

him at Auckland for special training, preparatory to their commencing their ministerial work.

The week we spent at Auckland, under the care of Mr. Eden and his brother chaplain, Mr. Savage, will ever remain as one of the red letter weeks in our life. In 1883, Mr. Eden was appointed to the important living of Bishop Auckland, where he worked for seven years, and endeared himself to all classes in the parish. In 1890, Mr. Eden was chosen by Archbishop Benson as Suffragan Bishop of Dover. Here he has done yeoman service. His work in connection with the late Lambeth Conference showed the value of the man, and his appointment to the See of Wakefield is one of the most popular that could have been made.

St. Paul's Sunday School, Brockville, has put in three stained glass windows to commemorate the Queen's Jubilee.

The Bishop of Algoma, Dr. Thorneloe, has been elected a vice-president of the great English Society for the Propagation of the Gospel.

A piece of land has just been donated for the Church at Sand Lake, Diocese of Algoma, by Mr. Levi Owens, which, as it goes clear down to the lake, will preserve a right of way from the water.

The canonry in St. George's Cathedral, Kingston, Diocese of Ontario, left vacant by the death of Canon Muloch, has been conferred by the Archbishop of Ontario on the Rev. E. Baker, graduate of the Theological Seminary, of New York, and who served in the Diocese of Ontario for the last 35 years.

Rudyard Kipling's noble poem entitled "Recessional," formed the subject of an impressive sermon preached at St. Alban's, Birmingham, the other Sunday evening by the Rev. M. Macdonald (one of the assistant priests). Taking up the refrain of the poem—"Lest we forget"—Mr. Macdonald described the words as a great and noble call to England in her day of splendor and self-glorification. The lesson of recollectedness of the recent Imperial Jubilee would, he said, be told in vain if it were applied only to earthly powers that be. The preacher then went on to remark how the great Church of England—"the Empire's soul," as he described it—was sharing in the glories of the time, and pointed out how her members might take a share in the note of warning—not to forget. The episcopacy had increased; the standard of life—parochial, personal, and ecclesiastical—had been raised; and they thanked God that the severe search-light that the Church's enemies in God's good providence threw on her found fewer opportunities of attack. But the Church of this land should cultivate a longer memory; she had the past to warn and to guide her still. They should pray that the Bishops gathered together at the Lambeth Conference might be so guided that their Synod became not a nest of divisions, not a conclave of

competing ambitions, but a beginning in the Lord of a council of Bishops of the English name and faith which might grow in the power of the Holy Ghost as the decades succeeded each other.

A remarkable figure among the numerous visitors to England of late is the Russian Archbishop of Finland, the Most Rev. Antonius, who was sent by the Holy Synod of the Russian Church to represent that Church at the Queen's Jubilee. The Archbishop is one of the most remarkable of the Russian ecclesiastics. He was born in 1816, and educated at the ecclesiastical college of Kazan, where his career as a student was so brilliant that after graduation he was immediately appointed, though still a layman, Professor of Pastoral Theology and Homiletics. In this position he soon became known as a profound scholar and able writer, and was drawn into various literary pursuits. Appointed in 1870, he continued as a layman till 1883, when, after the death of his wife and children, he took the monastic habit and was soon after ordained deacon and priest. Almost immediately he was raised to the position of Archimandrite in the monastery of St. John the Baptist, at Kazan. In 1885 he was called to the professorship of the Old Testament in the St. Petersburg Ecclesiastical Academy, of which he became rector in 1887, and the same year he was ordained as a suffragan bishop under the Metropolitan of St. Petersburg. In 1892 he was appointed Archbishop of Finland and Viborg, and at the same time a member of the Holy Governing Synod. With his immense learning he combines great practical activity and unusual capacity for leadership and administration. It was doubtless intended, in the selection of such a man, to provide, not simply a dignitary to do honor to the Queen, but an intelligent and trained witness of English Church affairs who would be capable of making a wise and candid report to the Holy Synod which he represents.

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