

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JULY 22, 1897.

[No. 29.

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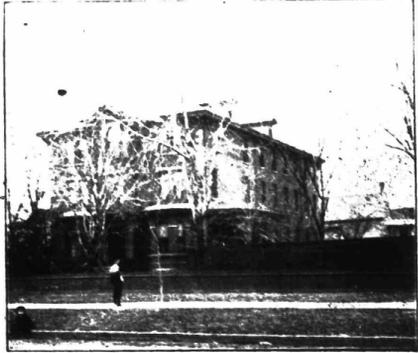
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## Lessons for Sundays and Holy Days.

July 2<sup>nd</sup>. SIXTH SUNDAY AFTER TRINITY.  
Morning - 2 Sam. 1.  
Evening - 2 Sam. 12, to v. 24; or 18. Mat. 13, to v. 24

Appropriate Hymns for Sixth and Seventh Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 314, 538, 557.  
Processional: 299, 432, 441, 447.  
Offertory: 235, 431, 436, 620.  
Offertory: 2135, 431, 436, 620.  
Children's Service: 221, 333, 435, 573.  
General Hymns: 196, 222, 418, 438, 536, 623.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 520, 558.  
Processional: 175, 291, 298, 460.  
Offertory: 179, 295, 306, 518.  
Children's Hymns: 176, 334, 337, 568.  
General Hymns: 191, 230, 263, 461, 477, 522.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

### Epistle for Seventh Sunday after Trinity.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Rom. vi. 23: "The wages of sin is death; but the gift of God is eternal life in Christ Jesus."

These words may be taken in two ways, as meaning (1) wages paid for sinning; (2) wages paid by sin. Either gives an admirable meaning; but (2) is the better and the more striking.

i. One of two masters every one is serving.

1. We are made to serve; independence impossible.

2. But it cannot be otherwise. (1) Separately God or self (sin). Everyone serving.

Even indecision is refusal of the service of God.

3. Only one true Master, God. Power to choose another; but no real right. For (1) We are creatures of God; (2) Bought with a price. (3) This is the noblest and best service. (4) The consequences—this service also gives value to life.

ii. These two services have different results. Life and Death. Wages and Gift. No work of man could deserve life. No true work unless life received from above. God has given us life.

1. Life is given in Christ. He is the living one and the source and means of life.

2. Made available by His work. (1) Destroyed the enmity. Veil rent. (2) That man might go up, and God come down.

3. A gift abiding in the Church—Mystical Body of Christ.

4. This life the possession of all who abide in Christ. Abide in me. As the Branch, etc.

5. An eternal life. The Hereafter.

iii. To abandon God's service is to forfeit the gift of life and work for death. Aim of the passage to show. Away from God is death. Everywhere in the Scriptures. No arbitrary arrangement.

1. People imagine it might be otherwise. God will not be so severe, etc.

2. But it cannot be otherwise. (1) Separation from God is death (isolation, bondage, corruption). (2) Seen in extreme cases; Murder, suicide, disease, ending in death, etc. (3) Even where the fruits are invisible. For spiritual evil (a) Darkens moral perceptions; (b) Deadens sensibilities; (c) Enfeebles and destroys the will.

3. Stretches on to Eternity. Life is continuous, a solemn warning and a gracious promise: "I am come that they might have life." "He that hath not the Son, hath not life."

### Epistle for the Eighth Sunday after Trinity.

Rom. viii. 13: "If by the Spirit ye mortify the deeds of the body, ye shall live."

Those who say that Religion is gloomy have apparent justification in passages like this. Crucified with Christ—dead—buried. But note. Dying not the end, but the way to life.

i. Implied that two opposing principles contending in the heart of the regenerate. Flesh and Spirit. Nature and Grace.

1. Not merely sins, habits; deeper—principles, natures. Higher from above. Lower from beneath.

2. Even in the Regenerate. "We wrestle." Experience verifies. Look back in life. See how different forms of evil assert themselves. Hunger, Lust, Pride. Even if overcome, shows power. I, Paul knew—and me.

ii. One or other of these principles must gain the upper hand. As one lives and thrives, the other fades and dies.

1. We can make our choice, and we denote it continually.

2. Deeds of the body, not the body itself, but the action of the will under the dominion of the lower nature—the lusts of the flesh.

(1) The body has its rights. Appetites lawfully gratified. (2) But it is to be subject to the spirit. To make the body master is to invert the Divine order.

3. Note some of these: "Lusts of the flesh (Gal. v. 19 H.) Witchcraft, Hatred, Sedition. Note the connection.

iii. It is by the Spirit that these are mortified. Not by mere "bodily exercise." Good, but more needed. The Spirit, which has been given.

1. In Holy Baptism, by covenant.

2. Author and Fruit of Faith. By the Spirit we believe, and He is granted to Faith.

3. To be received, stirred up, used. Our own work. All from the Spirit; yet we may hinder or stir up. (1) We shall be careful to examine ourselves. Know ourselves and what we may attempt. (2) Watch against temptation. (3) Prepare for conflict, when inevitable. Take the "whole armour of God." (4) Practise imitation of Jesus Christ. Neglect no duty. Tolerate no evil.

The issue is life or death. God in the soul is Life. The world and the flesh, death. Mark, therefore, the alternative here set forth. "If we die with Christ, we shall also live with Him."

## THE BISHOP STRACHAN SCHOOL.

Bishop Strachan School (not Bishop Strachan's School, as it is so often called) was founded under the auspices of him whose name it bears, and is intended to perpetuate his memory in connection with an important work for the Church of Christ. It seemed that an educational institution, especially a "Church" school, would be a fitting memorial of one who was not only one of the fathers of the Church in Canada, but also a distinguished educator.

He had personal charge of a school for boys at Cornwall, which through his ability and energy became famous; he established the celebrated District Grammar School at York; to his exertions are due the establishment of Toronto University and Upper Canada College, and finally, Trinity College. "The child," as it has been called, "of the Bishop's green old age," is a standing proof of his indomitable energy, faith and perseverance. To the Rev. Dr. Langtry is due the credit of the first thought of this school, and also of much of the labour attending its inception and earlier years. Besides spending much time in personally urging its claims upon the public, he, with the Rev. W. S. Darling, the Rev. Dr. Davies, and the Rev. A. J. Broughall, for some time gave their services gratuitously, lecturing not only in religious subjects, but also in the ordinary branches of mathematics, history, the English languages and literature, natural sciences, etc. When the school was fairly established the Rev. Dr. Langtry was appointed chaplain, and continued in the exercise of that office

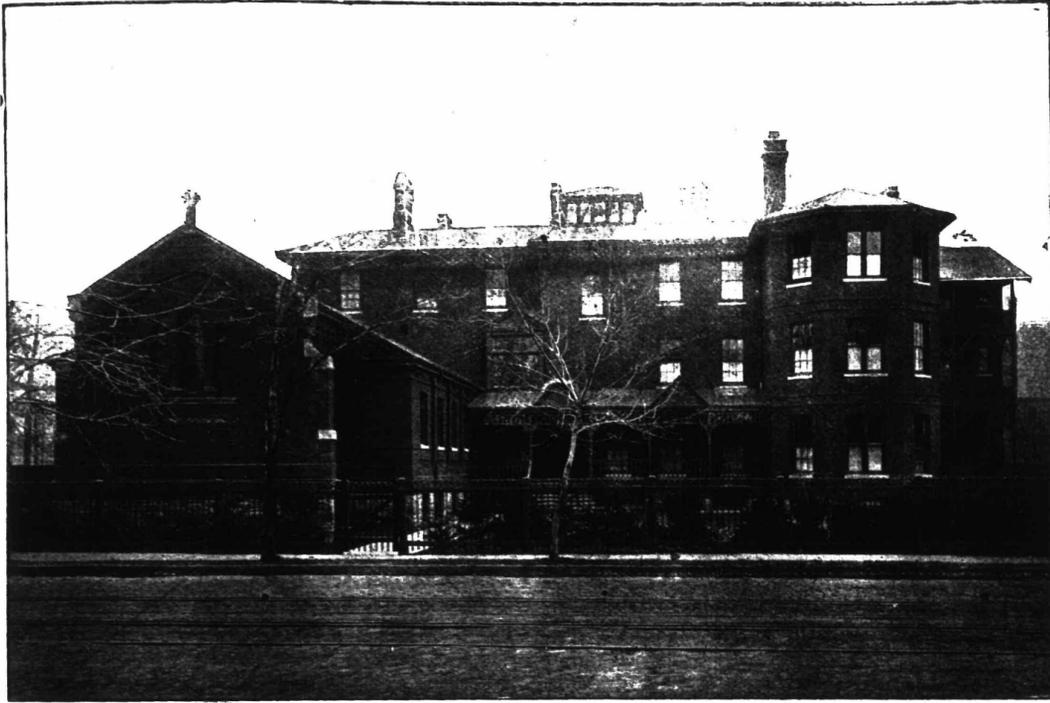
until the year 1876, opening the school daily with the office of Morning Prayer, followed by a short instruction addressed to the whole school, on matters of Christian faith and doctrine.

The school was opened in 1867, and incorporated in 1868. The members of the Council at that time were: The Lord Bishop of the diocese, the Rev. George Whittaker, Provost of Trinity College; the Rev. John Langtry, Hon. John Hillyard Cameron, C. J. Campbell, Esq., Clarkson Jones, Esq., and Wm. Ince, Esq. To these, at a special meeting, June 19th, were added the Venerable Archdeacon Palmer, the Revs. A. J. Broughall, W. S. Darling, H. W. Davies, J. G. Geddes, and J. H. McCollum, and Messrs. E. M. Carruthers, F. W. Cumberland, A. Maclean Howard, Alex. Marling and M. R. Vankoughnet. Of this body five still remain on active service. As vacancies have occurred from time to time they have been

filled by the appointment of others, all of them men leading active, busy lives, yet giving themselves unsparingly to the work, willing to spend and be spent in the Master's service. The amount of sacrifice involved is known to but few; it meant, in the early days of the school, long evenings of work for brains which had already during the day been sufficiently taxed, the bearing of heavy monetary responsibility, the patient, steady support of the school, and faith in its future through many vicissitudes, and much actual outlay of money. For instance, a gentleman, in the beginning one of the largest subscribers, and holding a valuable scholarship, used it by giving to one girl after another the priceless treasure of an education, while paying all the time for that of his own daughters. Another took upon himself for the greater part of a year the entire charge of two girls, that the delicate and responsible elder sister might have needful rest and change. These are instances which might be multiplied, and which show the character of the work done at the school, and the spirit in which it is done. To clergymen it is an inestimable boon, the very generous reduction made upon all the ordinary fees bringing it within the reach of many who could not otherwise think of such advantages for their daughters. The Council at the present time is constituted as follows:

President, the Right Rev. the Bishop of Toronto; vice-presidents, the Rev. the Provost of Trinity College, Mr. James Henderson; honorary vice-president and visitor, the Right Reverend the Bishop of Ottawa; the Right Rev. the Bishop of Niagara; Rev. C. J. S. Bethune, D.C.L., Rev. A. J. Broughall, M.A., Rev. J. Langtry, D.C.L., Rev. J. S. Howard, M.A., Rev. Prof. Rigby; Messrs. C. J. Campbell, A. M. Howard, Wm. Ince, J. C. Kemp, G. M. Rae, E. B. Brown, W. D. Gwynne.

The Building—The school begun at Pinehurst on a very small scale, with only ten boarders and twenty-one day scholars, increased so rapidly that further accommodation was very soon needed, and in 1868 the house which had been built and occupied by Bishop Strachan was taken and also an adjoining "cottage," a covered way being built between them. At the end of the second year, 1869, there were forty-five boarders and



THE BISHOP STRACHAN SCHOOL FROM ENTRANCE ON COLLEGE STREET.

forty-two day scholars. Again the accommodation was insufficient, and in 1870 Wykeham Hall, formerly the residence of the late Sir J. B. Macaulay (a great uncle of the present lady principal), was acquired by the school. This building was enlarged at the time, and twice subsequently additions and improvements have been made, involving the entire renewal of the heating apparatus, new bath-rooms, the extension of the classrooms and dormitories, a new dining-room, and a chapel, where the pupils meet for morning and evening prayer, and for religious instruction, where also are held occasional Sunday evening services, and three or four times during the year celebrations of Holy Communion. The chapel and the services held there are very dear to the girls, many of whom (often the very busiest) find time to care systematically for its neatness and adornment. The dining-room, drawing-room, class-rooms and dormitories are large, light and airy, and the heating throughout perfect.

Both residents and visitors remark constantly that they know of no house so cool in summer and so warm in winter. The large hall and wide staircases (of which a glimpse is given on these pages) are in the very centre of the building and add much to its cheerfulness and comfort.

Grounds and Exercise.—One of the greatest material attractions of the school is the beautiful piece of ground in the midst of which the house is situated. Because of the extent of the property only partial views of it can be given, but it will be seen that the girls have ample space for recreation. Here they spend most of their afternoons in September, October, May and June, in tennis, baseball and other games; those who prefer to be quieter on warm days, grouped under the trees with needle-work or books. In colder weather exercise is of course taken outside the grounds; a short walk in the morning and a longer one in the afternoon. Twice a week all through the school year there are exercises in physical culture, and generally in the evenings half an hour's dancing. Indeed, this form of amusement is not confined to the evening. There is a good deal of informal dancing done by the day scholars during the mid-day recess, and not infrequently, on a rainy day, it takes the place, for the boarders, of the afternoon walk.

Studies.—The school, begun upon a carefully considered plan, has by no means stood still, but has kept pace from time to time with the ever-increasing requirements of "higher education." In 1884 the first two students passed the matriculation examination at Trinity College. One of these, Miss Sara Nation, now an honour graduate, is doing excellent work in the school to which she owes her own training. The other has been married for some years, and we hear of her in her far-distant home extending the influence of the "Church school," and putting into active use the lessons she learned there. Up to the present time forty-six girls have matriculated, twenty-seven with honours. Thirteen of these subsequently graduated, six at Trinity and seven at Toronto University. Four of them were prepared at school for their first year examination, two for each of the universities. In the lower classes the pupils are so carefully grounded, and so systematically led on from one division to another, that if they desire

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when they reach the senior class, to be prepared for matriculation, no "cram" is necessary, though, of course, a good deal of hard work is entailed, since the authorities who are responsible for the subjects and examinations seem to delight in increasing from time to time their number and difficulty. The religious instruction is not compulsory, though it certainly is strongly advised and urged, the Council and the staff realizing that to omit that is to leave uncultivated one of the three parts of our nature, and that the very part which is capable of rising highest and elevating the whole being into correspondence with the ideal in the mind of the Creator. Among those in the Bishop Strachan School who have distinguished themselves by proficiency in secular learning are few who have not exemplified in their lives the truth that there is no such motive for work as the thought that it is all for God. Lessons in Holy Scriptures are given in every class by the lady principal, and in Church history in the senior class. These subjects are always examined at midsummer by clergymen. The religious instruction (proper) is always in the hands of

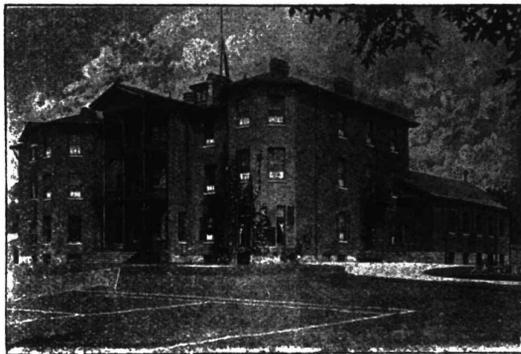


MRS. GRIER.

a clergyman; it was given for nine years by the Rev. Dr. Langtry, rector of St. Luke's church; for sixteen years by the Rev. Dr. Pearson, Church of the Holy Trinity; and for two years and a half by the Rev. Dr. Mockridge. The Rev. T. C. Street Macklem, who was appointed chaplain to the school in 1895, now has charge of it. This instruction consists in lectures on the Church Catechism, Bible and Prayer Book, and is given three times a week to the whole school in two divisions, except that the very young children are taught by the lady principal. The present lady principal, Miss Grier, has held the position for twenty years. She has affectionate recollections of Bishop Strachan, having received at his hands the holy rite of Confirmation. She also remembers hearing her father, who was rector of Belleville, say, on reading the prospectus of the school, "What a splendid lot of Churchwomen that school will turn out!" This was recalled to her mind lately by hearing that a lady had said, speaking of some girls whom she found very helpful: "They bear the unmistakable stamps of the Church School; wherever you see a Church School girl there you find a

good Church worker." Miss Acres, who is returning (D.V.) in September, has been teaching in the school since 1878, with two intervals of two years each. Miss Carroll, appointed two years later, has been at her post through an unbroken period of sixteen years. Miss Nation, having been educated in the school to the end of her first college year, was one of the first to graduate from St. Hilda's, in 1891. Except last year, the greater part of which she spent in France, all her time since 1891, has been passed at the school, as teacher of modern languages and elocution. Miss Bristol, teacher of the intermediate department, begins in September her sixth year, and Miss Fisher her third. All these ladies are successful teachers, and have a genuine love for that work, and are warmly attached to the school.

Royalty.—In 1879 the school had the great distinction of a visit from the Princess Louise and the Marquis of Lorne. The Princess graciously expressed herself as much pleased with all she saw and heard there. They were received by the Bishop and the members of the Council and conducted to a platform pre-



BISHOP STRACHAN SCHOOL, SOUTH VIEW.

pared and decorated for the occasion. The lady principal, at the request of her Royal Highness, sat on the platform near her, and was kept very busy answering questions as to every detail of study, school life, etc., and also receiving some very valuable practical suggestions. There was a very short programme, consisting of music and recitations; a basket of flowers was presented to the Princess by one of the girls, with a short speech in French. The Marquis of Lorne replied for her, and also asked for a holiday for the girls. The Royal party afterwards went all through the building, and remarked, as every one does, upon its cheerful, homelike aspect. The Princess especially expressed her approval of the manner in which drawing was taught, the old system of drawing from the flat copy having been, even so long ago, discarded. Before they left refreshments were served in the drawing-room, and the Princess was pleased to say that if she came to Toronto again she would like to visit the school and meet the girls in their classes.

Music.—The piano department is under the charge of Mr. J. W. F. Harrison and several skilled lady teachers. Mr. Harrison teaches

like a true artist, as he is; no master is more successful in inspiring his pupils with enthusiasm, and their playing is distinguished for clearness of touch and brilliancy of execution. Mr. Harrison and Miss Frances Morris (A.T.C.M.), prepare pupils, if it is desired, for the examinations of the Toronto Conservatory of Music. Miss Hattie Mockridge, well-known as a musician, and of a musical family, has also a class at the school, and there is at least one resident musical governess. Vocal music is taught by Miss C. Williams. Miss Nora Hillary and Miss Ruby Jellett, pupils of Miss Hillary. Other teachers may be engaged for either piano or singing if parents specially desire it. Drawing and painting are taught by Miss Henrietta Hancock, an artist of well-known ability and taste. Here also girls are prepared for the Government examinations. Certificates have been won this year in freehand, model and memory or blackboard drawings. Drawing is included in the regular curriculum for each class. Painting is, of course, an extra. Physical culture is taught in every class without pupils under Miss Isabel Grier's instruction



MISS ACRES.

was shown during the winter in three exhibitions—three because the whole floor of the hall was required by the performers, and it was only possible to reserve a limited space for spectators. Greek is taught by the Rev. H. P. Lowe; Italian, by the lady principal. Latin, mathematics and English are included in all the classes taught by Miss Acres, Miss Carroll, and Miss Bristol. French is taught in every class by Miss Nation; German, in every class except the junior.

Gifts.—Since the school has possessed a chapel it has received many gifts. One lady who had two daughters educated there, gave a hundred dollars, "to be used for the good Bishop Strachan School, in any way Miss Grier liked best." A lady and gentleman gave fifty dollars. The girls, a brass book rest; Miss Mabel Hamilton (now Mrs. Kirwan Martin), a brass almsdish; Miss Nina Holland, another "old girl," beautiful lace from Belgium; and a very handsome and appropriate gift was made by Mrs. James Strachan. This consisted of a Bible, Prayer Book, and altar book, of large sizes, handsomely and durably bound; on the outside of each cover the name of the school and date of presenta-

tion, and inside an inscription signifying that it is given "in memory of a revered father-in-law." The latest offering is a pair of brass vases which arrived "from the girls" (both boarders and day scholars) after all were gone. But it is not only to their own school that they are generous. The resident pupils give some of their time (on Saturdays) to sewing for the poor, or for Indian children, and besides giving at Easter to diocesan missions, they have both this year and last collected or given nearly fifty dollars (each year) for North-West missions. This latter enterprise includes both boarders and day scholars, some of whom are not now in attendance at the school.

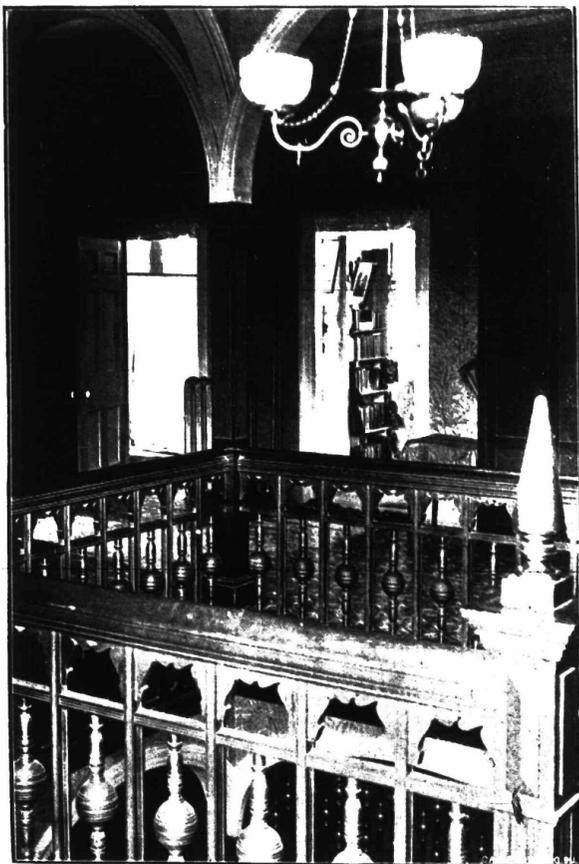
The lecturer in physics and chemistry is a graduate of Trinity College. The junior classes are taught by Miss Fisher and Miss Dobbie, but both are capable of higher work, and assist as may be required; Miss Dobbie in mathematics, Miss Fisher in English, French and German. The year just closed has been a most satisfactory one, both as to the work done and the temper and spirit of the school. The closing concert was considered exceptionally good, the music being of a very high order, and the dialogues and recitations in German, French and English remarkable for accuracy and spirit. At the distribution of prizes in the absence of the Lord Bishop of Toronto, president of the council, his Lordship Bishop Sullivan presided, and before giving the prizes, emphasized in forcible language the thoroughness by which the work of the school is characterized, and also the fact of its being a "Church" School, giving definite religious instruction, which is so greatly needed in these days when so many drift away from the Church for want of proper teaching as to what she really is. After the distribution his Lordship announced, at the request of the lady principal, that the already strong staff ("and it is a strong staff," he said), would be augmented in September by the return of Miss Helen E. Acres, always so popular and successful a teacher. The applause evoked by the mention of her name showed that she holds a very warm place in the affections of her old pupils and friends. Miss Acres has been spending two years in Great Britain, France and Switzerland, where she has had opportunities of visiting various educational institutions and of observing and noting what is new and good in methods of organization, teaching, etc. Lately she has, at the request of the council, made this her especial object in England, where she is much interested and has met with great kindness and encouragement. She sails for this side of the Atlantic in the "Etruria," on the 31st of the present month.

The school re-opens (D.V.) on Wednesday, September 8th.

—How fast we learn in a day of sorrow!

#### THE NEW STAFF AT EDGEHILL, WINDSOR, N.S.

Miss Lefroy, the new principal at Edgehill.



THE BISHOP STRACHAN SCHOOL. MAIN HALL AND STAIRCASE.

has completed her staff. This responsible task has been speedily and successfully accomplished by the cordial co-operation of Miss Beale, the principal of the Ladies' College at Cheltenham, with whom Miss Lefroy has worked for twelve years. With Miss Beale's concurrence, Miss Lefroy has secured a governess from Cheltenham to come with her to Edgehill, so that in September next there will

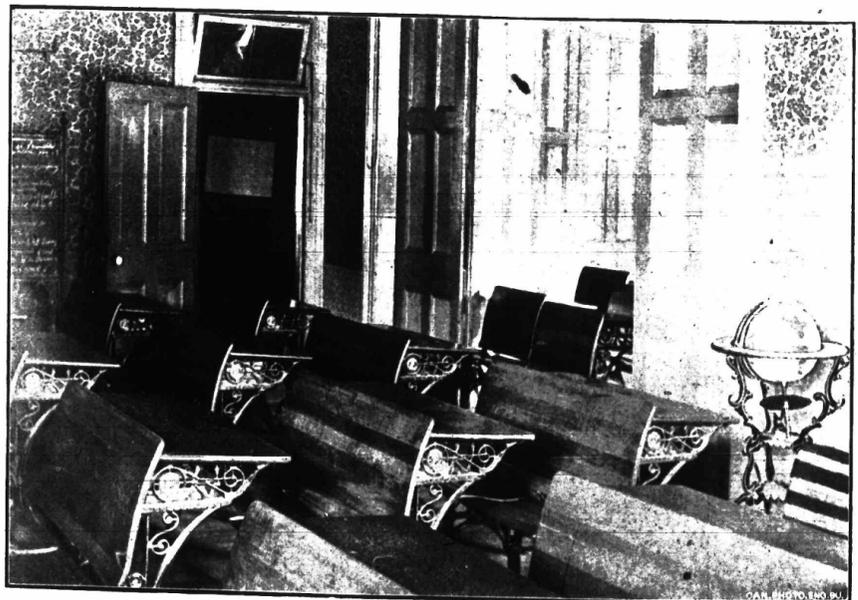
Edgehill now consists of Miss Blanche Lefroy, principal; Miss Danby, holding from the University of Cambridge higher certificates in English language, literature and Anglo-Saxon; euclid, algebra, arithmetic; certificate in theory, history and practice of teaching. Miss Danby has had eight years' teaching experience—two in the Ladies' College, Cheltenham, as assistant teacher, and six years in the High School for Girls, Baker street, London, Eng., as head mathematical teacher; also as form mistress, Latin and French.

Miss Lobban, B.A. of London University, with one year's experience in teaching classics and mathematics for the London Intermediate arts course; violin and elementary German.

Miss Gildea University of Cambridge certificate in theory, history and practice of teaching, higher Cambridge certificate in Divinity, French, English literature, history and in arithmetic. Has had one year's experience as assistant teacher in Cheltenham Ladies' College; one year as house governess in the college, with a contingent of twenty-five young ladies; four years' experience in Miss Chreimann's system of physical culture, plain and fancy needlework.

Miss Beckingham Oxford University, junior and senior examinations in English, French, botany, geology, with distinction in religious knowledge, in both junior and senior examinations. Holds first-class higher Cambridge certificate in English language, literature and Anglo-Saxon; English, French and constitutional history; geography, historical, political, physical and commercial; also certificates in mathematics. Miss Beckingham has had four years' experience in private tuition.

The modern language mistress, probably a French lady, is not yet appointed. The music department remains under Miss K.



THE BISHOP STRACHAN SCHOOL, ONE OF THE CLASS ROOMS

be a migration, as it were, of three of the present or former staff of the first Ladies' College in England to Edgehill, in Windsor, N.S., viz., Miss Lefroy, with Miss Danby and Miss Gildea as her assistants. The staff at

Manners' charge, with one change, Miss Florence Manners, from England, taking Miss Lilian Manners' place. Miss Irving continues as assistant in piano and theory. Miss Shaver remains in charge of the art de-

partment. Miss Danby has also been a teacher of drawing in the High School, Baker street, London.

Friends of Edgelhill will be glad to know that Miss Lefroy's family connection with Canada is not only close, but distinguished. The Bishop of Nova Scotia announced Miss

terianism. A building, both mean and ugly, has been erected for the services of the Presbyterians of the Established Church; another, certainly more creditable in appearance, has been built for those who belong to the Free Church.

It weighed sadly on the mind of the present Bishop of Argyll that the Church which he so worthily represents had no foothold on the

granted on the shore, between the end of the village and the ruins of the Abbey and cathedral. Here the Bishop built a house which has, we think, been before described in the Church Times; it may be enough to say that it is a plain, but not unsightly, stone building, and consists of a chapel in the centre, flanked by two wings, in which there are upstairs eleven cell-like cubicles, and on the ground floor living rooms, kitchen and offices. In the centre of the east wall of the chapel, externally, there is a niche in which is a nearly life-sized statue of St. Columba, his hand raised in benediction.

The Bishop admits that when he built the house he had no definite plan at all as to its ultimate destination; his one desire was to provide a pied terre for the Church in the holy isle; his one wish in planning the house was that it should be beyond mistake a maison Dieu—a house for the service of God—in one way or another.

From the time of its benediction in 1894, to the present, the house (hitherto known as the "Bishop's House"), has been put to no one particular use; priests have frequently stayed there and offered the Holy Sacrifice; retreats have been held there; an ordination has taken place there, and so on. It may be remarked that no useful result could be hoped from any attempt to make the "House" a centre of missionary operations in the island.

The Bishop has been most gratified by the appreciation of his "House" shown in different ways by Bishops and priests who have used it for offices of devotion in the holy isle; but he has felt that he ought to take steps to secure that in time to come it shall serve the sacred end for which it was built. After a great deal of anxious thought and prayer he decided on offering it as a gift to the Cowley Fathers for the purpose of their society. The offer was accepted, and, on last Wednesday, what has hitherto been "The Bishop's House" was formally made over by its founder to the Society of St. John the Evangelist.

The ceremonies at the Bishop's House were not the only special services which took place in Iona on St. Columba's Day. Anything like the observance of a saint's day was an abomination to traditional Presbyterianism, but a new school has arisen in the Established Presbyterian Church which seeks to revert in many ways to the pre-Presbyterian Catholic traditions. Under the auspices of men of this school, a sort of pilgrimage to Iona for St. Columba's Day was arranged. The Duke of



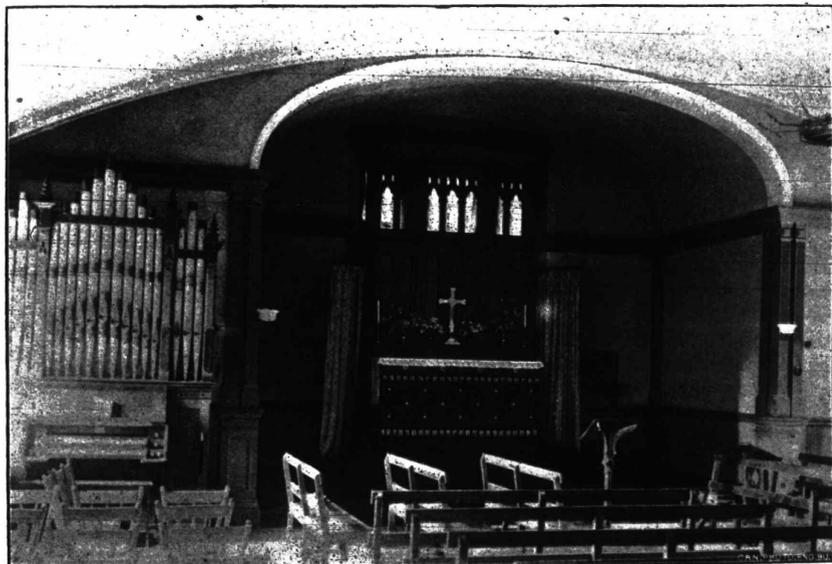
THE BISHOP STRACHAN SCHOOL—A GROUP OF TEACHERS AND BOARDERS.

Lefroy as the niece of the Vice-Chancellor of the University of Oxford, but he did not mention the more interesting association to Canadians, that Miss Lefroy's father, a retired officer, was a cousin of the late General Sir Henry Lefroy, for many years in charge of the Magnetical Observatory at Toronto, subsequently Governor of Bermuda, and well known to many in Halifax. General Lefroy married a daughter of the late Sir John Beverley Robinson, Chief Justice of Upper Canada. Miss Lefroy comes to Nova Scotia with a family record intimately associated with the history of the country.

sacred isle, no, not a building of the humblest description in which she had the right to celebrate the Holy Mysteries or any of the offices of religion. There was no reason why possession for restoration, of any of the existing ruins should be specially coveted; though they testify to the veneration felt through long ages for the Apostle of the Western Isles, not a stone of one of them was put in its place in St. Columba's time; the oldest chapel existing (in ruins) was founded some five hundred years after the saint's death! The very site of St. Columba's burial place is not certain; his relics were taken from their grave and enshrined at an early period, and the chasse containing them did not always remain at Iona, and what became of it and its contents cannot be positively ascertained. Reverence for St. Columba's memory did not

#### ST. COLUMBA'S DAY, 1897, IN IONA.

That our readers may be able to understand the real significance of the proceedings at Iona, on Wednesday in last week, it will be necessary to give (in as condensed a form as possible) a little preliminary information. St. Columba, the 13th century of whose decease at Iona occurred on 9th June this year, came from Ireland with twelve companions to be the Apostle of the Western Isles and of a great part of Scotland beside. The monastic community established by St. Columba at Iona became eventually a centre of religion, learning and civilization, the influence of which spread far and wide. The isle became also a place of pilgrimage, and a favourite place of burial for kings, royal personages, and nobles of Scotland, Ireland, and Norway. The confluence of pilgrims and visitors, from all parts, naturally helped to maintain the memory of all those natural sites in the island which were associated with the life and acts of the patron saint of the place; and a further result of all this was that different kinds of religious edifices, a nunnery, chapels, oratories, and so forth, gathered round the monastery; these buildings were rebuilt or altered in the Middle Ages in the way common during that period. The Columban community was eventually replaced by Clunian monks, and the Abbey church became the Cathedral of the Bishop of the Isles. The storm of the Reformation, and the troubles that followed it, devastated all the religious foundations in Iona. All the ancient buildings were suffered to fall into ruin, and the people lapsed into Presby-



THE BISHOP STRACHAN SCHOOL—THE CHAPEL.

then demand that an attempt should be made to restore existing ruins; and had anything of the kind been projected it would certainly have raised difficulties which did not appear when, at an opportune time, the Bishop applied to the Duke of Argyll, as lord of the soil, to grant him on reasonable terms a site on which to build: a site was

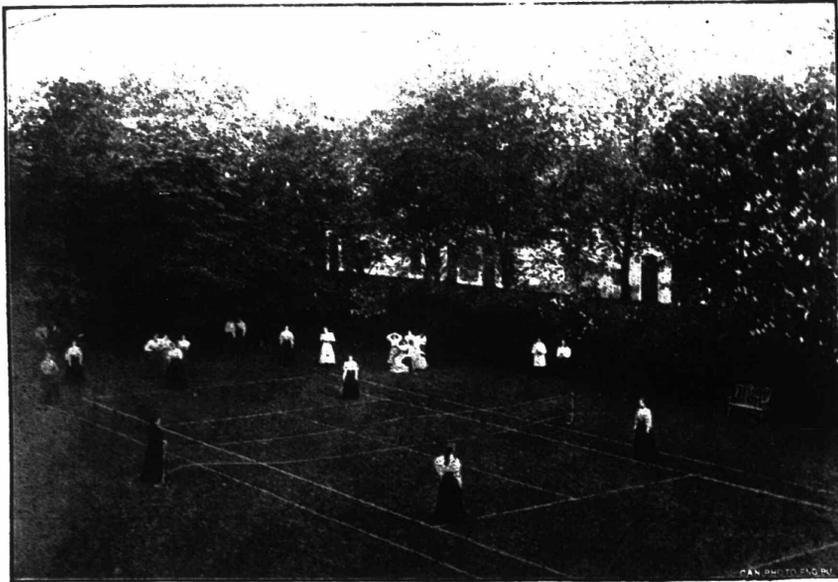
Argyll has favoured the scheme so far as to grant the "pilgrims" the use of the ruined cathedral, (which he claims as his property) for their services. The building, though ruined, has most of its walls standing, and intact, and so it has been quite possible to give it a temporary roof, and otherwise to make it capable of use for religious

rites. A pilgrimage under Roman Catholic auspices was also arranged for.

Such an observance of the octave of St. Columba has certainly not been seen in Iona since the Reformation.

The Bishop of Argyll was most anxious that the services held last week in the house which he has

Thursday. In the celebrations and devotional exercises of the retreat, the visitors had their share. On Thursday afternoon the Bishop, accompanied by the Rev. Mr. Dewar, the Free Church minister, took a party of the Fathers and visitors to some of the spots in the island consecrated by association with St. Columba's life and works.



THE BISHOP STRACHAN SCHOOL—THE TENNIS LAWN

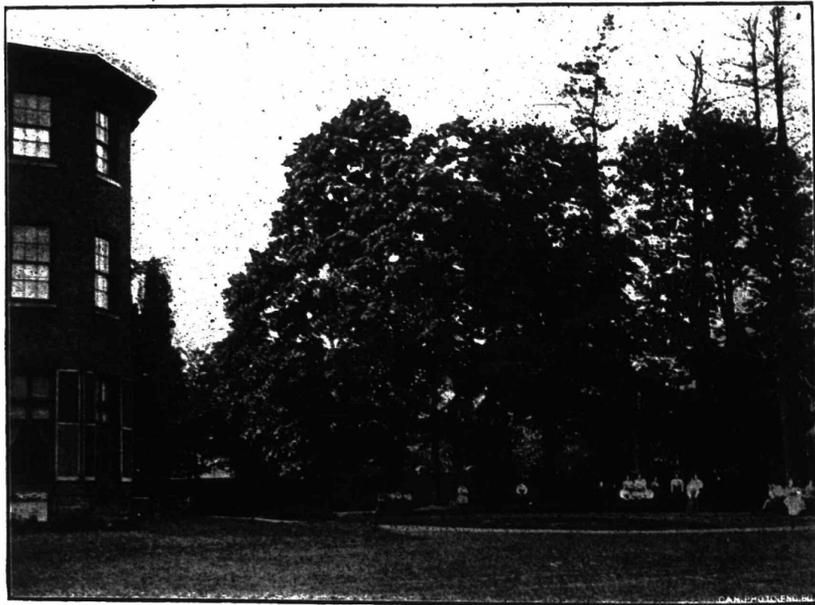
built should not assume the appearance of being a rival demonstration to the Presbyterian or Roman Catholic pilgrimages, which had been arranged to take place during last and the present week, and for this reason, among others, a semi-private character marked the devotions which took place there on the 8th and 9th. The Bishop himself, of course, was present; five of the Fathers represented the Cowley community, the Superior, Father Page, and Fathers Congreve, Puller, Field, and Bignold; there were also six guests, Bishop Hornby, Provost Ball, Canon Murdoch, and Rev. J. F. Schofield (Edinburgh), the Rev. W. F. Cheney, an American priest, and the Rev. K. Reid (Oban). All of these arrived on the morning of Tuesday, 8th inst. In the evening first Vespers of St. Columba were sung in the Chapel, which, with the altar, was dedicated in 1894, when the house was first opened. After Vespers the Bishop proceeded to solemnly bless the rest of the house, and thus to dedicate the whole building to the purposes of religion.

After the chanting the "Veni Creator" before the altar, the cross-bearer and thurifer, with smoking censor, led the way; the Bishop of Argyll, with his chaplains, came next, followed by Bishop Hornby and the rest. The procession passed through the house, the Bishop going through the rooms and corridors, the assistants meanwhile reciting appropriate psalms and antiphons; at suitable points during the perambulation benedictory collects were said by the Bishop. Both the Bishops were in mitre and cope; the Father Superior also wore a cope.

On the return of the procession to the chapel, after the episcopal benediction had been solemnly given, the Bishop, standing before the altar, formally made the offer of the house to the Father Superior, as representing the Society of St. John, and asked the prayers of the community on behalf of himself and of the benefactor who had supplied the money which had enabled him to build the houses. Father Page replied suitably, formally accepting the gift. The Bishop then gave a brief address, which was intended as an introduction to the observances of the following day.

Wednesday, 9th, St. Columba's Day, being also an Ember Day, was observed by the Fathers as a day of strictest fasting, retreat and silence; after Lauds and Prime five celebrations of the Eucharist followed each other in succession, the first being said by the Bishop. The offices, meditations, addresses, etc., usual during a time of retreat, took their customary course at intervals during the day, and the retreat was continued until after Terce on

Thursday. While the retreat was going on in the "Bishop's House" (which, by the way, is now to change its name), the Presbyterians were holding their solemnities in the temporarily restored cathedral, the picturesque appearance of which is not enhanced by its rough and ready roof, and the make-shift glazing of some of its windows. Great preparations were made by the promoters of the Presbyterian pilgrimage to secure a large attendance and to make the affair a success; railway companies and steamboat proprietors were induced to issue tickets at reduced fares; a number of eminent ministers of the Established Church were advertised as likely to be present; and a choir, including a lady professional, was imported from Glasgow. The chances of a large gathering were increased by the fact that last week, this year, happened to be the week in which the local "fast day" occurs, when num-



THE BISHOP STRACHAN SCHOOL—A CORNER OF THE GROUNDS.

bers of people from the neighbouring islands come together to prepare for the annual Communion Sunday. It is not to be wondered at, then, that the Presbyterian commemoration was largely attended. At 10. a.m. there was a service in Gaelic. At noon, a service in English, when the Sacrament was administered according to the Presbyterian rite. It is noteworthy that on this occasion the Nicene

Creed was recited by the officiating ministers and by at least a part of the congregation, an admirable innovation on once universal Presbyterian custom, which, in the interests of Orthodox belief, we devoutly hope will spread. With the general character of this Presbyterian fete in honour of St. Columba, we cannot but sympathize; it involves a distinct return to abandoned Catholic practice, and so, we suppose, more or less of a return to the principles underlying that practice; but it must not be left out of sight that the fete was, in fact, intended to be an assertion (in support of the cause of "Establishment") of the supposed "continuity" of the present Establishment in Scotland with the ancient Catholic Church of the country; a "continuity" which it never entered the heads of Presbyterians could be imagined to exist till just the other day. This "continuity" no Catholic Churchman can for a moment allow to be anything but fabulous. And we must say that, much as we sympathize with some of its features, the service on Wednesday performed in the ruined cathedral at Iona did seem to us as incongruous a blending of inharmonious elements as it is possible to conceive. What concord was there between the solemn architecture of an ancient Gothic choir, suggestive of nothing but Catholic rites, and the high platform erected under the east window, on which was ranged a goodly row of up-to-date ministers (some of them moustached), in black gowns and hoods, all standing facing the people, and before whom was placed a table on which lay nothing that suggested that the Catholic Eucharist was about to be celebrated? Still, with all its incongruities, the service on Wednesday indicated a distinct step in the Catholic direction, and looking at it in this light we can but say, and say heartily, "We wish you good luck in the Name of the Lord." In the evening a service (in Gaelic we believe), was held by the Presbyterians in the cathedral.

On Wednesday afternoon a visit of courtesy was paid by the Rev. Dr. Spratt (of the Established Church) to the "Bishop's House."

The pilgrimage to Iona, organized by the Roman Catholic authorities, took place on Tuesday. The cathedral, as fitted up for the Presbyterians, was obtained by them for their service, the Roman Catholic Bishop of Argyll and the Isles celebrating Holy Communion, and the Roman Catholic Archbishop of St. Andrew's preaching the sermon. Church Times.

#### HER MAJESTY'S THANKS.

London, July 16.—A special supplement to the Gazette publishes the following letter from the Queen to Sir Matthew White Ridley, the Home Secretary, dated Windsor, July 15:

"I have frequently expressed my personal feelings to my people, and though on this memorable

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occasion there have been many official expressions of my deep sense of the unbounded loyalty evinced, I cannot rest satisfied without personally giving utterance to these sentiments. It is difficult for me on this occasion to say how truly touched and grateful I am for the spontaneous and universal outburst of loyal attachment and real affection experienced on the completion of the sixtieth year of my reign.

"During my progress through London on the 22nd June this great enthusiasm was shown in the most striking manner, and can never be effaced from my heart. It is indeed deeply gratifying, after so many years of labour and anxiety for the good of my beloved country, to find that my exertions have been appreciated throughout my vast empire. In weal and woe I have ever had the true sympathy of all my people, which has been warmly reciprocated by myself.

"It has given me unbounded pleasure to see so many of my subjects from all parts of the world assembled here, and to find them joining in acclamations of loyal devotion to myself, and I would wish to thank them all from the depth of my grateful heart.

"I shall ever pray God to bless them and to enable me still to discharge my duties for their welfare as long as life lasts."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

The Rev. H. J. Petry, M.A., has been appointed by the Bishop to be chaplain of the Quarantine Station, Grosse Isle, for the six months, May to October, inclusive.

The Venerable Archdeacon Roe, D.D., is going to spend a month, from the middle of July to the middle of August, as chaplain at the Roberval Hotel.

The summer chaplains for the Island of Orleans are the Rev. H. A. Brooke for July and the Rev. W. A. Adcock for August. The Rev. Professor Allnatt is again taking duty at Cap a l'Aigle.

Beauce.—St. George.—On Sunday, May 23rd, his Lordship the Bishop of Maine visited our station at Moose River, Maine, and administered the Apostolic Rite of Confirmation to a class of eight (two males and six females), the first fruits of our labour in this section. The Bishop's visit did much towards laying the foundation of a permanent work in this vicinity. The site has been given for a church on a hill-top, so that when, as we hope in a year's time, a suitable edifice has been erected on it and consecrated for the worship of Almighty God, the same will be visible for four or five miles on either side—a beacon light of the Faith once for all delivered to the saints. Our parsonage is now well under way, and (we think) is presenting a very imposing appearance. In its construction we are aiming at putting up such a building as will be a credit to the diocese and will also supply a comfortable home to the incumbent.

Magog.—The pews of St. Luke's church have been furnished throughout with cushions in crimson red, at a cost to the Ladies' Guild of about seventy dollars.

Riviere du Loup.—At the Jubilee services the new silver altar vessels were used for the first time, and there was a good number of communicants. The vessels are very beautiful, and are a much-needed addition to the church furniture of the mission; those previously in use having been only of plate, and of a pattern anything but beautiful or appropriate to their sacred use.

Quebec.—St. Matthew's Guild.—The work of the Guild has progressed steadily and without interruption, with the exception of the usual pause at Christmas-tide, to enable the members to assist in the church decorations. At the opening meeting in October, the warden addressed the Guild, impressing upon them the importance and sacredness of all work which was undertaken for Christ. The

vice-warden gave instructive and interesting addresses at four of our monthly meetings, on "Cultivating the Intellect," "Our Belief in God and the Doctrine of the Trinity," "Christian Evidences," and "The Future Life." At our January meeting the Lord Bishop of Ottawa, at the invitation of the warden, was present, and said many kind words of encouragement, dwelling especially upon the value of our efforts to make God's house beautiful and attractive. There were twenty-seven weekly meetings, at which a good deal of work was accomplished. It was decided at the annual meeting that two altar cloths should be presented to Lennoxville College chapel; one of these, a violet one, has been sent, and the green is now in hand and will shortly be ready. The work done for St. Matthew's church was given gratuitously as in former years. In addition to these, gifts of surplices, stoles, fair linen sets, etc., were made to missions in our own diocese and elsewhere, besides assistance given to procure altar vessels, etc.

### MONTREAL.

WILLIAM B. BOND D.D., BISHOP, MONTREAL.

Montreal.—American Institute of Instruction.—High School 67th annual convention, July 12th.—The Rev. Charles Fleischer, who spoke so strongly on Friday on the advisability of excluding the Bible from our Public schools, seems to get little sympathy from his co-workers. Said one lady teacher, in a tone of half surprise, half scorn: "We had one man there this morning who spent his time showing that the Bible should not be taught in our schools at all!" The Hon. E. P. Seaver spoke at some length on the subject. He was surprised, he said, to hear since coming here that the superintendent of the Boston schools contemplated any such action, and assured them that they need look for no immediate fulfilment of the prophecy. This was received with hearty cheers. What was Boston and what was New England, he asked, that any one at this day should propose that we should exclude from the education of our children that book on which their children and their adults had been nourished for eight generations? They were of the stock of the old English Puritans, and were largely of the same spirit as their forefathers two and a half centuries ago, that had founded a Church without a bishop and a State without a king. And he believed that spirit was as thoroughly appreciated on British as on American soil. It was the spirit that stood for human freedom and equality of all men in law and loyalty under all circumstances to truth and right. The New England people were not drifting away from their moorings in the education and religion of the past. Modifications might be made in the manner in which the Bible is used as a source of instruction. But to give it up would be to reduce education to a mere business of learning how to get one's bread and butter, and is the last thing that New England proposes to do. Education was not intellectual only, but moral, and ethics without religion cannot be taught. It was said Public schools could not teach religion. If by that was meant the teaching of the genius of faith and doctrines, of course not. But the Bible is the source not only of religious, but of moral instruction, and no other source had yet been found as desirable or as acceptable. Its doctrines underlie all civilization.

Sweetsburg, Que.—July 10.—His Lordship Bishop Bond was here yesterday for the double purpose of holding a confirmation service and of consecrating the church. There were also present a large party of clergymen, which included the Rev. J. A. Elliott, rector of the parish; the Rev. Rural Dean Nye, Bedford; Ven. Archdeacon Lindsay, Waterloo; the Rev. Rural Dean Brown, Mansonville; the Rev. C. G. Rollit, Stanbridge East; the Rev. Mr. Pratt, Brome Corner; the Rev. Seth A. Mills, West Shefford; the Rev. E. T. Capel, Sutton. The services were held in the morning. The Bishop and clergy were met at the church door by Surgeon-Major Fuller and Lieut.-Col. Bulman, who acted in the places of Sheriff Cotton and the Hon. H. Thomas Duffy, Commissioner of Public

Works, who are the Churchwardens, but both of whom were unable to be present. Dr. Fuller read the petition asking that the church edifice be consecrated. The petition contained a statement of the fact that the church was free from debt. His Lordship accepted the petition and then proceeded with the consecration services. Ven. Archdeacon Lindsay, in a short address, said that he was reminded of another consecration, that of the building which the present one replaced. It was in 1854, and the only clergymen present on that occasion who still remained were Bishop Bond and himself. Nine girls, two from Sweetsburg and seven from Cowansville, then received the rite of confirmation from the Bishop. This ceremony was followed by the administration of the Holy Communion. The church was decorated with some magnificent roses and other flowers. After the services the whole congregation and the visiting clergymen were entertained to lunch in the basement of the church by the ladies of Sweetsburg.

The annual meeting of the Corporation of Dunham Ladies' College was held last Friday, on the occasion of the visit of his Lordship Bishop Bond, who presided at the meeting. The financial statement presented showed that for the year just passed the receipts have just about equalled the expenditure. The election of officers resulted in the re-election of Archdeacon Lindsay as vice-president, and Dr. Gibson as secretary-treasurer. The Bishop is president in virtue of his office. The following clergy and laity were elected to form the Executive Committee for the coming year: Clergy—Ven. Archdeacon Lindsay, D.C.L., Waterloo; the Rev. Rural Dean Longhurst, Granby; the Rev. Rural Dean Nye, M.A., Bedford; the Rev. Rural Dean Brown, L.S.T., Mansonville; the Rev. Rural Dean Robinson, Clarenceville; the Rev. Canon Musson, M.A., Farnham; the Rev. N. A. F. Bourne, B.A., Dunham; the Rev. James A. Elliott, B.A., Cowansville, secretary. Laity—James A. Mackinnon, Esq., Cowansville, chairman; E. P. Robinson, Esq., Huntingdon; J. B. Payne, Esq., Granby; J. B. Gibson, M.D., Cowansville; E. L. Watson, Esq., Jos. Baker, Esq., Dunham; F. C. Saunders, Esq., Bedford.

### TORONTO.

ARTHUR SWEATMAN D.D., BISHOP, TORONTO.

St. Stephen's.—On the evening of Saturday, June 26th, the closing entertainment and prize-giving of the Church of England Day school, under the management of the Sisters of the Church, took place in the school-room of the church, by the kind permission of the incumbent. After a few hearty words of welcome to a large number of parents and friends, from the Rev. A. J. Broughall, the infant class began its programme of recitations, songs, with appropriate action, etc. Their training was very evident in the uniform movements and clear enunciation, and everyone remarked upon the pretty and fascinating entertainment the little ones gave. The Rev. H. P. Lowe then gave some account of the closing examinations, showing the high standard of efficiency, and specially remarking upon the excellence of some of the older girls' papers. The exercises of the older classes in due order then followed, some of the drill evolutions being particularly admired. The evening was a great success, and we trust the school will have still more hearty support in the future.

The Rev. Dr. Mockridge, who was lately appointed by the Bishop of Toronto to the mission of South Burleigh, has now accepted a large parish in the State of New York, near New York city, to which he will remove with his family in the autumn. Dr. Mockridge is now in charge of this new parish, one of his sons supplying his place at South Burleigh.

It has been said that an Oxford University man looks as if the world belongs to him; a Cambridge man looks as if he did not care to whom the world belongs.

NIAGARA

Trinity Sunday was celebrated at St. Luke's church, with unusual British loyalty. The church was filled with the fragrance of some roses, or what there was a fine display of perpetual hybrids. The walls and arches were appropriated to numerous Jubilee flags and other suitable devices. A nice chromo lithographic portrait of the Queen was the admiration of all. The hearty singing of hymns and anthems by the choir and congregation, the soul-stirring patriotic preaching or sermons by the rector, morning and evening, which drew large congregations, as well as the liberal response to our beloved Bishop's appeal on behalf of the Widows' and Orphans' fund, all bespoke a people's loyalty and devotion to their beloved Queen and Imperial Sovereign of the British Empire.

HURON.

MARSHALLS, CANADA, 1897.

Brussels. A vast assemblage of people gathered here on July 12th for the Orange celebration, and were addressed by some well known Churchmen, as Rev. Mr. Lowe, of Wingham, Dr. Froeham, of Clinton, etc., and by clergy of other churches.

Crosshill. A very enjoyable garden party was held here on June 25th. The programme included addresses by Rev. Rural Dean Deacon, Mr. Thos. Magwood, M.P.P., Mr. Ralbarthal, etc. Proceeds about \$30.

Millbank. This district of the Loyal Orange Association meets annually at Millbank, on the Sunday preceding the 12th July, to attend the English Church services. The rector, Rev. J. G. A. Wright, addressed them this year from the 1st verse of the 101st Psalm. The garden party, held annually by this church on July 1st, realized this year about \$113. On July 18th Rev. James Ward, of Hayesville, will preach here and administer Holy Communion, and on July 25th, Rev. S. R. Asbury, of Atwood, will preach.

Milverton. Mr. James Miller, of Trinity College, Toronto, has charge of this congregation for the summer, and is giving both morning and evening services, which are well attended. On July 18th he exchanges with Rev. S. R. Asbury, who will administer Communion at the Milverton church.

Comber. On 20th June Rev. Prof. Burgess, of London, preached here and administered the Holy Communion to over 50 communicants. The officers and teachers of the Sunday school recently presented Mr. Dainty with an address and Ferrar's "Life of St. Paul" (12 vols.). This was a merited recognition of his faithful work as teacher of the young men's Bible class. The "Gleaners' Union" is rapidly spreading missionary zeal. About fifty missionary boxes are in use. They are called in once every quarter, and the proceeds of last quarter were \$20. The boxes, after being emptied, are re-labelled and sent out again. The rector, Rev. T. B. R. Westgate, preached two special sermons to Orangemen on the first two Sundays in July. He addressed some 500 people in a grove at Staples on July 4th, the offertory on that occasion being taken up for foreign missions, and he addressed an equally large gathering in St. Paul's church, Mersea, on July 11th, this offertory being devoted to the purchase of a communion set for the church. On July 18th Mr. Westgate goes to Detroit to exchange with Rev. Mr. Collins, who comes to address the Independent Order of Foresters.

Walkerville, Ont. St. Mary's church. This village owes its name and origin to Mr. Walker, the founder and successful operator of the widely known distillery of this place, which has reached enormous dimensions, and gives employment to an army of men. The village is situated something over a mile above the city of Windsor, on the Detroit river, is regularly laid out with many

streets, upon which are built hundreds of excellent dwellings, many of them of fine architecture and solid and artistic construction, tenanted by a sober and industrious population, which prides itself on its firm and good behaviour, and its appreciation of good literature and the liberal arts and sciences. Among the inhabitants, a variety of denominations are represented. It is accessible by both steam and electric railways, and by a constant steam ferry service from Detroit, of which there is an excellent view. The drive along the river bank in summer is beautiful in itself, while an additional interest is given to it by the many stately ships which glide up and down and animate its waters, in company with the many skiffs and other small craft which ever and anon emerge from the numerous boat-houses which dot the bank, and afford so much pleasure for the many summer and other adjacent residents for a long distance up the river. The religious conscience of the people of Walkerville is not, as many good people might suppose, judging by their prejudices, in a dormant or inactive state. On the contrary it is in a robust condition and generously responsive to what suggests itself to them as the Divine teaching, and upon which their faith relies. Accordingly, Mr. Walker, in about the year 1872, built a church for the community with the idea that it should be un-denominational. The Methodists were those who made most use of it in the beginning, but it appears that their narrowness soon made it an uncongenial place for them, and they withdrew, thus leaving an opening for others, the Rev. John Hurst, rector of Windsor, started a mission here and held afternoon services for some time. The Rev. Dr. Caulfield, his successor, continued these services until the year 1874, when St. Mary's church and that of the "Irish Settlement," East Sandwich (St. Stephen's), were united to form a joint and distinct mission. The Rev. N. H. Martin was appointed the first incumbent, 31st May, 1874. The first vestry meeting was held on the 15th June following, when a Mr. Stebbins was appointed the clergyman's warden, and Capt. Henry Jenkins, people's warden. Mr. Martin remained incumbent until November, 1878. He was succeeded by the Rev. J. R. Jones, formerly rector of Christ church, Belleville, Ont. The latter resigning, was succeeded by a Mr. Turquand, a student, who was placed temporarily in charge, and being subsequently ordained, was duly appointed the incumbent on the 5th September, 1880, which office he held until 31st December, 1882. He was succeeded by the Rev. Mr. Cluff, who resigned on 7th December, 1884, and was followed by the Rev. James Ashton, who resigned after six months' service. The Rev. Thomas Watson was then appointed to the parish, in which he continued as incumbent until July, 1887. In his time St. Mary's church was repainted inside and out, the seats were cushioned, the floor was carpeted, and a furnace with steam pipes was duly installed. He was succeeded by the Rev. John Holmes, now of Burford, on 1st July, 1887, who continued his pastorate here until 15th June, 1893, when he resigned. He was followed by the Rev. F. R. Ghent, who was the first to be appointed rector of the parish—it having now become self-supporting. The work which had been so well begun was now continued with energy, his ability as a preacher and his popular mode of address winning him much favour. Various parochial organizations were introduced or continued from the times of his predecessors, such as the W.A.M.A., the Ladies' Aid, the Parish Club, all of which number a large membership, taking into consideration the total number of parishioners. The Sunday school, most important, as the nursery of the church, is large and in a flourishing condition, there being beside the superintendent an excellent staff of teachers. St. Mary's church, Walkerville, a name chosen in honour of the late Mrs. Walker, whose estimable character and benevolent disposition, and the love of the founder of the church for his wife, caused him to select the name of the Blessed Virgin, whose name she bore, as the name of the church, was built in the year 1872, at the sole charge of the Messrs. Walker themselves. Its structure is quaint and

unique, and was evidently not adapted at first for the special requirements of the ritual of the Church of England, though at present it lends itself to them very well when reduced to its simplest form. It is of red brick and consists of chancel, nave and tower and basement, the structure being well supported by high buttresses upon the walls. The tower, which rises at the centre of the west gable, is terminated in the form of a mansard roof with ornamental finials of iron. The basement is spacious and is adapted to the requirements of the Sunday school and other parochial uses. More recently the congregation themselves have spent a considerable sum upon the church, while the Messrs. Walker have spent about \$3,000 on the nave and chancel, make a great improvement. An excellent organ, having two manuals, was generously presented to the church by Mrs. J. H. Walker. The whole church was carpeted by Mrs. Frank Walker. The chancel consists of a portion of the nave, which is raised one step from the main floor, having three choir seats, antiphonally disposed at either end. Between the choir seats and under the east window, is the sanctuary, raised one step higher than the rest of the chancel, and railed off in the form of a segment of an octagon. Within the rails is a beautifully constructed altar, having three front panels, of which the central one bears a plain Latin cross in relief, while the other two panels are adorned in a corresponding manner with the symbolic letters Alpha and Omega respectively. The altar is surmounted by the text, on the east wall, "Holy, Holy, Holy," in gilt letters. The walls are decorated with neat stencil work and are frescoed. The interior of the church is open to the roof, which is panelled off in large blue tinted and stenciled bordered panels between the rafters. These latter are sustained by ornamental corbelled arches, extending half way down the walls. The vestibule is a portion of the nave, comprising all the space under the west gallery, the latter being protected by a massive panelled railing with perforations which form a St. Andrew's cross. There are two doors to the vestibule, each facing one of the alleys down the nave. The church has a seating capacity for about 300 people. It is lighted by a series of double mullioned Gothic windows, the east window being a triple one with stained glass. The organ is placed against the east wall, south of the sanctuary. This property has not yet been deeded to the Synod, and may never be, as it is said it is in contemplation to build a more suitable structure upon a more eligible site at some future time. Meanwhile the Messrs. Walker deserve the thanks of the Church at large for their generous support of the Church and the facilities they have so kindly placed at her disposal for conducting her work.

We may appropriately conclude this sketch with a few words in regard to the present rector, Frederick Robert Ghent was born in the city of Hamilton on the 9th of March, in the year 1862. He is the son of S. H. Ghent, Esq., who has been for so many years the respected clerk of the County Court of the County of Wentworth. He was educated in a Public school, and in the Collegiate Institute of that city, and studied law in the office of Messrs. Mackelgan, Gibson and Bell, barristers, of Hamilton. He subsequently studied divinity at Huron College, London, and after completing his course he was admitted to the diaconate by the Right Rev. Maurice S. Baldwin, D.D., Lord Bishop of Huron, on Trinity Sunday, in the year 1890, at St. George's church, Goderich, and was ordained priest by him at St. James' church, London South, on the 24th of May in the following year. His first appointment was to the mission of Paisley and Pinkerton, where he remained one year and nine months as incumbent. His next charge was the mission of Granton, where he continued his labours during the same length of time, fulfilling his duties faithfully, and in these missions the writer has had occasion to know how well his labours have been spoken of, the people regretting his departure when, on the 15th June, 1893, he received his appointment as first rector of St. Mary's church, Walkerville. May his success continue ad majorem Dei gloriam!

## CALGARY.

BY REV. CYPRIAN PINKHAM, D.D., BISHOP, CALGARY.

Livingstone, N.W.T. St. Martin's—Will any of the readers of this supply to our little mission church in this far-away corner of the Church's world, a few Prayer Books and Hymn Books, for use in public worship? As readers of The Canadian Churchman are already aware, this little log church was built last year, through the efforts of the Church people, and others friendly disposed, and made ready for services free of debt, or any incumbrance whatever, but the internal adornment of walls and furniture, by suitable texts and banners, etc., together with hangings for prayer desk, lectern and communion table, has been dependent upon the gratuity and brotherly kindness of Churchmen and Churchwomen of our more favoured parishes in Eastern Canada. Local talent has provided us with necessary furniture, saving a suitable font. Would any who love to see the sacrament of baptism properly and decently administered, give us a Jubilee offering of one, to receive the little ones of Christ's flock into covenant with God? It need be but a small one, that might rest on a table, and need not be very expensive. The incumbent, Rev. H. Handorp Smith, Pincher Creek, Alberta, will be glad to receive any of the above mentioned wants, together with either of the undermentioned, viz.: 20 yards of ecclesiastical carpet for the sanctuary, 10 yards of cocoa matting for the aisle. Any of these gifts might be suitably given as a Jubilee offering.

## SASKATCHEWAN.

BY REV. CYPRIAN PINKHAM, D.D., BISHOP, CALGARY.

Battleford.—St. George's.—The communion vessels hitherto used here were a set borrowed from the C.M.S. Lately subscriptions were voluntarily given by the congregation to provide altar linen and communion plate for the church, and on Sunday, July 4th, before the morning celebration, these were solemnly dedicated to the service of God's altar, a large number of communicants being present. The church has also been recently painted and the roof repaired. Things were thus in good order for the visit of the Bishop of Athabasca, which took place lately. Arrangements were made for his presence at the Industrial school on Sunday, so he was unable to visit the parish church until Monday evening. Notwithstanding this, a good congregation assembled to hear and meet with his Lordship. The choir, composed entirely of men, were all present, and a hearty and reverent service followed. His Lordship preached from I. Timothy ii. 3-6. After the service, many of the congregation remained, and were introduced to the Bishop. Efforts are now being made to erect a fence around the church lots, while the ladies of St. George's Guild are working for funds to build a parsonage. Thus we are not without evidences that God is with us, inspiring us to self-denial and effort for the cause of His religion.

## BRIEF MENTION.

The Rev. Dr. Walters, of New Orleans, is spending his summer vacation in Orillia.

Twenty million dollars were contributed in London during the last year for the charities of the metropolis.

Siberia has a forest extending 3,000 miles from east to west and 1,000 miles from north to south.

An absolutely fireproof chimney, fifty feet high, was erected in London during the year 1896. The number of Bibles printed in England was 81,157; in 1896 there were 3,970,439 copies published.

It is not generally known that the tomb of Mohammed is decorated with precious stones, diamonds and rubies of the value of \$10,000,000.

The English church at Camden East is sixty years old, and is not so fortunate as the Queen, for it is to be condemned. A brick edifice, after the style of the beautiful Yarker church, will be erected this fall.

high, has been built of paper in Breslau. It is the only one of the kind.

Mrs. Langtry possesses a dressing bag which is perhaps the costliest of its kind. It is adorned with gold and jewelled fittings, and cost \$7,500.

The Irish Bishopric of Meath carries a revenue of £2,500 a year. The richest of the Irish sees is Limerick, where Dr. Graves receives £3,015 a year. The poorest is Cashel, where the income is £1,125.

In his special report to the Pope on the growth of Catholicism in England, Mgr. Sambucette attributes the decline of Methodism to transfer of membership in that body to membership in the Church of Rome.

The bleeding heart has its popular name from the shape of the flower and the peculiar position of its seed, which seems like a drop of blood depending from the point.

In Jewish marriages the woman is always placed to the right of her mate. With almost every other nation of the world, her place in the ceremony is to the left.

One of our greatest statesmen once said: "A man must be very learned, must have acquired a vast amount of knowledge, before he is able to comprehend the amazing amount of his own ignorance."

The Bishop of Liverpool, Dr. Ryle, has just celebrated his 81st birthday. He is now the oldest English prelate, and, notwithstanding his advanced age, is actively employed in the discharge of his duties.

It is said that Australian shepherds can foretell the weather from the condition of the wool on the backs of their sheep. An increase in the curliness indicates better weather.

In Belgium a railway carriage has been fitted up as a hospital. It contains twenty-four beds with wire springs, and a complete outfit of medical and surgical appliances.

Sixty years ago Joseph Gillott was a working jeweller in Birmingham, England. One day he accidentally split one of his fine steel tools, and, being suddenly called on to sign a receipt, and not finding a pen handy, he used the split tool as a substitute. This led to making pens of metal.

In addition to the Red Cross and the White Cross, there has just been established in Vienna a new order to be known as the Green Cross. Its object is to give succour to Alpine climbers and excursionists in mountain regions. It originated in the Austrian Alpine Club.

The really great American tree of to-day is the big tree at Tule, Mexico, in the State of Oaxaca. That tree, cypress, still in full vigour and active growth, is 154 feet in circumference.

Sister Dora, of Wallsall, England, gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words: "The Master is come, and calleth for thee."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N.B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

## BROTHERHOOD OF ST. ANDREW.

Sir.—Being in Toronto in the early part of July, Mr. T. R. Clougher kindly asked me to visit the Brotherhood cottage at Balmy Beach, Lake Ontario, and to dine with the men in residence there. Accordingly, on Thursday evening, 8th July, I took a King street car and journeyed eastward until Waverly road was reached. Here two others and I left the car and wended our way to the cottage.

Arrived there we received a Brotherhood (and therefore hearty) greeting from Ferrar Davidson, T. R. Clougher, C. Heath and others. After an excellent dinner had been done justice to by some 20 or 25 of us, Mr. Davidson and I were committed to the care of two of the younger men, who rowed us for some time on the lake. The day had been extremely hot, and it was so restful to be on the quiet waters of Ontario in the cool and calm of the evening. Upon our return we found a number of other men had arrived for the local assembly meeting. A brief service was held by Rev. Mr. Shortt, of St. Thomas' church, upon the verandah of the cottage, followed by reports of the work being done on Sunday afternoons upon Hanlan's Island in Toronto Bay, and on one of the wharves of the city. These reports, modestly given by two of the men having the work in charge, were hopeful and encouraging, and the work will be continued and will probably be extended to another wharf, and to Victoria Park, the proprietor of which, Mr. Davies, has asked for a Sunday service. After the reports had been disposed of, Mr. Carleton, some time of Trinity University, Toronto, now of Brasenose College, Oxford, England, gave an excellent report upon the state of the work in England. Exactly two weeks before he had attended the first annual English conference at the Church House, London, presided over by the Archbishop of York, at which papers were read by Major Mayne, formerly of Kingston, and by Mr. Carleton. He also gave us the gratifying news that Mr. Spottiswoode, the president of the Brotherhood in England, hopes to be able to attend the Buffalo Convention, in October. After Mr. Carleton had concluded, I was asked to speak of the impressions created by hearing his report, and was able to say that it made one most hopeful on the success of the Brotherhood work in England. Our friends there hasten slowly, but when once convinced that a work is really in the right direction there is a steady forward movement. Before we broke up a bonfire was lighted on the lake shore, and the men gathered around it, when brief addresses were made. Then we were duly dismissed, and after a hearty good-night to our hosts, those of us who were going citywards wended our way thither, some on bicycles, and some on the electric cars. And what were the impressions made upon me as a visiting Brotherhood man? The plan of having a cottage on the lake shore to which Brotherhood men and others can go in summer weather and enjoy the advantage of association with one another as inmates of a common house, and at the same time enjoy the bathing, boating and refreshing breezes, is a most excellent one. It was a delight to hear many young Churchmen stand up and speak of the work for our Lord and His Church, in which they are engaged. No boasting, no cant, no presumption, but a modest report of good and faithful work being done, the fruits of which may not be known here, but shall be known hereafter. It shamed me to think of my own luke-warmness in the work. May the result be to inspire Brotherhood men to work, each one as he has power; opportunity of some kind we all have, and may the work at Toronto be blessed and be a blessing.

HERBERT S. McDONALD.

Brockville, Canada, July 1st.

## Family Reading.

## THE HOLY SCRIPTURES.

## The Traveller's Psalm.

Do you know that one of the Psalms is called "the Traveller's Psalm?" When you go are going to take a journey, when you go by the railroad or sea, I advise you to think of the Traveller's Psalm—the one hundred and twenty-first. It is beautiful, all about taking a journey. If any visitor were leaving your house, and you have family prayers before they went away in the morning, you should read this psalm; or, if any friends of yours are going to take a journey, give them or read to them this psalm.

## GIVE A KIND WORD WHEN YOU CAN

Do you know a heart that hungers  
For a word of love and cheer?  
There are many such about us;  
It may be that one is near.  
Look around you—If you find it,  
Speak the word that's needed so,  
And your own heart may be strengthened  
By the help that you bestow.

It may be that some one falters  
On the brink of sin and wrong,  
And a word from you might save him—  
Help to make the tempted strong.  
Look about you, O, my brother!  
Whaa sin is yours and mine  
If we see that help is needed  
And we give no friendly sign.

Never think kind words are wasted;  
Bread on waters cast are they,  
And it may be we shall find them  
Coming back to us some day.  
Coming back when sorely needed,  
In a time of sharp distress;  
So, my friend, let's give them freely:  
Gift and given God will bless.

## LIVING TO CHRIST.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by on spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part.

A fruitful Christian is a growth. To develop a godly character by a mere religion of Sundays, and sermons, and sacraments, and revivals, and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. Every true, honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellow-men lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."

## LOVE OF COUNTRY ESSENTIAL TO CHRISTIAN CHARACTER.

It is possible to be a zealous patriot, and to be the nobler for one's patriotism, without being a Christian, but nobody is a true Christian whose Christianity fails to include the love of his country. This seems to be an inborn quality, for it endures throughout life and it is independent of conditions. The native of the most sterile and uninviting land loves his country as loyally as the native of the most attractive region. Yet patriotism often becomes feeble, especially when it appears to conflict with personal interest and ambition.

The most serious peril to the true love of country is that its nature be misunderstood. Too many, even among quite intelligent people, regard it chiefly as the spirit which takes for its motto the utterance: "My country, right or wrong," and is disposed to be boastful, arrogant and regardless of the merits and the just claims of other countries. This is not genuine or useful patriotism, and, if unchecked, it always leads to evil consequences.

The only proper estimate of the love of country is that which is made from the Christian point of view, and which regards it in its relation to religion. It is a real element of a properly developed Christian character. It is not fundamental, like penitence for sin or faith in Jesus Christ as our Saviour. But no one can remain a true, and therefore an

increasingly enlightened Christian, without it.

Such a Christian realizes that God has given us our country to be loved, saved and cared for. Because it, rather than any other, is ours, we have a responsibility for it. We cannot do our duty before God if we deny or forget this obligation. By as much as we allow ourselves to be indifferent, by so much our Christianity is defective and useless. This truth needs present emphasis. And in connection with it should be remembered the fact that great national heroes, such as Washington and Lincoln, seldom, if ever, have failed to make prominent their belief in it. He who loves Christ aright must feel a deep concern, because he is a Christian, for the highest welfare of his country.

## LESS HASTE, MORE SPEED.

An eminent French surgeon used to say to his students when they were engaged in difficult and delicate operations, in which coolness and firmness were needed: "Gentlemen, don't be in a hurry, for there is no time to lose."

The people who do the most work are the calmest, most unhurried people. Those who are nervous and excited may be always busy; but in the end they do far less work than if they wrought calmly and steadily and were in no hurry.

Worry is out of place when we have decided what is our duty as to the next step. Yet most of our worry is over the possible consequences of steps we may have to take after the next one. We see that it would not be right for us to turn back from our present position, and we shrink from going forward in view of probabilities in that direction; yet we cannot stand still. What shall we do? If we must not turn back, and we cannot stand still, we have a clear duty to move forward a single step, leaving the consequences with God. That which we fear as an issue of progress in the forward direction may never have to be met. If it is met, God will help us to meet it. The duty of taking one step being clear, all the rest we may safely leave to Him, remembering His promise: "I will guide thee with mine eye."

## SOUND ADVICE.

Be more disinterested than society requires you to be. Be more virtuous than the laws require you to be. Do not hesitate to risk yourself. Do not shrink from defending on principle. It will carry you, as a bridge, over the deepest and darkest chasm that exists.

Trust truth and purity and benevolence. Give yourself to them. Throw yourself impetuously, enthusiastically into them. And do not wait to see if anybody sees you. Do not care what anybody says.

Be unconscious, as far as men are concerned; for you may be sure that He who registered the act of the poor widow in the temple, and who registered the example of Mary of Bethany, and held them up to everlasting remembrance, will see and remember every good deed that you perform, and will reward you in the other life with a remuneration transcending all thought of pleasure or profit on earth.

## COMFORT THROUGH SORROW.

The beatitude of Christ shows that the blessing of sorrow lies in the comfort. A large portion of the Bible is comfort which can become ours only through sorrow. We can say, "Blessed is night, for it reveals to us the stars." In the same way we can say, "Blessed is sorrow, for it reveals God's comfort." The floods washed away home and

mill all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him made him rich. So it is oftentimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. We are sure at least that every sorrow that comes brings to us a gift from God, a blessing which may be ours if we will accept it. . . . Clouds gather in the sky with ominous threatening, but they pass and leave their rich treasures of rain. Then the flowers are more fragrant, the grass is greener, and all living things are lovelier. Sorrow comes. There is agony in the heart. There is crape on the door. There is a new grave in God's acre. But all hearts are softer. Love is tenderer. Prayers are more fervent. There is more of heaven in the household life. The cloud has left its treasures of rain. "Blessed are they that mourn, for they shall be comforted." J. R. Miller, D.D.

## HINTS TO HOUSEKEEPERS.

Strawberry Ice.—Pick three pints of ripe berries; crush them with a silver fork, and cover with a pound of powdered sugar. Set aside in a cool place for half an hour, then add to the fruit three pints of water. Pass through a fine hair sieve or cloth, and just before freezing add a pint of picked berries.

Watermelon Ice.—Take the meat of a large ripe melon and mash it with a fork. Add to it a pint of water, a half-pound of sugar, the strained juice of a lemon, and half a teaspoonful of powdered cinnamon. Pass through a cloth and freeze. If not sweet enough, add more sugar.

Ice-cream Chocolate.—Two ounces of chocolate shaved fine and melted in a saucepan; add to this gradually one pint of hot milk, stirring constantly, three tablespoonfuls of sugar and one tablespoonful of corn starch dissolved in a little cold milk. When cold add a half pint of cream that has been whipped stiff and one teaspoonful of vanilla. Set in the ice chest and serve in chocolate cups.

A New England housewife's way of making cherry pudding is thus: Line a dish with thin slices of buttered toast. Fill the dish with tart pitted cherries, putting them closely together in layers and sprinkling each layer with sugar. Bake half an hour and let it become perfectly cold before serving it with rich cream. This is a fine fruit dessert.

A compote of cherries is delicious as well as tempting. The sour cherries are the best to use. Wash the fruit and leave it on the stems and in bunches, if possible. Make a syrup in the proportion of one cup of granulated sugar to one cup of water. When the syrup is boiling put in the fruit carefully and let it remain until the syrup again boils. Drain out the fruit and arrange the cherries upon the dish they are to be served upon, with the stems all upward, and heap them in the centre. Let the syrup cook a few moments longer, add a tablespoonful of gelatine that has been dissolved, remove it from the fire and flavour it with kirsch or maraschino and then slowly pour it over the prepared fruit, and then put to one side until perfectly cold. Serve with whipped cream.

—What many men set before them at the end of life is that they may reach some haven where they will be able to cast out an anchor at the bow and another at the stern, and never move again, but rock lazily without a sail, without a voyage, waiting simply for decay to take apart their timbers.

**Children's Department.**

**WHAT WAS IT?**

Guess what he had in his pocket:  
Marbles and tops and sundry toys  
Such as always belong to boys,  
A bitter apple, a leathern ball?  
Not at all.

What did he have in his pocket?  
A bubble pipe and a rusty screw,  
A brass watch key broken in two  
A fishhook in a tangle of string?—  
No such thing.

What did he have in his pocket?  
Gingerbread crumbs, a whistle he made,  
Buttons, a knife with a broken blade,  
A nail or two, or a rubber gun?—  
No; not one.

What did he have in his pocket?  
Before he knew it slyly crept  
Under the treasures carefully kept,  
And away they all of them quickly stole?—  
'Twas a hole.

**FAITH IN FRIENDSHIP.**

Two girls were talking together of a mutual friend.

"Depend upon it, Grace, she never meant it!" said one.

"But, Helen, I overheard her."

"I know, dear—you heard the words, but not the spirit. Mary isn't such a girl as that. There is some explanation."

"Bravo, Helen!" thought I. "It is such souls as yours, with courage to trust even in the face of adverse appearance, who absorb all the strength and taste, all the sweetness of friendship."

We are so unlike each other. To your gentle tact and swift comprehension, the thoughtless speech or action of your impulsive friend may be quite impossible, yet his love and devotion to you may be every whit as true as yours to him. "Put yourself in his place." Fancy yourself struggling with the hasty temper which he may have inherited, or with habits of manner and expression, the result of his

**Delicious Drink**

**HOARFORD'S ACID PHOSPHATE**

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations

**Merit**

Made and Merit Maintains the confidence of the people in Hood's Sarsaparilla. If a medicine cures you when sick; if it makes wonderful cures everywhere, then beyond all question that medicine possesses merit.

**Made**

That is just the truth about Hood's Sarsaparilla. We know it possesses merit because it cures, not once or twice or a hundred times, but in thousands and thousands of cases. We know it cures, absolutely, permanently, when all others fail to do any good whatever. We repeat

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

different surroundings and training. Are you quite sure that you would be always victorious?

Undue sensitiveness always presupposes lack of perfect confidence, and this, in turn, is fatal to the very life of friendship. It is

"The little rift within the lute That by-and-by will make the music mute; Or little pitted speck in garnered fruit, That, mouldering inly, slowly moulders all."

Let me take my friend as he is. He may be strong where I am weak, and vice versa. Let each supplement the other, completing the perfect circle of affection and loyal good-will.

The element of mutual trust has its place even in our relations to our divine Friend. We say we have faith in God, and we may add, without irreverence, that He has faith in us. By this is meant that His all-loving eyes see through its weaknesses and failures the true heart which loves, and aspires to be like Him. If it were not so, who of us would dare to pray, "Forgive us our trespasses"?

**CHRISTIAN MANNERS.**

The best manners come from the highest culture of head and heart. The Christian life is the outgoing of great purposes within, of kindness, purity and honesty. The waters of a fountain do not study the steps they shall take as they go bounding down the valley. They leap and sing from little forces that reside in themselves. Peace on earth, good will to men, must ever be the great law of our social methods. Books of politeness are well. Graceful street manners are worthy of our study. Our habits at table should all be in good and delicate taste. In mingling with our equals there are proprieties which we must always observe, and not transcend. Courtesy is due all men. If there are gentlemen in broadcloth, there are such in fustian. They may be found in mechanic's shop as in the Senate Hall. Where love and purity abide, there the best manners will prevail, whether it be on the Brussels floor of the millionaire or in the rude home of poverty.

Our religion is not ascetic. It gives play to the widest social freedom. It presents the broadest social idea.

It is the enemy of caste. The politeness of the world is often cruel and narrow. Equipage is more than brains. Birth is more than manliness. Worldly fashion is often despotic. It is heartless and is often lacking in true culture and taste. Christianity gives no factitious rules of etiquette. It needs none. It is a law unto itself in the civilities of life. The Christian life exacts the highest proprieties of social conduct. It promotes the best modes of living. Its standard is higher than that of the world. Christianity brings to men the highest graces of moral and social loveliness.

The most beautiful types of festal life are found in the chaste restraints of our religion. Hospitality is a Christian duty. It should not be circumscribed by cold, artificial rules. Costly feasting is not according to the spirit of the Gospel. Our festal life is often too selfish. If the Christian rich would of enen make dinners for the poor, instead of feasting at each other's tables, it would be a great mutual blessing. The truest hospitality is not where the longest courses are served, but where love and friendship prompt the feast.

Christian manners, then, are the outgrowth of the Christian spirit. They are all compatible with art and eloquence. Our religion encourages the highest accomplishments. William Wilberforce, of whom it was said he was the most pious man in England, was at the same time one of the most polished ornaments of the elite of English society. Good manners are indigenous to the Christian life. As Christ, the model of manliness, prevails, so shall the pleasing arts of social refinement grow, and Christian manners more and more control the habits of men.

**ETERNAL VIGILANCE**

Is the price of perfect health. Watch carefully the first symptoms of impure blood. Cure boils, pimples, humors, and scrofula by taking Hood's Sarsaparilla. Drive away the pains and aches of rheumatism, malaria and stomach troubles, steady your nerves and overcome that tired feeling by taking the same great medicine.

—Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

**A FRIENDLY HORSE.**

One day, as I was leaving home, one of my horses galloped up and caught my arm, and made an attempt to pull me in the direction he wished to go. He then left, and went off at a pace towards a pasture on the farm a short distance from my house. In a few minutes he trotted up again and made an unusual noise, and showed, by his actions, that he wished me to follow him. I did so; and when I reached the fields, I saw another horse entangled in a bridge which had broken through with him. After I had extricated his companion from his dangerous position, the horse which had brought me to the place came up and rubbed his head against me, showing many signs of thanks and pleasure.

—The proper way to build the health is to make the blood rich and pure by taking Hood's Sarsaparilla, the one true blood purifier.

**A STORY OF A DOG.**

The Rev. Dr. Wickham, of Massachusetts, some years since told this story of a dog which belonged to a good deacon of the place:

At the stroke of the bell each Sabbath morning, unless forcibly restrained, this dog would hasten with all speed to the church and take his position on the broad step of the stairs ascending to the pulpit, and there recline at his ease, remaining quiet during the public service. By the kind sufferance of the minister who then occupied the pulpit, he was never disturbed. But on the accession of another to the pastorate, to whom the proximity of this animal was unwelcomed, he was once and again dislodged by a kick from his position as the minister ascended the pulpit stairs. Upon the repetition of this indignity he came no more, but regularly as the Sabbath returned, passed by the door of the church he had attended to another of a different denomination, nearly two miles distant from the former. He continued to do this for the space of nearly three years. At the end of that time, on the accession of a new minister, he was seen in his old position on the pulpit stairs. Being undisturbed, though his church-going habit remained, he went no more to the distant church, but for the residue of his short life punctually attended as before and where his owner and family were stated worshippers.

**HOME, SWEET HOME.**

A great singer had just finished singing "Home, Sweet Home," and many of the audience were in tears.

"It is a beautiful song," said a girl to an old woman who sat next to her.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plain, every-day rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her wilfulness and quick temper. How many of us really do our best to make home happy?

**BEGIN EARLY.**

Exercise no control over yourself and it may be written of you as it was of Burns:

"Thus thoughtless follies laid him low And stained his name."

No victory that you can attain in this life will be greater than a victory over yourself. Begin early to be master of yourself. Hold your temper, your tongue, your wicked thoughts, your every wrong impulse, steadily and firmly in check. Make them subject to your will, and you will have attained a victory of which the greatest man on earth might be proud. The suppression of a single hasty word, a single frown, a single flash of anger, or a single impure thought, is a step toward the final complete mastery of one's self.

—It is important to think right, more important to do right, but most important to be right.

THE LITTLE CAVALIER

He walks beside his mother  
And looks up in her face,  
He wears a glow of boyish pride  
With such a royal grace.  
He proudly waits upon her,  
Would shield her without fear,  
The boy who loves his mother well,  
The little cavalier.

To see no trace of sorrow  
Upon her loving cheek,  
To gain her sweet approving smile,  
To hear her softly speak  
And what in all this wide world  
Could be to him so dear  
The boy who loves his mother well,  
The little cavalier.

Look for him in the future  
Among the good, the true  
All blessings on the upward way  
His little feet pursue  
Of robes and crowns and sceptered kings,  
He stands the royal peer,  
The boy who loves his mother well,  
The little cavalier.

A BOY AND HIS MOTHER.

Many a boy fails to rise from his chair when his mother enters the room, while he would get up at once if a stranger entered, and one would suppose that his mother, who is more to him than the rest of womankind put together, should, to say the least, have from him the same marks of courtesy as strangers. In fact, you can tell a boy's character pretty accurately by the way in which he treats his mother, for as a mother has probably done and will do more for her son than any other woman—with perhaps one exception will ever do, so he ought in return to treat her as his most valuable possession. His courtesy, his chivalrous and knightly bearing toward her are never thrown away.

A FUNNY LITTLE STORY.

Some time ago the Queen of Italy asked a little girl to knit her a pair of silk mittens for her birthday, giving her the money for the material. A pair of beautifully worked mittens arrived on the Queen's birthday. The little girl received in return another pair: one mitten contained pins, the other bouillons. Queen Marguerite inclosed a little note, saying: "Tell me, my dear child, which you like best." The reply ran as follows: "Dearest Queen. Your lovely presents have made me shed many tears. Papa took the mitten with the money, my brother had the bouillons."

MAKING A WAY.

The boys in Mr. McMynn's academy were given to wondering how it was that his son invariably stood at the head of his class. "Partiality," suggested one; "smartness," whispered another; "good-luck," went on a third; and so they continued. As to "partiality," there was none; Mr. McMynn was too just a master and father for that. "Smartness" there was some. "Good-luck"? Well, is there such a thing as good-luck? If anyone were to have taken the trouble to question Robert on his success, his reply would probably have been, "What get, I earn. If I can't get a thing with one trial, I make a second, and if a second fails, I try a third."

And it is this spirit of determination to conquer, that wins for the toiler the victory. There is no royal road to learning, any more than there is to any accomplishment. If you cannot find a way, make it; and if it proves a hard road, resolve to meet every ob-

stacle bravely, and do not be discouraged by trifles.

It was a royal Roman in Rome's imperial day,  
Who heard a coward craver before a castle say,  
"There's safe in such a fortress, there is no way to shake it."  
"On, on!" exclaimed the hero, "I'll find a way or make it."

PROMINENT BUSINESS MAN OF PETERBORO CURED OF ECZEMA.

Mr. Thos. Gladman, bookkeeper for Adam Hall, Esq., shoe and tinware dealer, Peterboro, writes the following facts: "Have been troubled for nine years with Eczema on my leg, and at times the itching was something terrible. I tried many eminent doctors and was pronounced incurable. I had given up hopes of ever being cured when I was recommended by Mr. Madill, druggist, to try a box of Dr. Chase's Ointment, and I am happy to testify that after using two boxes I am completely cured."

"Our spirit nature, like the vine, needs something on which to cling and by which to climb. God's Word is the trellis by which our spirits climb up toward God."

BABY ECZEMA AND SCALD HEAD.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

—It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.

O. S. Doan, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you.

Dr. Chase's Ointment cured Hiram Frey, of Norwood, after suffering ten years with Eczema of the leg. Chase's Ointment also cured his little girl of Eczema on her face.

—What men want is not talent, it is purpose, in other words, not the power to achieve, but the will to labour.

Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption. Mrs. James also says Dr. Chase's Ointment cured her of Itching Piles which she had been troubled with for years.

—There never did, and never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.

CRACKING NUTS.

Some boys were cracking nuts. More than that, they were eating and enjoying them.

"That's a bad one," said Hubert, tossing one away.  
"I guess not," said John, picking it up. "It looks as nice as can be."  
"It has a tiny hole in it, though," Hubert answered.

But John did not look for the hole, nor did he take his friend's word for it. He took the nut between thumb and fingers and brought down his hammer with a hard blow. The worm-eaten nut went to pieces and John pounded his finger at the same time. Wasn't he foolish to crack such a nut? He got nothing out of it, after he had hurt himself cracking it.

But people, big and little, will do things like this. They want to see for themselves whether there is anything to be found in a book that is called good-for-nothing, so they read it, and get nothing but harm. It is so with many other things that do not need to be tried in order to be found out. If some one else finds out a speck of wrong, don't waste time, as John did, cracking the nut. If the wrong is there, then let it alone.

CAN'T RUB IT OUT.

"Don't write there," said a father to his son, who was writing on the window.

"Why not?"  
"Because you can't rub it out."

Did it ever occur to you, child, that you are daily writing that which you can't rub out? You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out. You whispered a wicked thought one day in the ear of your playmate. It wrote itself on your mind and led him to do a wicked act. It is there now; you can't rub it out.

—God knows when you do your best; surely that is enough reward for trying.

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Have removed to their new premises,

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Joy and Smiles

In place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

TWO FRIENDS.

"In a Minute" is a bad friend; he makes you put off what you ought to do at once, and so he gets you into a great deal of trouble.

"Right Away" is a good friend; he helps you to do what you are asked to do pleasantly and quickly, and he never gets you into trouble.

A LONG LIST!

This whole Column would not contain the names of the many Prominent Ministers, Members of Parliament and Professional men...

Volumes of testimony have been written of its curative powers. Catarrh is an aggravating malady, insignificant in its beginning...

WE GET WHAT WE DESERVE.

A great many young people make the really serious mistake of expecting what they have not earned and what they do not deserve.

ITCHING, BURNING, CREEPING.

Crawling or Stinging Skin Disease Relieved in a few Minutes by Dr. Agnew's Ointment - Price 35 cents.

Dr. Agnew's Ointment relieves instantly and cures better, salt rheum, scald head, eczema, ulcers, blotches and all eruptions of the skin.

Every day do some kind, helpful act. If you watch for opportunities, you will find them—at home, at school, when you are playing; and a kind act every day will soon form in you a habit of kindness.

DROPSY CURED WITH ONE BOTTLE.

A great cure and a great testimony. "For ten years I suffered greatly from Heart Disease. Fluttering of the Heart and Smothering Spels made my life a torment."

ARTHUR CAMPBELL; OR, DENY YOURSELF.

"Arthur," said Mrs. Campbell one Saturday afternoon to her son, a boy of nine years old; "can you deny yourself a gratification in order to give another pleasure?"

"I don't know, mother, but at all events I can try. What is it you mean?" said Arthur, who was buttoning his boots.

"Why, you know little Susan Grey wishes to go to Sunday school, Arthur, and you also know she cannot go in her old clothes, and that I am making her a frock, and tippet and bonnet, in order that she may go."

Arthur hesitated a moment, then ran up stairs to his own bedroom, and burst into tears. "What should he do? he only came home from school on Saturdays, and went back Mondays; if he gave up flying his kite this afternoon, he would have to wait a whole week before he would be able to fly it; it was a new one too, and such a beautiful breezy day for it, and so many of his schoolfellows were going on the downs with their kites, and he wanted to show them his; and yet poor little Susan would be so disappointed, and she had looked forward to going to the school to-morrow."

Next day at church, Arthur looked towards the Sunday-school children, and there, in the second row, sat little Susan in her new clothes, looking as pleased and happy as could be.

He thought he never spent such a happy day before, and when he was just going to sleep at night, his dear mother came and told him how pleased she was with his conduct, and added, "I am sure, my dear Arthur, you were rewarded to-day, when you saw little Susan among the school children."

"Oh yes, dear mother, that I was, fully."

"Kind actions bring their own rewards, my dear boy, and may you go on as you have begun, and always be willing in future to deny yourself."

"This great saying of Christianity, 'To die under sin,' remains still the highest theoretical solution of the inner life. Only in it there is any peace of conscience, and without this peace there is no peace."

"It is so much easier to trust than doubt—after you have tried it."

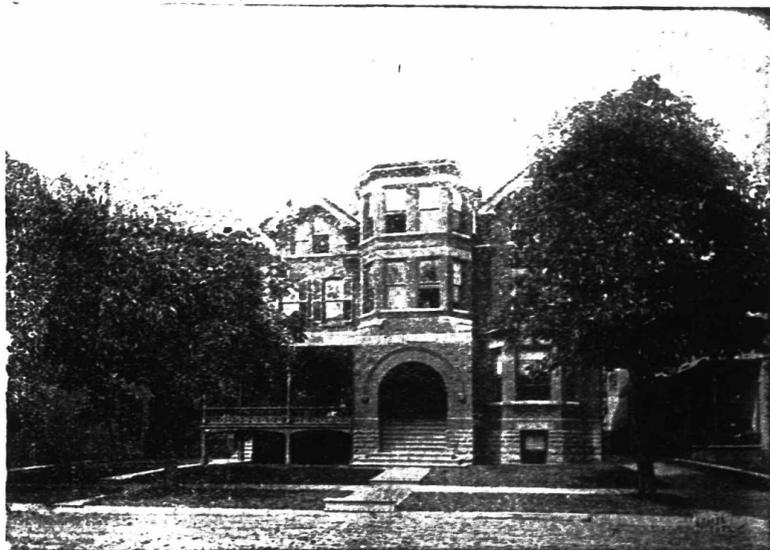
"An investment in knowledge always pays the best interest."

"He who returns good for evil attains the victory."

"If we walk by faith, it is possible for us to put the shadows of earth beneath our feet."

"A useless life is but an early death."

"Revengeing an injury does more harm than receiving one."



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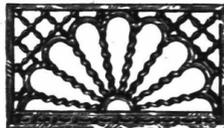
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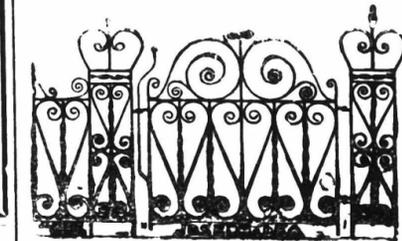
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