By the Rev. Watkins W. Williams, M.A., Fellow and Librarian of St. Augustine's College, Canterbury. Wells, Gardner, Darton & Co., London, England.

This is a book of devotional essays on many subjects, important to the Christian life, written with great charm of style. Every page is the outcome of a richly stored mind, and the reader will find that any single theme is so treated as to sug-

Sewell Ford contributes a story of life amongst Russian miners on the shores of Lake Superior. "Uncle David" is a typical story of American country life of a certain sort. John L. Farge continues his series of articles on life amongst the islands of the Pacific, this month's article describing Tahiti. "Krag, the Kootenay Ram," a story of Ernest Seton Thompson, is concluded, as is also "The Diary of a Goose Girl," by Kate Wiggins. Poetry is represented by three odes, viz., "Dawn at Venice," "Homesick," and "A Memory," respectively. The magazine is well illustrated throughout; those pictures dealing with the scenery of Sicily being particularly fine, showing, as they do, many picturesque ruins of ancient temples.

Magazines.—The International Monthly.—A magazine of contemporary thought, contains among other articles one on "Academic Freedom in America," which will be read by many who are interested in the free expression of opinion. Doctor W. DeWitt Hyde in this article asks who then are the parties to university instruction? The answer is, first, the founders, donors and benefactors; second, the state; third, the trustees and regents; fourth, the instructors; fifth, the students; sixth, the constituency of the College. The solution of the problem is shown to lie in the just balancing of the rights and duties of these six

Editor, and the usual quota of book reviews and contributions. Prof. Findlay's article on "Christ's Name for the Holy Spirit," is deserving of special mention.

The Churchwoman.

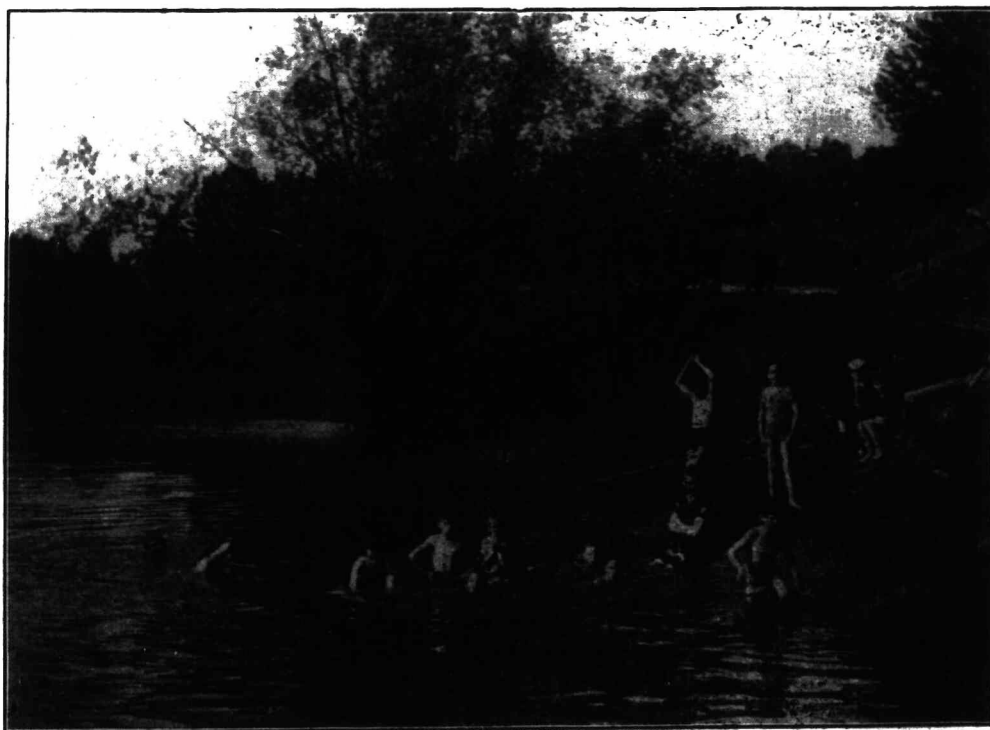
This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be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

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Anon., thankoffering, 25 cents; Mrs. Phillips, by sale of her own needle work, \$5.50; Mrs. Fearon, Toronto, \$1; A Friend, Georgetown, \$1; St. Andrew's Sunday school, Alliston, per Mrs. H. Wright, \$2; Friend, Millbrook, by sale of her own needle work, \$2; Mrs. James, \$1; Mrs. B., Vancouver, B.C., \$1; C. E. M., Toronto, \$5; Friend, Toronto, \$5; Anon., 25 cents; contents of collecting box in North Toronto Post Office, \$1; S. A. Bradford, Abbotsford, \$1. Further help towards the maintenance of these



School Cricket Team, 1900.



Bathing at Wychwood Park.

gest many fruitful topics for studious thought. It is not at all a book to be read hurriedly, but one that should be carefully studied. It deserves and will amply repay steady attention.

Magazines.—In the July number of Everybody's Magazine, amongst other articles is one written by Eugene Lyle, giving a character sketch of the present Sultan of Turkey. "At the Inner Gate of Tien-Tsin," and "Sabe Hike," are articles dealing with the adventures of American soldiers in China, and the Philippines, respectively. T. J. Hudson contributes a second article on "The Truth about Christian Science," and W. D. McCracken answers his first article, his rejoinder being entitled, "Christian Science is the Truth." "Where Earthquakes Write Their Autographs," is an article descriptive of the world's earthquakes' headquarters, written by Ludlow Brownell. C. H. Caffin contributes a fourth instalment on "Photography as a Fine Art," taking for his subject, "Methods of Individual Expression." Francis Coleman writes on "Uninvented inventions." "From the Chops of the Lion" is a story of the American rebellion of 1812.

Scribner's Magazine for the current month contains interesting articles on "A Tour in Sicily," "The Delta Country of Alaska," and "Matthew Arnold." Senator Hoare writes about "Some Famous Orators whom I have Heard," and

parties. Prof. Shaler's article on "American Quality," i.e., the peculiar American contribution to national type and character is interesting. Lynching while strongly condemned is regarded as revolting from a high moral standard.

The current number of the Homiletic Review is good as usual—a veritable mine of material and suggestion for the use of the clergy in the pulpit and class room. The plan includes Reviews, Sermons, Sermon Sketches, Seed-thoughts, Illustrations, Expositions, Pastoralia, Sociologia, etc. And these topics are handled by the best English and American writers.

The place of honour in the Church Eclectic is given to an article by Rev. E. F. Smith, on "The Church of England in the Nineteenth Century," the period of reconstruction. It is sketchy but interesting. Many will be glad to read the Rev. C. Lathrop's article on the "Rise and Development of the Papacy." It is conveniently arranged. One good feature of this Review is that it includes selected as well as original articles.

The July number of The Expository Times contains a German estimate of Ignatius Loyola, an article on the "Way of Life" (Dan. xii, 13), and an interesting review of Julicher's N.T. introduction—all of which are well worth reading. There are besides, the always interesting notes of the

little orphans will still be most thankfully received. The missionaries cannot keep them in their homes without the assistance of others, and we could not let them be turned out. The "Christian Herald" tells us that some of the most hearty workers in the cause of Christ are some of the young men who have been rescued from the previous famine. They are eager to bring others to the knowledge of Christ, knowing, doubtless, what that knowledge has done for their own souls. Mr. and Mrs. Lee, of Calcutta, report that at one of the festivals at Sanger, their best helpers were two young men rescued from the famine of 1897. Therefore, let us do all we can in will and deed to bid this famine orphan work God speed, and may untold blessings, in ever-widening circles, be upon those who are rescued from bodily suffering, and from spiritual darkness, and let us ever be ready by our offerings and by interesting others, to open the door wider to those who are now eager to be brought under the care of our missionaries. Let me once more remind you that any sum, however small, is a great help and encouragement. Fifteen dollars is the sum required to maintain a child for a year, and I hope more of our Sunday schools will take up this work and feel an interest in hearing about the child they are saving. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The following circular has been prepared by the Rev. W. J. Armitage, rector of St. Paul's, chairman of the Sunday School Committee of the Synod of Nova Scotia, and Mr. C. E. Creighton, the secretary. It sets forth the great importance of the more efficient training of the Sunday school teachers generally, and the means used in that diocese to more thoroughly instruct and prepare them for their work in the Sunday school:

Halifax, June, 1901. At the last meeting of Synod, the Committee on Sunday Schools was instructed to provide a course of instruction in normal work for the Sunday school teachers of the diocese. In accordance therewith, the committee has selected Dr. Hurlburt's "Revised Normal Lessons," a small text book, costing 30 cents. It contains thirty-three lessons, exclusive of reviews. In May of each year, it is proposed to hold written examinations thereon. The Rev. Canon Vroom, of King's College; the Hon. Mr. Justice Fitzgerald, of Charlottetown, and the Very Rev. Dean Gilpin, have consented to act as examiners, and diplomas will be awarded to all who correctly answer 50 per cent. of the questions asked. What is Normal Work For?—1. Its object is to increase teaching power by giving our Sunday school teachers the easier and more natural methods of doing their work. In other words, normal work means a wider range of Bible knowledge, and better acquaintance with the principles of teaching, together with some earnest study into the particular character of Sunday school work. 2. It is intended for Sunday school teachers and for the training of our young people to become efficient Sunday school teachers. How is the Work Done?—Each teacher may study independently at home. The better way, however, is for the teachers of a school to meet once a week with the clergyman, the superintendent, or wherever possible a trained day school teacher for instructor, and all study together. For young people, not yet teaching, but who are expecting to become teachers, a class can be formed in the Sunday school and normal work studied in place of the regular lessons. The teacher of this class might be the teacher of the evening classes. In view of the fact that under the conditions of today, better and more scientific methods of teaching are required than seemed necessary in the past, we do most earnestly ask everyone who is in any way responsible for the well being of a Sunday school to give this matter of normal work serious attention, and we request all superintendents to do what they can to have normal classes established among the teachers of their schools. If classes were established now, or even on the 1st of September, and kept up faithfully all winter, candidates should be ready for examination in May next. The committee will keep a register of all classes as formed. Be sure and report your class. Any further information or assistance required will be gladly furnished on application to the committee. W. J. Armitage, rector of St. Paul's, Halifax, chairman; C. E. Creighton, secretary, Sunday School Committee of the diocese of Nova Scotia.

St. Eleanor's.—St. John's.—On Monday, July 8th, the Bishop of the diocese visited this parish and administered the rite of confirmation to fourteen candidates. In the evening of the same day, the Bishop visited St. Mary's, Summerside, and confirmed twelve candidates. The addresses given on both occasions were most appropriate.

Charlottetown.—St. Peter's Cathedral.—The Rev. James Simpson, Priest-Vicar of this Cathedral church, was wrecked on the steamer "Lusitania," off Cape Race, on his way back from England. He was, however, more fortunate than most of the

other passengers, as he saved all his luggage. On arriving at St. John's, Newfoundland, the English-speaking passengers went to the Cathedral, where a thanksgiving service was held.

Alberton, P.E.I.—The Lord Bishop of Nova Scotia confirmed 70 candidates in the parish church on Friday, July 5. They were prepared and presented by the rector, the Rev. D. Davies, who has been in charge about a year, and who has during that period baptized 80 children and adults.

MONTREAL.

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

Montreal.—St. George's.—At a special meeting of the vestry, held on Monday, July 8th, the resignation of the Rev. O. W. Howard, as curate of the parish, was regretfully accepted. The resignation will take effect on September 23rd, next. The following resolution was passed: In accepting his resignation, which they do now, the vestry would desire to testify its full appreciation of the admirable services in pulpit and parish rendered by Mr. Howard, and would express the hope that in his new field of work the blessing of God might be with him, as undoubtedly it has been in connection with his parochial labours. The vestry, also bearing in mind the recent marriage of Rev. O. W. Howard, would beg to convey to himself and Mrs. Howard its sincerest congratulations and best wishes for their future happiness. The following committee was appointed to secure a successor: Messrs. A. F. Gault, Richard White, J. F. C. Smith, R. W. MacDougall, George Sumner, and Dr. Alexander Johnston, together with the rector and wardens. A resolution was also passed expressing the sympathy of the vestry with the Very Rev. Dean Carmichael in his recent serious indisposition, its thankfulness at his convalescence, and its sincere hope for his complete restoration to health.

St. Martin's.—The Rev. C. Niven, curate of a church in Southport, Lancashire, and son of Mr. William Niven, of Pine avenue, Montreal, will take charge of this parish for the next few Sundays. He will be followed by the Rev. W. W. Craig, a former curate of this church, and now resident in St. John, N.B.

The following are, in part, some of the Archbishop's engagements for the remainder of the present month. They refer entirely to places within the archdeaconry of Bedford: July 19th—Friday, Cowansville, Rev. W. P. R. Lewis, B.A. July 21st—Sunday, Dunham (morning), Rev. H. Plaisted, M.A. July 21st—Sunday, Frelighsburg (evening), Ven. Arch. Davidson, D.C.L. July 22nd—Monday, Philipsburg, Rev. W. C. Bernard, M.A. July 26th—Friday, Bedford, Rev. Canon Nye, M.A. July 27th—Saturday, Stanbridge East, Rev. Rural Dean Harris. July 28th—Sunday, Farnham. July 29th—Monday, Farnham, conference of clergy and Synod lay delegates. July 30th—Tuesday, Adamsville and East Farnham. July 31st—Wednesday, Iron Hill, West Brome and Bondville, Rev. G. A. Mason. August 1st—Thursday, Knowlton, Rev. W. P. Chambers, M.A. August 2nd—Friday, South Stukely, Rev. J. W. Garland. August 4th—Sunday, Waterloo and Frost village, Rev. Rural Dean Jeakins. August 5th—Monday, North Shefford, Warden and South Roxton, Rev. J. A. Poston. August 6th—Tuesday, Granby, Rev. Canon Longhurst. August 7th—Wednesday, Abbotsford, Rev. H. E. Horsey, M.A., B.D. August 8th—Thursday, Rougemont, Rev. C. P. Abbott. August 9th—Friday, Chambly, Rev. J. W. Dennis.

Montreal.—The case of Steen vs. the Archbishop of Montreal will probably come up for hearing at the September term of the Superior Court. The Rev. F. J. Steen in this action sues the Archbishop for, as he claims, wrongly inhibiting him

from doing duty in the diocese, and he further claims that the Archbishop's action was illegal and ultra vires.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario. Napanee.—The Bishop of Ontario confirmed 30 candidates here on Sunday, July 7.

The Bishop of the diocese has promoted Rural Deans E. Loucks, Picton; J. K. Macmorine, Kingston, and Arthur Jarvis, Napanee, to be canons. These have been replaced by the following as rural deans: The Rev. Messrs. F. W. Armstrong, Trenton; T. Austin Smith, Sharbot Lake, and F. D. Woodcock, Camden East. The Ven. Archdeacon of Kingston, the Very Rev. W. B. Carey, and the Ven. Archdeacon of Ontario, the Very Rev. C. L. Worrell, will each receive \$100 per year as travelling expenses.

Brockville.—St. Peter's.—At a congregational meeting of this church, to select a successor to the late Archdeacon Bedford-Jones, the new canon, providing that in case of a vacancy the congregation shall select five representatives to submit to the bishop the names of possible successors, were read. The committee appointed presented the names of the Rev. H. H. Bedford-Jones, Brockville; Archdeacon Worrell, Kingston, and the Rev. E. P. Crawford, Halifax. The Rev. H. H. Bedford-Jones was the choice of the congregation. At the meeting an extract was read from the archdeacon's will in which he left an appropriation to St. Peter's church as a memorial of his happy labours in the parish, to be expended as his administrators deemed best.

Trinity.—A new organ, which is to cost \$2,000, is shortly to be placed in this church.

Kingston.—St. George's Cathedral.—A very handsome font, to replace the one destroyed by the fire of January 1st, 1899, has lately been given to this Cathedral by Miss Charlotte Macauley, in memory of one who through all the years of her long life, was a faithful handmaid of the Church—Sarah Phyllis, widow of the Hon. John Macauley. A short service of dedication took place on Sunday, July 9th. After the third collect at Evensong, the choir and clergy left the chancel, and proceeded to the font, which stands just within the main door, singing "We love the place, O God." After special versicles and responses had been sung, and the dedicatory prayers said by the dean, the procession returned to the choir, singing the hymn, "The Son of Man from Jordan rose." Instead of a sermon, the Very Rev. the Dean gave a most appropriate address on Holy Baptism. The base of the font, the shaft, the bases and Doric capitals of the four supporting columns, and the bowl, are of snowy American Italian marble, the columns being of Tennessee marble. On the eight faces of the bowl are engraved various sacred symbols, while on the rim are the words "One Lord, One Faith, One Baptism;" the base bears the memorial inscriptions. The whole rests on a massive square sub-base of Kingston limestone. The workmanship of the font, which is said to be the largest in the province, and thoroughly in keeping with the architecture of the Cathedral, reflects much credit on the makers, the firm of S. J. Kilpatrick & Son, Kingston. Another memorial recently put in the Cathedral is a tablet of unique and beautiful design, to the memory of Col. Van Straubenzic. On a background of Tennessee marble is fastened a brazen shield, surmounted by the crest and motto of the Straubenzic family intertwined with maple leaves. A ribbon running along the top and bottom bears the names of the campaigns and engagements in which Col. Straubenzic served with distinction, amongst them being the Crimea, Mooltan and Batoche. His Lordship, the Bishop, has been

pleased to appoint the Rev. Prof. Worrell to the vacant arch-deaconry of Ontario, with jurisdiction over the counties of Lennox and Addington, Hastings and Prince Edward; the title Archdeacon of Quinte sinks into oblivion, and the Ven. W. B. Carey becomes Archdeacon of Kingston, and will be *locus Episcopi* in the counties of Frontenac, Leeds and Grenville. Three canons have been appointed, the Revs. J. K. Macmorine, of St. James, Kingston; Arthur Jarvis, of St. Mary Magdalene's, Napanee, and E. Loucks, of St. Mary Magdalene's, Picton. They have been replaced as rural deans by the Revs. T. Austin Smith, of Sharbot Lake, for Frontenac; F. D. Woodcock, Camden East, for Lennox and Addington, and F. W. Armstrong, Trenton, for Prince Edward.

Barriefield—St. Mark's—A service was held in this little church on the summit of Barriefield Hill, on Wednesday, July 10th, when the new organ was used for the first time. The organist pro tem, was Mr. R. R. F. Harvey, of the Cathedral, and the Cathedral choir, reinforced by the choir of St. Mark's, led the service. The special lessons were read by the Rev. Conway Cartwright, and the Rev. J. O. Crisp, while the Very Rev. the Dean sang Evensong. The Bishop gave a short address, congratulating the Ven. Archdeacon Worrell and the congregation of St. Mark's, not only on the new and sweet-toned, yet powerful organ, but also on the whole character of the sacred edifice, and its furnishings. He also said he was glad the day had gone by when a musical service, and a vested choir had any theological significance—the Church of England rightly valued the influence of music and gave the fullest scope for its use, and the various Christian bodies are one by one following the Mother Church, as is evidenced by the chanting of the Venite, Te Deum, Magnificat, and even in some cases, the singing of the Psalms. After the Bishop's address, Mr. Harvey gave an organ recital, his brother, Mr. C. B. S. Harvey, singing two solos. The Bishop then gave the blessing, and the procession passed down the aisle, and out of the west door, singing "The God of Abraham praise." The choir of this church will in future be vested.

Belleville.—Christ Church.—The Bishop of the diocese held a Confirmation in this church on Sunday evening, the 23rd ult. There was a large congregation present. The altar was very artistically decorated with white carnations sprinkled with roses of the same hue, which blended beautifully with the white costumes of the female candidates. The musical portion of the service was impressively rendered by the choir. In addition to the bishop the following clergy participated in the service, the Rev. Canon Burke and the Revs. C. J. Hutton-Heaney, J. F. Fraser. The Bishop preached, taking for his text the last clause of the 6th verse of the 6th chapter of St. John's Gospel. He eloquently portrayed the distressing scene by the pool of Bethesda, and the sad look depicted on the impotent man's face as he again met with disappointment to be changed to one of joy and thankfulness when cured by the compassionate Saviour. At the conclusion of the service the candidates for Confirmation, 28 in number, were presented to him. They received a most impressive and instructive address. His Lordship pointing out to them the importance of the step which they were about to take.

TORONTO.

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

St. Thomas.—The Rev. Father Osborne, of the Society of St. John the Evangelist, who has recently spent seven years in South Africa, where he was engaged in missionary work amongst the native races, gave a very interesting address in this church last Sunday evening on "The Work of the Church in South Africa."

St. Alban's Cathedral.—The Rev. Canon MacNab entered upon his duties as Priest-Vicar on Sunday, the 7th inst. Canon and Mrs. MacNab are at present occupying the Sec House, and will remain there until September next.

Joint Mid-Summer Convention, Brotherhood of St. Andrew, Detroit, July 24 to 28.—Although primarily for Brotherhood men it is far larger in its scope and plan. It is a convention for all Churchmen in Canada, especially the younger laymen. The Brotherhood stands in the Anglican Communion throughout the world as a society of individuals pledged to spread Christ's Kingdom among men. At it is your duty as well as ours to live for other men, we therefore invite you to come to Detroit to talk over our common responsibility; we earnestly invite you to take part in our conferences and discussions; to help and be helped by them; we invite you to learn with us from the leaders of our Church, who are coming to lead and direct us, from those skilled, experienced and successful in the work, who will suggest and teach us how to improve our work for God. The return fare from Toronto to Detroit will be \$6.60, and accommodation can be secured from \$1 a day upwards in boarding house or hotel. Application should be made to H. W. Strathey, 17 Montcalm street, E. Detroit. Hospitality to a limited extent has also been offered in Windsor for which early application is necessary. Write the General Secretary, 24 Adelaide street east, Toronto.

Pan-American Headquarters for Churchmen and Friends.—The attention of all members of the Brotherhood of St. Andrew and friends throughout the country is called to the Brotherhood Pan-American Headquarters at Buffalo, N.Y. Under the direction of the Buffalo local council, the men's club room, on the ground floor in St. Paul's parish house, 128 Pearl street, is open daily (except Sunday), from 9 until 12 and from 2 until 5, and a member of the Brotherhood is in attendance to give such assistance and information as is often needed by a visitor in a crowded city. Hotel and boarding house rates and locations, particulars as to railroad and boat excursions to Niagara Falls, and other interesting points, location of the churches, maps, etc., can be readily obtained. Writing materials will be kept for the use of the visitors. For any information, address Mr. J. Dickinson Holmes, LL.B., 128 Pearl street, Buffalo, N.Y., under whose direction the headquarters is conducted.

St. Martin's-in-the-Fields.—Tuesday evening of last week witnessed a large gathering of the parishioners in the school-room of the church to wish their rector, Canon MacNab, godspeed in his new field of work as canon-in-charge of St. Alban's Cathedral. The members of the L. A. Society furnished refreshments and provided a programme of music and recitations. During the evening Mr. H. F. Jecks, the people's warden, read an address to the rector, congratulating him on his preferment, expressing at the same time the sincere regrets of the congregation of St. Martin's at his removal from amongst them. Many kind things were said in regard to the good work he had accomplished in the parish during his rectorship, and the fervent hope was expressed that as he had left his mark upon St. Martin's he would also be spared to accomplish a like work in the important sphere to which he had been transferred. On behalf of the congregation, and in token of their affectionate esteem, the warden then presented Canon and Mrs. MacNab with a very handsome and costly easy chair of unique design in quartered oak, cushioned and upholstered in the latest fashion. The rector, who was quite taken by surprise, acknowledged the kindly gift on behalf of himself and his wife, expressing his thankfulness to the people for their appreciation of the work they had been enabled to carry out in St. Martin's. The canon also congratulated the parishioners on the appointment of the Rev. W. E. Cooper, M.A., to succeed him,

urging them one and all to stand by their new rector, and under his rule and guidance to make St. Martin's a stronghold of Church life for the furtherance of Christ's Kingdom.

Accumseth.—St. John's.—The Rev. Professor Clark, of Trinity University, preached three eloquent sermons in this parish on Sunday, June 30. All the sermons were of an interesting nature, especially that one preached in the evening on the subject of "National Greatness." On Monday, July 1st, a most successful picnic was held in connection with this church in Mr. Brethel's grove, where an interesting programme of patriotic speeches, songs and music was well presented. A sumptuous tea was provided by the ladies. The total proceeds amounted to nearly \$130.

St. Jude's.—The Sunday school picnic in connection with this church took place on Tuesday, July 9th, to Victoria Park. The weather was perfect. The children assembled in church at 9.30 a.m., when a short service was held, and afterwards left by special cars for the park. The members of the congregation and parents of the children all joined in making it a thoroughly bright and happy day.

HURON.

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

Mitchell.—Trinity.—The Rev. J. T. Kerrin rector of this church, has been offered the living of St. Luke's, Jamestown, N.Y. Mr. Kerrin, who has been here about seven years, has not definitely decided as yet what he will do in the matter.

Galt.—The churchwardens have recently been improving the church property. The rectory adjoining the church has been renovated and thoroughly painted on the outside, and the whole surroundings put in first-class condition. With its handsome stone church and tower, stone school-house and commodious rectory, this town has one of the very best Church properties in the diocese.

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.

REPLY TO HIGHER CRITICS.

Sir,—I hope that you may find space in your columns for the following letter, which I clipped from the New York Churchman, in 1892, and have preserved as a valuable reply to some of the sceptical notions concerning the pentateuch (or five books of Moses), advanced by some writers, who claim the imposing but questionable title of Higher Critics. W. J. M.

WHEN WAS THE PENTATEUCH WRITTEN?

There is a fact bearing on this question that I have not seen referred to in all the controversies on the subject, and yet it seems to me to be a controlling fact. I refer to the Samaritan Pentateuch. All scholars know of course of the existence of this important document. It is a copy of the Pentateuch pretty much as we have it in our Hebrew Bibles and in our English Version, differing from the Hebrew only about as the earlier copies—the manuscripts—of the New Testament, the Sinaitic, the Alexandrian, and the Vatican copies differ from each other. Now where, when and how did the Samaritans get their copy of this important document? They had it, of course, at the time of our Lord's appearing.

They did not get them from the Jews, for, as we read, "The Jews said, 'We have fellowship with the Samaritans.'" They did not get them from the Jews at the time of the return from the Babylonian captivity. Let anyone that reads the account of the return of Nehemiah, and he will be convinced of this. The Samaritans claim, of course, that they were with the Jews; worshiped with them; and they wanted to be with them in rebuilding the Temple, and they were not allowed to. But the Jews said, "Ye have not fellowship with us to build an house to the Lord our God, and what follows." Most certainly if the Samaritans would not let that book, they would not let the Pentateuch or any other book from the Jews. But the Samaritans had the Pentateuch and they did not have the later books of the Old Testament, the historic books of Kings and Chronicles, and the Prophets. They had not even the Psalms of David. This sends us back to the separation of the ten tribes, the rebellion under Jeroboam, the son of Nebat, at the close of Solomon's reign, about B.C. 950. This is something more than four hundred years before the return of the Jews and the beginning of the restoration of the Temple, and the worship in Jerusalem (B.C. 530), and four hundred years before the time when our modern higher critics and sceptics claim that the Pentateuch was written! And not only so, but the Pentateuch must have been at that early date a book so old and so revered as the Book and Law of God, that Jeroboam, and those who cooperated with him in effecting a separation and the putting up of the rival kingdom, did not dare to neglect it. Now, as I have said, the revolted ten tribes did have the Pentateuch and made it the basis of their religion. They could not go up to Jerusalem to worship, or at least their rulers did not dare, or think it expedient, to allow them to do so. Hence they set up places of worship within the limits of their own territory at Bethel and at Dan, and as the writer of Kings says: "They feared the Lord and made to themselves of the lowest of them, priests" (2 Kings xvii, 32). But they had the Pentateuch, and they held it in such reverence that even their leaders did not dare to propose that they reject it and establish a religion and a worship without regard to it. And as I have already said, although they had the Pentateuch, they did not receive any of the later books, whether historical or prophetic, which the Jews did receive. Even though God sent prophets among them to warn them of their sins, they did not receive, as from God, any of the writings of those prophets. Now does not this show, most conclusively, that the Pentateuch must have been written a long time before the separation of the ten tribes (B.C. 950)? When, then, was it written? I am not aware that anybody has supposed that it was written at any time between the death of Moses (B.C. 1320)—or earlier if one proposes to use the earlier date). And the revolt under Jeroboam (B.C. 950), only about three or possibly four hundred and fifty years, and years, too, of most turbulent commotions and unrest. Now as I have said, the Samaritan Pentateuch differs from the Jewish and from ours only about as much as the early manuscripts of the New Testament differ from each other. And while these differences are important in their bearing on the question of the exact words and reading of the original copy, they are of no importance or significance whatever, in their bearing upon the questions of the existence of an earlier copy from which they were derived and the ground structure copy. As to the New Testament, these differences have no bearing on the question whether there were four Gospels or only three, and whether they agreed in all the essentials of their teaching; so the differences between the Samaritan Pentateuch and that which we and the Jews have, afford no ground for doubt or question whether the two, ours and theirs, were derived from one and the same earlier copy. But when was that copy first written? Most assuredly long before the rebellion of Jeroboam. And, as we have seen, it requires only about three or possibly four hundred and fifty

years to carry us back to the time of Moses. Did the Pentateuch originate during these three or four hundred years, or was it written in the time of Moses? This fact seems to me conclusively against the latter origin of the book, but, as I have said, I have never seen it included in the course of these discussions. Did the Samaritan invent their Scriptures, the Pentateuch, as those modern critics and sceptics claim that the Jews did invent theirs? Not only does the identity of the two copies preclude such a supposition, but the fact that if the Samaritans had originated their books, they would have made them quite different from what they are, is overwhelming in its bearing on that point. In every respect, it is very explicit and severe in condemning just what they were doing. Like most of our modern sceptics and higher critics, themselves, if they were to make a Bible for themselves, it would be in many respects quite unlike the one we now have. It appears, therefore, that (1) the Samaritans could not have invented their Pentateuch for themselves, and (2) that they would not have received it from the Jews after their separation (B.C. 950), and (3) it could not have been written between the time of Moses and the rebellion of Jeroboam. And this puts it back to the time of Moses. Did he write it? Or was it written under his immediate inspiration and supervision? That seems to be the only reasonable supposition in view of the facts we have been considering.

W. D. WILSON.

HIGHER CRITICISM V. THE BIBLE.

Sir.—Dr. Richardson cites Professor Smith as saying that "we are dependent on literature that is of a date from nine to eleven hundred years later than the personages and events which it describes." Has it ever struck Dr. Richardson that the old traditional view is little if any better than Prof. Smith's. If Moses wrote Genesis, he wrote it somewhere nearly six hundred years after the call of Abraham, which may be easily found out by adding the ages of the Patriarchs to the 400 years of the sojourn in Egypt. As an authority, a man writing for the first time, six hundred years after the events, is in no better position than a man a thousand years after. We have thus, according to the traditional view, no proof of the existence of Abraham earlier than the Exodus, which followed after 400 years of national degradation and bondage, of which no records are recoverable. But then the traditionalists say Moses was inspired. We say the books are inspired, whoever wrote them. His next point is circumcision. Marcus Dodds, in the Expositor's Bible, writes: "It was indeed not distinctive in its outward form; so little so that at this day no fewer than one hundred and fifty million of the race make use of the rite for one purpose or other. All the descendants of Ishmael, of course, continue it . . . out beside these, some tribes in South America, some in Australia, some in the South Sea Islands, and a larger number of Kafir tribes. The ancient Egyptians certainly practised it." With regard to this last, Egyptian mummies are found circumcised. If Dr. Richardson had read a little more widely these facts would not be "beyond his ken." It is hard to see what purpose he proposes to serve by his quotations on the topography of Palestine. Moses never was in Palestine; so accuracy in that respect is rather proof that he did not write about it. The proofs of a late date for many parts of Genesis are found nowhere but in Genesis itself. The tenth chapter brings the descendants of Noah down to a later date by far than the time of Moses. Witness the mention of Javan or Iona in v. 4, and Nineveh, in v. 11. In chapter xiv., however, the unusual description of the Patriarch as "Abram the Hebrew," seems to point to the hand of one who only knew Abram as a stranger, and not as the father of the race to which the writer belonged. The passage reads like a contemporary account in which Abram was not really the chief actor. Will the traditionalists maintain that Moses wrote the account before he

was born? After all, sir, what is the controversy through which Holy Writ is now passing. Is it the "Higher Criticism v. the Bible?" or is it not rather "The Bible v. Tradition?"

E. W. PECKFORD.

P.S. Will you kindly correct the following misprints in my former letter: Michmash for Nichmash, Gebah for Gebat, Massoretic for Hássoretic.

FAMILY PRAYERS.

Sir, Anent a recent Synod motion to memorialize the Provincial Synod to authorize the preparation of a special form for family prayers, I want to know why the Book of Common Prayer might not be utilized, meanwhile, by intelligent, zealous Churchpeople, with all the treasures of the Collects, Thanksgivings, and prayers of sufficient scope and variety to cover many wants; besides, we are not to be stereotyped in our utterances, "for the Spirit he'peth our infirmities." Surely the Book of Common Prayer is a rich treasure-house to fall back upon.

L. S. T.

THE SIN OF SCHISM.

Sir, We wonder how many of your readers take seriously into consideration the folly they commit when in the Litany they pray to be delivered from the sin of schism, and then go out into the world and openly (especially in holiday-time), commit this very heinous sin. What is schism? It is in any way by word or example dividing or helping to divide the Body of Christ, the Holy Catholic Church. It is peculiarly the sin of Protestants. Why will our Church men and our Church women and our Church boys and Church girls continually stifle conscience and go to any place of worship other than to the Church? They are hereby in a very substantial way helping on Satan and infidelity. Let me beg of them this holiday season to seek out, wherever they go, the Church and there attend it and none other, and if there be no Church there, let them worship God in their own houses, one of the party acting as household priest, reading the Prayers, Psalms and Lessons, etc. If this be only done, God will bless the holiday, and a curse will not be left behind. God must go with us everywhere, let us, then, see to it that we rightly worship him.

CHURCHMAN.

HIGHER CRITICISM.

Sir.—The higher critics are all positively certain that Moses did not write the five books which bear his name; but that they were written by some unknown man after the Babylonian exile. When the two disciples were going to Emmaus, Jesus joined them, and "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself, Luke chapter xxiv., verse 27. Again, in verse 44. He says to the twelve: "All things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms concerning Me." The higher critics know better, of course, and all agree that Moses did not write the books which bear his name. All this, in spite of our Saviour's order to the cleansed leper, "go show yourself to the priest, as Moses commanded." Poor David, after enjoying the fame of a great religious poet for nearly 3,000 years, the higher critics have found him to have been a pious fraud. Dr. Smith says: "While the King's fame, as the father of sacred minstrelsy, appears inexplicable, unless he actually composed some hymns; yet recent criticism has tended to confirm the impossibility of proving any given Psalm in our Psalter to have been by David. The Psalter was the hymn-book of the second temple at least 500 years after David passed away." All this reminds me of my childhood, when Homer's Illiad was my delight, but the critics got after Homer and proved to their own satisfaction that it was the composition of a later age, and finally that there

controversy, passing. Is it or is it not.

WICKFORD. Following mis- sh for Nich- or Hassoretic.

on to memof- ize the pre- ily prayers, I- mon Prayer y intelligent. asures of the s of sufficient ants; besides, r utterances, s." Surely the reasure-house. L. S. T.

readers take y they com- be delivered out into the holiday-time), at is schism? le dividing or st. the Holy e sin of Pro- en and our s and Church d go to any Church? They helping on of them this they go, the e other, and worship God rty acting as s, Psalms and od will bless e left behind. us, then, see

RCHMAN.

tively certain es which bear by some un- e. When the maus, Jesus s and all the in all the imself, Luke erse 44. He e fulfilled oses, and in cerning Me." urse, and all books which our Saviour's w yourself to Poor David, eligious poet critics have l. Dr. Smith he father of le, unless he recent criti- possibility of alter to have e hymn-book years after minds me of ad was my Homer and it was the y that there

never had been a Troy, and consequently no siege or destruction. Schleimen, however, believed the story, and after years of preparation, dug down to the "burat city," and found ruins such as Homer had described; and that the city had been burned as told in the Iliad. Then the critics shut their mouths. I left off at Joseph in my last. What proofs have we of the life of Joseph outside of the story in Genesis? First, take an outline of his life, and afterwards we will cite the proofs. At thirty years of age, after spending thirteen years in slavery and prison, he is sent for to interpret the double dream of the King, which he not only does, but is ready at once with a far-reaching and statesmanlike scheme, not only to bridge over the seven years of famine, but to place Egypt in a position to feed all other nations affected by the scarcity. During the continuance of the famine, he is able to sell to all comers, and establishes Egypt's commercial prosperity. Before the time of Joseph, the foreign trade was unsatisfactory and fluctuating; but after the impetus given by Joseph, it increased by leaps and bounds, until in the reign of Queen Hatsheput, 150 years later, was begun that greatest of ancient works, a canal from the Pelusiac branch of the Nile to the Red Sea, which was finished and opened for traffic during the reign of Rameses, the Great, about, or shortly after Moses was born. He tried the plan, lately advocated by Henry George, of a State ownership of all lands and all stock; but it did not work, and was abrogated by common consent about twenty or thirty years after his death. Joseph's greatest work was the irrigation works, which were constructed under his rule, reclaiming millions of acres from the desert. His personal force and magnetism was so great that the policy he inaugurated was adhered to for nearly 300 years after his death. Now for proofs. According to Arab tradition, he, and none other, founded the city of Memphis. A canalized branch of the Nile, of immemorial antiquity, is to this day known as Bahr Yussif or canal of Joseph. The old palace of Saladin, in the citadel, which was pulled down in 1820, to make room for the mosque of Mehensch Ali, was called "Joseph's Hall;" and a rock cut well, on the eastward side of the citadel hill, goes by the name of "Joseph's Well." In 1888, while M. Naville was exploring Tel Basta, the ancient Bubastis, the Pi-Beseth of the Hebrews, he found a block of polished black granite, which proved to be the lower half of a life-size figure of very beautiful workmanship, with two columns of finely cut hieroglyphs engraved down each side of the front of the throne, to right and left of the legs of the statue. One cartouche gives the name lan-ra or Ra-ian, a name unlike any I have ever seen, writes Naville. He went over to Boulak and showed his copy of the inscription to Ahmed Kemal-ed-Din Effendi, the Mohammedan official attached to the museum. He was deeply interested, and said at once, "That is the Pharaoh of Joseph." All our Arab books call him "Reiyan, the son of El-Welid." The story is told by El-Makrizi, the topographer of Cairo, and author of many learned works. "The Amalekites," he says, "led by Welid, son of Dumi, invaded the land of Egypt. A great battle was fought. The Egyptians were defeated with an exceeding great slaughter, and Pharaoh Aymen fled. The conquerors then chose their leader, El-Welid, to reign over them." Then his son, Er-Reiyan, the son of El-Welid, the son of Demi, one of the Amalekites, reigned; and he was one of the most powerful of the people of the earth in his time, and the greatest king. Now the Amalekites were descended from Amlik, son of Laud (Lud), son of Sam (Shem), son of Nua (Noah); and Er-Ryan was the Pharaoh of Yusuf (Joseph), on whom be peace. . . . And after him reigned his son, Darimesh, and he also is called Darim, son of Ruyan, and he was the fourth Pharaoh, and Yusuf was his Khalifa." Now this story fits in with the story of Genesis, for Joseph tells his brethren to say to Pharaoh: "We are shepherds as our fathers were." Though to be a shepherd was an abomination to the Egyptians, it was a passport to the favour of the King, for he also was of shepherd origin.

Hence, Goshen was given to Jacob's family, the richest soil in the whole of Egypt. Dr. Smith complains that he has no outside proof of the story of Abraham, Isaac and Jacob. What would he say to this corroboration of the story of the life of Joseph? S. R. RICHARDSON, M.D.

British and Foreign.

A carved oak altar and reredos have been placed in All Saints', Glasgow, by Mrs. Broadley, a well-known Churchwoman, in memory of her son.

A very beautiful white marble Iona cross has just been erected in St. Margaret's churchyard, Alerlour, to the memory of the late Miss Mann, who was a generous supporter of the church.

A bronze tablet will shortly be placed in St. Nicholas' Cathedral, Newcastle, by the Council and others connected with the Durham College of Science, at which Mr. Oliphant was a student for some years.

The parish of Llanrug, Carnarvonshire, boasts of having the oldest choir member in the principality. Mr. Robert Thomas has been a member of the church choir for eighty years, having been leader for sixty-three years.

In the absence of the Duke of Westminster, Countess Grosvenor recently opened a new parish house in connection with the church of St. Gabriel's, Pimlico. The freehold site was given by the late Duke of Westminster, who contributed £1,000 to the building fund.

The Rev. B. R. Wilson's appointment to the vicarage of Portsea will vacate the living of Bethnal Green and also the Headship of the Oxford House. These offices have for some years been held together, but it is understood that there will now be separate appointments to each.

The seventh subscription list in connection with the Belfast Cathedral (New Century) Fund has just been published. The total amount now acknowledged is £22,435 14s. 5d. In this sum are included church collections recently made throughout the diocese amounting to £257 2s., and subscriptions collected by ladies in the Malone and Lisburn Road districts of the city amounting to £186 4s. 5d. About £7,000 more is urgently required to complete and furnish the nave and aisles.

Mrs. Winstanley, the donor of the very handsome Parochial Hall, for the parish of St. Audoen, has given a sum of £500, the interest of which is divided between the two cathedrals, in Dublin, as an annual scholarship to be held by a chorister in each cathedral. Mrs. Winstanley recently added a new wing to the Burnley Hospital, Lancashire, her husband's native town, and gave a generous donation to the Dublin Masonic Charities. These gifts are all in memory of her husband, who was a well-known Dublin merchant.

Probably two of the most interesting pieces of Communion plate in the diocese of Ossory are a chalice and paten at present in use at Annatrine church. They are of antique design and workmanship, and date back to the year 1604, being the gift of the then dean of Ossory, the Very Rev. John Pooley, afterwards Bishop of Raphoe. It was Dean Pooley who presented its present beautiful Communion plate to the Cathedral of St. Canice, having purchased it for a very considerable sum from the Dean and Chapter of Christ Church Cathedral, Dublin. The Annatrine chalice bears a close resemblance to those at present in use in the Cathedral, and it is probable that it formed part of the earlier Cathedral plate.

On a recent Sunday, the parish of St. Catherine's, Dublin, celebrated the 790th year of its existence and the 132nd anniversary of the opening of the present parish church, Tuesday the 18th ult., was the actual date of the opening of the present church. A special service to commemorate the event was appropriately held.

The vicar of St. Bartholomew's, Dublin, was presented with his portrait, painted by Mr. Walter Osborne. The presentation was made on Thursday, the 6th ult. His Grace the Archbishop of Dublin was present, and many of the subscribers who have so appropriately given this token of esteem for their beloved vicar.

News has arrived of the death at Ootacamund in the Nilghiri Hills, S. India, on May 22, of the Rev. William Weston Elwes, until lately Archdeacon of Madras. The reverend gentleman had worked for many years in the Madras Diocese, and in 1895 was offered the new Bishopric of Tinnevely, but declined it for reasons of health.

A new peal of ten bells, of exceptionally fine quality, a recent munificent gift to St. Mary's church, Glasgow, were dedicated a few weeks ago by the Bishop of the diocese. Mr. Isaac Pearson, the donor of the bells, was present at the service. This gift of his confers not only a benefit upon the congregation but upon the city of Glasgow as a whole.

Through the munificence of Mrs. Ziba Ward a pretty little church has just been erected in Kenworthy-lane, Northenden, at a cost of something like £3,000. The building has been offered as a present to the parish, and it is probable that after the nomination of a new rector it will be accepted as a mission church for that corner of the district.

A very handsome font has been presented to St. Paul's church, Portman Square, by Mr. Joseph Shaw, London, W., one of the trustees of the living. The font is of Gothic style, octagonal in form. The font forms a beautiful and most acceptable addition to the newly-consecrated church. It is a gift in memory of Mrs. Shaw, who was a granddaughter of the late Mrs. Smyly, of Dublin.

The annual report to the S.P.G. of the Rev. S. S. Allnutt, the head of the Cambridge Mission at Delhi, states that almost all the C.M.S. stations in the diocese of Lahore have given offertories to the S.P.G. Bi-Centenary Fund amounting so far to Rs.444. The report adds: "It is very gratifying to record this spontaneous manifestation of the close tie which binds us together in the unity of Christ's Church in the Diocese."

The consecration of the new parish church of Llangeitho, in Cardiganshire, some days since, by the Bishop of St. David's, was an event that aroused exceptional interest in the county. Llangeitho was the birthplace and the incumbency and the burial place of Daniel Rowland, the most renowned Welsh preacher of the eighteenth century. The church had become so dilapidated that the present rector resolved on the erection of an entirely new one, the chancel of which should be so lengthened as to bring the last resting-place of Daniel Rowland within its walls.

A beautiful double stained-glass window has just been placed in the Church of St. George's, Glasgow, in memory of the officers and men of the Argyll and Sutherland Highlanders, and the Royal Scots Greys who have fallen in the present Boer war. Special mention is made of Colonels Hannay and Goff, and of Major Hawley and Captain Harrison. The window, which is a fine example of Kempe's best work, shows in the one light the figures of St. Michael the great War Angel, and in the other St. Raphael as the Angel of Peace. This beautiful memorial was erected by the friends of the officers named.

TWILIGHT.

Our eyes are hidden now; we may not see
The glory of His Face;
But as we walk in duty's shadowed path,
We yet may trace
The tender light of that great love; the present way
Illumined by the light of perfect Day.

But our own frailty and wild sin
It hides from us the light;
The hateful clinging consciousness of self
So dim our sight—
Could we but lose all self in work and prayer
With Angels' services would our work compare.

O Sun of Righteousness! we long for morn,
For light and vision clear,
Like children who are lonely in the night—
O draw Thou near!
We fal in service and we lose our way—
Lead Thou us Home, unto perpetual Day!
Ascension-tide. A. N. W.

HINTS TO HOUSEKEEPERS.

Spiced Cherries.—Spiced cherries are excellent served with wild game or a roast. Make a rich syrup with one quart of vinegar, five pounds of sugar, two ounces of whole cinnamon, one ounce of whole cloves, and the thinly pared rind of two lemons. Take four pounds of cherries, select cherries as clear and transparent as possible, and perfectly ripe, boil the syrup for ten minutes and pour it over the cherries, hot. Seal securely.

Cherry Souffle.—Two cups of milk, one cupful of prepared flour, five eggs, four tablespoonfuls of sugar, a little flavouring, one cup of stoned cherries dredged with flour, a pinch of salt. Scald the milk and pour it, a little at a time, upon the flour, stirring constantly to a smooth batter. Return to the custard kettle, and stir until as thick as hasty pudding. Pour, still hot, upon the yolks, beaten up with the sugar. Whip up thoroughly, and let it cool. Beat the whites very rapidly and stir them into the cold paste; butter a mould, line thickly with the dredged cherries, and put in the mixture carefully, so as not to disturb the cherries. Allow room for swelling in the mould, put on the top, set in a pot of boiling water, and cook for an hour and a half. Dip into cold water and pour out upon a hot dish. Serve with a rich pudding sauce.

Baked Cherry Dumplings.—Take one quart of prepared flour, two heaping tablespoonfuls of lard, two cups of fresh milk, a little salt, two cups of stoned cherries, one-half cupful of sugar. Rub the lard into the salted flour, moisten it with the milk, and roll into a sheet a quarter of an inch thick, and cut into squares about four inches across. Put two spoonfuls of the cherries in the centre of each. Turn up the edges of the paste, and pinch them together. Lay the joined edges downward upon a flour baking pan and bake half an hour, or until brown. Eat hot with cherry sauce.

Cherry Pudding.—Sift two teaspoonfuls of baking powder with two teacupfuls of flour; rub through the flour a tablespoonful of butter, and with milk, about a teacupful, make a batter. Drop a tablespoonful of the batter into buttered teacups; then a tablespoonful of cherries, and cover with batter. Steam or bake, and serve with sweetened cream.

Cherry or Blackberry Bread.—Stew cherries or blackberries, and sweeten to taste. Butter some slices of stale bread with crusts cut off. Then put a layer of the buttered bread in the bottom of serving dish and pour over it hot stewed fruit. Repeat until dish is full or fruit used. To be eaten cold, with cream.

UNTIDINESS A SYMPTOM OF CHARACTER WEAKNESS.

God is a God of order, not the author of confusion; and if we would develop characters after the Divine likeness, we shall carefully avoid habits and practices that will lead to untidiness, confusion and disorder. The unerring accuracy with which the astronomer tells the time of the stars' appearance; the uniformity with which the earth keeps up its march around the sun, as well as the great law of cause and effect, sowing and reaping, whose operations may be daily observed in both the physical and the spiritual world, teach us that regularity, punctuality, faithfulness, and reliability are attributes of the Divine character. The infinite care with which God arranges all things in nature, the carefulness with which each little particle of starch in a kernel of wheat is wrapped in a separate envelope; and each little globule of fat in milk is surrounded with its covering of casein—all these things are evidences of the painstaking care with which the Creator attends to even the smallest details of his great work.

That boy or girl, young man or young woman, who comes into the house and throws down hat and coat anywhere; whose room is ever in a state of disorder and confusion; who, instead of having a place for everything, has no place for anything, may be sure that the character they are building will be but reflections of these habits of confusion and disorder. Such persons will think in a disconnected manner. Their conversation will be lacking in soundness and sobriety. Their Christian experience is likely to be fitful and unsatisfactory—one day extremely hopeful and buoyant, the next, disheartened and discouraged. Carefulness all along the line, even in the smallest matters in our experience, is required, to insure having it in more important events.

PREACHING OF THE GOSPEL.

"Go ye into all the world, and preach the Gospel to every creature!" "All the world." "Every creature." What comprehensive terms are these! What millions and millions of perishable souls are here committed to our care! What a large share of our attention do they demand! What a large proportion of our help! "The Gospel," what a word is this! What blessed news! What glorious tidings! Which ought we to count most anxious to communicate—the comforts of this transitory world, or the words of everlasting life? How is it that we can so deeply feel for bodily distress, so freely and so largely help in feeding of the hungry, or healing of the sick, and care so little to spread amongst mankind that spiritual food which has come down from heaven, that spiritual medicine which can give health unto the soul?—Dr. Girdlestone.

A SUNSHINY SAINT.

"Yes, she's just sunshine in any community she's in." One woman was talking to another behind us, as the cars sped over the Arizona desert, with its cactus and sage brush.

"I knew her first when they lived in New Mexico, in a forlorn little settlement, where they had a very hard time, and where everybody loved her; and now they are in California. But it doesn't matter where she is, she is always just the same. Her husband is a man who struggles with a very bad temper, and invariably looks on the dark side of things, so she has always had a heavy handicap at home. But it would surprise you to see how much she has changed her husband

for the better in all these years, and how she smooths over the quarrels he feels it necessary to have with his neighbours wherever he goes."

"How about her children?" asked the other woman. "I hope they take after her."

"There were two, but they are both dead. It was a life sorrow that went deep, but she is so victoriously sunny that, except for the tender manner in which she mothers all the young people that come in her way, you would never think how lonely she is for those who have gone. She turns everything into sweetness, you see. She is the best Christian I know, and the 'joy of the Lord' isn't a figure of speech with her, as it is with most of us."

That was all we heard, but it was something to be remembered long after the journey was ended. The brave soul that is like sunshine—we all have known such an one. The pity of it is that, while admiring such victorious cheerfulness, we feel no responsibility to cultivate it ourselves. We, too, can be "just sunshine," if we choose.

JESUS AND THE RESURRECTION.

The disciples "preached Jesus and the Resurrection." This was the foundation of faith. This was the basis of Christianity. They had been entrusted with no code of laws. They had received no special ritual, no elaborated forms of worship. On a few points, indeed, the words of the Master had been precise and clear; and two outward signs of inward grace had been ordained by Christ Himself. But this was almost all. As social or ecclesiastical questions arose one after another, we see how carefully the Apostles had to feel their way. That doctrine of the Resurrection it was which was to do the mighty work of regenerating the world. Hence, it was preached everywhere. The seed was sown even when the soil seemed unsuitable, and the climate hopeless. To the bigoted dwellers at Jerusalem and to the more liberal Jews of the dispersion; to the rough peoples among the highlands of Asia Minor and to the polished inhabitants of the most learned of ancient cities, the message was the same. By many, as might have been expected, it was received with mocking incredulity or grave suspicion. Some, when they heard it, seemed driven almost to frenzy; others, as here at Athens, took the preacher for a mere babler, a picker-up of trifles, or a setter forth of strange gods. And yet, in spite of all, this teaching overthrew the citadels of heathenism, and made its way into the very heart of the world.—Archdeacon Prescott.

SPEAKING.

There is speaking well, speaking easily, speaking justly, and speaking seasonably. It is offending against the last to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable. This conversation is cruel, and the comparison, which naturally rises in them between their condition and yours, is excruciating.

—Towards the Bishop of Ripon's "Million Shilling Fund," some ninety parishes out of a total of 361 in the diocese, have so far contributed 72,000 shillings, which averages about £10 a parish. As many of the richest parishes have not contributed yet, this is regarded as fairly satisfactory progress. Mrs. Boyd-Carpenter is working very hard to make the fund a success.

COUNTRY BOYS.

- Up with the early song birds,
Fresh for the busy day,
Driving the cows to pasture,
Tossing the new-mown hay.
- Hunting for eggs in the barnyard,
Riding the horses to mill,
Feeding the ducks and chickens,
Giving the pigs their swill.
- Running of errands for mother,
Picking the early greens,
Hilling the corn and potatoes,
Shelling the peas and beans.
- Going to school in winter,
Learning to read and spell,
Working at home in summer,
Gathering knowledge as well.
- Growing to useful manhood
Far from the noisy town,
One of these country lads may yet
Be first in the world's renown.

THE STORY OF A GREAT PAINTER.

As the names of great men frequently come before you, it is well that you should know something of their history. And so this week I want to tell you just a little about the great painter, Raphael, just so much as to help you to take an interest in some of his paintings, copies of which you often see.

He lived a long, long time ago, in those times we consider so backward that we call them "the dark ages." He was born in A.D. 1483, at Urbino, and lived until A.D. 1520. His father was a painter, and as soon as he saw the boy's delight in drawing and in paintings, he determined to put him at a very early age as an apprentice to the best master he could find. This was a man of the name of Perugino. But the boy's father died before the boy had actually begun his lessons. This happened when Raphael was only eleven years old. It was a sad blow to him, for now he was left alone in the world, his mother having died three years previous to this.

Most boys would have been helpless, but not so Raphael. He was a bright, happy boy, and by his cheerful disposition and kindly nature he won many friends. He seemed, indeed, born to favour. His guardians, his clever, unscrupulous master, all joined in showing their liking for Raphael, and in seeking to promote his interests.

The boy grew into a man under the same master, Perugino. And he deserved success, for he worked hard, took the greatest pains with what he had to do, and had an intense love for his art. This, you know, is always the way to success.

At first he painted very much in the same manner as his master, which was only natural, but he was too able to simply copy another man's style, so he soon marked out his own line, his favorite subject being the Madonna and Child, that is our Lord and His Mother.

In 1505 he visited Florence, and saw there some of the works of the great masters of painting, and the sight of these so filled him with de-

You Can Cure It.

A New Cure for Catarrh, in Tablet Form.

The old time treatment for catarrh was in the form of douches or sprays; later on, internal remedies were given with greater success, but being in liquid or powdered form were inconvenient and were open to the same objection to all liquid remedies, that is, that they lose whatever medicinal power they may have had on exposure to the air.

The tablet is the ideal form in which to administer medication, but until recently no successful catarrh tablet had ever been attempted.

At this writing, however, a most excellent and palatable remedy for catarrh has been placed before the public and sold by druggists, called Stuart's Catarrh Tablets, composed of the most recent discoveries in medicines for the cure of catarrh, and results from their use have been highly gratifying.

Stuart's Catarrh Tablets contain principally highly concentrated antiseptics, which kill the catarrh germs in the blood and mucous membranes, and in this respect are strictly scientific and modern, as it has been known for some years past by the ablest physicians that the most successful catarrh treatment was by inhaling or spraying antiseptics.

The use of inhalers, douches and sprays, however, is a nuisance and inconvenience, and moreover can in no wise compare with the same remedies given in tablet form, either in efficacy or convenience.



A clerk in a prominent insurance office in Pittsburgh relates his experience with Stuart's Catarrh Tablets in a few words but to the point. He says: "Catarrh has been almost constantly with me for eight years; in this climate it seems impossible to get rid of it. I awoke every morning stuffed up and for the first half hour it was cough, gag, expectorate and sneeze before I could square myself for my day's work; no appetite, and a foul breath which annoyed me exceedingly."

"I used Stuart's Catarrh Tablets for two months and found them not only pleasant to take but they did the business, and I can sincerely recommend them to all catarrh sufferers."

Druggists sell Stuart's Catarrh Tablets at 50 cents for full sized package. They can be carried in the vest pocket and used at any time and as often as necessary. Guaranteed free from cocaine, mercury or any mineral poison; absolutely safe.

light, that he went back to his studio with a new passion, and worked harder than ever. His advance was now rapid—so rapid that though he had only reached twenty-five years of age, his renown was spread all over Italy.

The story of Raphael's power reached the ears of Pope Julius II., at Rome, and he summoned the young man into his presence; then he gave him work to do in the Vatican. This was a great honour, but so successfully was the work done that his fame increased. He became a great and a wealthy man, so much so that the Italians say, "Raphael lived like a prince rather than a painter." His works were very many, but they were always beautifully painted, he did nothing carelessly. Then, besides, he had a vast crowd of pupils, all of whom adored their master. When he died all Rome and Italy mourned for him.

I should like to tell you much more of him, but I will give you instead a brief account of the last Madonna he painted. (I have condensed the account from J. Croake's "Curiosities of Christian History.") "This last Madonna is one of surpassing

You grocer may tell you that he has something "just as good" as Monsoon. What is his object in telling you this? "A larger profit" is the only explanation. INSIST ON GETTING . . .

MONSOON

INDO-CEYLON TEA

A California syndicate purchased 40,000 shares in the "UNION CONSOLIDATED OIL CO." last week.

When people on the spot invest in the stock, we consider it a strong indorsation.

By July 1st we will have 16 wells, producing 6,500 barrels monthly, with less than 10 acres developed out of 20,000 acres.

Present earnings exceed three per cent. monthly on sum invested.

Regular dividends are now being paid, and an equal sum is set aside monthly for extra dividends.

Nearly 200,000 shares are owned in the Maritime Provinces by prominent merchants.

\$25.00 buys 100 shares, full paid and non-assessable, par value \$100.00

Stock is being sold for development purposes only. Capital stock is pooled in Knickerbock Trust Co.

Very little more stock will be offered.

Full particulars promptly furnished.

W. M. P. McLAUGHLIN & CO.,
McLAUGHLIN BUILDINGS,

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CANADIAN MANAGERS:

Douglas Lacey & Co., Bankers

beauty. In the midst of an immense and profound glory filled with cherubim heads, the Virgin is standing holding in her arms the Infant Jesus. Her feet scarcely touch the cloud which bears her; she stands out from the mystery of the heavens, and appears in her sweet majestic grandeur. Beneath her S. Sixtus on the left and S. Barbara on the right are kneeling in adoration. Two little angels of celestial beauty lean on a cornice at the bottom. The features of the Virgin, whose triumphant majesty is unequalled, wear an expression of nobleness, innocence, sweetness, and modesty; her Son, whose attitude is simple and childlike, bears in His own countenance a Divine character. It is no longer the graceful, smiling child of the other Madonnas, but the Son of God, the Saviour of the world. This Madonna is rendered Divine by the genius of the most ideal artist that God has ever created. It is the work that contributed most to procure Raphael the surname of "the Divine." The picture is now in Dresden, and has excited admiration and the greatest veneration for three centuries."

Copies of this wonderful picture, more or less cheap, are common enough. You will, no doubt, have seen them. Next time you see one, I hope it will be with more interest than before.

JINNY'S ROSES.

The three dozen "La France" roses were carefully wrapped in tissue paper and laid on the carriage seat; and Mr. Paxton, the florist, returning to the office for change, brought back with him also three

golden daffodils, which he handed to the young girl waiting in the carriage.

"Oh, thank you," she said smilingly, fastening the blossoms in her belt. "What dear, sunny flowers they are! They quite brighten up this cloudy day."

As she drove away, Helen fell into a pleasant little day-dream. She was thinking of the commencement exercises in which her roses were to play a prominent part, of her dainty new gown, and long white gloves. Helen's father was a country physician, and luxuries were not common to the bright young daughter.

Suddenly the horse slacked his pace, and the safety gates at the railroad crossing began slowly to descend, as a long train pulled into the station. The usual group of people and vehicles assembled outside the gates, and Helen looked them carelessly over, when she became aware of a voice speaking close beside her.

"The worst of it is, they ain't no flowers for her. Jinny allus liked flowers so, you know; and her ma's purty nigh broken-hearted 'cause dey ain't none fer de fun'el."

Helen looked curiously at the speaker—an earnest-faced, ragged urchin, digging one grimy toe into the mud beside the curbstone, and clutching under his arm a bundle of papers. His companion, a girl in a limp sun-bonnet and patched calico gown, nodded her head and said sadly:

"Yes, Jinny liked flowers. Don't you 'member, Dan, how she's allus hangin' 'round dem ash-barrels after de rich folks' had dere parties, a-lookin' fer de faded flowers to be t'rowed out?"

FITS Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from **EPILEPSY, FITS, ST. VITUS' DANCE,** or have children or relatives that do so, or know a friend that is afflicted, then send for two trial bottles and try it. It will be sent by mail prepaid. It has cured where everything else has failed. When writing mention this paper, and give full address to **THE LIEBIG CO., 179 King street west, Toronto.** **CURED**

how she it necess- wherever the other r." oth dead. but she t for the rs all the ay, you e is for verything the best he Lord' it is with is some- fter the d that is such an ing such respon- too, can ION. and the ation of istianity. ode of l ritual, n a few ster had outward ined by all. As ose one lly the doctrine s to do world. The seemed To the ne more ough Minor e most was the en ex- ng in- , when ost to ok the r-up of s. And urtherw its way chdea- easily, bly. It of en- sound houses uch as pros- onver- which condi- Million out of r con- erages ighest is re- Mrs. d to

"Well, she ain't got none now, Dan repeated; but maybe she's got all she wants, to do place where she's gone."

The gates began slowly to rise, and there was a movement among the waiting assemblage. Helen thought quickly. She had spent almost the last cent of her allowance for the roses, and could not ask for more, even if there were time to drive back to the city again. The children turned to go, and the horse started toward the tracks. Suddenly Helen stopped him, and called in a quick, clear voice:

"Here Dan! Dan, come here, please!"

"'News' er 'Press,' Miss?" the boy asked, pulling a paper from the bundle beneath his arm; but Helen shook her head, and held out to the ragged newsboy her cherished paper of roses.

"Take these to Jinny, please," she said; and before the astonished lad could reply, or even realize what had happened, Helen's carriage was lost among the others on the crowded street.

In a bare room of shabby tenement next day, a plain little pine coffin lay on a table; and a frail, sobbing woman, clad in frayed and rusty black, bent above it; but amid all her weeping, one comforting thought seemed to make her grief less keen. For the top of the small coffin was overspread with beautiful fragrant roses, and the pathetic, little, pale hands folded so peacefully on the quiet breast, held in a tender clasp a handful of the same delicate blossoms. Little Jinny had the flowers she had loved and longed for at last.

But at the commencement exercises the night before, many whispered comments had passed among the girls when Helen Mowbray, the doctor's daughter, had appeared on the platform with but three insignificant yellow daffodils pinned to her gown.

"She might have bought some decent flowers this one time," one girl remarked, looking down complacently at her own beautiful "shower bouquet." "It spoils the effect of all the others."

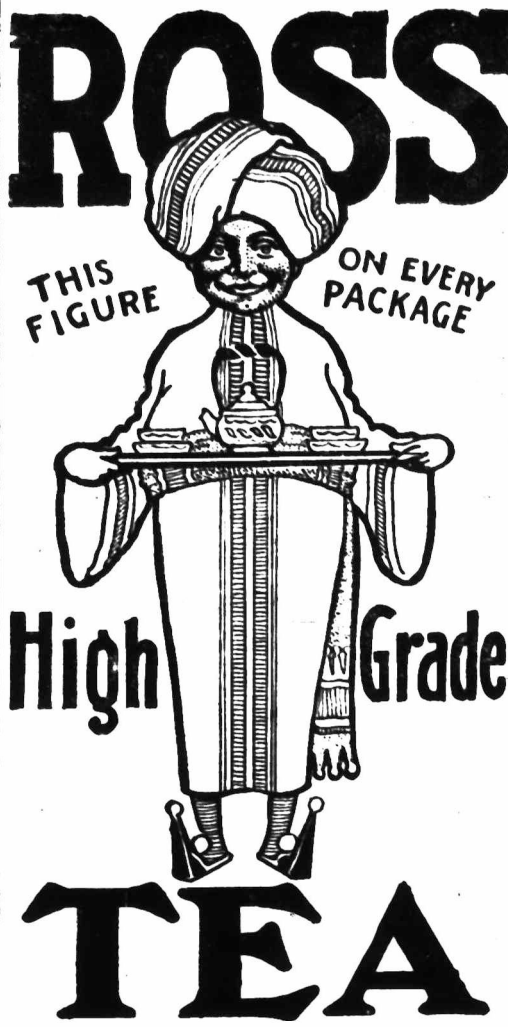
But in the eyes of One who knew all, those golden daffodils were more precious than the choicest of earth's blossoms; and in Helen's happy heart sounded the echo of His dear words:

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

BOYS AND MOTHERS.

Sometimes boys think mothers are in the way; that they would have more liberty if it were not for their mothers. Mothers have such searching eyes, eyes that seem to look right into the heart, especially if there is anything hiding there that mothers should know about; and this is troublesome. If boys would only understand that it is love that makes the mother's eyes so keen, her voice so anxious, her questions so searching; love that knows all the temptations that may come to a boy, and the trouble if there is no wise confidant about! It is not the anxiety of a Paul Pry, but the loving guardianship of a mother. A wise man said, "God could not be everywhere, so he made mothers." God may seem far off to us some-

Some matrons think that tea will spoil. Their rose and white complexions. But ROSS'S TEA, internally. Adds beauty and affections.



5, 10 and 25 cent packages. The only pure Ceylon Tea on the market.

times, but there is mother near, who will lead us back. The wisest and best men have honored their mothers. Few men who have accomplished a special work in the world do not give credit to their mothers for the help and inspiration that made their work possible. In giving this credit to their mothers they have honored themselves, for it proves that as boys they honored her instructions, were guided by her advice, and made a confidante of her in their hopes and desires. When the late President Garfield was inaugurated, the first person he saluted was his mother, showing plainly the place she held in his heart, his life.

The world honours and respects the man who honours and respects his mother. The neglect of a mother stamps a man or boy as heartless, ungrateful, if not cruel. The truly great men have never forgotten those to whom they were most deeply indebted. Many letters have been written about mothers, but few that show the sorrow that comes if the full measure of a mother's love has received no return until too late to make it. The poet Gray, in 1765, wrote the following letter to a friend:

"It is long since I heard you were gone in haste into Yorkshire on account of your mother's illness and the same letter informed me she was recovered. Otherwise I had then wrote to you only to beg you would take care of her and inform you that I had discovered a thing very little known, which is, that in one's whole life one can never have any more than a single mother. You may think this obvious and (what you call) a trite observation. * * * You are a green gosling! I was at the same age (very near) as wise as you, and yet I never discovered this (with full evidence and conviction, I mean) till it was too late.

It was thirteen years ago, and it seems but as yesterday, and every day I live it sinks deeper into my heart."

Mothers cannot force boys to see their worth. Just stop and think what your life would be without your mother. Then remember to give in return love, courtesy, and obedience. If you treat your mother in such a way that you show your love and respect for her, you will acquire the habit of treating every woman courteously, and earn the title of gentleman.

WOLFGANG MOZART'S PRAYER.

Many years ago, in the town of Salsburg, Austria, two little children lived in a cot, surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on a harpichord; but from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyments that fell to their lot.

One pleasant day they said, "let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music."

So they went. As they were sitting in the shadow of a tree the boy said, thoughtfully.

"Sister, what a beautiful place this would be to pray."

Frederica asked wonderingly, "What shall we pray for?"

"Why, for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents, and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and by I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know that any one was near them. Turning he saw a gentleman who had just come from the woods. He made inquiries, which the little girl answered, telling him:

"Wolfgang means to be a great musician; he thinks that he can earn money, so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but play beautifully, and can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."



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

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

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"I will go this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family were surprised to see men bringing in baskets of richly-cooked food in variety and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I., the Emperor of Austria.

Not long afterward the family were invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

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LITTLE JOE.

Little Joe's home was a cabin on the side of the road, and poor little fellow he had never been able to take a step in his life, as his legs were drawn and bent, and his poor little feet were shrivelled, and he had no feeling in his legs or feet. It was Good Friday two years ago when I first saw little Joe, and he was sitting in the dirt in the road. His face and hands were grimy with dirt, and his only mode of locomotion was by crawling. And although he was nine years old, he was dressed like a girl, the skirt of his dress being long enough to fold over his deformed legs and feet. He seemed to enjoy being out in the road, as everybody passing by had a kind word for him. Well, it flashed across my mind that some pleasure might be given him, and I thought the matter over and concluded that the best thing to do was to get him a wagon large enough to hold him, so he could be taken to ride every bright day. Easter eve I got some little boys to go with me to buy a wagon, and the kind storekeeper gave me a pound of candy to carry him, and the wagon was filled with toys of all kinds, and away we started down the road with our load.

As usual, Joe was sitting in the road, playing, and we asked him if he'd like to take a ride, and you may be sure he said yes. So into the

wagon he was put, and he had his first ride. Easter Monday there was an "egg rolling" in town, and the children invited Joe, and told him they'd give him some pretty colored Easter eggs. So I had Joe washed and dressed, and his hair nicely combed, and I took him in his wagon to the "egg-rolling." The children were very nice and kind, and gave him quantities of pretty colored eggs. He had never seen any ice cream, and he was very funny about it, saying he liked that cold stuff. He had never seen a "dress parade," so one evening he was taken up to see it, and he asked if "they did that way in heaven, and if the cadets were angels?"

Well, after seeing little Joe every day for a month, I thought I would try and get him admitted into a hospital, and my effort was crowned with success. And now he is in the Retreat for the Sick in Richmond, where the kind doctors have wrought a wonderful change in him, and he is able to walk all about on crutches. Miss Selden, the sweet, kind nurse, is teaching him to read, and he is being trained by gentleness and kindness to be a Christian, and his life in "The Retreat" is a "heaven on earth" compared to his former life crawling in the dirty road.

Joe had never been dressed like a boy until he went to Richmond, and had never sat at a table to eat his

meals. And now he sits at a sweet clean table in a pretty chair, and eats his meals like a little gentleman, and every night is taught to say his prayers, and sleeps in a little bed in a lovely room.

I hope Joe appreciates what kind Doctors Wellford and Wheat are doing for him, and I am sure he must love dear Miss Selden, who is teaching him to read and gives him so much pleasure by taking him out in the city on the electric cars. And God has been truly good in raising up such dear kind friends for little Joe, and I am truly grateful to the doctors and Miss Selden for having done so much for this poor little lame boy.

SPIRITUAL KNOWLEDGE.

There is not so much need of learning as of grace to apprehend those things which concern our everlasting peace; neither is it our brain that must be set to work, but our hearts. However excellent the use of scholarship in all the sacred employments of divinity, yet, in the main act, which imparts salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments. Ye are wide, O ye great wits, while ye spend yourselves in curious questions and learned extravagances. Ye shall find one touch of Christ more worth to your

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souls than all your deep and laborious disquisitions. In vain shall ye seek for this in your books, if you miss it in your bosoms. If you know all things, and cannot say, "I know whom I have believed," you have but knowledge enough to know yourselves completely miserable. The deep mysteries of godliness, which to the great clerks of the world are as a book clasped and sealed up, lie open before him (the pious and devout man) fair and legible; and while those book-men know whom they have heard of, "he knows whom he hath believed!" "The truth of Christianity," says a pious author, "is the Spirit of God living and working in it; and when the Spirit is not the life of it, then the outward form is but like the carcase of a departed soul." Divinity has certainly been confused and perplexed by the learned. It requires to be disentangled and simplified. It appears to me to consist in this single point, the restoration of the divine life, the image of God (lost and defaced at the fall) by the operation of the Holy Ghost. When this is restored, every other advantage of Christianity follows in course. Pure morals are absolutely necessary to the reception of the Holy Ghost, and an unavoidable consequence of His continuance. The attainment of grace is then the *unum necessarium*. It includes in it all Gospel comfort, it teaches all virtue, and infallibly leads to light, life, and immortality.—Bishop Hall.

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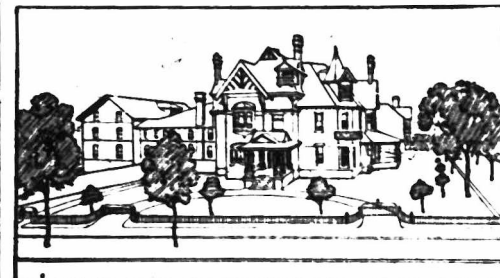
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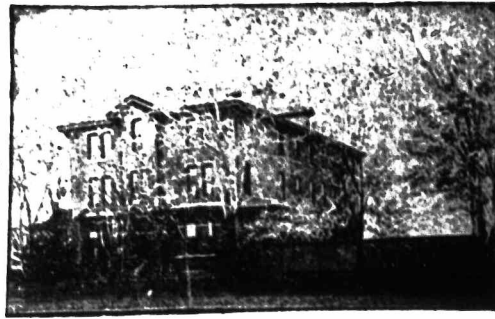
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