

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper,
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, SEPTEMBER 28, 1899.

[No. 37.

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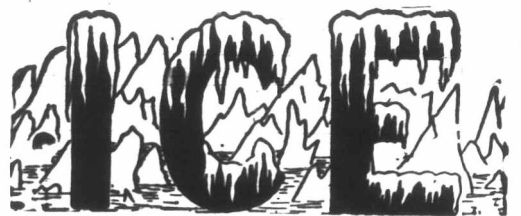
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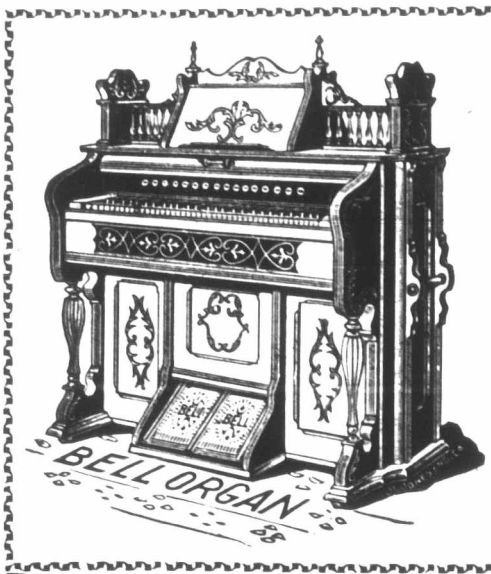
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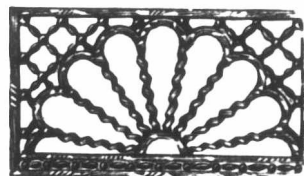
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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 28, 1899

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EIGHTEENTH SUNDAY AFTER TRINITY.

Morning—Jeremiah 36; Ephesians 2.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.

Processional: 2, 36, 161, 242, 381.

Offertory: 165, 217, 275, 386.

Children's Hymns: 330, 332, 571, 573.

General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.

Processional: 179, 215, 217, 382, 478.

Offertory: 212, 235, 366, 423.

Children's Hymns: 240, 329, 334, 473.

General Hymns: 220, 259, 384, 477.

A Contemporary has the following:

"The Canadian Churchman in last week's issue said that the vacancy at St. James' Cathedral is likely to become a scandal if not soon filled. The congregation is censured in the same article for having recommended a gentleman for rector of whom the Bishop did not approve. Mr. A. S. Irving, one of the wardens of St. James', when interviewed by a Mail and Empire reporter, stated that there was not the slightest ill-feeling between the Bishop and the congregation. They were, in fact, on the most cordial terms. The Bishop had been in England for some weeks and would return about September 24th. The matter would be settled satisfactorily on his return." It would not be easy to get more errors into the same space. We did not censure the "congregation of St. James'." We did not censure the recommendation of a gentleman, etc." We expressed surprise that the committee (not the congregation), should send only one name to the Bishop and that a name of which they knew he disapproved. We did not hint that there was any ill-feeling between the Bishop and the congregation or anyone else. Our contemporary must improve in accuracy of statement.

The Unseen Army of God.

With the return of autumn the activity of parochial organizations of Church work recommences. A helpful thought for those, whose duties are being thus rekindled into life and vigour, is supplied by the coincidence of the Feast of St. Michael and All Angels; the captain of the heavenly host, and the unseen legion, whose office it is to do service to God in heaven. The teaching of the Church, while forbidding us to address prayers to St. Michael, or to any of the Holy Angels, instructs her members to pray to God that, by His appointment, they may succour and defend us as we strive to fight the good fight of faith here on earth, under our Master's banner, against all the forces of evil around us.

Canon Hammond on Methodism.

The Rev. Hugh Price Hughes, in a sermon preached at a recent ordination of Wesleyan ministers, claimed that the Methodist body is proved to be a true Church by its piety and success, as surely as a tree is proved to be a tree by bearing fruit, or a woman a mother by bearing children, so a society, which Christ blesses, must be a Church. Canon Hammond, of St. Austell, Cornwall, the centre and home of English Methodism, answers this claim by showing its absurdity, in that it would have us believe that our Lord Himself, a century or so since, established a rival organization to compete with His Church, and, as often as not, to denounce it and oppose it; that with equal force the Church Army or the Salvation Army might claim to be a Church; and lastly that Wesley himself, up to the close of his life, at the time of the Wesleyan Society's greatest activity and success, protested that he never intended his followers to separate from the Church, and that he expressed his belief that it would be a sin for them to do so. The whole letter is well worthy of attention at the present time, and we therefore print it in full.

France's Degradation.

We need not dig very deep down to discover the cause of France's degradation. A man is known by the company he keeps, by the books he reads, by the outward and visible signs of his daily life; and the same is true with nations as with individuals. In no other nation of the civilized world is immorality of life so shamelessly flaunted in the eye of the public; in the literature of the press, and in the habits of all ranks of French society. And where there is no God, no

reverence for the sanctity of home life, no end and object of the aspirations of the heart and mind except a wild, insatiable thirst for frivolous amusement for the passing hour, justice has a poor chance of existence.

The Beginning of Folly.

In Canada, thank God, we can boast of our freedom, our strict sense of right and wrong as between man and man, and our deep undercurrent of religious feeling, which, as yet, still makes us, as a nation, openly acknowledge God as our Supreme Power. But, with all this, is there not a tendency to frivolity in our daily reading, to an undue hankering after mere pleasure and amusement; which, carried to excess, may, in the end, land us in almost the same pitiable condition as France? If the fear of God is the beginning of wisdom, the absence of God from our thoughts, and the desires and objects of life is surely the beginning of folly, the same folly of heart which in time leads to the open cry "there is no God."

Our Daily Reading.

Our literature is, at least, free from gross immorality of design and expression; vice is not attempted to be dragged openly before our eyes in the garb of everyday life, as presented in our current literature. But ought we to rest satisfied here? Can we say conscientiously that here in Canada the highest and best thoughts of great minds are the objects we strive after in our daily reading; in a word, is the end and object of our reading to obtain amusement for the passing hour, or to store up instruction to fit us for the duties of this life, and for enjoyment of the life which is promised to us hereafter? What proportion does our light reading bear to our serious study of the truth as revealed to us in the Word of God, and in the working of His Providence in the affairs of the world around us?

The Young Clergy.

The most pressing claim of the Church in Canada at the present time is not so much for men ready and willing to take Holy Orders, and to work in the populous towns and villages of the Dominion, as for men who are prepared to devote some of the best years of their early manhood working in the scattered hamlets in the backwoods, where too often, for lack of clergy willing and able to undertake this work, the ground is wholly neglected, or is left to the ministrations of members of other denominations, and the Church is unrepresented where it is most needed.

Recruits for the Ministry.

How is this claim to be met? First of all by the clergy keeping their eyes open to find out and follow up the men, who, in the various branches of parish work, show their fitness to be trained for the missionary life; and by speaking to such men the right word

at the right moment, and smoothing his way through the theological course of study which is essential before he can be ordained to the diaconate. Probably a short curacy to a busy town church is the best for the year or more of work as deacon, the advantages gained by working in towns is no doubt very great, and the experience gained gives self-confidence, which is essential in mission work. But we strongly deprecate the rush of young curates to secure town curacies in the days when there is more pressing need of their services in the days of their strong manhood in the more arduous work which has to be done in the scattered settlements of the Dominion, taxing the energies of body, in many cases, rather than those of the mind.

Promotion of Clergy.

The Bishops have here the power of turning the energies of the young host of curates into the right direction. It can be done in one way only, namely, by making it known that by the rule of the diocese promotion to the more desirable curacies and benefices lies only through previous service in the work in the mission field; and that a man seeking for ordination must be prepared to promise to give some of the early years of his ministry to the service of the missions in out-of-the-way places. This rule will serve the Church well; a Bishop will always have a body of men at his right hand ready to be called forth one by one to fill the best places in the ministry in the towns and cities, men who have shown their capacity by good work done elsewhere in the diocese.

Training and Organization.

The necessity for training and organizing the recruits of the army working in the mission fields is well demonstrated by some words recently spoken by the Bishop of Mashonaland. He says: "When, oh, when, will the English Church have men ready for such calls as have come from such places as Kimberley, Johannesburg, Bulawayo, Klondyke, and the gold fields of California and Australia? My answer is, never, until she develops, fosters, and trains all who have a vocation for the ministry from all ranks, from the noble to the peasant. Individualism, trained, organized, and inspired by a common enthusiasm, is an army. Individualism, untrained, undisciplined, and uninspired, is a mob. Which of these is England and England's Church going to be, at home and abroad? We must arouse the brethren everywhere, and get a fire alight somehow to show needs, calls, possibilities, and to enkindle that divine enthusiasm, which, when taught, trained, disciplined, and sent forth for a common object and radiant with grace, is 'beautiful as Jerusalem, and terrible as an army with banners.'"

ST. JAMES' RECTORY, TORONTO.

The remarks which we recently made, as to the delay in appointing a rector to the important parish of St. James', have been greatly, we trust inadvertently, misrepresented. In calling attention to the delay, we

were quite within our rights, and to do otherwise would have been to neglect our duty as a Church journal. In fact, we think the only complaint that should be brought against us was one for not earlier calling attention to the wrong done to the parish. We did not refer to one fact, which is, that apart from the loss which a parish sustains through prolonged and unnecessary vacancy, there is in this case, we understand, the loss of money to the parish. Under the settlement of the St. James' Rectory Fund, \$5,000 was appropriated to the rector of the parish, and the remainder of the large income is distributed among the rectors in Toronto and the township of York. It is claimed that during the vacancy of the parish, this \$5,000 goes into the pockets of the rectors, and not either to the representatives of the deceased rector or to the incoming one, or to St. James' parish. Rumour has been busy as to the reason of this delay, and that it has been caused by the desire to go out of the diocese to get an incumbent, whose chief qualification seemed to be that the clergyman to be selected should be unknown in Toronto, and wholly ignorant of the parish, and the diocese. *Omne ignotum pro magnifico.* We have no sympathy with such restlessness. Our view is that the only way by which the Church will ever succeed will be when she has confidence and pride in her own children, either those born and educated among us, or those who gave up prospects in England, or elsewhere, to make this their home. There is no need to go out of the diocese to find such men, and it is peculiarly the Bishop's duty to see that justice is done them, especially, as in this case, the support comes from an endowment and not from the congregation. Quite apart from this particular case we think that some better arrangement for filling vacancies, than at present exists, should be made, and that the duty resting upon the archdeacons and rural deans to see that no more harm happens to the parish than what is unavoidable, should be actively exercised. Leaving out for the present any reference to illness, more or less prolonged, or death, there are too many instances of what we can only call desertion of parishes by men who have solemnly undertaken the duty of incumbent. Time and again we hear of parishes left vacant with at most a month's notice; very often much less, and find that the reason is that the clergyman has been offered, very often in the States, a better preferment. Such conduct is desertion, often disgraceful desertion of duty. A clergyman may be distasteful to many in his parish, and often a change is desirable, but until a successor is ready to assume the duties, no one is justified in leaving a charge. The effect of such hasty action too often chills the attachment of parishioners. Self-seeking lowers the clergy in the estimation of all but fervent Church people, and a parish once hastily deserted may not recover for years. The remedy lies to some extent in the Bishop's hands, as he may decline to give letters to a clergyman except at times and for causes satisfactory to him.

BRIBERY AT ELECTIONS.

We are informed that the Honourable Mr. Foster, in his recent speech at Toronto, complained that the religious newspapers had not taken up the crying scandals of recent electoral corruption in the Province of Ontario. We are quite ready to admit that Mr. Foster had a right to complain on the subject, although perhaps he might not be as sensible of the difficulties surrounding it, as we are ourselves. In the first place, there is always a difficulty in handling such a subject without appearing to denounce not merely the evil-doing, but the particular party implicated in the evil-doing. If the bribers are Reformers, our readers may naturally ask whether we should be as eager to bring their offences home to them if they had been Conservatives. And vice versa. Now, our readers are perfectly aware that, although we have our own political leaning, we regard the interests of the Church as so immeasurably superior to those of any political party, that we do our very best to keep politics out of our columns. We say, our readers will do us justice in this way; and we profess that wherever there is evil doing, no matter by what party, we will do our best to denounce it, and we will give all the help in our power to put it down. It so happens that the recent shocking cases of bribery and corruption are to be laid at the doors of so-called Reformers; and it is well-known that the party bearing that designation have always been peculiarly vehement in their denunciation of such offences. But however this may be, and even if we should admit that similar offences may be changeable to the other side, it must be said that the corruption practised at some recent elections in Ontario was of a peculiarly virulent kind. We are all accustomed to hear of men being bribed to vote for some particular candidate. Such things have always been done, and, until men learn a higher sense of duty and a deeper self-respect, they will continue to be done; but this is really nothing to the recent outrages on justice. Ballots, in great numbers, were withdrawn, and others substituted for them, so as to affect, to a very considerable extent, the result of the voting and the election. Now, we do not deny that things of this kind have taken place before; but we imagine that, for many years, they have been unknown in England. It is of little use preaching to such people; it is of little use telling them how disgraceful is their conduct. Fines and imprisonment are probably the only penalties they will understand. The Law in this respect is much more severe in Great Britain than it is here, and in some places it is not heeded. The present writer was assured by a credible witness that bribery was unknown in Scotland. It will be well when we have attained to this degree of self-respect. In the meantime severe punishments may do something.

—Neglect a duty, day after day, and in time it will become a fixed habit with you to neglect that duty.

ACT OF UNIFORMITY OF 1559.

A great deal of discussion of the Act of Uniformity of Elizabeth has arisen in connexion with the recent judgment of the Archbishops. It is a monstrous thing, we are told, that an ecclesiastical judgment should be based upon an Act of Parliament. Well, of course, it might be a monstrous thing; but whether it is or not depends upon several things. In the first place there is one reference to the authority of Parliament which extreme men are said to regard with satisfaction. We refer, of course, to the so-called "Ornaments Rubric," which says that "Such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of Parliament." Now, we find no fault with those who consider themselves either obliged or authorized to do certain things under this rule; for the simple reason that, in an Established Church, no rule could be binding or could be enforced without an Act of Parliament. If it is said that Parliament by itself could not impose laws upon the Church, we are quite ready to acquiesce in that statement. Still, we must remember that the circumstances of the Elizabethan settlement were peculiar, consequent upon the drastic treatment of the Reformed clergy by Queen Mary. But—let us observe—all this is quite beside the question as it affects ourselves. If we had lived in the year 1559, under the gentle sceptre of "Good Queen Bess," then we might have felt the difficulty of obeying an Act of Parliament, which had not received the sanction of Convocation. But this is not our case. The Elizabethan Act of Uniformity was made, under Charles II., part of the Prayer-Book, which we have received and which we use. It was part of the Prayer-Book as received by Convocation and signed on its behalf. This is quite clear and absolutely certain. How do we make this out as beyond dispute? We reply, in the first place, this Act is given in the Table of Contents as a part of the Book which was received by Convocation. Surely this is enough. But this is not all. In the solemn approbation of the Prayer-Book, given by the Upper House of Canterbury on December 20th, 1661, the Book is spoken of as the Book of Prayers which had been revised (*Librum Precum in revisum*). But after this came the words "quingentos quadraginta et quatuor paginas Continentem" (containing five hundred and forty-four pages); and the book has this number of pages, five hundred and forty-four. And this manuscript book has on its second page the "Contents of this Book," and among those Contents the first is the "Act for the Uniformity of Common Prayer," of Elizabeth; and this Act is written in the same hand as the other parts of the book; and this Act of Elizabeth forms part of those pages enumerated. If anyone wishes for more minute information on this subject, he will find it in the letters of the Bishop of Edinburgh, and Professor Bright, of Oxford, in

the English "Guardian" for September 6th—men of great authority, especially Dr. Bright, with High Churchmen. We have no intention, at present, of commenting upon the different attitudes taken towards this subject by different schools of thought in the Church of England. That is a question which will engage our thoughts for many a day to come. At present it is sufficient to point out that, if the Act of Elizabeth, as embodied in the Prayer-Book of 1662, has not authority over English clergymen at the present day, then there is no certain law whatever in the Church—there is nothing which can be acknowledged as authoritative. For this is part of the Book as accepted by Convocation, this is part of the Book to which the clergy have, ever since, promised conformity; and therefore we may say with full certainty that, if this is not law, then there is no law, our condition is one of anarchy. And let us remember, it is this document which declares plainly that the clergy are to use the ceremonies appointed in that Book and no other ceremonies. We think we may leave this subject without further comment, unless any opposition to this judgment should arise, which may seem worthy of attention.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Nineteenth Sunday after Trinity.

Ezek. xviii., 4. "Behold, all souls are mine."

We are not our own. Yet, in a sense, we are—as no other creature known to us is. We are self-conscious beings, rational, moral, having rights and duties. This is one side. On the other, not our own, as being dependent. God alone independent and self-subsistent. We belong to no other being. Man should never be a chattel. Even to ourselves we do not belong absolutely. "All souls are Gods."

i. We belong to God.

True of all existence. Everything comes from Him and depends upon Him. "Of Him and through Him and to Him are all things." In Him all things subsist. But true of man in a peculiar sense.

1. Man is made in the Image of God—reflects the Divine nature. A peculiar relationship. (1) A child is related to the father and dependent upon the father as no other thing or creature is. "This is my son, my daughter"—conveys a meaning higher and more intimate than the property in any other object. (2) Man sustains this relation to God. Signified by the manner of creation. God breathed into his nostrils the breath of life—communicated His own nature. Made him rational, moral, responsible, immortal. (3) Hence the proprietorship. All souls are God's.

2. Man is redeemed by Christ. (1) Fallen and sinful man was sold under sin. He was a slave. He had broken away from his true owner, God; and had found a new Master. (2) But God would not thus part with His property. He would reclaim and deliver that which was lost, and was willing to pay the necessary price—the death of His Son, and so man became God's by a dearer right. (3) Yet this redemption not for the advantage of the Redeemer, but for the emancipation of the redeemed. If a father were to deliver a child from bondage, it would be that he might confer the gift of liberty upon the child, not that he might have any advantage from the child's services. Thus to think of God's redemption of man.

3. Man dwelt in by the Holy Spirit. Not our own. Knit together in the Body of Christ. The Life of that body the Holy Spirit. Hence the life of our souls the Spirit of God, and in a deeper sense our souls are His.

ii. Practical consequences of this doctrine.

Not a mere theoretical truth. Involving views of life, duties, etc.

1. A sense of dependence. Regarded by some as the essence of religion. Undeniably an important element, and bringing with it other sentiments.

2. A sense of gratitude. The most blessed—as fulfilment of duty, as source of blessing to the heart. "What shall we render unto the Lord?"

3. Love and devotion. Gratitude passes into love, and love expands into adoration. We are of God, the Benefactor, the Glorious, the Adorable.

4. Sense of Responsibility. Gratitude. Complacency. Delight. Service. All comes to a head in service. Thus show that we are the property, the servants, the children of the Most High. Herein the true blessedness of man.

REVIEWS.

Canada of Yesterday and of To-day; Saturday Illustrated Department of The Globe.

A very charming little oblong pamphlet produced at the now famous Saturday Globe department. It begins with a pretty engraving of General Simcoe's Council House, a hundred years ago, a mere wooden hut, and alongside, one of the new Legislative Buildings in Queens Park—a very striking contrast. Next come views of all the legislative buildings of the various provinces in the Dominion, and the federal buildings at Ottawa. Next follow pictures of the most remarkable places and natural objects in the Dominion. It would be difficult to imagine anything prettier or more satisfactory on such a scale, whilst the letter press is equally good and sufficient.

From Fact to Faith. By Rev. J. Monro Gibson, D.D. Price, 75 cents. Toronto: Revell Co., 1899.

The title of this able and well-written volume gives a fair idea of its aim and contents. Dr. Gibson does not begin with the doctrines promulgated by Church authority, nor with those which are prominent in the Bible, but with the patent and undeniable facts of human life. From these he deduces men's needs, and asks how these may be met. In taking this course, he rightly claims to be using the inductive method, and asks with reason for a fair hearing on the part of the unbeliever and the sceptic. Among the primary facts of human life he finds some, a sense of honour for example, which cannot be referred to a merely materialistic or utilitarian origin, so of self-sacrifice, and the supremacy of conscience. This, by way of introduction; he then begins at the beginning with the "struggle for existence," "sense at war with the soul," "hereditary," etc., and rises up to the higher and highest aspect of human life. We commend very earnestly this valuable little book. We believe Dr. Gibson is a pastor of influence in London, England, and a distinguished graduate of the University of Toronto.

The Twentieth Century New Testament. Part I. (Gospels and Acts). Third Edition. Price, 50 cents. Toronto: Revell Co.

This work has already been noticed by us, and it has now, in a short time, reached its third edition. We cannot say we wish that this translation should supplant the Revised or even the Authorized Version. But we are bound to say that the work shows scholarship and ability, and used as a help to the understanding of the more archaic version, it may be serviceable.

The English Reformation; a Lecture. By W. H. Hutton, B.D. London: Rivington's, 1899.

We have here an excellent lecture on the English Reformation, by one who has a full and familiar acquaintance with all its details. He begins by asking what was the Reformation, and giving an outline of its history. He then considers the question whether it broke the continuity of the Church, and properly decides in the negative. A good many points of interest are discussed in connexion with the general subject; and we can assure our readers that the lecture is both interesting and trustworthy. By the same writer, and issued by the same publishers, we have an excellent "Elementary History of the Church in Great Britain." Within a small compass and at the very moderate price of a shilling, we have a very complete, though condensed, account of English Church History, accurate and readable—leaning, perhaps, to the High Church side, yet never, we think, misrepresenting. Another volume of the same series is the Rev. J. H. Maude's "History of the Book of Common Prayer," which may be highly commended.

Magazine.—The Expository Times is always worth reading, not only for its Notes at the beginning. The number for September has some quite excellent remarks on the relation of modern thought to the Gospel of the Reformation. We have a good likeness and memoir of Dr. Swete, Regius Professor of Divinity at Cambridge; an interesting notice of Professor Juncu's remarkable book on the "Parables of Jesus." Rev. Dr. Weiss writes thoughtfully on the "Sacred Art of Contemplation." The subject of the "Great Text Commentary" is Genesis xxxii., 24, 25.

William Briggs, Toronto, will publish in October a volume entitled "Christian Unity," by Rev. Herbert Symonds, president of the Council of the Canadian Society of Christian Unity. This work, which will consist of six lectures, will discuss the subject of "Christian Unity" from both the theoretical and practical point of view.

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 "Church," care of CANADIAN CHURCHMAN.

DEACONESSES.

The following communication has been received by the Editor of this department:

To the Editor of Churchwoman,—

Will you, in your column, give all particulars to those who may wish to become deaconesses, also lines of work open upon completion of studies, and if such studies could be successfully undertaken at home.

CHURCHWOMAN.

In reply to the above, I would state that the only order of deaconesses of the Church of England in Canada, of which I have any knowledge, is that founded in Toronto in 1892. The secretary and chaplain is Rev. G. A. Kuning, 177 John street, Toronto, and either he or the head deaconess, Miss F. Cross, will gladly enter into correspondence with any Churchwomen anxious to become deaconesses. The Deaconesses' Home in Toronto has been located at 577 Church street, but a new house will shortly be opened on Isabella street, the exact location and further particulars concerning it will be given in this column, as soon as the members of the order are established in their new home. From the reports presented of the Church of England Deaconess and Missionary Training House, it does not appear that the complete training could be undertaken by anyone not a resident of the home. The course covers two years' work; the ordinary routine is attending lectures, Bible readings, and classes each day until noon. In the afternoon each lady works in the

parish to which she is detailed for her training; her work there is under the supervision and control of the clergyman, and she being a probationer, receives no fees. During the two years of training, each probationer has an opportunity to spend three months in a hospital in order to gain some knowledge of nursing and ordinary medical work. Lectures on anatomy and ambulance instruction are also included in the course at the training house. Of the nine deaconesses set apart for work by the Bishop of Toronto, one is the head of the home, three are employed in parish work in the city of Toronto, one is in an hospital in New York, and four are foreign missionaries. The expenses of living in the training house can only be ascertained from the secretary. The ordained deaconesses receive payment from the Missionary Society or parish in which they are engaged.

CAXON HAMMOND AND METHODISM.

An Open Letter to the Rev. Hugh Frieze Hughes, ex-Resident of the Wesleyan Conference.

Dear Mr. Frieze Hughes, I have just read with much interest and profit your sermon preached at the Ordination Service of Wesleyan ministers last week. With much that you said, and said so forcibly, I am thankful to find myself in entire agreement. I may perhaps be allowed to say, that I rejoice that these young men should have had the advantage of hearing such wise and earnest counsels, and I hope and pray that they may be used of God, as you have been, to turn many to righteousness. But there is one point, and it is a vital point—vital for us as well as for you—on which your reasoning has seemed to me to be entirely faulty and inconclusive. You will not, I am sure, think it unkind or impertinent of me to say so, for I write in no captious or unkindly spirit, I write because the candid and impartial language, which you have used, seems to invite criticism, and leads me to believe that I am embracing an opportunity of serving the cause of truth and peace in thus addressing you. Speaking of the Church, you contend, as you have often done before, though never perhaps on so marked or solemn an occasion, that "the work of John Wesley is now represented by the largest Protestant Church in the world," and—and this is the point—that the Methodist body is proved to be a true Church by its piety and success. "In the organization of the Methodist Church," you observe, "sinners are converted and saints edified. What other evidence do you want?" Or, as you have expressed it still more forcibly on another occasion, "By their fruits ye shall know them. To say that a tree, which produces fruit, is not a tree, or that a woman, who bears children, is not a mother, is not one whit more absurd than to say that the Methodist Church, which Christ blesses, is not a Church." Will you permit me, as a brother in Christ, and as zealous for the honour of Methodism, and as bound to "contend for the faith once delivered," to point out where your argument breaks down—for it does break down. It will not, I venture to say, bear examination. Will you allow me, at any rate, to explain why this appeal to fruits on which alone you rest your claim to form a new "Methodist Church" (I am not aware that you have, or can have, any other evidence), does not convince Anglicans, and should not—and in the long run, I believe, will not—satisfy you and your brother Methodists. I hasten to say that I gladly and thankfully acknowledge those fruits of righteousness, of which you speak. I should be sorry, indeed, to deny or disparage them. I have seen too much of the saintly lives of certain Methodists, and I know too well what a prodigious change the work of the Wesleys has wrought in the religious life of this and other countries, to do anything of the kind. But I say at the same time that, were that piety and that success a thousand times as great as they have been, they could never, by any possibility, prove your point. You see in them "the imprimatur,"

which "the Head of the Christian Church has put upon the Methodist Church." We insist that they are not, and never can be, anything of the kind. Now, I do not think it necessary to discuss the question whether the good work done by Methodists, or the blessing which has followed it, proves them to be members of the Church. Of course, most of them are that by virtue of their baptism. I should, however, like to remind you in passing, first, that devils were cast out in our Lord's name by one who was no Christian—"He followeth not with us"—so that his success did not prove his Churchmanship; and, secondly, that devils were cast out by Judas Iscariot, who, though an Apostle, was himself a devil, so that his efficiency did not establish his rectitude, any more than his treachery disproved his ministry. "It is one of the chief mysteries of the Kingdom of God," says a thinker of your own school, "that unspiritual men can do spiritual works, and that devils can be cast out in Christ's name by those whom Christ knows not." I do not press this point, however; I do not even debate it, because you do not adduce the fruits of Methodism to prove—what no instructed Churchman would think of denying—that Methodists, as a class, are members of the Catholic Church, even if irregular or schismatical members. No, you appeal to those fruits to show—what they never can show—first, that Methodists are members of a new and "separate and independent Church," and, secondly, that "Methodist preachers" are true and lawfully-appointed ministers of Christ; you cite them, in fact, to show that the body which Wesley described as a "private society," and which up to 1892—seven years ago—was officially designated the "Wesleyan Methodist Society," has by Jesus Christ Himself been constituted into a new and particular "Methodist Church." This is what you use them to prove, and this is what, in the nature of things, they never can prove. For if I allow, as I will do for the sake of argument, that the many conversions brought about by the agency of Methodists, prove such Methodists to be members of the universal Church, they certainly prove the presence and working of the Holy Spirit, and that Spirit generally acts in and through the Church, still, we are no nearer your conclusion that such conversions imply and proclaim a Methodist Church. This is the startling result which you arrive at, and it is one which does not at all follow—there is a large hiatus in your argument. It would be "absurd" for us to say, though we never do say, that the Methodist Church, which Christ blesses, is not a "Church," because that form of sentence begs the whole question; the very question at issue between us is: "Is it a Church, or is it a private society within the Church?" "Well, we hold it to be the latter, and we are persuaded that both Scripture and history are on our side. But whether that is so or not, one thing is certain, that the fruits no more prove the "Church" than they do the "society"—I mean that they agree with the latter supposition just as well as with the former. We cut the ground from under your feet by ascribing the good that has been done, not to any new Church, but to a new society within the old Church. This is quite as good an account of Methodist conversions as any that you give. Nay, it is better, for you will, I am sure, admit that it is not Methodism, or any of its special features, that have accomplished these conversions, these results which you justly describe as "supernatural," "miraculous," and "Divine"—it is Christianity, it is the power of the Eternal God. The field preaching and the class meeting may have been used by God for the conversion and edification of souls, but that is all; they could themselves convert nobody. All the successes of Methodism, how many soever they have been, are due not to the accidents of an "ism," or to any new and superior Gospel, but to the old and everlasting "essentials" of our religion, i.e., to the forces behind it. So that our answer to you is this: "The tree which has borne these fruits is the Christian tree; the mother of these children is not the Methodist but the Catholic Church. To ascribe them to a Methodist

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tree is to glorify Wesleyans, at the expense of our Founder and Master, Christ. And here I must be allowed to remark that the familiar and often misunderstood words, which you cite from St. Ignatius, summarized as *Ubi Christus ibi Ecclesia*, no more serve your purpose than your appeal to fruit does; in fact, they are distinctly adverse to your novel claim. This is what he said: "Whosoever the Bishop appears, there let the congregation be, just as whosoever Christ Jesus may be, there is the Catholic Church." He is arguing, you will remember, against all divisions, and to that end urges the flock to rally round the Bishop, as the centre of unity, just as the Church centres in Christ and gathers round Christ. But to serve your turn, he should have said the exact opposite of all this; he should have argued: "Let the Bishop count for nothing; let the congregation gather where they like, and choose whom they will to minister to them, because, whosoever you see the mind of Christ or see good work done in His name, there is not the Catholic Church at all, but a new Methodist or Baptist Church, as the case may be." You actually contradict his meaning; you use his solemn warning against all divisions to prove that a division has been made in the Church by Christ Himself, and that a new Methodist Church now exists within the universal Church. It is, I must say, enough to make Ignatius turn in his grave to see his argument for Catholicity distorted into one for sectarianism. And ought you not, permit me to ask, before you instance Methodists' fruits—which are really Christian and not Methodist at all—as proofs of a Methodist Church, ought you not first to have produced some evidence, some one text at least, to show that such an institution as a "Methodist Church," or even a Methodist branch of the Church, one which owes its existence to a divergence and a separation amongst Christians, is covered by the teaching of Holy Writ, or the provision of our Lord and His Apostles. Ought you not to have some Scripture warrant, if only one, for your teaching, that men may leave the old Church, if they do not like it, or if they think it superstitious, or lethargic, or unevangelical—leave it and set up another. We affirm, and will gladly furnish you with abundant evidence, if you will do us the honour to study it, that all separations, all denominations, all "Churches of a sect or coterie," are excluded alike by the spirit and the letter of our religion. I do not argue the point now, because I would not be wearisome to you; I content myself with saying that before we can admit that Methodist spirituality or Methodist successes—both of which we allow—prove a Methodist Church, we must first have some evidence—so far we have had none—to lead us to think that a second and separatist Church, with sanctuaries and altars and ministrations, established side by side with the historic Church, the Church of the place or country, is possible or permissible under Christianity, any more than it was under the law. That old Church has not ceased, in spite of its errors or abuses, to be God's, and now you ask us to believe—you have repeatedly done so—that our Lord Jesus Christ within this or the last century, has established a rival organization to compete with His Church, and, as often as not, to denounce and oppose it. And if their piety does not prove your people to be members of a new Church or a new "branch," still less does their undoubted success show your able and pious preachers to be ministers of Christ, or of the Church. That many of them possess every qualification for the ministry, and perhaps in a greater degree than some of the clergy, we do not deny; you yourself, I am very sure, are in every way more fitted to be Christ's Presbyter than I am. But this is not the point. The point is—whether the blessing which has attended the labours of Methodist preachers proves them to be lawfully-appointed ministers of the Church, to say nothing of a new and independent Christian Church. And it does not, and for these reasons. First, the early Methodist preachers were confessedly laymen—John Wesley says himself: "These preachers are not ministers." Yet, which of you

has been more successful than Nelson and Haime and Olivers and Bramwell? Secondly, your local preachers are laymen; you yourself say that there is an essential difference between the minister and the layman. And you will not deny that God has granted His blessing to their humble but earnest efforts; it is no secret that some of them have been more successful than some of the itinerants. But if their sometimes greater success does not prove them to be clergy, why should the sometimes lesser success of the "travelling preachers" establish their commission? The fact is, that, unless you are prepared to say that every preacher, who has been used of God to win souls for Christ, not only among yourselves, but in the Church Army, the Salvation Army, and the like, is thereby proved to be no layman at all, but a clergyman, you cannot allege the fruit of your labours, however copious, as a proof that Wesleyan ministers, however gifted or learned, are ministers of the Church. And especially so when neither you nor any communion in Christendom recognizes character or success as a proof of a ministerial call and status. You ask us to do it, but you never do it yourselves. If a Lightfoot or a Westcott were to claim to be Wesleyan ministers, you would straightway disallow the claim. And on what ground? Not that they had not the necessary qualifications, but that they had never been appointed in the Wesleyan way. You would say at once that it was a question not of gifts or of successes, but of due and orderly appointment. But I must ask you to bear with me a little longer. I must point out to you that your claim to be a Church on the score of the Divine blessing, vouchsafed to your labours, and on that alone, lands you in several hopeless dilemmas. First, you have to "unchurch" some of the churches of God. You often accuse Anglicans of "unchurching" you, whereas what we really do is to "church" you. You insist that you are members of a sectarian or denominational Church, a Church of yesterday; we insist that you belong, like ourselves, to the Catholic Church, the Church of the ages. No, it is you who unchurch men; you unchurch the Churches of Sardis and Thyatira and Laodicea, for example. You say that the proofs of a Church-state are piety and success. But what piety had the lukewarm Church of Laodicea, which our Lord threatens to "spue out of His mouth," to show? What brilliant successes had the Church of Sardis, which had "a name to live and was dead?" According to your theory, it is a mistake to call them "Churches" at all. But that is not all. You will also have, if you are consistent, to "Church" societies, which repudiate the name and position of Churches. I will take one example, one out of many—the Church Army. That has had an origin identical in all its essentials with the origin of Methodism. It was launched by a clergyman; it employs lay preachers and field preachers; it bands its converts together; it has had its share of persecution. Is it, then, a Church, the "Church Church," and not an "Army" at all? But if not, why not? Piety and success, according to you, are proofs of a new Church, and certainly the Army has these evidences in its favour. But you are landed in a still greater difficulty, and one from which escape appears to me to be impossible. The most successful period in all Methodist history was the last decennium of Wesley's life. "The results," says Mr. Tyerman, "of the last ten years . . . were more than double the united results of the forty years preceding." In 1780 there were less than 53,000 enrolled Methodists in the world; by 1790 they had increased to over 134,000. No subsequent period can show a similar growth. At present Methodism, as you know, barely holds its ground. A few years ago, Mr. Percy Bunting described it as "practically stagnant," and I learn from Mr. Posnett's speech, at the recent Conference, that "the increase of the last ten years," on a membership of over 400,000, "was only 35,101." "The average increase," he says, "for the last nine years has been 2,500," and this when every year some 17,000 children are born to your members. Yet this increase, small as it is in comparison, is held to prove your society to be a Church. Then

I ask you, Was it a Church in the year 1790? On its own showing, it was not. Why, that is precisely the period when Wesley was the most resolute against all separation, and when, as a matter of fact, there was no separation; there were practically no Methodist services in church hours, and the Methodists, as a class, still went to church for the Sacraments. You will possibly question this statement; then, perhaps, you will accept Mr. Wesley's. It was in 1789, in the course of the "Korah" sermon, that he said: "I dare not separate from the Church; I believe that it would be a sin so to do." It was of the Conference of that year that he wrote: "The case of separation from the Church was largely considered, and we were all unanimous against it," whilst in 1790 he testified: "The Methodists in general are members of the Church of England. They hold all her doctrines, attend her service, and partake of her Sacraments." You will hardly contend, in the teeth of these proofs, that Methodism was then a "Church," and still less recollect that the Conference of 1793 protested that it "had no design or desire of making the societies into separate churches," and that Benson, as late as 1800, described the Methodists as "consistent Church people." But if so, what becomes of your claim to be a Church now, on the ground that "sinners are converted and saints edified" amongst you? Was not that the case, and in a more remarkable degree, a century ago? If God blesses your labours now, did He not more abundantly bless them then? In fact, it comes to this, that when the success of the society was the greatest, it was only a society, and not a Church, and now, when that success is unhappily so much diminished, it is a Church, and not a society. But you say, as you have repeatedly said before: "We only make a similar claim to that which Lord Halifax made recently when the Pope denied Anglican Orders." That may be so, but that does not prove either Lord Halifax or yourselves to be right. He may have made a mistake. I incline to hold with your own Professor Beet—and perhaps this quotation may be a set-off against His Lordship's—that "the many complications of the Christian life make the apparent favour of God a very uncertain standard of the truth of the doctrines"—or, I may add, the Church claims, which spring out of the doctrines—"believed by those on whom He smiles." All the same, if you think Lord Halifax's appeal to be on all fours with yours, you greatly deceive yourself; they differ toto coelo. He appeals to fruits to show that Anglicans are members of the Church, and this, I hold, is permissible, because it is ordinarily within the pale of the Church that the Holy Ghost works; you, to prove that Christ has created the followers of Wesley into a new Church. Similarly, he alleges the fruits of their ministry to show that our clergy are bishops, priests or deacons in the old Church; you instance Methodist virtues and triumphs to prove that your "preachers" (I do not use the word invidiously; you have yourselves reminded us that that was their original name), are Christ's ambassadors in a new communion which Christ has lately established. I think you will allow that you draw from your appeal very different and much larger conclusions than Lord Halifax ever contemplated. I have ventured, my dear Mr. Hughes, to write these words, perhaps, to "use great plainness of speech," though I fervently hope that I have said nothing to wound you; it is the very last thing I should wish to do—I have written thus in the hope of inducing you and others, in the great communion over which you have presided, to reconsider this portentous Church claim. I very much doubt whether so large a contention has ever before been made to rest on so slender and precarious a foundation. And I entreat you, for the sake of our religion, which is at present "a house divided against itself"—I observe that you speak of our "accursed divisions"—I implore you to give these arguments a fair and dispassionate hearing. If I have misstated anything, or if any of my positions are unsound, I shall be sincerely grateful to you if you will show me where my error lies. I propose to publish this letter, as the matter is of

public interest, but not before next week, in the hope that you will, of your charity, vouchsafe me a reply. Meanwhile, believe me to be, with sincere respect and esteem, your brother in Christ.

JOSEPH HAMMOND.

Vicarage, St. Austell, August, 1890.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Sussex.—On Sunday, the 17th, a special service was held at Camp Sussex. The service began by singing hymn "Onward, Christian Soldiers," in which the large concourse joined most heartily. The rector of Trinity church, Rev. Mr. Neaves, preached from the text: "II. Corinthians, chapter 10, verse 4: 'For the weapons of our warfare are not carnal, but mighty through God to the putting down of the strongholds.' The preacher began by referring to the thoughts which war and all its movements must bring to the soldier's heart, and spoke most eloquently of the deeds of bravery and heroism, which had won for the British flag the respect and veneration of nations and people all the wide world over, and then went on to speak of those virtues which should characterize the Christian soldier's conduct, pointing out that as service in their country's cause, if it were truly grand, noble and good in any, in even the least degree, was it so only because it was also a service to the Lord of Battles and the King of Kings. In conclusion, he recommended them that the true soldier of the cross was at all times in active service, and they must never lay down their spiritual arms.

QUEBEC.

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

The Bishop expects to sail from England by the S.S. "Dominion," leaving Liverpool on October 5th, and should therefore be back in Quebec by Sunday, October 15th.

According to the usual custom, Sunday, October 1st, is appointed as Lay Helpers' Sunday. The Bishop desires the clergy to invite all lay helpers to receive the Holy Communion on that or the following Sunday, and he also trusts that they will bring the subject of lay help before their different congregations in their sermons on one of these days.

Lennoxville.—Bishop's College.—Principal Adams is once more very seriously ill in England. Mr. G. Oswald Smith, B.A., Oxon., has been appointed lecturer to assist Professors Parrock and Holme. Lectures in the arts and faculties began on the 14th inst. The attendance is very good. Bishop's College School opened on the 11th inst.; there are two new masters there, Mr. J. F. Crowdy, of Harrow School and Trinity College, Cambridge, and Mr. A. Cecil Smith, B.A., of London University.

Murray Bay.—If any proof were wanting of the need which had existed here of a church belonging exclusively to the Church of England, where all the religious privileges which the Church has to offer could be obtained, this proof is found in the fact that from the outset the building has proved quite too small; from twenty to fifty extra seats were called into requisition each Sunday, and on some occasions would-be worshippers were unable to gain any admission. One generous layman has offered to bear the expense of immediate enlargement, but it was thought unwise to take this step during the present season. In addition to daily matins at 10 o'clock, in compliance

with the wish of many, the Holy Eucharist has been celebrated every morning at 7.30; on one occasion only during the season just ended did the attendance at this latter service fall below five. The offerings on Sunday morning, August 20th, amounting to \$71, were given in aid of the Convalescent Home.

Labrador Mission. The Rev. G. P. Pye, missionary on the Labrador, has been spending the last few days of his holidays at "Bishopsthorpe," Quebec, before returning to his work on the Coast. Mr. Pye expects to winter at St. Paul's River, where the school building, lately used for school and church by the Presbyterians, has just been transferred by the Home Mission Committee of the Presbytery at Halifax, N.S., to the Church of England, as a free gift, conditional upon its being used for religious purposes. Mr. G. W. Willis returns to work at Bradore, and Mr. Percy Boyle is to be stationed at Harrington, where a new school is being completed this fall. Mr. J. E. Cogswell, the son of a clergyman in England, but who has been out in Canada for two or three years, will teach school and act as lay reader at Mutton Bay. The prayers of the faithful are asked in behalf of these men, who are devoting themselves to the work of the Church in this desolate, far-off mission field.

North Hatley.—On July 27th, a grand amateur concert was given, the net proceeds of which, amounting to \$85, go in part towards a fund for furnishing the church with proper seats in place of the present chairs. The promoter of this and the concert at Waterville was Mrs. Turner, of St. John's church, Montreal, and the resultant \$110 are a substantial proof of what one person possessed of a little courage of initiation can be the means of accomplishing. On Sunday, August 6th, there were two celebrations of the Holy Communion, and the communicants reached the number of 98. At the mid-day service, the Rev. A. C. Powell, of Baltimore, officiated, assisted at the celebration by the Rev. Dr. Perry, of Philadelphia.

Waterville.—On July 28th, a missionary movement in the parish was inaugurated by an address to a good audience on the "Life and Labours of Bishop Bompas," by Mrs. Bengough, his sister-in-law. The discourse, replete as it was with graphic detail from family letters, was intensely interesting. On August 15th, a company of talented volunteers kindly came over from North Hatley and gave a charming concert, under the auspices of St. John's Guild. The proceeds, \$25, are to be devoted to the building of a parsonage, towards which object strenuous efforts are now being made.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—St. Jude's.—The Rev. Canon Dixon, preaching on Sunday, the 17th, from I. Tim. ii, 1-4, spoke in vigorous condemnation of corruption in public affairs, and asked how it was possible that Church members permitted themselves to be elected, knowing that large sums of money were spent in bribery, and how it was possible for nominal members to take the bribes. The preacher said that they were too apt to blame the man who received a bribe, and the man who bribed, to the exclusion from equal blame, of the committeeman who organized it all with his clear wit, and the business man with his acumen, and power and wealth, who subscribed the money. A fifth class of guilty and responsible people were those who, conscious of the wrong, were satisfied to sit by and criticize, while their companions spent and received money in the manner indicated. Why, asked Canon Dixon, in conclusion, should not the pure of both the political parties unite to put down such iniquity, instead of meeting crime by crime?

Synod Office.—The monthly meeting of the Bishop and city clergy was convened for the first time since the summer recess, last Monday evening, when His Lordship occupied the chair; there was a good attendance. The reports of the city-missionary and immigration chaplain, extending over the space of three months, were read. Archdeacon Lindsay is reported to be much stronger since undergoing an operation at the Royal Victoria Hospital, recently. Rev. Mr. Thomas, of L'Orignal, was reported to be suffering from typhoid at the Montreal General Hospital; and Canon Rollit is to be congratulated on an increase of stipend. His Lordship having withdrawn, the Dean took the chair, when, in well-chosen words, he referred to the Bishop having just completed his 84th year, and the cordial congratulations of all present were conveyed to His Lordship by a letter from the Dean. In the course of an interesting and instructive conversation, it transpired that two of the clergy had made certain contributions to carry on the work of the church in connection with their tithes, to this exception was taken by a prominent divine, on the ground that it was reducing the sacredness of tithes paying down to a purely business basis, and therefore should not be entertained; your correspondent, however, is of opinion that the sooner the principle of paying tithes is acknowledged to be the safe, sound, solid, scriptural basis of business, the better it will be for the whole company of the faithful.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

We are greatly pleased at being able to record the success of the Rev. C. J. Hutton, in obtaining subscriptions for the diocese special fund. He has already secured \$18,119 from eighteen parishes. If he can maintain the average of \$1,000 for each parish, we shall have great cause for thankfulness.

Portsmouth.—On Sunday morning, the 17th inst., when St. John's church was opened for service, it was discovered that the Betts' memorial window had been completely demolished. Large numbers of stones lay on the floor of the church, the Betts' window and another memorial window in the chancel having been riddled. The latter was not so badly damaged as the former.

OTTAWA.

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

Osnabruck and Moulinette.—A very successful picnic, in aid of the restoration of St. David's church, Wales, was held on the Exhibition grounds at Wales recently. J. P. Whitney, Esq., M.P.P., and J. McLaughlin, Esq., M.P.P., were among those who gave addresses on the occasion. A feature of the amusement was a most entertaining exhibition of "Mrs. Jarley's moving wax-works," under the direction of Mr. Klugh. There were over 700 people present during the day, and the net financial result was \$300. J. G. Adams and Dr. Weagant were the managers of the picnic, assisted by a committee, and were nobly backed up in their efforts by the ladies of the congregation. The restoration of St. David's church is proceeding apace, and when completed the church will be one of the prettiest in the diocese. The rector expects at least to raise the whole amount of the cost (\$1,000), this year. The congregation of Christ church, Moulinette, are preparing for a three days' bazaar, under the direction of the rector, to be held in the month of December. It is hoped to realize sufficient to wipe out the debt remaining on the Church Hall, which was built last year. The annual children's flower services at St. David's and Christ church were as

beautiful as usual, and attracted very large congregations.

L'Original.—The Rev. E. C. Thomas has been taken ill, and his medical adviser has ordered his removal to a Montreal hospital for treatment; during his illness, the Rev. Rural Dean Phillips, of Hawkesbury, is giving his assistance at the Church services.

Hawkesbury.—The Rev. A. W. MacKay, of All Saints', Ottawa, preached at the harvest thanksgiving services last Sunday.

TORONTO.

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

The Rev. Canon Nesbitt, of Smith's Falls, was staying in town last week, the guest of Mr. and Mrs. William Macdonald of 53 Wellesley street.

The Rev. Provost Welch has returned with his family to the city, and took the services at St. Alban's Cathedral on Sunday last.

St. Bartholomew's.—Very successful anniversary services were held in this church, River street, on Sunday, the 17th. In the morning, the rector conducted the service, and the sermon was preached by the Rev. Canon Boddy. At the evening service the sermon was delivered by the Rev. Dyson Hague. One very satisfactory result was a total collection of \$91.94, of which the Sunday school contributed the handsome sum of \$10.56. This will allow of placing \$80 as a contribution to the ladies' fund for the extinction of the mortgage debt.

Trinity Church.—A very pleasant gathering took place in the school on the evening of Thursday, the 21st, when the Rev. Canon Sanson was welcomed home, after his two months' sojourn in the Old Country. Addresses, appropriate to the occasion, were delivered by Revs. Dr. Sheraton, Bernard Bryan, T. R. O'Meara, and C. W. McKim. The venerable rector expressed his thanks in the course of an interesting speech, which dealt largely with his impressions on the Mother Land.

Thornhill.—Harvest thanksgiving services were held on Wednesday evening, the 20th inst., at Trinity church. The building was very effectively and suitably decorated for the occasion, and the congregation was a much larger one than had been in evidence at the church for many years past. The sermon was preached by Rev. Canon Sweeny, of St. Philip's, Toronto, and the rector, Rev. John Gibson, assisted in the service. The collection was in aid of the organ fund, and between forty and fifty dollars was taken up.

Wexford, St. Jude's.—Harvest festival services were held here on Thursday evening last, the preacher was the Rev. C. H. Shortt. On Sunday there was a celebration of Holy Communion, with an address by the Rev. R. Ashcroft, of St. James' Cathedral.

NIAGARA.

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

Acton and Rockwood.—The annual harvest festival services were held in this parish the week before last. St. Alban's church, Acton, was beautifully decorated for the festival by the many willing and faithful workers, who gathered together at the church during the week to make beautiful the House of God. A rich supply of fruit, grain and flowers, carefully arranged, together with the white altar cloth and frontals, and appropriate banners and scrolls on the walls, and two arches of grain and flowers in the aisle, made the church look very handsome, indeed. The church has recently been entirely renovated, painted and

papered, to match the chancel, which was painted in dark blue, and set with gold stars. The service took place on Friday evening, 15th inst., when the Rev. T. G. Wallace, B.A., of Norval, preached a very appropriate sermon; the service being read by the incumbent, the Rev. J. K. Godden, M.A., but recently returned to the parish, with much renewed health and strength. On Sunday the services were continued by the incumbent, and on the different occasions, the choir, not strong, but most faithful, did admirably well; and the offertory, a voluntary thanksgiving one, was very good. At Rockwood the service was held on Sunday afternoon at 3 o'clock; the church having been very prettily decorated by faithful workers, with fruit and flowers, and the chancel decked in white. The singing here was very good, and did full justice to the choir. Rev. Rural Dean Belt, M.A., of Guelph, preached an excellent sermon to the large congregation assembled; the incumbent reading the service. Good thankofferings, and not socials, are, we are pleased to say, the custom in this parish.

Milton.—Grace Church.—The Rev. J. M. Baldwin, returned missionary from Japan, preached in this church on Wednesday evening, the 20th, and again on Sunday evening.

HURON.

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

Brantford.—Grace Church.—The Rev. Rural Dean Mackenzie returned home on Thursday last, the 21st inst., from England. He has been away exactly three months, has had a most enjoyable and beneficial trip, and looks exceedingly well. He was welcomed home by a wide circle of friends. During his absence he visited London, Bristol, Canterbury, Winchester, York, Ely, Durham, Cambridge, Reading, Epsom, and many other historic places in England, visiting many of the grand old cathedrals. He also visited the Highlands, Scotland, and made a flying trip to Ireland. The rector is full of the many places of interest he has visited, and of the beauties of the Old Land, particularly of Scotland. Speaking of the Church crisis in England, Mr. Mackenzie said all he heard about it over there was what was published in the papers. Ritualistic churches in England, he said, had to be hunted for.

Woodstock.—Old St. Paul's.—Rev. Mr. Wade preached at both thanksgiving services on Sunday, the 17th inst. The quaint old church was prettily decorated, and large congregations attended both morning and evening.

New St. Paul's.—The harvest thanksgiving services, on Sunday, the 17th inst., attracted large congregations. The Rev. E. R. Gunne, of Parkhill, delivered two very practical and helpful sermons. There was a full choral service in the evening, several fine anthems being rendered by the choir, under the leadership of Mr. White. The music was the best that has been given in the church for some time.

Atwood.—The harvest thanksgiving services were held this fall on Friday evening, September 15th. The preacher was Rev. J. C. Farthing, of Woodstock, and the rest of the service was conducted by Rev. T. G. A. Wright, Mr. J. A. Miller, B.A., and the rector, Rev. J. H. Farr. Rev. W. V. McMillan was also present, and assisted the choir. Under the present rector, considerable progress has been made in every department of Church work, and at this service the little church was beautifully decorated and the attendance taxed its capacity to the utmost.

Elma.—It is expected that this handsome new brick church, erected in this parish this summer, will be opened the second Sunday in October, and the first confirmation held in it a little later in the same month.

RUPERT'S LAND.

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

Winnipeg.—St. Luke's church was entered by unknown vandals last week and the interior bespattered with mud and oil, the altar wrecked, and other damage done.

Wheatland.—The weather was beautiful on September 10th, enabling a large number of people to assemble to witness the consecration, by the Archbishop, of St. John's church and cemetery, and also to witness the confirmation of eleven candidates. The Archbishop, accompanied by the incumbent, the Rev. D. A. B. Stoddart, M.A., B.D., and the Rev. J. F. Cox, missionary at the Sioux Reserve, Griswold, robed in the vestry, and proceeded to the chancel; at this point, the churchwardens and vestrymen came forward, and the Rev. D. A. B. Stoddart read the petition of consecration. His Grace expressed his willingness, and proceeded with the service of consecration. The Rev. D. A. B. Stoddart acting as chancellor, reading the sentences of consecration. Morning prayer, to the end of the third collect, was read by the Rev. J. F. Cox; the proper Psalms and lessons being read by the Rev. D. A. B. Stoddart. His Grace preached a very instructive sermon from St. Matthew, xxi., 12 and 13. A good number communicated. In the afternoon, at 3 p.m., His Grace consecrated the burial ground. The petition to consecrate was read by the Rev. D. A. B. Stoddart, as also the sentence of consecration. After the consecration of the burial ground, the Archbishop, the clergy, and the people entered the church, and His Grace held a confirmation. The service to the end of the third collect was read by Rev. D. A. B. Stoddart, and the lessons by Rev. J. F. Cox. His Grace delivered two most helpful and instructive addresses. The music at both services was all that could be desired, and the services were very hearty. The collections for the day amounted to a considerable sum.

British and Foreign.

The Bishop of Madras, and the Bishop-designate of Lahore, left England last week for India.

The Bishop of Colombo, who has been staying in England, has now returned to his diocese.

A special jubilee service of praise and thanksgiving was held in St. Peter's church, Ballymodan, Bandon, on 30th August, the fiftieth anniversary of its dedication.

The Bishop of Durham has just sent a very generous contribution to the Rev. W. Carlile, in aid of the work of the Church Army amongst the outcast and destitute.

The Right Rev. Maurice F. Day, D.D., Bishop of Cashel, Emly, Waterford and Lismore, resigns his diocese from 1st of October, after ruling over it for twenty-seven years.

The fourteenth annual convention of the Brotherhood of St. Andrew in the United States will assemble in the city of Columbus, Ohio, from the 19th to 22nd October next.

The Society for Promoting Christianity amongst the Jews hopes to hold, in November, a two days' conference for the discussion of the Jewish question and missions to the Jews.

St. Mark's church, Dublin, was reopened this month, after being closed for two months for restoration. The Archbishop of Dublin preached the sermon at the reopening service.

A Wiltshire lady has just presented the Rev. W. Carlile, of the Church Army, with a three-acre field to be sold, or used, for the benefit of the Army's work amongst the outcast and destitute.

Lord Beauchamp, Governor-General of New South Wales, is personally furthering the work of restoration of St. James' church, one of the oldest and most important churches in Sydney.

The Rev. Mr. Tall Tweddell has resigned the living of St. Saviours, Paddington, which he has held since 1882. The living, which is worth £800 a year, is in the gift of the Bishop of London.

Messrs. Longman announce the publication of a memoir of the episcopate of Dr. Siltoe, first Bishop of New Westminster, called "Church Work in British Columbia," by Herbert H. Gower.

The S.P.G. is proceeding steadily with the preparations for the keeping of its fourth jubilee and bicentenary. The general idea of the celebrations, projected for June, 1901, has, we hear, been approved.

In response to the appeal of the Universities' Mission to Central Africa for £5,500 for a new steamer, £2,969 had been received up to last month. The steamer is now on view in the builder's yard at Glasgow.

Six more natives of Uganda have been ordained by Bishop Tucker, bringing up the number of native clergy to twenty-one; all of the newly-ordained clergy have had considerable experience in missionary work.

The Rev. Caesar Caine, at one time an influential Wesleyan preacher, at Bedford, in receipt of a fair stipend, which the Wesleyans offered to double if he would remain with them, has commenced working in the Church of England, under the Bishop of Newcastle.

Ten thousand pounds having been voted by the National Memorial Committee for the erection of a suitable library at Hawarden for Mr. Gladstone's collection of books, stored by himself, after months of labour in a temporary structure, near Hawarden church, the trustees have arranged to proceed immediately with the work.

At the institution and induction of the Rev. Edward Inglis Lough, late rector of Paget-with-Warwick, Bermuda, as vicar of Horbury, the Bishop of Wakefield alluded to the fact that the ministry of the late vicar, Canon Sharp (who also took part in the service), had extended over even a longer period than that of the Queen's reign.

The death is announced of Mr. Cornelius Vanderbilt, the head of the Vanderbilt family, on the 12th inst. By his death the Protestant Episcopal Church of America loses a generous benefactor, who devoted not only money, but time, which in his case meant more than money, every month to furthering the work of the Church in the States.

News has been received from China of the death of the Rev. E. Osborne Williams, of typhoid fever, at the age of forty-four. He was vicar of Burmantofts, Leeds, from 1880 to 1887; he then offered himself for the China Inland Mission, and laboured in Western China. He had only just returned to China from a visit to England when seized with his fatal illness.

An energetic effort has been made to secure a sum of £700 for Church purposes in Blaenavon, a populous colliery parish in Monmouthshire. During the past eighteen years the churches have increased in the parish from one to four, with a corresponding increase in the clergy, of whom there are four to a population of 11,000. Lord

Llangattock opened the proceedings, and it was stated that a sum of £600 would be realized.

A new church, dedicated to All Saints, has been consecrated by the Bishop of Carlisle, in the parish of All Hallows, in the county of Cumberland. The want of a larger church has been long felt in the parish, and the growth of the population necessitated something being done to provide more and better accommodation than that furnished by the old building. The Rev. J. Wordsworth, vicar, gave the site, and the total cost has been over £2,000, of which, on the day of consecration, a sum of £550 remained to be raised.

On the Feast of St. Michael and All Angels, Inverness cathedral will have completed the first twenty-five years of its existence. Every endeavour is made to accommodate the large influx of visitors during the tourist season. The seats are entirely free, and as the whole endowment is only about £30 a year, the cathedral depends very largely upon the offertories for the maintenance of the services, and of those who serve and minister. It is disappointing to find how large a proportion of the offertory is made up of pennies and half-pennies, when apparently the congregation mainly consists of well-to-do adults. On Sunday, August 20th, the number of copper coins was 278.

Efforts are to be made to restore the old parish church of Pocklington. It is a very ancient structure. Part of the fabric dates back to the eleventh century, containing, as it does, remnants of a Norman church built between 1070 and 1080. The church, dedicated to All Saints, is cruciform in shape and perpendicular in style; there are east and west transepts, with a tower at the end, the latter being the most striking external feature, with its battlements, pinnacles, and turret. The fabric has in many places shown signs of decay, and some time ago one of the pillars gave way at the base in a manner calculated to disconcert worshippers. About £5,000, of which more than a quarter has been raised, is required to defray the cost of restoration.

On the 6th inst., the foundation stone of the new cathedral for Belfast, dedicated to St. Anne, was laid by the Countess of Shaftesbury; about 120 of the clergy attended in their robes, at the celebration of the Holy Communion, which preceded the ceremony; the Archbishop of Dublin, and the Bishop of Down, and Canon O'Hara, who has been appointed the first dean of the cathedral, took part in the ceremonies. The Marquis of Dufferin, who was to have been present in person, was represented by Lord Arthur Hill. The Earl of Shaftesbury referred to the bequest of £7,000 made to the cathedral Building Fund by his late mother. The Archbishop of Dublin suggested that to the new cathedral there should be one or more able preachers, who would devote their whole time to preaching, not only in the cathedral, but in the churches of 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.

A MEMBER OF THE CHURCH OF ENGLAND.

Sir,—Lay delegates to Synod are in this diocese elected by electors who have declared themselves over their own signature, "a member of the Church of England." Would you inform me exactly what constitutes a "member" of the Church of England?

INFORMATION WANTED.

Sir, Will some of the readers of the "Churchman" kindly inform me why our Church commemorates the Passion of our Lord before His triumphal entry into Jerusalem. The entry certainly took place before the Passion. It is hardly in order, it seems to me, to observe Palm Sunday after the Passion, and Passion or Holy Week after Palm Sunday, and a week after Palm Sunday? Our Prayer book does not give any authority for the custom, and the Bible certainly does not. Any information, which will throw light on the matter, will be much appreciated for mihi tenebrae ista sunt.

A.W.W.

BANDS OF MERCY.

Sir,—Among the matters of interest arranged at the recent monthly meeting of the Toronto Humane Society were, that a Band of Mercy will shortly be organized in St. Phillip's parish, by Mrs. H. Sotley, whose zeal in this branch of our work is well known; the school-house of St. Phillip's church being placed at Mrs. Sotley's disposal by kindness of the rector. Another matter being the authorizing of the secretary to subscribe for a copy, for the office, of the Abolitionist Journal of the British Union, for Abolition of Vivisection, of which union the undersigned is honorary-secretary for Canada, and who will be pleased to give leaflets or information dealing with the subject. Should there be other openings in the public schools, or elsewhere, in which we would be encouraged to form Bands of Mercy, we shall be glad to hear of such at the office of the society, 103 Bay street. Yours faithfully,
ANNA GREGG SAVIGNY.
49 Isabella street, Sept. 18th, 1899.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

Sir,—The Reverend Herbert Symonds in his communicated article, appearing in your issue of the 7th inst., deprecates my continued advocacy for the affiliation of Voluntary Schools with the Public School system in Ontario. He fears that my doing so will injure the scheme which he has so much at heart. I doubt very much if this will be found to be the case, and am rather of the opinion that the influence with many, now bladed by prejudice to the advantage of denominational teaching, but fearing lest the scheme which I have advocated should succeed, will readily adopt some such make-shift as Mr. Symonds has in mind. It seems to me from the facts set forth in Mr. Symonds's communication, that he has placed himself and his sub-sub-committee in a false position, that is to say, if he wishes to make the action of this sub-sub-committee appear to be the outcome of the Provincial Synod resolution. I need not stop to consider how far the Provincial Synod resolution is in accord with the principles of the resolutions passed by the Toronto Synod in regard to the question of Religious Instruction in the Public Schools. The one thing that appears quite clear in the Provincial Synod's resolution is that the Church's aim should be to secure some religious instruction imparted by the authorized teachers of the various denominations. First and foremost in the Provincial Synod's resolution is the desire that religious instruction should be given "by the clergy or their deputies to the children of their own communion," and then when this cannot be carried out, it states that we shall rejoice at the introduction into the school course of studies of such religious instruction as shall include selections from the Old and New Testament, the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. But when I turn to the work which Mr. Symonds has been able to accomplish through his committee, I find that the aim is to secure religious instruction given by the teachers, not the clergy, except when the trustees deem it better to make a different arrangement, and "that no denominational

ational teaching shall be given." If I am correctly informed, the Ontario sub-committee of the Provincial Synod committee has failed to form a quorum every time it has been convened. Thereupon, Mr. Symonds drew up a resolution on his own responsibility, and sent a copy to each member of this sub-committee, with a request that if the resolution met with his approval, to sign it and return to him. This is the way the sub-sub-committee was appointed, and we can therefore understand how easy it was for them to depart from the plan proposed in the original resolution appointing the committee. I contend that the affiliation of Voluntary Schools with the Public School system of the province upon some such plan as is now being considered by our various diocesan synods, is more in accord and consistent with the Provincial Synod resolution than the action of Mr. Symonds' committee. We may be very glad to avail ourselves of the opportunity required by the Provincial Synod resolution if it were possible; but to advocate such a proposal as is made by Mr. Symonds is entirely a different matter. Nothing should encourage me more than this Provincial Synod resolution, especially in view of the steps taken by Mr. Symonds. I can certainly assure Mr. Symonds that the special committee of the Toronto Synod, which is further considering the Voluntary School proposal, will not be so ill-advised as to approach the Minister of Education this year in regard thereto. Some experiments must first be made to show how practical the scheme is. These experiments may at first have to be made at some financial sacrifice, but I really do not think that the financing will be as difficult as many fear. We are trying at the present time to establish a Voluntary School in the parish of the Church of the Messiah, in Toronto. We may not succeed at the first attempt; but it is bringing home to many the practicability of the scheme I have proposed more than all the theorizing in the world would accomplish. If any feel interested in the experiment and will communicate with me, I will gladly furnish them with a copy of the prospectus of our school in order that they may see how readily such a school can be established and the great advantages to be obtained therefrom. A few experiments of this kind will do more to convince the authorities of the necessity of finding some means for introducing religious instruction into the Public Schools than will come from any Synod committee waiting upon the Minister of Education. Mr. Symonds knows perfectly well that the Anglican Church will not ultimately be satisfied with the instruction that might be carried on under the proposal he is advocating; and it is just this fact that we appear to be "keeping a card up our sleeve," that makes others suspicious of us, and, consequently we never gain their confidence. Let us be perfectly outspoken as to our wants, set forth a fair and reasonable proposal, which in our judgment will not only satisfy ourselves, but which should also satisfy other religious bodies in regard to the question of religious instruction, and we will gain more respect. In fact, it seems to me the only honest course to take. If the other religious bodies cannot now see eye to eye with us, we can ask them what they will propose, and if they then should offer some half measure, I would certainly say with Mr. Symonds, let us accept all we can get, even if it be the "half loaf" of which he thinks so much. If such half measure prove ultimately unsatisfactory, and consequently fail, the fault will not be ours, and we can again come forward with our proposal for the affiliation of Voluntary Schools as a fair and just way to harmonize the interest of the parent with that of the State; bringing all the schools under one "national" system, but that system flexible enough to recognize the desire of parents to secure for their children religious instruction or other special advantages that are not available in the mechanical and arbitrary Public School system now in force in the province of Ontario. Parents would not then be driven to "separate" schools, that is to schools completely "separated" from the Provincial system and entirely beyond the

reach of public inspection; but rather that we might have schools in affiliation with the Provincial system employing duly qualified teachers, using the same text-books, and subject to the same inspection, and yet giving the special advantages already enumerated. I am convinced that if the Church will recognize this as her definite policy, her members can advocate it with more enthusiasm; and by appealing to the natural love and affection of the parent, make it a popular cry without much difficulty. Let us once gain the attention of the public, and Voluntary Schools in affiliation with any Public School system, will be recognized as the best method for securing religious instruction, besides adding many other special educational advantages, and will complete what can then be called a true National Public School System.

LAWRENCE BALDWIN.

STONES INTO BREAD.

Christ's temptation was just the same temptation which comes to us, though in a different form. To have yielded would have been to make shipwreck of His filial dependence upon God, and as He turns from the temptation of the devil to turn the stones into bread, He says: "Man shall not live by bread alone." He means all that nourishes the life of man. The primary wants of man—bread, clothes, and a shelter—soon enlarge, and we want also beauty and dignity in our homes. We build as well and costly as we can, and we begin to think this is life. We have taken our brains and business ability and turned stones into bread. People fill their lives with engagements, and study, and feeble attempts at culture, and yet they are, in spite of their seeking, as restless as the sea, seeking and asking for life and trying to make bread out of stones. If they could only understand that man cannot live by bread alone, that life itself is not fed by these things, that man, to live, must live in Christ, and that all our disappointments come from this alone, that we have never accepted our Lord's words: "Seek ye first the Kingdom of God, and all these things shall be added unto you!"—Bishop of Iowa (Dr. Morris).

BEFORE THE TIME OF HARVEST.

The words "sowing" and "reaping" are used in conjunction so frequently that oftentimes young people are in danger of forgetting the intermediate processes. As a rule, however, the farmer's hardest work and greatest anxiety come after the seed is in the ground and before there is any thought of harvesting.

We are entrusted with other duties just as important as sowing the seed, or reaping the ripened grain from another's sowing. For example, some one of you drops a seed into a friend's heart in the shape of a testimony for Christ. It is just possible that without any outside care this implanted truth will germinate and grow and bring forth a hundred fold, but the chances are against such a result. The little seed needs to be watered daily with refreshing love and kindness. If it starts into growth its tender leaves should be shaded from the too fierce heat of the sun, and strong fingers should uproot the weeds which struggle to usurp its place. Drought and rain, wind and sunshine, will threaten its existence for a time. Worms may gnaw at its roots and insects blight its leaves. Every danger which imperils the young plant before it comes to the time of bearing, threatens the seed of eternal life, dropped into a human heart.

We do not need to be told that it is useless to keep at work tilling the soil and watering it if there is no seed in the ground, but it

is almost as unavailing to simply sow the seed and leave it to battle for existence. After the planting comes the hardest toil, the need of greatest wisdom and most anxious care before God can bless our efforts and give the increase.

ALL THINGS ARE READY.

God is laying up everything for His own glory. His glory is His sovereignty to save. So that we may not only say, "Therefore it is of faith that it might be by grace;" but, therefore, it is of grace that it might be to the glory of God. And so His glory is wedded to the freeness of His grace. Therefore it is that at this moment God is waiting, and has been waiting so very long for your poor unwilling soul. Therefore, every attribute is beckoning, therefore He has so held you that you might hold Him, therefore He is binding you with "the cords of a man, and the bands of love," therefore His language is, "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." "Come ye to the waters," i.e., come down to the shores—come down to the shores where the freighted argosies lie—come down to the shores; "Come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Seeing, then, that the counsel is eternal, the work finished, the grace free, what is not ready? Your pardon? At this instant your pardon lies before you, executed, signed, sealed, directed! It is like a letter presented to you for acceptance; the address upon the letter is "To a sinner." Own that destination; say, "It is mine!" and then you may take it and open it, and read it, and appropriate it, and live by it.—Rev. James Vaughan.

LOVE'S LANGUAGE.

Love is never dumb. It has a tongue and knows how to use it. The eloquence it possesses is not always that of the orator and the poet, but through the plainest language, and sometimes in incorrect and uncouth phrases, it speaks from the heart and to the heart.

Love has a sign language, as well. When its lips are mute, it talks by its fingers. If it is not saying tender words, it is doing kindly deeds. It is bound to manifest itself somehow. Activity is essential to its life. If gagged and fettered so that any sort of expression is impossible, it dies.

There is a certain class of important questions for an answer to which we are inclined to look in when we should look out. Do we love those of our family circle as we should? Do we love our Father in heaven, and our brothers and sisters here on earth? Very many of us attempt to answer the query by looking into our hearts and seeing for ourselves. But simple as the process sounds, it is not so easy to put it into effect. Oftentimes the shadowy outline of a mere sentiment seems a living, breathing love, viewed in the dim light of our imperfect self-knowledge.

Love will find a way to express itself, remember. In the clear, unidealizing light of everyday life we may find the answer to our questions. If your heart is full of love, your daily life will overflow with deeds of kindness and devotion. Distrust that love which barricades itself in some secret chamber of the soul, and neither speaks nor moves. If real it will die of inaction, but the chances are that it is only a poor imposter, masquerading in the robes of divine charity.

HEAVEN.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight,
But in the afterward of years,
It is a more familiar place,
A home unhurt by sighs or tears,
Where waiteth many a well known face,
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own,
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
—Browning.

LOVE MAN AND YOU KNOW GOD.

Here, in this world, or nowhere is the knowledge of God to be found by means of our common everyday faculties within the circuit of our actual experience; here, in the humble and daily companionship of our fellow-men, under the present limits of our social life; by loyalty to the obligations of flesh and blood we have the arrival at the supreme end of human endeavour. Here is the secret of secrets—love man and you know God. To pierce the mystery of heaven go closer, go deeper into the earth; to sound the abyss of spirit, cling fast to this breathing humanity about you. There is no other road to the shrine of knowledge but by this road. All who will may attain to it. "Beloved, let us love one another; for love is of God; and he that loveth knows God"—surely a most enticing and a most comforting piece of news; yet why should it be true? How is it that the love of man is a disclosure to us of the truth of God? The apostle has rather a subtle answer. It is because the love that we put out towards our fellow-men is itself the direct effect of God within us. We should not have loved, then, if God had not first loved us. . . . Love alone can create love; by being loved we regain the power to love in return, and therefore God poured out upon us the heat of His almighty passion of love. He showed all that love could do and would do on behalf of the loveless and the hateful. He spent Himself; He sent out to us His only begotten Son to love and to die for us. Greater love hath no man than that. This is its climax, its victory, its crowning glory. Without the slightest worth on our side it made its splendid venture. This is love itself, love at its highest, love as it is in God, Who Himself is love; and all our capacity to love flows out from it.—Canon Scott Holland.

THE VOICE OF GOD.

Take the best men, the men in whom the light of conscience is most vivid, and its dictates most truly and loyally obeyed, and, with an almost complete unanimity, they would repudiate that what they obey is anything else than the voice and guidance of God. Think of the Son of Man, think of all those who have most truly followed Him, would it not be altogether preposterous to suggest that which they were following in the tribunal of their spiritual consciousness was anything else than the voice of God. Truly, here is the heart of religion. We are brought in contact with God—God personally, in that

He is for me a personal character, and will, a direction, a guidance, a law. It is the consciousness that really there is the message of God implanted in the very depth of our being, which, if we will be silent, we can listen to and obey. It is that consciousness which is the indestructible glory of this human nature of ours. Mean and weak and grovelling our humanity may sometimes seem, but always that utterance of the Psalmist lives again in our recollection of what is noblest and divinest in us, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" And it is on the basis of this consciousness of God, and in that rightly only, that this Message—this Implanted Word of God—can grow and become definite and pass from stage to stage, and rise as from the consciousness of God to the consciousness of Christ, to the consciousness of His message, and of its purpose for us.—Canon Gore.

"LOVE ONE ANOTHER."

"Let us love one another." Surely that would be a good thing, for love is sadly lacking in this grim world. The secular movement is vast and hard and mechanical, and there is no love to spare for the individualities which it uses and exhausts and wastes and casts aside. Love, personal love from man to man, would ease things so much. So good if classes could love each other a little better—those classes who draw ever further and further apart, and live in separate cities and talk alien languages, and are always misunderstanding and misjudging each other, and grow suspicious and aloof; if only they could achieve more knowing and love one another it would be a gain. And our homes; do they not need love? Our homes that are wrecked by jaded nerves, quarrels, jealousies, and the jars of competing claims, and the fatigued hearts that are too tired to cherish kindness and courtesy. Indeed, our homes might be sweetened and refreshed if we would love one another. And society, with its routine pleasures and artificial intercourse, and shallow frivolities, and greetings, where no kindness is, and feasts that are conventions—ah! if only we might feel the touch of love in it all, if only we now and then arrived at the real vital response of heart to heart, what a different world it would be! Then our souls would not shrivel and starve the more people we met, and intercourse would be intimacy, and speech would be sincere, and the inner self buried in us would come to the surface and would be set free, and everything that is pure and genuine and ideal would not always be stifled. The life of our fellow-men would be a strength and a joy if only we loved one another.—Canon Scott Holland.

FRUITFUL CHRISTIANS.

Living to Jesus Christ every day and in the minutest things of life is the secret of fruitfulness. A fruitful Christian is a growth not a sudden creation. A noble Christly character cannot be finished up by a religion of Sabbaths and sacraments and special services; it is the product of many days of sunshine and storm, of drawing in the vital sap from Jesus as the living Head, of conflict and prayer and self-denials, and the downpourings of the Holy Spirit. The religion that would rather be poor than touch a dishonest shilling, that would rather go through a Sabbath's fierce storm to its mission school than lie on its lounge; a religion that in all things serves Christ for the sheer love of serving

Him—this is the kind of spiritual growth whose fruit tastes of the Divine life within it. Blessed is that Christian, whose broad boughs are laden with "apples of gold" for God's "baskets of silver!" Such blessedness is within the reach of everyone who reads this article; as you lay it down, ask yourself, Am I bearing the genuine fruit of the Holy Spirit?

MORTAL YET IMMORTAL.

Of all the inscriptions in the necropolis of Glasgow, none strikes a visitor so much as the texts of Scripture inscribed on the monument of Dr. Neattie, who died in his fortieth year. One gives the mortal side; "Thy sun shall go down while it is yet day;" the other turns the medal, and we read the inscription, full of immortality; "Thy sun shall no more go down; for the Lord God shall be thine everlasting light, and the days of thy mourning shall be ended."

THE GROWTH OF HABIT.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character.

HINTS TO HOUSEKEEPERS.

Spiced Pears.—Pare and core enough good, smooth pears to weigh seven pounds, cover them with cold water, and add four pounds of granulated sugar, put over the fire and boil half an hour, to which add one tablespoonful of cinnamon, one of ginger, one of cloves, tied up in a thin muslin bag, then boil ten minutes more. Try the syrup and see if it is thick enough.

Crab Apple Marmalade.—Wash large Siberian crab apples, remove the stems; cut out the blossom ends and all black spots, and quarter and core. Cover the core with cold water and stew slowly for forty-five minutes; then strain through a linen bag, squeezing at the last. Use this liquor for boiling the fruit, and do not add any water, if it can be avoided. An hour will be required to cook the fruit soft, then rub through a colander and return to the fire. Allow one pound of sugar to every pint of pulp, unless a very tart jam is desired, when three-fourths will be enough. Skim off the scum which rises and boil fifteen minutes.

To Preserve Quinces.—Pare, core and quarter a peck of quinces, then weigh them, put the parings, cores and seeds into a preserving kettle, cover them with water, and boil slowly for twenty minutes, then strain them; put the water back, and put in the quinces, a few at a time, and simmer them gently until tender, say five or ten minutes; lay them on a dish when all are done, add the sugar, let them boil a few minutes until clear; then put in all the quinces and boil them without stirring until they become a clear garnet, which will be about an hour; have ready two lemons sliced thin and the seeds taken out; put them in a few minutes before taking off the fire.

To cut hot bread dip the knife into boiling water, and the hot bread will yield gracefully.

Laying a tin of cake upon a dampened cloth, when taken out of the oven, will prevent the cake from sticking to the pan.

Children's Department.

LOST.

What! lost your temper, did you say?
Well, dear, I wouldn't mind it;
It isn't such a great loss—
Pray do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year to December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter and the singing,
And clouds upon a shining sky
It would persist in bringing.

And is it gone? Then do, my dear,
Make it your best endeavour
To quickly find a better one,
And lose it—never, never!

A STORY FROM CHURCH HISTORY.

One wintry day, more than 700 years ago, large numbers of clergy were wending their way into Canterbury. They were hastening to welcome their head, the champion of their faith, who had but now returned to England. There had been much turmoil and trouble of late, but now all seemed peaceful again. The King and the Archbishop had met, their differences were smoothed over, and the latter was coming again to his people.

Everywhere were enthusiastic crowds, and when at last Becket appeared, the people threw their garments on the ground before him and chanted joyfully, "Blessed is he that cometh in the name of the Lord."

But it was not to be. Even before he landed, the Archbishop had sent on the letters that were to excommunicate not only the Bishops of London and Salisbury but also to suspend the Bishop of Durham and the Archbishop of York, because of their share in the coronation of the boy King Henry.

The two incensed Bishops hurried across the sea with all despatch, and, meeting King Henry near Bayeux, in Normandy, they implored his protection and advice. On Sunday, the 27th of December, he summoned a council of prelates, and it was during their discussion upon what was best to be done that one angry voice exclaimed: "So long as Thomas lives, your Majesty will neither have good days, nor a peaceful kingdom, nor a quiet life."

At this the King fell into one of those fits of rage, which in his son were almost like madness. He became more like a beast than a man, and, lashing himself into fury, shouted: "What cowards have I brought up in my Court, who care nothing for their allegiance to their master! Not one will deliver me from this low-born priest!" then rushed out from the council chamber.

A silence succeeded, and then four Knights and Gentlemen of the Bedchamber, whose names will always live in the memory of men—

Reginald Fitzurse, Hugh de Moreville, Richard le Breton, and William de Tracy—left the assembly and, travelling day and night, they soon found themselves in England, hard by Saltwood Castle, standing then, as now, on the hill above Hythe. Its owner was one Randolph, of Broc, and a bitter foe of Becket. With him the four avengers took council, and the following morning, in company with a troop of armed men, they galloped at once to Canterbury, the home of the doomed prelate, and took up their quarters at St. Augustine's Abbey, just outside the walls of Canterbury, knowing full well that its Abbot (Clarembald), hated the Archbishop with an even greater hatred than they did.

Afterwards, it was told how, when Beckett had preached before High Mass in the Chapter-house, he had alluded to the Anglo-Saxon martyr Alphege, whose tomb was on the north side of the high altar of the cathedral, and had concluded with the words: "It is possible that Canterbury may soon have another martyr." Without much difficulty the four Knights penetrated into the presence of the Archbishop. He had but just dined, and was sitting in his private room talking to some of his friends, when they somewhat shortly told him that they bore a message from the King. Becket finished what he was saying, and then, turning, greeted Tracy by name.

"God help you," burst in Fitzurse, rudely. Then, as the Archbishop reddened at his tone, he added, "We have a message from the King. Will you hear it in private?"

Those present withdrew, leaving their master alone with the four Knights; but they did not go far, in their fear of what might be the end of the interview.

Fitzurse was the spokesman, and a long and angry conversation followed, after which the Knights left the room, shouting: "To arms, to arms!" and joined their soldiers outside the palace.

Ringing in their ears were the Archbishop's last words:

"You threaten me in vain; were all the swords in England hanging over my head, you could not terrify me from my obedience to God and to my lord, the Pope; foot to foot you shall find me in the battle of the Lord. I marvel that you dare to threaten the Archbishop in his own house."

Nothing but confusion and dismay now reigned. Outside the Knights were casting off their cloaks, and girding on their swords. Inside Becket was seated, calm and quiet, awaiting the turn of events. His friends, however, would leave him no peace, and partly by force, partly by persuasion, they at length hurried him down the cloisters and into the cathedral, believing that in the sanctuary he would at least be safe.

The bell was ringing for Vespers as he entered, quietly and full of

dignity, his cross borne before him, but the peaceful evening was broken by the sounds of armed men shouting as they broke down doors and barriers. As they came ever nearer and nearer the monks stopped singing and fled in every direction. Some attempts were made to close and bar the doors, but this Becket forbade.

"No one," he said, "should be hindered from entering God's house."

And he waited on, three only of his friends beside him.

Suddenly the four Knights burst into the cathedral, dark and vast, and lit here and there by lamps, and seeing the little group in the north transept, rushed towards it, shouting: "Where is Thomas Becket, traitor to the King!"

Instantly came the answer, "Reginald, here; I am no traitor, but the Archbishop and priest of God."

The Knights seized him and tried to drag him from the church, but he resisted, and Fitzurse was thrown to the ground. The other three then fell upon him, his friend Edward Grim receiving a severe wound.

At the third blow, the Archbishop sank to the ground, and Grim heard him murmur: "For the Name of Jesus and the defence of the Church, I am willing to die."

As he spoke, he fell on his face, and then Le Breton struck a tremendous blow, severing the crown of the head from the skull, and with such force that the sword broke in two upon the marble pavement.

WHY AMY WAS LOVED BEST.

"Which of my chums do I love best? It won't take me long to answer that question," said my little friend, in reply to a query; "I love Amy ever so much the best."

"I suspected as much," said I, "for I have noticed that while I often see you three pass together, on your way to and from school, at other times Susie goes by her self and looks the reverse of happy."

"Yes, but it is all her own fault!" said Agnes, with rising colour. "I don't like to be a tell-tale, but seeing you want to know, I'll tell you why it so often happens that way. Susie is a lovely scholar, for a little girl. She goes way ahead of me, in some things, and she's the prettiest girl in our class. She's real sweet, and lovely, every way, sometimes, but—but."

"But what, dear?" I asked out of no idle curiosity. "I have formed my own opinion, from what I have seen of Susie, and I wish to know if it is correct. You know I make a study of little folks, and I like to know if I have judged wrongly."

"Well, it's like this; one day she's ready to eat me up, she loves me so. The next day she's clear off, and won't have a word to say to me. I used to think I'd done something awful, and would cry

and feel dreadful; but soon learned that it was just her way."

"Not a very comfortable way, either for herself, or any who have to do with her, I should say," said I, as my wee friend paused for want of breath.

"I think not! It makes it hard all round. We never can count on having a good time until we see which way the wind blows. It is hard for her, too, for none of us love her like we would if she wasn't so fickle."

"But, Amy; how is it with her?" queried I, as if I had not already guessed.

"Oh she's always just Amy!" "Just Amy!" what am I to conclude by that?"

"Oh, that she's just the dearest girl in our room! She isn't as quick to learn as Susie; and folks don't think she's pretty 'till they know how good she is; but you always know that when you say 'good-by,' one day, you will find her just as sweet when you see her next time."

Here, the child came to a pause, and with a look of regret written on her bright face, added, with a sigh:

"Oh, dear! if Susie would only get to be true and sweet, always, like Amy, how much comfort we three could take together."

Just then Amy came bounding towards us, looking so sunny, that, as she put her arm about her waiting friend, and the two girls started for school, I did not wonder that one who is always "true and sweet," looked beautiful to those who knew her worth.

A LIFE OF PEACE AND KINDNESS.

Dean Stanley on one occasion said to the crowd of children at Westminster Abbey: "I knew once a very famous man, who lived to be very old—who lived to be eighty-eight. He was always the delight of those about him. He always stood up for what was right. His eye was like an eagle's when it flashed fire at what was wrong. And how early do you think he began to do this? I have an old grammar, which belonged to him, all tattered and torn, which he had when a little boy at school, and what do you think I found written, in his own hand, in the very first page? Why, these words:

"Still in thy right hand carry gentle peace to silence envious tongues; be just, and fear not." That was his rule all through life, and he was loved and honoured down to the day when he was carried to his grave."

—The blessedness of God's house is that there men praise Him. This it was that made that house so precious to the Psalmist. And what Christian man can climb higher than this—to find in the praise of God the greatest joy of his life?

—Only the selfish need be lonely.

CHILDREN, BE LIKE THE FLOWERS

Be brave as the little snowdrop
That comes alone in the cold,
And pure as the stainless lilies
With their pensive eyes of gold.

Be bold as the honest sunflower,
That stands so straight on its stalk,
And lowly-wise as the violet,
That hides by the woodland walk.

Be gay as the golden buttercups
That live but a summer's day,
And simple-sweet as the daisies
That grow by the common way.

Be true as the constant heather
That clings to the moorland wide,
And kind as the gentle moss, dears,
That covers the rock's bare side.

And you shall be fair as the roses—
For those who are kind and true,
The brave and pure and lowly-wise,
God makes them beautiful too.

THE BEAR AND THE BRAVE
DOG.

Not a very great many years ago, a little Montana girl, less than two years old, had a baby dog so small that she could carry it in her arms. Both grew up together and were great friends, though the dog grew faster than its mistress. Margie was the little girl's name, and Monte the dog's.

They used to ramble together, and if they were not gone too long, Margie's mother was quite sure that she was safe if Monte was with her. The dog was a Saint Bernard, and grew to be a big fellow, with a noble head and beautiful, friendly eyes. He had some blood of the Russian terrier breed, and this made him quicker and braver than most Saint Bernards.

Margie's father was a miner, and in the warm summer time the family would go to the hills where his mine was and live all together in a nice log cabin. One day, when Margie was old enough to go off alone with the dog, they were having a pleasant stroll in the woods. All at once Monte's ears pricked up, the hairs on his neck stood up straight, and he began to growl. Margie was frightened. She looked around, and not a great way off she saw a big bear com-

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ing. She got behind a large tree, and Monte, brave dog, stood on the other side of the tree facing the bear. He was so large and bold that the bear didn't quite like to attack him, but kept edging about the tree to get at Margie. She would move around out of his way, and Monte kept always between her and the bear.

Just then one of her father's miners came along. When he saw the danger she was in, he ran to the cabin and called out, "Give me a gun, quick! There's a grizzly up in the wood trying to get at Margie." Her mother was a brave woman, who had lived on the frontier many years, but she trembled all over while she took her husband's rifle and gave it to the miner. They went as fast as their feet would take them to the spot where the dog was guarding his dear little mistress. How glad they were to see Margie safe behind the tree and the bear climbing the hill with long, slow steps. He had come down too near the houses around the mine, and thought he had better take himself off to the mountains, where he would be safe.

"Oh, Margie, darling, did he hurt you?" cried her mother, as she caught her in her arms.

"O, no, mamma, for Monte was here, and the old bear didn't dare to."

It was a glad home that night, after the father came and heard the story of his dear one's narrow escape. She is now a tall woman with a little daughter about as large as she herself was when Monte saved her from the bear. No dog was ever praised or loved more than he was all his days.

OUTDONE BY A BOY.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen, who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "as small as I am, I can do something that neither of you four men can do."

"Ah; what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do—that neither of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point. The testimony of the boy was heroic and timely, a worthy example for those of larger growth.

—When the heart is full of God, a little of the world will go a great way with us.

DUKE OF WELLINGTON ROUTED.

An English farmer saw a party of huntsmen riding about his farm. He sent a boy to shut the gate, and not to open it for anyone. The huntsman came up, and ordered the boy to open it. This he declined to do. He said his master had told him not to open the gate, and he intended to obey him. After a while one of the huntsmen came up to the boy and said, commandingly:

"My boy, do you know me? I am the Duke of Wellington, and I command you to open that gate."

The boy lifted his cap and stood uncovered before the man whom all England delighted to honour, and he answered firmly: "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's permission."

Greatly pleased, the honest old soldier lifted his hat, as he replied: "I honour the man or boy who cannot be frightened into doing wrong. With an army of such soldiers I could conquer, not only the French, but the world."

Handing the boy a gold coin, the old Duke put spurs to his horse and galloped away, while the boy shouted, "Hurrah! hurrah! I've done what Napoleon couldn't do. I've kept out the Duke of Wellington."

"ADDIE LETS ME, AND I LET ADDIE."

There were two little sisters at the house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," said I to them one day. "How is it that you are always so happy together?"

They looked up, and the older answered: "O, you know, Addie let me, and I let Addie."

I thought a moment. "Ah, that is it," I said; "she lets you, and you let her; that's it!"

Did you ever think what a cause of discord not "letting" is among children?

Even now, while I have been writing, a great crying was heard under the window. I looked out.

"Gerty, what is the matter?"

"Mary won't let me have her ball," screamed Gerty.

"Well, Gerty won't lend me her pencil in school," cried Mary, "and I don't want her to have my ball."

"Fie, fie! is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary, "and I shan't let you have it." A disobliging spirit begets a great deal of quarrelling.

These little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie. They are yielding, kind, and unselfish, and always ready to oblige each other. Neither wishes to have her own way at the expense of the other. And are they not happy? Oh, yes. And do you not love them already?"

SEWING ACHES.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few minutes.

"My thumb is very sore," she complained. "Oh, my hand is so tired!" was the next. Then there was something the matter with her foot, and then with her eyes, and so she was full of trouble.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly; a little girl so full of pains and aches must be ill, and the sooner we have the doctor the better."

"Oh mother," said Jessie, laughing, "they were sewing aches. I am better now."

—There may be times when silence is gold, and speech is silver; but there are times, also, when silence is death, and speech is life—the very life of Pentecost.—Max Muller.

—Do you desire a kind, loving Friend, Who will be a helper always? Then learn to do things in Jesus' name, and you will draw near to him.

—All virtue consists in having a willing heart; God will lead you as if by the hand, if only you do not doubt, and are filled with love for Him rather than fear for yourself.

A man never describes his own imperfections and failings so accurately as when he is describing those of another.

—There is no good substitute for wisdom, but silence is the best that has yet been discovered.—H. W. Shaw.

—When we labour with God we find ourselves in the company of all the world's best workers.



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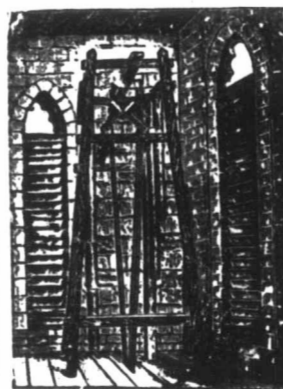
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