

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JULY 11, 1901.

[No. 28.]

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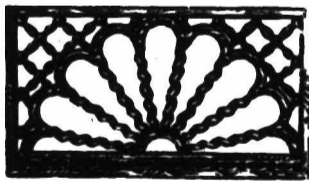
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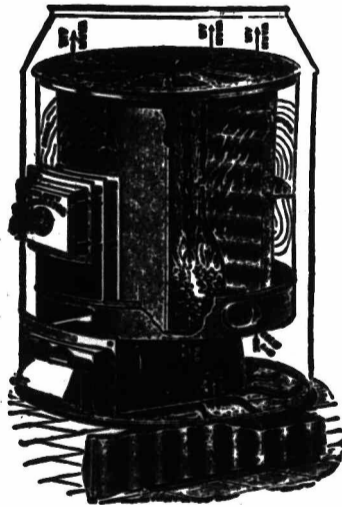
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SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 307.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 197, 202, 299.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

South Africa.

From South Africa comes an urgent call to repair the ruin and havoc caused to the Church by the present war. The S.P.G. has generously responded by setting aside £30,000 for the spiritual needs of South Africa. At the great S.P.G. festival in Lincoln, the claims of South Africa were eloquently pleaded by Bishop Hamilton Baynes, late of Natal, and by Canon Knox-Little. The latter said it was not conceivable that when Englishmen had shown themselves willing to give up all to stand by their country, there should be any lack of men willing to give up all to stand by their Church. He thanked God we had such a society as the S.P.G. to be the executive of our responsibilities in that

land. We are pleased to find sympathy taking the needed practical shape of men and money, and leaving cathedrals to the next generation. We also gladly note that some Roman Catholic priests, in Cape Colony have sent home a strongly-worded protest against the political line taken by their co-religionists in Ireland. They declare that race equality and the fullest religious freedom are some of the substantial benefits of British rule in South Africa. They thank the "genial and brave Irish soldiers who came to fight and die for duty's sake. No words can describe their services adequately. Their deeds will live, and will be a more powerful appeal to the hearts of Englishmen in favour of Irish rights than all the tactics of amateur politicians."

Golden Wedding.

The Toronto papers, of the 3rd July, announced the golden wedding of Mr. and Mrs. Allan McLean Howard. We join with them in congratulations to this worthy pair on this unusual blessing, accompanied, as it is, by health and strength. But, above and beyond any perfunctory remarks, we wish to acknowledge the great obligations the Church of the city of Toronto is under to them. Mr. Howard's purse was always open to any worthy scheme for its advancement. St. Paul's, Bloor street, was largely assisted in its days of debt and depression, forty years ago; St. Peter's found him ready to help to build it; he was one of the founders of All Saints', St. Bartholomew's, St. Luke's, St. Simon's, and that building, St. Augustine, which deserves a better fate than it has met, were all partly founded by him. St. Matthew's church, of which his son is incumbent, and the Bishop Strachan School have been greatly assisted by him. But beyond all these have been the innumerable acts of unobtrusive kindness for which so many have blessed this couple during the past fifty years.

Algoma.

The sixth triennial council of the diocese of Algoma met on the 4th of July, in Port Arthur, at the extreme western end of the Bishop's mission. Some idea of the distances of this diocese can be gathered from the fact that the average cost of travel will, in the case of half the clergy, be not less than \$30. In view of this fact, and the poverty of the diocese, the prudence of having these meetings in any but a central point, is open to question. That there are some countervailing advantages is undoubted, and probably to clergy who have to work in isolated and lonely charges, scattered over this country, the change is beneficial, and the people must be gainers in a corresponding degree.

Gifts which are not Kindness.

A correspondent of the Scottish Guardian, giving an account of mission work in poor collier villages, and describing the humble,

ferent services accompanied by an organ, presided over by the missionary's wife, which would have refused to the greatest organist alive to give out anything save discordant and utterly depressing sounds, adds: May I say, parenthetically here, that it is anything but a kindness to give to a mission church such used-up old organs; and I consider it an actual wickedness to temptingly sell such to poor congregations. The meanest modern harmonium is infinitely to be preferred and is of some service; while the said old organs are dangerous irritants, and distinctly murderers of harmony.

Modern Thought.

The Church journals devote a great deal of space to comments, often by zealous, but uninformed writers, on modern developments. The Rev. F. S. Streatfeild, M.A., himself a liberal Evangelical, in a thoughtful paper, read at the Southport Conference, and published in the Record, brings a heavy indictment against the Evangelical school of thought as regards their attitude towards the result of modern scientific research. That attitude is not one of open hostility, as it was forty years ago, but rather a consensus of silence, an ignoring of universally accepted conclusions. The result is that a general impression has got abroad among the more thoughtful and intellectual of the laity that the Evangelical clergy are out of touch with the times, that they represent a mode of thought that has been left behind. Canon Streatfeild is inclined to think that the conflict between religion and science has become less acute, and that there is even something of a rapprochement between them. Christian theology has changed its standpoint, and adapting itself to the new mental environment, it finds its whole outlook elevated and enlarged by the theory of evolution and the doctrine of the immanence of God in nature. But the Evangelical literature ignores this. Its leaders stand timidly aloof. Hence, perhaps, the lack of candidates for Holy Orders, the lack of Sunday school teachers of intelligence, and the dwindling attendance of men in the house of God. At the very time Mr. Streatfeild's paper appeared, we find the subject taken up from another standpoint, and arriving at conclusions which show that the experience of the Evangelical clergy are not universal. This writer asserts that it has frequently been declared that one of the chief causes of the dearth of candidates for the ministry is that terrible thing, the Higher Criticism of the Bible. But it appears that in America it is precisely the seminaries in which Higher Criticism is most freely taught that have suffered least. This is just what we should have expected. No good can come of concealment; theological students ought to know what men like Driver and G. A. Smith and Wellhausen think, and they will naturally go to institutions where they can get that knowledge. Particular

writers have no doubt fallen into error on particular points, but the Higher Criticism (which does not necessarily mean irreverence or scepticism), has come to stay, and the clergy must at least be familiar with its main conclusions if they are to minister to educated men.

The Awakening of Young Canada.

In discussing the effects of the war on Canada, Mr. Evans, after some straightforward, but not ungenerous criticism of British military methods, says: "Whatever other effect there may have been, a gain in national self-confidence was unmistakable. It meant much that men who represented the average youth and strength and character of the Dominion could on their first trial claim equality with men whom all the world respected. In the new assurance of worthiness, there were no distinctions of race or creed. From all parts of Canada and from all elements of its population had the men gone, who had stood this testing. When the young soldier, before his fatal advance at Paardeberg, touched his maple-leaf badge and said: 'If I die, it will help this to live,' he spoke a deeper truth than probably he knew."

Women Travellers.

The standard of comfort and happiness with different people varies so immensely, that what is bliss to one is sometimes the reverse of bliss to another. "I had such a lovely three weeks' trip to Norway last year," a young dressmaker said to me lately; "it cost only eight pounds, all told; and such pleasant fellow-travellers; we were only twelve in our cabin, and all as happy as larks!" "I liked the Grand Hotel, Jerusalem," another lady told me; "its table sized up quite equal to any in Europe; the only thing I really couldn't put up with were them leopards; they ran after the carriage so whenever we drove out anywhere." "I had some difficulty in arriving at the fact that it was really the victims of disease, and not the wild animals, that the poor lady referred to! But such simple tourists are often gifted with much unconscious humour—"They talk about an excursion to see the Hadrians' villa," one of these charming individuals said to me only this winter, "but I really couldn't think of going without finding out first whether the Hadrians are at home; so intruding, etc., etc."

A Throne from Glastonbury.

In the summer of 1897, the Bishop of Washington was present at an historic visit to the great Abbey of Glastonbury, and most favourably impressed Mr. Stanley Austin, the owner of the ancient rum. About a year later, the Bishop of Washington received a letter from Mr. Austin offering a gift of a sufficient number of stones from the ruins to form a Bishop's chair or cathedra in the Cathedral of Washington. The stones were gratefully accepted, and entrusted to Mr. R. W. Gibson, the architect of the Church House, in New York. "The Living Church" reports: "Mr. Gibson has discharged a difficult task with rare skill. The new material which it was found necessary to introduce in

the construction of the chair is but small, and this has been made to correspond with the special characteristics of the original Glastonbury stones. On each side of the cathedra is a Bishop's pastoral staff. In the angle below the finial of the cathedra, the mitre is to be seen. Occupying the central panel are the terms of the Chicago-Lambeth Quadrilateral expression of the Faith, namely—Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order. In the panel immediately above the seat proper, the following historical names are placed, all bearing witness to the Catholicity and descent of the American Church: Eborius, Bishop of York; Restitutus, Bishop of London; and Adellius, Bishop of Caerleon-on-Usk, the three British Bishops who were present at the Council of Arles, in Gaul, in A.D. 314; Saints Dubricius, Bishop of Llandaff; David, Archbishop of Menevia, now St. David's; Patrick, the Apostle of Ireland; Columba, the Apostle of Iona; Aidan of Lindisfarne, who, to quote the words of the late Bishop Lightfoot, of Durham, "is the true Apostle of England;" Chad, the great missionary Bishop of Mid-England, and the founder of the diocese of Lichfield and Coventry; and Augustine, the converter of the pagan English in Kent."

Holy Fanes.

A church built by workmen and consecrated has a special claim to reverence. Our Lord said to Solomon in his day: "I have hallowed this house, which thou has built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." Surely, Christian men who have a much higher standing than the Jew, and who build churches and consecrate them solely for the worship of Almighty God, can claim that the Lord is present in an especial manner, even as He was present in Solomon's Temple. Further, where but in the Lord's House should the Holy Sacrament of the Lord's Supper be dispersed, as He says emphatically: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you?" The fact is this, the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.

Sturdy Little Finland.

Finland is a little country, and there is not much to tell about it. But it is the focus of some brave ideas, and its short story has no soiled pages. A desolate and water-logged land, in a hard northern climate, three-quarters of its surface destitute of population, possessing no natural wealth except its forests, and no natural advantages except its waterfalls, where the ripening crops race against the descending frost for their harvest-goal and are often outstripped, and where the peasant for half the year lives like an Arctic explorer—how should it have any story? Yet the very hardness of the struggle has made the Finn one of the sturdiest specimens of humanity—only the sturdy could survive; industry was the condition of his existence; his loneliness has bred self-reliance, and his

long solitudes have awakened faith. He has developed in this dark, wintry corner of Europe, a civilization curiously his own—quaintly original on the one side, and transatlantically progressive on the other. He has a natural bent for science, especially in its practical application; art has been born to him—not much in quantity, but vigorous and independent in quality; while literature has by nature deep roots in the hearts of men whose chilly, infertile homeland is the richest of all the world in folk-song and lyric proverb, in legend and magic spell, in epic saga and chanted rune. Yes, it is a little country, but it is big in character, big in the material and moral progress it has made under severe conditions.

Recovery of an Old Chalice.

The parish of Clontarf, Ireland, has just been enriched by the restoration of a most interesting and ancient chalice for the Holy Communion, the story connected with which is certainly very extraordinary. Upon the chalice, which is solid silver, is the following inscription: The Gift of Charles Melville, Esq., To the Church of Clontarf, April 8th, 1721. The cup is about four inches high, and is richly embossed in three panels, containing figures representing Music, Plenty and Fashion. It has no shank, but stands on three balls, each held in an eagle's claw. It is considered to be of Dutch or Hanoverian workmanship, of about 200 or 250 years ago, and was evidently not originally designed for sacred use. It disappeared in some mysterious way from the custody of the then existing parochial authorities, and nothing further was heard of it until quite recently, when Colonel P. D. Vigors, of Bagenalstown, discovered, through a correspondence with the Rev. J. H. Bloom, of Whitechurch, Stratford-on-Avon, that this cup was in the possession of J. R. West, Esq., of Alscot Park, Stratford-on-Avon, in whose family it had been for many years. But what is most extraordinary, is that, from an inscription on the bottom of the chalice, it is quite clear that it was presented as a cup at the Cheltenham races in 1833, and was won by a horse there. The inscription underneath the base of the cup is as follows: Cheltenham, July 18th, 1833. Won by Exile, five years old. It seems strange that a chalice, which bore upon it plainly the ancient inscription (1721), of its presentation to a church for sacred purposes should have ever afterwards been offered as a prize on a race-course, but such is the fact.

Reverence.

The Bishop of Derry, writing in the Sunday at Home, on the need for greater reverence, says that great efforts are being made to commend religion to the masses. Nothing can be more desirable. Bright services, informal services, simple services—all are good. But disrespectful services, slangy phrases for the most awful realities of the Christian life, hymns and prayers in which God, the Father, and Christ, the Redeemer, are addressed with a familiarity such as no clerk would dare claim with his employer, and in which the grace of God is rather impudently snatched than gratefully accepted with

humility—what are these? Even if one supposes them to be justified by the exigencies of the lapsed masses, and has convinced himself that for everyone thus attracted another is not repelled, even such a one will confess at least that the prevalence of such forms of worship makes a strong and urgent demand upon us for efforts of some kind to keep alive the compromised sense of reverence.

Family Life.

That a great change has come over family life in these latter days is a fact which everyone now recognizes. The old attitude of parent to child and child to parent, seems to be passing away. Much of the old authority of the parent, much of the old deference of the child, has disappeared. There are those who think that although the change has its perils, yet, on the whole, it leads to freer, healthier, manlier life. But we should never forget that the family is God's plan for the moral training of human beings. Nothing has so much to do with making or marring human happiness as the conditions of one's home, physical and moral. It is in the home that a beginning is made in the formation of individual character. It has been said with truth that our great men come from rich homes and from poor homes alike, but not from bad homes. They who have had no good home in childhood have missed one of the greatest boons of life. It is in miserable homes, in squalid homes, in homes where the parents set no good example to their offspring, that are bred those street ruffians of whose brutality we have heard much of late. It is not so much poverty of income as poverty of character, and inability to manage income skilfully, which is the cause of so much misery in homes. A home of very narrow means may be a very happy home, if it be a home of godly living, of temperance, of thrift, of love and affection.

THE BEGINNINGS OF MUSIC.

Of the principles of music, it is said that the ancient Chinese knew far more than the Greeks, and that written music probably began in China. The Chinese have a curious tradition about the origin of the scale. It is related that when a minister of State was sent to discover the laws of musical science, he received the notes from two birds, a foang hoang and his mate. One sang the diatonic scale, the other put in the sharps and flats; so these two series of notes were called male and female, a poetical idea, at least. The antiquarian, Father Kircher, informs us that music was known in Egypt before the birth of Hermes, or Thoth, the alleged inventor of writing, harmony, language, and astronomy. From this country we obtain our earliest records of musical education, as there was a conservatory of music at Alexandria, and, at one time, a musical jubilee was held in which six hundred and fifty instrumental players took part. Of the use of music in their religious ceremonies, Mr. Elson, the Boston musical critic, says: "It is worthy of note that the Egyptian priests forbade the use of any music of effeminate or sentimental character, in con-

nection with religious rites, and even at solemn public ceremonials none but music of a manly and noble type was admissible."

The first systematizing of music, and the establishing of fundamental laws for the music mankind had, heretofore, produced intuitively, was due to the Greek, Pythagoras. The scales of the Greeks were built on groups of four notes ascending diatonically, called tetrachords. Two of them united to form a scale. These differed from each other with regard to the position of the half tones, thus forming different scales. Our minor scale is thought to be derived from the Greek forms, but we have not yet satisfactorily accounted for the major scale. Flute playing was an important element in Greek instrumental art. Alcibiades, the great general, was a flute player. In the time of Pericles, there was a school for flute playing at Athens, where the youth sometimes came to blows in their zeal for a particular master. Music was also an important feature of the Greek games where singing was pleasing in proportion to its power. A story is told of a young man who burst a blood vessel in his attempt to produce a loud tone, and, it is said of another young man, who took several prizes for his attainments at the games, that his voice was powerful enough to stun the entire audience. In India, miraculous powers were attributed to music and musicians. Some of their sacred songs were supposed to produce rain, some fire. The ancient music of the Hebrews was remarkable for its love of fortissimo. We find evidence of this in the Psalms, where they are said to "play skilfully and with a loud noise." Josephus speaks of a performance in which two hundred thousand singers, forty sistrums, forty thousand harps, and two hundred trumpets were used, probably all playing in unison. Then, too, the organ at Jerusalem was said to be so loud that it could be heard five miles away. The Romans had no distinctive music of their own for they employed Greek slaves as singers and players. In Rome, the flute was a religious instrument, and there were laws made against having too many flutes at funerals, there was such a tendency to extravagance in that direction. The first musical society known was a guild of flute players formed for mutual protection. Once, it is said, the flute players took offence when some liberty was refused them, and the whole guild left the city and went to another village on the Tiber. A deputation was sent to bring them back, but they would not come. Therefore a stratagem was adopted. The flute players were made drunk at a feast, then placed in chariots and taken back to Rome. Afterwards they always appeared masked, out of shame for the ignoble manner in which they returned to the city. The Emperor, Nero, was a patron of music, and had a baritone voice, which Suetonius tells us was weak and hoarse. He was vain of his singing, and his songs were sometimes six hours in length. We read that before a performance, he used to lie with plates of lead on his breast to enable him to correct unsteadiness of breath and sustain sounds with equal volume. It was left for the Christian Church to first fully recognize

the power of music. In the second century A.D. it was believed that the end of the world was at hand, and wealthy converts bestowed their earthly possessions upon the Church. Orphan asylums were founded in which singers were trained and music became one of the principal studies in these ancient conservatories. The hymns and chants of the primitive Church service were taken from the Hebrew temple service, and some were of Greek origin. The music of the early congregations was purely vocal, as the lyre and flute were associated with depraved Roman festivities.—Susan Andrews Rice, in the Living Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Quebec.—Holy Trinity Cathedral.—The Lord Bishop of the diocese admitted four deacons to the priesthood on Sunday, June 30th, namely, the Rev. J. K. Taunar, who is working in Meganitic, under the Rev. W. J. Falconer; the Rev. F. G. Le Gallais, who has been working in Labrador, with the Rev. C. P. Pye, making his headquarters at Mutton Bay; the Rev. Phillip Callais, who goes to St. Maurice mission; and the Rev. C. W. Balfour, nephew of Rev. A. J. Balfour, rector of St. Peter's church, Quebec, who has been appointed assistant at Sherbrooke. The new priests are all graduates of Bishop's College, Lennoxville, and were presented by the Vice-Principal, and Professor of Divinity, Rev. Dr. Allnatt, who also preached the sermon.

Lennoxville.—Bishop's College.—It has been decided by the members of the Convocation to erect the proposed Richmond memorial library. On the 27th ult., the conferring of degrees took place. Chancellor Hamilton presided at the annual convention for the conferring of degrees. Among those on the platform were Sir James Lemoyne, the Bishop of Quebec, Rev. Dr. C. E. Smith, (of Baltimore), G. T. Ross, Esq., M.D., Montreal; Rev. Dr. Dumbell, Sherbrooke; Principal Whitney, Rev. A. J. Balfour, Quebec; Rev. G. H. Murray, Dixville; Rev. Dr. Parroch, Rev. F. G. Scott, Rev. Prof. Allnatt, Rev. Prof. Scarthe, Rev. Dean Hepburne, Richmond, and Rev. E. A. Dunn. The Chancellor in his address reviewed briefly the work of the year. He made a touching reference to the death of Queen Victoria, from whom the university had received its royal charter. While mourning for the Queen, the college could rejoice at the accession of King Edward, who, it would be remembered, in 1860 founded the Prince of Wales' Medal, which had been competed for every year since. The Chancellor complimented Dr. Whitney upon the success of his first year as principal of Bishop's College. The highest anticipations regarding him had been more than confirmed. He expressed satisfaction at the appointment of Dr. Whitney as Vice-Chancellor. After reports had been presented by Principal Whitney and Professor Allnatt, the following degrees were then conferred: D.D. (Jure Dignitatis)—His Grace, the Archbishop of Montreal, LL.D. (in absentia). D.C.L. (Honoris Causa)—The Rev. C. Ernest Smith, D.D.; the Rev. F. G. Scott, M.A.; H. J. H. Petry, Esq., M.A.; G. T. Ross, Esq., M.D.; Sir James Lemoine, and G. R. Parkin, LL.D., C. M. G., M. A. (In Course)—Rev. J. Almond, B.A.; Rev. T. G. Vial, B.A.; C. W. Mitchell, Esq., B.A. B.A.—(In Course)—H. D. Hunting, first-class honours in mathematics; W. Gordon, first-class honours in English; W. T. Wheeler, first-class honours in English; A. H. Baker, classical and English option; H. A. Mackie,

and V. Bonelli, ordinary, L.S.T. (In Course)—E. R. Roy; matriculants, G. Morey, P. Roy, G. E. Fletcher, D. Bray, E. Hancock, E. Read, T. H. Iveson, F. C. Kennedy, G. J. Bonfield, F. Plaskett. Prizes were then presented by His Lordship, Bishop Dunn. Mr. W. M. Gordon, the valedictorian, presented his address, after which the Chancellor called upon those who had received honorary degrees for short addresses. Dr. Ross, Dr. Smith, Dr. Scott and Sir J. M. Lemoine responded briefly. Sir James M. Lemoine, in returning thanks for the degree conferred upon him, said, in part: "Bishop's College has ever been associated in my mind as one of the great educational centres of Canada, it is something more to me this day. Its name recalls many pleasant recollections of the honoured founder. The late Bishop Mountain was my neighbour at Sillery for several summers he spent at Bardfield. I was privileged to enjoy the friendship of this ripe scholar and noble-minded man, whose magnetic influence diffused all round love of letters, culture, and wholesome teachings to the young. Scores of Sillery lads became the alumni of your college, and were termed 'Lennoxville boys.' We were proud of our many Lennoxville boys, the Prices, Rhodes, Forsythes, Burstalls, Gilmours, Lemesuriers, Stevensons, Campbells, Von Lilands, Woods, Petrys and Dobells, born or located within a few acres of Bardfield. I leave out the other bright galaxy of names, which the adjoining city of Quebec, counted, many occupying to this day high places in State, Church and Commerce. I shall close with best wishes for a continuance of the welfare and success of this seat of learning, and with my grateful thanks for the degree conferred." The convocation was brought to a close by the singing of "God Save the King."

Sherbrooke.—Compton Ladies' College. — The closing exercises, in connection with this college, took place on Wednesday, June 26th. Holy Communion was celebrated in the church in the morning, and the closing exercises were held in the school-room in the afternoon. In the drawing-room, botanical specimens, drawings and paintings were exhibited. These were the work of the pupils, and were all excellent, showing that Miss Hargrave, the instructress, had taken pains in teaching these subjects. His Lordship, the Bishop of Quebec, was present, and delivered an address and presented the prizes. The Hon. Henry Aylmer and Dr. Dumbell, of Sherbrooke, were also present and made short addresses. The following is the prize list: III. Academy—1st (medal), Clara Vernon, presented by the Hon. Senator Cochrane; 2nd, Mary Bradon. II. Academy—1st, Marjorie Briggs, presented by Mr. James Cochrane. I. Academy—1st, Lena Reynolds. II. Models—1st, Olive Boyle; 2nd, Vivienne Brewster. Special prizes were as follows: Scripture, Academy class, Mary Braden, presented by Ven. Archdeacon Roe. Scripture, Model class, Alina Pomeroy, presented by Ven. Archdeacon Roe. Music, Mr. Fletcher's pupils, Clara Vernon, presented by Mr. Fletcher. Music, Miss Hedge's class, Bessie Reynolds, presented by Miss Hedge. Diligence in practising, Dora Washer, Lena Reynold, and Flora Mattice, presented by Miss Hedge. Good conduct, Flora Mattice. Neatness in rooms, Bessie Reynolds, presented by Miss Fowler. Calisthenics, Bessie Reynolds, presented by Miss Henderson. Best collection of botanical specimens, Edith Fox, presented by Miss Hargrave. Diligence and improvement, Rhoda Von Pozer, presented by the principal. After the distribution of prizes there was dancing, and supper was served.

MONTREAL.

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

Montreal.—Diocesan Theological College.—The Rev. O. W. Howard, curate of St. George's church, has accepted the position of Professor of

Apologetics in this college, in the room of Professor Steen, resigned.

Westmount.—The Rev. W. H. Kitson, formerly rector of this parish, but now of Christ Church Cathedral, Ottawa, was presented by the Archbishop and several of the leading clergy of the diocese in the Synod Hall, on Tuesday, July 2nd, with a beautifully illuminated address. Mr. Kitson acknowledged its receipt in fitting terms.

Lachine.—The Rev. James Thorneloe, the father of the Bishop of Algoma, who has resided here for some years past, died at one o'clock in the morning of July 4th. He was at one time missionary priest at Georgeville, P.Q., and afterwards incumbent of St. Luke's church, Montreal. Mr. Thorneloe was 83 years of age at the time of his death.

Alleyne.—Holy Trinity.—Monday, the 24th June, 1901, (St. John the Baptist's Day), will be long remembered in the minds of the congregation of this church. The day was beautiful, and people from all parts of the country assembled to witness the laying of the corner stone of the new church by His Grace, the Lord Archbishop of Montreal, Dr. Bond. The ceremony consisted of two parts, one at the corner-stone, and the other, the service in the church. The Archbishop and clergy robed in the vestry, and marched to and from the corner-stone, followed by a large congregation, singing an appropriate hymn. His Grace delivered two very touching addresses; in the first he commented feelingly upon the life and usefulness in the parish of the late Wm. Henry Howard, who at the time of his death did not forget to remember his church by leaving a bequest of \$75 to the Building Fund of the new church, besides having contributed during his lifetime, both in money and material, to the same object. In every respect, His Grace's words fell upon the ears of his listeners, as coming from a brother to the older, and as a father to the younger members of the congregation, full of grace and truth. The Rev. F. R. Smith, R.D., gave a short but appropriate address at the corner-stone. A goodly number partook of the Holy Communion. Just as the Archbishop and clergy filed out of the church, the congregation chanted the Nunc Dimittis. Thus ended one of the most impressive services this community has ever had. Those who took part in it were the Archbishop, the Rev. F. R. Smith, R.D., rector of Hull, Que.; the Revs. L. V. Lariviere, Aylwin; R. C. Brewer, River Desert, and the incumbent, Miss Bessie Heney presided at the organ. Mr. Ball was congratulated by all parties present, and wished God's speed with his work, which had been so well begun, and cemented by the happy co-operation of a united congregation, an harmonious building committee, and a skillful contractor (Mr. T.R. Shea). The site upon which the building is going up is a beautiful one. Thirty-nine years ago the first service of the Anglican Church was held in this mission, and the Sacrament of Baptism was administered by the Rev. Francis Codd, rector of Aylmer. The late Mr. Wm. Henry Howard was one of those baptized at that time. We justly ascribe to Aylmer the honour due unto it, and recognize that parish as the mother of the parish of Alleyne. Since the laying of the corner-stone, the frame has been raised and boarded in; in fact the work is progressing rapidly.

ONTARIO.

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

Kingston.—St. Mark's.—The Rev. C. L. Worrell, M.A., rector of this church, examining chaplain to the Bishop, and Professor of English Literature in the Royal Military College, has been appointed Archdeacon of Kingston, in succession to the late Ven. T. Bedford-Jones. The new Archdeacon is a son of the Rev. Canon Worrell, of Oakville, and was born at Smith's Falls, in 1854. The Ven. Archdeacon Carey will now be

known as the Archdeacon of Ontario, and the title Archdeacon of Quinte will be dropped.

Synod of Ontario:—

The Mission Board met on Monday evening, June 24th, elected the Dean chairman, and ordered a minute of poignant regret at the death of Archdeacon Bedford-Jones, its chairman for several years, and of Canon Spencer, the beloved clerical secretary. The annual report, as received from the Archdeacon a couple of weeks before his death, was adopted with deep respect. The debt on the fund, of a dozen years' standing, was reported to be cleared off, by receipt of over \$307 of collections made prior to closing accounts May 1st, and by the subscription of \$160 at the May meeting. The debt on May 1st was \$394. The opening session of Synod took place the following morning, after a celebration of the Holy Communion in St. George's cathedral. The Ven. Archdeacon Bogert and Rev. J. P. Gorman, of Ottawa diocese; Rev. C. J. Boulden, of Montreal diocese; Rev. Hugh Spencer, of Marquette; Rev. William Jones, of Iowa, were invited to seats in the house. The Bishop announced that he had admitted Mr. Boulden to the ranks of licensed clergymen. On motion of Rev. A. W. Cooke, a welcome was given to Rev. C. E. Cartwright, also made a member of the Synod.

The Rev. Canon Grout, rector of Lyn, was elected clerical secretary, in the place of the Rev. Canon Spencer, deceased, and his election was made unanimously. Mr. R. V. Rogers was re-elected lay secretary.

On motion of Mr. Edward J. B. Pense, the treasurer, Mr. E. H. Smythe, was again elected.

On motion of Mr. B. S. O'Loughlin, the audit committee was reappointed: Rev. Stearne Tighe, and Messrs. R. J. Carson and Allen Turner.

The Synod met again in the afternoon, when, after the transaction of some routine business, the Bishop of the diocese, the Right Rev. Dr. Mills, delivered his charge. His charge was a very forcible address, and its delivery was frequently applauded. It is the first time for some years that a Bishop's charge has been delivered at the Ontario Synod, and it was something of a novel experience to many of those who were present. Its delivery occupied fifty-five minutes, but the attention of all was riveted upon it from beginning to end.

At the beginning of the obituary of the Queen, members of the Synod rose spontaneously and remained standing till the last of the tributes to the dead had been read. It was a highly impressive scene. The Bishop's clear and sympathetic voice gave a pathetic touch to his kindly words. The tenderness with which he treated the late Archbishop, his tribute to his character, unappreciated of late years, in its real, generous, kindly and forgiving qualities, touched the hearts of his old followers; the eyes of many who are manly were dimmed. The old affection, latent, perhaps, for age and absence have blighting forces, was revived, and he was their own Bishop and Archbishop again close to their hearts. All the Synod was moved to deepest feeling, as regret followed regret, for the three other beloved fathers in Israel. At its close, there was perfect silence for a time, and then His Honour, Judge Macdonald, got up and moved the adjournment of the House, which was agreed to.

On Tuesday evening, the annual Synod service took place in the cathedral, the sacred edifice being crowded to its utmost capacity. The service was of special interest, for during it the new Bishop was enthroned. The delegates to Synod went in procession by way of Johnston street from St. George's Hall, the laity leading, followed by the surpliced choir of fifty of the cathedral, then the clergy. It was a pretty sight, that long line of white robes and coloured hoods. The processional hymn was "The Church's One Foundation." The enthronement of the Bishop took place almost immediately after the procession had reached the cathedral. On arriving at the chancel, the Bishop stood at the foot of the chancel steps, surrounded by the canons of the cathedral and his chaplains. He handed to the Chancellor of the

diocese the act of consecration, who, having read it aloud, called upon the Dean to proceed with the enthronement.

The Dean then preceded the Bishop to his new throne, presented by the laity, and placing him therein, said:

"I, Buxton Birbeck Smith, Dean of this cathedral church, do conduct, instal and enthrone, thee, the Right Rev. Father in God, William Lennox, by Divine permission, Lord Bishop of Ontario. The Lord preserve thy going out and coming in from this time forth for ever more; and mayst thou remain in justice sanctity, and adorn the place delegated to thee by God. Amen."

The officiating clergy proceeding within the sanctuary, the Te Deum was sung, and this prayer offered: "Grant, we beseech Thee, O Lord, to Thy servant, William Lennox, our Bishop, that by preaching and doing those things which be godly, he may set forth the example of good works, and teach and strengthen the souls of the people committed to his governance, and that finally he may receive the everlasting recompense of the reward from Thee, O Thou great Shepherd of the sheep, Whom, with the Father and the Holy Ghost, we worship and glorify, one God blessed forever more. Amen."

The Bishop having given the Episcopal Blessing from the altar, returned to his throne, and Evensong was proceeded with. The Rev. G. L. Starr officiated, the lessons being read by Canons Burke and Grout. The Bishop preached a really magnificent sermon, taking for his subject: "Personal Sanctification—Preaching Christ by Living Christ." For three-quarters of an hour he closely held the attention of all present. The recessional hymn was "Hark, Hark, My Soul."

At the meeting of Synod on Wednesday morning, resolutions of a deep sense of loss by Synod through the death of the Archbishop, the Clerical Secretary, and the Archdeacon of Kingston were presented by Dean Smith and Prof. Worrell, Rev. J. K. MacMorine, and R. V. Rogers, Archdeacon Carey and Edward J. B. Pense.

His Honour, Judge McDonald, presented the memorial biographies of deceased clerical members—Rev. F. W. Dobbs, Rev. R. W. Rayson—in addition to those of Archdeacon Bedford-Jones and Canon Spencer, giving records of life.

Dr. Smythe, K.C., presented the treasurer's report, showing the capital of consolidated fund to be \$390,127, of which cash on hand is \$10,120.95. The consolidated fund showed a gain of \$10,174.39. Receipts on account of capital fund were \$17,867.38, showing a gross income of about four and a half per cent., out of which, after deducting expenses and a transfer of one-quarter per cent. to rest, a dividend of four per cent. was declared. The different trusts are: Clergy Superannuation Fund, \$4,450; Clergy Trust Fund, \$135,894.66; Diocesan Augmentation Fund, \$17,462.81; Divinity Students' Fund, \$3,000; Gainford Mission Fund, \$9,718.95; Gainford Parochial Fund, \$4,859.47; McLaren Trust Fund, \$500; Sustentation Fund, \$17,900; Widows' and Orphans' Fund, \$16,181.12; Rectory Lands Fund, \$176,477.97; Amherst Island Parsonage Fund, \$720; Rest, \$2,962; Episcopal Fund, \$57,699.

Debit Balances—See House, \$5,253.42; Widows' and Orphans' Fund, \$1,675.23; Rectory Lands, \$312.09; Assesment Fund, \$257.75. Credit Balances—Clergy Trust Fund, \$806.97; Clergy Superannuation Fund, \$59.54; Divinity Students' Fund, \$443.58; Episcopal Fund, \$1,034.22; Mission Fund, \$60.

Mr. Edward J. B. Pense presented the report of the Committee upon Bishop's Stipend, in view of altered circumstances. Through the Archbishop's death, the present arrangement with the Lord Bishop ended May 31st. He will receive seven months' stipend as coadjutor, \$1,750. To meet this, \$512 was received from parish offerings, \$816 from Episcopal Fund, and \$422 had to be taken from interest on Augmentation Fund. His Lordship agrees to accept \$3,000 a year and the use of the residence while the See House and other funds urgently need sustentation. One-third of

the Episcopal Fund had to be paid to Ottawa diocese immediately, leaving \$38,370. This, at five per cent., will yield \$1,918; the Macaulay Trust Fund must be paid the Bishop in full annually out of the commutation trust, \$345; leaving \$737 to be provided for. The committee recommended that \$17,000 be appropriated from the Augmentation Fund, which would supply the deficiency on a basis of four per cent.

The registrar's report was adopted on motion of Mr. Shannon.

In presenting the Widows' and Orphans' report, Rural Dean Jarvis stated that more interest in and sympathy with the fund was noticeable. Contributions were increasing. The report was adopted.

The Rev. J. R. Serson presented the Clergy Trust Fund report, which was adopted, as also were the report on Divinity Students, presented by Prof. Worrell, and the Clergy Superannuation Fund report by Rural Dean Wright.

Dr. Rogers presented the Domestic and Foreign Mission report, which recorded the election in 1877 of Canon Bedford-Jones as chairman of this committee. The report also stated that too little interest was being taken by most of the parishes in mission work. St. John's church, Portsmouth, gave the largest contribution, \$325. The report was adopted. The Rectory Lands' Fund report by Archdeacon Carey was also adopted.

The Very Rev. Dean Smith presented the Mission Board report, prepared by Archdeacon Bedford-Jones just before his death. This board is now out of debt, not because of any marked liberality of the people, but because of less money being spent upon mission work, and because of the magnificent donation of \$500 by His Lordship, the Bishop. The Board has come to the conclusion that a change of system must immediately be adopted, and has asked that a canon be prepared, introducing the Quebec system into Ontario diocese. The amount required for the coming year is \$5,336.

The election of delegates to the Board of Domestic and Foreign Missions, as well as to the Provincial Synod, took place at noon, on Wednesday, and resulted as follows:

Mission Board—Clerical representatives, Revs. Messrs. Macmorine, Worrell, Burton, Wright, Bogert, Woodcock, Patton, Swayne. Lay representatives, Judge McDonald, Edward J. B. Pense, W. B. Carroll, Judge Wilkinson, B. S. O'Loughlin, J. R. Dargavel, R. J. Carson, Henry Brisco.

Provincial Synod.—Clerical representatives, Revs. Messrs. Worrell, Grout, Macmorine, Dean Smith, Loucks, Carey, Patton, Wright, Burke, Jarvis, Forneri, Beamish; substitutes, Messrs. Serson, Bogert, Emery, Burton, Dobbs, Woodcock. Lay representatives, Judge McDonald, Judge Wilkinson, R. V. Rogers, Edward J. B. Pense, W. B. Carroll, R. J. Carson, J. R. Dargavel, Major Halliwell, E. H. Smythe, R. T. Walkem, Henry Brisco, B. S. O'Loughlin; substitutes, J. R. Leake, E. J. Reynolds, G. F. Ruttan, Dr. Gardiner, T. A. Kidd, Dr. Garrett.

Rural Dean Macmorine, Canon Grout, R. V. Rogers and Edward J. B. Pense were elected delegates to the Board of Domestic and Foreign Missions. At the afternoon session, the members transacted a considerable amount of business.

The Rev. J. K. Macmorine read the report of the Committee on the State of the Church. There had been an addition of 125 families. There were 27,276 persons connected with the Church, an increase of 577 over last year. Increase of communicants, 477. A sum of \$2,336.42 had been contributed, over and above that which had been received last year. The value of Church property had increased by \$10,773. The Sunday school work was apparently stationary. This was a weak part of the Church operations. To clerical stipends 6,098 families had contributed \$25,638. The report was lengthy and gave statements as to contributions from the various parishes. It was adopted.

Mr. G. M. Macdonald and Professor Dyde ap-

peared before the Synod, as delegates from the Lord's Day Alliance Society, and were heartily welcomed by the Bishop and Judge McDonald.

It was moved by Canon Burke, seconded by Judge McDonald, and unanimously resolved, "That the Synod desires to express sympathy with every well-directed movement, which shall have for its object the preserving of the sanctity of that holy day, and it is regretted that there should exist need of any increasing vigilant effort to maintain such sanctity. While all may not see eye to eye in the matter of detail concerning the observance of the Lord's Day, the Synod pledges itself to use its influence to secure for it such observance as the Church has always held should be maintained, and be it resolved that the Lord Bishop be requested to appoint a committee which may prepare for presentation to the Legislature of Ontario a memorial on behalf of this Synod in favour of such legislation as shall come within the terms of this resolution."

The report from the Committee of Instruction in Schools favoured, in the matter of such instruction, compromising with the Methodists and Presbyterians in having religious exercises in the schools.

Amongst other notices of motion, the Rev. F. T. Dibb gave notice of motion "to change the name of the Church of England in Canada to the Canadian or the Episcopal Church." This suggestion was not received at all favourably, and was eventually lost.

It was moved by Dr. Smythe, seconded by H. B. White, "That the collections at confirmations be devoted to the Mission Funds, and that the motion to devote collections taken up at confirmation services to See House purposes be rescinded." The motion was carried.

The Bishop said that as long as he was head of the diocese no collection for the See House funds would be taken up at any confirmation services he was present at.

The new canon on the appointment of clergymen to parishes, according to the Chancellor's draft, made provision, that when a vacancy occurred in an incumbency, the parishioners should choose a committee of five to confer with the Bishop, and submit the names of three clergymen for the filling of the vacancy; that the Bishop be not bound to appoint either of the three, but have the right to ask for further selection; that where no parish meeting is called, the Bishop shall have the absolute right of appointment.

A lengthy discussion took place, in connection with this canon, in which a number of speakers took part. The Bishop was strongly in favour of its adoption, and although many of the clerical delegates did not see eye to eye with His Lordship, in the matter, yet by far the larger number of the laymen in the Synod were in favour of its adoption. Synod adjourned at 5.30 p.m., and later on in the evening the annual missionary meeting, which was fairly well attended, was held in the Synod Hall. The Bishop of the diocese presided, and the speakers of the evening were the Rev. C. J. Kennedy, a returned missionary from Japan, and the Right Rev. the Lord Bishop of Niagara. The discussion on the proposed canon on the appointment of clergy to parishes was resumed at the morning session on Thursday, and took up the whole of the morning. At the afternoon session, the Bishop summed up the whole matter in an exceptionally brilliant and practical address. He said, in part, as follows: Those speakers who opposed the canon were like the man who didn't know anything about the issue, except that he was "agin the Government." (Laughter). Those opposing the canon failed to realize that it was the Bishop's canon, and that it had been carefully and minutely considered by him before being placed before Synod. His Lordship pointed out that the logical result of Rev. Mr. Hutton's speech was that appointment should not be left in the hands of the laity, or in the hands of the Bishop, but in the hands of the clergy. Cries of (No, no!) "He didn't mean it," continued His Lordship, "but that's the logical result of what he

said. "Another speaker," the Bishop said, "who did not know much about what clergymen could do, ridiculed the idea of old clergymen going to Bishop's court with applications." "To show that such is the case, about five minutes after, Canon Grout had been appointed clerical secretary, I had a written application from an old gentleman in this Synod for the vacancy." Continuing, His Lordship said that the inherent right of a Bishop is not to force clergymen on parishes. The inherent right of the laity is to call, and the inherent right of a Bishop is to send. He hoped to hear no more of this inherent right of a Bishop to do what he had no right to do. He could not understand the claim made that the Bishop should suggest the names, instead of the laity. Did the Synod know what the result might be? It would involve the chance of the Bishop's selections being thrown back into his face, and he was determined that should not occur. "Many people," the Bishop said, "have left the Church of England in this diocese because of dissatisfaction with appointments. I shall never put a clergyman into a parish, who is incapable of performing the work required of him. I shall never place a man over a parish, no matter how long he has laboured in the diocese, when I know full well that he will kill the work, and that other bodies shall gather up those who have been driven from it. As I look back over the diocese, I see splendid appointments, but I see also the remains of wreckage. I see congregations not ministered to; I see sheep going astray; and yet this condition of things is to go on and we are to rub our hands and congratulate ourselves that we are doing well. No, never will I join hands with that. I have looked at the canon deliberately, and have so fixed it that the people shall have their inherent right to send in names of those whom they want as their clergymen. Thus the Bishop's office and his rank have been hedged about, and the interests of the parishes have been safeguarded. On the one hand, there is the inherent right of the Bishop, and on the other, the inherent right of the laity—both working together."

Towards the close of his address, the Bishop said: "I shall be greatly disappointed if the Synod should refuse to pass this canon—it is nonsense to talk of confidence in the Bishop, if you don't show it practically, for he is a practical man. If you refuse to pass it, I will put myself in this position—that I cannot be pestered with men whom I think unfit for certain positions—and I ask you to do legally for me what will cause me a great amount of will power to do without it. I now announce publicly that I will appoint no one to a parish until I find out the will of the people."

The Bishop's address made a profound impression upon the Synod, and shortly after its close, when the vote was taken upon the new canon, it resulted as follows: For the canon, 61; against, 21. Only three laymen voted against it. The canon became law, therefore, by nearly two-thirds majority.

During the remainder of the afternoon, and two hours of the evening session, the diocesan Mission Fund canon was considered. The canon as outlined covers four canons of the Quebec Synod. It was finally agreed to pass it at present without amendment. A committee was appointed to consider more carefully the penal clause. The discussion was chiefly upon the clause setting forth the scale of stipends, which many of the clergy thought too large, inasmuch as the fund might not be sufficient. Others agreed that it was better to have the stipends fixed at a good figure, as this would urge congregations to larger givings.

The consideration of canons relative to the Widows' and Orphans' Fund, and other minor ones, were left over until next year. Adjournment took place at 11 o'clock.

The remaining business before the Synod was disposed of on Friday morning, and the session was brought to a conclusion with the customary formalities. During the afternoon, the majority of the delegates returned to their various homes.

OTTAWA.

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

Ottawa.—The Rev. C. E. Lowe, who resigned the living of Port Elmsley, some time ago, owing to ill-health, and who has been laid up in St. Luke's Hospital, in this city, for several weeks past, died in that institution on Sunday, June 30th, after a painful illness, in his 39th year. He was an Englishman, who had been out in Canada for sixteen years. He received his theological training at Dorchester and at St. Augustine's College, Canterbury, and was ordained both deacon and priest by the Bishop of Nova Scotia, in 1886 and 1887, respectively. His first parish was Summerville, P.E.I., where he remained eight years. He was then appointed curate of St. George's cathedral, Kingston, and has since been stationed at Gananoque, Prescott, and Tennyson.

Renfrew.—The new church at this place was dedicated on Tuesday, July 2nd, by the Bishop of Ottawa, assisted by the Rev. H. Kittson, rector of Christ Church Cathedral, Ottawa, and Rev. W. M. H. Quartermaine, rector of Renfrew. The church was erected to replace the one destroyed by fire last year. It is a handsome structure with stone basement and brick superstructure, costing \$4,000.

TORONTO.

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

Ashburnham.—St. Luke's.—Upon the reception of the news that the Rev. Dr. Symonds had accepted the position of head master of Trinity College School, Port Hope, preparations were made for some expression of the appreciation in which his efforts for the good of the whole community were held. On Friday, June 28th, a civic reception was held in the Y.M.C.A. Hall, when the citizens committee, representing all communions, (including the Roman Catholics), and the various professions and trades, presented Dr. Symonds with an address, accompanied by a very handsome silver candelabra. This was followed by a second address from the National Home Reading Union, with a splendid set of books, including works of poetry, history, biography, sociology and theology. Each of these addresses was couched in the warmest terms of esteem and affection. Sheriff Hall, who presided, referred in eulogistic terms to Dr. Symonds' work in connection with the Fortnightly Club. In reply, Dr. Symonds spoke feelingly of the happy years he had spent in Peterborough. The addresses spoke in too flattering terms of him, but at least they expressed the ideal which he had always sought to pursue. He proceeded to speak at length on some features of the civic life of to-day, and the peculiar needs arising out of new circumstances. All the speakers were strongly of the opinion that Dr. Symonds was peculiarly fitted for the important post to which he had been called. On July 4th, Dr. Symonds' own congregation met in the school-house of St. Luke's, when another very affectionately worded address was presented to him, accompanied by no less than four handsome gifts. The women of the congregation presented a Trinity College M.A. hood and gown, whilst the congregation, as a whole, presented to Dr. and Mrs. Symonds a splendid dinner service, and a beautiful set of dessert knives and forks. Appropriate speeches were delivered, and refreshments served, after which the evening hymn was sung and the Benediction pronounced by the rector. On the previous Sunday, farewell sermons were preached to overflowing congregations. In the morning the text was: "The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore." In the evening the subject was "Religious Progress."

Port Hope.—Trinity College School.—Monday, July 3rd, was speech day at this school, and a

very large number of the parents and friends of the boys paid it a visit on that date. At the morning service in the chapel, the Rev. E. E. Dymond, of St. Mark's church, read the lessons. An eloquent sermon was delivered by Rev. Canon Welch, of St. James' Cathedral, Toronto. The presentation of prizes took place in the gymnasium, which was lavishly decorated with flags and flowers. Rev. Edmond Jones, head master, was accompanied on the platform by Canons Welch, Sprague, and Farncomb, Rev. C. J. Ingles and T. R. Cartwright. General regret was expressed that the Rev. Edmond Jones had resigned the headmastership, and was leaving for England. Luncheon followed the presentation of the prizes.

Eglinton.—St. Clement's.—The members of the vestry of this church have appointed a committee to arrange for the purchase of a large brick residence, adjoining the church, which is to be used as a rectory.

Doncaster.—St. Barnabas.—The Rev. R. J. Coleman, curate of this church, when on the eve of leaving for his summer vacation, was presented with a purse of money by the members of the congregation.

Cavan.—The Lord Bishop of the diocese visited this parish on Sunday, June 23rd, when 94 persons were confirmed. Three different addresses were delivered by His Lordship at St. John's, Christ and St. Thomas' churches, and were of an exceedingly instructive and spiritual character, and listened to most attentively by all present. On Friday, the 28th ult., the annual gathering of the members of the W.A. of the four churches took place, and was of the usual pleasant and profitable character. At 4 p.m., a suitable service was held in St. Thomas' church, with an address by the Rev. E. A. Langfeldt, of Omemee, on the text: "Occupy until I come," after which all adjourned to the lawn of the Ven. W. C. Allen, where refreshments and amusements were provided. A very pleasant afternoon was spent. The rector of the parish, the Ven. Archdeacon Allen, was present at all the services on the day of confirmation, and also of the W.A. gathering.

NIAGARA.

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

Palmerston.—St. Paul's.—The Rev. Rural Dean Leake, M.A., inducted the Rev. Christopher Philip Sparling, M.A., into this living on Wednesday evening, July 3rd. There was a large congregation present and the choir, aided by an orchestra, rendered appropriately the musical portion of the service. The Rev. J. H. Ross, L.C.D., of Hariston, preached. In his sermon he dealt with the message to be delivered, its responsibility, its weight, its power, and its principle of love.

Niagara-on-the-Lake.—St. Mark's.—The Bishop of the diocese held a confirmation service in this church on a recent Sunday, when the rector, the Rev. J. C. Garrett, presented fourteen candidates for the sacred rite. The able addresses of the Bishop, both morning and evening, were much appreciated by the large congregations. The church was filled to the doors on both occasions. One of the most pleasing features of the services was the singing of Mrs. C. Harris Stickle, of Toronto, who rendered a solo in the morning of exquisite sweetness, and another at night. Mrs. Stickle is the guest of Mrs. Jacob Servas. There were also present, taking part in the services, the Rev. Chaplains Skey and Irving.

HURON.

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

Clinton.—St. Paul's.—On Friday evening, June 28th, a lawn party was given by the Guild and ladies of the church to celebrate the completion of the repairs to the rectory. Over 600 people were

present; many of the townspeople taking advantage of the occasion to meet the new rector, the Rev. C. K. Gunne, M.A., and his estimable family. The evening was pleasant, and the affair entirely successful from a social standpoint in addition to which more than \$100 was taken in. The repairs and improvements to the rectory have been carried out in a very thorough manner, and it is now one of the largest and best appointed houses in Clinton. The old and ambling outhouses have been removed and replaced by a summer kitchen, finished inside in hardwood. A new verandah has been erected, and the grounds cleaned up and improved generally. Inside the house has been plastered, papered and painted, the water supply and drainage put into first-class order, and many incidental improvements effected that it is hoped will add much to the comfort of the Rev. C. R. Gunne. Since he has been in charge of this parish, both attendance and offertory have increased largely, and there is no doubt that an era of healthful prosperity has set in.

London.—The forty-fourth session of the Synod of this diocese was opened on Tuesday morning, June 18th, by a special service in St. Paul's Cathedral, at 10.30. The Bishop officiated, assisted by the Ven. Archdeacon Davis, the Very Rev. Dean Smith and Canons Richardson and Brown.

The Synod assembled at 3 p.m. in Bishop Cronyn Hall for business, the Bishop in the chair. The proceedings were opened with prayer by the dean, after which the rolls of the clergy and lay representatives were called. About 100 clergymen were present, and the same number of laymen. Ballot papers were distributed to the members as their names were called.

The election of secretaries then took place and resulted as follows: Clerical secretary, the Rev. Canon Richardson; lay secretary, Mr. E. Paull. Messrs. G. F. Jewell and C. F. Complin were appointed auditors. The number of delegates present was 249. The Bishop then delivered his annual charge. His Lordship first made grateful reference to God's goodness during the year, and then under the head of obituary notices, referred to the death of our late honored Queen, the Synod rising to their feet and remained standing while His Lordship set forth briefly her many excellent qualities of mind and heart, and showed the results of her beneficent reign. The Bishop then made reference to the accession of our new King and invoked the sunlight of God's presence on His Majesty. His Lordship then referred to the death of the late Right Rev. Bishop Hellmuth, D.D., D.C.L., formerly Bishop of this diocese, which event took place in England on the last day of May. The Bishop sketched the life of the late Bishop, and paid tribute to his high attainments and superior abilities. The Synod cheered this kind reference to its former chief pastor. The death of the late Rev. J. P. Curran was feelingly referred to as one of the early pioneers. His widow had also, since his death, been called to her rest. The new century was referred to as a suitable time for taking a retrospection of the past, and to contrast the position of the Church of England in 1801 with her present state in the year 1901, and to learn wholesome lessons as to the advancement made. His Lordship then reviewed her missionary life, which, he said, was the great test by which alone the real faithfulness of a church may be tried. He then traced the formation of the Society for Promoting Christian Knowledge; the Society for Propagating the Gospel, and the Church Missionary Society, showing their several spheres of work. The S.P.G. first sent living agents to the colonies, including the United States, to which the well-known John Wesley was sent as an ordained clergyman of the Church. The large income of the past year was pointed to as an evidence of the success of these societies; that of the C.M.S. amounting to \$1,750,000. The Church is now a missionary church, and casting off the torpor of the ages. The Indian famine fund was next referred to, and liberal offerings of the diocese

had been of immense help to the Bishop of that place. The subscriptions to the diocesan debt during the year amounted to \$4,709.95, and it was an encouragement to see the work progressing so well. The self-denying labours of Rev. F. E. Roy were referred to in terms of praise, as also was the fact of his having declined to receive the \$100 increase voted to him at last Synod. Religious education was alluded to as of greatest importance, and the steps taken by the Provincial Synod Committee in conjunction with representatives from the Presbyterians and Methodists, in waiting upon the Government in regard to religious education in schools were briefly outlined as being without practical result. The good work of Sunday schools and the benefit derived from annual examinations were spoken of as very gratifying, as also was that of the Huron lay workers. A tribute of praise was paid to Principal Dymond, chairman of the Lay Workers, and to the Rev. J. Downie, chairman of the Sunday School Association. The Women's Auxiliary Missionary Association had continued their excellent work and had rendered valuable help to the funds of the diocese as well as to the foreign missionary work of the Church. An ordination had been held during the year, when Mr. J. M. Webb had been ordained deacon and Rev. Auhahkaosa Brigham ordained to the priesthood. Several new churches had been opened, namely, at Tilsonburg, Tilbury, Kirkton, Clarksburg, Brookholm and Sandwich. The cornerstone of a new church at St. Helen's had also been laid, and four churches consecrated to the worship of God as having been made free of debt, viz., Dundaik, Kelvin, Wingham and St. Charles', Dereham. The number confirmed during the past year had been 1,451, being an increase of 300 over the previous year. The Bishop concluded his charge by commending the Synod to the grace of God.

The annual report of the Executive Committee was presented.

On motion of Rev. A. G. Dann, Rev. Dr. Bethune was admitted to a seat on the floor of the Synod. After the presentation of a few motions the Synod adjourned. At the evening session a memorial was presented from Mrs. Brooke, of Stratford, in respect to the rights of women to vote in vestries. The Synod went into committee of the whole to consider the annual report of the executive committee. The report was considered clause by clause. The first showed the year to have been a prosperous one. The collections for Synod purposes were less than last year, but the offerings for purposes outside the diocese were in excess. Including the payment of subscriptions toward the diocesan debt, the total contributions from the diocese show an increase of over \$16,000 over the previous year. The details of the several accounts were set forth in the succeeding clauses, showing the position of the several funds. The invested funds were shown to have earned 5 per cent. interest, which was considered gratifying. The Synod was declared to have no unproductive real estate of any kind. It was pointed out that the invested funds of the Synod, amounting to over three quarters of a million, have been safely invested during the past forty years, without expense of the usual staff of assistants, as is customary in loan society offices. This was considered a very gratifying statement. The total number of families returned is 11,668, an increase of 55; total number of souls, 52,867, an increase of 226; the number of church sittings increased from 60,638 to 61,837; baptisms from 1,773 to 1,835; marriages from 589 to 626; burials from 1,018 to 1,233; Sunday school officers and teachers from 1,974 to 2,032, and scholars from 16,696 to 16,928; and total contributions for all purposes from \$225,172.95 to \$241,492.59. Considerable discussion took place with regard to what constitutes a communicant. According to the Rubric each member is required to communicate at least three times in the year. The Chancellor was of the opinion that one who communicates even once a year should be returned as a communicant. The report recommended that a committee be appointed to revise and consolidate the con-

stitution and canons of the Synod, and that the list of subscribers be not included in the Synod Journal, but be printed as an appendix. After discussion the last clause was struck out. The committee rose and the Synod resumed. The report as a whole was adopted. The report of the committee on the non-attendance of laymen was then taken up, and shortly afterwards the Synod adjourned until the following morning. On Wednesday morning after various reports had been presented as well as several notices of motion, the discussion on the report of the committee on the non-attendance of the laity was resumed. Rev. D. Williams presented the report, and moved the adoption of the first clause, which provided that registration by each member be substituted for roll call on the first day of Synod, in order to save the time of the Synod. A long discussion ensued, and eventually the first clause to substitute registration for roll call was put and carried. The second clause, that instead of roll call on Thursday members shall deposit their votes in a separate room, was also carried. The third clause, providing that a conference on missionary and other subjects of vital importance be held on Wednesday evening of Synod week was also carried.

The remainder of the morning session and the first part of the afternoon session were taken up with the same report. Mr. R. Bayley, K.C., amongst others, thought there was a threefold reason for non-attendance by the laity: First, the expense; second, the time required, and third, lack of interest in Synod matters. In the end the first three clauses were adopted and the fourth clause, which provided for the equalization of the expenses of delegates, was lost. The report of the committee on Sunday schools was then considered in committee, clause by clause. The report showed increasing interest in the annual examination. Last year there were 240 candidates, the subjects being the life of our Lord and the Church Catechism. The report considered that the present leaflets attempt too much, and that more questions and fewer subjects would conduce to simplicity. Attention was drawn to the statement made in the Synod of Toronto in regard to ignorance of Scripture on the part of the young, and recommended that where practicable Bibles be placed in the hands of the scholars while the lesson is being taught. The report was adopted.

The committee's report on unused churches was adopted, and the report of the Huron Anglican Lay Workers was received. The report of the committee on temperance was then presented by the Rev. W. J. Taylor. The committee found that the license law is flagrantly and almost universally violated, and it is of the opinion that the best solution of the present difficulties, and the best hope of the future is to be found in some form of Government sale. The Gothenberg system was recommended as being calculated to meet the difficulties of the case. This was understood to be the taking charge of the sale of intoxicants by the Government, to whom all profits would go; those entrusted with the sale would receive a salary from the Government and would derive no personal benefit therefrom. This had resulted in a great decrease in drunkenness in Norway and Sweden. Principal Dymond, Mr. G. Lilly and others opposed the recommendation. Rev. J. C. Farthing, Rev. A. H. Rhodes, the Dean and others spoke in its favour. After considerable discussion the clause was amended to recommend the appointment of a committee to consider the working of the system as compared with the license system, and to report at next Synod. The report as amended was adopted, and the Synod adjourned. In the evening the annual missionary service was held in the Cathedral. The Bishop and all the members of the Cathedral Chapter were present. The sermon was preached by the Rev. Canon Dann from I. Peter, i., 24-25. The first business taken up at the Synod on Thursday morning was the report of the committee appointed to consider the Bishop's charge.

The Bishop made feeling allusion to the death of the late Archbishop Lewis, giving a sketch of His

Grace's life and work. Canon Brown moved that the congratulations of the Synod be rendered to Archbishop Beal on his election to the position of Metropolitan, and expressing their sense of his eminent qualifications thereon. The motion was seconded by the Rev. W. Craig and carried unanimously. The balloting for delegates to the general and provincial Synods then took place, after which business was resumed. The Rev. W. J. Taylor read the report of the Committee on the Lord's Day observance. The Very Rev. Dean Innes bore strong testimony to the moral tone of the London police force, who have their regular meeting for prayer and Bible study. After some discussion the report was adopted. The executive committee submitted the following recommendation in regard to inadequate collections: (1) In the case of a parish where the collections appointed by the Synod have not been duly made and forwarded to the secretary-treasurer of the Synod, or where the collections shall appear to the Bishop or Executive Committee to be inadequate, the Bishop may at his own option, or when requested by the executive committee, appoint a commissioner to visit the parish, make full enquiry and report; (2) if it shall appear that the default is owing to any neglect of duty on the part of the clergyman of the parish, he shall be summoned to appear before the Bishop and executive committee to give explanation of such default. Should he refuse to appear and explain, or should his explanation be not satisfactory, he shall be liable to trial for contumacy; (3) the expenses of any clergyman so summoned shall be borne by the Synod. Rev. W. Craig explained the several clauses. Rev. John Downie took exception to the proposed canon, and pointed out that a number of the committee were themselves breakers of the law, and now desired to set themselves up as judges. The following were elected delegates arranged in order of election: For the General Synod—Clerical—Revs. Dean Innes, Archdeacon Davis, J. C. Farthing, D. Williams. Substitutes—G. C. Mackenzie, R. McCosh, W. Craig, Canon Richardson, G. B. Sage. The latter retired in favour of Canon Richardson. Lay—Messrs. C. Jenkins, Matthew Wilson, K.C., A. H. Dymond and R. Bayly, K.C. Substitutes—Judge Ermatinger, V. Cronyn, F. T. Harrison and James Woods.

For the Provincial Synod—Clerical—Revs. D. Williams, Dean Innes, Archdeacon Davis, W. Craig, J. C. Farthing, R. McCosh, Canon Hill, G. C. Mackenzie, G. B. Sage, J. Ridley, Canon Richardson, Canon Brown. Substitutes—Canon Young, R. Hicks, J. H. Moorehouse and Canon Smith. Lay—Messrs. M. Wilson, C. Jenkins, R. Bayly, Judge Ermatinger, F. T. Harrison, Jas. Woods, A. H. Dymond, V. Cronyn, J. D. Noble, A. C. Clarke, C. C. Hodgins, J. Ransford. Substitutes—W. B. Graham, H. Macklin, E. G. Henderson and R. Shaw-Wood.

Executive Committee—Clerical—Revs. R. McCosh, D. Williams, W. Craig, C. Miles, Archdeacon Davis, J. C. Farthing, G. B. Sage, Dean Innes, J. Ridley, J. H. Moorehouse, Canon Brown, Canon Hill, R. Hick, G. C. Mackenzie, C. R. Gunne, Canon Young, Canon Davis, H. A. Thomas, T. G. A. Wright, J. W. Hodgins, W. A. Graham, Canon Richardson, Canon Hincks, S. F. Robinson, A. G. Damm, Canon Smith, J. T. Wright, J. W. J. Andrew, Wm. Lowe. Lay—Judge Ermatinger, C. Jenkins, M. Wilson, H. Macklin, V. Cronyn, A. H. Dymond, E. G. Henderson, R. Bayly, J. Peers, J. Shirley, F. T. Harrison, A. E. Welch, R. M. McElheran, E. Paull, R. Shaw-Wood, Judge Woods, Jas. Woods, C. C. Hodgins, W. B. Graham, J. B. Lucas, J. W. Ferguson, T. W. Scott, S. J. Parker, J. Ransford, Judge Barron, J. F. Roberts, Sidney Smith, P. Holt and J. D. Noble.

At the afternoon session the Bishop announced that a layman, whose name he had been requested not to divulge, but who was already known for his generosity, had handed him a cheque for \$500, which he understood was for the benefit of the di-

ocese. The Bishop stated that he would apply the same towards the mission debt. A vote of thanks was accorded to the donor.

The discussion on the proposed canon on inadequate collections, after a lengthy discussion was withdrawn. The Executive Committee recommended the adoption by the Synod of the following resolution on superannuation and W. and O. funds of various dioceses in the Dominion: "That this Synod without committing itself to any definite or final scheme, expresses its approval of the principles of the recommendation in the report (Provincial Synod Journal of 1895, pp. 94-5) adopted by the Synod of Canada, and deem it desirable to bring the matter to the attention of other dioceses, and to appoint a small committee to meet similar committees from other dioceses with the object of promoting a scheme which might be adopted by as many dioceses as practicable, and approved by the General Synod for all Canada in regard to reciprocity as to the widows' and orphans' and superannuation funds; and that a copy of this report (if adopted) should be sent to the secretaries of all other synods in Canada, with a request that the substance thereof be brought before the respective synods for discussion and such action as may be deemed proper." The provisions of the canon were explained by Matthew Wilson, K.C., and the resolution was carried. The Executive Committee also recommended the adoption of the following canon, relating to the order of deacons: "Notwithstanding anything to the contrary contained in the constitution or canons of the Synod, no deacon having a worldly calling shall be admissible as a member of Synod (except duly elected thereto as a lay member), nor have any claim to, or be entitled to participate in any fund of the diocese, whether it be the superannuation, widows' and orphans', or any other, until he shall have surrendered such worldly calling, and, having received a license in writing from the Bishop, shall give his whole time to his ministerial work."

Chancellor Cronyn explained the causes which rendered such a canon necessary. This canon, which practically proposed the establishment of a perpetual diaconate, was referred back, after discussion, to the Executive Committee. The canon regarding select vestries came up for consideration, and the first part of which passed with three amendments. The first amendment preserves the right to return to old methods, the second preserves the balance of power as between the clergy and the vestry, while the third gives the right to appeal from the select to the full vestry.

The Synod held its closing session on Friday morning. The Rev. D. Williams presented the report of the committee on statistics, stating that recent enquiries in regard to the birth-rate of Ontario had shown that the startling statistics presented to the Synod in 1898, and the death rate from consumption, is appalling, no fewer than 3,000 having died from this cause in Ontario. It had been proved that this was not hereditary, but infectious, and therefore curable. On motion the report was subsequently adopted. The discussion regarding the proposed canon on select vestries was resumed, the Synod going into committee of the whole. After a lengthy discussion the canon was referred back to the Executive Committee with instructions to bring in a report at the next Synod. The report in regard to the Provincial Synod was presented by Matthew Wilson, K.C., who explained the relative positions of the General and Provincial Synods. The following resolution was adopted: Moved by Matthew Wilson, K.C., seconded by Rev. Canon Young. 1. That the Provincial Synod and General Synod be memorialized by the Synod of Huron to so amend the constitution and canons of the Provincial Synod (a) as to recognize and give effect to the General Synod and to the Supreme Court of Appeal and the Board of Missions by such Synod established; (b) as to abolish or materially reduce the number of sessions and consequent expense of the Provincial Synod; and (c) as to conduce to the strength, usefulness and efficiency of

the General Synod. 2. That draft canons be prepared and submitted with such memorial for the consideration of both houses of the Provincial Synod at its forthcoming session. 3. That in the event of the Provincial Synod system being maintained in active operation, it is advisable to form such a Provincial synod with boundaries coterminous with the boundaries of the civil province, and with a constitution in harmony with and subservient to the General Synod, to meet only when the necessities of the Church or Province may require. The minutes were then read, and the Bishop closed with a brief, earnest address, after which the Doxology was sung by all present. The Bishop then pronounced the Benediction and the Synod adjourned sine die.

Aylmer.—Trinity.—Messrs. A. B. Thorn and J. G. Heiter, are about to present this church with two handsome stained-glass windows, which will shortly be placed in position.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in charge.

Nelson, B.C.—On Wednesday, June 19, the Synod of this diocese convened for business, the Holy Communion having been celebrated at 9.15 a.m., followed immediately by the special Synod service. The Rev. H. S. Akehurst was appointed clerical secretary, and Dr. R. E. Bentley, lay secretary, respectively. After Bishop Dart had read his charge a number of reports were presented and accepted. The whole of the morning session was taken up with matters of routine. At the afternoon session the report of the Executive Committee was presented, which stated that they had met four times during the year. At the first meeting the Bishop was requested to address a strong appeal to the Society for the Propagation of the Gospel, on behalf of the Diocese, and as a result of this not only is the present grant of £250 to the united dioceses of New Westminster and Kootenay being continued, but a further grant has been promised of £110 to the diocese, both being for a period of three years dating from January 1, 1902. A statement of the financial position and needs of the diocese was sent to each parish last autumn, and a collection by card was urged on behalf of the Home Mission Fund, with a view to raising in the diocese itself \$1,000. This scheme, which has proved so successful in many places has not yet been adopted in every parish and the total result of the appeal was \$542.10, from eleven parishes. The Archdeacon was requested to undertake a trip to Eastern Canada in the interests of the Home Mission Fund, his expenses being guaranteed by the diocese. Both he and the diocese are to be congratulated on the result of his appeal—some \$1,300 being promised for the current year. Following the custom of New Westminster it was decided to grant the sum of \$100 per annum towards the travelling expenses incurred by the Archdeacon in connection with his work in the diocese. To meet the necessary expenses of this year's Synod the various parishes and districts were assessed in sums ranging from \$5 to \$20, in proportion to the number of communicants. After due notice the grants to Revelstoke and Vernon have been reduced by one-half—such reduction to take effect next quarter. The grant to Enderby has been increased to \$300 and that to Kaslo to \$200 for the ensuing year. With a view to opening up work in Phoenix and district the sum of \$400 has been set apart as a provisional grant for the first year. The committee feel the great importance of placing clergy as soon as possible at Enderby, Phoenix and Fernie, and in the missionary district attached to Nelson. The committee would draw the attention of the clergy and churchwardens to the importance of adequately insuring all Church property.

A canon on finance was passed, and the Executive Committee was instructed to report to the Synod next year on any needed amendments.

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The Bishop appointed a committee on canons: The Archdeacon, Revs. C. W. Hedley, H. S. Akehurst, H. Beer and Messrs. E. A. Crease, T. M. Daly and J. M. Lay. He also reappointed the committee on the Bishopric Endowment Fund, with Mr. J. F. Armstrong and Dr. Westwood to fill the vacancies. The Bishop appointed the following committee on Sunday observance: Revs. J. A. Lambert, C. A. Procnier, C. F. Yates and Mr. E. A. Crease. These delegates were appointed to attend the General Synod of the Church in Canada: Rev. C. W. Hedley, with Rev. H. S. Akehurst as substitute; Hon. T. Mayne Daly, with J. M. Lay, substitute. In the evening there was a full choral service in St. Saviour's church. The Rev. J. H. Lambert preached, choosing for his subject, "Church Music."

The Synod held its concluding session on Thursday morning, when after several notices of motion had been given it resolved itself into committee of the whole, and took up the canon on superannuation. In committee stage the proposed canon was amended and clauses eight and nine were left to a committee to be appointed by the Bishop. On reporting, it was decided that clauses eight and nine should be referred to a committee to be appointed by the Bishop to report at the next Synod. The Bishop appointed the following committee: The Revs. C. A. Procnier and H. S. Akehurst, and Messrs. E. A. Crease, Geo. Johnstone and J. M. Lay. The Bishop appointed the following committee on temperance, the Archdeacon, Rev. W. A. Robins, Rev. H. Steele, Messrs. Robt. Wood, Myers-Gray, H. C. Hannington and Dr. Westwood.

The motion of Sunday observance, of which Rev. H. Beacham gave notice, was withdrawn in favour of the following motion by Rev. H. S. Akehurst, and Rev. H. Beacham: "That we, the members of this Synod of Kootenay, would very strongly urge upon our people the importance of the religious observance of the Lord's Day, which should never be lost sight of in the search for recreation. We would also express our sincerest sympathy with all who are endeavouring to secure to the world's toiling population the one day of rest in seven." This led to a most interesting discussion in which Archdeacon Pentreath, the Revs. H. S. Akehurst, C. A. Mount, H. Beer, E. P. Flewelling and W. Robins together with Dr. Westwood and Mr. Martin took part, and it was eventually carried.

The registrar, Mr. E. A. Crease, then presented a report on the property of the various parishes and missions, with nature of title and amount of taxes, etc. He strongly urged upon the clergy and parish officials the necessity of taking immediate steps to secure proper titles and registration. On motion of Mr. Crease, seconded by Rev. H. S. Akehurst, it was resolved, "That the clergy of the respective parishes and missions be requested to complete the respective titles to Church properties and protect such properties from taxes and assessments." It was also resolved, "That all deeds to Church property having been duly registered and accepted, shall be forwarded to the registrar of the diocese." This concluded the regular business of the session, and the Synod was closed by the Bishop pronouncing the Benediction.

After the adjournment of the Synod, the Executive Committee held a meeting at which the following resolution was passed: "That the Synod of Kootenay, at its second session, desires to express to the venerable Society for the Propagation of the Gospel, its sincere thanks for the continuance of its grant to the diocese and for the additional amount of £110 for three years, which will be applied to the opening of new missions in localities where they are greatly needed. The Synod would convey to the venerable society, that it endeavours so to allocate the block grant as to create self-supporting parishes at the earliest possible date."

The matter of drawing up a memorial to the Board of Domestic and Foreign Missions, on behalf of the support of a Bishop for the diocese of

Kootenay was left with the Archdeacon, and the Bishop was requested to make the necessary arrangements with the Executive of New Westminster.

It was decided to arrange for the local annual appeal on behalf of the home missions between September and December next, and to carry it out on the same basis as last year of one dollar per communicant.

St. Saviour's.—On Friday, June 21st, the Bishop held a confirmation service in this church, when twelve candidates received from his hands the Apostolic Rite.

Grand Forks.—The Bishop consecrated the church in this place on Tuesday, June 25th.

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.

REMARRIAGE OF THE CLERGY.

Sir,—Toronto, the magnanimous, goes one better, or rather a fiver, on this question. What a rush there will be from less favoured Niagara, when these poor wretches (after giving up the best in their lives, in their wives, who fell in the vain struggle to make a dollar do duty for a pound), feeling the need of someone to keep the roof over them and their orphaned ones, mayhap, look again for companionship and help. The appalling list of such, no doubt, prevents this being a personal question. In their effort to tie down and out of semblance, these men, who promised, before God and His Church, to serve faithfully, and who were presumed to have common sense, I hope the next Synod will not spend valuable time in trying to marry them off to the widows on the W. and O. Fund, and thus try to save another dollar or two.

INDIGNANT WIDOW.

LITTLE THINGS.

Sir.—In your issue of June 20th, your correspondent, "Layman," refers to "the action of the Bishop of Moosonee in handing over the God's Lake Indians to the Methodist Church," and the "ill effects" of such action. If the Bishop of Moosonee has made an arrangement with the Methodists, in connection with those Indians, no doubt he had good reasons for so doing. No one can imagine any missionary, and least of all a Bishop, lightly "handing over" members of his Church to the care of any other denomination. Yet, that which your correspondent speaks of so regretfully, if it did happen in connection with the small body of Indians mentioned above, is practically going on all the time in many parts of the mission field in our Canadian North-West. Here, in Saskatchewan, we are all the time handing over Church people, not Indians, so far, but white settlers, to the Methodists and Presbyterians, and why? Not because we do not care, but because we are not able to overtake the work. Let "Layman" and others of our Church in Eastern Canada realize the position and come to the rescue. "Handing over" Church people to other denominations need not seem "puzzling." For us it is not "puzzling," but it is very hard. It is simply lack of means. It is not regarded lightly by those who are spending their best for God and His Church. It is heart-breaking. Let "Layman" learn that the Bishops and clergy of his Church in the mission fields of the North-West are doing their best. Let him learn that they are crippled by lack of means, and let him do his best to help them.

J. A. MACKAY.

Battleford, Saskatchewan.

British and Foreign.

The Egyptian Bishopric Fund now amounts to upwards of £6,000.

The Bishop of Wakefield held a retreat for the wives of clergymen in Canterbury Cathedral from the 16th to the 20th.

The Rev. R. Huggard, M.A., curate of Morley, Leeds, has been appointed vicar of St. John's, Barnsley.

A recumbent effigy of the late Duke of Westminster is to be placed in the south transept of Chester Cathedral as a county memorial.

The old parish church of Merthyr Tydfil, which has been restored at a cost of £7,000, was reopened by the Bishop of Llandaff, recently. Sir W. T. Lewis has given a peal of bells and also a large stained-glass window.

Mr. Brodrick recently unveiled a tablet which has been placed in Westminster Abbey to the memory of seven men of the Queen's Westminster Volunteers who lost their lives while serving in South Africa.

The Bishop of Tasmania, Dr. Montgomery, has been nominated successor to the Rev. Prebendary Tucker as secretary of the S.P.G., by the Committee of Bishops to whom was delegated the appointment by the S.P.G. The Bishop's final answer has not yet been received.

The Rev. Harry St. John Stirling Woolcombe, B.A., Keble College, Oxford, who has been senior curate of St. Dunstan's, Stepney, since his ordination in 1895, has been appointed head of the Oxford House, Bethnal Green. He was for a year at Wells' Theological College.

Dr. Paget is the twenty-first of the thirty-five deans of Christ Church, who have been elevated to the Episcopate. The deanery of Christ Church has given to York three Archbishops, while two of its former occupants became Bishops of London, and three (of whom Morley was one), Bishops of Winchester.

An interesting ceremony took place in the Jerusalem Chamber, Westminster Abbey, on Friday, June 21, when a copy of the Revised Version of the Bible was presented to the Dean and Chapter for use at the Abbey services by the burgesses of the Universities of Oxford and Cambridge. The Revised Version is to be used in the Abbey for the Lessons on week days, but not on Sundays.

The first meeting of the St. Alban's Cathedral body since the creation of the deanery of St. Albans was held on the 20th ult., and was attended by, amongst others, the Bishops of St. Albans, Colchester, and Barking. A celebration of Holy Communion was followed by an address delivered by Canon Newbolt.

At Wakefield, in the presence of a large gathering of clergy and laity, the Archbishop of Canterbury laid the memorial stone of an extension to the Cathedral, which is to cost about £40,000, and is in memory of Dr. Walsham How, first Bishop of the diocese. The collections made during the day and promises of subscriptions, amounted to upwards of £7,000.

The Archbishop of York has originated a scheme for collecting from Church people their "Church Penny," instead of attempting, as other dioceses have done, to collect shillings. He calculates that a penny per week from each Church family in the diocese would produce £23,000 a year. In every parish people would be found who would devote their Saturday afternoons to this work. As an in-

document to start this fund, he proposes that one-half of the amount collected in any parish should be given to the needs of the parish itself.

Miss Charlotte Mary Yonge, of Otterbourne, Hants, author of the "Heaven of Redclyffe," and other works, bequeathed the copyright of the "Daisy Chain" in trust for sale, and proceeds in trust for the Mission to the Melanesian Islands; collections of shells and dried flowers and books on botany and conchology to St. Mary's College, Winchester, to her niece, Helen Emma Yonge, to retain the collections during her pleasure; and £100 in trust for the Otterbourne parish schools, whilst they are voluntary Church schools.

The Archbishop of Canterbury recently dedicated the "Bishop Billing Memorial Pulpit," which has been erected outside the parish church at Spitalfields, of which the late Bishop was at one time the rector. There was a large gathering of people at the service, which is described as the prettiest which East London has witnessed for many a day. The pulpit is entered by stone steps leading down from the portico of the church, and there is room in it for twenty choir boys besides the preacher. It cost £200. There are only four other open-air pulpits in London, and they are all connected with Spitalfields in some way. Three of them—at St. Mary, Whitechapel; St. Bartholomew, Bethnal Green; and Christ Church, Spitalfields—are all in the rural deanery of Spitalfields. The fourth is at Holy Trinity, Marylebone, but it was built by a former rural dean of Spitalfields.

At a meeting held at Peterborough last week, it was decided that the great services rendered by Dean Ingram in various ways to the cathedral and diocese could be most suitably acknowledged by the completion of the restoration of the west front of the cathedral, that being the work to which he especially devoted himself during the later years of his life. Subscriptions to the amount of £600 were promised in the room. A sum of £2,000 will suffice to do what is necessary for the west front, and about £4,000 is needed to complete the restoration of the whole of the cathedral fabric.

The memory of the late vicar of Shirley, the Rev. C. E. Burd, has been commemorated by the erection of a beautiful stained-glass window in the south transept of the church. The window consists of four lights and tracery, and the subject illustrated is the miraculous feeding of the four thousand. On a ribbon at the bottom of the window is the following inscription: "To the Greater Glory of God, and in loving memory of their late vicar, Rev. Charles Burd, M.A., these windows are erected by his parishioners and other friends, May, 1901." The work has been designed and executed by Messrs. Camm & Co., of Smethwick.

The annual report for the year ending March 31st, 1901, of the Church of England Scripture Readers' Association, states that during the year readers had made no fewer than 430,400 visits and calls, and that 9,200 persons had been induced to attend Church or mission services. The services (Sunday and week-day), Bible classes, and meetings held numbered more than 21,000. The income of the Association, from all sources, amounted to £12,071 14s. 1d., being an increase of £1,701 1s. 10d. as compared with the previous year. The total expenditure was £10,583 19s. 5d., £248 7s. 1d. more than in the previous year. The clergy in the granted parishes reported very favourably as to the results of the work of the readers.

HINTS TO HOUSEKEEPERS.

New Potatoes with Cream Sauce.—Scrape and "eye" the potatoes, having them as nearly of a size as may be. Drop into boiling water containing a half teaspoonful of salt. As soon as they are tender, drain, put in a hot dish, sprinkle a saltspoon of salt over them, and let them keep warm while the

sauce is preparing. Heat a scant pint of milk to the boiling point, rub very thoroughly a large tablespoonful of butter and a small tablespoonful of flour together, stir into the hot milk—stir until it is a thick, creamy mass. Add a quarter teaspoonful salt, and pour over the potatoes.

Baked Tomatoes.—Wipe and remove a thin slice from stem end of six smooth, medium-sized tomatoes. Take out seeds and pulp and drain off most of the liquid, add an equal quantity of cracker crumbs. Season with salt, pepper and a few drops of onion juice, and re-fill tomatoes with mixture. Place in a buttered pan, sprinkle with buttered crumbs, and bake twenty minutes in a hot oven.

Raspberry Cream.—Place a pint of raspberries in a bowl, add one tablespoonful of powdered sugar. Let them stand for an hour and then rub through a sieve. Soak one ounce of gelatine in two teaspoonfuls of cold milk for half an hour, then add to it one cup scalding hot milk, two tablespoonfuls granulated sugar. Stir until the ingredients are thoroughly dissolved. Set aside, and, when cool, add the strained raspberries. Whip one-half pint cream, add one-half teaspoonful of vanilla and whisk all lightly together. Set in a very cold place to harden. A half-pint of raspberries may be kept very cold, sweetened lightly and poured round the mould, when turned out ready for the table.

Cheese Ramequins.—Mix together one and one-half cups grated dry cheese; three egg whites, beaten stiff; two teaspoonfuls of flour; one-half teaspoonful salt; dash of cayenne. Form into balls, allowing one rounding tablespoonful for each ball, roll in cracker dust, which has been sifted, and fry in deep, hot fat until light golden colour. Less than a minute will cook them. Drain, then arrange in a pyramid on a dish covered with a doily, garnish lightly with parsley, and serve at once. They should be creamy in the centre. Good to serve with a dinner salad and toasted wafers.

Never eat soft bread for breakfast, if there is a crust or hard biscuit in the house. New bread, that often looks fluffy and light, is like so much lead when it reaches the stomach. And that is why half the world is so stupid and cross in the morning.—If fresh bread must be eaten, put it in the oven or on the toasting griddle before serving, and give the family the benefit of the carbon, and the teeth something to do.

LOVE'S GREATEST GIFT.

That was a touching story of sick-room ministrations which Mr. Gladstone gave in Parliament, when announcing the death of the Princess Alice. Her little boy was ill with diphtheria, and the mother had been cautioned not to inhale the poisoned breath. The child was tossing in the delirium of fever. The Princess stood beside him and laid her hand on his brow to caress him. The touch cooled the fevered brain, and brought back the wandering soul from its wild delirium. He nestled a moment in his mother's lap; then, throwing his arms around her neck, he whispered: "Mamma, kiss me." The instinct of mother-love was stronger than all the injunctions of physicians, and she pressed her lips to the child's. The result was death.

You say she was foolish. Yet where is the mother who would not have done the same? There may be peril in the sick-room for those who minister there for Christ, but love stops at no peril, no sacrifice. There was peril in Christ's own mission to this world. In His marvellous love for us He put His lips to the poison of our sin—and died.

THE MELTING POWER OF LOVE.

There must be a deep and genuine love for souls. It is not enough to honour and love our profession, we must love men. Not enough to be thoroughly trained in the schools, we must deeply and tenderly love men. Not enough to be golden-mouthed and silver-tongued, we must first, last and all the time love men. Love never faileth. Eloquent tongues have failed. Brilliant prophecies have come to naught. Profound knowledge has limped away from a soul humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. Hundreds of ministers have made but little real headway, and their regrets at the same are sincere and pitiful, but I do not believe any man who loves God better than man and loves every other man better than himself ever made a failure.

Love never faileth. It is determined to succeed. It gives, suffers, endures, pleads until it is victor. Nothing can withstand the heat of the sun. See that vast iceberg. Great vessels may crash into it only to be crushed like eggshells. Hurl cannon balls upon that moving ice palace and they only rebound and fall with a dull splash into the sea. Dynamics will not work. The iceberg still stands crystal king of the emerald waters. But as it slowly drifts to warmer climes, where the sun can smile directly upon it, it rapidly melts and soon disappears from sight. Every stubborn soul can be melted by love, and when the stern, solemn, truths of God's Word are spoken, they should be accompanied with a love that is matchless, boundless, endless. No man can win souls through his splendid genius, his fine training, his large experience, unless he loves men with a quenchless passion.

PRAYER.

One of the greatest needs of the world and the Church to-day is men who know how to pray. The need is felt and acknowledged, but is not easily supplied; for prayer is a most wonderful thing, and few of us know much about it. When we begin to study prayer, we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to Him, as disciples came of old with the request: "Lord, teach us to pray."—G. H. C. MacGregor.

FOLLOW CONSCIENCE.

Follow your conscience, and it shall lead you to God. Believe me, the only way to get more spiritual light is to live according to the light you have. It may only be a light that breaks athwart the darkness—make the most of it, and some day you shall have more. There may be hereafter only one duty which is clear to you, only one friend or kinsman whom you can help, only one boy whom you can keep from evil, only one piece of work which you alone can do. Well, do that. Try to accomplish that one object. Try to save just that one human soul. Gradually, it may be after many a day, the clouds will break. You will know more of God's will. He will seem nearer to you. His voice will sound more clearly in your soul. You shall enter into that Divine peace which the world may neither give nor take away.—Right Rev. Dr. Welldon.

THE LITTLE GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale
A lad who had his way to make,
With little time to play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me,
This gentleman of ten.

He does not push or crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly,
To forge and mill and store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty 'tis the same:
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

IF WE LOOK UP.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. It we say sadly to ourselves, "there is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson!—John Ruskin.

CARRY YOUR SUNSHINE WITH YOU.

"The cheerful man carries with him perpetually, in his presence and personality, an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger,

FITS Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from **EPILEPSY, FITS, ST. VITUS' DANCE,** or 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 every-thing else has failed. When writing mention this paper, and give full address to **THE LIEBIG CO., 179 King street west, Toronto.**

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 shallow, 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.

braver and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's tasks and struggles easier. His hearty handshake puts a thrill of new vigor into your veins. After talking with him a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest, an interest in living, and are ready for any duty of service.

"Great hearts there are among men," says Dr. Hillis. "They carry a volume of manhood; their presence is sunshine; their coming changes our climate; they oil the bearings of life; their shadows always fall behind them; they make right living easy. Blessed are the happiness-makers; they represent the best forces in civilization!"

GENTLE COURTESY.

A few months ago, says one who witnessed the incident, I was passing through a pretty, shady street, where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about

BLACK, GREEN and MIXED.

Get a package of whatever kind you have been in the habit of buying. You will be astonished how fine it is compared with other teas.

MONSOON

INDO-CEYLON TEA

A California syndicate purchased 40,000 shares in the "UNION CONSOLIDATED OIL CO." last week.

When people on the spot invest in the stock, we consider it a strong indorsation.

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

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

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

Nearly 200,000 shares are owned in the Maritime Provinces by prominent merchants.

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

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

Very little more stock will be offered.

Full particulars promptly furnished.

W. M. P. McLAUGHLIN & CO.,
McLAUGHLIN BUILDINGS,

St. John, N.B.

CANADIAN MANAGERS:

Douglas Lacey & Co., Bankers

twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place, and I was glad to note that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one, "you can't run, you know."

"Oh, hush!" said another, the tallest in the party; "never mind, I'll run for him;" and he took his place by Jimmy's side, preparing to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself, "There is a true gentleman."

HOW ONE BOY HELPED A SUNDAY-SCHOOL.

"Oh, please, Harrison, mayn't I go into your Sunday-school class with you? Because I know you, and I don't know any boys as little as I am."

Harrison looked glum. He had not expected this request when his little cousin, who was spending the winter at his home, had asked to go with him to Sunday-school. He said, "Yes, I guess so," slowly, as

if he found the three little words hard to utter.

Dick did not notice his cousin's hesitation. He trotted on beside him, chattering happily. And young Mr. Murray, catching sight of Harrison's curly black head in the door-way, sat up straight and buttoned his coat as if he were getting ready for something. To tell the truth, it took both courage and patience to act as Harrison's Sunday-school teacher. People who liked the boy said he was full of life. Those who did not like him said that he was rude and silly, and that he had a bad influence over the other boys; and the worst of it was that these unpleasant things were quite true.

While Mr. Murray was straightening himself, and preparing for what might happen next, the six boys in Harrison's class looked at each other and smiled slyly. None of the boys really approved of the things Harrison did, but for all that they had a way of looking on and smiling which he took for encouragement. The boys in the class across the aisle craned their necks to see all that went on.

The thing that happened next was so simple that it surprised everyone. At Harrison's side was a small boy, and he walked into the class and took the seat beside Jerry Thompson, leaving Harrison the vacant place at the end of the row.

"It's my cousin, Mr. Murray," Harrison explained, seeing that the teacher looked surprised. "He's visiting at our house."

"And I wanted to come into Harrison's class 'cause I don't know

any other boys," Dick added. "But I studied the lesson real hard so I could keep up."

The members of Mr. Murray's class looked at one another. Harrison looked at the floor, and a flush stole over his face as Mr. Murray answered, half smiling, half sighing:

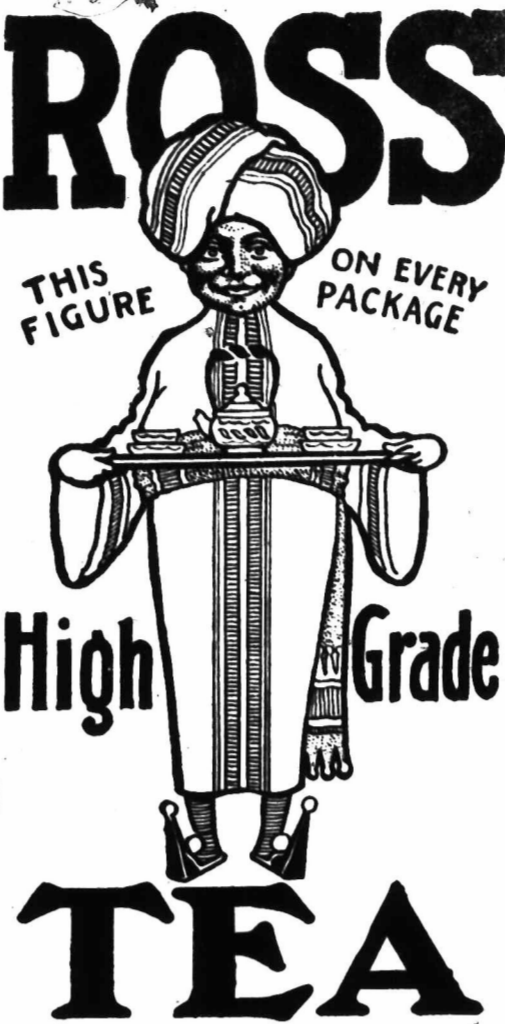
"I guess you won't have any great trouble in holding your own, my lad." And for some reason during the next five minutes several of the boys improved the opportunity to glance over their lesson.

It was a Sunday of surprises. When the bell rang for the opening exercises, and the boys stood in a wavering row, everyone was waiting expectantly for Harrison to begin the performances which made Mr. Murray's class sometimes spoken of as "the storm centre" of the school. But Harrison had found the place in his lesson and kept his eyes glued to the page, though he did not join in the reading. At last Jerry Thompson gave him an inquiring poke in the back, but as Harrison looked up he met Dick's honest eyes, and he only scowled, greatly to Jerry's astonishment.

It had been a long time since Mr. Murray's boys had really had a chance to think about the Sunday-school lesson. Between Harrison's mischief, and the teacher's efforts to keep order, the time was pretty well occupied. But on this particular Sunday there was such an unaccustomed quiet that, before they knew it, they were really interested in the lesson story. Mr. Murray had been right in thinking that Dick would not have any difficulty in keeping up with the class. The little fellow had the lesson at his tongue's end, and even though the older boys

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smiled at one another over the top of his yellow head, they looked a little ashamed to fall so far behind him. When Mr. Murray told of some of the strange customs which are still followed in the land where Jesus lived, Dick asked such eager questions that Jerry Thompson quite forgot where he was, and as the circle of heads came closer, and one after another interested face was raised to his, Mr. Murray knew that he was teaching better than he had ever done before.

It was a good day for the Sunday-school altogether. The classes near Mr. Murray's, having nothing to distract their attention, were earnest and attentive. The peaceful interest crept to the furthest corner of the big room. The superintendent smiled as he went from class to class. And when the minister gave his two-minute talk at the close of the school, there was a hopefulness in his voice which had not been there before for a long time.

Just as the closing song was finished, Mr. Murray laid his hand lightly on Harrison's shoulder.

"Bring your cousin again," he said. "I like to have him with us."

Harrison glanced up quickly. He himself could hardly have explained why on this particular Sunday he had been unwilling to follow his usual custom of making a little disturbance. But the truth was that little Dick looked up at him with such loyal confidence that somehow he could not bear the thought of reading wondering disapproval in those big blue eyes. And as the minutes passed he had found himself enjoying the hour, and listening with interest to all Mr. Murray had to tell.

"Dick's going to stay all winter," said Harrison, fingering his cap. "I guess he'll come with me right

along. He likes it, and I like it, too." He wanted to go on and say that he was ashamed of himself and meant to do better, but the words stuck in his throat. But as he walked down the aisle with Dick close behind him, he made up his mind to show Mr. Murray that a boy of his size was not going to be outdone by a little fellow like Dick.

"I can learn my lesson just as well as he," thought Harrison, setting his teeth. "And I can behave just as well, to. And I will."

THE LAZY MAN'S LOAD.

"There!" exclaimed Helen Mayo, in a tone of discouraged relief, laying on the neatly kept table an armful of her "circulating library."

Aunt Emily looked up enquiringly for when "There!" was uttered with that peculiar shade of emphasis, she knew it was the key note to forthcoming discouragement.

"Didn't the sewing circle have their aprons properly hemmed this time?"

"Better than last week. But you should have seen their button-holes—no one made two the same size, and I didn't have time to show them as they should be taught. It's 'precept upon precept,' underscored, and many times multiplied with them, before they seem 'to get the knack of it,' as Amanda Merrill says, auntie. And I didn't have time to make one button-hole for them before I had to give my baking lesson. To tell the truth I'm all discouraged. I'm willing to work, but with all I've done, I see very few encouraging results."

Helen Mayo had been out of college six months, and during that time has been exceedingly active in her "private social laboratory," as Aunt Emily called her work among the laboring families of a large manufacturing village, trying to solve some of the many problems that had suggested themselves to her during the course in sociology and economics.

"I'm afraid dear," said Aunt Emily, "you are trying to carry a lazy man's load."

"A—lazy—man's—load? repeated Helen questioningly. "I—I'm afraid you have little idea how hard I—"

"Indeed, I know you work hard—too hard," interrupted Aunt Emily. You don't understand me."

She moved her chair closer to Helen's. "When I was a little girl—not more than eleven—mother asked me to go across the road and bring in the clothes. I'll never forget how many there were! Instead of making two or three trips as I should have done, I attempted to gather them all up at once. Mother noticed them dropping from my arms—towels, handkerchiefs, pillow-cases—right into the sandy road, and hurried down to save them from the necessity of another washing. 'You've a lazy man's load, Emily,' she said, as she took part of the clothes. And I've always remembered it when I've been tempted to undertake more than I could do, and do well, just to save time."

"But, auntie, I've so much laid out!"

"Yes; but if in your haste to accomplish so much in a short time, you fail in the desired results, of what value is your energy and exertion? Let us see how much you are attempting. There are the sewing circle for the girls, cooking club for the women, your kindergarten work, your reading clubs, and the housekeepers meetings. The trouble is, you're trying to do too much. No wonder you get discouraged, and the results are not what you would like. Now, dear, instead of attempting to carry on all you've begun, take only a part for the next few months. Give these all your time, and when this work is so far accomplished that they can do for themselves, without your direction, you can take up some of the other lines."

Before winter was over, Helen came in one evening, and exclaimed, radiantly: "Every single girl can hem and tuck, make button holes as well as I can, and do—oh, wonders. So can the housekeepers—you ought to see the change in their homes. And it's all because you—"

"Suggested a lazy man's load!" interrupted Aunt Emily smiling.

—He that cannot forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven.

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THE BOY AND HIS CHANCES.

Many a boy dreams of the great things he would do if only he "had a chance." A dozen homely duties are crowding about him, but he wants a chance to show that he is of different stuff from ordinary boys; and so he dreams and chafes at his commonplace surroundings until his opportunities are gone and he takes up the wail of, "if only I had a chance!"

The boys who succeed in life are the boys who make their own chances, or who see in every little thing about them a chance for faithful, conscientious work. Are you poor? Poverty is a stern teacher, but her lessons have been prized by many great men who have passed through her school. Have you no influential friends to help you along? Turner, the painter, was a barber's son; Pridaux, the scholar and theologian, scoured pots and pans while working his way through college. Sir Isaac Newton, the greatest astronomer of his time, once peddled cabbage on the streets. Martin Luther when a boy at school, sang in the street for the pence which passers-by might give him. The late Judge Bradley, of the United States Supreme Court, was the son of a charcoal burner.

There is more in the boy than the chance. A thousand chances may pass unheeded by a careless, unobservant lad, where the boy with the right sort of stuff in him would seize the first one. Patience, faithfulness, truthfulness and downright honesty count for more than chances.

A STORY OF MODERN MARTYRDOM.

She was always fond of books and study, and, as she grew older, she became more and more eager for education. She determined to go to college and to study law. She was not like other girls, and I never saw the least sign of pity, tenderness or weakness about her. I used to think she must have been given a double allowance of brains and no heart.

She was a ready and brilliant speaker, even at that time; and I suppose she never used her powers of argument and eloquence more earnestly than when she persuaded the old folks to furnish the money to carry out her plans. They had a good farm and a few hundred dollars, but of course they didn't see how they could possibly educate her as she desired.

But she told them that they could mortgage the farm, and in a few years, when she had finished her education, she could earn plenty of money for them all. "I am sure to succeed; there isn't even a possibility of failure for me," she said proudly, with a fine flash of conscious power in her eyes.

She was their only child, both beautiful and gifted; and as the old folks looked at her and listened they felt that it must be as she said. Nothing that life might hold for them was too great or good to lay at her feet. And so they mortgaged the farm and she went to college.

I was a near neighbour and friend, and I knew all about the years of sacrifice that followed. They had to make out the interest money and save what they could for her extra ex-

penses, for she must not be pinched. The first winter they bought themselves no new clothing, but made their partly worn garments do extra service; they sat in the kitchen to save an extra fire; they used skimmed milk that they might sell more cream, and they used no eggs but sold them all. Still it was very hard to make out the interest money.

The next winter they sold their chickens and pigs and went without meat, rigidly observing all their other economies. They shivered around their one fire in the big cold house, clad in the thin worn flannels of two winters ago, and I often found them sad and despondent, although they never complained. Yet how quickly mention of her progress and her successes would light up their pale, worn faces!

The next winter was a cold, hard one. We had a big snow early, and it drifted us in for a couple of days. When the roads were open I went over to them, for I had been anxious about them of late, they had grown so feeble and aged.

I found them both very sick in bed. They had taken cold; and somehow, they said, a great weakness had seized them, so that they could not get out for help.

Well, we did all we could, but they both died of typhoid pneumonia within a week. They had become too much enfeebled, through insufficient food and warmth, to have a chance of recovery. She came home and stayed a few days after the funeral to direct the settlement of their affairs. It was wonderful how well she managed. She sold the farm and all the personal property, so that, after paying off the mortgage, she had money enough left to carry her through to success.

Yes, it was as she had said. She did succeed, and is making money now. Once she came down from the city and spoke at a public gathering here, and all the great city papers sent down reporters to get her speech and artists to sketch her face and poses. They gave her columns next day.

They said it was a wonderful speech, brilliant, magnetic, irresistible. At its close the great audience rose and shouted in wild enthusiasm. But, although I was present, I did not hear the speech, nor see the speaker. I could see and think only of those two gentle and unselfish lives that had been sacrificed to the achievement of this intellectual ambition. Was it worth

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while? Her influence might be like a great light illuminating the minds of mankind, but theirs would have been a gracious warmth, stealing into the hearts of humanity.

She placed a costly monument over their graves, but she had no tears or flowers to offer. I transplanted thither from their own garden the sweet, common flowers they had loved, and I used to go there often and tend them. It was like a holy shrine and a pilgrimage to me.

Once I met her there. She had come to see if the workmen had set the monument straight.

"They suffered much for you," I ventured after a little.

She looked surprised.

"Suffered? Well, I suppose there was some difficulty about meeting the interest, and no doubt it worried them. But, you see, it was quite unnecessary. Even if they had been obliged to give up the farm it would not have mattered, since they could not live. And if they had lived, I would have provided well for them. I told them so."

Then I saw that she had not comprehended their sacrifice and their great love had made it a happiness to them, so that only within my heart had its simple pathos been written. And I went my way and said no more.

—To love God is our happiness, to trust in Him is our repose, to surrender ourselves entirely to His will is our strength.—Charles Beard.

—We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us from much regret, loss, and sorrow always to remember to do nothing rashly.



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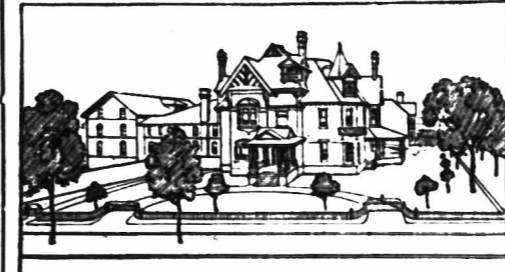
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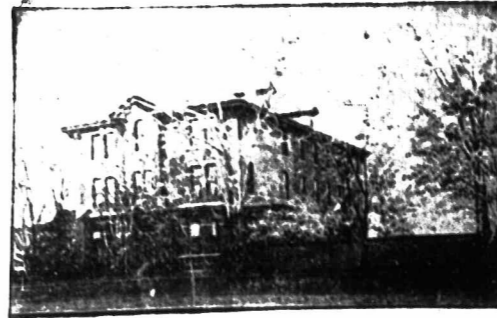
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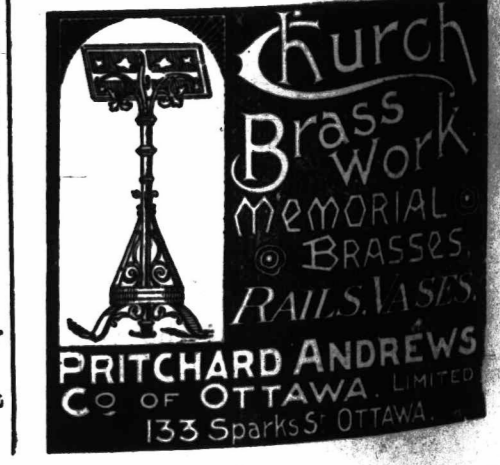
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