

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JUNE 20, 1901.

[No. 25.]

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday MORNING of the following week's issue.

Address all communications,

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

LESSON FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY AFTER TRINITY.

Morning—1 Sam. ii. to 27; Acts vi.

Evening—1 Sam. iii. or iv. to 19; 2 Peter iii.

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 390.

Offertory: 220, 275, 366, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 256, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

Mr. S. H. Blake.

In connection with the proceedings of the Toronto Synod it would be impossible to pass over in silence the generous action of Mr. S. H. Blake, in guaranteeing the amounts payable to the widows and orphans of the diocese, that is practically, he secured the payment of their income for the next five years. We trust that every clergyman in the diocese will feel it a sacred duty to fulfil his part of the obligation in seeing that each member of his flock, every family in his parish, contributes to the utmost of their ability to this fund. They should keep in mind that the acceptance of Mr. Blake's offer required this duty from them for the next five years, and we trust all will honourably fulfil it. They must also remember that this

guarantee is not out of an overflowing fund like Mr. Carnegie's, but the uncertain earnings of a hard-working professional man, who has his own full share of family illness, death and sorrow.

To Labour is to Pray.

The North-West of the Province of Ontario is being thoroughly explored, and every effort is being put forth to introduce settlers. This year it is the Temiscamingue district. We, like most of our readers, have perused with interest the reports of the prospectors. But there was one paragraph which we could not read without a sigh of regret. That was one which chronicled the appearance of the buildings, farm, etc., of the Roman Catholic mission. How is it that in all the out of the way parts of the country, when explorers go in for settlement, they make this report, that they find the Roman Catholic farm and mission. Experience has shown abundantly the advantages to be gained by a small community in a new settlement and efforts more or less, generally less, successful have been made by members of the church to establish such homes. Can we rouse some of our younger members to join with an older and more experienced head to try the experiment once more. We have two organizations admirably fitted to raise the funds and provide the men, the Church Army and the St. Andrew's Brotherhood. The land is practically free, so the cost, with good management, would be small. We shall gladly, either through our columns or by private correspondence, aid sympathizers.

Workmen's Insurance.

Mr. Chamberlain has made the welfare of the workman his special care. The Act which came into force in England in 1898 recognized that machinery had introduced so many additional dangers to the workman, that this hazard must be compensated when injury occurred. He is again advocating old age pensions. But Germany leads in this matter. The system of workmen's insurance in Germany is a huge piece of State machinery. The magnitude of the system may be estimated by the fact that it pays out in one way or another, about one million marks, (£50,000) a day. The sick workman has no longer to trouble himself as to how he shall obtain money to pay for medical treatment, and what will become of his family should he himself be rendered unfit for work. The workman whose earning power is reduced by an accident connected with his employment obtains compensation, and the aged poor have the satisfaction of knowing that although they can no longer work, they can still, owing to the insurance system, contribute their share towards the household, and are not obliged to depend on the earnings of their children or on public charity. The system of workmen's insurance has been gradually built up within the last seventeen years, but it is admitted that improvements are required and gaps have to be filled in and defects remedied. For instance it is alleged that the certainty of compensation leads to carelessness, that a certain proportion

are wilful, another large percentage are slight injuries, magnified by prepared evidence, and that the increase of litigation is enormous. Some drawbacks accompany every good measure.

Our Friends Abroad.

However much we may regret that so many of our friends drift to the other side of the line, we are pleased to see their names mentioned and to be able to bring them to the remembrance of those who knew them long ago. There was a great celebration of the bi-centenary of the S. P. G. at Hartford, Newhaven and other cities in Connecticut, which must have been most interesting. Relics and reminders of the earliest days of the Province and of the missionaries to the Indians. Then in succession of the clergy down to the revolution and the consecration of Bishop Seabury, the first of the United States, by the Scottish Episcopal Bishops in Aberdeen and so on to the present day. The Brotherhood of St. Andrews held a convention as part of the services, and at the evening service the address on "The Duty of Men to Missions" was given by the Rev'd. A. J. Gammack, Jr. The chief service that to commemorate the foundation of the venerable society was held in St. James Church, New London, of which Bishop Seabury had been rector on Whit Monday. The Sermon was preached by the Rev'd. E. C. Acheson, rector of Holy Trinity Church, Middletown, and has been printed. In the west, in the diocese of Minnesota, that has decided not to remove Dr. Rainsford from New York, we find another of our men succeeding. In St. Paul a very handsome carved oak reredos was unveiled and dedicated at St. Peter's Church on Whitsunday, and set apart for its sacred use with appropriate ceremony. The interior and exterior of the Church have been painted and calcimined. This change has transformed St. Peter's into one of the prettiest churches in the diocese. Five adults received the sacrament of Holy Baptism on Whitsunday just after the second lesson at the matin service. The new rector, Rev. C. Herbert Shutt, has infused fresh life and vigor into the parish. The parishioners are very well satisfied with their choice, and think the outlook for St. Peter's never looked brighter.

Organization.

The "Providence Journal" wishes the presiding Bishop to be made Primate of the Church in the United States, the dioceses grouped into provinces with an Archbishop at the head of each. Eighty-five co-ordinate dioceses make a clumsy machine for a convention meeting tri-ennially to control. Local questions might be disposed of in the provinces and the general convention would be free to deal with more important issues.

The Late Hon. Arthur S. Hardy.

The unexpected and spontaneous attendance at the obsequies of this gentleman, both in Toronto and Brantford, were the best evidence of personal regard. Having attained an excellent

June 20, 1901

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position at the First Presbytery at an early age, and great popularity in his own county, he naturally became the leader of his party in it, and the member for the Local Legislature. His gifts very soon obtained for him a position in the Government and in due time the leadership. Unfortunately his health could not stand the strain, and although after retirement he appeared to rally, the result has shown that retirement was too late. He has gone to his grave with all evidences of the sincere regret of the province.

Toronto Synod.

The Synod of Toronto has saved the expenditure of \$1,500 a year and very wisely given Mr. Kemp much needed assistance. Perhaps the committee may devise a scheme by which the rent now thrown away may be expended for better office accommodation and at the same time benefit the St. James Rectory Fund.

THE LATE CANON SPENCER.

The diocese of Ontario has sustained a most serious loss by the sudden death of Canon Spencer. He was elected Clerical Secretary at the Synod of 1880, and discharged its duties ever since with never failing punctuality, rectitude and courtesy. A successor as universally popular and as efficient it may not be easy to find. Symptoms of some serious affection of the heart were detected a good many months ago, but it was hoped that by careful living he was overcoming it. On Saturday, June 8th, however, he went to Picton by boat, Bishop Mills having desired his presence at the Confirmation to be held on the following day. It is supposed that the exertion of walking up the hill from Picton wharf overtaxed his strength, for while conversing cordially in the house of a friend a few minutes later, the generous heart suddenly ceased to do its office, and without an instant's warning he passed away. Rev. Albert Spencer was of Norman descent, the family name being originally Dispencer. His more immediate ancestors settled in the Mohawk Valley, N.Y., in the 18th century, but returned to British soil in Canada at the close of the Revolutionary war. Col. Hazleton Spencer was commandant at Kingston in the early years of last century, and worshipped in the little blue church which faced the Market Square. Dr. John Spencer, his son, practised as a physician, first at Lyn, where the subject of our sketch was born to him on August 25th, 1839, and then at Carleton Place. Rev. John Mulock was missionary at the point last named from '46 to '51, and Canon Spencer often spoke of his famous sermon of six hours, part of which, at least, as a boy of eleven, he heard. When 16 years old he taught the public school at Merrickville, Ont., and, removing to the State of New York, was teacher at Careysville and elsewhere. He then entered the De Lancey Institute at Geneva, N.Y., for the purpose of pursuing his theological studies, and returning to Canada in 1863, was ordained Deacon in the Cathedral, Kingston, on December 20th of that year. Immediately thereafter he became a traveling missionary in the County of Renfrew. His headquarters were at Douglas where the writer first met him in the opening days of 1864, but his field was half the country, and he travelled ceaselessly over the great wilds of the Opongo, stated services being also held in the more settled districts.

Upon his receiving the Priesthood in March, 1865, he was appointed to the mission of Newboro, where he remained nearly three years. His last parochial charge was Kemptville, having accepted its Curacy under the late Dr. Stannage. Here he served for twelve years, and during his Curacy the three stone churches now embraced in the mission of Oxford Mills were erected; a fourth was built in Marlborough, and the walls and roof of the Patton Memorial Church were completed. But from the life he loved he was imperiously called away by the Synod of 1880, and thenceforward entered upon the responsibilities of the Clerical Secretary of Ontario. He soon mastered his position, and performed its duties with the utmost exactitude from first to last. During twenty-one years of constant dealing with "all sorts and conditions of men" he never acquired "the insolence of office," but was courteous and considerate to all. "A man of singularly pure and serene nature," says a secular contemporary, "he walked in this community with gentle touch and mien." Of impregnable faith, decided churchmanship, deep devotion, unswerving consistency and buoyant hope, it might also be said of him that his very countenance was a sermon, as his actings were a living testimony to the power of christian touch. He was appointed a Canon of the Cathedral, Kingston, in 1891, was Secretary of the General Synod from the time of its formation in 1891, and became Honorary Secretary of the Board of D. and F. Missions in 1896. The onerous duties of the latter position he discharged with the thoroughness which marked his whole character, and it can hardly be expected that the post, now sadly vacant, will be again accepted gratuitously. In July, 1865, Canon Spencer married Emma Jane Cross, of East Bloomfield, N.Y., who predeceased him. His surviving children are: Rev. H. J. Spencer, Marquette, Mich.; A. H. Spencer, Wisconsin; Mrs. Rayson, widow of Rev. R. W. Rayson, and his youngest daughter, Sophia, who is the wife of Rev. Wm. Johnson, of Leesburg, Fla. The funeral service was held in the Cathedral, Kingston, on Tuesday, June 11th, the coffin being borne by six surpliced clergymen of the diocese, but the interment took place at Kemptville, and beneath the shadow of the beautiful church, the erection of which he had watched with loving interest, his remains now lie, awaiting the resurrection of the just.

CHRISTIAN UNITY.

Our readers may remember how some years ago there was in this part of Canada a very pronounced movement in favor of unity among Christians. Deputations from the various religious bodies waited upon the others and addresses full of fervid desires for closer intercourse were made. But gradually things fell back into the old ruts, not, we trust, without good having been done. A similar movement has been in progress in Scotland during the last three years, and we have from time to time noted what was done and published and commented on the memorial issued by the committee, after the meeting on 4th January, 1900, a committee of the ablest men in the Presbyterian and Scottish Episcopal churches. The General Assemblies of the two Presbyterian churches met in Edinburgh in the last week in May, and the chief event

this year was the reception by the Assembly of the Established church of the deputation which came to ask the appointment of a day of prayer on behalf of Christian Unity. It was welcomed in very hearty fashion. When the deputation, headed by the Bishop of St. Andrews, was seen entering the hall, the Assembly first applauded, and then rose to its feet, witnessing to the feeling, which was afterwards voiced by several speakers, that the event was of unique importance in the religious history of Scotland. All the addresses were excellent, but our limited space will only allow room for that of the Bishop of St. Andrews. George Howard Wilkinson was appointed the Second Bishop of Truro, but, owing to illness, resigned his see. Recovering health sooner and more completely than he expected, he accepted the Bishopric of St. Andrews, Dunkeld and Dunblane, in Scotland. Alexander Whyte has for over 30 years been the leading preacher in Edinburgh of the Free Church. He succeeded Dr. Candlish, and is a man of the most Catholic mind and learning, as his books show. From his address we can only give a few extracts. After some kindly words of introduction from Dr. Norman MacLeod, the Bishop of St. Andrews spoke for the deputation. His speech was an appeal to the highest motives, and it left an impression of earnestness and spirituality upon those who heard it. Of the speeches which followed, perhaps the most remarkable was that by Dr. Whyte, the distinguished successor of a great Disruption minister. The motion necessary to carry the resolution was brought forward by Dr. Scott, and seconded by Lord Aberdeen, in what was said to be his first speech as an elder. The Bishop of St. Andrews, who was warmly applauded, said: Right Reverend Sir, I have first to thank you with all my heart, and through you to thank this Assembly, for the way in which we have been received this afternoon; and I have to offer my thanks to the Moderator for the way in which he has been pleased in introducing the deputation to make it really unnecessary for any of us to add to the words which have fallen from his lips. Sir, I am sure that there are many in this Assembly who will lift up their hearts to God for me and for my brothers in Christ for every blessing this afternoon—that on such an occasion as this we may be guarded and restrained from any single word which should hinder the great cause which is so dear to the heart of our Divine Master; for He is, "the same yesterday, to-day, and for ever," and in that heavenly kingdom within the veil we may rest assured He feels as He felt in that upper room in Jerusalem when he prayed to the Eternal Father for the unity of the church that He was to redeem with His own most precious blood. Sir, it is true that we come here without having considered any definite scheme or having formulated any single plan for union; and it is on that account, I think, that almost the only objection I have heard to our work has arisen. We are told—if I may judge from some of the papers I have read—that we are visionary dreamers, that in an age and a country like this we must be practical if we are to exercise any influence whatever upon our fellow countrymen. We are told that we must come down from what is called the heavenly atmosphere and plant our feet more firmly upon the earth

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in which we live and move and have our being. Would to God, Right Reverend Sir, it were true of us all that we were more in the heavenly places. Would to God that we could in our own spiritual experience know more of what St. Paul knew when he said that "our conversation—our citizenship—is in heaven," for if that were the case we should all alike be more fully endowed with that divine "wisdom which cometh down from the Father of Lights," and be better fitted to deal with the perplexities by which in every age the followers of the Crucified are surrounded. But if there be any single question that is a practical question, I venture to think that it is the very problem we suggest to this Assembly to-day. For what are the facts? Is it not the fact that we have to fight at least as hard a battle against the World, the Flesh, and the Devil as was ever fought by any of our forefathers in the faith? Is it not the fact that there are problems all around us waiting for solution which would tax the united efforts of every consecrated intelligence amongst us. We all recognize these problems—the relations of capital and labour, the condition of the masses, and how to bring back to the Good Shepherd's fold those who, so far as man can judge—God forbid that we should do more than say that—seem to have strayed away from the Lord, who loves them as truly as any one of us. All those problems are clamouring for solution, and surely if they are ever to be dealt with in any satisfactory manner we must do what in us lies to reduce the amount of, at any rate apparent, separation that exists among us. Far be it from me to ignore the reality of the differences to which reference has been made; far be it from me to come to a venerable Assembly like this and ask you, Sir, to ignore that which is a fact in history; but surely the practical question for practical men is, what is the best practical thing to do under the circumstances? If a man is in a strange country and does not know his way, what does he do? Does he not put his hand into his knapsack and take out his guide book, and try to find out the road in which he should walk? That, Sir, is all we have done. We have just met together and we have taken our guide book—the Bible, God's guide book—and for nearly two years we have met together and read our Bible and prayed to God in the name of Jesus Christ, as in that book He has taught us to do; and we have pleaded as He has taught us to do the merits of our adorable Redeemer; and we have found the whole promise fulfilled in those quiet afternoons, and we have been "filled with great joy and peace in believing," and we have come not only to know and love each other, but to abound in hope that God has some great thing in store for us, not perhaps in our brief life, but something we shall be allowed to see in the land where so many whose names are honoured in the Church of Christ, have gone, and who have so often in this Assembly spoken of the joy and the glory of Christian unity. And then, perhaps, if God in His mercy accepts us, we shall be allowed to see the result of those conferences which were held in that upper room in this city. It seemed to us that the next practical thing to do was for us to come to the constituted authorities in the different churches, and to ask them to appoint a day on which it might be possible for all Scotland, if not in one place,

at least with one accord and one heart, to pray to God Almighty to tell us if there be anything that we ought to do. I quite recognize the objection that has been made that those who pray on that day will very likely have very different aims; some will wish for one thing, others for another. But we shall all be united in this—we shall all be able to say from the bottom of our heart, "Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is done in heaven." The great Father will gather up all those contradictory, if you like, requests, and He will give back to us that which He sees to be the best for us and for the country that is so dear to us. It may be that He will teach us His time has not yet come, and that all we can do is, with ever increasing respect and ever increasing love for each other, to watch, and wait, and hope; or it may be, Sir,—I have seen wonderful results from days of United prayer in my life—it may be that there is something waiting in the eternal kingdom which God desires to give us in Scotland; ay, in Christendom, for I do not limit my vision. It may be that there is something waiting for the prayers of a united people, something that shall be so wonderful that even the world will be obliged to believe in Jesus Christ, and to say, "This is so unexpected, this is from the Lord, and 'it is marvellous in our eyes.'" Among other things the long promised day, the long promised and long expected day of oneness of mind, good will, and perfect peace among the various divisions of the Church of Christ must come sooner or later. "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come." And, Sir, it will begin to come on such a day as this is. It will begin to come when we really wish it to come. It will begin to come when we go out to meet its coming, and we think we are taking a step toward that this day. It will be at your door and ours when we rise to salute it, and say, "Blessed be the day that cometh in the name of the Lord." No, Moderator, it cannot be that our present disastrous state of separation and alienation, not to say antipathy and animosity, is to last for ever.

REDUCTION OF GRANTS.

We notice from the report of the S. P. G. for 1900, that the authorities of that most worthy society are ready to lay hold of any evidence which seems to back up their policy of reducing their grants to the Canadian dioceses. This is what they say: "The policy of reducing grants to colonial dioceses, which has been followed by the society in all parts of the World for at least half a century, with the result that many dioceses are now self supporting, has for the last few years been put in force as to the Canadian grants, and has drawn out strong protests from certain Bishops whose dioceses are affected. The whole matter has been considered again and again, each appeal receiving separate attention by the Standing Committee, with the result that no case has been made out for reversing the policy, while the society declares its readiness to meet by special grants cases of special emergency. The society's action received, quite unexpectedly, and unconsciously on his Lordship's part, strong confirmation from Lord Strathcona, who certainly knows

Canada, and has been engaged in religious work, and for fifteen years held a license as a Lay Reader from Bishop Field of Newfoundland. Presiding over a meeting in Hertfordshire on December 7, his Lordship said: 'I do not know anything about the administration of the society, but I hope that not much money is given to Canada, which is as well able to provide for the needs of the church as England is. I deprecate strongly the visits of Canadian Clergy to this country for the purpose of raising money. They invariably come to me and suggest that I should give them my name and a suitable subscription, and I invariably refuse; and I tell them that Canada is quite able to provide for her own religious wants, that I have an office in Canada, and that if they will submit their wants there they will be considered systematically and judiciously.' Now we have the greatest possible respect for Lord Strathcona and the office which he fills as High Commissioner of Canada, but we venture to dispute his Lordship's statement. His Lordship may know Canada—Eastern Canada—but judging from the above statement he does not know Western Canada, certainly he knows nothing of the needs of the church in the west, or he would not venture on such an utterly misleading statement, and had the authorities of the S. P. G. read the church papers in England when Lord Strathcona's statement appeared in print, they would have noticed a refutation of it in an able letter by Bishop Ansen. What Eastern Canada does to help in the west those who see the report of the Board of D. and F. M. know only too well. It looks as if we were to repeat the old story of Eastern Canada, concentrate our efforts in the towns along the main line of railways and leave our people in the outlying districts uncared for, to be followed by their inevitable loss to the church, not to speak of the great deprivation to their souls. We still hope that, although the society may see no cause to reverse its policy of reducing its grants, these dioceses in Western Canada will receive special consideration at the hands of those who have the distributing of the society's funds. Apropos of Lord Strathcona holding for fifteen years a license as Lay Reader from Bishop Field, is not his Lordship a Presbyterian? In which case how comes he to have held a Lay Reader license from any Bishop? Is not the statement in the report an error?

The Churchwoman.

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

INDIA FAMINE AND ORPHAN FUND.

With grateful thanks I acknowledge the following contributions: L. T. S. Courtright, Lambton, \$1; Mary Hilton, Peterboro', \$2; Miss McBride, pillow shams for sale apply to Miss Macklem; Mrs. and the Misses Romeril, 40c.; Mrs. H. F. Wallace, Quebec, to support child for year, \$15; Anon., for support of two girls in S.P.G. Mission, \$30; S. F. G., Toronto, \$1; "A Sister in Jesus," Chatham, \$1; J. G., Toronto, \$2; E. B. Mc., Bird's Creek, Hastings, 50c.; for relief work among the Phillips, \$16.50; S. L. Pump, \$5; A. A. & E., Guelph,

to support an orphan for year, \$15: "Florence and Margaret," Toronto, write saying: "Kindly accept the enclosed \$15 to keep orphan for year." I take this opportunity of stating that only \$10 was sent, feeling sure it was an oversight; "Sympathizer," Midland, for Orphan work, \$1. Further help will still be most welcome. The famine is not over, and the New York Society, through whom our funds are sent to the missionaries in India, hope still to save some thousands more of these poor little orphans. How tenderly should we feel for them. "Children of the famine—without father, mother or home. Yet in the Mission homes, they will find love and care, and above all will hear the truth as it is in Jesus," and we hope will become indeed "lambs of His fold." We should find it a joy, and indeed I know many have done so, to be able to help one of these children, to whom the missionaries open wide their doors, trusting that God's people in different parts of the world, will, when they hear their sad story, not allow them to be sent off to stray lost and lonely. Let us do as the good disciples at Antioch did when told of the great famine, and "every man according to his ability, determined to send relief." May God speak to the heart of each, and make us all His helpers, following His steps with humble, reverent hearts, speaking for Him, working for Him, giving alms for Him. Will those who wish to support a child by sending \$15 (which need not all be sent at once), kindly give their names and addresses if they desire to know the name of the child, or other particulars. Please address contributions for the Orphan work, as for general relief to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA WOMAN'S AUXILIARY.

The largest and most successful W. A. annual meeting ever held in the diocese of Ottawa has just been concluded. It was held in Perth from the 4th till the 7th of June. The reports showed an increase in every direction. The membership now numbers 1,714. Fifty-seven bales were sent out during the year and the total receipts from all sources amounted to \$3,247.17. Ninety-one delegates were present, representing forty-seven branches. Holy Communion was celebrated by Rev. W. J. Muckleston, assisted by Rev. F. W. Kennedy, Rev. C. A. Heaven and Rev. W. H. Stiles, the latter preaching the sermon to the delegates. The thankoffering, amounting to \$200.64, was sent to the Sustentation Fund of Algoma. A garden party given by the ladies of St. James' Church, proved a most enjoyable social gathering. A special feature of the meeting was the presence of two missionaries, Rev. Archdeacon McKay and Rev. F. W. Kennedy, who addressed a large and enthusiastic gathering in the town hall, and gave much interesting information concerning their respective work in the Mission field. Some very instructive papers were also contributed by different members: "Systematic Giving," by Mrs. Read; "Missions in Central Africa," by Miss Wicksteed, and "Domestic Missions," by Miss Empey.

ONTARIO WOMAN'S AUXILIARY.

The fifteenth annual meeting of the Ontario Diocesan Woman's Auxiliary was held in St. George's Hall, Kingston, on the 5th, 6th and 7th of June. On the morning of the 5th, which was bright with sunshine after more than a week of rain, the members attended divine service in St. George's cathedral, and had the privilege of listening to a beautiful sermon from the Bishop of the diocese. The text was taken from St. Matthew, ii., 28, "Come unto Me all ye that are heavy laden, and I will give you rest." These words are full of comfort, and the thought brought out was that Christ does not promise to lift the burden or

trouble from us, but to rest us in it. The thankoffering was presented while the Doxology was sung. About one hundred communicated. The members met at St. George's Hall for business about 11.30. The president, Mrs. Buxton-Smith, presided. The members' prayer was said, the roll signed. Mr. Lennox Mills read an address of welcome, full of kind and loving words. Mrs. Emery, Kemptville, replied. Committees were appointed and meeting adjourned. The afternoon session was opened with hymn 302 and prayer. Roll call followed with a response of 74. Greetings were sent from the W. A.'s of Quebec, Montreal, Ottawa, Toronto, Niagara, Huron and from Miss Halson, Provincial Dorcas Secretary, and from the Provincial Corresponding Secretary. The president, Mrs. Buxton-Smith, read a most interesting address. Touching reference was made to the death of Archbishop Lewis, the distinguished head of the diocese, whose administrative power and great ability had won for him a place with those high in authority. The loss the nation has sustained by the passing away of Her Most Gracious Majesty Queen Victoria was not forgotten, but her exemplary life was spoken of as an example to all women. At the close of this address, the president sent a message of love and sympathy to Miss Dobbs for the loss of her father, who for nearly half a century was rector of Portsmouth. The recording secretary's report was most encouraging. There are five branches with a membership of 1,205. This includes the Junior branches and the C.C.M.G. branches. The loss by death of many active workers was recorded. The dawning of another century, and the nation's great loss were touched upon. The corresponding secretary reported an increase in correspondence; the treasurer a decided increase in receipts, which amount to about \$2,500. The Dorcas secretary reported 59 bales sent out to Northwest dioceses, Algoma, and the needy parts of Ontario. The Leaflet Editor, secretary of literature, secretary of Y.W.A. and C.C.M.G. reported satisfactory work. A very comprehensive and well written paper was read by Mrs. Holale, of Belleville, on "The Progress of Mission Work During the Victorian Era." On Wednesday evening a missionary meeting was held at which interesting addresses were delivered by His Lordship the Bishop of Ontario, the Rev. J. K. Macmorine, and Miss Etches of London, England. Thursday's session began by the reading of 1 Cor., xiii., and the Collect for charity the very bond of peace and of all virtues, by the hon. president, Mrs. Lennox-Mills. Encouraging reports were read from Archdeacon Tims, Calgary, from Onion Lake and Victoria Home. Their great needs are a hospital, a resident missionary, and money and clothing for the Home. Rev. Canon Spencer addressed the meeting and referred to the many appeals that came to the Mission Board which could not be met. Mrs. Lennox-Mills read a most thoughtful paper in answer to the question, "Do contributions to foreign missions lessen contributions to home work." On the contrary, the writer said, they are increased. The same spirit actuates them and home work will not be neglected if foreign work is undertaken. This paper was received with applause. Miss Etches, from London, Eng., gave a most instructive Bible reading, bringing out many new thoughts on women's work and privileges. On Thursday afternoon the work in Japan was considered, letters had been received which were very encouraging but all regret Miss Smith's inability to return. Fifty dollars was voted towards the Chinese in British Columbia, and we are to try to meet an appeal of \$25 for Qu'Appelle. Mrs. Beamish read an earnest paper in answer to the question, "How are we to meet discouragements?" and Miss Crisp answered the question, "How can we create interest in a parish in W. A. work?" by a most helpful paper. "How are we to infuse zeal was replied to by Miss Etches in beautiful words. "We must have the spirit of prayer, a fire or zeal must be kindled, as fire spreads so must zeal till all are brought to feel its influence." "How can waning interest

be rekindled?" Mrs. H. B. Grout, Newboro, answered this in a most instructive paper. The thankoffering next year is to go to the W. and O Fund. The election of officers resulted as follows: Hon. president, Mrs. Lennox-Mills; president, Mrs. Buxton-Smith; 1st vice-pres., Miss Gildersleeve; 2nd vice-pres., Mrs. Crisp; rec.-sec., Mrs. Smythe; cor.-sec. Miss Daly; treasurer, Mrs. Worrell; Dorcas secretary, Miss A. Muckleston; secretary of Y.W.A. and C.C.M.G., Mrs. Norman Fraser; Leaflet Editor, Miss Van Straubenzie; treasurer extra-cent-a-day, Miss Macmorine; secretary of literature, Miss Crisp. Delegates to triennial to be held in September next in Montreal, are Mrs. Loucks, Picton; Mrs. Grout, New Dublin; Mrs. Woodcock, Camden East; Mrs. Dargavel, Elgin. A reception was held on Thursday afternoon at Bishopscourt, from 4 to 6. This was much enjoyed, and Mrs. Mills' kindness much appreciated. Thursday evening a children's meeting with lantern slides, illustrative of mission fields, was well attended. Friday morning a meeting of the board and presidents elected three officers of the board for the triennial: Mrs. Worrell, Mrs. Norman Fraser and Miss A. Muckleston. The treasurer announced that the thankoffering, which is for the Supercannation Fund, amounted to over \$325. The president of Belleville branch extended an invitation to the Auxiliary to hold the annual meeting in Belleville next year, which was cordially accepted. The meeting closed with the general thanksgiving. Thus ended one of the most successful and largely attended meetings of the W.A. in the Diocese of Ontario. May it bring fruit an hundred fold to the glory of God.

E. B. SMYTHE,
Rec.-Sec. Ont. W.A.

SOME THOUGHTS FOR CHAPTERS, GOOD AND BAD.

By Hubert Carleton, M.A.

Brotherhood men will be interested in some conclusions arrived at, after a visit to some thirty chapters in city, town and country in Ontario. Chapters here and there are dying from the most natural cause in the world—there is no inflow. The outlet goes on. Men depart hither and thither, and when they are gone, or worse still, played out, there is no chapter, and then the old hackneyed excuse is given, "the Brotherhood does not seem to work." Did ever a movement in the world have continuity without continual new blood? One chapter visited has had no probationer for three years. This lack spells certain failure unless members drop down from the clouds, which seems to be what some chapters are waiting for. Get more men to help. Train up the boys. Use common sense. Take an occasional glance into the future. "Why stand ye here all the day idle?" is the most pertinent question that could be asked of many of our chapters. Many chapters have no outlook. It's there, but they don't see it. The only stock-in-trade they possess is a "retiring willingness." Some have been "willing" for ten years and are at identically the same point—no; they are worse now than they were then. Their kind of "willingness" never accomplished anything, and never will. A chapter of men, full-grown, earnest Christian men, banded together for years for the spread of the Kingdom of their Lord among men, which is still unable to adapt itself to its environment, and apply their principles practically in their own parish, their corner of the vineyard, is a sorry spectacle to all—a poor encouragement for the weaker brethren and the growing boys. Find out what is to be done in your town, your village. Don't think there is but little. It is only too evident to any observer that men and boys in your town are going to the bad. Your chapter can hinder, considerably, the rapid spread of the devil's kingdom going on all about you, even among your friends and companions. Get together—understand one another—you are brothers. Pray together; make your plans and carry them out no matter what the opposition. You should be determined to be on

the winning side, and any Brotherhood chapter that goes about its work in this spirit always and inevitably wins, else our prayers were mockeries and our efforts a sham. It seems, according to the candid confession of many, the easiest thing in the world for a scoffer to bowl over the average Brotherhood man. It is a sorry admission, but it is true. Until Brotherhood men learn to talk religion, to talk it properly—and this means a great deal—to talk it convincingly, their efforts will be mostly vain. First, get on the rock; know your way and then help and guide others. If you talk to others, do not give them the impression that you are not sure yourself. That's not the kind of guide they are seeking. Point them to Mother Church. Tell them she has helped you, and can help them, and if they see that your testimony is borne out by your life they'll think it over. But do not hesitate. Don't talk indefinite shop, that means so very, very little, probably less even to them than to you, but give them something to hold to. That is what men are after in this struggling world. They want a grip on the everlasting truth, and if you have got it they'll listen. But don't give your belief away by slinking into a corner whenever attacked. The scoffer goes on unhappy, miserable, dissatisfied; and having taken the measure accurately of one weak Christian, scoffing still. The weak, old longing for the mixture of Christian work and social features combined still exists; in fact there is a powerful craving for it. Many church-workers, and no inconsiderable number of clergy, still think the ideal church society, that which meets occasionally for a moral address, mixed in with coffee and cake and a few solos; that can rise to music, a promenade, and ice cream on star nights. Against this sort of ideal the Brotherhood struggles, and, oh! let it not be whispered abroad for very shame often succumbs. Happy and favoured are the societies, and there are a few large and powerful ones, certainly not fathered by our Church, which supply both with the pure religion. Often a very poor second to the social features. To the credit of the Brotherhood be it said that although formerly troubled with this even in its own ranks, it is now almost free from such weakness. Finally, that these reflections be not too lengthy, let it be said that wherever the men in the Brotherhood understood what they were undertaking; wherever they meant business, and what is very important, mean it still; wherever they have continually and consistently trained themselves for their work; where they have kept their eyes open and their hearts full of the younger young men just coming on; where they meet regularly and by corporate Communion, earnest prayer, and brotherly love develop the true feeling of Brotherhood necessary in any chapter; wherever the men read, and read carefully, St. Andrew's Cross, which is devoted to their upbuilding—there and there only does the Brotherhood succeed; there and there only do they feel the direct call from God, and there and there only do they get the blessing God willingly gives to all earnest workers in the cause.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Halifax.—The Very Rev. Dean Partridge, D.D., is contemplating taking a trip to England, his old home, this summer, for the benefit of his health. Dean Partridge was last home in the year of the Queen's golden jubilee, in 1887.

Mrs. G. H. Starr, of this city, recently deceased, has left a legacy of £200 to the British and Foreign Bible Society.

Annapolis Royal.—St. Andrew's School.—The most successful closing yet held by this school took place on June 13th, occupying the entire day. At 10 a.m., the school prizes were distributed by Mrs.

J. M. Owen, the rectors of Annapolis and Digby being among the speakers. The record for the year is excellent, and the lately established branch residence for girls has won golden opinions, and has a splendid prospect for the coming year. The rest of the day, until 6 p.m., was taken up with Athletic sports, held in the historic Garrison grounds, and witnessed by upwards of 600 people. In the evening there was a large dance at the school. Among the donors of prizes were the Rev. H. M. How, the Rev. Herbert Whalley, the Rev. A. A. Bryant, Judge Savary, Judge Owen, and the mayor of Annapolis.

FREDERICTON.

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

Fredericton.—The thirty-third session of the Diocesan Synod of this diocese will be opened in the Church Hall in this city, on Tuesday, July 2 next, at midday.

Kingston.—One of the most enthusiastic and useful meetings of the Chapter of the Rural Deanery of Kingston was held here in the rectory on June 5 and 6. This parish—the oldest foundation in the deanery, if not in the diocese—occupies so nearly a central position in the deanery that a good representation was possible, eleven members being in attendance. Among the matters of business dealt with final arrangements were made for the holding of the examination of the Sunday school teachers of the deanery on the 27 and 28 June. The management are greatly encouraged by the fact that fifteen teachers have signified their intention of sitting for the examination. Two special papers were read during the session. One, by the Rev. A. T. Gollmer, on "Our Lord's Method in Preaching to the Multitudes." The other, by the Rev. C. D. Schofield, "The practice of non-communicating attendance at the Holy Eucharist considered in the light of its history." Both papers aroused considerable interest and in each case the attention of the members of the Chapter was engaged for some time in discussing the various points raised by the writers. According to custom two public services were held during the session, both in the historic (parish) church of Kingston. On the 5th there was evening service, when the Rev. A. W. Daniel preached the sermon. Holy Communion was celebrated on the morning of the 6th at 9 o'clock.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. H. T. Boyle, B. A., curate of the Ven. Archdeacon Naylor, rector of Shawville, has been appointed locum tenens at this cathedral church for the mid-summer months. Mr. Boyle is well-known for high literary and theological attainments, and is an extemporaneous preacher of great ability and power. He is a graduate of Trinity College, Toronto.

St. Luke's.—At an open meeting of the Brotherhood of St. Andrew on Monday evening, the 10th inst., in this church, Mr. Hardman read a paper on "What a Brotherhood man can do in summer," emphasizing the need for individual effort. The Rev. Principal Hackett then spoke on "How can a layman best meet objections to the Christian religion?" The chief objection advanced to Christianity was, he said, that Christian people were not in earnest. The best answer to this was a consistent Christian life. Answering objections was good, but leading men to Christ was better. The following lines of argument were given on the truth of Christianity: The argument from the resurrection; either the disciples were deceived, or they spoke the truth; the argument from Christ's moral perfection, which could never have been imagined by those ignorant fishermen; and the

argument from Christ's claims of Himself; a good man would not make such claims falsely. In conclusion, the speaker said that every sincere seeker after truth was on the way to Christ, but the dishonest doubter and wilful sinner was on the way to ruin.

Huntingdon, Que.—St. John's.—The Rev. W. A. Fyles, B.A., incumbent of the Church of the Redeemer, Cote St. Paul, has been appointed incumbent of this parish, and will enter upon the duties connected with his new position about July 1st. Mr. Fyles will succeed the Rev. W. P. K. Lewis, in the pastorate of this church, Mr. Lewis having been recently appointed rector of Granby, by the Lord Archbishop of Montreal. He is a graduate of McGill University, and the Montreal Diocesan Theological College.

Aylmer.—His Grace the Lord Archbishop held a Confirmation service in the parish church, on Sunday evening, June 9th. He was assisted by the Rev. R. F. Taylor, B.D., rector; Rural Dean Smith, Canon Pollard, of St. John's church, Ottawa, and Mr. G. O. T. Bruce, B.A., a student of the Diocesan College. A very large congregation was present, the church, which was beautifully decorated with flowers, being filled to its utmost capacity. The service, which will long be remembered in the annals of Church life in Aylmer, was opened with the Processional Hymn, "O Praise Ye the Lord." His Grace then gave a most impressive address to the candidates, referring to the material and spiritual progress during the five years in which their energetic and popular rector had laboured among them. After the hymn 470, the Litany of the Holy Ghost was sung, kneeling, the rector presented 25 candidates for the holy and apostolic rite. The hymn, "O Jesu, I Have Promised," was then sung, after which Canon Pollard preached a very eloquent and practical sermon. While the collection was being taken up, the anthem, "I Will Feed My Flock," was finely rendered by the choir, the solo parts being taken by the rector. The Recessional hymn, "Soldiers of Christ Arise," brought the service to a close.

ONTARIO.

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

Kingston.—Since the last meeting of Synod the diocese has lost by death its head, the Lord Archbishop of Ontario and three of its clergy, viz., the Revs. R. W. Rayson, F. W. Dobbs and Canon Spencer. It was only during the past few days that the late Canon Spencer was busy revising the list of the diocesan clergy, and during that short time two of the clergy have died, the Rev. F. W. Dobbs and the Rev. Canon Spencer himself.

Portsmouth.—St. John's.—The funeral of the late Rev. F. W. Dobbs took place on Friday, the 7th inst., and despite the steady downpour of rain, the attendance was a very large one. The church was crowded with mourning relatives, friends and villagers. The burial service was read by the Rev. J. O. Crisp, assisted by the Rev. J. K. Macmorine, who read as the Scripture lesson that beautiful chapter from I. Corinthians, which contains Paul's exposition of Christ's mastery over death. The hymns sung were "Jesu, Lover of my Soul," and "Rock of Ages." Mrs. Birkett sang as a solo the deceased's favorite hymn, "Buried With Christ and Raised With Him Too." The pallbearers were: Frank, John R. C., and Rev. Ogilvie Dobbs, sons of the deceased; Charles Ferris, son-in-law, Frank O'Hara, grandson, and the Rev. Conway Cartwright. The Anglican clergy of the city were all present. Among those from outside the city were Sir Richard Cartwright, Minister of Trade and Commerce, and his two sons, and Mrs. O'Hara, Chatham, Ont., daughter of the deceased. The floral contributions were numerous and extremely beautiful. During service on Sunday, the Rev. J. O. Crisp will make fitting reference to the life and work of this departed servant of Christ.

OTTAWA.

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

Ottawa.—St. Alban the Martyr.—The congregation of this church has presented a writing desk to Ven. Archdeacon Bogart, in commemoration of the twentieth anniversary of his rectorship of the church. An address was read by Grant Powell, jr., and was signed by the churchwardens, Messrs. J. F. Shaw and F. E. Jarvis. A cut glass bowl was also presented to Mrs. Bogart.

TORONTO.

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

St. Peter's.—Two prominent members of the congregation waited upon the Rev. T. Beverley Smith, B.A., on the 11th inst., and presented him with a beautiful pocket Communion Service as a token of their high esteem for him. They took the opportunity at the same time to express to him the pleasure and the profit which they had derived from his ministrations. Mr. Smith recently resigned the curacy of this church.

Trinity University.—The Rev. Provost Street-Macklem returned to this city from England on Friday last. He arrived in New York the day previous on the R.M.S. "Oceanic."

St. Stephen's.—The Rev. Edward Osborne of the Society of St. John the Evangelist, Boston, will hold a Quiet Day for all clergy who may desire to attend on Tuesday, July 10th, in this church. Clergy desiring to be present will please notify the Rev. J. S. Broughall, 412 Brunswick ave., city.

Wycliffe College.—The annual meeting of the Board of Trustees was held recently. The finances of the College are in a very satisfactory condition. The year 1899-1900 closed with a considerable deficit. This was now wiped out, and all the expenses of the college met with a balance to the good, besides a considerable sum added during the year to the Endowment Fund. The chairman, Mr. N. W. Hoyles, K.C., reported as a result of recent negotiations with friends in England, the acceptance of a professorship in Wycliffe by the Rev. H. P. Plumtre, M.A., of the University of Oxford. Mr. Plumtre graduated with honours both in classics and theology; and has been vice-principal of Wycliffe hall under Dr. Chavasse, the present Bishop of Liverpool. The highest testimony is borne to Mr. Plumtre's character, and to his ability both as a scholar and as a teacher. This appointment will bring up the staff of Wycliffe College to its normal completeness of four professors in theology. Definite action was also taken with a view to the enlargement and enrichment of the library.

Campbellford.—The bishop of the diocese held a Confirmation service in the parish church on Tuesday, June 4, when 24 candidates were presented to him to receive from his hands the Apostolic rite. There was a large congregation present and the various hymns were sung with great heartiness, the singing throughout being thoroughly congregational. On the following Sunday 21 of the new-confirmed made their first communion.

Hall's Glen.—St. George's.—On Sunday, June 9th, a very large congregation assembled to welcome back our missionary, the Rev. W. Archbold, who for some time past has been in this mission as a Catechist, and was ordained on Trinity Sunday at St. Alban's Cathedral, Toronto, by the Bishop of Toronto. A very bright and hearty service was made very impressive by the addition of the Sacrament of Holy Baptism which was administered to an adult; this being the first one in our new church. The church was filled to the doors, with an attentive congregation. The churchward-

ens have decided to build another shed, 60 feet long, and to fence in the church property; the contract for the fence will be given to the Page Wire Fencing Co.

The opening service of the 40th Synod of this diocese, a special celebration of the Holy Communion, was held in St. James' Cathedral at 9.30 a.m. on Tuesday the 11th inst. Later on the members and delegates gathered together in St. James' schoolhouse, when the Bishop read his annual address. In his opening sentences he made reference to those members of the Synod who had gone over to the great majority during the past year, viz., the Revs. Charles Ruttan, A. S. Hamond Graeme, Dr. Scadding, Thos. Isaac Hodgins, Mrs. Jas. Strachan and Mr. Chas. J. Campbell. Special mention was made of Dr. Scadding's valuable life and the services which made him one of our most notable and striking figures, and a link between past and present in Upper Canada. The Bishop reported that, in addition to the four deceased members, there have been lost from the staff of the diocese ten members by removals, and ten have been added, five by ordination and five by transfer from other dioceses. The number of clergy at present is 180, of whom 150 are engaged in parochial work, 13 in tuition, 11 on leave or retired and 6 superannuated. The Bishop has only held two ordinations during the year. He has held 83 Confirmations, including 4 private administrations of the rite; 1,830 candidates were confirmed, of whom 700 were males, 4 churches have been consecrated and the Bishop delivered 127 sermons and addresses and celebrated the Holy Communion 51 times. Referring to the number of Church people in the diocese the bishop said that in the deanery of Toronto the Church population has increased 942, communicants 205, and attendants at communion 335, and at the Sunday morning service 124. The number of baptisms increased 85, including an increase of 33 in adult baptisms. There were 49 fewer marriages and 24 more burials. The total of Sunday school scholars had decreased by 57, but the contributions had increased by \$137. The voluntary contributions to clerical stipends increased by \$1,845, to parochial objects by \$7,520, but to extra parochial objects contributions had fallen off \$1,605. The voluntary contributions for all purposes totalled \$237,478, the largest amount ever raised by \$5,700. The Home Mission Fund also showed an increase, the total raised being \$13,913, while the contributions to foreign missions had increased by \$2,654. Taking the parishes outside Toronto, the bishop said that the returns showed an increase in the Church population of 476, but a decrease in the attendance at Sunday services of 320 in the morning and 530 in the evening. There was an increase of 398 communicants, but a decrease in the average number of communicants of 116, and of Easter Day communicants of 176. Baptisms had decreased by 114, marriages by 20, but there was an increase of 94 in burials. The voluntary contributions for clerical stipends had increased by \$198, but contributions for parochial objects had fallen off \$950, and for objects outside the parish by \$1,936. The bishop then discussed at considerable length the question of patronage, pointing out that it would be advisable to amend the canon so that only those parishes paying stipends of, say \$800, should have the right of consultation with the bishop upon the appointment of a rector. The canon is at present constantly violated in that congregations continually nominate men, when the nomination is clearly with the bishop. He asked that he be supported in this by the Synod, and the canon made clearer. Towards the close of his charge the bishop made a fitting reference to the death of our late beloved Sovereign, Queen Victoria, and whilst this was being read by him the members of the Synod stood. The approaching visit to the Dominion of the Duke and Duchess of Cornwall and York was also referred to, and at its close, after that the Rev. C. L. Ingles had been re-elected clerical, and Mr. C. Egerton Ryerson, lay secretary, respectively, the

Synod adjourned. At the afternoon session the bishop appointed a Committee on the State of the Church, composed of the Ven. Archdeacon Boddy, the Revs. A. J. Broughall, Canon Farncomb, J. C. Davidson, John Gillespie and Messrs. J. A. Worrell, N. W. Hoyles, W. D. Gwynne, Geo. Parkes and F. E. Hodgins. The consideration of the report of the Executive Committee was taken up. The Committee reported that while fully recognizing the great work done by the Church of England Temperance Society it is not prepared to recommend that the society be revived, that it has obtained from four trust companies tenders for the management of the trust funds of the Synod, but pending the action of the Synod and the application for legislation no further action has been taken. The Committee also reported that the name of Rev. T. W. Powell has been placed on the list of the Toronto rectory surplus fund. The report, which was discussed clause by clause, was adopted after it was made clear that the work of the C.E.T.S. was thoroughly appreciated, but the Executive Committee felt the revival, if it came should be from within the Society. The Clergy Commutation Fund report showed income of \$13,379, and a small balance on hand. Two beneficiaries had died during the year, Rev. Chas. Ruttan and Rev. Henry Scadding; while Rev. R. A. Rooney had been put on the Fund. The Sec Endowment Committee reported that the permanent capital of the Fund had been increased by the special efforts put forth, from \$37,030 to \$43,703. The Home Mission Board reported receipts increased by \$200, but owing to the arrears to Algoma diocese being paid in full, there is a deficit of about \$1,800 at present in the Fund. In reference to the latter report Dr. Parkin deprecated the idea that it was right for the Canadian Church to call upon the Church people in the Home Land for financial aid, showing that the Church in England had as much as she could do at the present time to look after the wants of her own people at Home, and of those who had gone out from her shores to distant parts of the Empire. In its report, which was read by Mr. W. D. Gwynne, the Deputation Committee made a vigorous protest against the indifference of the clergy and their refusal to allow the plans of the committee to be carried out. The committee suggested that deputations should not be sent to the parishes where the clergyman followed this course. The Committee also reported that it is a mistake and unfair to make an allotment upon the basis of \$20,000 when the receipts average less than \$14,000, and recommended that next year the allotment be made upon the basis of \$16,000. After a somewhat heated and protracted discussion in which the Revs. H. V. Thompson, A. H. Baldwin, Septimus Jones and J. C. Davidson, as well as Messrs. N. F. Davidson, A. M. Dymond and F. Vipond took part, the report of the Mission Board was adopted, and the report of the Deputation Committee was referred back in order to permit an amendment suggested by Mr. C. R. W. Biggar, K.C., to strike out the recommendation respecting the re-assessment of parishes. In the evening a large number of the delegates and others attended the Synod service, which was held in St. Alban's Cathedral, a number of the clergy present wearing their robes. The sermon was preached by the Rev. George Warren, rural dean of Lakefield, who chose for his text Rev. iv., 12. The subject of the sermon was "The Vision of God." At the morning session of the Synod on Wednesday, the members discussed the report of the Committee of the Widows' and Orphans' Fund, which was read by the Rev. A. H. Baldwin. This Fund, as is also the case with the Mission Fund of the diocese, unfortunately, is in financial straits. Regret was expressed that, owing to lack of money, each of the widows received only \$194 last year instead of the usual \$200. Fifty parishes had paid up in full, 54 were in default, more or less, and nine had contributed nothing. The sum total of the defaults was \$1,025.33. The Rev. A. H. Baldwin moved in connection with the report that a clergyman marrying after 55 years of

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age be not admitted to the benefits of the fund. After a long debate the motion was carried. The Rev. T. W. Paterson moved that the committee be authorized to borrow from the bank a sufficient sum to make the July and October payments to the widows and orphans in full. The Rev. A. H. Baldwin objected vigorously on the ground that the Mission Fund Committee had followed this policy, and in consequence were already \$8,000 in debt. If the 54 delinquent parishes would pay up the fund would be all right. The motion was lost. The whole of the afternoon session was taken up in discussing the unsatisfactory condition of the Sabbath school teaching. The committee in their report reminded the Synod that the days of intercession for Sunday schools will fall this year on the 20th and 21st of October next. They recommended that action be taken to establish some school or course of lectures, with a view to the better training of Sunday school teachers. The committee complained that the teachers needed great instruction not in what to teach, but how to teach it and how to maintain discipline. Out of ten teachers and seventy-five scholars examined last Advent nine teachers and sixty-five scholars came from the diocese of Toronto. The committee further recommend that classes of teachers be formed in certain centres with a view to secure a larger entrance for the examination and obtaining a higher standard of excellence. Mr. L. H. Baldwin suggested the appointment of a Sunday school inspector to visit the schools periodically with the object of examining the children, and of giving the teachers hints in connection with the best method to pursue in their work. Dr. Parkin in a vigorous speech urged upon the parents the great and vital necessity that there was in Canada for the proper home training of their children in Biblical knowledge, which is now so generally neglected by them. He did not believe that Sunday schools would ever give Bible training in the true sense of the word. The proper place for that was in the home. Sunday schools were first established for the purpose of giving religious instruction to those who could not obtain it at home. But, in Canada at least, he had found that parents were disposed to shirk their duty in this respect and cast it upon the Sunday school. The debate was continued by the Revs. Canon Farncombe, Dr. Langtry and T. W. Paterson, and Messrs. W. A. Langton, T. W. Fitzgerald, C. R. W. Biggar, A. M. Dymond and others. The speakers agreed in the main with Dr. Parkin's remarks, and Mr. Dymond further thought that one cause of the lamentable ignorance shown by the Canadian youth in Biblical knowledge was the neglect of the old-time custom of daily family worship and the reading of the Word of God by the head of the family in the hearing of every member thereof. At 4 o'clock the subject was still under discussion, when the Synod rose in order to give the members the opportunity to attend the Episcopal garden party at the See House, which was largely attended. The annual Missionary meeting was held in the evening at St. James' school-house. The bishop, who presided, elicited hearty applause by the announcement that the three branches, the diocesan, domestic and foreign missions, are all flourishing. There were three speakers, viz., the Ven. Archdeacon Mackay, of the diocese of Mackenzie River; the Rev. F. H. DuVernet, and Mr. Hubert Carleton, of Oxford University, who is the general secretary in England of the Brotherhood of St. Andrew. He spoke upon the subject of "Responsibility." The school-room was well filled with an interested audience.

(To be continued).

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.
From our Special Correspondent.

Synod.—The 25th annual meeting of the Synod of the Diocese of Niagara commenced on Tuesday, June 11th, with a general ordination of three deacons and one priest, in the Cathedral church of the See city, Hamilton. The ordination offices

were preceded by a sermon by the Rev. Dr. Sweeney, of St. Philip's church, Toronto. The ordinees were: Deacons—Messrs. E. P. Spencer, son of Rev. P. L. Spencer, rector of Thorold; T. H. Cotton and W. F. Rushbrook. The Rev. Alex. Boyd Higginson was advanced to the priesthood. The Rev. A. B. Higginson is appointed to Smithville. Revs. E. P. Spencer to Port Robinson, Rev. T. H. Cotton to Nanticoke, and Rev. W. F. Rushbrook to Erin. At 2.30 the Synod met for business; 53 clergy answered to their names and 40 parishes were represented by their lay delegates at roll call.

Elections.—Honorary Clerical.—Rev. Canon Clark, rector of Ancaster. Honorary Lay.—Mr. J. J. Mason. Secretary-treasurer, Mr. J. J. Mason. The Lord Bishop delivered his annual address. The obituary included her late Most Gracious Majesty Queen Victoria, the Most Rev. the Archbishop of Ontario, Rev. Wilson McCann, late incumbent of Stewarttown and Hornby, and Mrs. Henry McLaren, late president of the diocesan branch of the Woman's Auxiliary. Allusion was made to the Diocesan Quarter Century Fund, and the Diocesan Agent, Rev. E. L. Skey, was highly commended for his success in already having secured one-third of the desired \$40,000, within the limits of the Hamilton Deanery. By the combined efforts of the Committee of the Provincial Synod, acting with representatives of other religious bodies, promising results had been obtained in connection with the use of the Bible in Public Schools. His Lordship alluded with satisfaction to the growing interest taken in Sunday schools, and expressed himself as very thankful for the real progress of the diocese in the year just passed.

The report of the Standing Committee embraced nearly all the business of the session, which was remarkable for the entire absence of discussion or even debate. The investments of the Synod were shown to be in a very satisfactory condition. The Diocesan See House has been transferred from the trustees to the Synod. The Quarter Century Fund—(1) To pay off the mortgage on the See House; (2) to place the General Purpose Fund on a safe footing, and (3) to strengthen the capital of the Aged and Disabled Clergy Fund, was reported as to progress, by Rev. L. E. Skey, treasurer.

A Canon on the Aged and Disabled Clergy Fund was adopted. Its chief provisions are: (a) Provision for annual collection in the churches; (b) age limit of 60 years; (c) annuity scale, \$250 per annum for five years' active service, and \$10 additional per annum for every additional year of active service over five years up to 40 years; (d) no clergyman 50 years of age or over, entering the diocese after the passage of this canon can come on the fund; (e) provision for reciprocity in this fund with any other diocese or dioceses willing to reciprocate; (d) annual fee \$10.

Canon on Discipline.—The Canon on Discipline of this diocese was annulled at the session of 1900. A memorandum on the subject was presented by the Chancellor, E. Martin, Esq. The memorandum deprecated the Court of Appeal of the Metropolitan of the Ecclesiastical Province of Canada (the House of Bishops), on the ground: (a) That the court is not composed of judges or lawyers, and therefore acts upon its own views of the law; (b) that it has in almost every case reversed every decision appealed from. It was suggested that a Canon on the settlement of differences between clergymen and their parishioners similar to that of the Diocese of Toronto, be enacted, adding a power to the Bishop, in case of grave scandal or evil report to suspend a clergyman for a limited period pending enquiry and adjudication. Following this there was presented a

Canon on Differences.—It was adopted. It provides as follows: 1. When the Bishop believes that differences have arisen, he may, and when requested in writing, by five persons qualified to vote at the election of lay delegates, he shall, unless he thinks that proceedings should not be taken, appoint a commission of enquiry of one clerical and one lay

member of the Synod, to investigate and settle the matter. Failing to effect a settlement, the Bishop, on the commissioners' report, shall (if the matter does not come under the head of crime, immorality, false doctrine, canonical disobedience, or a breach of ordination vows), appoint a commission of two clergymen and one laymen (who shall be either the chancellor or a barrister member of ten years standing in the diocese), to hold an investigation. On the report of the commission, the Bishop may take action to the extent of suspension or removal of the incumbent from rectory, parish or mission. To make this canon workable an Act of the Legislature is required, and will be asked for.

The State of the Church.—An able and exhaustive report was presented by Rev. Canon Clarke. The facts and figures were returned by the several rural deaneries. A summary discloses an increase from Easter, 1900, to Easter, 1901, of 369 Church families, 1,971 confirmed persons known to the clergy, 1,070 actual communicants, 811 in attendance at the Easter day communion, 191 Sunday school workers, 60 Sunday school pupils, 23 marriages, 83 burials, \$557 towards extra parochial objects, \$1,698 for debts, \$6,080 insurance, but a decrease of 53 infant baptisms, 76 confirmees, \$1,547 for parochial objects, \$1,478 for stipends of clergy and \$2,468 in total collections. The total collections for all objects, parochial and extra parochial, were \$91,525. There are 70 clergy, of whom 66 are in active service; 103 churches, of which 55 are consecrated; 61 parishes, and 43 parsonage houses. Debts due by parishes amount to \$109,512, the estimated value being \$571,350, and the insurance over \$400,000. Parsonage properties are valued at \$94,765; 29,835 souls, and 7,016 families, comprise the Church population (known), the largest number reported during six years (except 1899); 91 Sunday schools.

Sunday Schools.—A report on the Sunday schools of the diocese was submitted by the Ven. Archdeacon Houston.

Bible in Public Schools.—The delegates to the Provincial Synod were instructed by the Synod to strengthen the hands of the Ontario Committee, and to press for the carrying out of the joint agreement.

Elections.—The scrutineers reported the elections to have resulted as follows:

General Synod, Clerical.—Ven. Archdeacon Houston, Canon Bland and Canon Forneret. Substitutes—Canon Clark and Canon Sutherland. Lay—J. J. Mason, W. F. Burton, Geo. E. Bristol. Substitutes—Archdale Wilson, E. Martin, K.C.

Provincial Synod, clerical.—Canon Forneret, Canon Clark, Archdeacon Houston, Canon Bland, Rev. C. E. Whitcombe, Rev. A. J. Belt, Rural Dean Irving, Rev. C. J. James, Canon Sutherland, Rural Dean Ker, Rev. W. H. Wade, Canon Bull. Substitutes—Rev. P. L. Spencer, Rev. Wm. Bevan, Rev. F. E. Howitt, Rev. L. E. Skey, Canon Worrell, Rev. N. I. Perry. Lay—Geo. E. Bristol, W. F. Burton, J. J. Mason, Thos. Hobson, W. A. H. Duff, Archdale Wilson, Wm. Nicholson, J. R. Bond, C. Lemon, Edward Martin, K.C., K. Martin, W. W. White. Substitutes—W. F. Montague, Dr. Mackelcan, E. Kenrick, W. E. Boyd, C. E. Browne, Holland White.

Synod Standing Committee, Clerical—Canon Forneret, Canon Clark, Rev. A. J. Belt, Canon Bland, Archdeacon Houston, Canon Sutherland, C. J. James, Rural Dean Irving, Rural Dean Ker, Rev. W. H. Wade, Rev. C. E. Whitcombe, Rev. P. L. Spencer. Lay—Geo. E. Bristol, W. F. Burton, J. J. Mason, Wm. Nicholson, W. A. H. Duff, J. R. Bond, A. Wilson, Thos. Hobson, C. Lemon, W. F. Montague, K. Martin, Dr. G. L. Mackelcan.

A resolution conveying the Synod's sympathy to the diocese of Ontario on the death of Rev. Canon Spencer was passed. Greetings were forwarded to the Synod of Toronto.

The Synod concluded its session at 5 p.m. on Wednesday.

The Bishop of Pretoria has received permission to return to his diocese after an absence of eighteen months.

HURON.

Maurice Scollard Baldwin, D.D., Bishop London. Woodstock.—New St. Paul's.—Mr. Jessop, of Dartford, Kent, England, has been appointed organist and choir-master of this church in the place of Mr. White, who has resigned that position in order to return to England.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie. Gravenhurst.—The Rev. C. J. Machin, who has been for some time in England, returned again to Canada at the end of last month. He will remain here until the end of next September, when he leaves again for England, and will spend some months there.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head. The clergy of the diocese have been looking forward for some time to the visit of Bishop Anson, the first bishop of the diocese. He has arrived and is making a sort of tour through the parishes, at any rate those on the main line of the C.P.R. He will find many changes in the work that he left in 1892; new churches sprung up, parishes divided, and the work going on effectively. He was at Medicine Hat on June 9th and Regina on June 10th, and will be at Indian Head and Qu'Appelle Station on June 23rd. The Bishop is not merely preaching, he is to hold Confirmations for some of the clergy who have prepared candidates in anticipation of his visit. Bishop Anson resigned the See in 1892, and returned to England and took up the Wardenship of St. John's Hospital, Lichfield, which he resigned a few years ago on being made a canon of Lichfield, a position he still holds. We believe he is also assistant bishop in the same diocese. Although the bishop has been away from Qu'Appelle for nine years, his interest in the work is increasing. He brings out with him a sum of something like £1,200 for the partial endowment of the pro-Cathedral parish of Qu'Appelle. This money, or at any rate the greater part of it, has been raised through the energies of Mrs. Brown, the widow of the late bishop. She has been ably assisted by Bishop Anson, and other good friends of the diocese in England. Bishop Anson still retains the position of Chairman of the Qu'Appelle Association in England, and in many other ways identifies himself with the work in his old diocese. On June 26th, there is to be a Quiet Day at Indian Head, for the clergy and lay readers of the diocese. Bishop Anson will conduct the Retreat and give the addresses. As there is no Synod this year the great majority of the clergy are expected to attend, as they will not be incurring the expense of two visits to Indian Head. In such a large extent of country as that over which the diocese is scattered, travelling to headquarters means a good deal of expense. The cause in this case is worth the expense. The Retreat is to be followed by a conference of the clergy to be held on June 27th.

CALGARY.

Willim Cyprian Pinkham, D.D., Bishop, Calgary. Lethbridge.—St. Augustine's.—A five acre lot has been purchased by several members of the congregation here for the purposes of a Church cemetery, one acre of which has been fenced in for present use. The land can be irrigated, and it is intended to plant trees and otherwise beautify the site as funds will permit.

It is proposed to erect a monument of Sir Arthur Sullivan in St. Paul's cathedral, the permission of the Dean and Chapter having been obtained.

Correspondence.

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

AN APPEAL.

Sir.—We are beginning to build a new English Church on Pelee Island, and hope to be able to erect a memorial stained glass chancel window in memory of our late Gracious Sovereign Lady, Queen Victoria, and as our own members are struggling to build the church we ask for the mercy of Her late Majesty's most loyal and devoted subjects towards this worthy object. All subscriptions will be duly acknowledged in the Church papers.

REV. H. J. CONDELL, Pastor,
The Rectory, Pelee Island, Ont.

LITTLE THINGS.

Sir.—Little things such as the action of the Bishop of Moosonee in handing over the God's Lake Indians to the Methodist Church (?), and the act of a clergyman of Ontario diocese going down to Montreal, and getting married in a house in that city as if there were no church there, and other things now happening throughout the country are puzzling many of us laymen; they are a gossip and a talk, which are having an ill-effect in a good many places. Some of us think our clergy ought to set better examples to us laymen. We do not want to teach the clergy, but what will happen if we are all to accept these things as right.

LAYMAN.

CONGREGATIONAL SINGING.

Sir.—In an English publication of about fifty years ago, called the "Parish Choir," it was written: "It is with shame and sorrow that we admit Dr. Wesley's statement that the present lamentable state of cathedral choirs is owing to the ignorance and neglect of the clergy. Had deans and canons been musicians they never could have suffered such a sad change to come upon cathedral music." And if it was rational to charge the cathedral clergy of that day with the decay of cathedral music, as I think it was, so I believe it is quite reasonable to charge, as I do, that the low standard of music in our various parish churches is attributable to their incumbent's ignorance of music. And what a woe! anomaly it is for clergy to be ignorant of Church music. They have no right, they never had a right to be ignorant of music. Music is part and parcel of the church ritual of which the clergyman is the minister and director. But unfortunately, far too often the clergy are utterly ignorant of music, and hence the inferior rendering of our beautiful service, hence choir quarrels, etc. For myself I may say that I have always been able to have good music in my churches, never shoddy, never secular music, and have never had the slightest shadow of a difficulty with the choir, because all the members recognized that their clergyman knew so much more than themselves on the subject of music. It would be well, I believe, for all Divinity students to snatch time during their college course to qualify themselves to pass even the first examination for the Mus. Bac. degree. They would find it would give them a great power for good in the rendering of the service, and in the control of their choirs. Before I conclude let me refer for one moment to "Musical Layman's" last letter, where he says, "there are many parts of the musical service that the congregation are not required to join in." I know of but one, the anthem. This, as Wheatly tells us,

is intended as a break in the service, and a rest to the minds of fervent worshippers. It is also a dedication to God, from whom all talents come, of the musical talent improved and cultivated, the offering up of the congregation's best. All cannot sing it, but all should join in offering it to God. And so it being a solemn act of worship, like the offering of our substance in the Communion office, all should stand throughout it, not sit, as a "Musical Layman" tells us "he has many times done."

WILLIAM ROBERTS.

HIGHER CRITICS AND DR. SMITH.

Sir.—Having had my attention called to the work of the Rev. George Adam Smith, D.D., LL.D., etc., a Presbyterian Professor of Glasgow College, I would like to point out some very queer blunders which appear to be in it. Dr. Smith claims there were four documents in existence from which our hexateuch was composed, about or after, the time of King Josiah. He claims a double document, as the basis of Joshua, and says they were often contradictory, citing several passages in proof. Let us take three of his so-called contradictions and examine them: 1st. "In the story of the crossing of Jordan as told in Joshua, chaps. iii. and iv., there are two accounts of the monuments set up to commemorate the passage. One of them builds it at Gilgal, on the west bank with stones taken from the river-bed by the people, the other builds it in the bed of the river with twelve stones set there by Joshua." A repetition or recurrence of expressions, or lines of thought is common throughout the Old Testament, and Oriental works generally. Now the twelve stones taken from the bed of the river by the twelve chosen men from the tribes was in obedience to a distinct command of God, and were built in the form of a cairn or monument at their next camp, Gilgal. After the host had all passed through, and the priests with the ark only remaining, Joshua takes other twelve stones and builds a pile where the ark rested, to mark the spot. So far from the two accounts being contradictory, they harmonize with each other; the pile in the river-bed seems to have been a perfectly natural thing for Joshua to have made, of his own volition. 2nd. "In chap. vi. (Dr. Smith says), "two stories have been interwoven, but are still distinguishable. One relates how Israel on the seventh march round Jericho, on the seventh day, at the word of Joshua all the people shouted and the walls fell. The other says all the people shouted at the signal of the trumpets and the walls fell." When a general in command of an army wishes to make a simultaneous movement of any kind, his orders must be communicated to the division generals, from them to the colonels of battalions, and then repeated by the officers of companies. So that every soldier of the whole army hears the order before anything is done. After all this on a signal being given, generally, in modern times by the buglers, the movement begins simultaneously. It is, therefore, quite correct to say, all the people shouted and the walls fell at the command of Joshua, and also that it was at the signal of the blowing of the rams' horns by the priests. If Dr. Smith had asked the greenest subaltern of even a volunteer regiment he would have been told that the way the story tells it, is the only way in which a simultaneous movement could be made by an army of half a million men. 3rd. "In chap. viii. we find two accounts of the ambush against Ai, according to one of which the ambush consisted of 30,000 men and was despatched to its position by Joshua, either from Gilgal or soon after the main army left Gilgal; while according to the other the ambush consisted of 5,000 men, and was not detached from the army till the latter had arrived in the neighborhood of Ai. The difference . . . is proved by the difference of facts in the substance of the narrative." Now the first scheme is the general plan of campaign determined on; the 30,000 men are sent off in the evening to take suitable cover on the west side of Ai. That night and most of next day the main army remains in camp

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In the afternoon Joshua marches the main army down on Ai from the north, and finding a deep ravine between him and the city, detaches a second ambush of 5,000 men during the night so that they may be close to the gates which he now sees, and intends to make a feint attack on in the morning. His strategy succeeds; the garrison rush out on the fleeing Israelites, and the 5,000 finding the gates open and unguarded make a ready entrance, and opening the western gates to the 30,000; the city is taken, looted and burned. In these whole three instances we have first, the original plan detailed, then an account of its accomplishment. In the first case it was natural that Joshua should wish to mark the place where the ark rested in the Jordan. In the second there was no change. In the third there was the change which a clever general would make after surveying the ground. He finds the 30,000 have been sent too far south and cannot come soon enough to the northern open gates; consequently he sends 5,000 to a close neighborhood of the attacked gates. No general ever became great who could not thus modify his plan of attack or defence according to the exigencies of the hour as Joshua at this time did. The conduct of Dr. Smith and many others reminds me of a lesson learned in a military school by me some thirty years ago, that the first duty of an officer commanding troops marching into another garrison in town or village, was to cry down the credit of the men. Now, according to the higher critics, it seems that some priests of the Most High God feel that they must cry down the credit of His holy word and question its historical accuracy rather than elucidate its truths, or enforce its precepts.

S. R. RICHARDSON, M.D.

THE AGE OF CONFIRMATION.

Sir,—I have read with much interest and thankfulness your esteemed article on the Age for Confirmation in the issue of May 2. I have never been able to understand why any limit of age should be considered necessary. I was impressed once by seeing some young children coming up for Communion in St. George's church, Iowa, and in the Sunday school of All Saints' Cathedral, Milwaukee, I have listened to the announcement of a children's celebration for the following Sunday. The interesting story of the boy in your article is worthy of notice. I presume that any bishop has the right to limit the age of confirmation in his diocese according to his judgment, and the clergy are willing to follow the instruction of the Ordinary. I will, however, take the liberty of expressing a few words on the subject outside of individual customs. The Apostles had no custom in regard to age but laid their hands on newly baptized persons, confirming them immediately, and their teaching was based on the promise being to you and your children. Our Lord Jesus Christ laid his hands on children and set one of them before his Apostles as a specimen of the kingdom of heaven. Our Church baptism is for the purpose of making young children members of Christ and inheritors of the kingdom of heaven. What I want to know is this: Do baptized children suffer any spiritual loss till they reach a certain age when they are permitted to receive the Holy Communion, of which our Lord said that except we receive it we have no life in us? Again let me ask, has a member of Christ no title to receive Christ in His appointed way until a certain age is attained? I believe if we take seriously into account the life and actions of many adult communicants, and compare them with that of good children we would have very little difficulty in answering the question of confirming and admitting to Holy Communion younger children than we are accustomed to admit. May I venture to ask one other question, when our Lord said, "Suffer the little children to come unto me," did He mean as our Church teaches, in baptism, or did He include both Sacraments as generally necessary to salvation, when He added, "forbid them not, for of such is the kingdom of God."

LAURENCE SINCLAIR.

British and Foreign.

Mrs. Wescott, wife of the Bishop of Durham, died on the 28th ult., at Auckland Castle, Bishop Auckland, after a brief illness. The deceased was in her 71st year.

Mr. R. Smith, of Duffield Hall, Derby; of The Redoubt, Kingsweir, Devon; and of 131 Queen's Gate, has bequeathed to the Church Missionary Society, £1,000.

Mrs. Elizabeth Taylor, of Exeter, has bequeathed to the Church Missionary Society, Church Pastoral Aid Society, and the Society for Promoting Christianity among the Jews, £2,000 each.

The following curious tombstone may be read in the churchyard at Alkham in Kent: Heare lyeth ye body of Stephen Brown, who by one wife had five sons and twenty-three daughters. He departed this life 1616, Oct. 1.

The eastern portion of the new cathedral which is to be erected at Cape Town at a cost of £30,000, will be a memorial to those who have lost their lives in the present Boer War.

Bishop Samuel Edsall, of North Dakota, has been elected Bishop coadjutor of the diocese of Minnesota. The election took place on the 6th inst. at St. Paul, Minn.

The Rev. Barnard Wilson, M.A., rector of Bethnal Green and Head of the Oxford House, will succeed the Bishop of Stepney (Dr. Lang), as vicar of Portsea.

Sir William Martin Conway, M.A., (Trinity), has been elected to the Slade Professorship of Fine Art in the University of Cambridge. Professor Conway is a well-known member of the Alpine Club, and has travelled extensively in Europe and Asia.

It is stated that the King will throw open to the public not only the Albert Memorial Chapel at Windsor, but the Frogmore Mausoleum, where repose the remains of Queen Victoria and the Prince Consort, as well as those of the Duke of Albany and the Duke of Clarence.

The special preachers at the opening of the Church Congress in Brighton on October 1 will be the Bishop of London at the Parish church, Hove; the Archbishop of Armagh at St. Peter's, Brighton, and the Bishop of Glasgow at St. Mary's, Brighton. There is to be a great concluding service in Chichester Cathedral.

The Crown has appointed the Rev. Arthur Westcott, M.A., principal of the S.P.G. Theological College at Madras, to the rectory of Crayke, Yorkshire. Mr. Westcott is one of the sons of the Bishop of Durham, and has been for fourteen years in India.

The memorial building to the late Queen Victoria, which residents of Boston and vicinity who came from Great Britain and her colonies are preparing to erect, is to cost from \$150,000 to \$250,000, and will be used as a meeting place for societies of British affiliation. It will probably be a long time before any other European personage will be so memorialized.—Boston Herald.

The office and work of a gravedigger among the natives of New Guinea involve not a few inconveniences. In addition to the observance of a severe fast, men, who dig graves and bury the dead, must purify themselves by washing their hands with croton leaves or scented herbs, as a substitute for soap. They do not even then consider their hands sufficiently clean to handle their food, but convey it to their mouths with a small stick.

Lord Leven and Melville recently unveiled in St. Giles' Cathedral, Edinburgh, a memorial window to General Wauchope, who fell at the head of the Highland Brigade at Magersfontein. The new Commander-in-Chief in Scotland, Sir Archibald Hunter, was present.

The nave of the ancient crypt of the church of St. John at Clerkenwell, having been repaired and fitted for parochial purposes, was opened on Tuesday, May 21, by the Right Hon. Earl Egerton, of Tatton, Chancellor of the Order of St. John. At 3.15 a short service was held in the church, when the Archdeacon of London gave an address. The Knights of the Order of St. John of Jerusalem settled here about A.D. 1100.

The Bishop of Ripon, who is now in his 60th year, is the most rapid speaker in the Church. He is able to pronounce clearly and without slovenliness, 190 words in a minute. He speaks so rapidly that very few shorthand writers can report him verbatim. He has never been known to preach a sermon or give a lecture from manuscript. His sermons are prepared with singular care, even to the illustrations of his subject-matter. He is a keen critic of art, a lover of music, and knows thoroughly his Tennyson, Dante and Shakespeare.

During his last visit to Toro, the kingdom joining Uganda on the west, Bishop Tucker ordained Apolo Kivebulaya, a native of Uganda, who has worked as a missionary in Toro. The Bishop says of him: "The history of this man is a very remarkable one. He has suffered many things in the cause of God. He has been beaten, imprisoned, put in the chain-gang, had his house burnt down, all his property destroyed, and yet he has borne it all with a smile upon his face and a song upon his lips."

The Missionary Exhibition in connection with the Bi-Centenary of the S.P.G., which was held in the Rotunda, Dublin, recently, was in every sense of the word a great success. From its opening until it closed, it was largely attended, and attracted many friends from all parts of Ireland. The weather throughout was most favourable. At the close on Saturday, the 25th ult., the Te Deum was sung by all present, and prayers were said by the Very Rev. the Dean of St. Patrick's.

At the Dore Gallery, 35, Bond street, there is now on view a small stone, discovered by Mrs. Bacon on Mount Sinai, which, when a strong light is thrown on it from one side, has the curious property of appearing to be a likeness of a human face. The shadows and shades of the little projections and depressions form, in fact, an image of a face, and this is unquestionably like the accepted "S. Veronica" type of our Lord. Dr. Garnett, of the British Museum, guarantees that no tool has been used upon the stone, and it is certainly a remarkable natural curiosity, which many distinguished persons have already examined with interest.

The Ancient Society of College Youths, founded in 1637, is the premier bell ringers' society in England. The oldest of its 3,000 youths is Mr. J. R. Haworth, who is 80 years of age, and has been a bell-ringer for seventy years. He first learnt to ring at St. Clement Danes, and at the age of 12 regularly rang the 6.45 a.m. bell at St. Dunstan's, Fleet street, a relic of the old early morning mass. He has rung bells, on many important state occasions, including the death of William IV., the accession and coronation of Queen Victoria, the births of our present King and his brothers and sisters, both Jubilees, and Queen Victoria's funeral. On the latter occasion he took the "second," a bell weighing over nine hundred-weight. He has been a ringer at St. Paul's Cathedral ever since the bells were hung in 1876. His last ring was on St. George's Day.

KEEP SWEET

Suppose a world of troubles do
Annoy you day by day;
Suppose that friends considered true
Your trust in them betray;
And rocks may bruise and thorns may tear
Your worn and weary feet,
And every day you meet a snare—
Keep sweet.

Suppose you have not each desire
That forms within your mind;
And earth denies you half your hire,
And heaven seems quite unkind;
And you have not the best to wear,
Nor yet the best to eat;
You seem to have the meanest fare—
Keep sweet.

A sour heart will make things worse
And harder still to bear.
A merry heart destroys the curse
And makes the heavens fair.
So I advise, whate'er your case—
Whatever you may meet,
Dwell on the good—forget the base—
Keep sweet.

HINTS TO HOUSEKEEPERS.

Cream Strawberry Pie.—Pick the berries carefully, and arrange them in layers in a deep pie-dish lined with puff paste, sprinkling sugar thickly between each layer; fill the pie-dish pretty full, pouring in a quantity of the juice. Cover with a thick crust with a slit in the top and bake. When the pie is baked pour into the slit in the top the following cream mixture: Take a small cupful of cream from the top of the morning's milk, heat it to a boil, stir into it the whites of two eggs beaten light, also a tablespoonful of white sugar and a teaspoonful of cornstarch wet in cold milk. Boil together a few moments until quite smooth, set aside, and when cool pour into the pie through the slit in the crust. Serve it cold with powdered sugar sifted over it.

Frozen Strawberries will, a little later, be an acceptable dainty. The present early and not luscious variety are not so good frozen. Stem and wash one quart of ripe berries. Mash them with a wooden spoon; add one pound of granulated sugar and juice of two lemons; mix and stand aside one hour. Then add one quart of water and freeze. See that the sugar is thoroughly dissolved before turning into the freezing can. These may be served as soon as frozen.

To make **Strawberry Water Ice**, take one quart of ripe strawberries one pound of sugar, one quart of water, juice of two lemons. Add the sugar and lemon juice to the strawberries, and stand aside one hour; then strain through a fine sieve, add the water, and turn into the freezer to freeze. This will serve eight persons.

Cherry Cups.—Stir together and sift a pint of flour, two teaspoonfuls of Royal Baking Powder and half a teaspoonful of salt. Make it into a soft dough with some water. Having buttered some large cups, drop into each a little dough for a foundation, then a tablespoonful of stoned cherries, covering with dough to half fill the cups. Place them in a pan of hot water, set that in an oven, cover it and steam it for half an hour. Cherry sauce or sweet cream may be used as a dressing.

Corn Beef.—Ought to be covered with boiling water, allowed to come to boil, then drawn back to the back of the stove where the water will only bubble, and let simmer thus for five or six hours, closely covered.

If it is to be eaten cold, let it lie in the liquor for an hour, then place in a dish, turn a plate over it with a weight on top, and let stand till cold.

To keep ice in a sick room. One way to keep ice in the sick room is to fasten a piece of flannel in a deep tin pan or pail so that it will sag in the middle, but will not touch the bottom of the pail. In this flannel a piece of ice can be put and so wrapped in its enveloping folds that no air can reach it. When small pieces need to be broken off, a pin, preferably a hat pin, can be used,

IN THE DESERT WITH GOD.

In these days of worry and bustle we find ourselves face to face with a terrible danger, and it is this; no time to be alone with God; The world, in these days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? the result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God. And what next? surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

Let us turn to the pages of God's Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and his school was simply this: "In the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men, distant alike from human eye and ear, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him.

SOUL-LIGHT.

Sometimes, in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young when we see that unmistakable soul-light in a face we know that the heart behind it is pure the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low and gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure,



whatsoever things are of good report, think on these things." In the well formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.

THE GIRL AND HER VOCATION.

Every girl, no matter what her station or prospects, should acquire some useful art or profession, should learn to do some one thing so well that it shall have a value in the great world-market, and in her hour of need suffice to make her a bread-winner.

The world has an abundance of mediocre workers, but it can never have a superfluity of those who have added to native endowment discipline and conscientious training.

Probably the best gift which could be bestowed on most girls in any station or occupation would be what on the turf is known as staying power. Many of us begin with enthusiasm, but we give out before the end of the day. To adopt a line of conduct, to choose a special study, or to decide on a course and stick to it, is in each case to deserve success if not always to insure it. The path of life is strewn with the wrecks of those who begun but did not hold on their way. She who would make her mark in this workaday world, and gain her prize, must be steady and persevering in the face of every discouragement, with belief in herself and in God.

WHAT SPLIT THE LOG.

"There's nothing like giving a boy a little encouragement once in a while," said a wealthy down-town merchant, the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small.

"I was trying to split a cross-grained hickory log, and, as our wood-pile was close by the roadside, my efforts attracted the notice of the farmer, who stopped his team.

"I was greatly flattered by his attention, because he was the crossdest and surliest man in town, and never took any notice of us boys, except to sit in his orchards with a shotgun in his hand when the apples were ripe. So I put in my best licks, and covered my hands with blisters, but the log refused to split. I hated to be beaten, but there seemed no help for it. The old man noticed my chagrin.

"Hump! I thought you'd hev to give it up he said, with a chuckle.

Those words were all I needed. "I made no reply; but the way that axe-head went into that log was a revelation to me. As I drove it

into the knots, they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me, and the farmer drove off discomfited.

"But I never forgot that scene. When I first went into business, I made mistakes, as every young man will. But whenever I got caught in a doubtful enterprise, I remembered that my friends were standing around waiting for the chance to say, 'I thought you'd have to give it up!' "In spite of himself, that old farmer gave me the key-note of my success.

"So you see that, if a boy has any grit in him, he is bound to profit by the right sort of encouragement; and, in that connection, I may remark, a well-placed criticism is often worth more than a barrel of 'taffy.'"

FINISH WHAT YOU BEGIN.

My old Great-grandmother Knox had a way of making her children finish their work. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless, would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. Put patient, persistent toil into the matter, and be assured one complete undertaking will yield yourself more pleasure, and the world more profit, than a dozen fair plans of which people say, "This man began to build and was not able to finish."

"Whatsoever thy hand findeth to do, do it with thy might."

HE UNDERSTOOD.

An old schoolmaster said one day to a clergyman who had come to visit the school, "I believe the children know the catechism word for word." "But do they understand it? that is the question," said the clergyman. The schoolmaster only bowed respectfully, and the examination began.

A little school boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so the little fellow with blushing face, said almost in a whisper:

"Yesterday, sir, I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw them bleeding, and they gave me some money."

to buy me shoes. I gave it to my mother, for she had no shoes, either, and I thought I could go barefooted better than she."

TWO TEARS.

In the old days of gallant knights and lovely ladies, you might have seen, at the top of a green hill, the Castle of Roymond. Tall towers had been raised, deep ditches dug to make it a fortress safe against approaching enemies; within the walls dwelt the count Vitale—brave soldier and great noble—with his wife, the Countess Alice, known throughout the land for the kindness of her heart.

But as Eleanor grew older, the parents seemed less happy and wore longer faces. Eleanor, petted and courted like a little queen, had certainly beauty and intelligence, but it was just as certain that she lacked one good gift: she was never kind.

She was hard and unfeeling; her heart never seemed to open at the call of pity or compassion. The Countess Alice grew every day more frightened at Eleanor's haughty temper; and so she went one day to consult an old hermit of the neighborhood, renowned for his wisdom.

The hermit listened attentively to the Countess's story, then replied: "Alas, madame, I can give you but one hope. Two tears of compassion falling from Eleanor's own eyes, will waken the goodness sleeping in her heart; nothing else will work her cure."

"Two tears!" thought the lady, as she hurried home. "There will be no trouble about getting them!" But Eleanor passed her sixteenth birthday, and the two tears had not yet fallen from her brilliant eyes.

One beautiful day in spring, a messenger appeared at the castle; he announced the approach of Hugo of Roymond, the Count's nephew, who, it had long been arranged, was to marry Eleanor.

The next morning the young lady went to the top of the tower to see who might be coming; when she saw the gleam of swords and banners in the distance, she recognized the troop as Hugo's escort. She turned back to her room, put on her richest jewels, threw a veil of silver lace about her head, and came into the great hall, where she seated herself at the feet of her parents.

When Hugo saw Eleanor, he did not conceal his delighted admiration, he spoke, and his tones were as mild as his cousin's were sharp and cold. Yet Eleanor, delighted by her cavalier's good looks, had never shown herself so amiable. Everybody in the castle rejoiced and marvelled at the change; only the countess Alice sighed, thinking of the two long desired tears.

Nothing went on for the next fortnight but feasts and revels ordered by the young lady of Roymond. One fine afternoon she and her cousin were riding out together; they had been hawking, and had galloped far ahead of the rest of the cavalcade.

"Hallo, you little scamp!" suddenly called Eleanor. "How dare you block the way of gentlefolk?"

"I ask your pardon, lady; I am doing my best to get out of the way," humbly answered the person scolded, a boy with a web of linen on a little wheelbarrow.

The boy was slight and pale. The pitiless Eleanor took no notice. She rode forward till her horse's hoofs nearly touched the boy's heels. "Be quick, I tell you!"

"But I cannot," cried the frightened child.

"Then I must help you." With an ugly smile she lifted her riding whip; but Hugo sprang to the ground, crying "fie, fie, my cousin! It is a shame to strike the poor boy. He has done you no harm; he is not strong enough to wheel the barrow aside by himself."

The kind knight spoke truly; the wheel of the barrow had sunk into a deep rut. A strong pull from Hugo brought it out. "There you are!" he said, smiling at the boy. "Only look out for the horsemen who come after us."

Eleanor's face was darkly red; her eyes flashed with anger. She burst out, "Sir Hugo! such work is beneath a noble knight!"

"Say rather, Lady Eleanor, that your behaviour is unworthy of a noble lady! My wife must be like my aunt, the Countess Alice, kind and good to all my vassals."

Eleanor returned with fire, "My husband will never stoop to help a boor!" Blind with rage, she urged her horse forward; she sped off into the forrest like an arrow. "Stop, Eleanor! Stop!" cried the Cavalier.

But Eleanor could no longer control her horse; when at last tired with running, he slackened speed in a little valley, Hugo had long lost sight of him and his rider.

As the horse stopped, Eleanor slipped from his back to the grass where she lay stunned for a time.

Presently she heard a sweet voice say, "Please tell me where you are hurt, lady."

"I am not hurt at all," said Eleanor, sitting up to see who spoke to her. Finding that it was a young girl in peasant's dress, the young lady of the castle rose to her feet. "Who are you?" she demanded proudly.

" Sylvia the spinner at your service."

"Then, spinner, take me back at once to Roymond Castle."

Sylvia looked astounded. "To Roymond Castle? The sun is just going down! Night would overtake us on the way."

"Is it so very far, then?" inquired the frightened Eleanor.

"It takes five hours to walk there. Your horse is very tired; let him rest here to-night; to-morrow he can carry you, and I will show you the way."

The daughter of Count Vitale had had never before been counselled by a peasant; she was more than indignant at the liberty Sylvia had taken with her.

"And where do you propose that

I should spend the night?" she asked haughtily.

Sylvia pointed to a cabin a little way off. "My lodging will give you shelter," she said humbly.

"That place! a peasant's hut, as dirty as the people who live in it!"

But the valley was already growing dark; forgetting her insolent response to Sylvia's hospitable offer, Eleanor went up to the little house walked in without another word. She was surprised to find it bright and clean. Sylvia stayed behind to see to the horse; coming in, she timidly offered the young lady a wooden chair.

"It is growing dark. Light a torch," ordered Eleanor, shivering with fear.

The peasant girl gave a merry laugh. "Ah, my lady! Poor people like us have no fine lights like that!" She threw upon the earth a little fagot of pine sticks; the fire soon burnt up brightly.

"That will do for light," said Sylvia. When I push the bolt across the door, we shall be quite safe. If Martin was only back! He would sleep before the door to guard you."

"Who is Martin?"

"My brother. He went to the town this morning with a web of linnen." Sylvia pointed to the loom in the corner. "Poor Martin!" she

Prevention of Disease.

Keep The Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

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went on. "He is not strong; the barrow was hard to push with such a heavy load upon it."

Eleanor colored; the clown with the wheelbarrow was then Sylvia's brother! "I am hungry," she said abruptly.

The peasant brought a cup of milk and a thick slice of black bread, poor supper for a spoiled girl! At first Eleanor made a face at the

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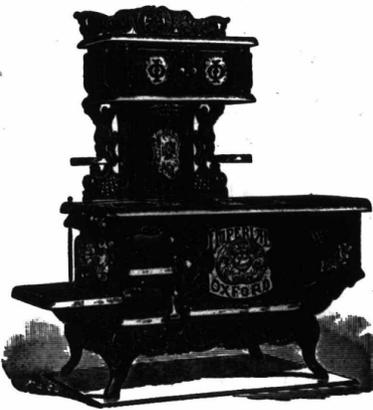
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20, 1901. NG ER me

ded. There ie gap widen- ay before me, discomfited. that scene. business, I y young man got caught in remembered re standing hance to say, o give it up! elf, that old y-note of my

a boy has any d to profit by ouragement; n, I may ricism is often el of 'taffy.'

YOU BEGIN.

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and findeth to ight." FOOD.

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had repeated ent, "Honor other," and he n it. Instead e little fellow id almost in a showed some ver the moun- es cut my feet, w them bleed- e some money

coarse food; but hunger pressed, and she soon ate it with good appetite.

"Wouldn't you like to take off your pretty clothes and go to rest? I spread my bed with fresh fern this morning."

This time there was neither look of disgust nor word of complaint: Eleanor let the little rustic undress her in silence. Sylvia wrapped the young lady up warmly in her Sunday cloak, helped her tenderly on to the narrow couch.

When Eleanor opened her eyes the next morning, her companion was still sitting before the fire. "Come and dress me, Sylvia," she called. The girl hastened to obey.

As she put on her rich garments, Eleanor looked at Sylvia's white face; it looked even paler than it had the night before.

"Where did you sleep?" asked Eleanor.

"I sat up, my lady; I wanted the fire to burn all night, so that you would not be afraid in the dark."

The sun was shining brightly through the open door; the little peasant carried out a table, placed it before the bench where the daughter of the Count had seated herself, set upon it a breakfast exactly like the supper of the night before.

"Tell me, Sylvia," said Eleanor as she devoured the plain fare, "don't you like white bread much better than this horrid black stuff?"

"How should I know, my lady? I have never tasted it."

"Never tasted white bread! You poor girl, I will bring you some. But you have had no breakfast yet."

"I shall have some by-and-by."

"No, I tell you, no! You must have it now. Bring another piece of your bread."

"I cannot. I have given you the last piece," said Sylvia, very gently. "Working people do not miss a meal as much as lords and ladies do. Martin will buy bread with the money paid us for the linen."

The proud Eleanor stood before Sylvia, like a maiden turned to stone.

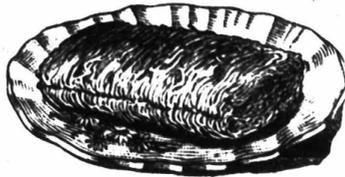
"Sylvia, poor Sylvia!" she cried at last, her heart swelling with sudden pity for the poor little spinner. "You have to go hungry because I have done wrong! I did not know things were so hard for poor people."

Two pearly tears rolled down Eleanor's cheeks; as she turned her head away to hide them, she saw a knight leap from his horse at the entrance of the valley. Hugo of Roymond had sought his cousin all the night; he spied her now and hastened forward. But hardly had his eyes rested upon her face when he gave a cry of surprise; kind eyes and a sweet smile made Eleanor's lovely face far lovelier than before.

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The young lady of the castle spoke, with voice unsteady and gentle: "My Lord Hugo, this poor Sylvia has given me her last piece of bread! She is hungry, and I can do nothing for her!"

The little peasant interrupted with a brave smile, "Do not be so troubled! I know how to bear hunger."

"But you shall not bear it any more!" flashed Eleanor. "Neither you, nor any peasant on our land, if I can help it!" Then to Hugo, shyly and gently: "My cousin, can you forget my wicked words?"

"There is no need that I should remember them," said the young Count. "Sylvia's brown bread has brought a treasure with it; my wife will be as kind as she is fair!"

Two months later Hugo and Eleanor were married at Roymond, with great rejoicings; then the bridegroom carried his bride home to a great estate, where the poor soon learned to know her as the Countess of the Open Hand.

DOING WELL DEPENDS ON DOING COMPLETELY.

"If I were a cobbler it would be my pride
The best of cobbler to be;
If I were a tinker, no tinker beside,
Should mend an old kettle like me."

Judge M— had occasion to send for a carpenter, and a sturdy young fellow appeared.

"I want this fence mended. There are some unplanned boards—use them. You need not take time to make it a neat job. I will only pay you a dollar and a half."

Later the Judge found the man carefully planing each board. Supposing that he was trying to make a costly job he ordered him to nail them on just as they were, and continued his walk. When he returned the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was done there was no other part of the fence as thorough in finish.

"How much do you charge?" asked the Judge.

"None knew thee but to love thee,
None named thee but to praise."

It is singular that some of the most beautiful poetry ever written is exactly applicable to Monsoon Ceylon Tea. Or, Longfellow was not thinking of Monsoon Tea when he wrote these lines, but they describe this delicious beverage very accurately.

MONSOON
INDO-CEYLON TEA

"A dollar and a half," said the man, shouldering his tools.

The Judge stared. "Why did you spend all that labor on that fence if not for money?"

"For the job, sire."
Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll only take a dollar and a half." He took it, and went away.

Ten years afterward the Judge had a contract to give for the erection of several magnificent public buildings. There were many applicants among the master-builders, but the face of one caught his eye.

"It was my man of the fence," he said; "I knew we should have only good, genuine work for him. I gave him the contract, and it made a rich man of him."

What a pity that boys and girls are not taught in their earliest years that the highest success belongs only to those whose work is most sincerely and thoroughly done.

BE CAREFUL HOW YOU JUDGE.

A man whose name you would all know well, once went into church, so the story goes, to worship. He was seated in the pew beside a man whose clothes were poor, whose face was scared, and whose arms and hands were constantly in motion, altogether a queer man.

"I think I must change my seat," said the man to himself. "This person is very disagreeable to me."
Just then the minister gave out the sweet old hymn:

Just as I am, without one plea,
But that Thy blood was shed for me,

and the queer-looking man began to sing. Such sounds! Then it was time for the second verse, and the strange-looking man leaned over and asked for the first line:

Just as I am, poor, wretched, blind.

"Yea," he said, "that's for me. I'm blind and paralyzed," and then he began to sing again.

All was changed. The voice seemed no longer harsh. "Should I ever again complain," thought I, "when this poor, unfortunate man blind and paralytic, can sing:

Yes, all I need in Thee I find,
Sight, riches, healing for the mind."

From its source genius and beauty draw their inspirations; all that is good and noble and godly in humanity grows in sorrow's white-rosed garden.

THE SISTERS.

There were two sisters; of one it was said that she sang a few airs and put on a great many. The other loved her mother and father, learned her lessons, and made herself agreeable and helpful in every possible way. The first grew very vain, for she could sing charmingly. She also became something of a coquette, and had many suitors. The second had no suitors until she was twenty-six years old, when her sister satirically taunted her with the plainness of the appearance of the first; but she married him, and now the singing sister, whose voice is gone, and who cannot earn any money, is supported by this plain man. The beautiful fact about it is that neither he nor his wife ever refers to the taunts which both received when he began his visits. She has enough to bear, and they are happy all the day long.

THE ONE POWER.

If you want to live in this world, doing the duty of life, knowing the blessings of it, doing your work heartily, and yet not absorbed by it, remember that the one power whereby you can so act is that all shall be consecrated to Christ, and done for His sake.

The burdens of life are too heavy and its duties are too hard for any man to bear by himself alone. No one who plunges himself into affairs of the world without God can easily escape one of two sad alternatives. Either he is utterly wearied and disgusted with their triviality, and dawdles out a languid life of supercilious superiority to his work, or else he plunges passionately into it, and, like the ancient queen, dissolves in the cup

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the precious jewel of his own soul. There is but one escape, and that is to have Jesus Christ for our Lord, to make His will our law, His love our motive, His pattern our example, His glory our end.

THE TALE OF AN APPLE-BLOSSOM.

"O Betty! just come and see this pretty one. Isn't it a cunning little thing? It looks just as if it were laughing,—doesn't it?" The childish voice ceased speaking, and a little dimpled hand tried in vain to grasp a bough on which bloomed a lovely apple-blossom, far above the curly head,

Betty looked admiringly at the beautiful blossom, and said, "Sure, honey, an' dat am a right smart beauty. Jes' yo' leave it alone, an', when it gets to be a big apple, Betty 'll make one of dem apple dumplin's dat yo' likes so much."

"Dumplin's was a little Alicia's favorite dish, so she watched the tender little apple-blossom with great care, lest some harm might befall it.

All day long little Miss Apple-blossom, as her young mistress usually termed her future apple-dumpling, clad in a beautiful pink and white frock, with a golden cap upon her head, and tiny green slippers upon her feet, would laugh and flutter and dance about in the breezes until her flower companions would almost envy her the happiness which seemed involved in her being.

Ah, happy indeed was vain little Apple-blossom doing those beautiful April days! For seven days her dream of happiness continued but in the days following she began to notice a faded appearance in her gown. Did she imagine it, or were her skirts really beginning to lose some of their brightness?

How soon did Apple-blossom realize that it was not her imagination! she weepingly acknowledged to herself that the beautiful petticoats were rapidly losing their lustre. Even the yellow cap seemed faded, but, on the contrary, her slippers remained as bright and green as before. This was the one fact that consoled the poor little thing.

One day while Apple-blossom was looking dejectedly at her once beautiful gown, a heavy breeze began to stir the leaves about her. Frightened for she knew not what, she clung to the beloved petticoats with strength that never before had she thought she possessed. But all her exertions to preserve her frock were spent in vain, and, as the wind increased, the pretty skirts she loved so well were torn from her body, and poor modest little Apple-blossom hid her face for shame in her hands, and wept bitterly.

For many day after she nursed her grief as only an apple-blossom can, and it was not until she began to assume the form of an apple that her tears were checked.

Little by little, as the long summer days passed, Apple-blossom, having donned a bright green frock, grew plump and pretty. Her rosy cheeks proclaimed the excellent health she enjoyed, and the old happy days of her youth were almost forgotten while she basked contentedly in the warm July sun. Thus the uneventful days of July and

DEATH

Entered into rest at Ploton, Ont., June 8th. Albert Spencer, Priest Canon of St. George's Cathedral, Kingston, and Clerical Secretary of the Diocese of Ontario, in his 62nd year. "Jesu, pitying, ever-blest, Grant him Thine eternal rest."

August soon came to be known as ones of the past.

As the cooler days of September approached, the visits of bonny Alicia to her "dumpling" became more frequent. One day Apple-blossom beheld coming towards her a troop of noisy children, and immediately behind them came Alicia accompanied by faithful Betty.

"There she is, Betty! Isn't she pretty, and won't she make a splendid dumpling?"

Apple-blossom, feeling very proud at the admiration of her young mistress, showed herself to the best advantage, and, in a much shorter time than it takes to tell it, she felt Betty's fat fingers encircle her pretty plump body. In an instant she was severed from the bough on which she had been hanging for so many months, and tossed into a basket with a number of other apples.

Overcome by astonishment Apple-blossom could at first only gaze about her in wonder. At length, however, she inquired of one of her apple companions of what would happen next, but received merely a sad shake of the head for answer. So she decided that the only way to do would be to wait and find out. She did not, however, have long to wait, for Betty bore her immediately into the spacious farmhouse kitchen, where our little Apple-blossom learned she was to have the beautiful red and yellow frock which she had assumed only a short time ago taken from her. Of what then would happen she had no idea.

Apple-blossom watched in sorrow the ugly knife cutting away her precious gown. She was just preparing to weep for the lost treasure when she felt herself being tenderly wrapped between soft white blankets of pie-crust. She was then as carefully put into an oven to bake.

This was a new experience to Apple-blossom, but the heat reminded her a little of those happy July days; so she laughed and sang, and fairly bubbled over with merriment until Betty peeped into the oven, and, seeing that she was baked enough, took her out, and placed her upon a table around which were seated a number of persons.

Upon looking about her, Apple-blossom found her surroundings so comical that she laughed until her fat sides fairly shook; for this was the first time she had ever seen anyone eat, and to her the sight was amusing.

Apple-blossom's mirth, however, came to a sudden termination; for she was eagerly seized by pretty Alicia, and in a short time she felt herself being ground into a thousand pieces by Alicia's little teeth.

This is the end of the story of Miss Apple-blossom. Thus as happily did she die as she had lived, for in her last moments she realized the good she had done, and with a sigh of contentment, she gave up her earthly life.—S. S. Times.

Sorrow is the key to the lock; sorrow opens the door into a fuller existence and gives understanding of power innate and its perfect usage.

THE NEW SCHOLAR.

When Gracie got to Sunday school on that afternoon her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking ragged girl down by the door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her be in our class. The idea!"

"What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her and she had to go

on. "You couldn't send anybody away from Sunday school, could you any more than it it was heaven?"

Not one of the other little girls had any answer ready for this. And taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes do," said May.

And in about one minute more the strange little scholar was being welcomed into that class as if she was a princess royal.

As their teacher, Miss Barbara, came up the aisle Mr. Hart stopped her and told her all about it. This was why, when Sunday school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the churchyard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon He would say, 'I was a stranger and ye took me in.'"

He best serves God who truly serves his fellow-men.

It is lack of moral character rather than lack of intellect that lead to so many failures in the battle of life.

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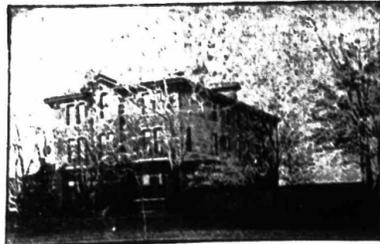
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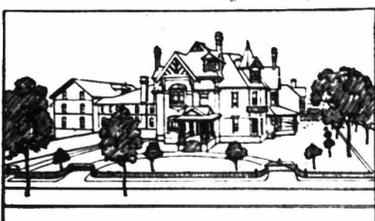
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