

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JULY 4, 1901.

[No. 27.

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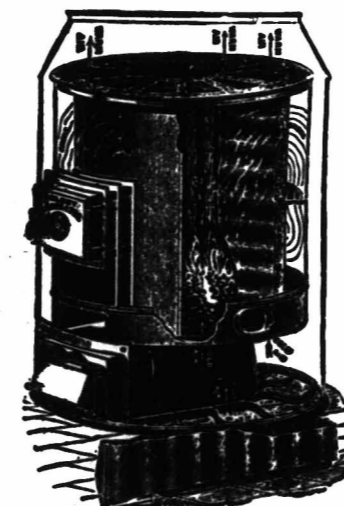
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LESSON FOR SUNDAYS AND HOLY DAYS.

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Morning—1 Sam. xv. to 24; Acts xiii. to 26.
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Appropriate Hymns for Fifth and Sixth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 270, 280.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 307.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 299.

Clerical College in Madras.

The Bishop of Madras, through his commissary, Bishop Johnson, laid a scheme for the establishment in Madras of a college of community of clergy for pastoral, educational, and mission work in the city and diocese before the late Bishop Creighton, who took a keen interest in its details. At the recent diocesan conference, the Bishop of London announced his general approval of it, and his intention to foster the movement during the summer. The idea is, says the Times, that a house be taken in the city of Madras, to be the headquarters of the community, which will, if possible, comprise six clergy. Two of the members will be resident and have pastoral charge of two populous parishes of

the city, with churches, schools, a large hospital, and also certain up-country stations attached to them. The other members will itinerate under the Bishop's direction among the stations where there is no resident clergyman, conducting services and missions, delivering lectures to educated English-speaking natives, and generally exercising a pastoral ministry. Each clergyman going out at the charge of the mission will undertake to minister for five years in the Madras diocese, after which a passage home will be given to him, if he so desires. Clergymen holding the Bishop of London's license, who go out under this scheme, will be regarded as members of his diocese on foreign service.

The South African War.

It is greatly to be regretted that the Government did not foresee the long intermediate period which is elapsing between organized warfare and settled administration. Had they done so, the peaceable and industrious prisoners in St. Helena, Ceylon and India and their families might have had opportunities of settling in suitable parts of Australia and other countries, to their own and the countries' good. It may not be too late yet.

Our Highest Aim in Church Music.

Rev. Prof. Bernard says: "Noble music reveals to us that there is another world beside that which we can see. . . The supreme value of music (as of all arts), consists in this, that it suggests so much that cannot be expressed in words. It is the language of emotion as speech is of intellect. It speaks to us of that which we feel, as distinct from that which we can be said to know. Thus we put it to its worthiest and most fitting use when we employ it to express religious emotion, to be the vehicle of praise and of prayer. For so sacred an office, indeed, no ordinary music will suffice. We dishonour God if we offer Him less than the best we can give. One of the greatest of musicians derives his chief fame from this, that, perceiving with displeasure the sensuous and theatrical strains with which the praises of God were accompanied, he set himself to compose melodies which might uplift the soul while they entranced the ear. And the music of Palestrina yet remains to us a model of religious music, a prized heritage of every branch of the Christian Church. Its perpetual message is—*Sursum corda*, "Lift up your hearts." If the music of our churches does not bring us that message, then it, is, indeed, unworthy of its lofty mission."

The Bible.

Dr. Chavasse in his farewell sermon at St. Peter-le-Bailey, Oxford, said that the Bible was passing to-day through a time of fierce controversy. It was possible that

some of their preconceived and untrue notions about the Bible would be destroyed, but the Word of God would shine out brighter than ever when the time of its ordeal was over. He urged his hearers to cleave to the Church of England, because she was "the great break-water against unbelief and superstition." The Church of England had abuses which needed to be reformed; she had defects which needed to be remedied; she needed more elasticity and the power to adapt herself to changing times and to growing needs. But if her sons and daughters only held together, if they but prayed, and denied themselves, and conferred, these abuses would be removed, these defects would be remedied, and the Church of England, which had a glorious history in the past, would have a still more magnificent future before her. She would be what he believed God meant her to be, the great missionary Church of the West.

Drunkenness of Nations.

The question of the affinity of drunkenness and heredity is raised in the report of the Research Committee of the Society for the Study of Inebriety, who have been sitting for eighteen months to investigate the matter. The report follows the lines of Dr. Archdall Reid's well-known investigations and theory on the subject, and indicates that the committee recognizes the correctness of Dr. Reid's reasoning. Drunkenness, it appears, is not transmissible from parent to child, but only the capacity for enjoying the sensations evoked by indulgence in alcohol. Alcohol is a poison, and eliminates those who indulge in it most. Hence those nations which were formerly most drunken are now the most sober. The committee are of opinion that the continued use, or rather abuse, of alcohol, tends to render a race less innately prone to excessive indulgence than it would otherwise have been, and that this result is brought about by the elimination of those with a strong tendency to alcoholic indulgence, and the survival of those with a weak tendency to alcoholic indulgence. There is strong evidence in favour of this conclusion in the history of the great nations of the world. This view of the subject is likely to cause some perturbation in extreme temperance circles.

Influences.

The tracing of the genesis and growth of religious movements is a study of singular interest. It is fraught with important lessons for those who care to seek them. It teaches men, amongst other things, to realize the vast amount of good that can be accomplished by single individuals when they are possessed by the Spirit of God. Sometimes it is a good book that rouses men into spiritual life. In 1726, William Law, the Jacobite Non-juror, issued to the world his *Serious Call to a Devout Life*. To this

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book John Wesley attributed Wesleyanism. "Mr. William Law," said Bishop Warburton, "begat Methodism." Some religious revivals can be traced to very unlikely sources. It is a far cry from Sir Walter Scott to the Oxford Movement, yet more than one writer of eminence has found in the works of the Scottish poet the seed-plot from which the great tree of Tractarianism drew its life. Cardinal Newman, while still a member of the Church of England, declared that the poems and romances of Sir Walter Scott had done much to prepare the way for the greatest religious movement of the nineteenth century. George Barrow, who hated everything that savoured of Popery, poured the vials of his wrath on Scott for his beautiful pictures of the mediæval Church, and denounced him as responsible for the growth of English Romanism. Whether or not it would be an exaggeration to say that the Oxford Movement was a result of Scott's writings, there can be no question that he created in the public mind a disposition which was highly favourable to the acceptance of Tractarian teaching. The Scottish romancer was undoubtedly a favourite author with the pioneers of the Catholic Movement. Mackonochie, of St. Alban's, Holborn, writes on one occasion of "going off to Ballachulish to feed upon Scott's novels and Seaside Studies."

Clerical Support.

Bishop Thompson, speaking on this subject, says: "They who preach the Gospel should live of the Gospel," that is the Lord's appointment. "The labourer is worthy of his hire," is the rule of Scripture and of reason. How truly these rules are understood, how well they are acted on, is another matter. The clergyman does not work for money. His hire can never be paid by a cheque on the bank. If so much money can cancel all obligation between him and his people, his people are badly off and he is worse off. He can never make the money he is to receive for his services the object of those services, without degradation to himself and to his office. He has pledged his soul to take charge of the flock of God, "not for filthy lucre, but of a ready mind." A word to the pastors and people, which may help both. First, the clergyman does not work for money, and cannot be paid by money, or he is unfit for his office. Second, notwithstanding this, he must have money and the people he works for must give it. Why? Because otherwise he cannot do the work. That is to say, the support he receives is not pay for his labour, in the mercantile sense, but simply a means to enable him to go on labouring. The labour is the end, both with him and with his people. He must have means to live while he labours, and that is the meaning of supporting him. The horse must be groomed, he must have his oats and his water and his hay, to enable the horse to work—not to pay him for his work—but to keep him in working condition. The grooming, the oats, etc., are not the end but the means. The analogy may be a rude one, but it is apposite enough. The clergyman lives to do his work; his

support is furnished to keep him in working condition. How much may be needed for that is determined by each man's place and circumstances. It must always be enough to supply reasonable, orderly, modest wants, physical and intellectual wants, without grinding care or undue anxiety, and it is all for the work's sake. The clergyman who claims his support, puts it on that ground. He cannot work without it. For his sacred work's sake he demands attention to this bounden Christian duty. For the work's sake, the people are bound so to perform this duty that he may devote the soul and body to his calling, utterly free from anxiety about the things of the world in any shape. That is the object of clerical support.

SOME NOTES OF HURON SYNOD.

The recent Synod was one of the best and heartiest within the recollection of those who attended. The influence of the voluntary meetings is becoming increasingly manifest. The voluntary conferences held on Monday evenings at Huron College, and the clerical breakfast on Tuesday morning, unite the clergy in even closer bonds, and make them more and more impatient of canon-tinkering and wrangling, and more and more tolerant of every earnest attempt to call out the dormant energies of clergy and laity, and to make the Church more aggressive and better equipped for her warfare with sin and unbelief. A new movement was inaugurated, also voluntary, dealing with missionary effort, chiefly on the line of missionary lecturing. It has the hearty support of the whole body of the clergy and no one was more enthusiastic in its support than Dean Innes and Archdeacon Davis. A provisional draft of constitution was adopted, and the work for the ensuing year left in the hands of the following officers: Chairman, Rev Canon Dann; secretary, Rev. C. H. P. Owen; treasurer, Rev. G. B. Ward; committee, Rural Dean Hicks, and Rev. T. G. A. Wright. More than fifty of the clergy are enrolled as members already. A canon to discipline the clergy for inadequate collections was withdrawn, and its supporters and opponents united in the conclusion that the more excellent way of dealing with the clergy is not by coercion of canons, but by strengthening the Bishop's hands, in dealing with his clergy as a spiritual father and by throwing around the defaulting clergyman the moral support of his brethren to aid him to reach the appointed standard. A gift of \$500 was made to the Bishop for diocesan purposes by a gentleman who did not wish his name known. The discussion and adoption of the proposal to introduce select vestries were remarkable for the keen interest taken in it by the laity. This system will not be introduced without the rector's consent, and will throw around him a solid body of capable laymen who will be a tower of strength to any parish. The discussion on temperance was noteworthy in one important particular, that it indicated an agreement between the two contending parties on this question, as to the advantage of uniting on the Gothenburg system.

THE NAME OF THE CHURCH.

The Church papers in the United States are full of communications regarding the name of the Church. We paid very little attention to these troubles. A name is comparatively a small matter. So far as name goes, we are all descended from the Church of Antioch. Even the most carefully selected or innocent name is not the one that sticks in the vulgar mind. The members of the innocently-named Society of Friends are known as Quakers, and the ambitious Catholic and Apostolic Church are Irvingites. Some names, also, are unnecessarily and sometimes even unconsciously irritating. Offence is also often needlessly taken. For instance, one of the suburban borough councils of London is being petitioned to change the names of the divisions of the cemetery; these are consecrated and unconsecrated, and it is desired to use the word "general" instead of the latter name, the suggestion being that it creates the impression of being unholy. There are, of course, the feelings of both parties to be considered; all that Church people need care for is that the sentiment in favour of their land being hallowed ground is preserved. And in the same way all that our brethren in the United States need desire is that the sentiment in favour of the Church is continued, and that the name should mark this as plainly as possible. But if a change is made, it ought to be to a name with which outsiders are not offended, and to which they have been accustomed. There should be no suggestion of new organization or of new doctrine; the Church is the ancient Catholic one, and descended more immediately from the old English, Irish and Scottish churches. For over one hundred years the United States have had no name. Now they use one which they admit is bombastic and needlessly offensive to others, or a nickname offensive to themselves, that is, American and Yankee. But we are concerned to see that our lay friends, in the South especially, are worried over the mere name. The Living Church has a letter from John W. Noble, of Anniston, Alabama, complaining of taunts from Romanist journals. The generosity and work of Mr. Noble and his family for the Church in the South is well known, and his remarks are entitled to more consideration and respect than they have received, probably because they are the ordinary layman's. Mr. Noble ought to confront his antagonists by asking the name of their Church. Mr. Noble professes to believe in the Holy Catholic Church; they to believe in the Holy Roman Catholic Church, that is, in the local Church of the chief Italian city, and to leave out the Eastern, English and all other national churches. And they are consistent, because the majority of the cardinals, who elect the Popes, are always Italians, and so are the Popes. But how can such a body claim not to be a branch, but to be the whole Catholic Church. That is one short answer for a layman; beyond that he can leave any discussion to theologians, and continue to call them Romanists, or, more courteously, Roman Catholics.

ARCHDEACON BEDFORD-JONES.

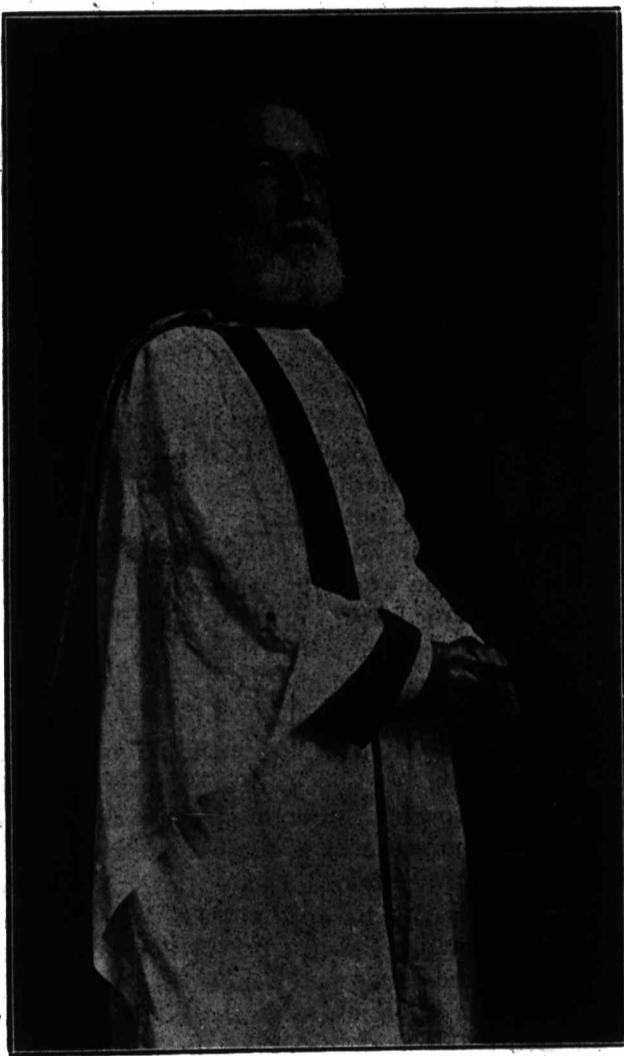
One by one, those who were prominent in the old diocese of Ontario have within a few short months been called to leave the scene of their labours. First, Archdeacon Lauder, then the Archbishop himself, closely followed by Canon Spencer, the Rev. F. W. Dobbs, and Archdeacon Bedford-Jones. It would be hard to find anywhere a group of men possessing in so great a degree the gift of charm. And how much this means! Courtesy, sympathy, charity—these are great gifts. In the pastoral office they are among the very first of the gifts of the Spirit. We can hardly bring ourselves to think of formal biography in connection with Archdeacon Bedford-Jones. Let it suffice that he was born 1830, and educated in Ireland. From Trinity College, Dublin, he received no less than three degrees: B.A., 1854; M.A., 1857; LL.D., 1863. Admitted to the diaconate by Archbishop Whateley, and to the priesthood by Bishop Wilson, the Rev. T. Bedford-Jones, after serving as headmaster of the Clonnell Grammar School, and as curate in his native town of Cork, came out to Canada in 1862. After being a missionary at Kitley for three years, he was called from there to Ottawa, where the parish of St. Alban exists as a monument of his activity. In 1881, after sixteen years of work in Ottawa, Dr. Bedford-Jones became Archdeacon of Kingston, and rector of Napanee. From 1890, till his death at Dansville, the Archdeacon was rector of St. Peter's, Brockville. As we try to look back over our memories of this loyal and devoted son of the Church, whom all who knew learned to love, perhaps that which seems to stand out most is the simplicity, guilelessness and single-hearted devotion of a life which had but one real aim—the glory of God. In the mission field, in the sanctuary, at the council board, and amid the private sanctities of domestic life, among his kinsfolk and acquaintance, this was the motto of his life. The Archdeacon will be much missed in his own parish and diocese, at Trinity College, and by a host of warm, personal friends, but most of all by his own family, to whom, in this hour of sorrow, all our warmest sympathies go out. May they, as they journey through the vale of misery, find wells of comfort on every side. May we all recall the Easter message which he often preached in the Master's Name: "He is not here, He is risen."

ENGLAND.

(From our own Correspondent).

Writing on the last day of May, I look back on a month of unusual religious and missionary activity. The May meetings, in London, favoured by very fine weather, have been remarkably well attended, and it is very significant that such a paper as The Times, not only gives full reports of these gatherings, but last week had a leader from which I take these words: "The Foreign Office sees in every missionary a potential cause of diplomatic anxiety, who, on the civis Romanus sum principle, will have to be protected against the consequences of his own folly or imprudence; and, to put it mildly, it does not like the mission-

aries. But the missionaries will go, whatever civilian or soldier may say or think. They represent a Church, whose charter is that it should go into all the world and preach the Gospel to every creature. They have as much right to pursue their calling as the merchant or trader has; and they have an equal right, with other English citizens, to their country's protection. They carry with them not only the Gospel, but civilization itself; and in China, for example, it is as the representatives and introducers of the hated Western civilization, much more than as the preachers of a new religion that the missionaries have been maltreated. They are teachers, and civilizers, even more than preachers; and whatever may have been their errors in judgment in time past, they are learning wisdom by experience, working through the schools as much as through the Church, less eager to uproot at once long established customs; more patient to wait results, which they may never see, but for which they are sowing seed." The annual reception of the Board of Missions' Council took place last week, the Archbishop presiding. Each year the numbers grow, and the function becomes more important



Archdeacon Bedford-Jones.

and useful. Past workers in the mission field and those resident in Britain, are thus able to meet together and exchange fraternal greetings. It is interesting to know that thirty young clergy are now on the Council's role of foreign service, and that fourteen are now filling different posts in near or distant parts of the Empire. The genial and able secretary, the Rev. F. E. Baines, has been called from his post as secretary to the Board of the Bishopric of Natal—a singular instance of the policy and purpose of the whole organization. In the course of my travels, I met Bishop Scott, of North China, who takes a hopeful view of the position in that mysterious country. His Lordship looks decidedly better for his change and comparative rest in the Old Land. It was cheering to have the Rev. Roland Allen down here in the West for S.P.G. deputation, and a very admirable one he made. In fulness of detail, and in grasp of leading principles, Mr. Allen was a model missionary advocate. Since writing my last notes, we have had three missionary exhibitions in this part of England, and very attractive, instructive, and inspiring they have been. With the real objects from foreign parts, and with real live missionaries to explain them, the benefit

to the listeners has been very great. Some leading laymen have frankly said that they had no idea that the S.P.G. had such a wide and varied field of work, and not only has this society benefited by such informing demonstrations, but I verily believe that the missionary spirit has been roused and deepened all round. It has been long since so valuable a book as Canon Gore's on "The Body of Christ" (Murray), has been given to the world. His calm, strong, penetrating and satisfying assurance. No man living has a greater grasp of Church teaching and Church practice, and this learning is controlled by a keen and well-balanced judgment. The words now appended came at the end of a long and painstaking discussion of the nature and purpose of the Eucharist: "It still remains for us to restore the Eucharist to its central place, as the chief, if not the most largely attended act of Sunday worship. With nothing short of this, may we be content. But also, we must not be content with restoring, as our chief act of worship, a Eucharist at which the Communion of the people does not form an important part. It cannot be said too strongly that any practice which divorces Eucharistic worship, and sacrifice from Communion, or which rests content at the "high service," with the communion of the priest alone, really represents a seriously defective theology." This is a bold statement to make, but no one can follow the data on which it is based without being convinced of its absolute truth. It is interesting to see so learned and devout a man as the American divine, Dr. Mortimer, expressing his hearty concurrence to the main positions established by Canon Gore, of Westminster. The latter part of this elaborates the beautiful thought that communion with Christ in the Holy Eucharist means a sacrificial manner of living and that this shows itself in real brotherliness; from this fellowship with Christ's sacrifice comes those habitual and considerate good works of love by which the Body of Christ is to be bound together.

BROTHERHOOD OF ST. ANDREW.

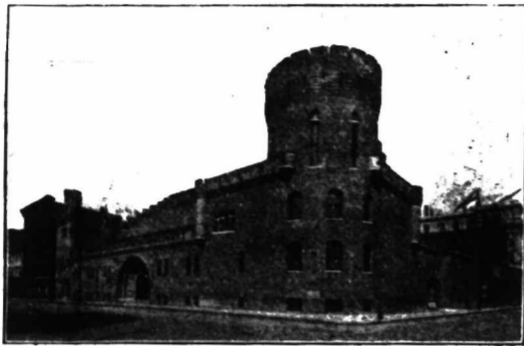
Joint Mid-Summer Convention, Detroit, July 24th to 28th.

Provisional Programme.—Thursday, July 25.—7 a.m., celebrations of the Holy Communion; 10.30 a.m., St. John's church, opening service, address of welcome, the Right Rev. Thomas F. Davies, D.D., LL.D., Bishop of Michigan; charge to the convention, the Right Rev. Robert Codman D.D., Bishop of Maine; 12 m., recess; 2 p.m., convention hall, opening session, address of welcome Hon. William C. Maybury, Mayor of Detroit; responses, Mr. H. D. W. English, president of the Brotherhood of St. Andrew in the United States and Mr. N. Ferrar Davidson, president of the Brotherhood of St. Andrew in Canada; election of convention officers; adoption of the rules of order; appointment of committees; reading of the council's report; reading of the treasurer's report; 3.30 p.m. convention hall, general conference, subject, "The Brotherhood Need;" (Practical), "The Spirit of St. Andrew in Personal Influence," Mr. N. Ferrar Davidson, St. Luke's church, Toronto; (Spiritual) "Self-Sacrifice and Consecration," Mr. Edmund Billings, Church of the Good Shepherd, Boston 7.30 p.m., St. John's church, preparation for the corporate celebration of the Holy Communion conducted by the Right Rev. Arthur C. A. Hall D.D., Bishop of Vermont.

Friday, July 26.—6.30 a.m., St. John's church corporate celebration of the Holy Communion Right Rev. Thomas F. Davies, D.D., LL.D., Bishop of Michigan, celebrant; 10 a.m., convention hall, business session; reports of committees, the Junior Department; Bible class lessons; the rule of service; discussion; resolutions and communications; 11 a.m., convention hall, discussion of council report; 12 m., recess; 2 p.m., convention hall general conference; subject, "The True Interpretation of the Brotherhood Rules." "Prayer Made

Practical." Mr. John W. Wood, St. George's church, New York; "Service Made Definite," Mr. G. Frank Shelby, St. Mark's church, Denver; 3 p.m., convention hall, general conference; subject, "Every Man's Responsibility;" "For Opportunities in Daily Life," Mr. H. B. Lewis, St. Paul's church, Elk Rapids, Mich.; "For Opportunities in Chapter Life"; discussion; after adjournment, conferences in committee rooms on topics relating to individual work of members; 7:30 p.m., convention hall, public meeting; subject, "The Young Man's Way;" addresses, "Wherewithal Shall a Young Man Cleanse His Way," Mr. James L. Houghteling, St. James' church, Chicago; "Even by Ruling Himself after Thy Word," the Rev. W. C. Richardson, St. James' church, Philadelphia.

Saturday, July 27.—7 a.m., celebrations of the Holy Communion; 9:30 a.m., convention hall, business session; election of council for 1901-1902; resolutions and communications; 10:30 a.m., convention hall, general conference, Mr. James L. Houghteling, St. James' church, Chicago, chairman; subject, "Duty of Individual to Chapter," "Duty of Chapter to Individual," Mr. C. Hubert



Conventional Hall, Detroit.

Carleton, M.A.; 12 m., recess; 2 p.m., convention hall, general conference, Mr. Edmund Billings, Church of the Good Shepherd, Boston, chairman; subject, "Our Responsibility for the Boy—A Field Ripe for the Harvest," the Rev. Endicott Peabody, Headmaster Groton School, Groton, Mass., and George R. Parkin, LL.D., Principal of Upper Canada College, Toronto; 4 p.m., convention hall, address, subject, "Brotherhood Work Abroad," the Rev. Joseph S. Motoda, Ph.D., Tokyo, Japan; after adjournment, conferences in committee rooms on topics relating to individual work of members; 7:30 p.m., convention hall, general conference; subject, "Special Work," "Visiting," "Bible Classes," Mr. Thomas R. Lynas, Trinity church, Chicago; "Hospitals and Prisons," Mr. H. B. Bowerman, St. John's church, Baltimore; "Missions," Mr. Wilson Vance, St. Matthew's church, New York; "Local Assemblies," Mr. Mahlon N. Kline, Church of the Saviour, Philadelphia.

Sunday, July 28.—7 a.m., celebrations of the Holy Communion; 10:30 a.m., St. John's church, anniversary service and sermon, preacher, the Rev. James H. McIlvaine, D.D., Calvary church, Pittsburgh; 3:30 p.m., convention hall, mass meeting for men; subject, "National Ideals," G. R. Parkin, Esq., C.M.G., LL.D., and others; 7:30 p.m., St. John's church, final service; subject, "Jesus Christ," "His Life," "His Kingdom," the Rev. William A. Guerry, chaplain of the University of the South, Sewanee, Tenn.; 9 p.m., St. John's church, Farewell meeting, conducted by the Right Rev. Arthur C. A. Hall, D.D., Bishop of Vermont; reading of names of members departed this life during the year; the Gloria in Excelsis; the general thanksgiving; the blessing.

HOME REUNION NOTES.

The Apostolic Succession.

In the British Weekly, reference is made to a review by "S. H. D." of some letters by the Rev. C. Anderson Scott, M.A., minister of Kensington Presbyterian Church, in a book which attempts to controvert Sadler's Church Doctrine Bible Truth, and bears the name of Evangelical Doctrine Bible Truth. Mr. Scott perceives clearly

that, as Frederick Meyers, of Keswick, used to say, "the real watershed between the Churches is the doctrine of Apostolic Succession. He tries to prove that this doctrine is not to be found in Scripture, or in Church history before Cyprian! He denounces "a formal ministry, a technical succession, and magical sacraments," and points to the successes which have attended the ministrations of all those nonconforming bodies who do not claim an Apostolic Succession, and, wonderful to relate, includes his own Presbyterians among the number. It is here I would take issue with him, and ask what he means by Apostolic Succession. I have always heard that his own Presbyterian body stand by Apostolic Succession quite as strenuously as any Episcopalian, only they would claim the succession through Presbyters. The question between the Anglican and Nonconformist Protestant Churches is: Did our blessed Lord ordain an organized ministry to govern His Church, or did He leave it to the workings of the Holy Spirit in each man, as members of a congregation, to call individual preachers to the work of the ministry? The question is, did our Lord, the God of all order and unity, leave the government of His Church to hap-hazard, or did He not clearly appoint the Apostles to rule His Church? Did He not, after His resurrection, during the great forty days, tell them of the things concerning His Kingdom? Did He not promise them guidance after Pentecost by the direct influence of the Holy Ghost? And did not (as clearly shown in the Acts of the Apostles), they act up to this charge and rule the Church? It is another question how that Apostolic rule was to be carried out. It is clear that the Apostles exercised the power by delegation to those that came after them. They set apart the deacons; they appointed presbyters or overseers in every place. St. Paul distinctly gave to Titus and Timothy the power to dispense to others the same gifts which they had received from him by the laying on of hands. It is true that, at the time when the Apostles were acting as the clearly appointed rulers of the Church, there were extraneous gifts of the Holy Spirit, on Cornelius and others; and this may be going on still, and I am very willing to accept the good fruits of the working of holy men among Nonconformists at the present day as evidences of that extraneous working. But this in no way interferes with the importance of a duly organized ministry, or of specially ordained means through the Sacraments of giving to the faithful the promised gifts of the Holy Spirit. Presbyters were clearly appointed, and, after the last of the Apostles had gone to his rest, there is clear evidence (long before Cyprian), of an order of bishops and presbyters taking the Apostles' place. The Bishop represented the Church over which he presided; the presbyters proved their faith by the succession of bishops from whom they had inherited it. These bishops represented the Church at the General Councils. From these Councils came the Creeds, which have been accepted by the assent of the whole of Christendom. So far, then, from ignoring Apostolic Succession, or considering it a hindrance to unity, I believe that by that means alone a lasting unity can be attained.—Nelson, In Church Bells.

AMERICAN CHURCH NEWS.

Our Church newspapers are full, in the meantime, of reports from the different diocesan conventions. There is evidence everywhere of good, honest work and progress. Bishop Edsall, of the missionary district of North Dakota, has been elected Bishop Co-adjutor for Bishop Whipple, of Minnesota, and the Ven. Archdeacon F. W. Taylor, D.D., of Springfield, Ill., has been elected Bishop Co-adjutor to Bishop Burgess, of Quincy, Ill. The election of the latter took place upon the first clerical ballot, and the choice is thought to be a very fortunate one.

The usual Trinity ordinations have taken place

at the theological colleges. There were nine ordained by Bishop Brewster, at the Berkeley Divinity School, Middleton, Conn., and have places assigned for them within the diocese. Dr. Hart has declined the appointment to the Professorship in the General Theological Seminary, New York, and all Connecticut is more than satisfied with Dr. Hart's resolve to stand by the Berkeley Divinity School. At Commencement it was formally announced, on the authority of the trustees of the school, that the offer to remove the school to New Haven had been withdrawn, at least for the present. The diocese of Connecticut has been enthusiastic in its celebration of the bi-centennial of the foundation of the S.P.G. Gatherings took place in Hartford, New Haven, Bridgeport, and New London, and most interesting papers were read, as well as addresses made upon the early connection of the venerable society with Connecticut. At Bridgeport there was an unusually rich exhibition of old colonial relics, and especially of Church relics, such as Bishop Seabury's mitre and surplice; communion plate of Christ Church, Stratford (1750), etc.

It is interesting to watch the growth of the Church, when the figures come to us with any assurance. The growth of the diocese of Massachusetts is presented in pamphlet form by the Rev. John T. Magrath. The effective organization of the diocese took place in 1809, and the first convention was presided over by Bishop Griswold, in 1812, with four clergymen and delegates from eight congregations; the grand total of communicants was 488. In 1900 the number reached 260 clergymen and 39,508 communicants in a population of 2,805,346. In 1812 the Baptists outnumbered the Church 80 to 1, and Congregationalists (including Unitarians), outnumbered the Church by 160 to 1. It has been a steady uphill fight throughout the century.

The Triennial General Convention takes place next October in San Francisco, and the diocesan conventions, the delegates, clerical and lay, are being elected. Cheaper rates are secured upon the railroads, and the New Churchman promises a series of illustrated papers upon the different routes, so as to give a preparatory education to those who are to travel across the Rockies. There are now ready for the study of the delegates three reports, which must occupy the attention of the general convention: Report of the Joint Commission on the Revision of the Canons, Report on Marriage and Divorce, and Report of the Committee to Prepare a Body of Canons Establishing Courts of Appeal. The third of these reports takes up a new but very important subject, and the second touches the most vital and delicate interests. On the matter of divorces, we hope that something will be done and not merely passed over to another year; yet in this case calm deliberation is beyond everything important.

The second annual meeting of the Sunday School Commission of the diocese of New York took place in the crypt of the cathedral of St. John the Divine, on May 20th. The papers, as reported in The Churchman, are specially suggestive upon a topic which is of interest to every clergyman in cure of souls and Sunday schools. After an address by the Bishop of New York, the morning session was devoted to "The Present State of Sunday School Education," by the chairman of the Commission. In the afternoon, papers were read on "The Obligation Upon the Pastor to Know Child Nature," "The Desirability of a Comprehensive and Systematic Order of Study from our Sunday Schools," and "How Shall Such an Order of Study be Co-ordinated with the Development of the Child-Mind?" The evening was devoted to as earnest, but less formal a discussion.—J. G.

The Archbishop of Canterbury has received a cable from the Bishop of Likoma signifying his acceptance of the Bishopric of Zanzibar.

The Churchwoman.

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

RUPERT'S LAND WOMAN'S AUXILIARY.

The 14th annual meeting of the Rupert's Land Woman's Auxiliary was held in Winnipeg on the 12th and 13th days of June. Mrs. Fortin, the president, occupied the chair. On the first day there was a service with celebration of the Holy Communion, in Holy Trinity church; in the morning, the Rev. F. B. Smith, rector of All Saints' church, Winnipeg, preached a very encouraging and helpful sermon. The number of communicants was larger than in any former year. In the afternoon the business meeting in Holy Trinity school-house was opened at 2.30 by singing the Woman's Auxiliary hymn, reading of Scripture, and prayer by the Rev. S. G. Chambers, B.D., Winnipeg. Roll-call and the reading of the minutes of last year's meeting were followed by an address of welcome by Mrs. Carsley, Winnipeg, replied to by Mrs. Pearson, Minnedosa. The president's address was listened to with great attention. The recording, corresponding and Dorcas secretaries' reports were very encouraging. The treasurer's report showed a gratifying increase in receipts. Greetings from the East were read, one from Mrs. Cummings, corresponding secretary, Toronto, and another from Miss Halson, provincial Dorcas secretary, containing valuable suggestions regarding Dorcas work, freight, etc. After adoption of reports and a hymn, the Rev. C. N. F. Jeffrey, B.D., travelling missionary, gave a short address, speaking particularly of the help the Woman's Auxiliary was to the missionary, and advising mothers to dedicate their sons to the Church. Mrs. Wilson, Elkhorn, read a paper on "How to Awaken Interest in Branches that are Dying Out," and Mrs. Richardson, St. Mathew's, Winnipeg, another on "Elements of Success in Woman's Auxiliary Work." A vocal duet by Miss M. Fortin and the Rev. R. C. Johnstone, furnished a very pleasant break in the proceedings. The meeting closed at 5.30. Tea was served by Holy Trinity branch, at which the clergymen attending Synod were made welcome. On Thursday the meeting opened at 10 o'clock in Christ Church school-house with a hymn and prayer. The reports of senior branches were read, followed by a paper by Mrs. Alder, All Saints', Winnipeg, on the "Relation of the Woman's Auxiliary to the Parochial Clergy." Luncheon, of which all were invited to partake, was served at 1 o'clock. At the opening of the afternoon session, a very pleasing event, and one not on the programme, was the making of the president, Mrs. Fortin, a Life member, by the delegates present, Lady Schultz saying a few kindly words on their behalf. The election of officers was then proceeded with, the following being elected: President, Mrs. Fortin, re-elected (acclamation); 1st vice-president, Mrs. Roy, re-elected; 2nd vice-president, Mrs. Oldfield, re-elected; treasurer, Miss Forrest, re-elected (acc.); cor. secretary, Mrs. A. Cowley, re-elected (acc.); literature secretary, Mrs. Burman, re-elected (acc.); rec. secretary, Mrs. Alder, re-elected; diocesan correspondent, Mrs. McMurray, re-elected (acc.); convenor Mite Box Committee, Miss Cowley, re-elected; supt. Junior branches, Mrs. Kyle (Selkirk). Mrs. Gill, much to the regret of the board, on account of ill-health, was obliged to give up the office of superintendent of Junior branches, which she has filled so well for several years. "The Spiritual Side of W. A. Work," was the subject of a beautiful address given by the Rev. W. Thomas, of St. Luke's church, Winnipeg. The meeting closed with the Benediction by Rev. R. C. Johnstone. Members of the Junior Woman's Auxiliary arrived at 4 o'clock; after prayer and singing the

hymn "Onward Christian Soldiers," they were welcomed by Miss M. Adams, All Saints', Winnipeg, and replied for by Miss Grace Cowley, St. James'. A paper on "Artistic Work" for the Junior Woman's Auxiliary, was read by Miss M. Ozard, Middlechurch. Reports of Junior branches were read by the secretaries, all those present were entertained at tea by the Christ Church Branch.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Bishop of the diocese will visit the following parishes at the undermentioned dates during the current month for the purpose of holding confirmations: July 4th—St. James', Port Hill, 7.30 p.m. July 5th—Lot 2, 11 a.m. July 5th—Bideford, 7.30 p.m. July 6th—To Crapaud, via Emerald Junction. July 7th—Sunday in Crapaud. July 8th—St. Eleanor's, 3 p.m. July 8th—St. Mary's, Summerside, 7.30 p.m. July 9th—St. Mark's, Kensington, 7.30 p.m. July 10th—St. Stephen's, Irishtown, 7.30 p.m. July 11th—St. Thomas', French River, 3 p.m. July 12th—St. Peter's, Charlottetown, 7.30. July 13th—Long Creek, consecration burial ground, 3 p.m. July 14th—Charlottetown. July 15th—Georgetown, 7.30 p.m. July 16th—Souris, 7.30 p.m. July 17th—Return to Charlottetown.

Windsor.—King's College.—This college's encaenia came off on the 20th ult., with great eclat and in perfect weather for all the exercises and entertainments. The sermon was preached by the Very Rev. Dean Partridge, D.D., of Fredericton. Ven. Archdeacon Kaulbach, of Truro, was present at these exercises. The convocation was held in the afternoon, when degrees were conferred as follows: Hon. D.D.—Rev. J. G. Baylis, Rev. J. Roy Campbell, Ven. Archdeacon Botswood, in absentia. Hon. B.D.—Rev. W. J. Cox, Rev. T. C. Mellor. Hon. M.A.—Mr. R. J. Wilson. D.D. in Course—Rev. F. W. Vroom, M.A., B.D. B.D. in Course—Rev. C. W. Vroom, M.A. M.A. in Course—Rev. W. J. Cox, B.A.; Miss Annie M. Bigney, B.A. (Mt. Allison). B.A. ad eundem—Miss Annie M. Bigney, B.A. (Mount Allison). B.A. in Course—Rev. A. H. Tyree, Rev. C. R. Quinn, P. G. Corbin. B.C.L.—E. S. Ritchie, H. H. Parlee, B. L. Genow, J. O. Baldwin. Prizes Awarded.—Governor-General's Medal—H. F. Rigby. Binney Exhibition—T. W. B. Stewart. McCawley Hebrew Prize—A. H. Tyers, B.A. The Bishop's Prize—W. Cotton, B.A. Stevens' Scholarship—R. M. Fenton. Akins' Historical Prize—Rev. T. F. Draper, M.A., B.D. Binney Responsions Prize—R. M. Fenton. Almon Welsfor Testimonial—T. W. B. Stewart. Prosuine Accessit—G. H. Elliott. Cogswell Cricket Prize—Mr. F. T. Handsombody.

QUEBEC.

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

Lennoxville.—Bishop's College.—The Rev. B. G. Wilkinson, Professor of Pastoral Theology in this college has resigned. He has held the chair since 1891. Owing to the sudden death of Prof. Wilkinson's father, a short time ago in England, and reasons connected with his late father's estate, it has become necessary for Prof. Wilkinson to reside permanently in England. His resignation has caused very great regret to his colleagues and friends. The Rev. E. A. Dunn, M.A., the eldest son of the Bishop of Quebec, has been appointed to fill the vacancy caused by the resignation of the Rev. Prof. Wilkinson. In 1892 the Rev. E. A. Dunn graduated thirtieth wrangler at Cambridge, and in 1894 took the honours in the theological tripos. He was afterwards at the well

known clergy school at Leeds and after his ordination has worked for some years in the Quebec diocese. He will begin his work in September. The appointment, which is in the hands of the Bishop, as visitor, was made upon the recommendation of the principal and staff, including the Dean of the Divinity School. The Rev. E. A. Dunn is known as an able preacher and a hard worker.

Lennoxville.—Bishop's College.—The Rev. Principal and Mrs. Whitney left for England on the 29th ult., where they will spend the Long Vacation.

Richmond.—The Lord Bishop of Quebec paid his annual visit to this town on Saturday and Sunday, the 22nd and 23rd ult. On Saturday afternoon there was a parish tea on the rectory grounds with an address to the women of the parish by the Bishop. On Sunday morning the apostolic rite of confirmation was conferred on nine candidates. An eloquent sermon was subsequently delivered by His Lordship to a large and attentive congregation.

MONTREAL.

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

Montreal.—St. John the Evangelist.—The unveiling and dedication of the Calvary, which has been erected over the chancel screen in this church by the ladies of the Guild of St. Anne, as a memorial to the Rev. Canon Wood's mother, took place at a special service on Monday evening, June 24th, at 8 o'clock. In the absence of the Archbishop, who was away from the city on a confirmation tour, the ceremony was performed by the Right Rev. A. C. Hall, D.D., Lord Bishop of Vermont.

Clarendon.—Wednesday, June 12, and Sunday, June 16, were red letter days in the history of this parish. The weather, upon which so much of comfort depends, was perfect. Bright sun and cool breezes favoured the Archbishop throughout the week.

North Clarendon.—St. Matthew's.—This church has been erected during the past year to replace an old log structure built more than thirty years ago. It has cost the congregation a great effort. They have worked nobly together, and they will have a church of which any congregation might be proud. The beautiful Holy Table presented by the Rev. H. T. S. Boyle; a neat oak prayer desk; the stained windows throughout given by members of the congregation and by the rector; the beautiful panelled ceiling, ample vestry, and western porch—all combine to make this little church most suitable as a house of prayer, and a spiritual home for the farming community which surrounds it. This church was opened for Divine worship by the Archbishop on Wednesday, the 12th June. He was accompanied by the clergy of the parish, the Ven. Archdeacon Naylor, and the Rev. H. T. S. Boyle, and by Revs. R. F. Taylor, C. Lummis and J. J. Lowe. The large congregation filled the church to its utmost capacity, and their hearty and close attention, the confirmation of four young persons, the prayers of the Archbishop for God's blessing upon all the services and worship which should be rendered to Him in this house, and upon those who have by labour or means contributed to its building—his impressive address to the candidates for confirmation, and the largest attendance at the Lord's Table known in the history of the congregation were marks of this long-to-be remembered service. The Rev. R. F. Taylor preached an instructive sermon on the subject of Prayer. Much regret was felt that the congregation is losing the services of the Rev. H. T. Boyle.

Shawville.—St. Paul's.—This is the Mother Church of a large circle of congregations. The parish of Onslow with its two churches, and more in

prospect; Bristol, with its three churches; Portage du Fort with its three churches; Thorne and Leslie with three churches; the churches of St. Matthew, North Clarendon, St. Alban, Parkman and Holy Trinity, Redford, still forming part of the parish of Clarendon; all these were originally comprised within the limits of the parish of old St. Paul's. New St. Paul's was opened January 25th, 1878, and consecrated June 11th, 1880. Sunday, June 10th, 1901, was one of its many days of happy memory. Divine service began at 10 a.m. with the singing of hymn 160, as the Archbishop and clergy entered by the west door. Thirteen candidates received the apostolic rite of confirmation. They were addressed in an impressive manner by the Rev. R. F. Taylor, of Aylmer, and their thoughtful demeanour evidenced their sense of the solemnity of the occasion. The Archbishop's searching practical sermon was based upon the words of St. Luke viii., 25: "Where is your faith?" He referred to the consecration of the church twenty-one years ago, and to the approaching celebration of the twenty-fifth anniversary of the arrival of the present rector to take charge of the parish. His words in this connection were deeply impressive. The church was filled, seats, corners and aisles, and there was a very large number of communicants. At 7 o'clock the church was again filled. The Rev. R. F. Taylor read the prayers, and the Rev. C. Lummis preached an able sermon on the government of the tongue, from James, iii., 5: "The tongue is a little member." After which the Archbishop briefly addressed the congregation, thanking them for the help they had given in building the church at Radford, and thanking Dr. Lyon for his gift of a baptismal font to that church. The singing of the choir at both services was excellent. The assistance of the Rev. R. F. Taylor in this connection is gratefully acknowledged. The offerings at both services were for the missionary work of the Church.

Radford.—Holy Trinity.—The services in the Mother Church of the parish were almost overshadowed in interest by the opening of the newly built church at Radford. Upon arriving there at 3 p.m. not only was the churchyard found filled with teams, but the road for a half mile was lined both sides, and there could not have been less than 400 people present. Great interest was taken in the service. The Rev. R. F. Taylor read the prayers, and the Revs. J. J. Lowe and C. Lummis read the lessons. The rector addressed the Archbishop, giving a short history of the gradual growth of the congregation; the work of the two Sunday schools; the resolution to unite the two congregations of Radford and Eighth Line in one to build the church; the formation of the women's sewing society; election of churchwardens and building committees, and a statement of gifts received; and requested the Archbishop to declare the church now open for the worship of Almighty God. His Grace, replying, said in a most impressive manner, the whole congregation rising, "My first duty is to name this church. In the name of the Father, the Son, and the Holy Ghost, Holy, Blessed and undivided Trinity—Three Persons in one God, I name this church the Church of the Holy Trinity." The congregation being again seated he proceeded to speak of the value of the House of God, and of the blessedness of having a part in its building, and then, after a hymn, he offered special prayers for the Divine blessing upon all the offices of the church, and upon those who aided in building. In his sermon which followed he dwelt upon the thought that "God's way is in the Sanctuary." The choir, which has only recently been formed, rendered the musical part of the service in a most efficient manner, and Miss Lucy Eades ably fulfilled her duty as organist. At the conclusion of the service, Dr. Lyon, of Shawville, came forward and offered the gift of a baptismal font to the church. Other gifts to the church are the site, given by Mrs. Thomas M. Hodgins and her daughter, Miss Lina Hodgins, who also have donated the lectern, in memory of the late Thomas M. Hodgins; the holy table of oak, given by Mr. and

Mrs. Thomas Prendergast, in memory of three little children; the handsome east windows, given by the family of the late Wm. Brownlee, in his memory; other windows given by the Sunday school children, and by Mrs. Wm. Eades, Mrs. Thomas Eades and Mr. James Wilson; the organ, given by Mr. and Mrs. Reginald H. Buchanan, of Montreal; the altar linen, by Mrs. Herbert Armstrong and Miss C. Hinds, B.A., of Actonville; hangings for the Holy Table, by Mrs. J. H. Shaw. The arched screen over the Holy Table was donated by the Very Rev. Dean Carmichael and the churchwardens of St. George's church, Montreal. It is a beautiful piece of work and gives a most effective finish to the east wall of the church. Mr. Thos. Eades offers the present of a Bishop's chair. The churchwardens are Messrs. Thomas Eades and Andrew McKnight, and these with Messrs. T. Prendergast, S. Richardson and Jas. Wilson form the building committee. Mr. Geo. Brownlee, for several years superintendent of Radford Sunday school, and now a student in the Diocesan Theological College, took part in the procession and services.

Bedford.—Order of visitations of the Most Rev. the Lord Archbishop of Montreal in this Archdeaconry, in part, are as follows: July 14, Sunday, North Ely and Boscobel, Rev. A. W. Buckland; July 15, Monday, Bolton Centre, Rev. N. P. Yates; July 16, Tuesday, Potton, Mansonville, Rev. Rural Dean Brown; July 17, Wednesday, Glen Sutton, Rev. J. M. Coffin; July 18, Thursday, Sutton and Abercorn, Rev. E. T. Capel; July 19, Friday, Cowansville, Rev. W. P. R. Lewis, B.A.; July 21, Sunday, Dunham (morning), Rev. H. Plaisted, M.A.; July 21, Sunday, Frelightsburg (evening), Ven. Archdeacon Davidson, D.C.L.; July 22, Monday, Philipsburg, Rev. W. C. Bernard, M.A.; July 26, Friday, Bedford, Rev. Canon Nye, M.A.; July 27, Saturday, Stanbridge East, Rev. Rural Dean Harris; July 28, Sunday, Farnham; July 29, Monday, Farnham, conference of clergy and Synod lay delegates; July 30, Tuesday, Adamsville and East Farnham; July 31, Wednesday, Iron Hill, West Brome and Bondville, Rev. G. A. Mason; Aug. 1, Thursday, Knowlton, Rev. W. P. Chambers, M.A.; Aug. 2, Friday, South Stukely, Rev. J. W. Garland; Aug. 4, Sunday, Waterloo and Frost Village, Rev. Rural Dean Jeakins; Aug. 5, Monday, North Shefford, Warden and South Roxton, Rev. J. A. Poston; Aug. 6, Tuesday, Granby, Rev. Canon Longhurst; Aug. 7, Wednesday, Abbotsford, Rev. H. E. Horsey, M.A., B.D.; Aug. 8, Thursday, Rougemont, Rev. C. P. Abbott; Aug. 9, Friday, Chambly, Rev. J. W. Dennis.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Portsmouth.—St. John's.—This church has given \$342 this year to general missions, besides its contributions to diocesan missions and several other extra parochial objects. This is a proud showing for one village congregation.

OTTAWA.

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

Ottawa.—The Diocesan Synod opened in this city on Tuesday, June 18th. The Rev. Canon Hannington was elected clerical, and Mr. J. Ford, lay secretaries, respectively. The Bishop, in his annual address, spoke of the bright auspices of the Anglican Church at the opening of the 20th century. He alluded to the death of the Queen and the accession of the King, and to the death of Archbishop Lewis and the Very Rev. Dean Lauder. In vigorous terms he attacked the present system of secular education, urging that it was impossible to train children in the same lines, and that the time had come when steps should be taken to secure the control of the religious education of the young. He also spoke strongly against

the present unhealthy desire to curtail religious services. When speaking of the matter of the proper education of the youth, the Bishop made mention of the offer of Trinity University, viz., that the diocese should elect two clerical and two lay delegates to the Senate. The Bishop, in referring to the clergy, said that they might not all be men of the highest intelligence, but that they all certainly were industrious and aggressive. In conclusion, the Bishop stated that the laity realize now more than ever the important part they have in the worship in the Church. "England's Church trusts her laymen, hence the laymen love and trust her." The Bishop also stated that the English branch of the Catholic Church has no occasion or desire to imitate the Roman Church, all the former has being her's by heritage, inherited from the undivided Catholic Church, not from the Roman Church. He also said that greater prominence should be given to the Communion Office than there was generally at the present time. At the conclusion of the Bishop's address, the report of the Audit and Accounts Committee was the first one received and adopted. Considerable discussion arose as to the treatment of the subjects therein contained. It was finally decided, on motion of Chancellor Lewis, to adopt the report referring the various suggestions to the regular committee entitled to deal with them. The report, in part, was as follows:

"The capital sum of all the funds appertaining to the diocese of Ottawa, as shown by the balance sheet, amounts in round numbers to about \$270,000. The administration of these funds and of the business connected with the diocese is carried on at a cost of something less than \$2,000 per annum, or, in other words, the administration of the diocese costs a little less than $\frac{3}{4}$ of 1 per cent. per annum. The committee found, on examination, that everything appertaining to the accounts was admirable, and accurately kept. The method of account-keeping is founded on receipt books, kept in manifold, the receipts being now consecutively numbered, following a suggestion made by the committee last autumn."

The committee expressed pleasure at the fact that none of the income accounts were overdrawn. Referring to the insurance question, the report said:

"Assuming the value of the property throughout the diocese to be \$500,000, and the insurance an aggregate sum of \$400,000, and that the average loss from fire during the past ten years has been at the outside \$20,000, it would follow that a blanket policy for \$100,000 could probably be obtained direct from the insurance office by tender, which would tend greatly to reduce the cost to the several parishes."

The Mission Board report was considered, and a number of grants were made to weak parishes in the diocese. The sum paid to missions last year was \$6,297, in comparison with \$5,950.21 the year previous. There was a lengthy discussion on the condition of Westmeath parish, where the rector, Rev. Mr. Pick, and the congregation, are at loggerheads. Mr. Pick refused to answer questions put by laymen, and a motion was made to withhold the mission grant. The questions were to ascertain whether regular Sunday services are being held, and if the people are receiving the ordinances of the Church. A compromise was effected, whereby Mr. Pick and Rural Dean Carson, of Beachburg, exchange pulpits for a time, and the mission grant is to be placed in the Bishop's hands, to be distributed when he is satisfied that regular services are being held. The whole difficulty hinged on a clash as to the authority of clergyman and layman.

The report of the Widows' and Orphans' Fund showed a total of \$9,000, the year's receipts being \$2,529, and the disbursements for the year were \$1,889. Referring to this fund, the committee in their report drew attention to the fact that 27 of the 70 clergymen in the diocese are in arrears in contributing their appointed share. The amount of their arrears extends from \$261.48 in one case,

to \$1.92 in another. The Episcopal Fund was reported to be \$47,500.

The discussion of the Widows' and Orphans' Fund was continued at the morning session on the following day. The discussion arose on a motion of M. J. F. Orde, lay secretary, to make certain amendments to the Widows' and Orphans' Fund. The first clause of the proposed amendment took up the major part of the sitting. The clause reads as follows: **The widow of any clergyman of the diocese of Ottawa, who shall have been married to such clergyman, after he shall have attained the age of 50 years, and the children of any such marriage, shall not be entitled to any of the benefits of the existing canon (XVI), on the Widows' and Orphans' Fund, or be deemed to come within the terms thereof.** This clause was strenuously opposed by the clerical members. Mr. Orde, in moving the adoption of the clause, said that in case a clergyman who, having reached the age of 50, married a young girl, in event of his death, he would leave a young widow and probably orphans, who would have to be maintained by the Widows' and Orphans' Fund for many years. This would be a great strain on the fund.

The Ven. Archdeacon Bogart favoured the adoption of the clause. The Rev. Mr. McRitchie, of Plantagenet, opposed the clause. He suggested that when a minister contracted a first marriage, after he reached the 50-year limit, and the girl was much younger, in case of the clergyman's death, the Widows' and Orphans' Fund should only pay her the allowance for a limited number of years. Mr. Gisborne did not think it fair that the new rule should affect previous instances, but should refer particularly to the incoming clergymen. Rev. Canon Pollard urged that the present canon be left alone. Rev. R. B. Waterman said the clergymen were the largest contributors to the fund, and the laity should leave the matter to the clergy themselves. Rev. J. F. Gorman said it was against the general principle of law to cement special legislation for special cases. It was a rare thing that a clergyman married after the age of 50. Rev. Henry Kitson asked: Why does a man get married at the age of 50? Why does a man get married at 25? If the Synod should pass legislation interfering with a man's right at 50, why not pass first similar restrictions on a man of 25? The legislation was not going to interfere with a man getting married at any age, nor was the fund going to prevent the girl from marrying if she was inclined. "Let nature take its course," said Mr. Kittson, "and let the canon stand as at present. If we want to get married, we'll get married, whether you want us to do so or not." Eventually the amendment was adopted, after it had been so worded as not to be retroactive in its operation with reference to the proposition of the Synod of Toronto for the creation of an ecclesiastical province of Ontario, the Ottawa Synod determined to leave its representatives to the Provincial Synod unfettered by any instructions.

The business of the Synod was brought to a conclusion on Thursday afternoon, the 20th ult., when the Rev. C. E. Sills read a report from the Trinity University Committee, which stated that an effort was made to interest the several deaneries in the welfare of the university, but only two responses were received, and only one of these was favourable. According to the report the general feeling of the friends of the Church in this diocese seemed to be that until the effect of the proposed federation of Trinity with Toronto University should have been fully made known little could be expected from Canadian Churchmen, who felt, perhaps with just ground, that nothing would be left of Trinity University but a school of divinity. The following were appointed representatives of the Synod on the Senate of Trinity: Canon Muckleston, Rev. G. Sanderson, W. H. Rowley, and Judge Burbidge. The treasurer's report, read by Mr. C. A. Elliott, showed that the consolidated fund of the diocese amounted to \$207,549, an increase of \$1,568. A resolution of regret on the death of the late Archbishop Lewis was adopted. A report from the See House Fund,

recommending the erection of a new residence for the Bishop passed the Synod. The following clergymen were elected as delegates to the Domestic and Foreign Mission Board: Rev. Canon Pollard, Rev. Canon Hanington, Judge Senkler, and Mr. F. H. Gisborne. The same gentlemen were appointed to the general Board of Missions.

The results in the elections were as follows:

Clerical Delegates to General Synod—Archdeacon Bogert, Canon Low and Canon Pollard; substitutes, Canon Hanington, Rev. H. Kittson, Rev. A. Mackay.

Lay Delegates—Judge Senkler, W. H. Rowley, J. Travers Lewis; substitutes, Col. Matheson, J. F. Orde, F. H. Gisborne.

Clerical delegates to Provincial Synod—Canon Low, Archdeacon Bogert, Rural Dean Houston, Rev. A. Elliott, Rev. A. W. Mackay, Canon Muckleston, Canon Hanington, Canon Pollard, Rev. W. A. Read, Rural Dean Bliss, Rural Dean Phillips, Rev. T. G. Stiles; substitutes, Rev. H. Kittson, Rev. A. H. Whalley, Rural Dean Waterman, Rev. W. H. Stiles, Rev. J. F. Gorman, Rev. T. Bailey.

Lay Delegates—Judge Senkler, J. F. Orde, Col. Matheson, J. Travers Lewis, W. H. Rowley, F. H. Gisborne, T. A. Hueston, C. McNab, John Bishop, G. R. Armstrong, M. Mills, F. A. Hall, substitutes, W. H. Berry, C. A. Elliott, F. W. Avery, T. McArtin, J. M. Courtenay, Col. Anderson.

Mission Board, Clerical Delegates—Rural Dean Bliss, Rural Dean Houston, Rev. A. Elliott, Rural Dean Phillips, Rev. A. W. Mackay, Rev. W. A. Read, Rural Dean Carson, Rev. W. H. Stiles.

Lay Delegates to Mission Board—Col. Matheson, Judge Senkler, W. H. Rowley, C. McNab, T. A. Hueston, J. H. Armstrong, F. Gisborne, W. Graham.

The Bishop has appointed the following clergymen and laymen members of the standing committee, having in charge the Nineteenth Century Fund: Ven. Archdeacon Bogert, Rev. Canon Pollard, Rev. J. M. Snowdon, Rev. Henry Kittson, W. H. Rowley, Dr. Weagant, F. W. Avery and N. W. Maynard.

Ottawa.—The returns for this diocese for the year ending April 25, 1901, have been completed. They show that in the diocese there are 5,699 families, 30,273 Church population and 10,972 communicants. There were baptized 945 infants and 33 adults. The confirmations numbered 745, marriages 305, burials 418. There were in operation during the past year, 100 Sunday schools, with 5,615 pupils, 191 male teachers and 415 female teachers. For the erection or purchase of buildings \$20,629.98 was spent. Parishes expended for clergymen's stipends \$37,157.94, and for other parochial purposes 39,444.97. For objects outside of the parish the expenditure was \$15,310.47.

Williamsburg.—The much longed for and earnestly desired rectory house of this parish is now practically an accomplished fact. It is to be built at Aultsville, beautifully situated on the St. Lawrence river; cost, \$1,350; architect, C. J. Gibson of Toronto; contractor, James Sampson of Aultsville; to be completed, Nov. 15th. This makes, during present rector's incumbency, one church built throughout, one completed, one rectory, one church remodelled and two driving sheds built.—*Laus Deo.*

TORONTO.

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

Holy Trinity.—By the will of the late Rev. Canon Scadding, D.D., the family residence, No. 10 Trinity Square, is donated by the testator to the parish. It is to be used as a rectory. The value of the residence is \$1,500. Mrs. Sullivan, daughter of deceased, is to retain possession, if she so desires, of the residence for a period of six months from the time of Dr. Scadding's death.

The Corporation of the City of Toronto is given, for the decoration of the Council Chamber, three oil paintings and some portraits, to be kept in the custody of the Mayor.

Dovercourt.—St. Mary's.—Special services, to mark the 12th anniversary of the opening of the church were held on Sunday, June 23rd. The Rev. H. C. Dixon, was the special preacher in the morning, and the Rev. T. W. Powell, of Eginton, in the evening. Mr. Hooley, the organist, and the choir were assisted by an orchestra, and their services were very much appreciated. The sermons were excellent and the offerings good. The Rev. F. Kennedy, of Matsumoto, Japan, and Mr. G. B. Kirkpatrick, superintendent of the Sunday school, gave very interesting addresses at the children's service in the afternoon. Nearly one thousand persons were in attendance at the three services. A fine brass memorial tablet was unveiled just before the morning service. The rector, the Rev. A. Hart, gave a brief address and said several appropriate collects. The inscription on the tablet reads: Erected by the Congregation, in Memory of Edward Dawes, the donor of the site of these Church buildings, and first people's churchwarden. Died, September 19th, A.D., 1900, aged 73 years. The site was valued at \$10,000 at the time Mr. Dawes donated it to the Church, when the boom in land values in Toronto was near its height.

St. Monica.—This school, which has been for so many years known as Rolleston House, will re-open in September next under new management, Mrs. Nevill having retired, and will henceforth be known as St. Monica's, and Miss Philpotts, who has been for a long time past associated with Mrs. Neville in the conduct of the school, will be the new Principal. Under her able management we predict that the school will still go on and prosper and be as favorably known as it was in the old days.

Glen Mawr.—This school, under the experienced oversight of Miss Veals, has had a most successful year. Miss Veals looks after the comforts of her girls most assiduously, and the home-like atmosphere which prevails throughout the building is one of its great charms. The large numbers in constant attendance at the school amply proves the warm appreciation in which the principal is held by her charges.

St. Marguerite's.—The longer this school remains in existence the more popular does it become. In the year which has just closed the attendance has only been limited by the accommodation provided by the residence and class rooms. Had it been possible the attendance would have been even larger than it has been. The school is doing excellent work under the able management of Mr. and Mrs. George Dixon, and they are meeting with a very great deal of encouragement in the work which they have undertaken.

School of the Sisters of the Church.—The closing exercises of this school took place on Tuesday, June 25, when the prizes were distributed by the Rev. Father Davenport. These were thirty in number. The report of the examiner in Divinity, the Rev. G. F. Davidson, Fellow of Trinity College, spoke most favourably of the remarkable knowledge shown by the children in the Holy Bible, the Prayer-Book, the Church Catechism and in Church history. This school will re-open after the vacation on Monday, September 9th, in new premises at 106 Beverley street.

St. Peter's.—At a meeting of the infant class of the Sunday school two of its little members (at the request of the teacher, Miss Clarke), presented the Rev. T. Beverley Smith, B.A., with a very handsome carriage clock, bound in red morocco, as a slight token of their esteem and appreciation of

the great interest Mr. Smith has in all times taken in the welfare of the church.

Bishop Ridley School.—There was a large attendance at this school on Thursday, the 27th ult., on the occasion of the closing concert and the distribution of prizes. Amongst those present were many of the best known Anglican clergy of the city and a number of prominent friends of the institution. The Bishop and Prof. Clark of Trinity University presented the prizes. Canon Welch, Rev. Dr. Langtry and Rev. Dr. Pearson W. Ince, a founder of the school, were present. The chapel and parlours were thronged with guests. The pleasing musical programme preceding the distribution of prizes was given by the Misses Gladys and Marjorie Banwell, Alice Jones, Bertha Symonds, Madeline Carter, Jeanette Pearson, Gertrude Urquhart, and Mildred Allen. The prize list was lengthy. The silver medal, presented by His Excellency, the Governor-General, was awarded to Miss Caroline McGregor, of the sixth form, for general proficiency. An informal reception followed the presentation of the prizes.

The Church School.—Before a large gathering of the pupils and friends of this school, recently, the Bishop distributed prizes to the most successful of the scholars. After the rewards had been given out, short addresses were delivered by Prof. Clark, Canon Sweeney and Mr. Rigby. Before the distribution of the prizes, the finals in the fencing tournament were run off. W. B. Woods was the winner, with C. A. Peterson a close second. Following are the winners of the prizes: Form IV.—General Proficiency, F. T. Cole; English, H. R. Hammond; modern languages, H. R. Hammond, (2) M. B. McCausland; mathematics, F. T. Cole, (2) W. B. Woods. Form III.—General proficiency, G. Galt; Divinity, G. Galt, (2) A. E. Grasset; English, H. Greene; modern languages, G. Galt; classics, T. J. A. Haultain. Form II.—General proficiency, A. LeMesurier; Divinity, W. F. Phillips; English, W. F. Phillips; Latin and French, A. LeMesurier; writing, L. J. Gooderham; mathematics, A. LeMesurier. Form I.—General proficiency, W. W. Parry; special, J. Woods; Divinity, W. W. Parry; English, R. Walker; writing, R. Walker; Latin, R. Walker.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.
St. Catharine's.—Bishop Ridley School.—The distribution of prizes took place at this school on Thursday, the 27th ult. Quite a number of the friends of the school were present, many of them crossing the lake for that purpose. Among those present from outside St. Catharines were: Mr. and Mrs. William Stone, Mr. and Mrs. Albert Ogden, Mrs. W. J. Hendrie and the Misses Hendrie, Mrs. Murray Alexander, Alexander Snively, Mr. and Mrs. J. Herbert Mason, Judge Travis, Mr. and Mrs. N. W. Hoyles, Hugh Hoyles and Newman Hoyles, Mrs. Denison, Judge McDougall and Miss McDougall, Toronto; Mr. and Mrs. Griffith, Geo. Tuckett, Miss Zimmerman, Hamilton; Rev. J. C. Garrett, Niagara-on-the-Lake; C. P. Sclater and the Misses Sclater, Montreal; Mr. Sclater, England; Mrs. R. Harcourt, Welland; R. D. Gurd, Sarnia; Mr. and Mrs. R. F. Foote, Port Dalhousie. The winner of the Blake-Gold medal—the Blue Ribbon of the school—was won by D. H. C. Mason, and the silver medal, donated by J. Herbert Mason, by E. H. Fitzhugh. These medals are awarded on a vote of the school for true manliness. A. C. Snively, the head boy of the school, was awarded the medal presented by the Governor-General.

Grantham.—Bishop DuMoulin confirmed 36 candidates in the parish of Grantham, Homer and Virgil on 17th ult. The rector presented the candidates. The Rev. A. L. Armor, of Merriton, assisted in the evening service at Homer. There were six adult baptisms before the Confirmation service, one being by immersion.

HURON.

Maurice Scotland Baldwin, D.D., Bishop, London.
Lakeside. At the garden party in June, the proceeds amounting to over \$400 in the programme an unexpected surprise was given to the Rev. T. G. A. Wright, the rector, and his wife, by the presentation to him of a beautiful gold watch, handsomely engraved, and a presentation to Mrs. Wright of a silver and glass fruit-dish, and a spoon with name engraved on it.

London.—Memorial Church.—The Rev. C. C. Owen, rector of this church, received an unmistakable token of his people's affection during Synod week, by the presentation to him of a purse containing over \$150, to enable him to take a well-earned vacation.

Bognor.—St. Matthew's.—The congregation of this church decided, not long ago, to erect a more modern edifice in a more central location. The old church is about a mile from the village, and the new lot is in its very centre. Upon an attractive site the new erection has been started, and the ceremony of laying the corner-stone was duly observed on Wednesday afternoon, the 19th ult. The deacon in charge, the Rev. E. Appleyard, is ably supported by an intelligent and zealous committee, and the ladies are unitedly working with a will. The office appointed by the Provincial Synod for the laying of a foundation-stone was said by the Rev. G. M. Franklin, rector of St. Thomas' church, Brookholm, and the stone was well and truly laid, with the prescribed form by Mr. G. M. Boyd, M.P.P., of Owen Sound. The concluding prayers were said by the incumbent, after which offerings were laid upon the stone. Congratulatory addresses were then made by the local ministers, all of whom were present, and the gentlemen named above. The ladies served a splendid supper and a party of young people from Christ Church, Meaford, gave an interesting entertainment in the Town Hall, which included "The Peak Sisters from Alaska," under the chairmanship of the Rev. G. M. Franklin. There was a large attendance and the proceeds amounted to \$120, which goes towards the Building Fund. Thus the good work goes on, and this congregation deserves great credit for their enthusiasm.

Preston.—The Rev. Prof. Clark, of Trinity University, preached in the church here, on Sunday, June 23rd. There were good congregations, and the services were well rendered. On the following evening Mr. Clark delivered his well-known lecture on Canon Kingsley's "Water Babies," in the Royal Templars' Hall, before a large and appreciative audience. Sundry improvements have been recently made around the church here.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—The opening service of the first meeting of the diocesan Synod in the new century took place on Wednesday, June 12th, at 8 p.m. in Holy Trinity church. A large number of clergy attended in their robes, and the church was well filled by an attentive and interested congregation. The Dean and Canons Matheson and Rogers took part in the service. At the opening of the Archbishop's charge, he referred in graceful terms to the death of the Queen, and also to the forthcoming visit of T. R. H., the Duke and Duchess of Cornwall and York to the Dominion. He referred to the war and to the loyal support given to the mother country in her need by all the different portions of the British Empire, and in speaking of the Canadians who participated therein, he said that it was especially a pleasure to him to know that a large proportion of them were members of the Church, more especially those who had come from the far West. He greatly regretted the loss to the diocese by death of Mr.

Hill, rector of Boissevain; Mr. Garton, of Emerson, and Mr. Hobbes, of Baldwin, and then extended a hearty welcome to the clergy who had come into the diocese during the year. In speaking of the Diocesan and Home Mission Fund, the Primate said that the amount received during the past year had been \$5,200, and that their own collections had not fallen back seriously. He was very grateful to the clergy and people for their loyalty to the Mission Fund, but he regretted that, owing to a bad harvest last year, many of the country parishes had not been able to participate as yet in a century effort, which had been proposed last year, for the purpose of reducing the debts on the college and on the churches throughout the diocese. He hoped that, with the promise of a bountiful harvest this year, things might be very different. His Grace took occasion to refer to a very earnest appeal which had been made through him, as Primate, to the Churchpeople in Canada from our fellow Churchpeople in Australia. "The General Synod of Australia," he said, "last August agreed to ask the whole Anglican Church throughout the world to unite with it in a great effort to enter on the work for Christ in the new century with increased resources. I was accordingly asked, as Primate, to bring the proposition before the Church of Canada. They call it 'the Nineteenth Century Thanksgiving Fund.' The Bishop of Tasmania, in writing to me, said: 'It matters not what general name you give your effort. Whatever it may be, will you permit us to work alongside of you in the sense that we may know what you do and may pass the news on to our people? I think every single Churchman in Australia will be reached. It surely will be a great thing to be able to tell of thousands in Canada, who are working out their schemes for the same beloved Church. We do earnestly trust you will give us the boon we ask—to be allowed to stand with you and do our work as brethren of yours, and able to know what you do and how you fare.' The object of the Australian scheme is to inaugurate a fund, which may adopt itself in any part of the Church to the various needs of the Church in that part, whether parochial, diocesan, or provincial, provided it be an effort to build up and extend the Church of our forefathers in some definite manner. Thus a Churchman can give to any object in his parish, or in the diocese or outside of it. The duration of the effort is also left to any individual, only that in Australia the effort closes with the next meeting of the General Synod in 1905." Churchmen, the Archbishop said, may give in one sum, or yearly, for two years or for a longer time. His Grace said that he had sent a copy of the Bishop of Tasmania's letter, containing the appeal, together with the Australian draft scheme to every Bishop in Eastern Canada, and he hoped that something might be done in the matter at the meeting of the General Synod in September, 1902. The Primate said that the next meeting of the Western Provincial Synod would be held in August, 1902, that the diocese of Keewatin, which had been set apart at its last meeting, had now been definitely formed, the Crown having assented to the act passed by the Dominion Parliament at its late session, facilitating the arrangements for the endowment of the See, and incorporating the Bishop, and that until a Bishop is appointed, the Bishop of Moosonee and himself would continue in charge. He had asked the three English societies and the Colonial Bishopric's Fund Committee to grant us their usual vote of £1,000 each to make up £10,000, or in other words, £3,000 to meet £7,000. He had also asked them to vote the £1,000 by instalments, namely, £525 each to meet £5,775, and make up £8,250, or £40,000, and the balance in two instalments of £5,775 each. Towards this sum of £5,775, or \$28,000, the sum of \$25,500 had been secured, of which \$25,000 is held by the Royal Trust Company in Montreal. The Bishop of Moosonee gives \$1,000, and he had promised \$500, so that if the societies met his request, only \$1,000 would be wanting to complete the \$40,000—the minimum fixed by the Provincial Synod for the appointment of a Bishop.

His Grace of Keewatin a Bishop brought an exhaustive report in the the Church conclusion self-sacrificing clergy, in report, and work carried hard.

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His Grace spoke of the possibility of a Bishop of Keewatin being appointed next spring, as also a Bishop of Saskatchewan. The Archbishop brought a lengthy charge to a close by giving an exhaustive review of the work going on at present in the diocese, and that which still lay before the Churchpeople of the diocese, as a whole. In conclusion, he urged upon his hearers the duty of self-sacrifice, if necessary, in order to give the clergy, in their various labours, an adequate support, and he thanked his clergy for their faithful work carried on often amid much that was trying and hard.

The Synod commenced their second session in the school-house of Trinity church, at 10.30 a.m. on Thursday, June 13th. There were over two hundred delegates present. On motion of the Ven. Archdeacon Fortin, the Rev. C. N. F. Jeffrey was appointed clerical secretary, and Mr. J. G. Dagg, on the motion of the Very Rev. Dean O'Meara, was re-elected lay secretary.

After a good deal of routine business had been transacted, the hon. treasurer, Mr. W. P. Sweatman, presented his report, in which he spoke of the excellent response made by the diocese to the Home Mission Fund appeals. Over \$5,000 had been received, in spite of the many adverse circumstances of the year. The same could not be said of the Indian mission and St. John's College funds, although the returns were about the same as last year. The large sum of \$40,000 had been invested by the Synod during the last year. The report was adopted after some discussion.

His Grace urged upon the clergy the necessity of a united effort being made to increase the revenue for the Mission Fund.

The next important measure under discussion was the report of the committee on religious education in day schools, presented by the Very Rev. Dean O'Meara, which drew out a lengthy and most interesting discussion. Eventually, it was resolved to accept the report, which was practically the report of the newly organized association, composed of members of other religious bodies, in which it was agreed to send out a circular to all ministers and laymen of the Protestant churches in the province, in which the main principles of the association were carefully set forth, and provision made for the teaching of the chief and prominent doctrines and truths of the Christian faith in all Public Schools. The following principles were drawn up and adopted in toto, and they will be submitted to an association, which has been formed to deal with the matter of religious education in the Public Schools:

- 1st. That more adequate provision should be made for religious instruction in the Public Schools than at present exists.
- 2nd. That the trustees should provide for religious instruction in the Public Schools, except when they decide to the contrary by a special resolution of the board at its first annual meeting.
- 3rd. That such religious instruction should be given during the first half-hour of the school session unless otherwise ordered by the trustees.
- 4th. That no child should be compelled to attend religious instruction against the expressed wish of his parents or guardians.
- 5th. That it is advisable that this instruction should, as a general rule, be imparted by the teachers of the school.
- 6th. That this instruction should consist of the teaching of selected portions of Scripture, special reference being had to the great facts of the Bible history and the lives of Christ and the great characters of the Old and New Testaments, as is now done in the Board (or common schools), of Great Britain.

The most important item in the afternoon programme was the discussion of the proposed canon on patronage, giving the rules for the guidance of parishioners in the event of vacancies occurring in the incumbencies of parishes. It provoked an animated discussion, in which a large number of clergy and lay delegates took part. It was brought to a focus by the adoption of a motion by George

R. Coldwell, K.C., and W. P. Sweatman, to the effect that the canon be referred back to the committee for consideration, with a request to report thereon at next meeting of Synod.

A well-attended missionary meeting was held in Holy Trinity school at 8 p.m., when addresses were delivered by His Grace the Archbishop, the Rev. J. B. Belford, the Rev. E. C. R. Pritchard and the Rev. R. C. Johnstone. After which a handsome collection was taken up for the Mission Fund. At the morning session on Friday, the 14th, the names of those who had been elected on the Executive Committee on the previous day were made public: Clergy—The Revs. Canon Matheson, Rural Deans McMorine, Burman, Gill, Harding, Cowley, Littler and Hewitt. Laity—G. R. Coldwell, J. G. Dagg, H. S. Crotty, Sheriff Inkster, Thos. Gilroy, Col. Anstruther, Thos. Robinson, W. R. Mulock, K.C., Capt. Carruthers, E. L. Drewry. The delegates elected to the provincial Synod are as follows: Clergy—The Revs. Canon Matheson, Archdeacon Fortin, the Dean, Rural Deans Burman, Harding and MacMorine, and Canon Coombes. Laity—G. R. Coldwell, H. S. Crotty, Capt. Carruthers, J. G. Dagg, Sheriff Inkster, W. P. Sweatman, W. R. Mulock, Col. Anstruther and Dr. Jones.

A number of reports were then presented. Amongst others the Rev. C. R. Littler presented the report of the committee appointed to consider His Grace's address. The following motions arising from this report were considered seriatim: 1. The presentation of an address to His Gracious Majesty King Edward, on the death of Her late Majesty, Queen Victoria, and his own accession. (Agreed). 2. That this Synod heartily approves the suggestion of the Australian Church in regard to the Nineteenth Century Thanksgiving Fund, and pledges itself to inaugurate a vigorous movement, covering five years, to be called "The Church of England Nineteenth Century Thanksgiving Fund." 3. That this Synod heartily concurs in His Grace's views in regard to the new diocese of Keewatin, and expresses its thankfulness to God for the good that will come from the establishment of this diocese. 4. In view of the liberal assistance offered by the S.P.G. for our Church Endowment Fund, and of the further assistance which may be obtained from the S.P.C.K., this Synod desires that the raising of the £500 necessary to secure this assistance, be one object of "The Church of England Nineteenth Century Thanksgiving Fund." 5. This Synod rejoices with His Grace in the establishment of Havergal Ladies' College, Winnipeg, and would commend it to the hearty interest and support of the Churchmen of the diocese. 6. That this Synod realizes that the time has now arrived when the condition and site of St. John's College, and its connection with the College School, must be wholly rearranged, and that in the interests of the college it must be removed to a position nearer the centre of university education in the city, and that the matter be referred to the college council, who are hereby requested to take action as early as possible to secure a new site and prepare a plan for the carrying out of this suggestion, and this Synod pledges itself to support the effort to the fullest extent of its ability. This last was moved by Dr. Jones, and seconded by the Rev. Rural Dean Macmorine, in able and earnest speeches. The discussion, in which many members of the Synod took part, resulted in the adoption of the motion.

On Friday afternoon, June 14, the Synod held its closing session at which a certain number of reports from various rural deaneries were presented, a few matters of general interest to the diocese were brought up, and the usual votes of thanks were passed. In addition to the above, on motion of the Rev. W. A. Burman, seconded by the Ven. Archdeacon Fortin, the Synod congratulated the Archbishop on his having attained his 70th year, and prayed that he might long be spared to give the Church in Canada and in the diocese the benefit of the valuable services he had so long rendered. His Grace the Archbishop brought the proceedings to a close by pronouncing the Benediction.

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.

SET THE BALL ROLLING.

Sir,—You evidently have a writer on your staff who believes that in race and religion we should go back to the land. His suggestion as to a mission is eminently practical but unpopular. Had it been a heresy hunt, or some trifling question of ritual your pages would have been full of letters. I believe both in farms for young men, and in mission farms, and that they could be consolidated in one, to begin with, in the Temiscamingue district. But where are your reverend director and his working staff. There must surely be some one. There is a man, nearer my age, who twenty years ago was a farmer, and had published a book on it, a popular clergyman and apt to teach. I mean the Rev. C. E. Whitcombe. It is too much to expect from him now, but surely there are others and younger men. Hoping that the suggestion may take a practical form I am ready with my hard-earned \$5 in aid.

SENECA.

CONGREGATIONAL SINGING.

Sir,—Once more, and I think I will not bother you further on this subject of Church Music. I wish to part good friends with "Cantor," and also to tell him I fully understand his ideas now. In his last letter I must agree with him in nearly everything except a slight difference in our plain song and modern ideas. I do think that it is high time our form of service was changed. There are too many forms and too little music to suit me and many other music lovers. I do not see why music cannot be a medium of worship as well as long and repeated prayers. Our morning service, with little music, and the Litany, is to me a tiresome repetition, specially when it is somewhere about 90 degrees in the shade. I speak plainly, and am sincere in what I say. I don't want the music just for the pleasure in it, but to me music has a more devotional tendency than any forms and ceremonies I am called upon to listen to. I speak from practical experience, without any hard feeling, when I say that my humble opinion is that some of our rectors are absolutely indifferent to the music, and if one or two "CRANKS," yes, spell it in capitals, are unmusical, it must be as they wish. I would be willing to give up my time to a good choir, gratis, so fond am I of music, if the Church wanted it, but when you offer to lend your services, and you are snubbed for your trouble, because the cranks do not approve of it, then I feel very much like just leaving the Church and the cranks to their own sweet wills. I can get all the music I want out of the Church, and if the Church wishes to ignore the ideas of her young children then I am sorry and can only reiterate what I have said before, that our Church is going behind, and I am sorry for it. I have come to the conclusion that it is a thankless job and I will leave it. I would take charge of a choir in Toronto or any where else, gratis, if a choir wants a man of my type. Anyone who wants to know what my type is can communicate with the Editor.

MUSICAL LAYMAN.

The King has approved of the appointment of the Rev. E. H. Goodwin, B.A., Chaplain to the Forces, First Class, as Honorary Chaplain to His Majesty, in recognition of his services while Principal Chaplain to the South African Field Force.

PRAY WITHOUT CEASING.

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, as hope declining,
And thus you all in vain those falling tears?
Has not the Father has not heard your prayer,
You shall have your desire, some time, some where!

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then do not despair,
For God will answer you some time, some where

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal,
"Have faith in God?" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down some time, some where.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, some time, some where.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, some time, some where."

HINTS TO HOUSEKEEPERS.

Pineapple Tart.—Take a fine, large, ripe
pineapple; remove the leaves and quarter it
without paring, grate it down till you come
to the rind; strew plenty of powdered sugar
over the grated fruit; cover it, and let it rest
for an hour; then put it into a porcelain ket-
tle, and steam in its own syrup till perfectly
soft; have ready some empty shells of puff-
paste, or bake in patty-pans. When they are
cool, fill them full with the grated pineapple;
add more sugar, and lay round the rim a
border of puff-paste.

To make strawberry foam, sprinkle a pint
of capped berries with one cup of sugar. Set
aside for an hour, when the juice will run
freely. Press the berries in a sieve and ex-
tract all the juice. Have ready a half-ounce
of gelatine soaked in cold water for half an
hour. Add to this two tablespoonfuls of
sugar and heat to the boiling point. When
thoroughly dissolved, stir in the strawberry
juice and the juice of one lemon. Strain, and
when it is cool and begins to thicken, beat
into it a half-pint of whipped cream. Set on
ice until chilled.

Floating Island.—Beat the yolks of six
eggs until very light; sweeten and flavour to
taste; stir into a quart of boiling milk; cook
till it thickens; when cool, pour into a low
glass dish; whip the whites of the eggs to a
stiff froth; sweeten, and place over a dish of
boiling water to cook. Take a tablespoon
and drop on the whites of the cream, far
enough apart so that the "little white islands"
will not touch each other. By dropping little
specks of bright jelly on each island a pleas-
ing effect will be produced.

Orange Pie.—Beat the yolks of three eggs
until light, and add to them the juice and
grated rind of one orange, three-quarters of
a cupful of sugar, and a tablespoonful of corn-
starch mixed in half a cupful of water. Bake
without upper crust, using the whites of the
eggs for meringue.

A good recipe for orange water ice is:
One quart water, one pound sugar, the outer
rind of one and juice of three or four oranges.
Strain into a can and pack ice and salt
around it, and freeze and scrape it down until
it is sufficiently frozen.

A piece of horseradish put into a jar of
pickles will keep the vinegar from losing its
strength, and the pickles will not be as liable
to become soft or mouldy. This is especially
good for tomato pickles.

THE NUMBER NINE.

The remarkable manner in which the num-
ber nine, and multiples of nine, as well as
the number 19, are associated with the life
and death of Her Majesty, Queen Victoria,
may be demonstrated as follows:

- 1. Twice nine, or 18, was the age of Her Majesty when she came to the throne.
- 2. Seven times nine, or 63, was the number of the years of her reign.
- 3. Nine times nine, or 81, was the number of the years of her life.
- 4. Twice nine, or 18, completed years of the 19th century had elapsed at Her Majesty's birth.
- 5. Four times nine, or 36, completed years of the 19th century had elapsed at her accession to the throne.
- 6. The late Queen had issue of nine children.
- 7. Her Majesty was born in the 19th year of the 19th century, and she came to the throne in the 19th year of her age.
- 8. The numerals which express 1819, the year of her birth, when added together, make 19.
- 9. The numerals expressing 1837, the year of her accession, when added together make 19.
- 10. Nine hundred and ninety-nine completed years had at her death elapsed since the death of her celebrated ancestor, King Alfred the Great, who died 28th October, 901. Nine centuries of the Christian era had expired at his death, and 19 centuries had just ended at the death of Queen Victoria.

THE PATIENCE OF CHRIST.

"He went down with them, and came to Nazareth, and was subject unto them." Yes, in the first radiance of His youth, from the glories of the Temple, from amidst a circle of astonished and admiring magnates of the elder Church, "He went down with them," with the Galilaean workman and his wife; "and He came to Nazareth," and to all that Nazareth contained, which was repugnant to His blessed soul; "and He was subject unto them," obedient, dutiful, submissive, to the household rules, respectful to the parental will, keeping every hour the whole spirit and the whole letter of the fifth commandment.

Is not this the example, of His patience, the mysterious reality of His path of personal duty? He was on His way to redeem a world, to seek the lost, to offer the one last sacrifice to rise conquering from the dead, to sit down at the right hand of the Majesty on high. How did He set about it? By pleasing not Himself; by taking up duty, the duty just at His feet, and doing that. Though He was the Everlasting Son, yet learned He, yet experienced He, obedience.

Brethren, if we are Christ's, if we are indeed of that new race, those many brethren among whom He is Firstborn, His Father has great things in store for us. If we are His, we are on our way to all the greatness and all the capacities of life eternal.

What shall we do then; what shall we be
and resent the task of taking patient heed
unto ourselves? Shall we ignore the spiritual
import of a common day, as if it could be
no connection with the things beyond the
veil?

Not so. We will look upon our Master
We will adore the example of His patience
the endurance shown in His great pilgrim-
age; and discipline He passed through on the
path which led Him, in His Manhood to the
Throne. And there we will renew the will
and learn the way to submit to His incessant
call to us to take heed unto ourselves, and
find in this, through the maze of me, a clue
whose other end we know is fastened to the
Gate of Glory.—H. C. G. Moule, D.D.

LAUGHTER AND LONG LIFE.

If you would live long, be merry, but, of
course, not too merry. That is the sage but
not very original advice which the Lancet
gave the world recently. Commonplace
though it sounds, yet there is, we are told,
truth more commonly ignored in actual
everyday existence than this, that "people
who enjoy life, cheerful people, are also those
to whom the longest life is given. 'Oh, yes,
of course, worry shortens life and the con-
tented people live to be old,' we are all read-
to say, and yet how many people recognize
the duty of cheerfulness? Most persons who
declare that if a man is not naturally cheer-
ful he cannot make himself so. 'Tet this is
from being the case, and there is many a man
who is at present a weary burden to his re-
latives, miserable through the carking care
of some bodily ailment, perhaps, or some-
worldly misfortune, who, if he had grown
up into the idea that to be cheerful under
circumstances was one of the first duties
life, might still see a pleasant enough world
around him. Thackeray truly remarked that
the world is for each of us much as we show
ourselves to the world. If we face it with
cheery acceptance we find the world full
full of cheerful people glad to see us. If
snarl at it and abuse it, we may be sure
abuse in return. The discontented work-
of a morose person may very likely shorten
his days and the general justice of nature
arrangement provides that his early depart-
should entail no long regrets. On the other
hand, the man who can laugh keeps his
health, and his friends are glad to keep him
Yes, the world certainly prefers cheerful peo-
ple to dull ones, and we know we ought
ways to be genial, if not Rabelaisian, un-
the most untoward conditions. But there are
problems in life which compel seriousness
sometimes, and there are periods when a man
can no more help feeling depressed and wor-
ried than he can help the colour of his hair
eyes. Then is the time for some other man
—or woman—to show cheerfulness.

TRUE COURAGE.

The greater part of the courage that is
needed in the world is not an heroic kind
Courage may be displayed in everyday life
as well as on historic fields of action. The
common need is for courage to be honest
courage to resist temptation, courage to speak
the truth, courage to be what we really are
and not pretend to be what we are not, cour-
age to live honestly within our means, and
not dishonestly upon the means of others.
Men.

—The least of gifts is worth saying
hearty "Thank you," for.

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VERETTA DE LOVANO
 OR
 THE ESCAPE OF A HERETIC.

Chapter 1
 "The Darkness of Death."

In the turret chamber of an old
 convent, a girl of seventeen and an
 old priest stood facing one another.
 Her countenance shone and glowed
 with the spirit of her noble ancestors,
 her hands were clenched and she
 looked as she stood there, though at
 her side like a beggar girl, every inch a
 Princess. On the face of the priest
 was stamped undying hatred. Let
 them listen to what they are saying—
 "For the last time," said the priest

do you refuse to forsake this heresy
 and to enter into the true church?"
 "Yes," answered Veretta De Lovano,
 "for that was the young girl's
 name, "I do, I will keep the faith
 as all our race has done." "Then
 prepare for death, thou wilt never
 see another sunset." Veretta stag-
 gered and grew pale (there was no
 need of explanation, she knew all too
 well that she was condemned to the
 stake), then drawing herself up she
 said proudly "I do not fear death, as
 my ancestors faced it, so will I, but,"
 she added, as the priest turned to go,
 "in the last day when the Judge of
 all shall come, seated on the great
 white throne, think you that he will
 not avenge the blood of the Martyrs?
 Ah! I know he will," she went on
 as the priest crossed himself with
 trembling hands at this heresy "then
 shall the Priests of the false Church
 suffer as those—Ah! you will
 not wait, go! then and remember
 will be ready." The old man
 burst from the room, his hands
 pressed close upon his ears. Veretta
 stood as he had left her, till the
 sound of his footsteps died away,
 then throwing herself upon her pallet,
 she broke into sobs.

The twilight was fading into night
 when Veretta rose. Kneeling on her
 straw bed she prayed,— "Father of
 all, Creator, Thou who reignest
 in the bright realm beyond the stars,
 teach me to say 'Thy will be done.'

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 Liebig's Fit cure for Epilepsy and kindred
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A New Cure for Catarrh in Tablet Form.

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

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

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

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

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



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

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

help me to bear the pain, and Oh! let death come speedily to release me." She paused, and bowed her head upon her hands, her shoulders shaking with sobs, then suddenly raising her face all wet with tears, to the bit of sky she could see through her high window, O Father, Mother," she cried, "why should I fear, you have gone before, but Alphonso, Alphonso," again she sobbed, "O mighty Father, send me peace, for mercy's sake." As she prayed the evening star shone out, while gazing at it a sweet sense of comfort stole o'er her and she slept.

Veretta was of English extraction, her mother was English, her father Spanish. From the first she got her golden hair and complexion, from the latter the dark eyes, the fire the stately bearing of the Spaniards. Senor De Lovano was a protestant and in her youth Veretta had been betrothed to Alphonso Levere, a Protestant also. Both families had long expected the summons which came from the Roman Catholic authorities to change their religion. They refused. One night the house of Lovano was seized and Veretta was carried away, her parents es-

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

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

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

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

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

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aped, but she was told they had been killed. The priests had tried every means to make her a Roman Catholic and at last they determined to use strong measures, hence the scene in the beginning of the chapter.

Chapter 2.

"Joy Cometh in the Morning."

Early in the morning the old priest again toiled up the steep steps to the turret chamber. He carried the hideous dress worn by those condemned to the stake and was accompanied by a young monk of twenty years or so, for he, the priest, had said he would not face that she-devil again with her awful heresy, besides she might attempt to escape, and what could he do, old and infirm? As they neared the room they heard singing; it was Veretta, trilling the wild triumph song of her race. The priest devoutly crossed himself, "I verily believe she hath a devil," he muttered, but as his companion, unquestionably a Spaniard, only knit his dark brows the more he went on, "the first will kill all that," and he chuckled maliciously, with a look of hatred terrible to see. When they had reached the strongly bolted door the young monk whispered "I will wait here and seize her if she attempt to escape." The priest nodded, and opening with difficulty the ponderous door disappeared into the gloomy room. As the door clanged the monk cautiously drew a poniard from the folds of his gown; it was richly ornamented with a golden hilt. He felt the sharp point, "the fire will kill all that, ah! will it? we shall see," he muttered with a cruel look in his dark eyes, "but hush! she speaks!" Veretta's voice came

faintly through the closed door, "that awful dress, ah!" a little moan of horror, "but I will be brave, I do not fear you, false priest, nor death." A silence. "She comes" whispered the watcher. The door swung heavily back, and Veretta appeared, dressed in the horrible garb of the condemned heretic. Her face showed traces of tears, but she was calm and dignified. As she stepped out of her cell she noticed the monk, and with a gesture of surprise "Alphonso—" she began, but Alphonso De Levere, for it was he, made a sign of silence, and springing upon the priest, who was staring stupidly at them, he threw him to the ground and would have stabbed him, but for Veretta's gentle "Alphonso, we are Christians," so he bound and gagged him with his own vestments, then hurriedly snatching off Veretta's garb he wrapped her in a black velvet mantle and half carried her quickly down the stairs, through a deserted corridor into a small room. He hastily bolted the door and raising one of the stones in the rude floor disclosed winding stairs. Outside the populace were shouting impatiently for the appearance of the victims. Alphonso took Veretta's hand and descended hurriedly into the darkness, pulling the heavy stone down behind him. "Alphonso" again began Veretta, "what?" "Hush," he returned "there is still danger. Be careful, love, this is the last step." Veretta understood that danger must be imminent when her lover would not talk to her and so kept silent through all that long walk, in a path so narrow that two could hardly walk abreast and in thick darkness. It seemed hours to Veretta before it

was done, and in reality it was nearly an hour before they emerged in a cave scarcely lighter than the secret passage. Alphonso groped his way to the entrance, concealed by thick bushes which formed a strong barrier, from which they emerged, breathless and dishevelled, to find themselves in a wild part of the country. As their eyes became accustomed to the light they found that they were on the side of a hill. "Where is it? that hateful place," asked Veretta, clinging half-frightened to Alphonso's arm. "Come with me," he answered, and led her to the summit of the hill. Far away they could see the spires of the city and distinguish the cross of the convent. "Oh, come away," Veretta shuddered, "I hate to see the place." Alphonso stooped and kissed her. "My sweet, my golden dove," he cried, "at last you are free! But come, still there is danger. Ah, your feet are bare; here, let me wind my sandals on them." Veretta remonstrated, but he would have his way, and then taking her hand he struck off across the country to the west. They had not gone more than a mile when Veretta faltered and walked more slowly, for she was tired with her already long walk. "Are you tired, my flower?" inquired Alphonso, tenderly. "See we shall soon be there, and you shall rest and I will tell you all." "Yes, that will be nice, answered Veretta faintly. She stumbled on the rough ground, and would have fallen but that he caught her. "My pearl," he cried anxiously, "you are tired, you shall not walk another step," and he picked her up and started off again with his light burden. Alas! she had grown so thin in prison. On he went, over rough ground and hard stones, through bushes that tore his gown, and the sun was at noonday heat. When he reached a highway stretching like a long white serpent into the distance, there, as if expecting him, a carriage stood waiting with a solitary horseman standing by. Alphonso stepped hastily in. "Drive fast," he cried, and they did, for the horses were fresh and impatient at waiting so long. Alphonso laid his lovely burden on the softly cushioned seat and threw off the heavy mantle which enveloped her. "My precious one," he cried, "you are better." "Oh, yes," she returned, "please tell me all about it." "Yes, but first you must have some food; eat this while I talk," and he pulled out a basket from under the seat.

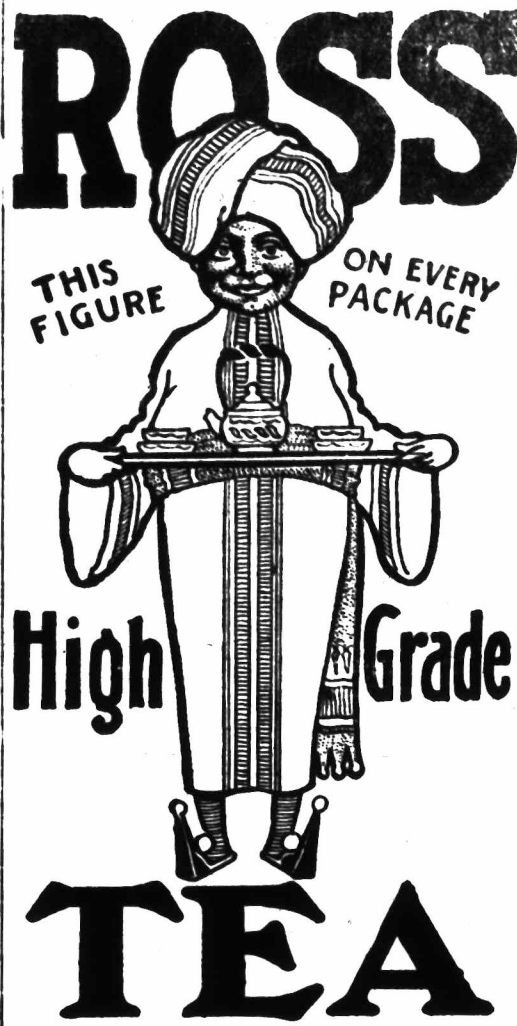
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"Oh," exclaimed Veretta, "that is good; I am hungry, but tell me of my parents, how they died." Tears filled her eyes and her voice shook. "Veretta," cried Alphonso, astonished, "died, why they are waiting for us at the ship!" "Alphonso," cried Veretta in her turn, "the priests told me they had been killed. Oh, say it is not all a blessed dream," she added, clasping her hands. "My little love," said Alphonso, taking her in his arms, "it is a blessed truth, but you must finish your meal and I will tell the story. I will make it as brief as possible. Your parents escaped, how they will tell you themselves, and mine, alarmed, fled to England; I, with their consent, remained behind to rescue or die with you. I found your parents and it was decided that I, dressed as a monk, should go to all the convents, if necessary, in Spain, to find you. By great good fortune, of which I will tell you at a more suitable time, I heard of your whereabouts and obtained admission into the convent. I seemed a zealous young monk and they trusted me. One night I concealed myself in a room where the Abbot and a monk were talking, thus I learned the secret of the passage underground. I bribed one of the principal monks, a good man who believed not in burnings, to keep the others away from the corridor; it was he who despatched me with the priest. These men are two of my trusted servants. You will recognize our own carriage." "Yes, but where are we going?" inquired Veretta. "To the good ship 'Dauntless,' an English vessel, which with the 'Vigorous' waits for us at N—," naming a small place on the north-west coast of Spain. "A boat will take us to her." "Are my parents there?" inquired Veretta eagerly. "Yes, love, and a clergyman. My darling, will you marry me to-night? Give me the right of

protecting you from all dangers; oh, answer me, sweetheart, you know I love you well." And Veretta answered shyly, "Yes."

When it was discovered that the heretic had escaped great was the tumult in the old convent; and a search was immediately made. It is usually supposed that monks are slow, but it was well for the fugitives that they had a good start, for not more than an hour after they had embarked a party of horsemen galloped into N—. Their rage was awful when found they had gone, for N— was but a village with no boat large enough to pursue, and many were the pious imprecations hurled after the heretics, as they called them. But they heard them not, for on deck of the "Dauntless," Spain "The land of horrors" fast fading away, with her parents looking on, Veretta, her peasant's dress changed for one of shimmering white silk, her hair falling in golden waves over her shoulders, was interchanging her marriage vows with Alphonso De Levere.

M. LUSCOMBE.

WORKING OUT MISTAKES.

Bert leaned his head on his hand and gave a sigh. "No use trying," he said to himself, "This problem won't come straight."

It certainly did look almost hopeless—the once clean sheet of paper covered with a mass of figures.

"Are you busy, Bert?" called his mother's voice.

"No, not very, mother."

Mrs. Hoskins came into the library. "Oh, but you are studying," she said. "I wanted to remind you to stop at Aunt Ellen's for me, as you go to the barber's."

"That's so!" exclaimed Bert, "I had forgotten about having my hair cut. Yes I'll go now, mother. I can finish this later on."

Mrs. Hoskins looked over the boy's shoulder. "Why not finish it now?" she said. "Then you will have this evening free."

"But it won't come out," answered Bert. "I've been working ever so long, and wished—I don't know how many times—that I could get it right."

His mother smiled. "All the wishing in the world isn't going to get it right, my boy. However, if you feel you can do it better this evening, and are tired now, then go. Here is the parcel for Aunt Ellen."

"Now for a long wait," said Bert to himself as he entered the crowded little shop.

He sat down near the door and watched one of the barbers as he cut a man's hair.

"Oh!" Bert almost spoke aloud, for the barber, carelessly, no doubt, had cut a notch in the hair of the man before him. It was no small notch, either, and Bert leaned forward, to see the better what was to be done. But the barber went on with his work, quite unconscious of the interest taken in him. He cut away a tiny bit here, a bit there, and worked and worked. It made Bert impatient to watch him. But then at the end: "Now, sir, you're done!" he said—and the notch was gone.

How easily it had all been done! Of course it was but a small thing, a notch in a man's hair, yet that one mistake would have shown great imperfection in the work.

When Bert's turn came he said as he sat in the chair: "What do you do when you cut a notch, Mr. Evans?"

The barber smiled and looked into the glass before him at the boy's serious face. "Why, I just work it out," he said. "Takes a long while sometimes, but it'll always work out. That plan will do away with any notch I've ever met—and I've met a deal of them in my life—and not always notches in hair, either," he added in a low voice.

Bert turned his head quickly. "Take care now!" said Mr. Evans, "nearly got one yourself then."

"But what do you mean?" asked Bert. "Where else can you find notches?"

"Find notches!" the barber laughed. "Can't be that you have never found any," he said. "I find notches every day, my boy. Even when I was your age, I used to find plenty of them in school, but I always worked 'em out."

After all, notches were not so difficult, and Bert hurried home to see what "working out" would do for him. He did not wait for evening to start his problem, but set to work at once.

"It'll always work out," the barber had said; and beneath the energetic thought and purpose of the boy, the mistakes worked out indeed. And the barber's motto proved true: proved that a persistent working in the right direction will never fail to bring the good result, and that mistakes made once, need not be forever, for if we put our hearts and minds to them, they can always be "worked out," and that to our own good.

THE GIRL WHO DOESN'T MOVE ALONG.

Most of you know her well. All of you have seen her. She rides on every street-car and railway line in the country. She is a familiar figure on crowded excursion steamers, and at concerts and lectures where the seats are not reserved. And she is very regular in her church attendance.

When the street-car is crowded she never moves along to make room for the woman who comes aboard with a baby in her arms, or for the tired man carrying a lunch pail. We saw her recently in the middle of an overflowing seat, and, when the two passengers on her right got out, she kept the same position, unmindful of the fact that the two small boys on her left were sitting on the very edge of the seat, while the mother was holding the baby in her arms. A passenger sitting behind finally asked her if she would move a little, and she was forced to break through her rule, though she did so with evident reluctance.

This girl seems to have a liking for the end seat, provided it is the end by which people must squeeze to get to their places. She has learned the art of disposing herself so as to occupy an entire seat in a railway coach, and she always looks surprised if asked to share it with another traveler. If she has a good place from which to see a picture at the art gallery, or the parade on the avenue, you never find her moving a little to one side to give a chance to

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the small boy whose eager eyes are seeing nothing more attractive than the fabric of her gown.

"Perhaps she doesn't think." Perhaps not. Probably not. But that is far from being a satisfactory excuse. One of the unfailing symptoms of selfishness is the inability to recognize the comfort and convenience of other people as matters which are worth a thought. When our girl's heart opens a little, so that she has a real sympathy for the tired mother with her child in her arms, or for the disappointed little boy who is missing the sight he has walked so far to see, she will begin to think of her own accord, and then she will move along without waiting to be asked.

STARTING AN AVALANCHE.

A first deceit may be a small thing—probably is; but so is the first bit of dirt that, losing its hold upon the Alpine heights, drops slowly downward. But what power that small "first slide" gathers to itself as the avalanche goes whirling down and down, increasing in strength and in momentum till at the last thousands of tons of wrecked debris lie at the bottom of the ravine! It has been the case, time and time again in the history of the world, that some little deceit—some little throwing down of truth towards the depths of falsehood—has in the end carried with it just as weighty ruin and widespread devastation. Be careful how you with thoughtlessness start the fearful slide, and loosen your stronghold upon truth and uprightness.

THE POOREST GIRL IN THE WORLD.

If many girls who to-day are living in comparative idleness could be made to realize how fickle is fortune and how uncertain is the turning of its wheel, it is possible they would set about in more sturdy fashion to shape their own destiny, rather than allow day after day to drift them on without aim. Says an exchange:

"The poorest girls in the world are those who are not taught to work. There are thousands of them; rich parents have petted them; they have been taught to despise labor, or at least to think it a disgrace for them to labor, hence, they do nothing all their days, and depend on someone else for a living. This class of girls are usually supposed to dwell in our towns and cities; but this is a great mistake, for even in our rural country homes, where one would suppose they had received only systematic training, do we find many farmers' daughters boasting that they never expect to earn their own living, but intend their friends shall support them. Should misfortune overtake their friends, as is often the case, they are in a lamentable and perhaps a hopeless condition. The most forlorn and destitute creature on earth is the woman who has never learned to labor with her hands.

THE GOING AND THE COMING BACK.

Grace was a beginner on the bicycle, but she had a beginner's enthusiasm, and a great deal of

confidence in her own strength. "I don't see why I can't ride over the park, papa," she said one lovely summer morning. "The other girls do."

"They have been riding longer than you have, dear," her father replied, "and have had more experience in riding among teams and other wheels. Wait a few weeks longer, and then you can go."

"But couldn't I just ride over to the park?" Grace begged. "I wouldn't go in, you know, papa."

But her father shook his head. "I think it is rather too far for you yet, Grace. It is better to be patient at first than to tire yourself all out."

There was a discontented look on Grace's face that morning, as she brought her wheel out for her regular "spin."

"I wish I could go to the park," she thought, as she mounted and started slowly down the street. "I'll go that way, just two or three blocks. There won't be any harm in that."

The pavement was very smooth and easy, and she rode on without any effort. All the time her thoughts were busy.

"Papa said it would be too far for me, but I don't feel the least bit tired. I don't believe he knows how strong I am. There! I've gone the three blocks. I'll go on just a little farther, because I'm not tired at all."

Three more blocks were left behind, and still Grace was not ready to turn back. On and on she went, till at last, when she had stopped counting the blocks, she was suddenly startled at seeing the great trees of the park only a little distance ahead of her. She dismounted from her wheel, and sat down on the grass just outside the park to rest a few minutes, for he had to own to herself that she was beginning to feel a little tired.

"I believe I'm more tired than I thought I was," she said to herself, with a sigh, as she turned her face toward home. "Oh, dear! I wish there weren't so many blocks between here and home!"

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The pavement was just as smooth as it had been coming over, but she was tired, and the sun shone in her face, and the pedals would not spin around so swiftly and easily as they had done before. It was a tired, flushed rider that slowed up at last in front of Grace's home, and half stepped, half stumbled, from her wheel.

"It's funny what a difference there is between going and coming home again," she said to herself, as she led her wheel into the back yard. "I guess I only counted on the going."

That is where a good many of us make our mistake. We count only on the going, and forget that we need just as much strength and power for the coming back.

BETTER WHISTLE THAN WHINE.

Two little boys were on their way to school. The smaller one tumbled, and though not badly hurt, began to whine in a babyish way—a little cross whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.

—The Bishop of Bath and Wells recently dedicated the west front of Bath Abbey, which has just been restored under the advice of Mr. T. G. Jackson, B.A. The cost of renovation, so far as the west front is concerned, has been about £2,000. The more expensive work of repairing the flying buttresses, which was not originally contemplated, is still proceeding, and will, it is expected, bring the total cost to between £5,000 and £6,000.



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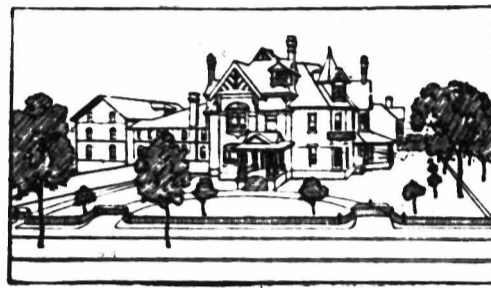
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