

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, JULY 25, 1901.

[No. 30.

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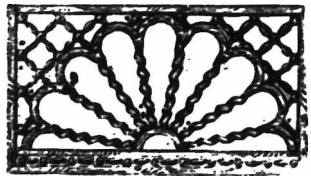


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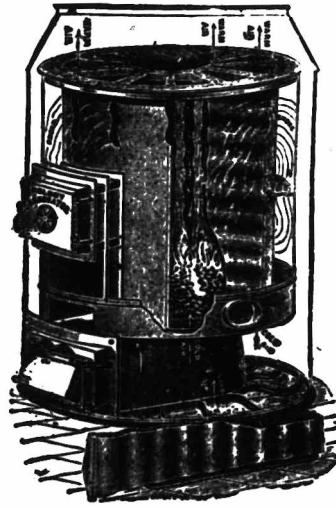
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## LESSON FOR SUNDAYS AND HOLY DAYS.

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### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 302, 390, 524.  
Offertory: 217, 265, 298, 528.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 290, 447, 633.

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.  
Processional: 175, 179, 270, 547.  
Offertory: 167, 265, 512, 518.  
Children's Hymns: 261, 271, 334, 336.  
General Hymns: 177, 178, 255, 532.

## The Abuse of Choirs.

Although much good has been done by choir training, it has undoubtedly in many cases been pushed too far, and the following protest is one of many which we read in our exchanges: "Overbold would he be who should fix the date, but one of these days we are going to hear some strong protests against the surpliced choir as a snuffer out of congregational singing. 'The true glory of the choir is the singing of the congregation,' said an English preacher lately. But the false glory is the complicated canticles, the highly classical elaborations called anthems, and the unfamiliar hymn-tunes. I was amused to note that a certain clergyman had given up daily evening prayer because scarcely anybody attended. He seemed to think that the prayers were of no avail unless

there was an 'audience' to listen to them. This is about the way of it with the music—it is for the 'audience' to listen to—a concert—a performance. The theory is neither Christian, rational, honest, nor safe! Oh, if only these singers would pray as well as sing! Choir-masters who believe in God are needed in order that choirs may address their praises to God, and singing congregations are needed in order that choirs may not monopolize the praise. It is a difficult problem, and it is hard to see the way out. But it would be a happy thing all around if religious people were more musical, and musical people more religious. Even our Protestant denominations are beginning to groan about their music. They are weary of the Sankey jingling and all that 'popular' voice-fiddling which one minister says 'gets into the heels instead of the souls.'"

## A Letter from the Provost.

A letter from Provost Macklem, Trinity University, Toronto, in this issue of the Churchman, deals with a matter of great importance to the Church. We hope the letter will be widely read and effect its purpose. The Provost is in a position to know whereof he writes, being in receipt of communications from all parts of Canada and the United States, and his words should carry great weight. We might add that the Provost's successful parochial record supplies a pleasing comment to the testimony he gives at the close of his letter.

## Good Manners.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says good manners are made up of petty sacrifices; and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, and while all spurious imitations of them are to be despised, their real presence should be honoured and cherished by all.

## How Will Your Child Grow Up?

A blessing in your old age, or a grief which will cause you to almost wish that he had been taken when an infant, while his soul was untouched by sin. In these enlightened days every parent understands the law of Nature, which in every class of life shows the physical defect of the father or the mother in the child; but there is not sufficient consideration given to the "better part." Faults, and even vices, are transmitted to the child, who grows up untruthful at first, then systematically deceitful, until friends and foes shun him alike. Whose fault is this? There must have been some similar vice (for such it is) in one of his parents. If either or both had been upright and conscientious, the very first sign of wrong in their child would have been weeded out at once.

Some parents addicted to drink find out, when too late, that their boy, of whom they were so proud, has acquired habits of dissipation, and evil living, never to be cured. They see the misery of his domestic life; they hear rumours which they cannot truthfully contradict; and they witness his gradual physical decay. All this unhappiness would have been prevented if they themselves had in their early days lived for the future welfare of their children—both bodily and morally.

## Church Schools.

The Living Church of Chicago has been taking up the necessity of supporting of the schools scattered through the Northern United States, established by church people and conducted on lines similar to those in Canada. It seems strange that, in some cases, the chief support, comes from young people whose parents are outside of the church, and it is noted that too often among church people these institutions are looked on with languid, patronizing indifference by those who should be their thick and thin supporters. Unfortunately also, the habit of a religious personal and domestic life is not common even among church people, and children and young of both sexes come unprepared. Taking it upon the whole The Living Church finds the good done inestimable, and asks for greater interest in these institutions. We do so also for our own. It is humiliating to the Church that our schools should ever rank second. The Living Church says: "Speaking generally of our educational institutions, whether colleges or grammar schools, we must urge the vital necessity that Churchmanship be treated as a part of the life and study, and not as a thing apart. If religion be a thing omitted from or apart from the daily life of the boarding school, it is never again likely to become a real factor in the life of the child, or of the young man or woman. If religion be a mere luxury or Sunday pastime, then it may safely be omitted from regular boarding-school life; but if it be a force without which life cannot be complete nor character rooted safely, then it must be both inculcated orally and breathed invisibly in the very atmosphere of the school. The daily services, the sanctified Sundays, the opportunities for religious learning, above all, the Churchly tone and atmosphere, are all direct aids to the child to continue in the Churchly life. These present sufficient argument for the selection of a Church school invariably for our children, and we venture to believe, comprise reasons for such selection that ought to be carefully weighed by every parent. These conditions, and sometimes more, are offered by all our Church schools."

## The Treatment of the Negro.

At the bottom of the causes of the civil war was negro slavery—the right of a man to wallop his own nigger. At the bottom of the trouble between Boer and Britton is negro slavery. The missionaries, especially Livingstone and the Presbyterians, have emphasized this. The Cowley Fathers have done much among the self-sacrificing workers to train and develop the spiritual nature of these poor people, whose

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redemption from an earthly tyranny draweth nigh. Canon Wirgman, of the Grahamstown (Africa) Cathedral, writes in one of the June magazines about the Boers. He has seen them at close hand, and says they are Calvinists of the most rigorous type. They are utterly devoid of religious toleration and out of sympathy with modern progress. This is illustrated by a liberal-minded person being "suspected of railways and heresy." The maintenance of slavery and the prohibitions of all religious toleration, Canon Wirgman tells us, are the essential outcome of the Boer Calvinism: "The black man was born under the curse of Ham, and his function was to be a hewer of wood and a drawer of water for the elect people of God. Therefore to attempt to make a Christian of him was an impious effort to reverse the Almighty decree whereby he was irrevocably predestined to perdition."

#### Gossip.

It is Thackeray—is it not?—who asks what would become of conversation if we were forbidden to express, frankly and fully, our opinion of the lady who has just left the room. That prohibition would, assuredly, make great havoc in conversation in certain extensive circles. The bulk of it would be enormously diminished; the flavor of it would evaporate. It would be as shapeless as a squeezed orange; as tasteless as the white of an egg.

#### St. Andrew's Brotherhood.

The Brotherhood of St. Andrew held its annual conference in London on the 21st and 22nd ult—the Right Hon. Earl Nelson in the chair. Discussions took place on several items, including "The Brotherhood's place in the Parish," "The Brotherhood's place in the Church," and "The meaning of the Rule of Service." The members joined in a corporate celebration of the Holy Communion at 8 a.m. in Henry VII.'s Chapel, Westminster Abbey—which was followed by a public breakfast at St. Ermin's Hotel—and in the afternoon Evensong was said at St. Margaret's, Westminster, the preacher being the Bishop of Stepney (Dr. Lang). The annual report states that the number of new chapters chartered during the year is 10, and that the number of chapters known to be in active work in England is 70. If numerically the members have scarcely increased, the quality of those now at work is certainly superior to that hitherto experienced. The great lesson which the Brotherhood of St. Andrew desires to inculcate (to many churchmen also a new one!) is the personal responsibility of every Christian for his neighbour's well-being; and, further, in order that laymen may become effective workers, the constant aim of the brotherhood is the training and perfecting of each of its members in the realization and fulfilment of his individual duty.

#### Hebrew Guild of Intercession.

The festival of this guild of Hebrew converts and those interested in the work of Jewish evangelization, was held in the Church of St. Mark, Whitechapel, on Tuesday, 25th June. The chief service of the day was a choral celebration of the Holy Communion, the celebrant being the Rev. Michael Rosenthal, vicar of the parish and warden of the guild. The sermon was preached by the Bishop of Stepney, who

took as his text Romans xi. 11, 12. His lordship dwelt upon how intensely impressive it was to hear the service of the Christian Church expressed in that grand old tongue through which in the ages past God had spoken to His prophets, and in which the Messiah had spoken the words of life—the language that gave the commandments from Sinai, the language that foretold the coming of the Christ. It had always been to St. Paul a mystery hard to grasp that the Gentiles were to become participants in the privileges of the Gospel, that they—the outsiders—should actually be admitted into fellowship with God's chosen people. Again and again in His Epistles he referred to this mystery that had been revealed. In these present days, alas! it had actually come to this, that the Gentiles almost failed to realize that the Jews should be partakers with them of the inheritance of the saints. They were apt to forget that the Hebrew race were the "elder brother," born to the inheritance, had been for a time rejected, it was still theirs. All that we knew of God—all the Divine Revelation—had it not come to us first through the Jew, and was it not our duty as well as our privilege to do all in our power for God's ancient people, so that Jew and Gentile might alike rejoice in the fellowship of the Gospel of Christ? The church, which has lately been cleaned, renovated and decorated, was filled with a large congregation. The altar was beautifully decked with white flowers. The musical portions of the service were most efficiently rendered by the choir, the Kyrie, Sanctus, Benedictus, and Agnus Dei being in Hebrew—only the hymns in English.

#### The Papacy in the Nineteenth Century.

Mr. Laurence Henry Schwab has translated a portion of a history by Friedrich Nippold, "the essential purpose of this history being to rescue catholicism from its papal caricature and to maintain its importance as a corrective to protestant individualism." It is a work by a Roman Catholic striving to bring about a reform from within. Judging from the notices in the English press the work is that of a master, but we confine ourselves to reproducing what is said regarding the Oxford movement and the theological development in the Anglican Church. "Of the Catholic revival in Britain Dr. Nippold has much to tell of interest, but his sense of perspective is occasionally at fault. He notes correctly that the movement falls into two eras, the one with Newman, the other with Manning, as its central figure. The first was full of earnest and conscientious striving and a genuine spiritual ideal. In the second we find a more worldly spirit. It is the Church, not as the City of God, but as a world power, which attracts, and the convert becomes an ecclesiastic instead of a dreamer. This second attitude was admirably suited to further the Papal cause, and so it happens that our English Roman Catholics have become among the stoutest upholders of the Vatican. The fact is interesting, for Dr. Nippold sees in the Anglican Church itself the repository of the true doctrine of Catholicism. The Episcopal Church, both in England and America, is, in his eyes, the lineal heir of the old Church of the Middle Ages, preserving the forms which have been hallowed by sacred descent and at the same time inspired with the liberal spirit of the Universal Church. It is more historical than

Papalism and more liberal than Nonconformity. "Genuine Anglo-Catholicism," he says, "fructified by the philanthropy of the Low Church and by the scientific research of the Broad Church, goes in security its earnest, quiet way, in closest alliance with the national culture. If we compare the State Church and the Free Churches of Great Britain, we shall find in the former a much wider and freer horizon." The Scotch Free Church would not tolerate Robertson Smith; the English State Church has learned to appreciate more and more highly its Robertson and Kingsley, its Hare and Arnold, and no Church of the present time has had a nobler representative of all ideals of true Church life than Dean Stanley of Westminster." This we believe to be the truth. Dr. Nippold further sees in the American Churches, both the Roman and the Episcopal, a similar spirit. "The hope," he writes, "that the amalgamation of the Catholic and the Protestant principles, first realized in England, is destined to play a highly important part in the future, is justified by the victorious opposition of a national Catholicism in the United States of America to the invasion of Roman ecclesiasticism." The book does not profess to be up-to-date, and it remains for some future writer to give us the remarkable history of the attitude known on the Continent as "Americanism," and of the religious disturbances of the last few years in France.

#### Lord Strathcona on Canada.

The English "Guardian" has done excellent service in prominently recording protests against Lord Strathcona's advice to Englishmen to send no more help to religious work in Canada. My own letter appeared in that paper, March 13th, the letter of the Commissary of Bishop of New Westminster on March 20th, and the letter of Mr. Schon, Honorary Secretary of the Executive Committee of that diocese on May 8th. Mr. Schon points out that Vancouver is the richest city in the diocese, and its richest church has a debt of £5,400. All the parishes in that city are poor and struggling, and those in the country are much worse. There are only four country parsonages and these are small. For lack of means they have not begun work among Japanese and cannot do a tithe of their duty to the Chinese. If the present English grant were many times increased it could all be well spent among English settlers. The gravity of these details from one diocese shows how gratuitous and unfounded was Lord Strathcona's advice. When a leading English weekly like the *Guardian* publishes these protests as its only items of Canadian news on the dates named, than the press in Canada and Canadian churchmen, and especially the coming Provincial Synod that will meet in September, should speak with no uncertain voice on this matter and make it clear that Canada's distinguished representative has in this matter utterly misled English people.—T. G. A. H.

#### THE CHURCH ENDOWMENT SOCIETY.

The Church Endowment Society is an organization newly formed for the purpose of promoting the endowment of Dioceses, Churches, Sisterhoods, Deaconess Homes and all kinds of charitable and religious institutions, schools,

nonconformity. says, "fructi- Low Church of the Broad st, quiet way, ional culture. and the Free all find in the horizon. The lerate Robert- Church has ore highly its e and Arnold, ne has had a eals of true Vestminster." Dr. Nippold ches, both the similar spirit. he amalgama- otestant prin- is destined to the future, is osition of a ted States of an ecclesias- is to be up-to- ure writer to "the attitude mericanism," f the last few

one excellent ling protests : to English- gious work in in that paper, mmissary of March 20th, orary Secre- that diocese ut that Van- cese, and its oo. All the l struggling, orse. There nd these are ve not begun do a tithe of the present increased it lish settlers. one diocese ed was Lord iing English s these pro- news on the Canada and y the coming September, oice on this ada's distin- atter utterly I.

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y is an or- pose of pro- Churches, all kinds of is, schools,

etc., through the medium of insurance on the endowment and life plans. It acts as the intermediary between the insurance company and the person to be insured, gives advice as to the best means to secure the endowment, the best forms of policies, and acts as expert adviser on this class of endowment. It also acts as trustee for the endowment funds, when desired to do so. The society has passed the experimental stage, and the success thus far attained is very gratifying. There are representatives now in all parts of the United States and in some sections of Canada. The society's endeavours have been exceedingly well received as indicated by the goodly number of policies which have come in from many quarters, and the efforts which are still being made to make this work of prudence and providence effectual in establishing all good works on a sure and lasting foundation. The Church Endowment Society was organized with the following officers and trustees: Patron the Right Rev. T. M. Clark, D.D., LL.D., Presiding Bishop of the Church in the United States; President, the Right Rev. W. F. Adams, D.D., D.C.L., Bishop of Easton, Md.; Vice-Presidents, the Right Rev. C. Whitehead, D.D., Bishop of Pittsburgh, Pa.; the Right Rev. J. F. Spalding, D.D., Bishop of Colorado; the Right Rev. W. C. Gray, D.D., Bishop of Southern Florida, the Right Rev. C. P. Anderson, D.D., Bishop Coadjutor, Chicago, Ill.; Secretary-General, the Rev. R. W. Hunter, Rector St. Anna's Church, New Orleans, La.; Treasurer, William A. Duer, 115 Broadway, New York. Board of Trustees: the Right Rev. T. M. Clark, D.D., LL.D., Providence, R. I.; the Right Rev. W. F. Adams, D.D., D.C.L., Easton, Ind.; the Right Rev. C. Whitehead, D.D., Pittsburg, Pa.; the Right Rev. J. F. Spalding, D.D., Denver, Colorado; the Right Rev. W. C. Gray, D.D., Orlando, Florida; the Right Rev. C. P. Anderson, D.D., Chicago, Ill.; The Very Rev. Hudson Stuck, Dallas, Tex.; the Rev. E. W. Hunter, New Orleans, La.; J. M. Walker, Macon, Ga.; D. S. Clark, Marianna, Arkansas; A. N. Whiting, Columbus, Ohio; T. E. Baird, Philadelphia, Pa.; Levi P. Morton, New York; Elbridge T. Gerry, New York; William A. Duer, New York. These gentlemen are well-known ecclesiastics and laymen of wide sympathies, who seeing the need of permanent endowment for the many objects which promote education and spiritual advancement, are willing to lend their influence to such a movement. The Rev. W. H. Wadleigh, B.A., 87 Wilton Ave., Toronto, Ont., has been appointed the Canadian representative of the Church Endowment Society in the Province of Ontario. He will be glad to receive any communications from those desiring information or wishing to endow in the manner proposed the institution mentioned.

AMERICAN CHURCH NEWS

Plans are rapidly maturing for a pleasant journey and profitable work at the meeting of General Convention at San Francisco in October next. The programme of the Board of Missions has already been prepared and issued to the lay and clerical delegates, in order to secure a sufficient hearing to the mission cause.

Mrs. Potter, wife of the Bishop of New York, has died suddenly, and much sympathy is expressed with the Bishop.

The heat waves have prevailed with disastrous results in our large cities, and now the cereals in the West are said to be suffering to an alarming extent.

Bishop Edsall has decided to accept the appointment of Coadjutor-Bishop of Minnesota. His departure is much deplored in North Dakota, but the church men of North Dakota have accepted the explanations of Bishop Edsall, and are willing to co-operate with his successor.

The diocese of Massachusetts is going to be divided into Eastern and Western, and the division will be carried out so soon as the endowment has been secured.

At the recent commencement of Yale University a special M.A. degree was conferred upon Mr. Houghteling, founder and president of the Brotherhood of St. Andrew. At Trinity College, Hartford, the degree of D.D. was conferred, among others, upon Rev. Gustav Floden, Rector of Lindberg, Sweden. Dr. Floden at the close of the graduation, gave a powerful address in Swedish, which was translated into English by a companion.

The death of Rev. Joseph Cook, the well-known lecturer upon moral and evidential questions, is the occasion of great interest, as his lectures have long been popular on account of their statements and firm grasp of all the conditions before the speaker's mind. Mr. Cook was a native of Ticonderoga Co., N.Y., and born in 1838. He graduated at Harvard in 1865, and was educated for the Congregational Ministry at the Andover Theol. Seminary.

The jubilee of Dr. Gallaudet and other four clergymen in New York who were ordained with him 50 years ago was celebrated in the General Theological Seminary, and each of the five was presented with a beautiful solid silver loving cup as a memorial of the auspicious occasion. In the church of which Dr. Gallaudet is rector-emeritus, he was presented with an address and purse containing \$1,200 in gold; he also received an address from the deaf mutes, and the addresses were all repeated to the deaf mutes in the sign language. Dr. Gallaudet is well known over the whole country and in Europe for his work on behalf of the deaf mutes.

Rev. Irving P. Johnson Omaha, has accepted the appointment to the rectorship of Gethsemane parish, Minneapolis, to succeed the late Dr. Faude. Mr. Johnson has done very good work in Omaha for the last ten years, and been specially successful in planting missions.

The University of the South, Sewanee, has lost one of its most promising professors by the death of Rev. Greenough White, who has been in poor health for some time, and was newly returned from a trip to Alaska. He was born in Cambridge, Mass., had led a parish in the diocese of Connecticut, but was best known for his work at Sewanee and his historical writings.

John Fiske, the philosophical and historical writer, died on July 4 at Gloucester, Mass. He was born at Hartford, Conn., in 1842, and had spent a life of intense study. A long list of books belongs to his pen; the book now before me is "The Critical Period of American History, 1783-1789," 23rd thousand. He had a wonderfully clear style in his writing.

A fire, supposed to have been caused by an electric spark, destroyed the parish house and church of All Saints, Norriston, Pa. The loss is estimated at \$50,000, covered by \$18,000 of insurance. The chime of bells in the tower was fortunately saved, and the organ underneath was only slightly damaged.

During a thunderstorm on July 4 the cross on the church of the Messiah, Port Richmond, Pa., was struck by lightning.

J. G.

The Churchwoman.

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

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Miss M. Evelyn Lingwood, Nurses' Home, Hartford, \$1; Thankoffer- ing, Perth, \$1; S. A. Bradford, Abbotsford, \$1; a Friend, for relief work, Collingwood, \$2; collecting box, at Bible House, Toronto, \$1.25; sale of pillow shams, \$10; Anon., Welland (\$5 for orphan work, and \$6 for relief work) \$11; Mrs. G. Bland, Castlemore, \$1; for relief work, \$1; col-

lecting box S.P.C.R. rooms, Toronto, 60c.; H. P. Blachford, Esq., Toronto \$5; Mrs. Ardagh, The Hill, Barrie, for orphan work, \$10; Anon., \$5; collected by A. F. P., Forest, \$15; (would be glad to know if this is for relief or orphan work); Miss Murdoch, Toronto, towards support of orphan, \$4; Miss Stone, orphan work, \$6. Further help will still be most welcome. The missionaries are charged with a great army of these little famine children, for whose support \$15 a year is required. Perhaps during our summer visits, as we make new friends for ourselves, we can sometimes find a friend for one of these little waifs—or perhaps we can ask that those interested in Sunday schools would lay the orphan work plan before their classes. It is a work that children often love to do—as they can hear about the child, know his or her name, and write to the little one themselves. A lady in charge of one of these homes in India writes, concerning one of the children. She says: We are supporting—she is very dark, and her little arms are thin (alas, how very thin, almost like skeletons some of these little limbs have become). Her mother is working on the relief work, and is very poor, indeed finding difficulty to get decent clothing." There are many evidently still greatly in need of relief. Lord Curzon's report, quoted in our daily papers, July 9th, tells us that the total number of persons employed on the relief works is 585,000. It seems a large number at this stage of the famine. There has been a good rainfall in many parts of India, Bombay, Deccan, Central Provinces, Eastern Bengal, Burmah and Assam. Thank God! We say it heartily, with the earnest prayer that He will speedily send relief to these poor famine-suffering people, and will make us, in our happier country, glad and eager to send them all the help we can. Please address all contributions for orphan work or general relief to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto. Perhaps some would like to send help to the famine sufferers in China; if so, I shall be glad to forward any contribution specially designated for that country (otherwise it will be sent to India), where the suffering is beyond words of mine to describe. This will also be sent through the New York "Christian Herald," and without regard to religious denomination.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Crapaud.—On Sunday, July 7th, the Bishop of the diocese inducted the Rev. C. R. Cummings into this living. The induction took place in the presence of a large congregation at morning service. The Bishop preached in the morning at Crapaud, and in the evening at Springfield, two powerful sermons. On Saturday, the 13th, the Bishop consecrated a new burial ground. In November next he will revisit the parish for the purpose of holding a confirmation.

Charlottetown, P.E.I.—St. Paul's.—On Friday afternoon, July 12th, Bishop Courtney administered confirmation in this church to some 30 candidates who were presented by Archdeacon Reagh. The Bishop addressed the newly confirmed candidates as to their obligations. In the evening he administered the rite of confirmation to a number of candidates in St. Peter's Cathedral.

FREDERICTON.

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

Fredericton.—The annual session of the diocesan Synod began in the Church Hall, on Tuesday, July 2nd, the Bishop presiding.

The nominating committee, which this year con-

sisted of a clerical and lay member from each deanery, was appointed by the Bishop, as follows: Chairman—Archdeacon Neales. Chatham Deanery—Canon Forsyth. Judge Wilkinson. Fredericton Deanery—Canon Roberts, Henry Wilmot. Kingston Deanery—Rev. C. D. Schofield, Col. Campbell. St. Andrew's Deanery—Rev. J. W. Milhidge, C. N. Vroom. St. John Deanery—Rev. L. A. Hoyt, W. B. Wallace. Shediac Deanery—Rev. E. B. Hooper, R. W. Hewson. Woodstock Deanery—Ven. Archdeacon Neales, G. N. A. Barrham.

The following was adopted:

To His Majesty, King Edward VII.:

The bishops, clergy and delegates of the diocese of Fredericton, in Synod assembled, approach your Majesty with loyal congratulations upon your accession, praying that a long and glorious reign may continue the precedents of the past, that peace may be attained, the brotherhood of the Empire consolidated, and the interests of religion advanced.

The Bishop, in his annual address, after paying a tribute of love and respect to the memory of the late beloved Queen, referred in the highest terms to the example and life's work of the late secretary of the Board of Home Missions, Mr. G. A. Schofield. His words were in part as follows: "Unsparring of himself, scarce allowing himself any relaxation, he was in the habit of passing rapidly from the strain of one piece of anxious work to another, even regarding careful and strenuous work for the Church as a quasi relaxation. Enjoying as he worthily did the entire confidence of Bishop Medley, he was appointed a quarter of a century ago one of the trustees of the property attaching to the cathedral, and therefore naturally he became one of the chapter when it was incorporated. For thirty years, a full half of his useful life, he was secretary to the Board of Home Missions, to the advantage and satisfaction of all. In this and all his manifold opportunities, he was enabled by God's good providence to forward the work of the Church in this diocese more than any other. To him we may apply the saying of the wise man: 'He being made perfect in a short time fulfilled a long time; for his soul pleased the Lord, therefore, he hastened to take him away.'"

The Bishop then referred to the appointment last year of Mr. Cowie as organizing secretary for the diocese. It had been done at the request of the Mission Board for such an officer, and His Lordship had selected Mr. Cowie as the best man available for the work. He had proved by twenty years of earnest work that he was well fitted for the position, a man who understood the country, and the country's needs. His work of the past year bears evidence of the wisdom of the choice. Nearly \$3,000 additional funds have been raised by Mr. Cowie's whole-hearted and untiring efforts. Mr. Cowie has later been appointed by the Board of Missions as its secretary in the place of the late Mr. Schofield.

The de Wolfe bequest, made over fifty-one years ago, has now become available for the work of the diocese.

As to the incapacitated clergy fund, the Bishop was opposed to any alteration of the canon, which would allow of subscriptions to be used at once, and not applied to the general fund. The fund should be increased till it would be possible to provide eight pensions, and a most earnest appeal is made to Churchmen to supply this pressing need. The Bishop also favoured length of service pensions. Five dollars per year up to forty years, which, though small, would be of assistance. The Bishop was at present opposed to biennial rather than annual sessions of the Synod. The question had not at present been sufficiently discussed to justify so important a change. The Bishop, however, was willing to have the question further discussed. The Bishop suggested that not only one who had been a life member of the D. C. S., but also any Churchman sufficiently interested to contribute \$50 to the Synod

funds, be eligible for election on committees. His Lordship then suggested a canon on co-operating in committees. At the suggestion of the Primate, the Bishop had brought the matter to the attention of the Executive Committee, who will report on the subject.

On the following day, at the morning session, a large number of various parochial reports were presented, which were, on the whole, of a satisfactory character, as also memorials on deceased members. Amongst other diocesan reports, the report of the committee on biennial sessions was postponed. It was unanimously resolved to hold the next meeting of Synod at St. John.

The evening session on Wednesday was taken up entirely with the discussion of the report of the committee on education. After the celebration of the Holy Eucharist on Thursday morning, the Rev. H. H. Gillian was inducted by the Bishop into the living of Cambridge. At the morning session, the report of the Domestic and Foreign Mission Board was taken as read, and the Bishop's address was referred to a standing committee for consideration. It was resolved that the sum of \$55 be given in the name of the Synod for prizes at Edgchill. A lengthy discussion took place on the incapacitated clergy fund, but no action was taken. The Board of Education for the current year were appointed as follows: The Lord Bishop, ex-officio; Canon Roberts, ex-officio; the Very Rev. Dean Partridge, the Ven. Archdeacon Neales, Rev. J. A. Richardson, Rev. John de Soyres, Rev. A. G. H. Dicker, Rev. Scovil Neales, Messrs. G. O. D. Otty, F. J. G. Knowlton, A. C. Fairweather, Sheriff Sturdee, Eldon Mullin, T. C. Allen.

Theological Reading Circles—The following resolution, moved by Rev. J. de Soyres, and seconded by Very Rev. Dean Partridge, was spoken to by each, and by the Bishop, and several others, and carried unanimously:

"That in view of the resolution unanimously passed at the Synod of 1897, emphasizing the need of theological studies in our diocese, it is desirable to take immediate steps to organize theological reading circles, for the delivery of courses of lectures and any other means calculated to attain the object, and that the Bishop be requested to nominate a committee for that purpose."

Later on in the day, a committee, for reading circles was appointed, constituted as follows: The Bishop, the Dean, Ven. Archdeacon Neales and the Revs. J. Roy Campbell and J. de Soyres.

The salary of the treasurer of the Synod was fixed at \$500; of the secretary, at \$100. A letter was read from the Primate of Canada approving of the Twentieth Century Fund. Dean Partridge and A. C. Fairweather were appointed governors of King's College. Mr. Hanington was appointed trustee of Edgchill school. The proceedings of Synod were then brought to a close in the usual manner. In the evening, the annual missionary meeting was held, the Dean presiding, in the absence of the Bishop.

**St. Stephen.—Christ Church.**—The Rev. O. S. Newnham, the greatly esteemed rector of this church, has been very ill for the past two weeks. He is now better again, and is about to take a holiday for two months in order to recruit his health. The members of his congregation recently presented him with a purse of money. He will spend part of his vacation at Grand Manan.

#### MONTREAL.

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

Westmount.—St. Matthias.—The fence around this church's property has recently been renewed and painted, and the new ground in front of the parish room graded. In the near future, a hedge is to be planted on the north side of the property, as a dividing line.

Glen Sutton.—The Archbishop visited this mission on Wednesday, July 17th. The Rev. E. T. Capel, of Sutton, and the Rev. J. M. Coffin, the priest-in-charge, assisted the Archbishop at the service. His Grace was fatigued and somewhat overcome by the heat, and in consequence preached from a chair. There was a large congregation present, and a goodly number remained for the celebration of the Holy Eucharist.

The following are the Archbishop's engagements in part for the next fortnight: July 26th—Friday, Bedford, Rev. Canon Nye, M.A.

July 27th—Saturday, Stanbridge East, Rev. Rural Dean Harris.

July 28th—Sunday, Farnham.

July 29th—Monday, Farnham, conference of clergy and Synod lay delegates.

July 30th—Tuesday, Adamsville and East Farnham.

July 31st—Wednesday, Iron Hill, West Bromes and Bondville, Rev. G. A. Mason.

August 1st—Thursday, Knowlton, Rev. W. P. Chambers, M.A.

August 2nd—Friday, South Stukely, Rev. J. W. Garland.

August 4th—Sunday, Waterloo and Frost Village, Rev. Rural Dean Jeakins.

August 5th—Monday, North Shefford, Warden and South Roxton, Rev. J. A. Poston.

August 6th—Tuesday, Granby, Rev. Canon Longhurst.

August 7th—Wednesday, Abbotsford, Rev. H. E. Horsey, M.A., B.D.

August 8th—Thursday, Rougemont, Rev. C. P. Abbott.

August 9th—Friday, Chambly, Rev. J. W. Dennis.

#### ONTARIO.

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

Kingston.—The Rev. Canon Grout, who was recently elected clerical secretary of this diocese, has been appointed, by Archbishop Bond, secretary of the General Mission Board of Canada.

Brockville.—St. Peter's.—The Bishop of the diocese has appointed the Rev. H. H. Bedford-Jones, rector of this church, in succession to his father, he being the choice of the congregation. Mr. Bedford-Jones, who is a graduate of Trinity University, has been curate to his late father, the Archdeacon, for some years past.

Lyn and Dublin.—The Rev. Canon and Mrs. Grout were made the recipients of various presents from the members of the Canon's two congregations recently, on the occasion of their removal to Kingston. The Lyn choir presented Mrs. Grout with a handsome silver meat fork and berry spoon, in recognition of her many years of faithful service as organist. At New Dublin, there was a farewell social in the Town Hall. Mr. Grout was presented with a purse of \$45 from his two congregations; and Mrs. Grout received from the ladies a handsome silver tablespoon, three dessert spoons, a fork and a berry spoon.

#### TORONTO.

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

Norwood.—Christ Church.—On Sunday, June 30th, the Lord Bishop of the diocese of Toronto administered the Apostolic Rite of Confirmation upon ten candidates at St. Michael's, Westwood, and upon eight candidates in this church. The candidates were presented by the Rev. J. McKel McLennan, incumbent of the parish, who had been instructing them carefully for the last three months. There were several adults confirmed, who have come over from the dissenters. Both churches were tastefully decorated for the occasion, and the congregations were large. The Bishop delivered very earnest addresses to the newly confirmed.

**Westbourne School for Girls.**—A new school for the education of girls, which will be known as the "Westbourne School for Girls," will be opened on September 11th, next, at 340 Bloor street, West. It will be a non-sectarian school. The large house of Mr. James Crowther, until recently occupied by Mr. Justice Lister, will be the headquarters of the school. Girls will be prepared there for matriculation at the universities. Affiliation has already been secured with the Toronto Conservatory of Music, which puts the music department in the front rank. Mr. F. McGillivray Knowles, R.C.A., has accepted the appointment as art director. Domestic science has been put in charge of Miss Annie Fraser, Principal of the Toronto School of Domestic Science, who has been a teacher in the Oread Institute of Domestic Science, Worcester, Mass. Westbourne will be under the joint principalship of Miss Sara J. Dallas, M.S.D., of the staff of the Conservatory of Music, and Miss Margery Curllite, B.A., who for five years has been Lady Principal of the Presbyterian Ladies' College, and had similar experience in Brantford, and in Atlanta, Ga. The teaching staff will be strong in every department. The home life of the pupils will be cared for by Mrs. Dallas.

**The Rev. C. H. Brent.**—The many friends of this gentleman will doubtless be pleased to hear that he has been lately offered the chair of Dogmatic Theology in the University of the South, Mr. Brent is evidently very much in request in his adopted country. During the past eighteen months he has been offered the pro-cathedral at Los Angeles, Cal.; the position of Dean of St. Paul's Cathedral, Cincinnati, O., and the rectory of St. Luke's, San Francisco, Cal., which is the largest and most influential church on the Pacific Coast. Thus far none of these tempting offers have been sufficient to draw Mr. Brent away from the work of St. Stephen's, Boston. As yet he has not made up his mind as to whether he will accept the latest offer made to him or not.

**Trinity.**—The Rev. Canon A. Sanson, M.A., has entered upon his fiftieth year as rector to Trinity church there. He was appointed in 1852, his first charge being at York Mills, and he has been 59 years in orders. When he first went to Trinity church, there were only four Anglican places of worship in the city, the nearest to Trinity church being St. James' Cathedral. The Canon still carries on his clerical duties, and takes keen enjoyment in his work. This is the first time in the history of the Church in Ontario that a clergyman has held the same living for half a century.

**Newcastle.**—St. George's.—The Bishop of Toronto has recently signified his intention of effecting an exchange of livings between two of the clergy in the diocese, viz., the Rev. Canon Farncomb, rector of this parish, and the Rev. J. Scott Howard, M.A., rector of St. Matthew's, Toronto. The latter gentleman has been rector of that parish since the year 1882, and he has there accomplished much good work during the nineteen years of his pastorate. He is making the exchange in the belief that the work will go on and prosper in the future, even more than in his day, under a new head, and under somewhat different methods of work. The people of the parish amongst whom he has worked for so long a time past, are much attached to him, and he will be missed by them, and he will be followed by their esteem and goodwill in his new undertaking. Mr. Scott Howard was born in Toronto, and is the second son of Mr. A. MacLean Howard, of Carlton street. He was educated at Upper Canada College, Trinity College School, Port Hope, and Trinity University, Toronto. He has spent the whole of his clerical life in St. Matthew's parish.

**Omeme and Emily.**—The Lord Bishop of the diocese visited this parish on July 11th, and confirmed forty-nine candidates. Large congrega-

tions were present at the three churches, and everyone enjoyed the earnest words of the Bishop. The congregation of Christ Church, Omeme, has decided to remove the church across the road on the rectory grounds; to brick it and put a basement under it at a cost of \$1,300. At the meeting, which decided this, \$435 were given and subscribed to make the beginning, which amount has been increased largely since.

**Ashburnham.**—St. Luke's.—The Rev. E. A. Langfeldt, the rector of Omeme, has been appointed rector of this parish, in succession to the Rev. Dr. Symonds. We wish him all success in his new sphere of work.

**St. Thomas.**—The Hon. and Right Rev. Dr. Anson, late Bishop of Qu'Appelle, will arrive in this city on a visit some time during the present week. Whilst he is in Toronto he will be the guest of Mr. and Mrs. James Boyce and the members of their family who reside at No. 704 Spadina avenue. Next Sunday morning he will preach at St. Mary Magdalene's, and in the evening will occupy the pulpit at this church.

**HURON.**

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

**Woodstock.**—New St. Paul's.—The congregation of this church, a short time ago, presented the Rev. J. C. Parthing, their rector, with a purse containing a sum of money with the request that he would take a much-needed holiday. Mr. Parthing thanked the members of the congregation warmly for their expression of goodwill and esteem. He will probably leave Woodstock next month for a trip down the St. Lawrence.

**Western University.**—A preliminary canvass, on a small scale, has been made for funds to meet present needs, which has met with a fair measure of success. It is sincerely to be hoped that the friends of the university will do their utmost to carry on the excellent work that has been done since the university revived its charter last time. The labours of Dr. James are specially worthy of praise, both as a professor, and as a bursar.

**Essex.**—The Rev. G. B. Ward, M.A., has been appointed rector of Essex. He is one of the most brilliant scholars of the diocese of Huron, having been educated at first at an English public school, and having graduated medallist in classics at McGill University, Montreal. He taught for a time in Orillia High School, prior to entering the ministry. We bespeak for Mr. and Mrs. Ward a cordial welcome in their new parish.

**Stratford.**—The male members of the Home Memorial Church choir, one of the few surpliced choirs in Huron diocese, go for their usual summer outing to St. Mary's, this year. They go into camp for ten days or a fortnight.

**Middleton.**—The Rev. H. Wright, son of the rector of St. Jude's, Brantford, has been appointed to this parish. Mr. Wright took an excellent course at Huron College, and is very earnest and devoted to his work.

**Berlin.**—St. John's.—The rector, the Rev. C. S. Smith, M.A., has accepted the assistant rectorship of St. Thomas' church, Washington, D.C. During the five years of his ministry, in Berlin, a church has been built in Waterloo, and a new rectory in Berlin, and the Waterloo congregation has increased so as to be able to support a clergyman.

**Waterloo.**—St. Saviour's.—At a special meeting of the "Boys' Mission Band," it was reported that in less than four years there had been raised and contributed to the support of a pupil in the Black-foot Mission Home, no less than ninety dollars.

This sum has been raised mainly by the contributions and earnings of the boys themselves, no aid from others being solicited. The Rev. R. A. Armstrong, B.A., has been appointed to St. Saviour's, as curate-in-charge, he having acted as lay reader for about a month before his ordination. Since his coming, the congregation has largely increased, and on Sunday, 7th July, eleven children were baptized. Mr. Armstrong will give his whole time to the work in Waterloo, though preaching occasionally in St. John's, Berlin. His manner of taking hold of the parish work is an augury of success, and we may hope for a bright future for the Church in Waterloo. Thus successively ends what, only a few years ago, all but a few thought hopeless—the effort to establish the Church's ministrations in this town. May it encourage other efforts in Church extension.

**ALGOMA.**

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**Port Arthur.**—An unprecedented honour has been conferred upon the Church of England here. The Triennial Council has held its session in this town for something like a week, to transact the important business of the diocese; indeed, the Bishop of Algoma was with us nine days, and the members of it have gone to their respective homes, leaving behind them memories which will never be effaced by those who were privileged to see and hear them. The Bishop of Algoma, as was fitting, led the van of his army of the Church militant, on Monday, July 1st, accompanied by the Rev. F. Frost, of Garden River. The Bishops of Marquette and Duluth, the Right Revs. Drs. Williams and Morrison, respectively, of the sister Church of America, most kindly offered to come also, and brought up the rear of nearly thirty clergy on Thursday morning, the memorable 4th of July. The council opened with a celebration of the Sacrament of Holy Communion, at 10 a.m., followed by a meeting in the afternoon, and ending the day with Evensong, robing in the school-room, and coming in at the western door, singing a processional hymn, at 8 p.m. Returning, the recessional hymn was "Onward, Christian Soldiers." On Friday there were three services and a missionary meeting at 8 p.m., at which the Bishop of Marquette gave a most eloquent and lengthy address. The Bishop of Duluth followed with one of equal length and most forcible. Next followed a speech from the Rev. Dr. Ryan, who is working under the Bishop of Duluth. Then came a droll one from the Rev. G. Gillmor, of Ropeau, followed by one from Rural Dean Piercey. Interspersed were hymns 358, 220, 365, A. & M., all of which were most heartily sung. The Bishop of Algoma made a short speech, said one or two collects, gave the Blessing, and the meeting dispersed. It was remarked by our own painstaking rector and Rural Dean that he had not enjoyed a missionary meeting so much, even at Exeter Hall, an opinion that was shared by many others. **Saturday.**—Three services and more triennial business. It is a pity that, for the most part, the weather was rainy, as it may have prevented needful exercise being taken. Sunday shone bright and clear, as if nature herself smiled on the ordination of a deacon, Dr. Codd, of Lake Temiscamingue, and a priest, the Rev. W. H. Hunter, of Korah, which took place on that day. It was an object-lesson, which those who were privileged to see it will never forget. The reverence of the white-robed clergy with hoods of various colors marking their degrees, followed by the bishops in their Episcopal robes, who passed through a line of clergy on either hand to their places in the sanctuary and chancel; who in the repetition of the Creed turned as one man to the east and recited it with one voice, is a thing to be always remembered. Opening with a processional hymn it carried one back to the dear cathedral service of the Old Land, and very much impressed many of the stray members of our Church. Would that it might bring them back

again into the fold. The Bishop of Marquette preached the sermon, which was a logical and eloquent explanation of the history and work of the three-fold ministry of the Church. Then followed the solemn ordination service; the Episcopal chair having previously been brought to the chancel steps, and the priest and deacon-elect at the foot thereof, a most searching enquiry was made of the congregation, followed by many others asked of the candidates; silent prayer was asked for by the Bishop and was offered by the congregation in their behalf, the Veni Creator being sung alternately by the bishop and clergy, after which took place the ceremony of the laying on of hands. The Ven. Archdeacon Lloyd, the Rev. James Boydell, the Rev. Dr. Ryan, and the rector of St John's, assisting the bishop. The usual service for teachers and scholars on the first Sunday in the month was addressed by the Rev. F. Frost, missionary to the Indians at Garden River, and also by the Rev. Dr. Ryan of Duluth, one of the visiting clergy from the sister Church in the United States. A full choral Evensong brought this memorable day to a close, the Revs. Mitchell and Wardell taking the service, and the Rev. Rural Dean Piercy, and the Ven. Archdeacon Lloyd reading the lessons; the Bishop of Duluth, a veritable Boanerges, preached the sermon from the words "The Lord hardened Pharaoh's heart." Our united thanks are due to the American bishops and clergy for "coming over and helping us," to the clergy of our own diocese for so cheerfully responding to their Bishop's call, and lastly to our hardworking Bishop for selecting Port Arthur as the scene of the Triennial Council. Dr. Thorneloe was, like a skilful general, the last to leave the field; the thinking out of the project and the carrying out of it were alike an inspiration. Our best thanks are also due to a lady visitor for the present of a handsome brass cross which has been placed above the altar. The following is a resume of the Bishop's address at the opening of the proceedings at the Triennial Council. The Rev. Rural Dean Piercy was re-elected secretary: The Bishop began by extending a warm welcome to his brother prelates and other visiting clergymen, which elicited suitable replies. The Bishop then read his triennial charge, which referred to the death of his predecessor, Bishop Sullivan, who died in Toronto in 1899. Then was noted the first break in the ranks of the active clergy by the death of the Rev. Alfred Chowne, who was one of the most experienced and devoted missionaries within the jurisdiction. At the council of 1898, with the mission fund \$5,000 overdrawn, the Church in Algoma was confronted by the decision of the S.P.G. that all Canadian grants were to be withdrawn, yet at this moment, with a gradually decreasing grant from England, no work has been discontinued. The people had risen to the occasion and responded to the call to help themselves; so true is it that we do not know our strength until we are compelled to put it forth. With an interesting review of the development of the country within the diocese boundaries, and to the wisdom of realizing that there were times for caution as well as zeal, the Bishop went on to inculcate the absolute necessity of giving not only money but of such things as time, thought, effort, skill and experience. He was pleased to note a growing readiness to serve the Church without thought of remuneration. Modes of raising money for Church purposes were touched upon. The weekly offering was the ideal, but it might be supplemented by other methods which are not unworthy. The diocese possesses 82 churches, 30 parsonages, 11 halls, 29 priests and 6 deacons in active service, with a reported Church population of 10,760. The total amount of money raised within the diocese during the three years past is \$61,851.19.

An anonymous donor has given £500 to the Dean Ingram Memorial Fund to complete the restoration of the west front of Peterborough Cathedral.

## RUPERT'S LAND.

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

Winnipeg.—The Rev. J. Saunders, Indian missionary at Biscotasing, Ont., recently arrived in this city with thirteen Cree Indian children from the diocese of Moosonee, who have been placed in St. Paul's Industrial School. The children came from James' Bay, and to reach the C.P.R. at Missanabie had to travel 350 miles by canoe, the journey occupying twenty-one days.

## COLUMBIA.

Right Rev. William Wilcox Perrin, Victoria, B.C.

Nanaimo.—The annual Synod of the Diocese of Columbia was held in this city on Wednesday, July 3. Service was held in St. Paul's church at 11 a.m., consisting of Matins and Holy Communion, the Rev. C. E. Cooper, rector, and the Rev. D. Dunlop, officiating. The members of the Synod were most hospitably entertained at luncheon at St. Alban's Hall by the ladies of St. Paul's and St. Alban's churches during the two days of the session. The Synod met for business at 2.30, Bishop Perrin presiding, assisted by Archdeacon Scriven, clerical secretary, and Lindley Crean, lay secretary and financial agent. A large majority of the lay delegates were present. The Synod, after some discussion on the question of separating the offices of lay secretary and financial agent, decided that in future a professional firm should transact the Synod's financial business. The election of officers resulted as follows: Clerical secretary, Rev. J. H. S. Sweet; lay secretary, W. Lindley Crean; treasurer, W. Percy Wollaston, jr.; auditors, A. J. C. Galletly and E. Litchfield. The following were elected members of the executive committee, vice members whose tenure of office expired, or who have resigned: Clerical members, Canon Beanlands, Archdeacon Scriven, Rev. David Dunlop; lay members, Judge Harrison, Geo. L. Schetky, E. Musgrave. The Bishop then delivered his annual charge dwelling feelingly on the passing away of the century; the death of Queen Victoria, and further on remarked upon the universal unrest, of wars and rumours of wars and the struggle between capital and labour. He said that the moral tone was relaxing and the standard of purity and honesty was being lowered. Although the census figures were not published, he believed that in the island of Vancouver the increase in population since 1891 was but very slight. Only in Victoria, the capital, and Nanaimo were the churches self-supporting. Provision should be made to supply Ladysmith and Extension with the ministrations of the Church. In this connection the Bishop made a strong appeal for further financial aid from the people. The diocese was still labouring under a debt of many years' standing. The late Lenten offerings were not so large as in some previous years. Regarding the re-marriage of divorced persons the Bishop said: "If in this province no public prosecutor appears against such bigamous unions, public opinion ought to be strong enough to enter its effectual protest against the violation of the sanctity of marriage upon which all social order rests. The greatest care has to be exercised by clergymen of this diocese lest they be unwittingly led to use the marriage service in case of parties coming from the neighbouring States who have been divorced." The great question of temperance was referred to as being a matter of education. It would be intensely difficult to enforce a prohibition law. The Bishop denounced the treating system either in club or saloon, and said the number of saloons in Victoria, Esquimault and Nanaimo was quite unreasonable. After the adoption of the treasurer's report, the following resolutions were dealt with: By the Rev. E. G. Miller: "That the following resolution, passed at the 2nd session of the 8th Synod, be

confirmed, viz., 'That Canon VII., sections 1, 2, 3, be amended as follows: 1. A Mission is an ecclesiastical division presided over by a clergyman or licensed layman, that is without a Church building, or where the ministrations are to Indians or Chinese. 2. A Parish is an ecclesiastical division which contains a Church building and a duly organized staff of officers, to be called A. a Vicarage; B., a Rectory. A. The term Vicarage to be used when the Parish is assisted by the Diocesan Fund. B. The term Rectory to be used when the Parish is self-supporting. 3. The designation of clergymen in charge of the above shall be Missionary, Vicar and Rector, respectively.' After a long discussion this motion was lost. By the Rev. J. H. S. Sweet, Rural Dean: "To amend Clause 1 of Canon I. on 'Standing Orders' by omitting the words 'public Morning Prayer and a sermon together with,' and making the clause to read, 'The first meeting of the Synod in each session shall be preceded by a public celebration of the Holy Communion.'" Carried. "To amend Clause 5 of Canon IV., on 'Diocesan Finance,' by the addition of the words, 'And on Easter Day to the personal use of the incumbent as an addition to his stipulated income.'" Carried. By Mr. P. Wollaston: "That on failure of any parish or mission to make punctual returns to the Synod of any offertories which are ordered by Canon to be taken up throughout the year, the treasurer shall have authority to withhold the Mission Fund grant from such parish or mission until such return has been made." The offertories referred to in this resolution are for the Mission Fund at Whitsuntide and Advent, and for the Clergy Widows' and Orphans' Fund at Christmas. Carried. By the Rev. E. J. Miller, "That clergymen and wardens revise the electoral rolls one month before Easter." Carried. Judge Harrison, seconded by Archdeacon Scriven proposed a series of loyal and patriotic resolutions deploring the death of the late Queen, rejoicing at the accession of the King, and expressing welcome to the Duke and Duchess of Cornwall and York. These were carried unanimously, all standing and joining in the singing of the National Anthem. The night session was almost wholly taken up by a lengthened discussion on the motion by the Rev. G. W. Taylor, seconded by C. P. Wolley, that the word "male" be struck out of certain Canons, thus admitting women to vote in vestries. One of the most able speeches of the session was made by the mover in behalf of his motion, but notwithstanding many telling arguments in its favour after three hours' debate the motion was over-whelmingly defeated. At 10 o'clock next morning an Ordination service was held at St. Paul's, the parish church. On this occasion W. J. A. Clelland, a member formerly of the Presbyterian Church, was ordained to the diaconate. The litany was sung by the Rev. E. J. Miller, and an appropriate and eloquent sermon preached by the Rev. Rural Dean Cooper. Mr. Clelland has been licensed by the Bishop to St. Phillip's church, Cedar district. The Synod resumed business at 12 noon. The following motion moved by the Rev. C. Cooper, R.D., and seconded by the Rev. C. W. Taylor, was carried after some discussion, "That the Bishop be requested to make appointments to missionary charges of three years' tenure." After lunch the Synod met at 2.30. The Rev. C. W. Taylor moved that the resolution passed at the last Synod be confirmed, "That non-official members of the executive, two clerical, two lay, whose names shall stand at the foot of the list shall retire at each Synod, and that the Synod fill the vacancies." This was carried. The following resolutions, based on the Bishop's address, were proposed by G. W. Wooley: "That as it is necessary for a more thorough pastoral visitation of our parishes, especially in the country districts, this Synod is of opinion that a service alone once a fortnight is insufficient for the needs of the people; that the laity be urged to co-operate more earnestly with the clergy in such work; that the parishes be urged to raise funds in accordance with the



Bishop's appeal for liquidating the diocesan debt; that regarding Sunday excursions, the Synod will be glad to elicit from members a definition of their views of proper observance of Sunday; that the Synod desires to appeal to the domestic and foreign mission board of Eastern Canada for generous support; that the Synod earnestly prays that there be no relaxation of marriage and divorce laws in Canada, and that stricter regulations of the mode of issuing marriage licenses in this province be adopted." The report of the committee on the address was adopted clause by clause; the clause on Sunday observance eliciting the liveliest debate, it being finally decided that a committee be appointed to look into the whole matter, and to report at the next session of Synod. On motion of the Rev. C. Cooper, Rural Dean, two committees were appointed for each division of the diocese to make efforts to bring all missionary parishes under the Quebec system. After the passing of the usual votes of thanks the Synod adjourned at 4.30 sine die. By the kindness of W. Robins, of Nanaimo, the members of the Synod, together with the Church people of Nanaimo, enjoyed a most delightful excursion in the evening on the steamer "Joan," among the different islands in the Gulf of Georgia.

## Correspondence.

All Letters containing personal allusions will appear under 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.

### THE NEED OF MORE CLERGY.

SIR,—Will you kindly allow me the use of your columns to draw the attention of the young men of our Church to the urgent need that exists for a greatly increased number of Clergy. I am frequently in receipt of the most pressing appeals for Trinity Graduates from all parts of this Continent to serve important parishes and missions. If young men who have not yet entered upon their life-work will write to me, I shall be glad to show them how they can do good service for their fellow-men, for the Church, and for God. I cannot believe that the need for men would remain so great if the facts were better known. And may I add my conviction that there is no profession or pursuit in which men of strong character and high ideals can be happier than in the ministry of the Church of England.

T. C. STREET MACKLEM.

Trinity College, Toronto, July 16th, 1901.

### UNLAWFUL MARRIAGE.

SIR,—A report appeared lately in the daily papers that a "marriage"—so called—had been performed in Canada between a man and the widow of his deceased son. Though opinions differ as to marriage with a deceased wife's sister, it will not be denied by anybody that a union as that reported is horrible beyond words. May we not fairly infer from the ceremony itself, as well as the fact that a man and woman were living together in such conditions, and were tolerated by neighbors, that the moral senses of the community are degraded? But what can be said of the writers in the press, when such a disgusting case is reported—as reported it should be, and held up to the execration of humanity—who use their pens to write of it in a jocular tone, discussing what may be the relationships of the two creatures and their two sets of children, and even further, what condemnation is sufficiently severe for editors or managers of papers who allow such abominations to be printed.

G. M.

### CONGREGATIONAL SINGING.

SIR,—My opinion expressed lately in your paper with regard to the low standard of music in our churches being attributable to the clergy's ignorance of music is corroborated by Dr. Lewis, of Twickenham, London, Eng., warden of the Guild of Church Musicians, etc.

In a private letter to me, which I am at liberty to quote from, he says: "My opinions are identical with your own. There is no doubt that the root of the evil lies in ignorance of the clergy with regard to the musical portion of the Church service. It was with the view of doing something towards remedying this that the Guild of Church Musicians instituted examinations for the clergy. We should make greater progress if the clergy could be made to see their musical deficiencies. The Theological Colleges should insist on all students taking a diploma or certificate from such an institution as the G.C.M. So far as I know there is no other authorized body doing this work." I suggested that Divinity students should pass the 1st examination for Mus. Bac. The examination suggested by Dr. Lewis is much easier and consists of monotonizing, intoning, sight-reading tests, questions on the rudiments of music, plain-song notation, and standard church music (services and anthems). The G.C.M. is an institution established in England, under the patronage of the Archbishop of Canterbury, etc., to promote the improvement of church music by means of services, lectures, competitions, etc.; the union of all Anglican churchmen interested in church music in a common effort to elevate the worship of God in a truly religious spirit; the granting of certificates to members of enrolled choirs; and conferring of the Diplomas of Associate and Fellow upon members of the Guild, etc. We have no branch of this Guild in Canada as yet. There are branches in the dioceses of Melbourne and the West Indies. We might easily, one would think, have one here, and it would, doubtless, be of great benefit to our clergy, organists, choir-masters and choirs.

WILLIAM ROBERTS.

### HIGHER CRITICISM AND DR. SMITH

SIR,—In reply to Rev. E. W. Pickford, allow me to say I accused no one of heresy, but of bad and captious criticism, citing in support of my contention three instances from Dr. Smith's book. He does not deny the truth of my explanation, but as a kind of rebuttal says Joshua is a composite book because it gives an account of his own death, which Joshua could not have written. If Mr. Pickford ever read an autobiography, published after the writer's death and winding up with an account of that event, would he therefore say this is not an autobiography at all, but only a scrap book story? His contention that because four men wrote the four books of the gospel, therefore four men might have written any one book in the old testament, is a kind of logic of which neither Whitely nor Mills would approve. That Moses wrote the story of Genesis from contemporary records, as Josephus states, is quite likely correct. That Kings, Chronicles, Psalms, Proverbs and Ecclesiastes are compiled from several writers no one will deny. Now take the two cases which he takes from Samuel, which he says contain glaring discrepancies. Saul is at Michmash with 2000 men, Jonathan at Gibeath of Benjamin with 1000, a fortified hill opposite Michmash, simply called "the hill," (Geba) was assaulted and captured by Jonathan. It was a small hill with precipitous sides and level top, sufficiently large for 1000 men to occupy, and had the advantage of overlooking Michmash, which was 230 feet lower, on the other side of the valley. Saul has no machines to attack Michmash, his men have no defensive armor, and he also learns that a large force of Philistines is coming by way of Bethaven, a few miles north. His men lose hope, many deserting, and the rest taking cover amongst the rocks and broken ground. Meanwhile the time has come for him to meet Samuel at Gilgal according to previous appointment. Mr. Pickford says Saul was too good a soldier to court certain destruction of his little army by going down to the plain. Nor were the Philistines likely to allow him to stay seven days and get back to the hill country without attacking him. Let us survey the situation and see. The fort of Michmash dominated the pass leading to Jericho, and was consequently the key to all military operations involving the tableland of Judea, or the country along the Jordan. Commencing at Michmash is the famous pass leading to Jericho Plain, in some parts a rather broad valley, in others very narrow, and cut out of the solid rock. In the twelve miles of its length it descends a little over 2,400 feet. Josephus describes Michmash (as he spells it) as a tongue of land upon the top of a precipice which had three tops \* \* \* while there was a rock that surrounded them, like lines made to prevent the attacks of an enemy." The greater part of Saul's body-guard had melted away, and it was necessary to go to Gilgal to get recruits, to meet the prophet and offer sacrifices, and obtain Divine sanction and guidance. The

Philistine general would not dare to pursue, for Jonathan from his extra elevation could see all that he did, and would at once seize the almost impregnable natural fort of Michmash, and still spare enough men to pursue his command, and with the help of Saul's force in front, and the great number of Israelites in hiding along that rocky gorge, to kill every man of the presumptuous general's command. A short time later, when that same camp was thrown into confusion by the bold conduct of Jonathan and his armour-bearer, 10,000 men who had been in hiding promptly joined Saul. No, the Michmash commandant was too good a soldier to take Mr. Pickford's advice and rush his men into certain destruction. I know in modern times any officer who would leave an enemy flushed with recent victory in the rear, and march his men down such a pass as the Wady Suweinit, with rocky sides, reaching sometimes to the height of 800 feet, would be promptly court-martialed and shot. That is if he lived to get back, and the chances of that would be about 1 in 10,000. Shall we on such kind of criticism doubt the truthfulness of the sacred story? I would like to consider his second but fear you might not have room.

S. R. RICHARDSON, M. D.

### CHRIST, OR THE CRITICS?

SIR,—An issue of the most radical and serious character is forced upon the Christian Church. It is likely necessary that this fact, and the actual character of the point at issue should be clearly understood by the members of our Church, and by the Christian public, generally. As it is an issue upon the fundamental verities of the Christian faith, it is of vital concern to all godly and Christian people; as it is an attack upon all that we, as Churchmen hold dear and sacred, it calls for universal sympathy, and unanimity of purpose, irrespective of "party," or minor distinctions within the Church. There is every indication that the battle of the Reformation has to be fought over again. The battle of her past was upon the lines of God's truth as against Romish superstition and despotism; that of the present is yet more radical. It is not only Bible or no Bible? Christ or Anti-Christ? It is the question of a personal God, or pantheistic, materialistic philosophy. I have not either misstated it, or overrated it. As this subject stands related to our Church and to its members, I desire to say, first, that our Book of Common Prayer draws all its inspiration from God's Holy Word. It is permeated by it throughout. The course of lessons to be read in the public services is so framed that the whole of the Bible shall be systematically brought before the people. The liturgical and devotional part of the Prayer Book exhibits the same unity. The same may be said of all her offices. Most clearly and impressively is the mind of the Church expressed in her ordinal. The questions put to be answered before the congregation are tests of the candidate's fitness, from a Biblical stand-point. He is required to express his unfeigned belief in the Canonical Scriptures of the Old and New Testaments. The exhortation given by the Bishop is to the effect that the peculiar, privileged and difficult work of the Christian minister is to preach and teach to the people, publicly and pastorally, the Word of God, and that he is to "bend all his studies this way." Of the 39 Articles of Religion it needs only to say that they are the clear, definite and authorized rules expressive of the corporate faith of the Church. What she has received to hold, and what she is set to maintain, and to teach. Throughout all its parts, the Prayer-Book stands identified with the Bible, as the Book of God; of priceless value, and of absolute authority as the alone rule of faith and duty. To this, I am sure, every good Churchman will say yea and amen. It becomes of great importance to every member of the Church to enquire and to know how the modern criticism stands related to the Prayer-Book, and to the Bible, and such relation is that of absolute antagonism. This I will proceed briefly to show. For many years rationalistic critics have been attacking the Word of God, in its several aspects. Either in its doctrinal, historical or prophetic char-

acter. At times its historical veracity has been impugned; at other times its miraculous or supernatural features, and at other times its doctrinal and practical teaching. This was a process of sapping and mining, in order to weaken Christian faith and confidence, and to strengthen the unbelief of sinners. It now assumes the aspect of an open assault upon the fortress, the Bible as a whole. The enemy is "coming in like a flood." The "spirit of anti-Christ" is becoming concentrated and embodied. Luther said of Popery that it was Satan's masterpiece; rather may it be said that his masterpiece is the new criticism. It is more radical in its character than is Popery. I will make but one more preliminary remark. The most recent form of modern rationalism is the assertion that the Bible, as generally understood and received (that is as an absolute and unerring, because a God-given and inspired guide), is irreconcilable with the results of modern science; therefore, on these false premises, the new critics as friends of the Bible come in and say it requires to be restated, that is to say, to harmonize it with the results of science, as so stated; and they commence by abolishing its traditional or God-given basis, as a Divine and inspired book, and afterwards to dissect its parts, and destroy it in detail. Let it be clearly understood, however, that there is no actual conflict with ascertained facts of true science; but only with science, "falsely so-called." This "philosophy falsely so-called," is the hypothesis of evolution, as the absolute law of the universe. Some, perhaps a majority of evolutionists, hold evolution before, and instead of creation, as the origin of the universe; others hold it as an absolute and Divine law after creation. In regard to our modern critics, as related thereto, we have a full and authoritative statement of their case in the book edited by the Rev. Chas. Gore (now Canon Gore), and styled "Lux Mundi." It consists of a number of essays, by Oxford men, on such subjects as, together, form a complete, and a new system of theology. I will now state the salient features of this complicated, metaphysical production. Before doing so it will, I think, be useful to state a few facts in connection with the subject of modern and prevalent unbelief, as discussed in England at Church congresses; and the connection of this with the issue of "Lux Mundi." It was, so far as I can now recall it, about 16 years ago, when at one of the Church congresses the subject of "the prevalence of unbelief, and how to meet it," was discussed. I do not recall the nature of the remedy proposed—if any; but I do distinctly recall the fact that the speakers selected to state the case to the congress were all agreed, and so indeed was the Congress, at large, agreed that the unbelief so manifested was the development of the anti-Christ spoken of in Holy Scripture. This, I say, was explicitly recognized by the congress; and also the frailty of the situation. At a later period, and at a subsequent congress, the subject again came up, and it was urged that, in view of the difficulties found by many who were represented as sincere enquirers after truth, but were "repelled" from a religious profession by the fact that they were unable, in view of the ascertained results of recent scientific enquiries, and the progress of knowledge thereby, to reconcile Biblical religion and Christianity therewith; it was expedient, and indeed necessary that a restatement should be made of the Church faith, so as to satisfy the scruples and remove, if possible, the "difficulties" of these "honest" people.

EDWARD SOFTLEY.

New oak stalls for clergy and choir which have been given to the church at St. Andrew's, as a memorial of the late David Oliphant, who fell during the defence of the British legation at Peking, by members of his family, were recently dedicated by the rector, the Rev. E. G. A. Winters. The stalls, both in design and execution, are a beautiful specimen of careful and finished workmanship.

## British and Foreign.

Earl Fitzwilliams has given a donation of £500 to the Rotherham Church Extension Scheme.

A house for lady Church workers has been opened by the Bishop of the diocese at Ancoats, Manchester.

A new window in memory of Queen Victoria has been dedicated at St. Philemon's church, Windsor.

The Bishop-elect of Natal (the Ven. Archdeacon Baynes), will be consecrated on the 4th August in Cape Town Cathedral.

The ancient parish church of St. Michael and All Angels, Mottram, Cheshire, has been re-opened after restoration. The original fabric dates back to 1200 A.D.

A mortuary chapel to be prepared at Hawarden church is to contain, among other features, an altar tomb bearing the recumbent figures of Mr. and Mrs. Gladstone, by Sir William B. Richmond.

The Right Rev. A. B. Webb, D.D., was installed Dean of Salisbury on St. Peter's Day. It has been decided to fill the windows of the Lady Chapel at Salisbury and to erect a tablet with medallion portrait as a memorial to the late Dean Boyle.

Sir James Parker Deane, K.C., vicar-general of the province of Canterbury, attained his 89th year last week, and is in the enjoyment of excellent health. His connection with the law extends over sixty-four years, he having entered as a student at the Inner Temple in November, 1837.

The Rev. Archibald Ean Campbell, M.A., vicar of All Soul's, Leeds, has accepted the Provostship of St. Ninian's Cathedral, Perth, offered to him by the Bishop of St. Andrew's. The new Provost is a Cambridge man (Clare College), and took honours in the mathematical tripos in 1880.

Under the direction of the Bishop of North China, a school church is to be built at Wei-hai-Wei. The ministrations for the present are confined to the Europeans, officers of the Chinese regiment, and their families, and other residents or visitors. There will before long, we expect, be Chinese work also connected with the mission.

The small church at Brockhampton, near Ross, having become unsuited to the needs of the people of the neighbourhood, Mrs. A. W. Foster, of Brockhampton Court, is building a new church at her own expense, to take its place, as a memorial to her parents. Mr. and Mrs. Eben D. Jordan, of Boston, U.S.A.

A poll for the election of a new vicar of the parish took place at Chapel-en-le-Frith on Tuesday with the following result: For the Rev. J. C. Stredder, curate of St. Clement's, Liverpool, 49 votes; for the Rev. J. O. Haughton, curate of the parish church, Chapel-en-le-Frith, 373; majority for Mr. Stredder, 121. The latter was accordingly declared elected as vicar of the parish. It is 65 years since the last poll took place for a similar purpose.

St. Paul's Church, Airdrie, was consecrated on St. Peter's Day by the Bishop of Glasgow and Galloway, the diocesan. A sanctuary chair for the Bishop was placed immediately in front of the altar. This chair, made of oak, from a design by Mr. H. D. Walton, Glasgow, architect, of the church, was finished a few days before the day of consecration, and makes a useful addition to the furniture of the chancel.

The Bishop of Winchester has appointed the Rev. P. R. P. Braithwaite, M.A., vicar of Andover, to the residentiary canonry in Winchester Cathedral, vacant by the resignation of Canon Warburton.

A stained-glass window has been placed in the Church of St. Sepulchre, Holborn, by the vicar, the Rev. T. W. Gibson, in memory of his father, a former rector of St. Mary Abchurch, and his brother, Mr. C. S. Gibson.

A brass tablet embedded in granite and suitably inscribed will shortly be erected in the parish church of St. Mary's, New Ross, as a memorial to the late Canon Lellente, who was for many years rector of that parish.

The following churches head the list of collections of the London Hospital Sunday Fund: Christ Church, Lancaster-gate, per Prebendary Ridgeway, £1,317; St. Michael's, Chester-square, £1,233 (including an additional £5), per Canon Fleming.

The Royal National Mission to Deep Sea Fishermen have received towards the building of their two new hospital mission steam trawlers sums amounting to £13,500, out of £23,000 required. Mr. A. Backhouse has given £1,000 and Mr. A. R. Sladen £500, while a legacy of £3,000 is due in November.

The little ones attending the day-schools in India are helping to spread the Gospel. A Karachi missionary recently told how, passing down the bazaar one day, a man asked her, "What do you mean by 'God so loved the world?'" She turned, astonished, and asked him how he had heard that, and he said, "I send my little girl to your school, and she taught me, and I want to know the meaning."

The Archbishop of Canterbury has promised to be present and to preach on Tuesday, July 30, in connection with the dedication of the Chapter-House of St. Ninian's Cathedral, Perth, which has been erected in memory of Bishop Charles Wordsworth, and at the re-opening of the Cathedral, which will take place at the same time. This Cathedral has been restored at a cost of about £13,000 from plans of the late Mr. J. L. Pearson, R.A. The Bishop of Salisbury will preach in the evening.

On St. Peter's Day the Very Rev. Dr. Paget was consecrated Bishop of Oxford in St. Paul's Cathedral. The Archbishop of Canterbury was assisted by the Archbishop of Capetown and the Bishops of London, Bangor, Ely, Lincoln, Rochester, St. Alban's, Stepney, Reading and St. Andrew's. Canon Scott-Holland preached the sermon. The enthronement of Dr. Paget as Bishop of Oxford took place on the following Tuesday in Christ Church Cathedral. The Mayor and Corporation of Oxford attended in their official capacity.

The Rev. the Hon. Latimer Neville, who has been Master of Magdalene College, Cambridge, since 1853, is at present celebrating the jubilee of his tenure of the rectory of Heydon, Cambridgeshire. He was the fourth son of the third Lord Braybrooke, and is brother and heir to the present holder of the title. Mr. Neville was an ardent cricketer, having played in the Eton Eleven against Harrow as long ago as 1844. He was vice-chancellor of the University of Cambridge forty years ago, and has been an hon. canon of St. Alban's since 1873.

The Bishop of London has appointed Dr. A. J. Mason, Lady Margaret Professor at Cambridge, to be one of his examining chaplains.

A return lately made shows that the total number of books, periodicals, and miscellaneous papers issued by the Church Missionary Society during the year ending March 31st was no less than 5,196,000.

The Rev. I. Sherlock Nelson has just completed fifty years' service as rector of the parish of St. Peter at Arcies, Lincoln. It is noteworthy that within the last 200 years there have only been five rectors of this parish.

Two handsome stained glass windows have been erected in St. Margaret's church, Aberlour, one as a "Thankoffering" for the warden having been spared to complete his 27th year as rector, and one by Sir Ford and Lady North, in memory of Miss Mann, who is laid to rest in the churchyard. They have also erected a very beautiful white marble cross to her memory over the grave. The windows are by Messrs. Baguley, Newcastle-on-Tyne.

A copy of the Revised Version was recently presented to the Dean and Chapter of Westminster Abbey by the burgesses of Oxford and Cambridge universities. This presentation Bible is handsomely bound in morocco, and bears the arms of Westminster and of Oxford and Cambridge universities. It was published by the Clarendon Press and bound by Mr. H. Frowde, and was shown in Paris at last year's exhibition. It bears an inscription from the pen of Sir Richard (Professor) Jebb, explaining the object of the presentation.

In spite of the scene of the "confirmation" of the Bishop of Oxford being removed from St. Mary-le-Bow to the Church House, Westminster, (the new wing of which, by the way, is practically complete), there was again acted the farce of calling upon objectors to state their objections and then refusing to hear them. The Bishop of Winchester is really at the head of a movement for reforming this obviously insincere ceremony, and the Church Reform League will probably initiate some action in the matter.

At the laying of the foundation stone for the Wakefield Cathedral extension the other day, a chalice and paten, for use at Lambeth, was presented to the Archbishop. The laying of the memorial stone of the extension was unduly prolonged, but the scene at the Cathedral enclosure was picturesque and impressive. Bishop Walsham How's own hymn was sung:

"In joyous expectation,  
With hope and longing filled,  
On Christ the one foundation,  
Our holy house we build."

The important living of Huddersfield and the populous district around it suffer a distinct loss in the resignation of Canon Bardsley, and Stepney loses while Bethnalgreen gains in the appointment of Mr. Woolcombe to the headship of Oxford House. The Dean of Norwich is to be congratulated on the completion of the repair of the magnificent Norman cathedral he controls.

In answer to those who have been and are still urging the S.P.G. to withdraw their missions from China, at any rate for the present, the society points out in reply that; (1) About one-quarter of the population of the whole world is in China, therefore to give up missionary work there is like giving up the "preaching of the Gospel to every creature." (2) Over 200 missionaries have lately been martyred, including Brooks, Norman and Robinson, whose names were on the Society's list in the diocese of North China. (3) Over 20,000 Chinese Christians have died for the faith—many of them only lately brought over from heathenism.

The Rev. F. L. Norris, M.A., to whom the Archbishop of Canterbury has offered the new bishopric of Siankung, is the son of Archdeacon Norris, and, after having served a short time as curate at Tewkesbury Abbey, went out to China in 1889. He was in Peking during the siege, doing an enormous amount of work in building barricades, with the help of Chinese Christians. During the siege he was wounded, and his name was mentioned in the despatches. Mr. Norris has been chaplain to the Bishop of North China ever since he went to that country.

The Rev. Arthur J. Tait, M.A., has been unanimously elected Principal of St. Aidan's College, to succeed the Rev. E. Elmer Harding, M.A., appointed Principal of Lichfield Theological College. Mr. Tait was for two years tutor at the Church Missionary College, Islington, under Principal Drury, and has for the last three years been engaged in parochial work at Eastbourne. He had a distinguished university career, having been placed second, in 1894, in the second class of the Classic Tripos. Two years later he obtained a first-class in the Theological Tripos.

One of the most interesting architectural features of the new Cathedral of St. John the Divine in New York, when finished, will be its thirty-two massive granite columns. The architects' plan called for such giant columns that it was found necessary to build a special lathe to turn them. The lathe is by far the largest in the world, and is a unique piece of machinery. It is 86 feet in length, weighs 135 tons and swings 6 feet 6 inches by 60 feet. It has eight cutters, each taking a three-inch cut, so that a column is reduced two feet each time the cutters traverse the entire length of the bed. The corners of the stone are roughly hewn off by hand before it is placed in the lathe. It takes six weeks to dress and polish a column. The final polish is done with the aid of emery and water.

Four sculptured stones were recently found at the site of an ancient church at Old Jedward, five miles from Jedburgh. Three of the stones have the chevron or zigzag ornament, but the work is shallow and nothing like so fine in execution as that of the similar design in various parts of Jedburgh Abbey. Mr. Walter Laidlaw, Abbey Gardens, has taken charge of the stones. Old Jedward, as it was formerly called, is a very ancient place; and the chapel, of which these stones are presumably relics, was founded by Egred, Bishop of Lindisfarne, who died in the year 845. It is situated on what is called Chapelhaugh, by the side of the Jed. There were two Jedwards, and this place, which has gone to decay, has been long known as Old Jedward, but Jeffrey, the historian of Roxburghshire, doubts if there is any authority for holding that the hamlet on the Jed is older than the burgh. The appellation Old Jedward had been conferred on it in modern times, and without reference to its being founded anterior to the existence of the royal burgh.

#### NEW CENTURY IDEAS.

The Toronto Exhibition, to be held from August 26 to September 7, announces that its principal characteristic will be the adoption of new century ideas. The phrase might be considered a bit indefinite but for the fact that contemporaneously the statement is made that there will be daily and nightly displays of all the new weapons of war as well as recent developments in the arts of peace. The pom-pom will be on view, wireless telegraphy will be shown in practical use off the shore to passing vessels, magnificent displays of illuminating effects will be made, recently announced developments in electricity will be shown, demonstrations will be made in the cultivation of the sugar beet, modern methods of rescuing at sea will be illustrated, manoeuvres with latter-day artillery will take place, in fact the military will be very much in

evidence in all its branches, while the handy-man and the marines will also be used largely in the off-shore operations and the brilliant nightly spectacle the bombardment of the Taku forts by international forces. An international military tattoo will be the feature of the opening night, when a large body of troops will be utilized. A strong exhibit of French-Canadian cattle, as well as of Pan-American live stock, is to be made. In fact, in the live stock, dairy products and manufactures, Toronto Exhibition never promised so well as this year. Greatly reduced rates on the railways and steamboats have been arranged for, and no better time for visiting both Toronto and the Pan-American, or the former alone, could be desired than between August 26 and September 7. When it is stated that this year Toronto will distribute upwards of \$35,000 in premiums and spend \$30,000 in special attractions, all of which can be seen from the grand stand for 25c., the magnitude of Canada's greatest exhibition will be appreciated.

### Family Reading.

#### HINTS TO HOUSEKEEPERS.

**Currants and Raspberries.**—A most delicious jelly can be made of currants and red raspberries. Choose a sunny day to make all jellies; do not make more than two or three quarts at once. Gather the currants before they are fully ripe, remove all leaves, dry and withered stems and imperfect fruit. Cook slightly without stemming and squeeze through two thicknesses of cheesecloth. Crush the raspberries, heat and strain. Measure half as much currant juice as there is of raspberry; mix, and for every teacupful heat in oven a teacupful of granulated sugar, stirring often. Boil the juice twenty minutes, skimming as necessary. Add the sugar piping hot; stir with a silver tablespoon as it dissolves. When it boils up once, remove from the fire, place a tablespoon in each jelly glass or set in several thicknesses of wet cloth, and fill to the brim, as jelly shrinks considerably in cooling.

**Tomatoes Baked Whole.**—Select a number of sound, ripe tomatoes. Cut a round hole in the stem side of each, and stuff it with bread-crumbs, nicely peppered and salted; cover the bottom of the pan with the tomatoes, the opened side upward; put in a very little water, dredge with flour, and bake till brown. Serve hot.

**Baked Sliced Tomatoes.**—Skin the tomatoes, slice in small pieces; spread a thick layer in the bottom of a pudding dish; cover with a thin layer of bread-crumbs, and sprinkle salt, pepper, and a few small pieces of butter over them; add another layer of tomatoes, then of crumbs, etc., until the dish is filled; sprinkle over the top a layer of fine rolled crackers; bake one hour. Canned tomatoes put up whole may be used nicely this way.

**Cracker and Cheese Pudding.**—Grate or cut fine one-half of a pound of good Canadian cheese. Break half of a pound of soda crackers into pieces. Nearly fill a broad, shallow baking-dish with alternate layers of the crackers and cheese, slightly salting the crackers. Over the top put one scant teaspoonful of butter cut into bits. Just before putting into the oven, pour over sufficient cold milk to come up to the top of the crackers. Cover and place in a hot oven for fifteen minutes, then uncover and bake until well browned.

#### BE CHEERFUL

Be cheerful, no matter what reverses obstruct your pathway, or what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency.

## SYMPATHY.

You do not know how slight an expression of sympathy is a source of strength and relief. Go to your friend in his trouble, even if you can say nothing; write to him, if you can only tell him that you share his suffering. Ingenious attempts to explain to him that he is probably exaggerating the greatness of the calamity that has fallen upon him, and overlooking considerations that might lessen his distress, will probably produce resentment. He will feel that he knows more about it than you do, and that you are presumptuous, impertinent, sacrilegious, in your attempts to measure the exact limits of his trouble and to determine what ought to be the limits of his grief. What he wants is, not your ingenious philosophy, but just a touch of your heart. Some people have what may be called the gift of sympathy, and a charming gift it is. Easily, naturally, without effort, they respond to all the changing circumstances and moods of those about them. They have tears for the sorrow of their friends, and a flood of sun-light for their joys.

## TRUE LIVING

Life always seems full of grand possibilities to the young. "May you live long and happy," is a friendly wish which they all hope may be realized. But what is life? Is it merely a period of years? There is the turtle. We do not believe that the one who was found by a boy, with "Noah" carved on its shell, came down from the ark. Yet turtles live to a great age. Then there is the butterfly. He has a gay and festive time of it, but he only survives a season. Some millionaire is quoted as saying that the three necessities of life are a good coat, a full stomach and a comfortable bed. That seems to describe the oyster; certainly it does not describe the boy or girl who is anxious to make the most of life.

There are people who go through the world as if it bored them. And there are others who plod along boring their fellows. What does life amount to with such people? The lives of some men are very much like stagnant pools. All kinds of ugly things breed in them, and they only give out rank smells and malaria. What sort of life is that to live? Others are like sunshine, gladdening and enlivening all with whom they come in contact. That is more like the true ideal.

Living consists not so much in the lapse of days and years, as in thinking, learning, enjoying, helping.

"He liveth long who liveth well;  
All else is flung away;  
He liveth longest who can tell  
Of true things truly done each day."

How is that for a picture of true life? He who lives long on that principle need not fear about being happy. He cannot be otherwise.

## THE KNOWLEDGE OF GOD

Do we know God? The knowledge often comes in one flash of awful recognition, which we call conversion. Those who have experienced this birth-throe of the new life can say "it was then I first knew God. I had heard of Him before by the hearing of the ear, but then mine eye saw Him? It was so when Jacob, wrestling with the angel, said "Tell me thy name." It was so when St. Peter burst forth with the confession, "Thou art the Christ, the Son of the living God." It was so when St. Thomas exclaimed, "My Lord and my God!" It was so when St. Paul cried in his blinding anguish, "Lord, what wouldest Thou have me to do?" And if we have once known God, the effects of that knowledge can never be wholly obliterated. I do not say that we may never have seasons of weakness, of what the saints call spiritual dryness, even of the deepest despondency. I do not say that we may not sometimes seem to ourselves to be backsliding altogether. Yet

certainly most often, when the dawn of the Sun of Righteousness has shone in the human heart, it brightens more and more unto the perfect day.—Dean Farrar.

## TEACHING WE DO WITHOUT A TEXT-BOOK

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well son," he said, how are you getting along?"

"I'm not getting along at all!" was the disheartened reply. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient, when the old man burst forth.

"I thought you told me you were not doing anything!" he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live; yes, and sleep sound every night, with the thought that I have helped you to help your fellow-men."

"That speech," I said to a friend of mine, one who has spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

For this teaching without text-books, fellow teachers, life's normal school holds daily, hourly classes.

## WHAT IS A CHRISTIAN?

Christ did not come to cramp any one's manhood; He came to broaden it. He did not come to destroy our manhood; he came to fulfil it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will and richer imagination than his fellows—one who has attained this height in Christ. A bigot, or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room—one is to attack the darkness with candles, the

other is to open the shutters and let in the light. When light comes darkness goes. There are two ways of forming character—one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best, because it is surest—the virtue replaces the sin.

Christianity is not a drill; it is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfection, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.—Ian Maclaren.

## COURTESIES.

"Somebody has called courtesies the small change of life. Be that as it may, we all get into the habit of expecting them, and when we do an obliging thing we hold out our hand for our change." Most of us keep account-books, into which we should not like to have others look—kept all the same, though written only upon the pages of an uncommonly sharp memory. What we prettily call love is too often only a loan—not indeed to be paid in kind, but in degree, with handsome interest. We are affectionate and obliging and friendly; we help somebody in a moment of dire emergency, and then we hold out our hand for our change. We are a little uneasy lest it should not be generally known how good we have been, and, lest it should be hidden under a bushel, we take all the by-standers into our confidence."

## RASH REQUEST.

The strictness with which Sunday is kept in Scotland is illustrated by a story told by a devout Scottish minister.

He once stopped at a country inn in the northern part of his native land, to pass the Sunday. The day was rainy and close, and toward night, as he sat in the little parlor of the inn, he suggested to his landlady that it would be desirable to have one of the windows raised so that they might have some fresh air in the room.

"Mon," said the old woman, with stern disapproval written plainly on her rugged face, "dinna ye ken that ye can hae no fresh air in this hoose on the Sawbeth?"

## HOW WE MAKE CROSSES.

You remember the way a father pictured a cross to his child. A cross is composed of two pieces of wood. The shorter piece represents your will and the longer God's will. Lay the two pieces side by side and there is no cross; but lay the shorter piece across the longer and you have a cross. Whenever our will falls across God's there is a cross in our life. We make a cross for ourselves every time we do not accept Christ's way, every time we murmur at anything He sends, every time we will not do what He commands. But when we quietly accept what He gives, when we yield in sweet acquiescence to His will, though it shatters our fairest hopes, when we let our will lie alongside His, there are no crosses in our life, and we have found the peace of Christ.

## THE CHRISTIAN CHURCH.

However slightly treated, or passed over by the world, and classed with things of man's contrivance, the Christian Church is a sublime object of contemplation. When we consider from what origin it rose; against what interests it has prevailed; from what clouds it has emerged; what comforts it has diffused; what moral changes it is continually effecting, we are constrained to say, This has God wrought; this is God's building.—Bishop J. B. Sumner.

THE DEPENDABLE BOY.

The boy who is bright and witty,  
The boy who longs for fame,  
The brilliant boy, his teacher's joy,  
And the boy who leads each game—  
Right cordially I greet them  
And wish them every joy,  
But the warmest part of my boy-loving heart  
I give the dependable boy.

If he says he'll come at seven—  
Ere the clock strikes he'll appear  
At a fine, brisk pace, with a glowing face,  
And a greeting good to hear.  
If he says he'll mail your letter  
It will be mailed don't doubt it,  
He will not tuck it in some dark pocket  
And then forget about it!

He may be bright and witty;  
He may be brilliant, too,  
He may lead in the race with his manly face,  
He may plan great things to do;  
He may have all gifts and graces,  
But nought can make such joy  
And pride in me, as to know that he  
Is a staunch dependable boy!

ALGY, THE LITTLE CHOIR BOY.

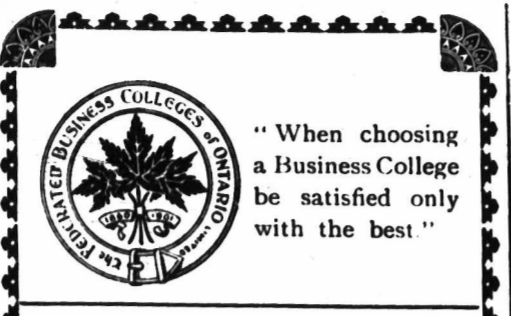
FOR THE CANADIAN CHURCHMAN.

The afternoon of a sultry summer day was drawing to its close. The busy city streets were thronged with people going from the scenes of their daily labour to their homes or other destinations. Pinched, pale faces, bearing the marks of toil and privation; grave, pensive faces, lined with thought and care; faces expressive of crime and wickedness, or fair young faces, in which blossomed the sweet flower of innocence,—faces of every description and variety of expression, yet bearing one common mark, weariness—could be seen passing and re-passing in a ceaseless stream.

The shops were closed and silent: the whirr and hum of machinery in the busy mills and factories had ceased, and all was still. But deep in the heart of the city was a mill whose work ceased not at the close of day—a mill in which all the beauty and sweetness, all the joy and nobleness, was crushed and ground out of human lives; and men, whom nature intended for great and noble destinies, were daily converted into mere wrecks of humanity. It was a saloon. Alas! there are many such mills as these in the fairest of our fair cities. Would to God they might cease their deadly work!

At the back part of this saloon was a gambling den; and here much of the deadly work—that of moulding souls for eternal death—was carried on, though a casual observer would scarcely guess it. The room was luxuriously furnished, and arranged with taste and care. Here and there a beautiful painting, a graceful statuette, or a vase of cut flowers, caught the beauty-loving eye. This is one of the favorite devices of the Evil One, turning to account the good in men's natures to work out his own wicked ends.

At a table near the centre of the room were seated a little group of men, the faces of two would form an interesting character study for a close observer, as they played on in



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ALWAYS THE SAME

MONSOON

INDO-CEYLON TEA DELICIOUS AND HEALTHFUL

intensest silence. One was a dark, evil-looking face, giving the impression that its owner was hardened to almost every form of wickedness. The small serpent-like eyes had a restless glitter, and gleamed just now with the certainty of an approaching triumph. The other face, though deeply marked with sin, was less repulsive. The high, well-shaped forehead told a tale of a former noble manhood, and great possibilities. The large blue eyes, now wild and blood-shot, had once been mild and lustrous; the masses of long, unkempt hair had once been sunny waves of gold; but the decidedly weak mouth told, all too plainly, the tale of temptation yielded to, and a rapid descent on the downward path to destruction.

The game was near completion. The cards were once more shuffled in silence, and the players scarcely drew a breath. The exultant look deepened in the dark, serpent eyes, while the face of the other flushed and paled by turns, showing the strong excitement under which he was passing.

At last the game was ended. The satisfied greed of gold filled the dark countenance with triumph, while over the other there spread a look of wild despair. His stakes had been high, and all was lost! lost! His ruin was complete. Elated by former successes, he had been induced by the wily expert to stake his last cent—and had lost all. The dark man, rising with a deceitful smile, poured out a glass of wine, and as he handed it to his unhappy victim, placed his hand enticingly on his shoulder, saying, "Never mind, old fellow, though you have lost this time you may gain the next you know."

Bruce Andrews, for that was his name, shook off the hand with a passionate vehemence and seizing the wine glass, dashed it to the floor, where it lay, broken into a thousand pieces, which floated in the purple stream, a fitting emblem of his own shattered manhood. Muttering a curse, he strode out into the open air. Up one street and down another he went, neither knowing nor caring where. "It's all over with me," he said at last, "I am ruined, ruined! I may as well end it!" and the wild, despairing look deepened and burned in his eyes as he uttered the half-formed resolve. Then, with a convulsive shudder, he turned his steps in another direction, muttering over and over between his clenched teeth, "Ruined, ruined, lost!"

Soon he had left behind the busy thoroughfares, and wended his way more leisurely along the quiet streets. By-and-by he reached the outskirts of the city, where only a few

dwelling houses scattered here and there, interrupted the green stretch of landscape and the rattling of a few passing vehicles broke the suburban stillness of the place. A little further on, half hidden by a group of trees, flowed a dark, still river; and once more that convulsive shudder shook his frame, as his eyes first caught its darkling gleam. Still on he pressed until he reached the middle of the bridge, where he stopped and leaned his throbbing head for a few moments against the arch.

As the cool evening air kissed his heated brow, and gently stirred the damp masses of hair, he glanced bitterly at the beautiful scene around him. There was a little white-washed cottage in the midst of a green meadow where sheep were quietly grazing. The airy tinklings of their little bells came to him from the distance and mingled with the music of the song-birds in the trees which were scattered in pleasing groups along the river-banks. He resolutely shut his eyes to nature's hallowed beauty, and his ears to those sounds which contrasted so strongly with the dark promptings of his despairing heart. His lips twitched with a nervous frenzy as he looked once more at the dark still river at his feet.

But hark! a strain of music, sweeter than the tinkle of the sheep-bells or the caroling of the birds, floated out that moment on the still air. He raised his head and listened, as the notes swelled out rich and free, in throbbing waves of melody. Each note seemed full of yearning, pleading tenderness, like some voice divine, calling him away from that awful temptation. And as he listened the wild look died from his face, and in its place came a softened expression of relief and thankfulness. The evil spell was past, and once more reason asserted her gentle sway in the maddened brain. Still the music echoed forth in heavenly sweetness, and, impelled by some unaccountable force of impulse, he turned his steps in the direction of the sound.

A few paces brought him within sight of a gray stone church, mantled over with ivy, and nestling in peaceful quietude in the midst of a group of trees. When he reached it the door stood invitingly open. It was many a day since Bruce had crossed the threshold of a church, but now, under the power of that strangely beautiful music, he entered without hesitation.

The only visible occupant of the church was a young man the organist, who was seated at the organ, playing a selection from one of the great masters, with such skill and feeling as is seldom found in one so young.

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EPILEPSY, FITS, ST. VITUS' DANCE,  
If you have children or relatives that do so, or know a friend that is afflicted, then send for free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed.  
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let in the light. There are one to cultivate the plan is best, replaces the sin, is life, full, free, a young man about his imperie bright image soul with rules, liveth with a complete man Jesus Christ.

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OSSES.

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ARCH.

assed over by ings of man's h is a sublime 1 we consider what interests clouds it has liffused; what lecting, we are od wrought; . B. Sumner.

Like one in a dream Bruce walked across the softly carpeted aisle to a back pew, where he stood for a few moments in entrance silence. Then the music ceased, and at the same time a feeling of utter exhaustion came over him, and he sank, weak and dizzy, to the floor. Then for the first time he realized his real condition—a penniless, homeless, hopeless wretch, who only a few minutes before had been saved as it were by a miraculous deliverance from suicide. His guilty conscience told him that if he should be discovered there he would, in all probability, be suspected of thievish intentions, and handed over to the police; so he sat perfectly still, fearing almost to breathe.

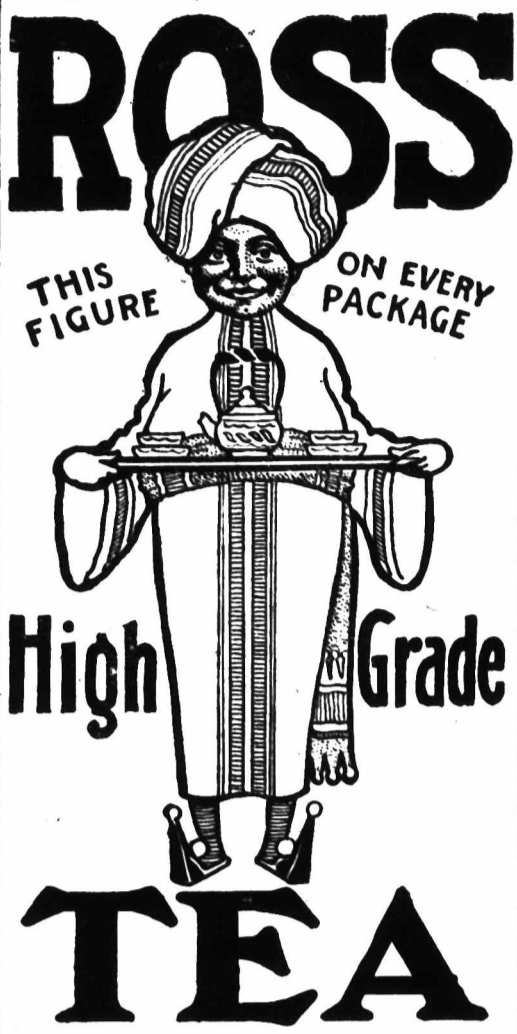
The organist gathed up his music and went out the vestry door; and just as Bruce was thinking of making his escape by the way he had come, a little boy of about ten entered the door, and walked with rapid but reverential step up the aisle to the choir seats. He looked from one to another, evidently in search of something which, however, was not to be found at first. While he was searching another step sounded at the door, and the old caretaker, who had just completed his weekly task of sweeping and straightening the church and the Sunday-school rooms in the basement below, quietly closed the door, grated a key in the lock, and passed on.

Meanwhile the lost had not yet been found. "I am quite sure I left that hymn-book here," said the boy, "what can have happened to it?" After a little more searching, however, the missing property came to light; it had fallen to the floor, and so at first had escaped his notice.

Picking it up, he walked with the same reverential step to the door. Finding it locked he gave a little low whistle. "Locked in, am I?" said he, "I guess Mr. Stewart didn't see me come in. Well never mind," he added cherrfully, "I dare say I can go out at the vestry door."

After trying it he turned back with a somewhat alarmed expression. It also was securely fastened; and there he was, imprisoned with no means of escape. The thought flashed through his mind that, should he be sought for, it was more than probable that no-one would have the

If addicted to drink you happen to be, (We mean to the drinking of poor kinds of tea) A cure that is lasting and cheap you will find is contained in each package of ROSS HIGH-GRADE kind.



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

least idea as to his whereabouts. When passing the church he had seen the door open, and thinking it a good opportunity to recover his hymn-book which he had forgotten the previous Sunday—for Algy was a choir boy, and possessed of a voice of unusual strength and sweetness—he had entered unnoticed, just a few minutes before the caretaker locked the doors and returned home. (To be continued.)

THE BROKEN GOBLET.

"Will you give me a glass of water?" asked little Olive Grey stopping at the door of Mrs. Trim's cottage and peeping in.

She thought Mrs. Trim would be sitting there, but she was not to be seen. Instead of her portly person

Olive saw a thin little girl, who was washing the dishes. However, she smiled, and took a goblet and put it on the table.

"I've just fetched in a fresh pail, miss," she said, filling the glass; "and it's as cool as ice."

Then she handed the glass to Olive, who said:

"Thank you. Have you come to stay with Mrs. Trim?" she asked, after a pause.

"I don't quite know, miss," said the girl. "I'm here a week on trial. I used to live at the poor-house, and I'm just old enough to hire out. If the lady likes me, she'll take me to bring up. I hope she will. It's a real nice home, and such a pretty garden. My name is Sally Twigs, miss."

"Well Sally, I should think Mrs. Trim would be sure to like you," said Olive. And, with a "good morning," she ran away.

She was going to a croquet party, and was in a hurry. When she had gone a little way, however, she met May Bostwick, fanning herself with her hat and looking very pink.

"I am so thirsty, Olive," she said, "that I don't know what to do, I ran hard all up the road, and my tongue is like a chip."

"I'll get you some water," said Olive, "Mrs. Trim's girl gave me some. Come!" And the two ran back together to the door of the little cottage.

It was open wide, and no one was there; but the cedar pail stood on the table, and the glass beside it. Olive filled the glass, and gave May all she wanted, and then took another glass herself.

"Hurry!" said May. "We'll be late!" And Olive reached to put the glass on the table without looking. The consequence was that she set it only half-way on; and before the girls had more than stepped outside the door down it went crash, upon the oil-cloth!

"Oh!" cried Olive. "What have I done?"

"Come along, quick," said May, catching her hand, "and no one will ever know you did it."

And Olive, on the impulse of the moment, yielded to the advice and the pull; and they ran away together. But never, never, never did she feel so ashamed of herself.

"I can't play," she said, presently. "I'm sorry, girls; but I feel dreadful, and I must go home." There was only one person in the world who could tell her what was right to do, and that was her mamma.

"My little girl," said mamma, "you should have found Mrs. Trim, and told her all about it. Now you must take a nice glass of mine, wrap it in paper, and go to Mrs. Trim at

A Good Complexion

Depends on Good Digestion

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.



Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50c. per package. If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.



AUCTION SALE OF TIMBER BERTHS

Public Notice is hereby given that pursuant to authority of Orders in Council, the Red and White Pine Timber in the following townships in the District of Algoma, namely:—The townships of Graham (part), Hart, Cartier, Lovick, Jarvis, Anderson, Cheesley, Gillmor, Whitman, Curtis and Kutherford (part), and certain areas between the Pigeon River and the Arrow River waters in the District of Thunder Bay, will be offered for sale by Public Auction at the Parliament Buildings, in the City of Toronto, on Tuesday, the seventeenth day of September next, at the hour of 1 o'clock in the afternoon. At the same time and place certain forfeited and abandoned Berths in the Townships of Digby, Sherborne and Lutterworth, in the District of Haliburton and County of Victoria, will be offered for sale, the purchasers of these latter Berths to have the right to cut all kinds of timber.

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

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

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once. Tell her the truth, and say :  
'Mother sends you a glass in place  
of the one I broke, with her compli-  
ments.'

Olive felt happier now. She  
bathed her eyes, took the polished  
glass her mother gave her all nicely  
wrapped up and was soon at the  
cottage.

However, when her feet were on  
the porch and the door-knob in her  
hand, she paused, half afraid to  
enter, hiding the glass behind her,  
and heard someone sobbing softly  
and someone scolding loudly. Mrs.  
Trim was saying :

"There's no reason, in a general  
way, for breaking ; but it ain't that  
only. If you'd said : 'Mrs. Trim,  
I've met with an accident and broken  
a glass ; but I'll be more careful in  
future,' why I might have scolded,  
but we wouldn't have parted for it.  
But to tell fibs, and lay the goblet  
to my poor cat!—a likely story!  
And who'd come in while you were  
out to break a glass ?"

"I, Mrs. Trim," said Olive, open-  
ing the door. "Sally gave me one  
glass of water ; and I came back to  
get another for a thirsty little girl I  
met, and didn't put it far enough on  
the table. Sally was not here ; and  
mamma sends her compliments, and  
will you accept a glass in its place ?"

"Why, I don't want your ma's  
glass, Olive," said Mrs. Trim. But  
she did not force Olive to take it  
back when she put it on the table.

When Olive had gone a little way  
up the road, someone came running  
after her. It was Sally.

"O miss !" she said, "how sweet  
of you to come back ! Most girls  
would have run away."  
"I ran away at first, Sally," said  
Olive, meekly.

"But you came back," said Sally,  
with a strange, solemn look, "and  
saved me from being sent back to  
that frightful place. Thank you  
forever and ever !"

"It was like a prayer, somehow,"  
Olive said to her mother, "and  
made me cry."

**I CAN AND I WILL.**

"I knew a boy who was preparing  
to enter the junior class of a univer-  
sity," says a writer in an exchange.  
"He was studying trigonometry,  
and I gave him three examples for  
his lesson. The following day he  
came into my room to demonstrate  
his problems. Two of them he  
understood, but the third—a very  
difficult one—he had not performed.  
I said to him : 'Shall I help you ?'  
"No sir ; I can and will do it if  
you give me time."

"I said : 'I will give you all the  
time you wish.'"

"The next day he came into my  
room to recite another lesson in the  
same study.

"Well Simon, have you worked  
that example ?"

"No, sir," he answered, 'but I  
will do it if you will give me a little  
more time.'

"Certainly ; you shall have all  
the time you desire."

"I always like those boys who are  
determined to do their own work,  
for they make our best scholars, and  
men, too. The third morning you  
should have seen Simon enter my  
room. I knew he had it, for his  
whole face told the story of his suc-  
cess."

"Yes, he had it, notwithstanding  
it had cost him many hours of hard  
work. Not only had he solved the  
problem, but what was of much  
greater importance to him, he had  
begun to develop mathematical  
power, which, under the inspiration  
of 'I can and I will,' he has continu-  
ed to cultivate, until to-day he is  
professor of mathematics in one of  
our largest colleges, and one of the  
ablest mathematicians of his years  
in our country."

**DO YOU KNOW ?**

Do you know that every cruelty  
inflicted on an animal in killing or  
just before death poisons to a great-  
er or less extent its meat ?

Do you know that every cruelty  
inflicted upon a cow poisons to a  
greater or less extent its milk ?

Do you know that fish killed as  
soon as taken from the water by a  
blow on the back of the head will  
keep longer and be better than those  
permitted to die slowly ?

Do you know that birds destroy  
millions of bugs, mosquitoes and  
harmful insects, that without the  
birds we could not live on the earth,  
and that every little insect-eating  
bird you may kill and every egg you  
may take from its nest means one  
less bird to destroy insects ?

Do you know that a check-rein  
which will not permit a horse to put  
his head where he wants to when  
going up a hill is a cruel torture to  
the horse ?

**A Great Physician's  
Favorite Prescription!**

**A New and Different Remedy that has  
Revolutionized the Method of Treating  
Nervous Diseases and Effected a  
Multitude of Marvellous Cures.**

**T**HE discovery of Dr. Chase's Nerve Food produced a  
wonderful sensation among medical men, because it  
introduced an entirely new method of treatment and  
proved its superiority by curing scores of hundreds of suffer-  
ers from nervous diseases, prostration and exhaustion.  
Morning languor, trembling, aching limbs, unsteady hand,  
jerking muscles, sleeplessness, frequent headaches, heart  
palpitation, failing memory, clouded brain and depressed,  
gloomy spirits tell of approaching nervous collapse. These  
symptoms warn you to turn at once to the greatest treatment  
for nervous ailments—Dr. Chase's Nerve Food.

Mr. A. R. Fawcett, the well known editor and proprietor of  
the Leader and Recorder, Toronto Junction, writes : "It  
is very seldom that I need medicine of any description, but  
this spring I got so badly run down and out of sorts gener-  
ally that I became somewhat alarmed. Chancing to read a  
testimonial about the results derived from Dr. Chase's Nerve  
Food, from a gentleman whose case seemed to be identical  
with my own, I purchased a box, and commenced using it.  
—"The result was simply marvellous. I was benefited  
from the first, and soon restored to my usual good health.  
I never felt better in my life than I do now. To tell the  
simple truth, I did not have very great faith in any medicine  
until I used Dr. Chase's Nerve Food, but now I have no  
hesitation in strongly recommending this great remedy to  
others as a valuable and effective remedy."

**Dr. Chase's Nerve Food.**

So long as the laws of nature remained unchanged Dr.  
Chase's Nerve Food cannot fail to benefit the health of any-  
one who uses it, for it contains in condensed form the very  
essence of the most powerful blood-creating and nerve-restor-  
ing elements to be found in all nature's realm. It naturally  
and gradually forms new, firm flesh and healthy tissues, and  
through the medium of the circulation and the nervous system  
reaches and revitalizes every organ in the human system. A  
few weeks' treatment will convince you of the extraordinary  
power of this famous food cure to put new vim and energy  
into the body and increase flesh and weight. 50c. a box, 6  
boxes for \$2.50, at all dealers or Edmanson, Bates & Co.,  
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**Shredded  
Wheat Biscuit**  
**Better than Porridge.**

To prepare for breakfast:—Dip the  
biscuit in cold water, allow the water  
to drain off, place in a soup plate  
cover with another plate, put in a hot  
oven for three minutes, remove ; add  
a little salt, hot or cold milk and sugar  
to taste.  
A cook book containing 282 recipes  
mailed free to anyone sending name  
and address on a postcard to  
J. HEWITT, 61 Front Street East,  
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words ; it is a sound without sense.  
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fancy, and we continue when we  
grow up, without knowing what we  
say. To love God is to make His  
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God is to love all that Jesus Christ  
loved ; it is to hate what he hated.



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