

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, JULY 10, 1902.

[No. 28.

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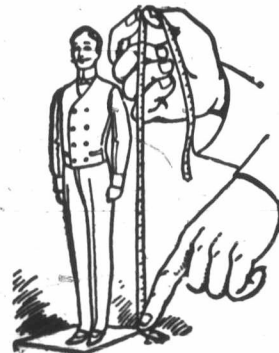
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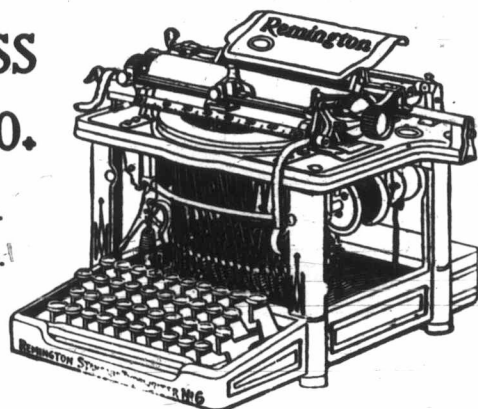
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Canadian Churchman.

TORONTO, THURSDAY, JULY 10, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

7th SUNDAY AFTER TRINITY

Morning—1 Chron. XXI; Acts XVII 16

Evening—1 Chron. XXII or XXVIII to 21; Mat. VI to 19

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

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.

Processional: 179, 215, 393, 306.

Offertory: 216, 243, 293, 367.

Children's Hymns: 217, 233, 242, 336.

General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.

Processional: 274, 302, 447, 524.

Offertory: 227, 268, 298, 528.

Children's Hymns: 228, 330, 339, 340.

General Hymns: 275, 290, 447, 633.

Guilds and Fraternities.

The latest development is the Society of the Catechism. The members met in London on the 3rd June to draw up a constitution. The object is the desirable one of the religious training of the children of the Church according to a method which includes the three principal exercises known as questioning, instruction and gospel with homily. The society may serve a very useful purpose.

The Native Races.

We are gradually discovering, too late to do much good, that the races of man are

somewhat like geological strata, or perhaps survivals of those primitive tribes whose remains are dug up from lake dwellings or caves. The Bishop stated recently that the natives of New Guinea were still living in the stone age. It is, therefore, reasoned, that without great care, such races cannot assimilate with our own, and that attempts to make them do so must be disastrous. As illustrating this theory, we need only trace the history of the Indians of this continent for the last 200 years. On the other hand there were the Jesuit missions in South America, which were adapted to their mental capacity, and were successful until the Spanish rule was swept away; and in like manner the Church of England was a religious and moral power among the West Indian negroes. We quoted from a Unitarian minister, who showed how missionaries who sent themselves into these islands, some twenty years ago, full of zeal, without knowledge, had destroyed the faith and practice and left mental and moral desolation behind them in the negro peasantry. In his Romanes lectures at Oxford this year, Mr. Bryce touched upon a branch of the same question: "The Relations of the Advanced and the Backward Races of Mankind." He expressed a strong opinion on the political incapacity of negroes, and pointed out that dispassionate judges have come to consider the extension of the franchise to negroes in America a mistake. One next have lived, he said, among a weaker race to realize the kind of irritation its defects produce. It needs "something more than the virtue of a philosopher," it needs "the tenderness of a saint," to preserve the same courtesy and respect towards the members of a backward race as are naturally extended to equals. This is a somewhat remarkable utterance, coming as it does from Mr. Bryce. His comparison of Christianity with Islam also merits notice. He thinks that Christianity, though it proclaims a doctrine of brotherhood, is less successful than Islam in creating a sentiment of equality. The explanation he suggests is that it has achieved less because it aimed at more. There is another possible reason. Christianity, as presented to the coloured races of the East, is for the most part a Western religion, and is preached by missionaries saturated with European ideas, while Islam is itself Oriental. Its successes both in Asia and Africa during the last twenty-five years have certainly been very great, rendering it a formidable rival of Christian missions.

Official.

The twelfth annual convention of the Brotherhood of St. Andrew in Canada will be held (D.V.) in the city of Brantford, Ont., October, 17th, 18th, and 19th, 1902. All chapters should now make their arrangements to be present at this gathering, and

members should try and see whether they can fit in their holidays with these dates. Clergy and other visitors will be made welcome.

Summer Wanderings.

Our people are now going off on holidays, and will, we hope, enjoy the delayed summer warmth. While from home, the family rules are of necessity relaxed, and too often private and public devotion is neglected. We do not wish to be gloomy, but to remind our readers in how many respects this is a year of trial, and to ask them to show themselves Christ's faithful soldiers and servants. In preaching, J. H. Newman, while with us, said on this subject: "Be on your guard, especially when you get into novel situations or circumstances, which interest and delight you, lest they throw you out of your regularity in prayer. Anything new or unexpected is dangerous to you. Going much into mixed society, and seeing many strange persons, taking share in any pleasant amusements, reading interesting books, entering into a new line of life, forming some new acquaintance, the sudden prospect of any worldly advantage, travelling; all these things, and such-like, innocent as they are in themselves, and capable of a religious use, become means of temptation if we are not on our guard. See that you are not unsettled by them; this is the danger—fear becoming unsettled. Consider that stability of mind is the chief of virtues, for it is faith. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee"—this is the promise. . . . But to none is there rest who in any way leave their God and rove after the goods of this world. Do not indulge in visions of earthly good, fix your heart on higher things, let your morning and evening thoughts be points of rest for your mind's eye, and let these thoughts be upon the narrow way, and the blessedness of Heaven, and the glory and power of Christ your Saviour."

Natural Laws.

The Literary Digest contains an excellent abridgment of a thoughtful and suggestive paper by Prof. S. P. Langley, secretary of the Smithsonian Institute. Professor Langley's position is that there are no real natural laws; that what we call "laws of nature" are merely expressions to simplify the results of human observation; and as science progresses and viewpoints change, the so-called "laws" have to change too. He says: "The present generation has begun, if not to be modest or humble, to be somewhat less arrogant in the assumption of its knowledge. We are perhaps beginning to understand, not in a purely poetical sense, but in a very real one, that there may be all around us, in heaven and earth, things beyond measure, of which 'philosophy' not only knows nothing,

but has not dreamed. As a consequence of this, there is growing to be an unspoken, rather than clearly formulated, admission that we know little of the order of nature, and nothing at all of the 'laws' of nature." An interesting consequence of this changed feeling, Dr. Langley asserts, is that a scientific man may now be more ready than formerly to admit the possibility of a miracle. Hume's argument against miracles, he says, was and is absolutely conclusive when we grant his premises—the absoluteness of natural law. But there is much more mystery around us to-day than in Hume's time. It may be, of course, that there are even fewer believers in the miraculous now than there were then; but so far as the work of science goes, Dr. Langley asserts, belief should to-day be easier instead of more difficult. This is certainly provocative of thought. Prof. Langley concludes: "Let us repeat, and repeat once more, that though nature be external to ourselves, the so-called 'laws of nature' are from within—laws of our own minds—and a simple product of our human nature. Let us agree that the scientific imagination can suggest questions to put to nature, but not her answers. Let us read Bacon again, and agree with him that we understand only what we have observed. Finally, let us add that we never understand even that, in the fulness of its meaning, for remember that of all the so-called laws of nature, the most constantly observed, and most intimately and personally known to us, are those of life and death—and how much do we know about the meaning of them?"

Irish Parishes.

The movement of population from country to town and village life, which has been in progress in older countries and in our eastern dioceses, has been very marked in Ireland, where through emigration and freezing out, the country parishes are sadly thinned. Experience shows that a clergyman often spends his best years in a mission which needs his utmost strength, and for a reward so inadequate as to unnaturally depress him, promotion and better stipend is apt to come just before he begins going down hill, and so, too soon, he becomes an encumbrance on the larger and more important parish. Reasoning from this experience, a writer in the Church of Ireland Gazette proposes for that Church the following remedy: "Many people are anxious to see country parishes amalgamated to the large town centres, and this policy has been carried out to a considerable extent in the Church of Ireland. As a result, small parishes are, comparatively speaking, neglected, services are held at inconvenient hours, and, worst of all, the people lose touch with the clergy, who are naturally very much taken up with the affairs of the town centre. Would it not be far better if an arrangement could be made by which the charge of the country parishes could be taken by clergymen who, having given a certain number of years' service in larger spheres, should be compelled to retire and make way for younger and more vigorous incumbents? One board of patronage might serve for a number of

amalgamated parishes, and the rector elected by such a board might, after serving in the town centre for a number of years, retire on the first vacancy to one of the country charges, losing nothing in the way of honour or dignity, not troubled much by a moderate reduction of income, and happy in the thought that while still doing a useful and quiet work for the Master, no one will ever dream of calling him an encumbrance."

Readjustment of Parishes.

This question of change of population affects other religious bodies and countries besides our own. In Scotland, the disruption of the established Presbyterian Church brought unnecessary family and personal bitterness. The Moderator of the United Free Church stated: "Because one denomination started a congregation in a certain parish, another was tempted to follow suit, until they had as many as three congregations in a parish with a population of less than 400, and even that decreasing. In such cases, it was obviously a sound policy to seek to bring about a local union of congregations whenever a favourable opportunity might present itself. If they had one Presbyterian Church in Scotland, able and willing to carry out this policy of amalgamation in all cases where two Presbyterian churches were placed alongside of each other in a parish with sparse and decreasing population, no less than 800 ministers might be loosed from their present charges, and set free to work in more needy districts in our own land or to act as missionaries in some of the heathen lands where in some cases there was only one missionary for upwards of 400,000 people. Assuming that the average salary of such ministers was £200, this meant that £160,000 was being now spent every year in maintaining ministers in districts of Scotland where they were not really needed, and to this must be added a sum at least as great spent annually in the keep of unnecessary buildings and in other congregational expenses. He then added statistics showing that with all this superfluity, Glasgow had grown so greatly that the Moderator estimated that there was a churchless population of fully 460,000. These figures must be exaggerated, unless the Moderator confined his definition of Church to the United Free. The superfluous 800 will hardly thank him for his sentence of banishment to heathen lands, but to destroy vested interests of this kind is more easily said than done.

THE KING.

The power and influence of the throne may be said to have been revived and greatly increased of recent years. It is doubtful if it would have survived many such occupants as George IV. It was fortunate for monarchy in England, that amid political changes, all in a democratic direction, that Queen Victoria was its representative, who adapted herself readily to constitutional changes, sympathized with the extension of the liberties of the people, and by her pure life, sympathetic nature, and powerful per-

sonality, shed a new lustre upon the throne. To succeed so wise and beloved a Sovereign and fill her place was no small undertaking, and that it has been done successfully, and that the King, following in his mother's footsteps, has gained the confidence and affection she so long enjoyed, is the highest tribute that can be paid to him, and is due to his knowledge of the science of government, his marvelous tact, and his deep interest in all that concerns the welfare of the people. To the efforts of the King, and his desire for peace throughout the Empire, it is largely due that such generous terms were granted the Boers as have ended a long and bitter struggle, and there is every prospect of an abiding, as well as an honourable peace. With an Empire great and prosperous, and at peace with all the world, and a monarch ruling from the Arctic Ocean to the Indies, an interest almost world-wide was excited in the Coronation ceremonies which, on the twenty-sixth of June last, were to have been celebrated with unparalleled magnificence in Westminster Abbey. Preparations had been made for, perhaps, the greatest and most unique pageant the world had ever witnessed, and from all countries, within and without the Empire, were representatives to have been present to do honour to Edward VII. and his gracious Consort, and to participate in the rejoicings of a free and happy people. Great, therefore, was the consternation and disappointment, and still greater the sympathy and sorrow when, as a bolt from the blue, it was telegraphed around the world, that the chief actor in this national fete was prostrated by illness, and that his life trembled in the balance. Happily, in God's good providence, this danger seems likely to be averted, and there is confident hope that the King's health may again be restored. This has been the subject of earnest intercession, and is, we may believe, an answer to many heartfelt prayers. Our anxiety is succeeded by deep thankfulness, and we may anticipate that with God's blessing, ere very long, the Coronation of the King may take place, and hope that he may be spared long to reign over us. The occasion, however, is not without its lessons and uses. It teaches the uncertainty and mutability of all things human. We cannot tell what a day may bring forth, man proposes, but God disposes, and God, not man, ruleth. It is well that we should be thus strikingly reminded of His supreme sovereignty, that the Lord God Omnipotent reigneth. The stricken King, whose illness is directly traceable to his devotion to public duty, is in his bed-chamber an object of tender interest to his people throughout the Empire, and in his illness perhaps evokes more human affection than he would have done in his triumphant procession through London's crowded avenues, to and from the historic abbey at Westminster. Great are life's contrasts—the King, who was to have been the chief figure in an unprecedented pageant, occupies a bed of sickness, and a house of feasting has been, for the time, turned into one of mourning. It is better in its lessons, as the wise man said, to go to

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the latter than to the former house. Edward VII., the eldest son of Victoria, her loyal heir, whose whole life was passed at her court, who knew her and her aims and policy as no one else living could, who has her life as his inspiration, and has declared that he will make it his example, would seem necessary now, as the complement, as it were, of her long and successful reign. He will maintain the Victorian traditions and policy, which so extended, built up and exalted the British Empire. Long may he be spared to reign over a free people, and to uphold those principles of justice and liberty, which ever accompany the British flag, and which are founded on the eternal foundations of truth and righteousness.

EDUCATION.

Perhaps there is no subject which has taken a wider range in the past fifty years than that of education, not only in regard as to what constitutes it, but in the extension of it to all classes. There was a time, not very remote, when one, who knew the ancient languages, and what was cognate to them, and had some acquaintance with mathematics, was considered as having a complete education, and but few dreamed of a system of instruction which should be open to all. Now, however, the course of study in schools and colleges includes modern languages, science, and a number of special subjects, and combinations of subjects, covering all departments of human knowledge, and oftentimes their practical application, not only in forming and cultivating the mind, but fitting the possessor of it directly for his profession, and supplying him with the means of earning his livelihood. Education is not merely the gaining of information, it is the drawing forth, and the cultivation of the human faculties. It includes the whole course of training, moral, intellectual, and physical. It concerns itself with views of life, and matters of conduct and manner, as well as with learning. In a word, it means refinement, and the upbuilding of character. It is the developing of the whole man physically, intellectually and spiritually, and if any of these be neglected, it is not true education. It begins with life and continues all through life. The young graduate who said, "I have finished my education," was well reproved by the venerable professor, to whom he made the remark, when he replied, "I have only begun mine." Education is first physical. The newly-born infant is first taught to take food, and to walk, and to use its faculties and members. Sound, physical health is the basis of all education, and one who is weak or deformed, or but half developed through neglect, ignorance or hereditary taint is greatly impeded in the race of life. The aim and object of education is to produce a sound mind in a sound body. Hence, there must be strict regard as to air, food, exercise, and for the laws of health generally. So closely do the moral and mental nature sympathize with the physical, that unhealthy bodies are oftentimes the seat of diseased

minds, and perverted moral natures. Intellectual development follows fast after, and accompanies physical growth. The mind must be informed, but it must also assimilate the food which it receives. What the mind needs is not only information, but the desire for it. It is of little use to be able to read, if we don't read, and neglect to give attention to reading, and with all our education it is surprising how small is the number of readers of good and instructive literature. Then book-knowledge, valuable as it is, is not all. Who so useless oftentimes as a book-worm, who can pore over and absorb the contents of books and yet cannot impart his knowledge or make any practical use of it? The mind must be cultivated as well as informed, and be able to impart as well as to imbibe. Education should refine and soften the manners, making them smooth and polished, it should impart correctness to our speech and language, and by association with all that is best in life and literature, make us all that is included in the expression, a cultivated man. It affects memory, reason, observation, and these in combination in any walk of life, make one powerful and influential. Man, however, is not all body or intellect, he has also a moral and spiritual nature, which must be developed and perfected. It is but a travesty of education when this highest side of man's nature is neglected. Religion teaches his duty and relations to God and his neighbour, and to the higher life of man here and hereafter. It is to be regretted that while the scope of education generally has widened, that in recognition of the supreme importance of religion there has been a falling away from the ideals of the past, with a corresponding loss in moral force and character. The chief places of education are the home, the church, the school and university. The most important is the first, and no subsequent training can make up for the lack of proper culture in the most impressionable period of human life. There are influences at work disintegrating the home, and limiting the influence of the Church, which no secular instruction in the school or college, however excellent, can ever atone for, and in many directions there are painful evidences in lack of reverence and decay of faith, of the waning influence of religion, that ancient and sanctifying companion of human learning. The Church of England has always stood for the union of religion and education, and even now in the Motherland is making a heroic struggle to maintain and perpetuate it; let us also, in this Canada of ours, follow her lead in this matter, and protest against a purely secular school system, and encourage to the utmost those schools and colleges in our midst which make learning the most necessary and useful handmaid of religion.

The very latest statistics show that there are no fewer than 2,390,680 children in Church Sunday schools, 463,976 members of Bible classes, and 203,213 teachers of such schools and classes. This great result is the work of more than 400 different Sunday school associations scattered throughout the country, in addition, of course, to the invaluable efforts of the parochial clergy.

OBSERVATIONS ON THE ASSUMPTIONS METHODS AND EFFECTS OF "THE HIGHER CRITICISM."

A paper read at Prescott, before the clergy of the parishes of Leeds and Grenville, May 6th, 1902, by the Rev. R. S. Forneri, B.D., rector of Merrickville.

(Printed by request of the clergy).

(Continued).

But this false critical canon receives yet another contradiction, and the old view of the Bible receives another confirmation from the lips of Him Who was proclaimed in heaven to be the "faithful and true Witness." Jesus Christ, in passing through the world, stamped with His own Divine authority the Old Testament volume, and having His infallible testimony to these Scriptures, that they are indeed what they have all along professed to be, we need no other, as we can have no higher warrant; as Canon Liddon said in his famous sermon on "The Worth of the Old Testament." "For Christians it will be enough to know that our Lord Jesus Christ set the seal of His infallible sanction on the whole of the Old Testament. He found the Hebrew canon as we have it in our hands to-day, and He treated it as an authority that was above discussion." The whole sermon is worth learning by heart. Our blessed Lord with His own lips quoted from most of the twenty-two books composing the Old Testament volume, but the question of His recognition of them is not so much concerned with single quotations, as with His whole method of treating them and speaking of them. For example, He constantly applies to the Scriptures, as a whole, the term *Trappe* or *Traphai*, which is used fifty-one times in the New Testament, but never once in the mere sense of writing; always in that holy, and as we may call it, technical or appropriated sense, which we attach to the word Scripture.

Again, our Lord's life was nothing but a fulfilment of the Scriptures from beginning to end. "I am come," He said, "to fulfil the law and the prophets," accordingly, He did all that the Scriptures prescribed. He kept them with minute care, and He caused His disciples to keep them with Him. Furthermore, our blessed Saviour, when in the perfection of His risen state He revisited His disciples, caused them to read His history in the same Old Testament; for beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself." And surely, it is no collection, or jumble rather, of human writings for the express purpose of comprehending which he opened, as we are told He did, His disciples' understandings.

The Higher Critics, instead of adjusting their theories to accord with the testimony of our Lord Jesus Christ as to the Old Testament Scriptures, dare to think of adjusting the God-man to their theories, and thus we have curious and sustained efforts to minimize the amount and decisiveness of His teaching; new discussions on the question of "accommodation" in His use of the sacred text and a new set of studies on the limitations of our Lord's knowledge as a man, some of which involve an interpretation of the Kenosis, which come perilously near the confines of Nestorianism. In Canon Liddon's "Divinity of Our Lord," and Bishop Ellicott's "Christus Comprobator," there are clear expositions of the Catholic belief and arguments, which completely demolish the rationalistic attempts to discredit the "Faithful and True Witness," and which moreover triumphantly vindicate the believer in his appeal to the Great Master. "It does seem strange," says the good Bishop, "that we should have to pause and vindicate the rightfulness of such an appeal. If those who labour and are heavy laden are invited to come to Him, surely those who are in doubt and difficulty as to the nature of an integral portion of God's Holy Word may come to Him, nay, must come to Him, if they are to

hope to find rest to their souls." One point there is connected with the question before us, which I do not think has been made as prominent as it should have been: I mean the bearing which our Lord's relationship to the Father, as "His Word," has upon the character of His testimony. If, as He declares, throughout the Gospel of St. John, nothing which He did or said was self-originated; if it was the mind of the Father He was expressing, the doctrine of the Father He was teaching, nay, the words of the Father He was speaking, that is to say, if He spake only as He was moved, prompted, and taught by His Father, then none of these limitations, which are said to have belonged to his humanity, could in the least degree affect the value of His testimony. Still the communications which He made to men would be infallibly true, as being derived from an omniscient and perfect source—from the only wise God. Here, surely, we have reached the end of controversy on this matter. Here, surely, we have an irremovable basis for an unfeigned belief in all the canonical Scriptures, both of the Old and New Testaments. We believe in Jesus Christ as the Word of God, and from that starting-point we find Him stretching forth His arms on either side to establish the truth of Holy Scripture—backward to the Old Testament to which He constantly appealed, and forward to the New Testament, as He commissioned His apostles to teach and to write, promising them the infallible guidance of the Holy Ghost. The third division of my subject now remains for me to make a few remarks upon, namely, the effects of the New Criticism upon Christian faith. Of course the great underlying questions are the authority and inspiration of Holy Scripture.

The advocates of the modern system tell us with confidence that the adoption of their novel views will leave these matters unchanged, but this only shows what blind guides they are. It is simply impossible that this should be the case when we consider the nature of that system. We cannot impress it too strongly on our minds that the new criticism is not simply investigations into the literary history of the books, their origin, their dates, their styles, their relation to each other, and to the whole volume of which they are constituent parts. With enquiries of this kind we have the fullest sympathy. No one would think of disputing their value or service to the Church. The criticism in question is of a different kind altogether. It is a criticism the essence of which is the sugation of the supernatural, and the determination to re-write the whole story of the Israelitish religion to suit rationalistic and evolutionary ideas, and which employs in its analysis of the books eminently deceptive methods. When Canon Driver, therefore, states that the higher criticism "does not touch either the authority or inspiration of the Scriptures of the Old Testament," he is simply trying to throw dust in the eyes of his readers, for he must know that after the critics have completed their work upon the Bible there is no Old Testament left. It is—and the expression is becoming current—a new Bible.

That this may be fully understood, let us examine this romance of impossible canon building, only equalled by one of Rider Haggard's romances of impossible life. Opening, then, the "new Bible," we find that the early accounts in the Pentateuch (if we may still use the term), of the Fall, of Noah, the Flood, and so forth, are "myths." That Abraham and the patriarchs are heroic figures of a legendary character; further on, we find that the Sinaitic Tabernacle is an idealized representation, i.e., a fictitious creation, suggested by the Temple of Solomon, and designed to carry back what were really the conceptions of a later time to the hoary antiquity of the Mosaic epoch. Going on, we find that the whole Levitical system of the ceremonial law was the slow growth of successive generations, finally perfected and completely codified by the priests in the post-exilic period; we find, moreover, that Judges, Samuel, and Kings are remodelled his-

tory, with numerous accretions and corruptions, especially in the history of King David. Coming to the prophets, we find that what they delivered as express messages of God, were really the outcome of their own reflections and sagacious anticipations of what was going to happen. The Psalms are very late productions, scarcely any were written by David, certainly not those ascribed to him in the New Testament. We look through the "new Bible in vain, for any genuine Messianic predictions. The miracles, we discover, are the imaginative embellishments of the ancient stories that grew up in course of time.

Such is the kind of Bible that even the moderate critic would place in our hands, and if it be the true Bible—the true story of Israel's history—then the old Bible, according to Moses and the prophets, is from beginning to end a fraud, and though it may still be an interesting collection of documents for critics and antiquarians, its authority as an inspired account of God's revelation of Himself to men, and as a touch-stone of truth and doctrine, is gone forever. No longer can its utterances be quoted as the end of controversy.

(To be continued).

AMERICAN CHURCH NEWS.

The question of consecrating three bishops for Mexico is still being freely discussed, but it is said that a sufficient number of assents from bishops and standing committees has already been sent to the presiding bishop, so that we expect any day to hear of the time and place being fixed for the consecrations. The feeling has been unusually strong upon both one side and the other, and we hope that nothing but good will come from the completed act.

Bishop Francis McN. Whittle, Bishop of Virginia, died in Richmond, Va., at a good old age. He was in every sense a Virginian, also a man of great energy and of power in organization. In 1868 he became Bishop of Virginia with a communicant roll of about 7,000; in the same area there are now three dioceses, four bishops, and 30,000 communicants. At the time of the Civil War he sympathized strongly with the South, but he did his parish work quietly and was everywhere much respected. A fine photographic portrait of the late Bishop is given by the (New York) Churchman, June 28th, as is also one of the late Dean Hoffman, of New York, Dean of the General Theological Seminary. From ancestral character, individual personality, and an unusual amount of wealth inherited from his father and grandfather, who had the astuteness to invest their money in much of the land now occupied by New York city. Dean Hoffman had an unbounded influence in all Church affairs and in the interests of New York. He died on June 17th, while returning from Montreal to New York, and his funeral took place at Trinity chapel before the body was consigned to its last resting-place in Trinity Cemetery, West 159th St., with most imposing ceremony.

The diocese of Massachusetts has lost a very active and successful priest by the death of Rev. Dr. Frisby, rector of the parish of the Advent, Boston, at the age of 48 years. His illness was of short duration, and the mourning in Boston is very general. He was much esteemed among clergy and laity, and at last meeting of convention he was elected a member of the standing committee by a complimentary vote.

The diocese of Central New York has acted most wisely in giving a unanimous call to Rev. Charles Tyler Olmsted, vicar of St. Agnes' chapel, Trinity parish, New York, to be Bishop-coadjutor to Bishop Huntington. Mr. Olmsted is a native of New York State, but his ancestors were in Connecticut, and he graduated from Trinity College, Hartford, studying also for a time at the Berkeley Divinity School, Middleton, Conn. His clerical work has been done in the New York State.

Conventions have been largely held over all the American dioceses, and give very encouraging reports of progress. Much interest is shown in the financial endeavour to raise at least a million dollars this year and every year for the one object of missions. The duty has been fairly laid upon the different parishes throughout the dioceses, and some parishes have already made up their apportionment, but the wail comes from a great many that they cannot do it, and it is cruel as well as hopeless to expect it from them. But there are still about eight weeks before the close of the fiscal year.

Racine College, Wis., has been celebrating its semi-centennial, and rejoicing over the prosperity of the institution. In acknowledgment of the excellent executive abilities of the warden, Rev. Henry D. Robinson, the trustees resolved to confer upon him the degree of D.D. Several bishops made stirring addresses.—J. G.

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.

GIRLS' FRIENDLY SOCIETY.

Toronto.—On June 19th, a Quiet Day was conducted by Canon Welch in St. James' Cathedral for the associates of the Girls' Friendly Society, and the members of the Mothers' Union, two societies which are in England very closely associated. The Holy Communion was celebrated at 11.30, about forty being present, and an address given on "Faith—Its Meaning, Its Consequences, and Its Rewards." The usual mid-day service was held at 12.30. Luncheon was provided in the school-house, through the kindness of Mrs. Welch, and at its conclusion an English G. F. S. Associate, Miss Brenin, who is spending the summer in Canada, strongly advocated the formation of candidate classes as the best way of procuring steady and satisfactory members for the society, and of providing interesting work for young associates. She described her method of conducting such a class composed of little girls whom she instructed and prepared for membership. At 2.45 p.m. Canon Welch gave an address on "Hope," showing it to be the true antidote to the pessimism and materialism so prevalent in these days, an offensive and defensive weapon in our Christian warfare, and an essential element in all true progress. In the evening at 8 o'clock, the five Toronto branches of the G. F. S. assembled in the Cathedral, when a specially prepared form of service was used and suitable hymns sung. Prayers were read by the Rev. A. U. De Pencier, and Canon Welch's address was a very practical and impressive exposition of I. Cor., xiii. June 19 was appointed as a Day of Intercession for the G. F. S. throughout the world, and was observed in the other Canadian branches of the society. The Toronto diocesan officers are: President, Mrs. Welch, 112 Gerrard St. East; secretary, Miss Boulton, 15 Grange Road.

BROTHERHOOD OF ST. ANDREW.

Halifax.—As is usual during the meeting of the Synod, every second year an effort is made to bring before the clerical and lay delegates the claims of the Brotherhood. This year a corporate celebration of the Holy Communion was held in St. Luke's Cathedral at 8 a.m., on Sunday, 22nd June, and there was a very good attendance of the clergy and Brotherhood men, although, doubtless, many of the latter at a distance attended

their own church service. The Rev. Canon Vroom, of Windsor, was celebrant, assisted by the Rev. F. M. Webster, curate-in-charge of St. Luke's. In the afternoon, at the Church of England Institute, at 415 a meeting was called for the purpose of mutual help and encouragement. President E. St. George Tucker, of the Halifax Local Assembly, was in the chair, and the Rev. E. Underwood, rector of Bridgetown, and of the Junior Department Committee, on the Dominion Council, opened and closed the meeting with prayer. Mr. A. B. Wiswell, Halifax, said that it would be helpful to the city men to hear from the lips of some of the visiting clergymen a word of good cheer and encouragement, as there were times when it seemed to him that the work of the Brotherhood in the city, the country, and indeed, Canada at large, was at a standstill, and the question could very reasonably be put, as it has been: "Why stand ye here all the day idle?" We want revival all along the line, the vacant places filled; the junior department more generally adopted as a means to this end, a greater zeal in the way of personal influence displayed, in fact an awakening to our responsibilities and opportunities. It is a source of encouragement to read the May number of "The Cross," and witness such activity in the Brotherhood in the United States, and we feel proud that a Canadian, as general secretary and editor, is, with the new president, Mr. English, responsible for much of the present forward movement. The Rev. E. Underwood mentioned some of the causes that led to a decline of interest in the work of the Brotherhood, but thought there was no need to be too greatly discouraged. He counselled strongly the holding of monthly corporate communions, as of infinite good in making men more earnest, because self-examination at such times brought home defects. He felt how much hope there was for us in the boys, and the need to organize them carefully for junior work. The Rev. J. E. Warner, rector of Granville Ferry, said what a help and comfort to him his Brotherhood men were, and in a few eloquent sentences bade the members never to be discouraged under any circumstances, but "Go forward," as Israel of old. The Rev. W. J. Cox, of St. George's, Sydney, C.B., bore witness to the zeal of men in that thriving town, where great opportunities awaited them to do a work for Christ and His Church. The meeting was not largely attended, the afternoon being cold, dull and rainy, but those present went away feeling greatly uplifted by the words that had been spoken and helped to go forward, even though under difficulties. Upon a table in the Synod Hall, a lot of Brotherhood literature had been placed for distribution. By request, this was kindly sent from headquarters, and no doubt will be of much benefit in disseminating Brotherhood news.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

THE DIOCESAN SYNOD.

Halifax.—The twenty-seventh meeting of the Diocesan Synod commenced on Friday, the 20th ult. Divine service was held in St. Luke's Cathedral at 11 a.m., when an earnest and eloquent sermon was preached by the Rev. E. P. Hurley, LL.B., rector of Londonderry, on the subject of "The Ministry of Christ and the Christian Ministry." At 3 p.m., the Synod assembled for business in the Masonic Hall. There was a large attendance of both clerical and lay delegates. The Rev. A. J. Ancient was re-elected clerical secretary, and Mr. R. J. Wilson, lay secretary. The Rev. C. R. Cumming, of Malpeque, P.E.I., was appointed assistant clerical secretary. Various notices of motion were given and then the Bishop

read his annual charge. It occupied one hour in delivery and was received with applause. Amongst other subjects which the Bishop referred to therein was the death of the Queen, the proclamation of peace in South Africa, his late visit to Australia and Japan, King's College, Sunday observance, and the decline of the Church. In speaking of the latter, he said: "I have endeavoured in vain to get an official return of the census of last year, that I might know, so far as such document would inform me, how much of truth there is in the statements which have been made. If it be so, that in the decade for 1891—1901 the Church of England in Canada has numerically declined, I would draw your attention to the following, as accounting, when taken together, for this deplorable leakage:

"1. There is a very general departure from the definiteness of faith which existed up to about the end of the third quarter of the preceding century, while materialism or unbelief are widespread. 2. The Church is generally credited with having lost many of her members to the various Christian denominations which are co-extensive with herself throughout the Dominion. This can only be possible through the lack of definite Church teaching as to the necessity for remaining in her Communion, and the grievous injury done to the cause of that unity for which Christ prayed, by leaving her. If Church people who come here from the homeland, or those who move from Eastern Canada to the great North-West, have been taught that there is little or no difference between the Church and varied forms of Christian dissent, and that it matters little or nothing whether one is a Churchman or a dissenter, what wonder is it, when such persons find themselves in a sparsely-settled region, with no church bell to call them to the house of prayer, and no priest within reach to minister to their souls, while the Methodist or Presbyterian minister is eager to supply the want, and stretches out the right hand of welcome to them, that they gladly accept what is offered, throw in their lot with them, and so are lost to the Church? Had they been properly taught, they would gather together on the Lord's Day, and hold Divine service among themselves, until such time as the Church stirred herself up to look after them; or, better still, when moving into the new land, would have said to some priest of the Church: 'Come there with us . . . and it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.' 3. A similar result from the lack of definite Church teaching, namely, the loss of individuals to the Church, is reached by the so-called mixed marriages, which are all the time being contracted; whereas a rightly instructed Churchman would make it a sine qua non of marriage that the other party should come into the communion of the Church."

At the morning session on Saturday, the Synod discussed the report of the general committee, which was presented by Mr. C. E. Creighton. The report stated that the committee had very carefully taken into consideration the financial system of the diocese, and had compared it with the system in use in the diocese of Quebec. The report went on to state that Quebec diocese numbers 20,000 souls. Diocesan funds, \$750,000, or \$37.50 per capita. Nova Scotia diocese numbers 60,000 souls. Diocesan funds, \$269,442, or \$4.08 per capita. The report of the committee went on to recommend that the Executive Committee be instructed to appoint a special finance committee of five laymen, who must be members of the Executive Committee, whose duty it shall be: 1st. To issue each year, shortly before Easter, a circular setting forth a concise and clear statement of the various funds of the diocese, their condition and what is required to properly carry on the general work of the Church, and to send to the rector or churchwardens of each parish a sufficient number, so that it may reach every family in the diocese. 2nd. To see to it that

every clergyman devotes at least one Sunday per year to instructing his people regarding the general work of the Church in Nova Scotia and the support required to make it effective. 3rd. To organize in every parish with the assistance of the churchwardens and vestry, at a vestry meeting called for that purpose, a band of collectors and provide them with printed slips so that every family in Nova Scotia may have the opportunity of making some subscription to whatever funds they may desire to support. 4th. And further to do whatever seems best in their judgment to obtain the money needed for the various diocesan funds. And the committee further recommended that the Quebec system (so-called), be completely enforced in Nova Scotia with this exception: That when a clergyman is desired to serve in any such parish, his appointment must be agreed to by the parish so to be served, the society contributing to his stipend, and the Bishop, and that every parish that is not self-supporting, as it becomes vacant, be brought under that system. This report, with the exception of the last clause, which was held over for further consideration, was passed in its entirety. Various other reports were presented, that of the Clergy Superannuation Fund by the Rev. W. J. Armitage. The number of parishes which were not contributing to the fund were read, and in most cases reasons were given by their representatives for the lack. A comparison of the collections for a few years shows that in 1902 they were \$844.79, in 1901 they were \$463.41; in 1900, \$497.11; in 1899, \$218.67; in 1898, \$360.65; in 1897, \$300.74. The total income for 1900—1901 was \$3,209.19, and the expenditure was \$2,974.91, and for 1901—1902 the income was \$3,304.01, and the expenditure, \$3,351.91. A balance to the credit of \$1,156.76 was carried forward and a good asset exists in the amount due for overdue interest, \$230.

At the afternoon session, a deputation of the Lord's Day Alliance, consisting of Mr. George Mitchell, M.P.P.; Hon. William Ross, Dr. H. Woodbury, Principal Pollok, the Rev. W. J. Armitage, Dr. A. H. McKay, and B. H. Eaton were presented by Ven. Archdeacon Kaulbach, and took seats upon the platform. Mr. George Mitchell made a brief speech, in which he outlined the objects and work of the society, and Dr. Woodbury read a memorial to the same effect. The Bishop in reply said that the Synod would give its careful attention to the address. The Rev. James Simpson then moved, seconded by the Rev. F. H. Almon, a resolution respecting the disabilities of colonially ordained clergy when in England, which was carried. It read: "That this Synod memorialize the General Synod of the Church of England in Canada to take the necessary steps for the removal of the disabilities imposed upon the colonially ordained clergy visiting in England, by the operation of the Act respecting colonial and certain other clergy," (37, 38 Vict., Chap. 77). A committee was appointed, consisting of the Revs. R. Atkinson Smith, T. C. Mellor and W. J. Lockyer, and Messrs. T. Brown, J. L. Jennison, C. E. Creighton and J. H. Townsend to consider the scheme proposed in order to relieve the secretary-treasurer of office work, so as to enable him to act as travelling secretary. Resolutions regarding the more efficient keeping of registers by the parish, on systematic giving and respecting diocesan fire insurance were carried. J. L. Jennison gave notice of motion in favour of an annual session of the Synod.

At the session on Monday morning a number of different reports were presented. The one dealing with Sunday schools showed that there were in the diocese 200 Sunday schools, 1,016 teachers, and 10,531 scholars. The Ven. Archdeacon Kaulbach presented the report on the Bishop's address. Clause I. asked the Bishop to lay before the General Synod the views expressed in his address as to the procedure to be taken in the enactment of a canon on the subject of the re-marriage of divorced persons. Clause V. dealt with the King's College questions, as follows: The

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opinions expressed in the address on the subject of King's College, we think, should receive the careful consideration of the Synod, and we recommend in this connection that a distinct expression be given on the two questions involved, namely: (3) The principle of the federation of the different colleges of the Maritime Provinces into one university and of the action of the governors of King's College in the direction of a federation with Dalhousie College. (b) The concurrence with the Board of Governors of King's College in the desire that the Bishop should associate with the Bishop of Fredericton and such others as he may deem advisable for the purpose of drawing up a scheme for the development and strengthening of the affiliation with the central University. The Bishop explained that the adoption of the clause referring to King's College did not involve the discussions of the question referred to now. The clause was then adopted by a clerical vote of 53-1.

At the close of the session, the results of the ballots for delegates to the General Synod were announced, as follows: Clerical delegates—The Vens. D. Smith and J. A. Kaulbach, the Rev. Canon Vroom and the Rev. J. Simpson. Lay delegates, Messrs. J. L. Jennison and C. E. Creighton, and their Hons., Judges Ritchie and Savary. A long and interesting debate took place at the afternoon session on the question of college federation. There was a very full attendance of the delegates, both clerical and lay, and the gallery was full of interested spectators. The debate opened with the following resolution, moved by Ven. Archdeacon Kaulbach, and seconded by His Honor, Judge Warburton:

"Resolved,—That this Synod approve the principle of the federation of the different colleges of the Maritime Provinces into one university."

His Honor, Judge Warburton, delivered an able speech in defence of the resolution. After brief remarks by several members, Mr. J. Y. Payzant, the treasurer of the Board of Governors of King's College, said that the burning question really was: "Shall we federate with Dalhousie?" The Ven. Archdeacon Kaulbach then read the second resolution:

"Resolved,—That this Synod approves of the action of the Governors of King's College in the direction of federation with Dalhousie College, looking towards the federation of all the colleges in the Maritime Provinces."

He asked that the two resolutions be altered to form one. A motion to do this was defeated by a vote of 32 to 22 on the part of the clergy. A suggestion made by Archdeacon Kaulbach to substitute the second for the first resolution was agreed to. The resolution was then moved by Rev. B. H. Bullock, and seconded by Rev. S. Trivett. Dr. Bullock made one of the ablest speeches of the day. He declared strongly for federation. Many others took part in the debate, which was a very animated one. It took up the whole of the afternoon session, and at the time of adjournment was still in debate. On Tuesday morning the Synod again re-assembled for business. After the usual routine business the secretary-treasurer read the report on the income of the See. The report showed that the amount received from parishes during the year had been \$2,214.56. At the afternoon session the debate on college federation was resumed. During its course, Mr. C. S. Wilcox, a lay delegate from Windsor, moved the following amendment: "Resolved, that the ratification of the action of the Board of Governors with respect to the amalgamation of King's College with Dalhousie be postponed in order to allow time and opportunity for the friends of King's College to make a united effort to sustain the university at Windsor."

This amendment was seconded by the Rev. A. P. Shatford. After several others had spoken, a vote was taken, and when the vote was taken on Mr. Wilcox's amendment, it stood as follows: For, Clergy, 24; laity, 38; total, 62. Against, clergy, 18; laity, 32; total, 50. The resolution was

lost by the non-concurrence of the laity. On Rev. Dr. Bullock's motion in favour of federation: For, clergy, 24; laity, 38; total, 62. Against, clergy, 18; laity, 32; total, 50. There was therefore a majority of 22 of the whole Synod for federation, but the resolution was lost by non-concurrence of the clergy. By the constitution of the Diocesan Synod of Nova Scotia, which differs from that of many dioceses, the concurrence of both sides of the Synod is required. The result of the election for substitute delegates for the General Synod was as follows: Clerical delegates: Revs. V. E. Harris, W. J. Armitage, S. J. Jones and G. Haslam. Lay delegates Messrs. C. S. Harrington, J. Johnston Hunt, A. B. Wiswell, and H. J. Cudall. The Bishop announced that the Rev. E. P. Crawford would be the preacher at the next session of the Synod, with the Rev. W. J. Armitage, as substitute. The Synod on Wednesday morning continued, after disposing of routine business, the debate on the proposed canon on differences between clergymen and their parishioners. The first section of the canon was adopted on Tuesday afternoon.

After considerable discussion and amendments, the Synod voted to adopt the canon. However, at the afternoon session, the Bishop stated that his attention had been called to the fact that the amended constitution required that a month's notice must be given before the introduction of a new canon. Consequently the proposed canon on differences would have to stand over till another Synod. All the discussion during the morning consequently went for nothing.

The Rev. S. W. Jones moved that a message of respectful sympathy with Queen Alexandra and the Royal Family be sent to them. Accordingly, the following message was prepared by the Bishop and cabled to the Lord Chamberlain at Buckingham Palace: "The Synod of Nova Scotia and Prince Edward Island learn with sorrowful alarm of the grievous illness of the King, and humbly assure the Royal Family, especially Queen Alexandra, of their respectful sympathy in this hour of their distress and anxiety. The Synod fervently pray for His Majesty's speedy recovery, and that God will grant him a long life."

The Rev. Dr. Bullock was re-elected the representative of the Synod on the Board of Governors of King's College, and the Rev. G. D. Harris was elected a trustee for the Church School for Girls.

The following were then elected to represent the various deaneries on the Board of Home Missions: St. George, Rev. A. E. Andrew; Antigonish, George Gregory; Sydney, Rev. W. F. Lecky, F. C. Kimber; Tangier, Rev. S. Davies, H. St. C. Silver; Halifax, Rev. E. P. Crawford, Thomas Brown; Annapolis, Rev. H. A. Harley, H. L. Jones; Avon, Rev. E. D. Parry; Falmouth, James Smith; Shelburne, Rev. R. D. Bambrick, Judge Forbes. The Bishop then referred to the possibility at next Synod of arranging for three quiet days for the clergy on Friday, Saturday, and Monday, the business meeting of the Synod to commence on Tuesday. Mr. Thos. Brown moved that a general diocesan conference be held in the year intervening between sessions of the Diocesan Synod in place of the customary missionary conference. Carried.

The customary votes of thanks were then passed and the deliberations of the Synod were concluded. The Bishop dismissed the members of the Synod with the Benediction.

FREDERICTON.

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

Rothsay.—On Wednesday, June 18th, the closing exercises took place at the college, preceded by the annual athletic sports. From 4.15 to 6 p.m. the closing addresses were made. Amongst the speakers were the Revs. Dr. Raymond, J. de Soyres, A. W. Daniel, the rector of the parish, and

Mr. L. P. D. Tilley. All spoke in high terms of the good work done by the college, its present efficient state and its bright prospects.

QUEBEC

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

Quebec—Holy Trinity Cathedral.—The Lord Bishop of the diocese held an ordination service in his cathedral on St. Peter's Day, when he ordained the three following gentlemen, viz. Messrs. F. Roy, G. E. Weagant, and J. G. Ward to the diaconate. All three are graduates of Bishop's College, Lennoxville. The Rev. Professor Allnatt, D.D., of Lennoxville, preached the ordination sermon. The Bishop afterwards licensed the Rev. E. Roy to East Angus, the Rev. G. E. Weagant to Ramor Forges, and the Rev. J. G. Ward for work on the Labrador Coast.

Lennoxville.—Bishop's College.—The following honorary degrees were conferred at the recent convocation held here: D.C.L.—Mr. G. W. Parmelee, secretary of the Department of Public Instruction, D.D.—The Very Rev. L. Evans, Dean of Montreal. The Hon. Mr. Parent, Premier of the province, was expected to be present to receive an honorary degree, but business engagements prevented him being in attendance.

MONTREAL.

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

Montreal.—His Grace, the Archbishop of Montreal, has made the following public engagements from the 18th to the 29th July, inclusive: Friday, July 18th—Granby, Rev. Canon Longhurst. Sunday, July 20th—Waterloo, Rev. Rural Dean Jenkins. Monday, July 21st, North Shefford, Rev. J. A. Poston. Tuesday, July 22nd—South Stukely, Rev. J. W. Garland. Tuesday, July 22nd—Knowlton, Rev. J. Carmichael. Wednesday, July 23rd—Iron Hill, Rev. G. A. Mason. Wednesday, July 23rd—West Shefford, Rev. R. Emmett. Thursday, July 24th—Chambly, Rev. J. M. Dennis. Friday, July 25th—Rougemont, Rev. C. P. Abbott. Saturday, July 26th. Sunday, July 27th—Bedford, Rev. Canon Nye, M.A. Monday, July 28th—Philipburg, Rev. W. C. Bernard, M.A. Monday, July 28th—Freighsburg, Ven. Archdeacon Davidson, M.A., D.C.L. Tuesday, July 29th—Stanbridge East, Rev. J. J. Willis, B.A.

St. Jude's.—A special flower and missionary service was held on Sunday afternoon, the 29th ult., at which the vicar of the cathedral gave an instructive address to the large congregation on King Hezekiah's illness and prolonged life, and its parallel in King Edward's recent illness, with a closing reference to the aims of the British Empire to do all possible good to all her dependencies in contrast to the heathen and the Roman empires, showing further that to give the Gospel to the dark heathen world was our incumbent duty. The offertory, together with some after contributions, will go to support a Bible woman in India, and to aid the Sabrevois Mission. There were special hymns and prayers and the church was bright and beautiful with flowers.

"Fifty Years of Missionary and Ministerial Life in Canada," is the title of a most unassuming chronicle, printed in 1900 for private circulation by the Rev. F. A. Smith. Mr. Smith was born in 1826 at Mountrath. In 1850 he was accepted by S.P.G. for work in Canada, and he and his sister landed at Quebec on the 14th of June in that year. While awaiting ordination he worked as lay-reader in a place called The Gore of Wentworth. His experiences here were characteristic of the pioneer work, he was destined to be engaged in for many years. He says: "The houses were far apart, and the families widely scattered over a large extent

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of only partially cleared lands. Some I found who had left the Old Country many years before, and who, during all those years, had never seen the face of a clergyman. The noble and venerable S.P.G. is indeed worthy of all praise for all that it has done to reach thousands of poor emigrants and settlers who must otherwise have remained almost wholly destitute of the means of grace." "Worthy of all praise," also are those holy and humble men of heart without whose agency the S.P.G. could not have carried on its beneficent work. Wherever Mr. Smith went he went as a pioneer; he evangelized the white heathen of the back woods, he organized parishes, he built churches and parsonages; he laboured, and other men have entered into his labours. Only once did he return to the Old Country; in the year 1861 we find him in Ireland—not resting, however, but assisting his brother-in-law, the late Dean Kennedy, in his extensive Ulster parish. Returning to Canada, he worked in succession at Nicolet, Gaspé, Leeds (with its copper mines), Georgeville and New Liverpool. At the last-named place he remained from 1877 to 1891, when the state of his health compelled him to retire from regular parochial labour. For the last eleven years he lived quietly at Montreal, rejoicing when he was able to help some over-worked clergyman, or to fill a gap caused by illness or absence. The end, as far as this world's labours are concerned, came very peacefully on the 13th of March. Letters of sympathy received by his family after his death from all parts of Canada, "might all have been written by the same pen, so uniformly did they describe him as the very type of a humble, kindly, courteous, Christian gentleman." Such truly consistent lives as his must have far-reaching effects, especially when animated by his missionary zeal—a zeal which supported him through a long life of self-denial, often of hardship and privation, cheerfully borne for the sake of the Master Whom he loved.

Church of the Messiah.—Mr. Emery Lavigne, for many years past the organist of this church, and one of the best known musicians in this city, died on the 2nd inst., after a lengthy illness. His widow and one daughter survive him. The funeral took place on Saturday last, the first portion of the service being held in St. James' church.

St. John's.—The annual meeting of the Sunday School Institute of the archdeaconry of Bedford was held here on the 19th ult. It drew together a representative gathering of the clergy, a fair sprinkling of laymen, and twenty-five lady delegates from the surrounding parishes. His Grace, the Archbishop of Montreal, was present and took an active interest in the proceedings. The Very Rev. Dean Evans, of Montreal, Ven. Archdeacon Davidson, of Frelighsburg, Rev. Canons Nyc, of Bedford, and Longhurst, of Granby, and Rev. Rural Dean Jeakins, of Waterloo, sent regrets for inability to attend. The session was inaugurated by the Holy Communion service in St. James' church at 10 o'clock, at which His Grace, the Lord Archbishop of Montreal, consecrated, and the Rev. Canon Renaud was celebrant; the Rev. J. J. Willis read the epistle; the Rev. H. Plaisted, M.A., was gospeller; the Rev. W. Windsor assisted in the administration of the sacred elements. The business meeting was held at 1.30 p.m. in the Baldwin Hall. The Rev. H. Plaisted, rector of Durham, second vice-president, presided. The secretary was elected as treasurer in addition to his duties as secretary. An invitation from the Rev. Rural Dean Harris, rector of Farnham, for next year's Institute was enthusiastically received and accepted. The Rev. Rural Dean Harris was elected local secretary. All the officers of last year were re-elected, as follows: President, His Grace, the Lord Archbishop of Montreal, Metropolitan; vice-presidents, first, Ven. Archdeacon Davidson, D.C.L.; second, Rev. H. Plaisted, M.A.; third, W. M. Hillhouse, Esq.; secretary, Rev. G. A. Mason, Iron Hill. The first paper

at the afternoon session was read by the Ven. Archdeacon Ker. Its subject was "Sunday School Literature," and was earnest and practical. He spoke of the spirit of the age as being secular, manifesting itself in opposition to national institutions, and urged the necessity of giving to the young wholesome literature. The Rev. H. E. Hersey took part in the discussion taking the place of the appointed speaker, Rev. S. A. Mills, who was prevented from attending owing to an outbreak of scarlet fever in his house. A very able and full blackboard exposition of the lesson for the first Sunday of the next quarter was then given by the Rev. E. T. Capel, of Sutton. Mr. Capel's effort was acknowledged as a feature of the Institute. He was greatly complimented, as well as criticized, by the members attending. The discussion which ensued, and which was quite animated, was led by Mr. George Hague, ex-president of the Merchants' Bank. His description of the Holy Land was graphic. The next paper was upon the "Sunday School Teacher's Responsibility," and was a very practical one, presented by the Rev. Dyson Hague, assistant rector of St. George's church, Montreal. He emphasized the teachers' responsibility in connection with the regular attendance of the scholars, and promptness and attendance at the services of the Church. The discussion was led by the Rev. B. P. Lewis, and the Rev. E. P. Judge also took part. A special service was held in the evening at 8 in the church. Appropriate hymns were sung, and some special anthems were well rendered by the choir. Three addresses were given at this service by the Rev. G. Osborne Troop on "All that the Prophets have Spoken;" by the Rev. Dyson Hague on "The Work of the Parent and the Work of the Teacher," and the Ven. Archdeacon Ker on "First Things First." The Archbishop then made a few remarks, after which he pronounced the Benediction.

River Desert.—Christ Church.—On Sunday, the 8th June, the Bishop-coadjutor visited this parish, attended by the Rev. Canon Renaud, and held a confirmation service which was followed by a celebration of the Holy Communion. Five candidates were presented to His Lordship for the Apostolic Rite. The Bishop's address was thoughtful and earnest. In the evening, the Bishop preached an eloquent sermon. The church was prettily decorated with flowers. On the preceding day the Bishop was presented by the boys attending the Sunday school with an address of welcome, and by the girls with a bouquet of flowers. All of the latter were dressed in white.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—The Bishop's public engagements for the remainder of the month are as follows: Sunday, July 13th—Gananoque, 11 a.m., confirmation; Rockport, 3 p.m., consecration of church; Lansdowne, 7 p.m., confirmation. Monday, July 14th—Warburton, 10.30 a.m.; Escott, 3 p.m.; Mallorytown, 7.30 p.m. Tuesday, July 15th—Lyn, 10.30 a.m., confirmation; Ballycanoe, 3.30 p.m.; New Dublin, 7.30 p.m. Sunday, July 20th—St. George's Cathedral, Kingston, 11 a.m.; Christ Church, Cataraqui, 3 p.m.; St. Luke's, Kingston, 7 p.m.

OTTAWA.

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

Morrisburg.—St. James'.—The Bishop of the diocese held a confirmation service in this church on St. Peter's Day, the 29th ult., when the rector, the Rev. G. S. Anderson, presented seventeen candidates to His Lordship to receive the Apostolic Rite. There was a large congregation present. The rector of this church has presented ten classes of candidates for confirmation during his

ministry in Morrisburg; in all 243 persons, 95 of whom have come into the Church from other Christian bodies. Mr. Anderson has also baptized 232 persons since he came to this parish in October, 1891.

TORONTO.

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

Through an unintentional oversight, the name of the Ven. Archdeacon Samuel Johnson Boddy, Archdeacon of York, was omitted from the list of those upon whom the honorary degree of D.C.L. was conferred on the occasion of the celebration of the Jubilee of Trinity University.

St. Alban's Cathedral School.—The members of this boys' school held their annual athletic contests on Tuesday, June 17th. They passed off most successfully, and were patronized by a large crowd of the friends of the school. Colonel Sweeney distributed the prizes, and in doing so spoke in high terms of the work accomplished by the school. The Rev. Canon Macnab also spoke and made a very sympathetic reference to the absence of the Bishop, who is such a warm friend of the school. The aquatic sports, which are a distinctive feature of the school, took place on Saturday afternoon, June 21st. Special attention is always paid to swimming, in order to encourage this necessary art. The prizes for these events were distributed on June 27th, together with the championship cup, won by D. Hilton, and the gold medal won by R. Andras, on the occasion of the cricket match between School XI. and Parents, when the boys succeeded in beating their fathers by 114 runs to 33. This match brought to an end a most successful cricket season. The school played sixteen matches, won ten, lost three, and drew three. Among other matches, the school played Upper Canada College, Toronto Church School, Highfield, Hamilton; Bishop Ridley College, and St. Andrew's College, winning all except Highfield and St. Andrew's College. The school closed a most successful year on June 27th to meet again in September next. Already a number of new boys have entered for the new year, and a large increase in numbers is confidently expected. Both boys and masters alike are to be congratulated upon the progress which has been made in work and sport.

Wycliffe College.—On Monday afternoon, June 23rd, the corner-stone of the new Assembly Hall and Library of this college were formally laid by Mr. S. H. Blake, K.C. Before the ceremony took place, addresses were delivered in the present Assembly Hall by Mr. Blake and Principal Sheraton. Mr. N. W. Hoyles, K.C., presided. At the conclusion of the meeting, in the assembly room an adjournment was made to the temporary platform built about the corner-stone, where Mr. Blake formally laid the stone. In the corner-stone were enclosed copies of the morning newspapers, the calendar of Wycliffe and a number of Principal Sheraton's pamphlets. Rev. J. O. Millar, Principal of Ridley College, offered the closing prayer, and Principal Sheraton pronounced the Benediction.

Port Hope.—Trinity College School.—The annual speech day took place at this school on the 27th ult. The proceedings began with service in the school chapel at 10.45. The sermon was preached by Dean Rigby, of Trinity University, and the attendance was very large. The Dean took for his text Acts xxii., 5, 26, and the subject of his sermon was "Patriotism, National and School." At the end of the service, everyone adjourned to the gymnasium, where the prizes were to be distributed. At the front of the platform was a table on which were conspicuous the various challenge cups and medals that are presented at the same time as the prizes, and behind the platform, hung up in clear view, was a list of old

boys who have served in the Boer war—a list of exactly fifty names. The chair was taken by Dr. Wcrrcll, K.C., and with him on the platform were the head master, Provost Macklem, of Trinity University; Dean Rigby, Rev. Prof. Jones, Mr. H. A. Ward, M.P.; Mr. Barlow Cumberland, Rev. Dr. Roper, of New York; Mr. E. L. Curry, of Montreal; Mr. D'Arcy Martin, of Hamilton, and Dr. A. Jukes Johnson. Besides these, regrets were received from Dr. Bethune, Mr. C. C. Robinson, K.C.; Mr. E. B. Osler, M.P.; Rev. Canon Welch, Rev. Mr. Westmacott, Rev. Mr. De Percier, Rev. A. J. Broughall, Mr. Charles Riordan, and many others. After the distribution of prizes, complimentary and encouraging speeches were made by the chairman, the Provost of Trinity, Mr. H. A. Ward, M.P.; Dr. Roper, Mr. B. Cumberland and Dr. Arthur Jukes Johnson. The speeches contained many references to the work Dr. Symonds has done in the year for the school, and were listened to with the greatest interest. The review of the year was very satisfactory and afforded to all interested in the school a most hopeful prospect for next year. The points chiefly brought out were that since the school opened in September, the numbers had steadily increased, and at Easter there had come in twelve new boys; that applications from parents to enter boys next autumn were constantly coming in, and had been for some weeks. A tribute was paid to the staff on the harmonious way in which they had worked with the head master since he took charge in September last, and to the boys on the loyalty and esprit de corps they showed for T. C. S. The audience were reminded that the governing body had been greatly strengthened by new members in various parts of the province; and reference was made to the work done by the Ladies' Guild, whereby the gallery of the chapel will be completed this summer, besides other work of improvement. Throughout there were abundant evidences of the hearty interest the old boys were taking in their school and all its achievements. After a few genial remarks from Dr. Symonds an adjournment to lunch was made, and the proceedings came to a close. The prize list is as follows: General proficiency prize, Christmas, 1901—Form V., Smith; Form IV., Curry; III., J. B. Robinson and Daw, II., equal; Form II., Rhodes; Form I., Aitken and F. Rogers, equal. General proficiency prizes, midsummer, 1902—Form V., the Chancellor's prize, Smith; Form IV., H. A. Ward's prize, Gordon; Form III., Clarence Bogert's prize, Daw, II.; Form II., Willis, II.; Form I., Meredith; IB. Dempster II. Divinity Prizes—V., Bishop of Toronto's prize, Smith; IV., Bishop Anderson's prize, Suydam; III., Daw II.; II., Hubbard; I., Oliver. Mathematics—VI., the Governor-General's medal, Smith; V., the Rev. Dr. Jones' prize, Curry; IV., Murphy; III., Rhodes; II., Parker; I., Rogers. Classics—V., E. Martin's prize, Smith; IV., J. A. Worrel's prize, Gordon; III., F. G. B. Allan's prize, Rhodes; II., Willis II. and Parker, equal; I., Meredith. Greek—The Rev. A. J. Broughall's prize, Chowne. English Literature and History—V., Dean Rigby's prize, McPherson; history, IV., H. Barnard's prize, Stinson; literature, IV., J. Henderson's prize, Wilkins; III., Prof. Clark's prize, Rhodes; II., Willis, II.; I., Rogers. French—V., Sutherland Macklem's prize, Mason; IV., Boyd II.; III., Daw II.; II., Parker; I., Aitken. German—The Rev. E. A. Langfeldt's prize, Daw II. Science—Gordon; junior, Lee. Reading—The Rev. Canon Cayley's prize, Hubbard. Writing—III., R. Morris' prize, Murphy; II., R. Morris' prize, Daw I. Prize Essay—The Head Master's prize, Gordon. Botany Prizes—1st, H. E. Price's prize, Kern; Boyd II.; 2nd, T. J. A. Morris' prize, Joy, Vernon. Photography—Barlow Cumberland's prize, Murphy. Gymnasium Prizes—1st, H. E. Price's prize, Bevan, I.; 2nd, Dr. A. Jukes Johnson's prize, Caudwell; 3rd, Holcroft. Rifle Shooting—1st A. J. Price's challenge cup, Tett; 2nd Mr. Simpson's prize, a rifle, Stinson. Best Batsman—E. L. Curry's challenge cup and J. T. Calcutt's

price, a pewter, Smith. Best Bowler—J. B. Oiler's M.I. prize, a bat, Rhodes. Best Fielder—An Old Boys' challenge cup and J. T. Calcutt's prize, a ball, McPherson. Cricket captain's cup, replaced this year by the Rev. J. Scott Howard, to belong to the school, and have engraved on it each year the name of the captain of the first eleven, Plummer. Old Boys' challenge cup and medal, Gordon. Bronze medal, for industry, courtesy, and integrity, McPherson.

HURON.

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

London.—The voluntary meetings held in this city before the regular session of Synod were unusually interesting and successful this year. On Monday evening, June 10th, a large gathering of clergy and some laymen assembled at Huron College. Rural Dean Hicks was chairman, and gave a bright, hearty, opening address, and then called on Rev. A. K. Griffin to speak on "The Temptations of Clerical Life." He was followed by the Rev. J. T. Kerrin, of Jamestown, N.Y., and Rev. H. Sutton, of Belmont. The next address was by the Rev. C. C. Owen, on "Men and the Church," and he was followed by the Rev. W. J. Andrew. The officers for next year are Rev. Rural Dean Ridley, chairman; Rev. T. G. A. Wfight, secretary, and a committee representing each of the Ontario colleges, as well as colleges outside of Ontario. At the clerical breakfast next morning, fifty clergy sat down to breakfast together, after which Canon Hill gave a splendid address on Dr. Ederheim's "Life and Times of the Messiah," and he was followed by the Revs. H. A. Thomas, R. S. Howard and G. B. Cox. The chair was taken by Rev. W. V. McMillen, of Princeton. These meetings make an excellent beginning to the proceedings of Synod week. The present Synod was in many respects unique. It was the largest over which Bishop Baldwin ever presided. His address dealt largely with the state of the Church, and showed progress all along the various lines. Seldom has it been the privilege of any bishop to put such a story of progress before his Synod. For example, number of souls, more than doubled in three years; confirmations increased from 1,249 in 1899 to 1,725 in 1902; two new churches erected, and ten churches consecrated, as freed from debt in the last year, some of these being built and paid for within the year, etc. Among the important actions of Synod, we may mention these: 1. The election of a new Synod secretary, Mr. J. H. A. Beattie, barrister, of London, in place of Mr. J. M. McWhinney, resigned, who was presented with a complimentary address and a well-filled purse by the Synod. 2. A missionary conference with four speakers instead of Synod service on Wednesday evening. This was an unqualified success and will no doubt be continued in future. 3. The Synod adopted a scheme of reciprocity so that clergy passing from one diocese to another do not lose all claim on beneficiary funds. Niagara and Huron have adopted reciprocity. 4. The admission of women to vestries was emphatically refused. 5. Since Synod, active steps have been taken to form a live missionary board to grapple with the pressing needs of the North-West.

Huron College.—The Rev. Canon Smith has been made bursar and secretary of this college, succeeding Mr. J. M. McWhinney. The following appointments have been made by the Bishop: The Rev. G. J. Abey, of Brussels, to be rector of St. John's church, Preston; the Rev. J. Hale, of Heathcote, to be incumbent of Chesley parish; the Rev. G. M. Kilty, of Delhi, to be incumbent of St. James' church, Clandeboye; the Revs. H. R. Dichtl, of Florence, and J. W. Jones, of Java, have exchanged parishes.

Woodstock.—The "Woodstock Express" makes mention of a visit of the Rev. J. C. Farthing to the June session of the Methodist conference in

that city, and to his explicit repudiation of certain words used concerning Methodists and others by a prominent Anglican divine of another city.

Galt.—Holy Trinity.—A service of intercession was held in this church on the 26th June, in lieu of the Coronation service. The interior of the church was tastefully decorated with flags and flowers. The rector officiated, assisted by the Rev. J. Edmonds. At the close of the service the National Anthem was sung by all the congregation with telling effect.

Comber.—Church of the Ascension.—The Young People's Guild of this church held a very successful and enjoyable social on the grounds of Mr. H. Hallett and Mrs. McAvenue, on Thursday evening, the 20th ult. The grounds were very prettily decorated with lanterns and flags, and the young ladies very becomingly attired in white dresses, with dainty aprons and caps made of red, white and blue material, in honour of what was to have been Coronation Day. The Essex band was in attendance and enlivened the evening with several choice pieces of music, and Mr. Clarke, editor of the Comber Herald, also did the same, having kindly brought his gramophone over for the purpose. Strawberries, ice cream, coffee, cake and other refreshments were well patronized by those present, and every one enjoyed himself and herself to their hearts' content, and went home well pleased. The proceeds amounted to \$120.

NIAGARA.

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

Dunnville.—St. Paul's.—A large number of the members of this church and a few outside friends, met on Wednesday evening, the 18th June, in the Sunday school to bid farewell to the Rev. T. A. Motherwell, Mrs. Motherwell and Family, on the eve of their departure for Stamford. The Woman's Auxiliary had felt that they owed some token of appreciation to Mrs. Motherwell, who had been their president since the branch was organized in Dunnville some years ago, and to whose efforts it owed much of its success. The wardens and the congregation wished, likewise, to pay some parting tribute of respect and friendship to Mr. Motherwell, who for thirteen years had been their rector; also, to express their regret at his departure, as well as their best wishes for his welfare in his new home. They decided to show this in a practical way, so a meeting was called, when a programme, consisting of addresses to Mr. and Mrs. Motherwell and the presentation to them of a very handsome set of dining-room chairs, was arranged. At the request of the meeting, Mr. Brett acted as chairman, who, after a few words explaining the object and programme of the meeting, called on Mrs. Bromley to read the address of the W.A. to Mrs. Motherwell: To our Worthy President of this Branch of the Woman's Auxiliary of St. Paul's Church—Mrs. Motherwell—On this, the occasion of your leaving, we wish to express our deep regret at your departure, and our appreciation of the valuable services rendered so ably and satisfactorily during your term of office. To your constant attendance, earnest effort and friendly counsel, our society owes very much of its past success, and it is our sincere hope that God's blessing may continue with you and your family in your new home. (Signed), Mrs. Bromley, vice-president. In reply, Mrs. Motherwell spoke feelingly, thanking them for their kind words and many kindnesses in the past; also expressing her regret at parting from many friends. She had received many kindnesses, more, she felt, than she had deserved, and she assured them that she would never forget her Dunnville friends. Mr. Conolly then read the address of the congregation to Mr. Motherwell: "The Rev. Thomas A. Motherwell—Rev. and Dear Sir,—We, as members of St. Paul's church, have assembled here this evening to bid you farewell and to ex-

press our earnest hope which you and divine transitory ations must on the clo and dears you have I of us who not only a loving frien at their ho senger of c row. While abide you confident t parishoner that the fa upon here on remor; not seen h atterded y however s faith is we that, beyon home not tered ones to be separ tion. I ask token of t may be, w Brownson, the congre and sincer R. G. W. Motherwel the memb words and some pres never forg with him p ishioners be with th then read choir: "M have a few Indeed, if should be No one b Mrs. Mot that, in bi one of ot did not si ever reme stance, a thanks an own accou worthy re associaed Motherwe and consic whole hea as true sol from on I to "fight with them Brnson, from Mr. half of th Miss Kat as a mem with her. dren of th at losing school. A ments we farewell o family.

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press our sorrow at parting with you, and our earnest hope that in the new field of labour to which you have been called, blessings, temporal and divine, may attend you and yours. In this transitory life, all things have an ending; separations must come, sooner or later. As time rolls on, the closest unions are dissolved; the nearest and dearest ties are broken. For thirteen years, you have lived and laboured among us, and those of us who have known you best have found you not only a faithful pastor, but a warm-hearted and loving friend. You have been a welcome visitor at their homes, a comfort in sickness and a messenger of consolation in seasons of trial and sorrow. While we trust that in your future place of abode you may be successful and happy, we feel confident that you will hold your old friends and parishioners of Dunnville in loving remembrance; that the familiar faces you have so often looked upon here will be "among the pictures that hang on memory's wall;" and be assured that you will not soon be forgotten by those who have so long attended your ministrations in this place. But, however sad it may seem to part, those whose faith is well founded, have the cheering assurance that, beyond this world of shadows, there is a home not made with hands, and wherein the scattered ones will be gathered together—never again to be separated. And on behalf of the congregation, I ask you and Mrs. Motherwell to accept this token of their esteem, which, however trifling it may be, will sometimes remind you of absent but Brownson, organist." After a few words in reply to the congregation of St. Paul's church, very truly and sincerely yours, F. J. Ramsey, C. Stevens; R. G. W. Conolly, chairman of committee." Mr. Motherwell, in a few well-chosen words, thanked the members of the congregation for their kind words and good wishes, and also for their handsome present. He assured them all that he would never forget them, but that he would ever carry with him pleasant recollections of his former parishioners in Dunnville, and pray that God would be with them and bless them. Miss Bronson then read the following address on behalf of the choir: "Mr. Chairman, Ladies and Gentlemen,—I have a few words to say on behalf of the choir. Indeed, if I allowed this opportunity to pass, I should be utterly failing in my duty as organist. No one but ourselves know the very great help Mrs. Motherwell has been to us, and we all feel that, in bidding her good-bye, we are parting with one of our most valued members, although she did not sit with us, but in her pew. We shall ever remember her never-failing and very great assistance, and we wish, therefore, to express our thanks and deep gratitude. I must also, on my own account, sound one note of praise for our worthy rector. During the years we have been associated together as pastor and organist, Mr. Motherwell has shown me the greatest kindness and consideration, for which I thank him with my whole heart. Our parting prayer for both is, that, as true soldiers of the Cross, they may be endowed from on High with renewed energy and strength to "fight the good fight," and that God may be with them in their new home and parish. H. Bronson, organist." After a few words in reply from Mr. Motherwell, Miss Sophia Miller, on behalf of the choir, expressed their appreciation of Miss Katie Motherwell for her faithful services as a member, and regretted that they had to part with her. Miss Nita Lalor, speaking for the children of the Sunday school, expressed their regret at losing Miss Margaret Motherwell from the school. At the close of the proceedings, refreshments were served, and then those present took farewell of their late rector and his wife and family.

The parishioners of Avening, Gloucestershire, have appealed to the inhabitants of the county for assistance in restoring their parish church, which dates back to Saxon times. The edifice was rebuilt under very romantic circumstances by the Consort of William the Conqueror.

RUPERT'S LAND.

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

Alexander.—St. Paul's.—On Sunday, the 22nd of June, the Sons of England, the Orangemen, and the Canadian Foresters, attended service in a body. The turnout of the brethren was large, and a number of people also attended which packed the church to its utmost capacity, the aisle and porch being utilized for seating and standing purposes; while a considerable number had to content themselves with positions outside near the windows. The service was very hearty in every respect, the choir rendering the musical part of the services exceptionally well. The church was again packed on the 29th ult., when Composite Lodge, A.F. and A.M., marched to Divine service, and occupied the front pews and presented a most creditable appearance. The Masons turned out in full force, and joined heartily in the service, which was conducted by Bro., the Rev. J. F. Cox, S.W., of the Lodge, who preached from 1. Cor. xiii., 13, portraying the principal features of Masonry. The collection was devoted to Brandon General Hospital. Most complimentary votes of thanks were passed to the incumbent for the services by the brethren, who attended the services on the 22nd and the 29th ult. The Orangemen and Masons, in particular, marked their appreciation of Mr. Cox's kind references to their orders in a tangible manner, and assured him that they all felt benefited by the services they had attended.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head. THE DIOCESAN SYNOD.

Indian Head.—The sixteenth session of this Synod opened here on the 11th June and lasted a day and a half. With three exceptions all the clergy in the diocese were in attendance, and there was also a good representation of the laity. On the morning of the 11th June, there was a celebration of the Holy Communion in St. John's church. The Bishop was the celebrant, and he was assisted by the Ven. Archdeacon Sargent and the Rev. T. G. Beal. The Bishop delivered his charge at this service. After referring to the great events of imperial interest, which had happened during the past year, the Bishop turned to the work of the Church in the diocese during that period of time. He said that he saw profound cause for thankfulness. Altogether, the outlook was bright and full of promise. There had been few changes in the clerical staff. Churches had been consecrated at Yorkton, Kennell, Ox-bow, Churchbridge, and a new church was almost ready for opening at Whitewood. In speaking of this as a year of synods, diocesan, provincial and general, the Bishop urged the importance of attendance at the Provincial Synod. He spoke of the great importance of the General Synod, and how much the welfare of the Church in Canada depended on its action, and the consequent need there was of wise statesmanship. He mentioned that there are now six parishes which receive no assistance from the general fund. The amounts contributed to the central funds, especially to the G.D.F., had very materially improved. In 1900 the amount given by the diocese was \$407.15. In 1902, \$809.78 was raised. This increase was partly due to prosperity, but there were other forces at work. The Bishop stated that there are in the diocese three trust funds, under the management of one board of trustees: The See Endowment Fund, with a capital sum of nearly \$50,000; the Clergy Sustentation Fund, with a capital sum of \$15,955.55. The interest of this fund, amounting to over \$800, is used for augmenting the stipends of the clergy. The Bishop wished this fund to have a capital sum of \$30,000, and said that with another \$1,000 a grant could be claimed from the

S.P.G. and the S.P.C.K. of \$3,000. He called for a more hearty interest in this fund by the people in the diocese, appealed for special donations, and urged the clergy to make its object more generally known to the members of their congregations. The Bishop bore testimony to the valuable work which was being done by the Qu'Appelle Association in England, and mentioned especially Bishop Anson and the Revs. F. Baker, H. Tatham and A. Krauss. He spoke with great thankfulness also of the help received in the diocese from the S.P.C.K. and the S.P.G. Various other matters of interest were dealt with in the charge, the Superannuation Fund, the Woman's Auxiliary, the change of diocesan treasurers. The census showed that there had been an increase of 15 per cent during the decade 1891—1901. The Bishop spoke in terms of praise also of the self-denying labours of the clergy in the diocese. The sessions of the Synod were held in the parish room. The Ven. Archdeacon Sargent was appointed secretary of Synod, and Mr. Spencer Page lay secretary. In bringing forward the report of the Indian committee, the Rev. F. W. Johnson spoke of the great help received from the provincial branch of the W.A., Toronto, or the kindness of Mr. Gault, Montreal, and others. The following clerical and lay members were elected on the Executive Committee: The Revs. G. N. Dobie, T. G. Beal, F. W. Johnson, J. S. Chivers, and C. Williams, Messrs. Justice Wetmore, R. S. Lake, R. S. Gordon, T. G. Marsh and Spencer Page. To represent the diocese at the Provincial Synod, the following were chosen: The Revs. G. N. Dobie, T. G. Beal, F. W. Johnson, J. S. Chivers, Ven. Archdeacon Sargent, W. Nicholls, and C. Williams, Messrs. Justice Wetmore, R. B. Gordon, C. Featherstonhaugh, R. S. Lake, Spencer Page, T. G. Marsh, and H. F. Boyce. For the General Synod the Ven. Archdeacon Sargent and the Hon. Mr. Justice Wetmore were appointed delegates. The Bishop read reports from the parochial branches of the W.A. Mr. H. B. Shaw, the hon. treasurer, presented his accounts, which showed that the total receipts from all sources amounted to \$9,298.48. Mr. Shaw was unanimously re-elected hon. treasurer. The following resolution was discussed and finally agreed to. It was brought forward by Mr. Dobie:

Whereas, there is need of clearer instruction of what constitutes legal impediment to holy matrimony, and whereas the instructions given to those authorized to issue marriage licenses contain no definite statement of the relationships comprised in the prohibited degrees of affinity or consanguinity; therefore, in the opinion of this Synod,

SUMMER JEWELLERY

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it is very advisable that the table of prohibited degrees be supplied to all issuers of marriage licenses, and the same be set out in full in the affidavit to be taken for licenses, or that the authorities take steps to bring more prominently under the notice of persons taking the requisite affidavit for the purpose of obtaining a license, what the prohibited degrees are." The Synod adjourned at 5.30 p.m., and in the evening there was choral Evensong in St. John's church at 8 o'clock, when the rector of the parish preached the sermon.

On the second day of the Synod, after routine business, the report of Mr. G. T. Marsh, who acts as secretary-treasurer of the Endowment Fund, was presented to the Bishop. Mr. Marsh was unable to be present at the Synod. The report showed the fund to be in a very satisfactory condition. The Rev. F. W. Johnson brought forward a resolution on the advisability of having the lessons read in church from the Revised Version. He supported his motion by a good speech, but sentiment was evidently against him, as his motion was defeated by a large majority. A motion of the Rev. T. G. Beal, praying for an amendment of the health ordinance so that under certain circumstances a clergyman might be allowed to visit a parishioner in quarantine. Mr. Beal had an evident grievance against the present ordinance and his motion carried, as did also a motion of the Rev. J. S. Chivers, on the incorporation of parishes. Mr. H. B. Shaw, in speaking to a vote of thanks accorded to the board of trustees, brought forward a motion urging that immediate steps be taken to raise \$1,000 for the C.S.F. in order that the \$3,000 spoken of above could be obtained. It was referred to the executive for action.

An effort was made by some members of the Synod to resuscitate the old Diocesan Magazine in the form of a quarterly paper, but it was finally agreed that Occasional Paper, the organ of the Qu'Appelle Association in England, be the diocesan paper. The parochial returns for the year ending Easter, 1902, give the number of clergy as being 21, lay readers, 18, and communicants, 1,721. The amount raised in the diocese for parochial purposes was \$20,506.99. The collections for extra parochial objects, not included in above, amounted to the sum of \$1,311.38. Votes of thanks to the various diocesan organizations, to Bishop Anson, Mrs. Burn, the S.P.C.K., the S.P.G., to Lord Brassey, and others, were placed and the Synod was closed by the Benediction pronounced by the Bishop. On the first day of the Synod, the delegates were entertained to luncheon by the Bishop and Mrs. Grisdale and on the second day by the ladies of the parish.

British and Foreign.

A silver cross and candlestick have been presented to the Chapel of Worcester College, Oxford, by Addison and Bagshawe Crofton, brothers of the late Richard F. Crofton, in his memory, all three gentlemen being old members of Worcester College. The appearance of the altar is greatly improved thereby.

The Rev. E. F. Every, vicar of St. Cuthbert's, Bensham, Gateshead, has accepted the Bishopric of the Falkland Isles. He is 40 years of age. The new Bishop will have jurisdiction over the largest See in the world, embracing the Falkland Islands and the spiritual superintendence over the clergy of the Church of England in South America, excepting only the diocese of Guiana.

Chancellor Allan Smith, who for the past 17 years has been vicar of Swansea, has, on his departure to occupy the position of vicar of Hay, received from his old Swansea friends some handsome presents. At a town meeting held last week under the presidency of the mayor of Swansea,

his late parishioners presented to him a massive piece of silver plate, a clock, and an illuminated address.

An anonymous donor, who signs himself "Ignotus," has written to The Times promising to give the sum of £10,000 towards the foundation of a bishopric for Birmingham, provided the remainder of the money necessary for the endowment of the new See is forthcoming within the space of three years from now.

The interior of St. Mary Magdalene, Wandsworth Common, S.E., has lately been greatly improved by the addition of a richly carved oak pulpit with a stone base, designed to suit the architecture of the church and match the choir stalls presented last year by the late Charles Wyatt Smith, for whom the new pulpit is being given to the church as a memorial. The pulpit and also the choir stalls have been designed, and the work carried out in a very satisfactory manner, by Messrs. Jones & Willis, 43 Gt. Russell street, London and Birmingham.

A very influential committee has been formed to found a practical memorial of the splendid mission work associated with Father Dolling's name. It is proposed to provide for the comfort of Father Dolling's two sisters, and to erect a small convalescent home for working girls to be managed by the Misses Dolling. The benefits of the home would, in the first instance, be for those recommended by the authorities of St. Agatha's, Landport, and St. Saviour's, Poplar, the scene of Father Dolling's chief labours. The treasurer of the fund is the Rev. J. H. R. Abbott, St. Saviour's Vicarage, Poplar.

SATISFIED.

I cannot say,
Beneath the presence of life's cares to-day,
I joy in these;
But I can say
That I would rather walk the rugged way,
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves—can say, since it is so,
"Thy will be done."

I do not see
Why God should e'er permit some things to be
When He is love;
But I can see,
Though often dimmed through mystery,
His hand above.

I cannot speak
In happy tones—the teardrops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait.

I may not try
To keep the hot tears back, but hush the sigh,
It might have been;
And try to still
All rising murmurs, and to God's sweet will
Respond, "Amen!"

—A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

—Mankind is one thing, and a kind man is another.

—It is better to weep with a wise man than to laugh with a foolish one.

—True greatness is to be in our sphere of life, whether it be exalted or humble.

—It sometimes happens that the pillars of a church become its sleepers.

—My worst enemies are more valuable to me than my best friends.—Martin Luther.

—All our graces are to be cultivated to the neglect of none of them.—Thomas Guthrie.

—There are more people who want to be great than there are who are willing to be good.

—Life, in all of its excitement, of fear, is no "fitful fever," but the homeward journey of growing children.

—Any act is noble that responds to a law of God. Nothing is cheap that an immortal can do, and no sphere common where an immortal toils.—W. K. Davis.

—Truth itself will not profit us so long as she is but held in the hand and taken upon trust from other minds; not wooed and won and wedded by our own.—Locke.

—Train yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.—G. S. Merriam.

—As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or best of all, in your own thoughts—the eternal thoughts speaking in your thought.—George MacDonald.

—We should see not only the hand of God, but the hand of our heavenly Father, full of mercy and loving kindness, in all that befalls us. We should believe it to be best for us because it is His will.—George W. Bethune.

—The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who have lived faithfully a hidden life, and rest in unvisited tombs.—George Eliot.

—True peace is the fruit of spirituality; therefore, it is an inflow from the oceanfulness of God. The world cannot give it; a man cannot give it to himself, nor win it by mere resolution. In right conditions, it comes, like heavenly-mindedness, of which it is a part.—C. G. Ames.

—It is told of Thos. a Kempis that once during his student days his teacher asked the class, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see His face." But Thomas, who was the youngest of all, said: "And His servants shall serve Him."

—Do not criticize everything which others propose to do. Possibly you are not a leader yourself. That may not be your work in life, though whatever is your work may be as important. But if you are not to lead, just let someone else do it. Probably there was never a perfect plan devised by man; but a poor plan well worked will accomplish more for men or a cause than a good plan poorly worked. If the plan of your brother does not altogether commend itself to your mind, do not seek to kill it or throw obstacles in the way of it to defeat it, but if the object is good help some to accomplish the end that is sought. Everybody does and should despise the dog in the manger."

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IF I WERE A GIRL AGAIN.

If I were a girl again! I am by no means sure that I would like to be again confronted with girlhood's problems, even if I could also have girlhood's opportunities to balance them. For it is very pleasant to live where one reaches out on either side, clasping cordial hands with youth and age, and finding the days full of beautiful happenings and crowded with congenial tasks, and it is a great gain to have ascertained one's limitations, a thing neither possible nor perhaps altogether desirable in girlhood.

But if by some miracle, I could be again a girl, dowered with the insight which experience and observation have brought me in my maturity, I have a very definite conception of the sort of girl I would like to be, the sort of work I would like to do, the sort of thoughts I would like to think.

I should endeavor to live simply and unselfishly, to be sincere, to have high ideals. I should be especially tender and considerate of old and sick and sorrowful people, smoothing their pathway, giving them generously of the hope and cheer which were mine by right of youth; above all, bestowing upon them some of my time, not hurrying from the older ones because I found them tiresome or over-cautious or irritable, nor from the sick ones because they were petulant and unreasonable, nor from the sorrowful because their sunshine was eclipsed. God's gift of strength and courage had been given me, I should realize if I were again a girl, that I might sympathize in unstinted measure and in little, homely, practical ways with those who were in life's race, and needed encouragement, diversion, aid, or solace.

If I were a girl again, and could, even at the cost of much self-denial take a college course, I would certainly do so. It might well be a question, however, whether, to accomplish this, I should insist upon or accept too large a sacrifice from my parents. That would be for my conscience to decide. College does a great deal more for a woman than simply to give her a diploma at the conclusion of a prescribed course of instruction. It rounds off her angles; it brings her into touch with girls from other Provinces in the Dominion, and from other antecedent conditions of training than her own; it broadens her scope, and puts tools into her hand; it gives her intelligent appreciation of the best in art and life. For all her future days, whether she shall live quietly at home as wife and mother, as daughter and sister, or engage in some active career, it insures her in its alumnae association a circle of congenial acquaintances and a certain intangible camaraderie, which will give moral and spiritual support, alike in a New York apartment house, an orange grove in Florida, or a log cabin in Idaho.

If I were a girl again, and could not go to college, I would not fret nor be unhappy, but I would bravely take the next best thing, assured that there is culture attainable outside of college doors. And if, trusting God and doing my best, I put forth my hand to pluck the fruit of the tree of knowledge, as to-day God bids his children do, I should not try in vain.



In Your Room.

Wash delicate things—handkerchiefs, laces, dollies, etc. (things which one cannot send to the ordinary wash) in Pearline's way, viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer—than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

Pearline is Trustworthy.

It might be, if I were a girl again, that I should find myself one of the large army of useful young women who are now indispensable in the great stirring world of business. As a saleswoman, as a stenographer, as a professional or a working woman in any department, I should try to do a day's work for a day's wages, thinking less of the wages than of the work, and taking as my motto, "It is required of a steward that he be found faithful."

And if I were a girl to-day, I would feel that I did not stand alone, that I had relations to other girls all over the land and the world. A girl used to ease and refinement and the culture of books and travel, I should be aware that I had laid upon me an obligation to serve those who had not my vantage ground, who struggled on in some hard and narrow lot, whose environment was that of poverty and ignorance, whose home was a bit of a cell in some crowded hive, without comfort or privacy, or outlook toward anything better. A college girl. I should acknowledge my debt to the intellectual discipline, the clearer vision given by my alma mater, by extending such loving help as I might to the working girl, whose

It says Something

for a new article when it becomes immediately popular. There must be a reason for it. Only twelve weeks after the first box of

IRON-OX TABLETS

left the factory in New England they were selling in every State and Territory except Alaska, Delaware and Indian Territory.

Why Was It?

If you try the Tablets, or ask any person who has tried them, you will have the answer.

It is a great medicine for the Stomach, for the Blood, for the Nerves.

50 Tablets, 25 Cents

EARLY CLOSING. During the months of JULY AND AUGUST our store will be closed daily at 5 o'clock, and on Saturdays at 1 o'clock p.m. Ryrie Bros. Cor. Yonge and Adelaide Sts. TORONTO.

school life had ended in her childish years. A Christian young woman in America, I should owe it to the Lord to whom I had yielded myself to establish by whatever influence I could his kingdom on this earth, and therefore I should put myself in direct communication with missionary effort, therefore I should do what I could to forward Christian work in foreign lands and in the homeland.

If I were a girl again I should not underrate my power as a social factor, nor fail to see that my character was always impressing to their elevation or their debasement the men I met in every-day association. In business contact, and in society, in the home, in the community, if I were a-girl, I should so live that no profane or impure word could be spoken in my presence, that young men knowing me should be allured to nobler living, that intemperance and Sabbath-breaking should find no ally, no allowed license, by my passive toleration of these evils.

If I were a girl again, I would find my happiness where God had assigned me by avocation. I might be living in an obscure village; I would not pine for the city. I might be in town; I would not weary myself in regrets that I could not see green fields. Girls do not always know that God never puts them anywhere without giving them just there a bit of a vineyard to cultivate

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for him. There is no spot however lonely where one may not light a candle for Jesus.

If I were again a girl, I would read my Bible and pray over it, not hastily nor perfunctorily, but every day of every week, till its blessed words were as remembered music, its blessed truths my continual inspiration, its blessed thoughts my own even as the breath of my life, so that I should be thinking along



A Clear Complexion

can be the possession only of the man or woman whose digestive functions are in perfect order.

Abbey's Effervescent Salt

taken regularly will keep the stomach in good condition, the blood pure, and the complexion clear.

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heavenly lines, and have the promises for my pillow at night, and the orders from above for my watchword by day. If I were a girl again, I would desire, more than all else, to illustrate Christ in my daily living.

AN ANCIENT LEGEND.

Did you ever hear the old story of the three travelers and their sacks? Once upon a time there was an old man who was in the habit of traveling from place to place with a sack hanging behind his back and another in front of him.

In one behind him he tossed all the kind deeds of his friends, where they were quite hid from view, and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed, and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got there, my friend?" he asked, giving the sack in front a good poke.

"Stop! don't do that!" cried the other; "you'll spoil my good things."

"What things?" asked Number One.

"Why my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them and take them out and air them. See, here is the half-crown I put in the plate last Sunday, and the shawl I gave to the beggar girl, and the mittens I gave the crippled boy, and the penny I gave to the organ-grinder, and here is even the benevolent smile I bestowed on the crossing-sweeper at my door—"

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said Number Two, "there is nothing I care to look at in there. That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sacks?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"It must be a pretty heavy weight to carry," observed Number One.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said Number

Two, "for it appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So, you see, I have no weight to drag me down or backward."

Which of the three kept the true balance of Christian charity?

WHERE WAS THE DIFFERENCE?

There was a chilling east wind blowing that day, and as Harvey had a cold, he went upstairs early, instead of staying out on the playground with the other boys. Miss Marshall looked up as he entered the schoolroom, and then, taking out a paper from a pile on her desk, called him forward.

"I've just been looking over your examination paper in geography, Harvey," she said pleasantly, "and this will be a good time to point out your mistakes. There are not very many of them," she added with a smile as she saw Harvey's face fall, "but there are two or three that I wanted to speak to you about especially."

Harvey went forward to the desk very unwillingly, and one would have thought, judging by the look on his face, that he expected to be flogged. Very kindly Miss Marshall went over the paper with him, praising his good work, and pointing out the places where she had expected him to do better. Harvey's face lighted up at the words of praise, but whenever his teacher ventured to criticize, a sulky, injured expression settled over his face, which she was quick to notice.

"I'm not saying these things to you because I want to scold you, Harvey," she said at last in her pleasant way, "but because I think you need them. You are a good scholar, and might easily stand at the head of the class if you would take more pains to be thorough and careful in your work."

Do you think Harvey thanked her for the time she had taken for his good, or for the kindly, gentle criticism? No indeed! He simply mumbled something, and hurried back to his seat as quickly as he could, leaving Miss Marshall with the feeling that she might have spent her time to much better advantage.

I wonder what she would have thought if she had seen Harvey one day in the fall, when he was practicing foot-ball with some of the other boys? They had set up their goal posts in a big vacant lot, and were doing their best to play what they called a "snappy game." And while they were tumbling over each other,

and tangling themselves up in heaps of waving arms and legs, there came strolling along the walk a young man who was recognized by one of the boys as having been on the team of a great university the year before. The sight of the struggling boys seemed to have a certain charm for him, for he stopped and watched their play for some minutes. Then he began to offer suggestions.

"Why don't you try and end play? I believe you'd gain more in that way."

"We're not very much up on end plays," was the response from the boy who was acting as captain.

"Do you want me to coach you a little?" he asked.

A great shout went up then, for the boy who had recognized the young man had spread the news among the other boys, and they considered themselves honored by the offer. There followed then some of the hardest playing the boys had ever done, together with much severe criticism of their various plays. Of this criticism Harvey received a good share, and more than once his cheeks burned as the coach corrected him sharply for something he had done. But did he grow sulky over it? Not a bit. He received it quietly, did his best to correct the faults that were so frankly pointed out, and felt amply rewarded when the coach said carelessly as he turned away, after having spent most of the afternoon with the boys, "You have the making of a good player in you, if you remember what I have told you." And not content in joining the other boys in thanking the young man for his services, Harvey added, "I think it was mighty good of you to take us in hand this way. I know we needed it."

What a contrast that was to the way in which Harvey received the kindly words of his teacher! She was as well able to help him in his school work as was the young man in foot-ball; she did it much more pleasantly and gently, and she held out to him precisely the same encouragement that the young man did. And yet he listened to her sulkily and never thought to thank her for what she had done, while he was ready and eager to thank the stranger who had coached him in foot-ball. It seems queer, does it not?

"ALL NONSENSE."

"It is all nonsense for a fellow as old as you are to be asking his father and mother if he may do this or that or the other thing."

This very positive declaration came to my ears from the lips of a boy about fifteen who was talking to another boy about the same age.

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"Well," said his companion half apologetically, "I always have asked them in regard to where I went at night, and I know they expect me to keep on doing it."

"Well, it is all nonsense. You don't catch me consulting the old folks about where I go. No hanging on to mother's apron strings for me!"

I looked at the boy more closely, and noted that his lips were discolored with tobacco. He had a swaggering air that is disgusting in a man, and that would be loathsome in a boy if it were not so sorrowful. His companion said something I did not understand, and the other boy said contemptuously:

"Bah! The idea of going to night beginning. You'll be don't look."

My own wonder you do worse than to say."

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“Bah! That is all nonsense too! The idea of a boy of your age having to go to bed at nine o'clock at night! Poooh! I am generally just beginning the evening at that hour. You'll be a reg'lar milksop if you don't look out.”

My own mental comment was: “I wonder what you will be, my boy, if you do not look out? Something worse than even a milksop, I venture to say.”

Any boy who thinks it is “all nonsense” to pay heed to the wishes of his parents, and who scoffs at things that are wise and right, is likely to degenerate into something far worse than a mere milksop. It is not “all nonsense” for a boy fifteen years of age to put himself under the guidance of his elders, and it is not “all nonsense” for him to be in bed early. But it is worse than mere nonsense for a boy to speak patronizingly of his parents as the “old folks,” and to set at naught their wishes and their advice. It is far worse than mere nonsense for him to talk about “just beginning the evening” at nine at night, and to be making that beginning on the street. It is “all nonsense” for a boy to assume that he knows more than those who are twice and three times his age. It is “all nonsense” for him to cast off all wholesome restraint and go his own way unhindered. The boy who is eager to break away from his mother's apron-strings is apt to trample on his mother's heart-strings at some time in his career.

I shall never forget something I once heard when I was teaching in a Western town. School had closed for the day, and I was sitting at my desk looking over some examination papers. Two boys about sixteen years of age had lingered after school to finish up some work, and as they passed out into the hall one of them said to the other:

“Say, Harold, come and go down to the river with me and see what havoc the rise after the big rain last night made.”

“Oh, I cannot,” said Harold. “I made a promise that I would be at home by five o'clock, and it is almost that hour now.”

“To whom did you make such a promise?”

“To my mother.”

“Oh, fiddle-faddle! Who cares for a promise made to one's mother!”

Clear and ringing was Harold's reply:

“I care for a promise made to my mother, Bert Martin, and if you do not care for a promise made to your mother you are not the boy I took you for!”

Bert laughed rather uneasily and made no reply to the rebuke he had received. A moment later I looked out of a window and saw Harold running up the street so that he would be sure to be at home in time to keep the promise he had made to his mother. Do you think that it was “all nonsense” for him to keep such a promise? Come, now, hands up, all you that think so! I cannot see all of my readers, but I do not believe that a single hand has gone up.

THE BELL OF ATRI.

A great many centuries ago, it is said, that a certain king adopted a curious method of setting things right when they had gone wrong.

The plan he hit upon was this: He had a great bell hung in the market-place of the town in which he lived. This town was Atri, in Abruzzo, the houses of which straggled up the hillside, until they could go no farther, and then they stopped. Now, the bell which the king caused to be hung was sheltered by a roof to keep it from being injured by wind and rain, and there he meant it to hang for generations. When it was ready for use, the king, with a great train of nobles, rode through the streets, while trumpeters blew long loud blasts with their trumpets. And then, standing beneath the great bell the king made a proclamation of its purpose. “This,” he said, “was to be done, when any wrong had been committed against another; the man who had been wronged was to ring the bell, and then he, the king, would cause the chief magistrate to try the case, and give judgment thereon.” And the people were glad that their king had hit upon a plan which would cause their wrongs to be speedily righted.

And many times the bell was brought into use, and justice was done to the men of Atri. Years passed, and like all things else of human make, the bell suffered through the ravages of time. The hempen rope so decayed that it scarce could bear the strain of the ringer's hand, and one day it broke in two. The man who mended it, for the sake of saving time, mended it with trailing tendrils of bryony, whose leaves were still

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Eczema 30 Years

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Almost Unbearable—The
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TO OUR READERS

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caught sight of the still green leaves of the bryony with which the bell-rope had been mended and at once began tugging at the rope, and thus tugging, he rang the bell and alarmed the town.

The chief magistrate, seeing the pitiful condition of the steed, caused the knight to be summoned, and when he came he questioned him severely as to the wrong he had done the creature. To which the knight answered angrily: “I will do what I please with my own!”

But the magistrate said “not so,” and decreed that as the steed had served him well when he was young, his duty now was to see the animal was well cared for in his old age—provided with shelter in a stable, and proper food, and field.

The knight withdrew abashed, and the people led home the steed in triumph. The king heard the story, and laughed aloud, saying the decision of the magistrate pleased him well, for favours done to one ought never to be forgotten, whether this were done by man or beast. So the story runs.

And with this, children, I am sure, you will agree. Kindness shown to you ought never to be forgotten. Then if so, what gratitude must rise up in your hearts to father and mother (and to many besides), and what desire you will show that in their old age all comfort should be given them.

The story of the great bell of Atri is worth remembering.—Uncle Harry in Church Family Newspaper.

fresh and green, and so it hung.

Now, for a long time there had lived in Atri a knight, once fond of all manner of chase, and fast, free living, but now, when he had grown old, he had only one great passion, and that was love of gold. He had sold his hawks and hounds, and all his horses, save one favourite steed. And as the lust of gold grew stronger within him, his heart grew harder, and he wondered how he could reduce the cost of keeping even this, his favourite horse, and then it struck him, “Why not turn it out to feed upon the grass which grows on the sides of the public ways?” And this he did.

And so the once noble steed, now grown old like its master, wondered up and down the lanes eating the rough grass which grew there. It was teased by children, barked at by dogs, and often was torn by briars and thorns. It was a pitiful sight to look upon.

Now, it was the custom of the people of Atri, during the hours of mid-day in summer time, to close the shutters of their houses and doze, so hot was the climate. A strange quietude fell upon the town; no noise of people, or of traffic, was heard in the streets, for no one ventured out. Such was the condition of Atri one hot, sultry afternoon, when suddenly, the clang of the great bell was heard throughout the town, and the sleepers started up from their couches, and cried: “Some one hath done a great wrong.”

The chief magistrate heard it and hurried to the market-place, having hastily put on his robes; then soon from far and wide there came a noisy crowd eagerly asking what was the wrong which had been done.

But no human form had rung the bell. Beneath it there stood all dejected and forlorn, the wretched steed of the knight of Atri. Wandering on its lonely way past the market-place, its eye

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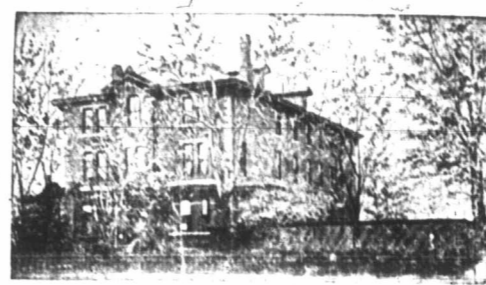
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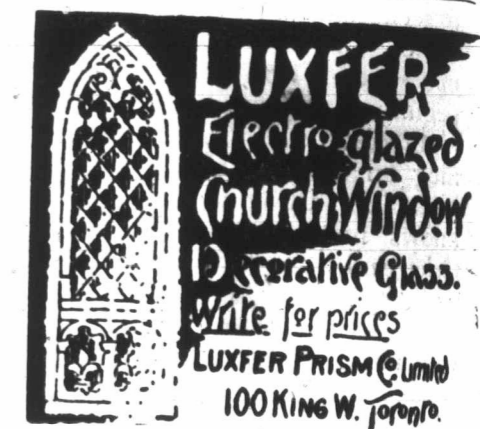
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