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[No. 28.



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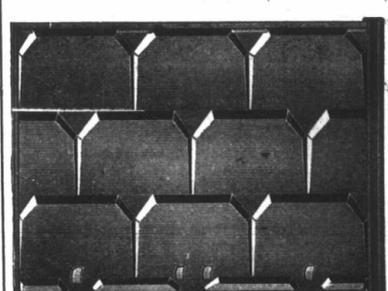
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Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

The Old Testament and the New Criticism. By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.

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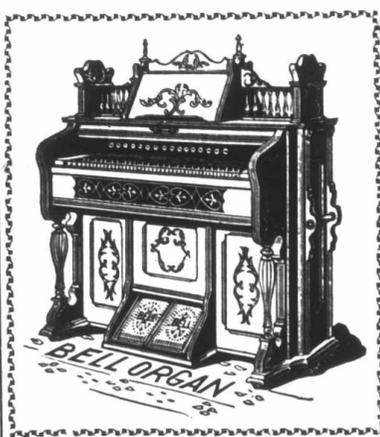
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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 17—6th SUNDAY AFTER TRINITY.
Morning—2 Sam. 1. Acts 20, to 17.
Evening—2 Sam. 12, to 24; or 18. Mat. 8, 18.

Appropriate Hymns for Sixth and Seventh Sunday after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 556, 560.
Processional: 291, 297, 302, 305, 307.
Offertory: 198, 255, 256, 378, 379.
Children's Hymns: 332, 333, 547, 571, 574.
General Hymns: 196, 199, 202, 299, 546, 548.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 320, 520.
Processional: 179, 215, 393, 306, 392.
Offertory: 216, 243, 293, 367, 532, 604.
Children's Hymns: 217, 233, 242, 336, 337.
General Hymns: 235, 239, 214, 418, 514, 523.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Seventh Sunday after Trinity.

St. Mark viii., 2. "I have compassion on the multitude."

In no respect the Spirit of the Gospel more different from that of the World than in this, that the World begins and ends with self, whereas Christ begins and ends with love. Christ teaches not how to get most out of the world, but how to give most to the world, how to add to the sum of human good.

i. An affecting expression of this thought in the text.

The very word compassion=Suffering with. Unknown in Septuagint O. T.; frequent in Gospel.

ii. Note the occasion on which the feeling awakened.

1. Jesus had before Him a hungry multitude—exhausted, fainting. No contempt for lower wants. (1) Transcendental spiritualists would scorn—serving tables—no thought of spiritual need under the physical. (2) Jesus does not thus pass by. Human beings suffering, needy; He will help.

2. He identifies Himself with the sufferers. Meaning of His life. "Himself took our infirmities." No mere momentary impulse.

3. Gave rise to practical activity. Always thus. Brings active relief.

iii. A representation of Christ's attitude to the race of man. Ever thus. Take any incident; penetrate to its principle. Seen here.

1. In the multitude a picture of mankind. Immense number—diversity—suffering—destitution—beneath, sin—such the race, and to that race He came.

2. A Helper who feels and pities. (1) Comes with power. (2) And with tenderness. (3) Extending to every need. (a) Bodily. (b) Spiritual. (c) Recognizing sin as the root.

3. So now and ever. "Same . . . forever." (1) Humanity and its needs, the same. (2) And He ever living; "We have not an High Priest, etc."

iii. Jesus here an example to His people.

1. Here our duty and privilege—to imitate Him.

2. Insufficiency of selves, yet sufficiency of God.

3. What are we now doing. Could it be said of any of us: He had no pity? God forbid! May the merciful Spirit of Christ be ours—hoping, helping, serving, raising up the fallen and sustaining the weak.

A WITNESS FOR THE GOSPEL.

Many of us will remember the remark of King George III., when Bishop Watson's "Apology for the Bible," was put into his hands. "I was not aware," he said, "that the Bible needed any apology." The good old man was more familiar with the popular use of the English word than with the technical meaning of its Greek original. But, even in the sense of Defence, the word sometimes grates upon us. If it were meant that the defenders thought that the Gospel needed defending in the sense that its claims were doubtful, then undoubtedly such kind of defence would be unwelcome to those who can say: "I know Whom I have believed." If, however, it is remembered that the evidence for the Gospel is moral evidence, not demonstrative or visual, and that therefore it does not enforce conviction, but persuades by moral proof, then we may well rejoice

when men who have made experience of the power of the Gospel, and have also carefully examined its credentials, come forward to give a reason for the hope that is in them, for their belief that the Gospel is from God and is the power of God. More especially do we welcome such testimonies when they come from laymen, educated, thoughtful, able men who have no professional connection with the ministry of the Divine Word; but who are so thoroughly convinced of the benefit and blessing of the Christian revelation that they feel constrained to bear testimony to what they believe and know. Such testimonies, moreover, are of peculiar value at a time when other laymen are somewhat lightly casting doubts upon the supernatural character of Christ and the divine origin of His work. For these reasons we greatly value a recent address on "Christianity and its Influences," delivered by one so highly honoured among ourselves as our Lieutenant-Governor, Sir Oliver Mowat. It is not the first time that he has come forward in the good cause. When he had all the heavy burden of the government of this great province upon his shoulders, he yet found time to do battle for the faith; and now, in his time of comparative leisure, when he is requested by the medical students of the city to address them, he chooses the subject of "Christianity and its Influence." If the choice of subject was good, the treatment is no less excellent—clear, straightforward, always to the point. Here are some specimens. "My first remark," he says, "is, that if in the course of my long and active life I have learned one lesson more distinctly than another, it is that the influence of a man or woman for good, as regards even this world, is immensely promoted by having faith in Christianity." Again, after speaking of the number of men of eminence in learning, intelligence, and power, who have been believers in the Gospel, he goes on, "As for Christianity being dead or dying, this is most certainly not true, and can be shown by most satisfactory evidence not to be true. It is the reverse of the truth. A like assertion as to Christianity being in a dying condition was in past ages often made; but the facts always turned out otherwise." And this statement he proves and illustrates by many undoubted facts. In regard to the requirements of religion, Sir Oliver remarks: "It is undoubtedly an exacting religion, as well as a true and the only true religion; but its exactions are such as promote the present as well as the future well-being of the race; for, what is it that Christianity requires of us? It requires personal purity and godliness. As regards conduct towards others, it requires that in every act of life each of us inquire: What does honesty require? What do justice and fair-dealing require of us? What does humanity require of us? What does the influence of our example require of us?" And then he

points out what medical men may be and do, concluding with the appeal: "Will you be on Christ's side, or will you be on His enemy's?" Speaking of the rewards and punishments in another world, he truly remarks that "Christianity presents far more powerful motives than rewards and punishments," and in a passage of real beauty he sets forth the nature and effects of the Fatherhood of God; and he quotes Lecky as saying that Christianity is "the life of morality, the basis of civilization," which "has regenerated the world." We recommend this lecture most earnestly to the young men of Toronto, who know the writer and can estimate the value of his testimony. It is said that a good many of them are giving up the habit of attendance on Divine service. "It is a very serious change to make on the part of those who have received a Christian education, and we wish that some of them could save a little time, out of their bicycling and their games, to weigh the contents of this most impressive testimony. "It were better."

THE SYNOD OF HURON.

The recent meeting of the Synod of Huron was noteworthy in many respects. Naturally the action of the Executive Committee, in administering the finances under the Canons of the Synod, and the recommendations to the Synod as to the financial action for next year, excited sharp discussion. The falling of the rate of interest compels all our Synods to re-adjust their financial methods, and Huron is no exception to the rule. As some correspondence, denouncing the Huron methods, has appeared in our columns recently, we give now what appears to us to be the position. According to the diocesan statistics, some fifty new congregations have been formed since the accession of Bishop Baldwin to the episcopate, the number of clergy has increased, the expenditure on new churches, parsonages and local objects generally, has been large—and if the whole contribution of the people in the diocese of Huron for all Church purposes is taken into account, the increase shows abundant vitality and growth. The funds under the control of the Synod itself, however, do not expand in proportion, and the claims on these funds keep increasing, and this is the reason why the present position has arisen. The Synod is a sovereign body within its own sphere, and Bishop, order of clergy, and order of laity have all to agree before any legislation or canon can be passed. In anything affecting the funds for the clerical maintenance and support, it is very evident that a clerical majority in the Synod must support the action, otherwise it could not be passed. The fund now known as the Surplus Commutation Fund, arising out of the settlement with the Government of Canada, and the commuted clergy of the Church of England, is given to all Synods in trust for the maintenance and support of the clergy. The particular disposition of this fund is left to each Synod, as may be considered best. In Huron, at first, the income arising from

this source was carried into the Mission Fund of the diocese. Then, as now, a large proportion of the clergy in Huron require to get assistance in addition to what their own parishes give them. But a change at one period was made and seniority became the qualification for getting payment out of this fund. \$200 per annum each was paid to the senior clergymen of the diocese, according to the amount available. A restriction, however, was shortly passed, limiting this to clergymen whose incomes did not reach a certain amount. The actual position then was this: Some clergymen were beyond getting anything from this fund, others got the \$200 and a good parochial income, others again got the \$200, grants from the Mission Fund, as well as further payments from their own congregations. It seems that by 1876, a change was considered desirable, and that year the Synod legislated to throw the income derived from the Surplus Commutation Fund back into the Mission Fund. This stopped the payment of the \$200 per annum to the senior clergy, and led to the celebrated suit, brought by one of the deprived clergymen, Rev. J. T. Wright, against the Synod to restore him and others to their position. The case went to the Supreme Court and was settled in favor of the Synod. In 1887, however, many of the clergy, who sympathized very much with the contention of the Rev. Mr. Wright, although he fought his public battle alone, considered it advisable to have some further adjustment of these funds, so as to harmonize all ideas. The clergy Maintenance and Mission Fund Canon was passed. Everything was still kept in the Mission Fund, but payments were made to clergy entitled to them, on a scale based on length of service. The scheme worked admirably for a number of years, but symptoms of a deficit began to show themselves. Under the canon, the Executive Committee had power to make a pro rata deduction on all amounts paid out of this fund, but this was not then done—as it was deemed the deficit could be made up by little exertion. As time went on, however, it became evident that a thorough revision of the whole matter was demanded. Three causes were found to be at work creating these deficits. The rate of interest attainable for money had fallen considerably in Canada, and the Synod's income was affected 1-2 to 2 per cent. per annum. Superannuation claims, which were made a first charge on these funds, were constantly increasing, and the increased amounts, payable to clergymen in active service, as their years increased, added to the deficit. An attempt was made in 1894 to provide for collecting more money from the diocese, reducing maximum of grants, and not allowing seniority to count so quickly. These movements had the effect of staying the deficit for a time, but not completely, and the consequences of present canon arrangements still adversely show themselves. In 1897, grants to all clergymen who had a stipend over \$700, were reduced 50 per cent. In spite of this, it was found that the deficit still kept on, and necessitated the reduction this year

of 100 per cent. on all grants to clergymen whose stipend exceeds \$700. The Executive Committee had to so reduce, according to canon law and solemn obligation. The men who suffer are the senior clergy, whose income from their parishes is not sufficient to make them independent of these funds. The division of funds, so often recommended, would not attain anything, as it is increase and not division that is wanted. The Synod therefore, has referred the whole matter to the Executive Committee for action. Division in favour of the senior clergy is all right so far as it goes, but with that, the Synod has to provide for the maintenance of the other clergy in the field. A correspondent in our columns recently raised the question, why superannuated men should be paid so much in proportion to active workers in the field?—We would advise our clerical friend to influence the opinion of enough of his brother clergy to reduce the superannuated scale, and it would be done. We must say that the Synod of Huron is uncommonly liberal in this matter. Eighteen clergymen are at present on that list, and \$8,258 was paid out last year on that account. We think there are some abuses existing here, as we are told that at least two of these superannuated men are in parishes elsewhere. Each Synod, therefore, having the power of regulating its own financial matters, the question is, what should be done in behalf of the chief sufferers at this time? We can only say that it would be a disgrace if the Church population in Huron allowed its faithful men to suffer, while the Synod is considering how best to arrange its permanent policy with the funds it has, the people who get the benefit of these ministrations should share the burden with their pastors. If the rate of interest has fallen, it is because the wealth-producing power of the country has enormously increased, and the district of Huron diocese is, perhaps, the most favoured region in old Canada. We feel assured that pending Synodal action, the Churchmen of Huron will see to it that a special effort be made for those who now are suffering, and that this wealthy diocese will, out of the material prosperity it enjoys, render to the Lord His portion for His faithful ministers. We have left ourselves little space to consider the Synod's action on external matters. It refused to pronounce upon the prohibition question. Religious education in schools was again discussed, and the Synod adopted the resolutions of the General Synod on the subject, which were luminously expounded by Mr. Matthew Wilson, Q.C. A memorial to the Provincial Synod to merge its D. and F. M. Society in that of the General Synod was authorized. The report of a committee on Vital Statistics excited great astonishment. It showed that the birth rate of Ontario was lower than that of France, and that the death rate was altogether much higher than it ought to be. If any one thing in the whole proceedings showed the overwhelming importance of Church teaching and ministration it was this report. Dry rot seems to have attacked the manhood and woman-

hood of Ontario, and the Gospel of Jesus Christ can alone overcome it. We feel assured that the Synod of Huron will get all its internal arrangements equitably adjusted. The diocese is a strong one, and ought to be a great power for good in this country. We wish to see its aggressive work go on, and its power of serving the Lord of the Church increase more and more.

REVIEWS.

The Principles of Protestantism. By Rev. J. P. Lilley, M.A. Price 2s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1898.

This is a very valuable little book, and may be profitably studied along with Moehler's great work on the same subject. Both institute a comparison between Roman doctrine and Protestant doctrine—Moehler from the Roman side, Mr. Lilley from the Protestant side. Both are quite honest and both are well-informed, so that we learn from them how the opinions of each seem to the other. To us Anglicans the volume is of great interest as bringing out at once the Protestant and Catholic elements in our Creed, government, and discipline. Strictly speaking, the writer says, Protestantism has but one great principle, namely the right of direct access to God through Christ His Son. This is its ultimate idea. We are not quite sure that an Anglican would state the question in that form, nor even when the author goes on to say that this falls into three master principles, leading to differences on the whole evangelic method of salvation, the Word of God, and the fellowship of believers. But it is not necessary here to discuss that point, nor even to point out the route which Mr. Lilley follows. It may suffice to note that he consults carefully and accurately represents the other side as set forth not only by Moehler, but by Newman Perrone, and others, and that he has given us an exceedingly well written, useful, and handy book.

The Christian Manual. A book of instruction and devotion. By Rev. W. H. H. Jervois. Price 2s. 6d. London: Rivington's 1898.

This pretty volume has one peculiarity which distinguishes it from all other books of the same class with which we are acquainted. It has not only all the private prayers which a Christian man or woman is likely to need, but also the Psalter and other parts of the services for public worship, as well as the occasional services with suitable private prayers to be connected with them. Each section is begun by a short plain instruction in order to make devotion as intelligent as possible. Thus we have first, instruction on Prayer, followed by a series of forms of morning, mid-day and evening prayers which strike us among the very best of all we have examined—solemn, earnest, and without exaggeration. There are some excellent remarks on Bible Reading and Meditation, and on Public Worship, also devotions for Holy Communion, perhaps a little above the Anglican level, but scarcely as much so as the devotional books edited by Canon Carter. For all the occasional services useful notes are given, and appropriate prayers, and a number of hymns are appended for the feasts and fasts of the Church. As we have said, this little book has the great advantage of containing everything needed by the worshipper in church, so that no other book is required; and in this respect it is more generally serviceable than any other that we know.

Sunny Life of an Invalid. By C. Howard Young. Price \$1. Hartford, Conn.: Case, Lockwood Co., 1897.

Professor Howard Young has been for forty-five years an invalid, and has spent fourteen of those years in bed; and these have been, he says, sunny years. He has had many diseases, cholera among the rest and he tells how to prevent that dire malady. Various attempts have been made to murder him. He has experienced losses and bereavements of no ordinary kind and number, and as we read, we almost wonder that a human being should endure so much. We quite believe that the book may be a blessing to the sick and afflicted.

Anti-Christian Cults. By Rev. A. H. Barrington. Price 50 cents. Milwaukee: Young Churchman Co., 1898.

This little volume is "an attempt to show that Spiritualism, Theosophy, and Christian Science are devoid of Supernatural Powers and are contrary to the Christian religion." It is an excellent book in every way—most necessary, useful, and convincing. Spiritualism, so called, is largely imposture, Theosophy is much the same, and Christian Science is neither scientific nor Christian. This Mr. Barrington asserts and proves. To the special subjects here considered we shall return again; but we lose no time in commending Mr. Barrington's book.

Magazines.—"Scribner's Magazine" for the current month contains a very interesting article, written by Mr. Elliott, descriptive of Manila and the Phillipine Islands generally, at the present time. Mr. Harding Davis contributes an article dealing with the actual opening of hostilities in the present war. Those who believe in the higher education of women, will like to read an article by Miss Fallows, which gives an insight into the daily life of girl undergraduates at Smith's College. The magazine also contains further instalments of "The Workers," "The King's Jackal," and "Red Rock," as well as two or three poetical effusions.

"St. Nicholas" magazine for July, as befits a book published in the interest of the younger generation, contains a number of stories which appeal chiefly to them. The present war is not forgotten, and a number of good photographs of the best-known American men-of-war, besides one or two stories dealing directly with naval life and discipline, form an appropriate item.

"Tim, a Parrot Story," will amuse many of the little ones, and even in that, the present war is brought to mind, for "Tim" was a Cuban parrot.

The current number of "Harper's Magazine" contains several articles of interest, notably, "The Ethics of a Corrida," which dealing as it does with the national sport of Spain, viz., bull-fighting, will be read by many at the present time. Other articles which are sure to attract attention are one on "Eastern Siberia," and another on "Georgia," both of which countries are but little known by the general public.

The current number of the "Pall Mall Magazine," contains a story written by Colonel Harcourt, which gives an insight into the manner of government which the officers of the Indian Government are obliged to adopt, in order to teach the natives to keep and respect the British Raj, and it will be of interest also to those who wish to know something about the government of our Eastern Empire. "Mr. Perry's Wooing" is a somewhat amusing story. In addition to the foregoing, there are a number of articles which are practically continuations of some which have already appeared in previous numbers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The synod was well attended this year, some eighty clergy and about sixty lay delegates being in attendance. The sermon, at the opening services at St. Luke's Cathedral, was preached by Rev. H. A. Harley, of Liverpool, and was an exceptionally able and eloquent effort. The synod this year sat in Argyle Hall, the parish room of St. Paul's. The Bishop, in his charge, spoke of the division of the diocese, the condition of King's College, which is fairly satisfactory, the temperance question, the various diocesan funds, whose condition is not reassuring, the S.P.C.K., and other matters of interest. A new canon, amending the constitution of the Church Endowment Fund, was passed, and a very strong but non-committal report on the temperance question was adopted. It was decided to issue an immediate appeal to the diocese for funds to meet the deficit in the income of the Board of Home Missions. A motion by Rev. R. F. Dixon, commending the fraternal relations now existing between England and the United States was withdrawn. A committee was appointed to wait upon the provincial premier and confer on the subject of the truck system. This oppressive system, which was abolished some thirty years ago in England, is, it appears, in very wide operation in Nova Scotia. During the session, and while the guns were firing a royal salute from the citadel, commemorative of the Queen's coronation, the synod rose and sang "God Save the Queen."

The synod adjourned on Wednesday at 5.30, after having sat four days and a half.

The Bishop has started on a prolonged confirmation tour down the coast. He goes to Prince Edward Island in the autumn.

Rev. David Neish, of Halifax, has been appointed priest-in-charge of Londonderry.

QUEBEC.

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

Sherbrooke.—The University of Bishop's College, Lennoxville, closed the fifty-third scholastic year of its existence on Thursday, June 30th. The events which marked this final day of, perhaps, the most prosperous year in the history of the institution, were of more than ordinary brilliancy, participated in as they were by so many very distinguished personages. In the morning Bishop Potter, of New York, preached an eloquent and impressive sermon from texts, Acts vii., 27, and Hebrews viii., 5. At 1 p.m. a new gymnasium, which is in every way well equipped, was formally opened, and in it lunch was partaken of by a large and brilliant assemblage. The proceedings of convocation took place later on in the afternoon in Bishop Williams' Hall, the Chancellor, Dr. R. W. Heneker, presiding. On the platform with him were the following gentlemen, together forming one of the most distinguished gatherings that has ever graced a convocation platform at Bishop's College: Bishop Potter, of New York; Bishop Hamilton, of Ottawa; Bishop Niles, of New Hampshire; Sir James D. Edgar, K.C.M.G., Speaker of the Canadian House of Commons; Hon. H. Thos. Duffy, Dr. J. M. Harper, Hon. W. B. Ives, M.P., Rev. T. S. Chapman, Ven. Archdeacon Roe, Rev. Principal Grant, of Queen's University; Rev. T. W. Fyles, Robert Lilley, Rev. Prof. Scarth, Rev. Canon Foster, Rev. Dr. Brand, John Hamilton, Rev. Prof. Parrocks, Rev. Father Seguin, Rev. F. A. Read, Principal Adams, Prof. Allnatt, Mr. Petry and Mr. Frith. During the course of his opening address the Chancellor mentioned that among the special events of the year was the progress which had been made in the endowment of important chairs. He said that during that period through the generosity

of the S. P. C. K., the S. P. G., and many warm friends, endowments have been secured, if not fully, yet to a very satisfactory extent, for the principalship, the professorships of mathematics and classics, and the chair of divinity and pastoral theology. He said that they had done well in the past and that it was the desire of the governing body to, if possible, increase the number of their professors and lecturers. At the conclusion of his address he conferred the honorary degree of D. C. L. upon the following gentlemen: Rt. Rev. W. W. Niles, D.D., Bishop of New Hampshire; Rev. Principal Grant, Hon. W. B. Ives, M.P.; Sir James D. Edgar, K.C.M.G.; Rev. T. W. Fyles, Robt. Lilley, Esq., and Rev. Prof. Scarth.

After other degrees had been conferred the Rev. Dr. Adams, Dr. Allnatt and Mr. Perry read their reports, all of which went to show marked progress in the various departments of the college. These were followed by addresses from the Bishops of New York and New Hampshire, the Rev. Principal Grant, of Queen's University, Kingston, Mr. Duffy, the Rev. Prof. Scarth, the Hon. W. B. Ives and Sir James Edgar, the Speaker of the House of Commons. All spoke in laudatory terms of Bishop's College and wished the institution every success. The valedictory address was delivered by Mr. Lorne McD. Cairnie. The proceedings were brought to a conclusion by the singing of the National Anthem.

The annual conversazione was held in the evening. It was very largely attended and brought the year to a successful conclusion.

Magog.—The Rev. R. C. Tambs, who for the past ten years has been rector of this place, has been appointed incumbent of Waterville. Prior to his leaving Magog Mr. Tambs was presented by his parishioners with an address, a cheque and a handsome black marble clock of Grecian design, which bore the following inscription: "To the Rev. R. C. Tambs, M. A., from the people of Magog in token of their love and esteem. 1889-1898." Mr. Tambs' incumbency of the mission of Magog has been marked by a vast improvement, in what was originally a far from promising parish. The reverend gentleman has shown his adaptability to a sphere of work differing widely from that to which he had been accustomed. For sixteen years he was connected with Bishop's College, Lennoxville, successively as a student, Alumni tutor, Professor of Mathematics and Dean of the College. On failure of health, he sojourned in Europe for upwards of three years, during which period he served as British Chaplain under the Bishop of London at Christiania, Carlsbad, Paris (assistant at the Embassy Church) and notably at Coblenz on the Rhine, in the Royal Palace, where the services were attended by the late Empress Augusta.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Bishop of New York preached in this cathedral on Sunday, July 3, on the subject of "True Liberty—What it really is." His Lordship took for his text, i. Sam. iii, 10, and Romans xiii, 1, and spoke at some length during the course of his sermon on the goodwill and friendship which is now so very apparent between the two great nations of Anglo-Saxon descent, and expressed an earnest hope that the bonds of goodwill and amity would be drawn more closely together in the future than they have ever been in the past. His remarks were listened to throughout by a large and attentive congregation.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Hull.—St. James'.—Mr. Marston, one of the churchwardens of this church, died suddenly on Sunday evening, June 26th, just prior to the commencement of the evening service. The cause of death was heart disease.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. George's.—On Tuesday evening, the 28th of June, the roomy school-house of this church was well filled by an interested audience who thoroughly enjoyed the delightful entertainment given by the pupils of the Church Day School of the sisters of the church. The whole programme was excellent; the pretty hoop drill and the humorous French charade being particularly pleasing. The entertainment was closed by the prize giving, the prizes being presented by the Rev. Canon Cayley, after a short address in which he congratulated Sisters, teachers and pupils upon the excellent work which had been done at the school during the past year. In the interim between the parts, the ice-cream stall and candy table were largely patronized and when the National Anthem brought the programme to a fitting close all present came to the conclusion that the whole affair had been most satisfactory, and that the efforts of the Sisters had been most deservedly crowned with success. The Kilburn Sisters are doing excellent work here and should be upheld and strongly supported. The school fills a gap which before its establishment was greatly deplored, and when the Sisters undertook the task of opening a private school in which Church principles should be taught, and, furthermore, agreed to provide an excellent education at remarkably moderate fees, many were greatly pleased, and the result is that from the first the school has been very successful. Nevertheless there is still room for more pupils at the large school-house at 69 Baldwin street, and it is to be most sincerely hoped that the attendance at the school will be greatly increased during the next term, but whether this is the case or not the Sisters are most undoubtedly to be congratulated and the excellent entertainment given the other evening shows most clearly that their success is no longer an open question.

St. Stephen's.—A beautiful memorial has been placed in the chancel of this church to the memory of the late Lieut.-Col. Dawson, commanding officer of the Royal Grenadiers. The tablet is of brass, upon which a neat design of olive and maple leaves is worked. The lettering is in black and scarlet. The tablet is placed on the wall on the right of the chancel, and is an appropriate tribute of respect. The tablet bears the following inscription:

IN MEMORIAM.

Lt.-Col. George Dudley Dawson,
Formerly Lieutenant in H. M. 47th Reg.,
And Late Commanding officer of the Royal
Grenadiers.

Born Jan. 7th, 1839, Died Sept. 26, 1897,
In Co. Carlow, Ireland. At Toronto, Canada.
Erected by Officers and ex-Officers of
the Royal Grenadiers.

St. Anne's.—A number of the members of the congregation gathered together in the schoolhouse on Dufferin street on the evening of July 5th, in order to take farewell of the curate, the Rev. G. F. Davidson, who is leaving the church to engage in special work for Trinity College. Advantage was taken of the occasion to present to Mr. Davidson an illuminated address, together with a handsome travelling bag as a token of their esteem and regard for him. Mr. J. E. Featherstonhaugh read the address, which expressed the great regret felt by the members of the congregation that he was leaving them, and also the hope that he would prosper in the work that he was going to undertake on behalf of Trinity College. Mr. B. H. Scott made the presentation and Mr. Davidson acknowledged the receipt both of the address and the bag in a few graceful and appropriate sentences. The rector, the Rev. J. McLean Ballard, presided at the meeting.

Rosemeath.—A very successful seven days' mission was held here by the Rev. H. C. Dixon, beginning on Monday, June 20th. On Monday evening he gave his interesting lecture on the life of St. Paul, illustrated by a number of beautiful

views. Although the farmers were extremely busy Mr. Dixon's week evening services were largely attended by most attentive congregations. There was an unusually large congregation on Sunday afternoon and at the closing service in the evening the church was so crowded that it was impossible to find seats for all the congregation. Anyone attending Mr. Dixon's services cannot but form a high estimate of his work. He is very graphic, and his sermons abound in apt illustrations. He has a powerful and pleasing voice, and by his great earnestness wins the sympathy of those he addresses. He is thoroughly loyal to our Church, and above all he impresses those who know him as being like Barnabas, a good man, full of the Holy Ghost and of faith.

Newcastle.—St. George's.—This very pretty church has lately been presented with a handsome carved oak altar and also with brass altar cross and vases. These gifts are a memorial to the late rector, Rev. Canon Brent, who was in charge of the parish for 42 years, and entered into rest in April, 1895, at the age of 78 years. The memorial is presented by his family. The present rector, the Rev. Canon Farncomb, made a touching reference to his predecessor, at the Holy Communion on Sunday, July 3, when the altar was first used in Divine service. He said that no memorial could be more fitting for one who had by his faithful teaching led so many of his parishioners to become regular communicants, while the Cross of Christ brings before every devout communicant the "remembrance of His meritorious cross and passion." The altar is most gracefully and substantially made—the panels being of the "linen" design, a carved representation of curtain hangings.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

The opening service in connection with the forty-first session of the Diocesan Synod took place in St. Paul's Cathedral, London, on Tuesday morning, June 21st.

The synod meetings commenced in the afternoon at 3, the Lord Bishop presiding. The Rev. Canon Richardson and Mr. J. D. Noble were re-elected clerical and lay secretaries respectively. Messrs. J. F. Jewell and C. F. Complin were re-appointed auditors.

The Bishop then proceeded to read his annual charge to synod. His Lordship took occasion to express his gratitude to God for His wonderful deliverance at the time of his recent accident, and to the many who expressed their sympathy at the time. The Bishop then referred to the death of two clergymen, during the past year, namely, Rev. Canon Chance and Rev. F. R. Ghent, giving to the memory of each a tribute of praise. His Lordship next spoke of the Lambeth Conference, held last summer in England. It was the most important ever held, both as regards the numbers present and the decisions arrived at. The Bishop had paid a visit to the landing place of St. Augustine, in the Isle of Thanet. Allusion was then made to three of the subjects discussed. First, Church Unity in its Relation (a) to the Churches of the East, (b) to the Latin Communion, (c) to other Christian bodies; second, the critical study of Holy Scripture; third, International Arbitration. Most earnestly did he desire to impress the clergy and laity of this important diocese that if they wished to carry out the principles of their holy religion they must honour the Word of Truth. He could not too strongly urge an implicit faith in the Book of God. His Lordship proceeded to a review of the finances of the diocese. He emphasized the fact that the diocese is steadily increasing the total amount it contributes to all objects yearly. The total amount contributed for 1884 was \$13,995, and in 1898 the sum was \$25,416.95. The internal financial power of the diocese had been diminished by shrinkage in interest, in annuities, in diocesan funds and other funds. The cause had been business depression, but this was now rolling away. The dol-

lar a family system had been found not to work advantageously in all cases. His Lordship said there were parishes where every call of the diocese was neglected. The internal working income is not sufficient for the demands made upon it. The loss by annuities and interest was \$6,505.76. The Mission Fund debt, thanks to the collectors, had been reduced from \$16,665.08 to \$12,553.32. Pleasant reference was made to the Anglican Lay Workers' and Sunday School Teachers' Association. His Lordship drew the attention of the synod to the Woman's Auxiliary, which he recommended to the cordial support and sympathy of the whole diocese, not merely because it had helped enormously the cause of Domestic and Foreign Missions, but because it had conferred a great spiritual blessing on those who were engaged in its service. Most strongly did he urge upon the members of the synod to do all in their power to advance the interests of temperance reform, a question affecting the deepest and most vital interests of the community at large. His Lordship also spoke of the consecrations conducted in the diocese during the year, and the new churches opened, and also showed that 1,046 persons had been confirmed. Three ordinations were held, and the foundation stone was laid for one new church.

At the meeting of the synod on Wednesday morning, the report of the Executive Committee was dealt with, more especially that part dealing with the clause relating to the proposed reduction in the grants to the missionary clergy. A long discussion, which took up the whole of the morning session, ensued, in which the Rev. J. T. Wright, the Revs. J. Downie, J. Edmunds, J. C. Farthing and others took part.

The session in the afternoon was entirely taken up with the further consideration of the report of the Executive Committee.

The General Purposes Fund receipts from all sources were shown to be \$4,300. The Indian Mission had suffered a loss of \$800 by the withdrawal of Government aid, but the old friend of the diocese—the Colonial and Continental Church Society of England—had come again to our help by a grant of \$50 a year, which was given to the Muncey Mission, that on Walpole Island being supplied by Rev. E. H. Earle, of Algonac, Michigan.

The receipts for foreign missions were \$2,566, and for domestic missions, \$3,928.

The Widows' and Orphans' Fund amounted to \$1,124. There are now 29 widows on the fund. Two had died during the year—Mrs. Mortimer and Mrs. Elliott—and one had been added, viz., the widow of the late Canon Chance. Two had been added to the list of superannuated clergymen, making 18 in all.

The consolidated capital account interest earned was 5 per cent.

On motion being made to adopt the report as a whole, Mr. Matthew Wilson, Q.C., took occasion to refer to some anonymous letters which had appeared in recent issues of The Canadian Churchman, regarding the financial status of the diocese, in which he said that their author had shown knowledge of the finances but had entirely perverted the truth concerning them. The Rev. W. Stout also took exception to the statements. The Revs. Canon Young and H. A. Thomas both spoke on the subject.

On motion of the secretary-treasurer, Mr. J. M. McWhinney was asked to make an explanation in order to satisfy all parties. He showed the reasons for entries made as being in accordance with instruction and the laws and constitution, and that the results to the Mission Fund were exactly the same.

The Rev. J. T. Wright then again spoke very strongly against the 100 p. c. reductions. He said that it was a great hardship to the older clergy, that the surplus commutation had been taken away. The synod adjourned whilst this gentleman was still speaking.

The annual missionary service was held in the cathedral in the evening, at the close of which the

Rev. T. B. Westgate, a young clergyman, who is going out to South America from the diocese as a missionary, under the auspices of the C.C.M.A., gave a valedictory address. The Bishop followed with an address, dealing with missions in general.

On Thursday morning, after the usual opening exercises, the rules of order were suspended and fraternal greetings were sent to the synods of Ottawa and Ontario. The first business of the session was the election of delegates to the General and Provincial Synods, and members of the Executive Committee, which elections resulted as follows:

General Synod.—Clerical.—Dean Innes, Ven. Archdeacon Davis, J. C. Farthing, G. C. Mackenzie. Substitutes—D. Williams, Canon Hill, Canon Richardson and Canon Brown.

Lay.—Principal Dymond, Matthew Wilson, Q.C., Charles Jenkins, R. Bayly, Q.C. Substitutes—Joseph Woods, Judge Ermatinger, John Ransford and J. E. Brooke.

The following were elected delegates to the Provincial Synod, arranged in order of election:

Clerical.—Dean Innes, Ven. Archdeacon Davis, D. Williams, W. Craig, Canon Richardson, Canon Hill, G. C. Mackenzie, J. C. Farthing, R. McCosh, Canon Brown, John Ridley, R. Hicks. Substitutes—J. B. Sage, Canon Hincks, Canon Young, James Ardill.

Lay.—Principal Dymond, Matthew Wilson, Judge Ermatinger, Charles Jenkins, V. Cronyn, J. Ransford, R. Bayly, J. Woods, A. C. Clarke, J. D. Noble, Judge Woods, and W. J. Imlach. Substitutes—J. E. Brooke, Sydney Smith, H. Macklin and F. T. Harrison.

The following were elected members of the Executive Committee, arranged in order of election:

Clerical.—W. Craig, Dean Innes, Canon Hill, Archdeacon Davis, Canon Brown, D. Williams, John Ridley, R. McCosh, G. C. Mackenzie, Canon Davis, Canon Richardson, J. C. Farthing, James Ardill, W. A. Graham, J. T. Wright, Canon Hincks, J. W. Hodgins, G. B. Sage, R. Hicks, Charles Miles, J. H. Moorhouse, Canon Young, H. A. Thomas, C. R. Gunne, S. F. Robinson, W. Lowe, Canon Smith, D. Deacon, W. J. Taylor and F. G. Newton.

Lay.—C. Jenkins, Principal Dymond, Judge Ermatinger, Matthew Wilson, J. Ransford, Jas. Woods, V. Cronyn, A. C. Clarke, J. D. Noble, Sydney Smith, R. Bayley, F. T. Harrison, T. H. Luscombe, G. D. Sutherland, H. Macklin, John Peers, Judge Woods, J. E. Brooke, Col. Gilkinson, J. W. Ferguson, John Fennell, E. G. Henderson, R. Shaw-Wood, G. C. O'Grady, L. Skey, Philip Holt, W. J. Imlach, Jasper Golden, C. A. Kay and John Lee.

The debate on the report of the Executive Committee was then resumed by the Rev. J. T. Wright. After further discussion, in which Hon. Judge Ermatinger, the Rev. D. Williams and others took part, the report was adopted and the House adjourned.

At the afternoon session the matter relating to the scale of grants to be given to missionary clergymen was taken up and a long discussion ensued. At length, on the motion of the Rev. D. Williams, it was decided that the whole subject be referred to the Executive Committee, to be reported upon at the next synod. The report of the committee on Sunday Schools was read and confirmed, and then the report of the committee on Temperance was read by the Rev. W. J. Taylor, the chairman. It recommended in effect the adoption of the Gothenburg system in use in Sweden, but until such a measure could be passed and put into operation, a regulatory law, taking the control of the sale of all intoxicants, would be a step in the right direction. A hot debate followed the reading of this report between the prohibitionists and the anti-prohibitionists, and in the end the latter carried the day. The clause relating to prohibition was withdrawn by consent, and the report, as amended, was unanimously carried. The evening session was taken up with

the reading and adoption of further reports, all of which were adopted unanimously.

On Friday morning, after opening exercises, the Canon on the Widows' and Orphans' Fund came up for consideration. The amendments proposed made it possible for the widow of a clergyman, who had fallen into arrears, to recover her position on payment of such arrears with 50 per cent. added.

Rev. W. Craig moved the amendments. Rev. Canon Young, Mr. R. Bayly and others opposed the amendments.

The motion to read a first time was carried.

The synod went into committee of the whole, and the first clause, after a discussion, in which Mr. Jenkins, Rev. W. Stout, Archdeacon Davis, Mr. Luscombe, Mr. Macklin, Rev. J. T. Wright, Mr. Noble and others took part, the committee rose, and the matter was referred to the Executive Committee, with instructions to review the whole subject and report to the next synod.

The proposed amendments to the Canon on the Mission and Superannuation funds were referred to the Executive Committee; also the amendments to the Canon on the Commutation Fund.

The matter of the See House was withdrawn.

The amendments to the constitution proposed by Rev. Mr. Stout were also referred to the Executive, except the clause that the synod expense account be printed in the appendix to the Journal, which was carried, and clause C., which proposed that the expenses of delegates to the General Synod, was withdrawn.

Several other amendments were withdrawn, others again referred to the Executive Committee, and still others referred to special committees, to be dealt with by them. Several amendments, dealing chiefly with financial matters, were lost. This concluded the business of the session, and after a few remarks from the Bishop, the Doxology was sung and the Benediction having been pronounced, the synod adjourned sine die.

Galt.—Trinity.—The Lord Bishop of the Diocese held a Confirmation service in this church on Sunday morning, July 3rd, when he admitted 42 candidates to the holy rite. There were 29 females and 13 males. The candidates were presented to his Lordship by the rector, the Rev. J. Ridley, R.D. of Waterloo. The Bishop preached to a very large congregation in the evening from Jer. xviii, 1-4.

Wallaceburg.—The Wallaceburg Herald in its issue of June 30th says, in reference to the appointment of the Rev. F. E. Roy by the Synod to canvass the diocese on behalf of the Diocesan debt: "The Synod in selecting Mr. Roy to do the work has made a wise choice, as during the time he has been in this parish he has by steady, persistent work brought the finances of the congregation to a solid business basis, and he will leave the church in a better condition financially than it has been for years."

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE.

Winnipeg.—The Synod of the Diocese met here on June 28th when the opening services were held in Holy Trinity Church. The Rev. Canon Coombes read the prayers, and the lessons were read by the Ven. Archdeacon Fortin and the Very Rev. Dr. O'Meara, respectively.

In the course of his annual address His Grace, the Archbishop, referred at length to the recent Lambeth Conference and the Diamond Jubilee festivities. He also mentioned his illness whilst in England, and his consequent inability to fulfil many important engagements in all parts of Great Britain which he previously undertook where he had intended to speak on behalf of the diocese, and which, owing to illness, he had to cancel entirely. His Grace in the course of his remarks dealt very fully with the subject of financial aid received from the Old Country societies; and the peculiar circumstances of this part of Canada ren-

dering such assistance necessary. He expressed grateful thanks for the help obtained from Eastern Canada, which was \$4,210, about the same as last year. He noted an increase of \$500 in the receipts of the diocesan home mission fund, and an increase of \$2,230 in the voluntary contributions of the clergy, making a total of \$3,037. The total contributions for all Church purposes came to \$87,380, an increase of no less than \$13,851. Although several new churches had been built, the debts of the parishes and missions had diminished by over \$4,000. The Archbishop next referred to the Indian Mission Fund, which, he said, was not in a satisfactory condition, the deficiency of \$211.69 last year having risen to \$331.89. St. Peter's and the other missions of the C. M. S. have been for some time on the diocesan home mission fund. Most of the other Indian missions in Manitoba are now on the Indian fund and require about \$2,000. His Grace entered very fully into the needs of the diocese for the work of missions among miners and other settlers as well as among Indians. Referring to encroachments on the Indian mission work discussed on some former occasions, he said:

"I regret to say that the Baptist body has determined to adhere to its aggressive work in the old C. M. S. Indian missions. It puts forward in its defence that it feels a call to labour for the regeneration and salvation of what it regards as the nominal Christians in the missions. In other words it ignores the work and spiritual calling of the godly evangelical men who are working our missions, and by its action seems to consider that it is doing God more service in labouring among the Indians brought to a knowledge of the truth by our missionaries than in carrying the gospel to the many bodies of Indians who are still in heathen darkness. It was not so that St. Paul worked. The aggressive services of a number of active agents among those small bodies of Christian Indians, cannot but be disturbing, but we have done our part in a Christian remonstrance at action hitherto unknown among the Protestant bodies engaged in Indian missions in this land, and we must now leave the matter with God."

His Grace referred at some length to the position of St. John's College, which, he said, was steadily improving. The effort for establishing a lectureship or fellowship in the college, the holder of which will for the present teach mathematics, is making good progress. A sum of money at my disposal now exceeds \$11,000. Then I have obtained in England nearly £1,500, inclusive of £500 from the S. P. C. K., to meet £4,500 and \$1,000 from Lord Strathcona and Mount Royal, who on a former occasion was a generous helper of the college. It was a great relief to me, when ill and unable to carry out my intention, to learn that Churchmen here were so kindly starting an effort to raise \$10,000. It may be difficult to accomplish that; but \$6,000 are already promised, and over \$3,000 paid in. After mentioning valuable gifts of books received, and expressing indebtedness to the young people for offerings in aid of candidates preparing for theology, he proceeded to speak of the importance of primary education, and he brought his remarks to a close by saying that he was glad that so much attention is being paid to Sunday school work, but he proceeded to say that after all, much of the influence of the teaching of religion, whether in the day school or in the Sunday school will be neutralized if there is not family religion. He dwelt strongly on the importance of this matter and showed the need of the help of the Spirit of God in approaching the duties of the Synod.

On the following day after the celebration of the Holy Communion the Synod assembled in Holy Trinity school house for the transaction of business. After the calling of the roll, Rev. Canon Rogers was unanimously re-elected secretary, and Mr. J. G. Dagg was chosen as lay secretary.

On motion of Rev. C. R. Littler, His Grace was asked to name a committee for consideration of his address. His Grace named the following: The Dean, convener; Archdeacon Fortin, Rev. C. R.

Littler, Rev. S. MacMorine, Messrs. W. P. Sweatman, George Patterson and H. S. Crotty.

Canon Matheson and Mr. Kayle were appointed a committee on procedure on motions.

On motion of Rev. W. A. Burman the report of the Executive Committee was adopted as printed.

The report of the hon. treasurer was also adopted.

Rev. Canon Rogers was elected hon. treasurer.

Rev. Mr. Baker read the report of the Committee on Statistics. It showed among other facts the number of church families to be 5,158; increase 300; church population, 30,000; parishes or missions, 77; increase, 6; number of services, 9,341; increase, 641; communicants 9,033; increase 509; Sunday school scholars 5,271; increase 114; revenue raised in parishes \$87,380; increase, \$13,851.

The report on St. John's College, which was next presented, led to a long discussion in which Archdeacon Fortin, the Dean and Canon Matheson took part, as well as the following gentlemen: Messrs. James Andrew, of Oak Lake; G. F. Carruthers, Rev. W. P. Gahan, Rev. G. H. Hooper, Rev. W. J. Garton, Mr. W. R. Mulock, Q.C., and Rev. J. W. B. Page.

At its close the Archbishop reviewed the discussion. While he would go a long way to secure corporate union of the various denominations, he held that, as long as there is not corporate unity, the Church of England should stand by themselves, while having kindly brotherly feeling towards others. He spoke of the bright outlook of the college. The dioceses had raised \$7,000 for the general endowment fund, and last year had promised \$6,000. At the same time he admitted that there was not the sympathy and interest in St. John's college that the other bodies have in their colleges, he attributed this to the fact that the people had not been called upon to the same extent for help, the funds having been raised in other ways. His Grace emphasized the importance of sound, liberal education, and said he was entirely opposed to simply theological institutions, as tending to a limited view of things; he wanted the theological men to mix with others, studying in medicine, law, etc.

At the commencement of the afternoon session Ven. Archdeacon Fortin read the following address to the Archbishop: "We, the clergy and lay delegates of the Synod of Rupert's Land in session assembled, desire to extend to your Grace a most cordial welcome back to the diocese and to express our deep and heartfelt gratitude to Almighty God that in His good providence He has been pleased to restore you to health and strength after a long and trying illness. For a long time we have felt that you should be relieved of the college work which you have so willingly and generously undertaken for many years, and to-day we rejoice that the hope which we have cherished in this regard is on the eve of being realized.

"The amount which your Grace has already in hand, mainly through your own efforts in the Mother Country, together with what we have been able to collect in the diocese, will make it possible, we hope, for your Grace to procure such additional help for the college as will leave you free to devote your time and strength entirely to the increasing work of the diocese and to the duties which the primacy of Canada may place upon your Grace.

"The Committee that inaugurated this diocesan canvass entered upon it with the expectation of raising \$10,000, and there is good reason to believe that this figure will be reached. So far we have obtained \$6,000, and twenty-six parishes have still to be visited. Of this sum, \$6,000, it is gratifying to state that over \$1,700 has been subscribed by graduates or scholars of St. John's college.

"We, on behalf of the donors, now beg that you will kindly accept this cheque as a first instalment, with the assurance of our loyalty and devotion, and the earnest prayer that you may long be spared to occupy the sphere which you have filled with so much ability and grace, and with such manifest benefit to the church at large."

The Archbishop thanked the Synod exceedingly for the kind address and the practical sympathy

that accompanied it. He was very glad to be relieved from the work in mathematics in view of the demands of the special duties of his office. He expressed his gratification in view of the success of the canvass among the kind friends who had contributed, and the fact that a considerable portion of the money came from old students and graduates of the college. About \$6,500 was required to make up the \$25,000 which was the minimum sum with which they could secure the services of such a scholar as was required.

At the conclusion of His Grace's reply the members of the Synod rose and sang, "Praise God from Whom all Blessings Flow."

On the motion of Mr. W. R. Mulock, Q.C., a report presented by Ven. Archdeacon Fortin recommending an annual meeting of Synod instead of biennial as heretofore, the report was adopted by a large majority. The following delegates to the Provincial Synod were then elected as follows:

Clergy.—Canon Matheson, Archdeacon Fortin, Dean O'Meara, Canon Rogers, Rural Dean Burman, Canon Coombes, Rev. McAdam Harding; substitutes, Rev. S. MacMorine, Rev. A. E. Cowley and Rev. C. R. Littler.

Lay Delegates.—Messrs. W. P. Sweatman, G. F. Carruthers, H. S. Crotty, J. H. Brock, L. A. Hamilton, Sheriff Inkster, F. H. Mathewson; substitutes, Messrs. J. G. Dagg, Thos. Robinson and W. R. Mulock. The following were elected on the Executive Committee:

Clergy.—Canon Matheson, Rural Dean Burman, Rev. C. R. Littler, Rural Dean Cowley, Rural Dean MacMorine, Rural Dean Hewitt, Rural Dean Gill and Canon Coombes.

Laymen.—Messrs. J. G. Dagg, W. P. Sweatman, L. A. Hamilton, Sheriff Inkster, Thomas Robinson, F. H. Mathewson, H. S. Crotty, Capt. Carruthers, W. R. Mulock and J. H. Brock.

In the evening a missionary meeting was held which was very well attended. The Rev. Wakefield, incumbent of Dauphin, was the chief speaker.

SASKATCHEWAN.

WILLIAM CYRILIAN FINKHAM, BISHOP, D.D., CALGARY.

—Prince Albert.—The Bishop of the Diocese accompanied by Rev. J. F. D. Parker, incumbent of St. Andrew's, drove to the house of Rev. J. H. Lambert, at the forks of the Saskatchewan, upwards of thirty miles from Prince Albert, on Thursday, June 23rd. At 8 o'clock the following morning His Lordship held a confirmation in the new church, and afterwards, assisted by Mr. Lambert, he celebrated Holy Communion. At 11 o'clock the handsome little church, erected through the energy of the clergyman and the co-operation of the people, towards which grants from the S. P. C. K. and also from a private bequest had been given, was consecrated. The Bishop preached the sermon. There was an excellent attendance. At the close of the consecration of the church the consecration of the churchyard took place. The Bishop and Mr. Parker returned to Prince Albert that evening.

On Sunday morning, June 26th, the Bishop held an ordination, when he admitted Messrs. E. S. Collins, B.A. and J. S. Mahood, B.A., of St. John's College, Winnipeg, to the diaconate. Rev. E. S. Collins has been licensed to officiate at St. Alban's, and Rev. J. S. Mahood at St. Catharine's and St. Paul's in the Prince Albert district.

The Bishop has appointed Rev. G. C. Whyte, M.A., Ph.D., to the incumbency of St. George's parish, Battleford.

British and Foreign.

The death is announced of the Rev. Jacob Clements, sub-dean of Lincoln Cathedral, aged 77.

The Rev. G. B. Durrant, M.A., one of the missionaries of the C. M. S. at Lucknow, has been appointed to the Secretariate Department of the Society at Salisbury Square.

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The Rev. J. J. Randolph, M.A., vicar of All Saints', Westbrooke, Margate, has been appointed rector of Wotton, Hants.

A successful festival of eleven choirs was held recently in Clones Church. The sermon was preached by the Bishop of Kilmore.

Much regret is felt and expressed in the Diocese of Tuam at the resignation of Dean Townsend. The resignation took effect on July 1st.

A commemoration stamp, price one shilling, is being issued at Bristol, and will be sold for the benefit of the Cathedral Restoration Fund.

The twenty-eighth yearly festival of the London Gregorian Choral Association was held last week in St. Paul's Cathedral. The choir numbered 965.

A gathering of the deans of the English cathedral churches, similar to that held in St. Paul's last year, has been arranged to take place at Canterbury on October 20th.

The corner stone of the new English Church at Lucerne, which is being erected by the Colonial and Continental Church Society, was laid by Mr. St. John, Minister Plenipotentiary at Berne, recently.

A new reredos has been erected in the parish church at Chesterfield at a cost—defrayed entirely by communicants—of £300. The Bishop of Southwell dedicated it, and formally opened two restored chapels.

One of the last things Mr. Gladstone wrote was the inscription for the tablet to be erected in Durham Cathedral to the memory of Bishop Butler. This inscription is now in the hands of the Dean of Durham.

The Rev. C. J. Parker, M.A., curate of Holy Trinity, Gough Square, has been elected vicar of Clerkenwell, by a majority of over 2,000 votes. The electors were the householders of the parish, both male and female.

A fund is being raised for the purpose of erecting a memorial tablet in Ridley Chapel, Cambridge, to the late Rev. W. J. Humphrey, who was massacred in the recent disturbances in Sierra Leone. Mrs. Humphrey, his widow, has arrived in England.

The Bishop of Bristol has accepted an invitation to preach the sermon on the occasion of the re-opening of the parish church of Stratford-on-Avon, "Shakespeare's Church," as it is called, the day fixed for the ceremony being Thursday, July 14th.

Canon Ebbs, of the Diocese of Ossory, lately received an address and a purse of sovereigns from his old friends and parishioners. Lord Ashbrook made the presentation, but owing to the delicate state of Canon Ebbs' health a formal ceremony was avoided.

The second annual conference of the members of the Brotherhood of St. Andrew in England, was held at the church house, Westminster, on June 21st. There was a corporate communion in St. Faith's chapel, Westminster Abbey. Canon Gore celebrated. There are 59 Chapters now in England.

An interesting presentation is to be made to Mrs. Sumner, wife of the Bishop of Guildford, to commemorate her golden wedding, which occurs this month. The members and associates of the Mothers' Union in the diocese of Winchester have subscribed £260, and Mrs. Sumner, who is president of the Union, is to be the recipient of a bureau with silver-gilt writing-table fittings, and a purse of money. A gold plate, to be affixed to the bureau, is to bear an inscription setting forth that the presentation is made in token of deep gratitude for her work as foundress.

An appeal for £12,000 has just been issued by the Chapter and Restoration Committee of St. Saviour's, Southwark, in order to pay off the debt on the work of restoration, and to complete that which remains to be done. Fifteen months have passed since the re-opening of the church.

Truro Cathedral is at length to be completed, and the nave is to be commenced at once. It will be remembered that many subscribed to the building fund for the nave as a memorial to Archbishop Benson, who, having been the first Bishop of Truro, was anxious to have the cathedral finished.

The Bishop of London recently held a confirmation in the historical little parish church of Whitchurch, Edgeware, when he confirmed 55 candidates. This was the first time that that service had been held in this church for a period of 59 years, and the Bishop's visit was the cause of much excitement in the parish.

The Right Rev. Charles Richard Alford died at Tunbridge Wells lately. He was educated at Trinity College, Cambridge, and had reached the great age of 82. He was consecrated Bishop of Victoria, China, in 1867, resigning in 1872. He was subsequently vicar of Christ Church, Cloughton, and vicar of Kippington, Kent.

The Chancellor of the diocese of St. Alban's (A. B. Kempe, Q.C.), has granted the application of Lord Aldenham for a faculty to complete the work of restoring the cathedral high altar screen. In giving judgment the Chancellor said he thought there was nothing which would be likely to lead to superstitious reverence, but "it was most material to bear in mind that any adoration of the crucifix was now in the Church of England unlawful."

The ancient parish church of St. Laurence, Meriden, which is visited by large numbers of cyclists, has just had another point of interest added to its treasures in the shape of a chained book, which was given to the church with an oak chest in 1627. The old "Legier" Book, as it is called, is a collection of the works of Bishop Jewel, who was Bishop of Salisbury in Elizabeth's reign. The binding has been carefully repaired, and the original chain now attaches it to a desk. A list of interesting particulars in the church has been printed by the wardens, and is given to visitors at the church.

Correspondence.

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

ON THE TRANSFER OF THE CLERGY.

Sir,—As in your paper of the 30th ult., in commenting on the work of the recent session of the Synod of the Diocese of Toronto you reiterate the prevailing erroneous opinions with regard to the scope of the submitted canon, I ask as a measure of justice to your readers that you publish the full text of the Transfer Committee's report. The personnel of that committee was composed of some of the first men of the church and bar of this diocese, and I have been their chairman for the last two years. The mere fact that a clergy discipline canon was carried unanimously, points to a need of some change for the better. However, it is just possible that any legislation to make that discipline canon legal might infringe on the Lord Bishop's rights as set forth in the patronage canon of this diocese. With all due deference for the acumen of the Lord Bishop, I contend that that patronage canon is as

subversive of Anglican principles as the canon he denounced as such. There is not in all England such a canon as our patronage canon. The patronage canon of this diocese has been left in abeyance by his Lordship who permits the congregations to choose their own clergymen from where they like, to the manifest prejudice of our own clergy, many of whom have to seek a living in a foreign land, especially is this the case with young men born in the diocese and who by the Divinity Students' Fund have attained their ordination, but under such Presbyterianism the kind of men best suited to occupy the waste places in this diocese are practically fitted for exportation with our money. The definite term canon as submitted by the Transfer Committee is the complement of the patronage canon. The secular law of Canada grants to the Church of England in Canada all the rights as conferred on other religious bodies in matters relating to discipline and necessary to order and good government. Our Episcopal Church would obtain all desirable results by causing the clergy as it were, to render an account of their stewardship to their Bishop at the end of a definite term. It would also obviate the necessity of a discipline canon or a clergy discipline act as they now have it in England. The report of the committee is as follows:

"The committee to which was referred the consideration of the legal rights of rectors and incumbents; the question of the transference of the clergy; and the resolution of Mr. Mothersill, 'That all future appointments to rectories, parishes, or missions, lapse at the end of five years'; beg leave to report as follows:

"1. It appears to your Committee that a rector, being appointed to the charge of a parish without any limitation, holds the position for life.

"2. The only mode of removal in the diocese of Toronto would seem to be by taking proceedings for crime or immorality, for heresy, or for violation of the constitution or canons of the Church, or for offence against the laws ecclesiastical, or in respect of any scandal or evil report for having offended against such laws. This involves a trial of the clergyman for the offence imputed to him, and, on judgment being found against him on any of these grounds, the Bishop of the diocese may pass sentence and award the penalty of admonition, suspension or deprivation. (See pages 31, 32, 199, 273 to 280 of the Revised Canons of the Diocese).

"3. This leaves the Bishop and the congregation without any remedy in cases where, although the clergyman be not guilty of any offence cognizable by the court, it may still be most desirable in his own interests, and in the interests of the Church, that a change be made.

"4. In the first place, the clergymen themselves almost universally desire some system of regulated promotion or removal. At the present a man of average ability and efficiency, who commits no offence and pursues his work quietly, remains without a hope of change or promotion in the charge to which he was first assigned, until many a worthy man becomes utterly disheartened and discouraged. They feel that their experience and fidelity has a right to be considered and rewarded.

"Then everybody acquainted with the working of our present system knows that there are many cases in which loyal good church people are forced to feel that a change is the only hope of deliverance from parochial stagnation and death.

"5. On a review of the whole question, your committee feel that the cases appealing for re-adjustment and redress for one cause or another are so numerous and so injurious to the Church's interests and progress, that some remedy must ere long be devised. Your committee, therefore, having carefully considered the various schemes which have been proposed, have come to the conclusion that the most practical plan is that proposed by Mr. Mothersill, viz., that all future appointments should be made for the term of five years, or such other definite term as might be thought best.

"Your committee, therefore, respectfully submit the following canon for adoption:

"Be it enacted, That all future appointments to

rectories, parishes and missions, lapse at the end of five (5) years. JOHN MOTHERSILL,

Chairman of Committee.

Toronto, June 12th, 1898.

The Transfer Committee had two questions before it, one on the transfer of the clergy, and my motion on definite term appointments. It will be observed that the adoption of the canon, as submitted, could not in any way affect the clergy's present positions, neither would it prevent the Lord Bishop of the Diocese from reappointing to the same positions. For the proposed canon could in no way repeal or supersede the patronage canon which vests appointments in the Lord Bishop of the Diocese after consultation with the wardens and lay delegates. The submission of the canon based on my motion as the most practical solution of the problem, narrowed down the question before the Synod to the adoption or rejection of that canon. There was not any special legislation enacted to make that patronage canon binding in this diocese and I presume the committee's proposed canon would not require any either, as it is not a question of doctrine, nor one of ritual, but one of expediency only. The canon would supply the elasticity which the present system lacks and enable the Lord Bishop to promote the well being of the Church by considerations of adaptability where transfers are desirable without the shadow of reproach attaching to the clergymen. The merging of the one system in the other would be so gradual that I trust most causes of friction between pastor and people would be eliminated when it came to be realized that the advancement of our branch of the Catholic Church in this Diocese should override all personal or local considerations.

JOHN MOTHERSILL,
Lay Delegate.

PRAYER BOOK CHURCHMEN.

Sir,—Here is an item which may interest your readers. Last Sunday we sang the Litany for the first time in the history of the parish. Two members of the congregation walked out in indignation. In talking the matter over with a churchman afterwards I pointed to the rubric which says the Litany is to be "sung or said" (not "said or sung"). "Oh, yes," said he, "if we were to do everything that the prayer book calls for we would be awfully High church." This struck me as a graceful but unconscious admission that the High Churchmen are, after all, the true prayer book churchmen.

CANADIAN CATHOLIC PRIEST.

DOLLAR A FAMILY.

Sir,—I do not know whether what may be called the dollar-a-family assessment is known in other dioceses or not; but in the Diocese of Huron it has been in existence for some years, and after due trial the Bishop himself, in his recent annual address, stated that it has "not been found to work advantageously." Now, when this plan was promulgated by the Executive Committee of the Synod, it seems to have been worded in such a way as to leave the door open to a good deal of misunderstanding. The Rev. Mr. MacKenzie, of Brantford, stated in the Synod, point blank, that this was the case, inasmuch as some clergymen returned the church supporters only; others returned all the church families, while others again included even those who are actually in receipt of relief from the church. Now, if the returns by all the clergymen were according to the last calculation, there would not be any deficit in the Synod funds, as many parishes would have to increase their quota; and if the returns were made according to the first head, many congregations would be less heavily taxed than they are at present. At any rate, if the rule is worded so clearly and intelligibly as to make its evasion reflect either on the honesty or the intelligence of the clergyman, no parish could complain of any other parish, and no clergyman could, as is now done too often, complain of a brother clergyman. The present system is doomed, in fact was foredoomed, and the sooner the Executive

Committee formulate some other plan the better for all concerned, either by stating exactly on what basis the returns are to be made, or by a return to the form of special collections for each of the funds. The following figures are a sufficient proof that the system is a bad one: For April ending 1890 the collections from this dollar-a-family assessment were \$9,042.52; for April, ending 1897, \$8,013.18; for April, ending 1898, \$8,297.09, while the "required" amounts also showed a falling-off in the number of those to be assessed, viz.: In 1890, 12,630; in 1897, 12,149; in 1898, 11,660. The various conclusions to be drawn from these latter figures are too obvious to require mentioning.

A. BISSET THOM.

MILK AND WATER PARSONS.

Sir,—I have been brought up from my youth to believe that the Church of England is distinct from any other religious society in that it is the Church of Christ, that it is my duty to be loyal to my church, and that any person who enjoys my privileges incurs a grave responsibility if he severs his connection with the Church, and does wrong to wander from the fold. I live in the Diocese of Huron and I have tried to bring up my family with the same ideas. It has not been an easy thing to do. They have friends who belong to other religious bodies and they say there are greater social attractions offered by the Presbyterian and Methodist congregations. Sometimes they hint that I am old fashioned. And now they have thrown in my face the example of a clergyman in this diocese, who is reported in the press, because the Presbyterian minister in his town was sick, to have shut up his own church on a Sunday evening and held a service in the Presbyterian church. If our clergymen do this, what on earth can we say to our children, when they want to do the same thing? It may be very liberal and brotherly and all that sort of thing; but if the clergy are going to sacrifice principle for liberality or popularity, all churchmen who believe in principle will be disgusted, our young people will assuredly leave us; they will take their contributions with them, and in a very few years the diocese will be bankrupt. From the milk and water parson good Lord deliver us. Let us at any rate have churchmen. LAYMAN.

THE NEW CANON.

Sir,—In reference to the article on the new canon for the settlement of differences between clergymen and parishioners, which appeared in your issue of the 23rd ult., allow me to correct a mistaken opinion which appears to have gone abroad, that the Synod was unanimous in its favour. So far from this being the case, those who heard the discussion on the canon could easily perceive that it would have been defeated on a vote by orders, had the question been pressed to a vote. It is a foolish custom which prevails in the Synod of allowing a canon to have what may be called its first reading, and then voting it down when it comes up for confirmation. This will undoubtedly be the fate of the canon next year, as the clergy will not be insane enough to place a yoke upon their shoulders which will be grievous to be borne. As it stands now it is bad enough, but as time goes on it will be made more and more obnoxious and harassing to the clergy. This will be brought about by curtailing the Bishop's power, and eliminating that portion of it which allows none but communicants to give evidence before the commissioners. The author of the canon was overheard whispering to a friend when it was being discussed, that it contained more than three-fourths of the members of the Synod were aware of. However this may be, depend upon it, its hidden depths will be fully explored before being voted on next year. The clergy of the Diocese of Ontario dealt with a similar canon in a very summary manner. Let the clergy of Toronto diocese follow their example, and not allow such a radical measure to become law.

ANTI RADICAL.

"CANADIAN MEN OF THE TIME."

Sir,—Your correspondent "A. W. S." seems to be greatly exercised over the religious classification given in my book, "Canadian Men and Women of the Time," in so far as it applies to the Nova Scotian gentlemen mentioned by him. He says that they (Messrs Fielding, Longley, Mills and Weatherbe) are not Anglicans but Baptists. Your correspondent is evidently what is commonly known as a "Way Back," namely, one behind his time in knowledge and information. Whatever religious faith the public men he refers to may at one time have professed, it is certain that they, or at any rate, the majority of them, are now members of the Church of England. I do not speak idly; my information came from trustworthy sources. In support of this assertion, as regards Attorney-General Longley, allow me to quote from Rose (p. 186), whose "Cyclopaedia of Biography" appeared as long ago as 1888: "In religious matters, though brought up in the Baptist faith, he prefers to give his adhesion to the Episcopal Church, with no very high denominational preference."

HENRY J. MORGAN.

DIOCESAN ORGANIZER.

Sir,—They, in whose power rests the responsibility of selecting and appointing the above-named officer of the Toronto Diocese, have an important duty imposed upon them. There were in the debate over this question at the late Synod, many qualifications and traits of character that the officer selected should possess, alluded to and enforced. Allow me to mention one, in my mind, the chief one, which did not come to the front in the debate; that is, that the man selected, be he layman or cleric, should be ex animo in absolute accord with the Bishop of the Diocese. There is one question, next to the question of the Mission Board support, if not equal to it, I mean the question of St. Alban's Cathedral. No one since the inception of this important and most needful undertaking can fail to see how closely it lies to the heart of our diocesan, and no man also can fail to see how a man who has the liberty of going through the diocese and holding concourse with the clergy and laity of the Church, can by a word, by a look, by a sneer or jest, injure the prospects of this glorious undertaking, and mar its progress, thus adding sorrow to sorrow in the breast of those who have its best interests at heart. There is a noble congregation attending the Cathedral—a congregation most liberal and sympathetic with all Church work. There is a church choir and church music surpassed by none in the Dominion. There is now a church school for boys where everything needful for the education and training of youth is present and practised. All these great important and growing works called into being by our Bishop and carried on under him by willing hands and loving hearts, must not at the mere "I say," or "I tell you of this person or that," be allowed to stop or receive even a temporary check.

J. H. M'COLLUM.

HOME FOR INCURABLE BOYS AND GIRLS

Sir,—We desire to draw the attention of the public to the case of a little boy of 5 years who is afflicted with hip disease. He has a wretched home where a stepfather is cruel to him, and where the care and nourishing food necessary in his case are out of the question. For six months the Hospital for Sick Children has done everything in its power towards his restoration. Being convalescent, he has now been discharged from that institution. It is impossible to make the hospital a "home" and the hospital physician who attended him says that all that is now necessary towards recovery is care and nourishing food. As his home will not give him these and the "Homes" cannot receive him—since he would probably be injured by the other boys while at play—there was nothing for it but that he should be sheltered by the Children's Aid

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Society until some plan could be devised for his care. Through the agency of Rev. H. C. Dixon's "Fresh Air" movement a motherly woman in the country has been found who will care for him for a few months, and a few gentlemen are subscribing the necessary amount to pay for his board and care; but unfortunately this is only temporary and such cases point to the necessity for a Home for Incurable Boys and Girls. Might not the necessity for the provision of an institution for children afflicted as this boy is, and for many other children in the province afflicted with incurable diseases, be pressed upon the attention of the public and the Government of the Province. Workers among the poor can tell many a tale of the additional suffering caused to these sad little afflicted ones by the want of such a harbor of refuge. I would be glad if the editors of other newspapers throughout the Province would insert this letter.

J. STUART COLEMAN,
Secretary Children's Aid Society,
32 Confederation Life Building,
Toronto.

Family Reading.

EVERY DAY IS A NEW BEGINNING.

Every day is a fresh beginning;
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over;
The tasks are done, and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days which
never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Every day is a fresh beginning;
List, my soul, to the glad refrain,
And in spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again.

A GIRL'S SUCCESS IN LIFE.

Depends on her education, and the best conditions for securing a well-balanced education are in a home school like Alma College. Here not only the mental powers are trained, but the moral nature and the social impulses directed to the higher ideals. Many a girl, bright, capable and interesting, has had her usefulness seriously impaired because of neglect of the ethical and social sides of life. At Alma College these matters receive attention along with attention to mental development and scholarly attainment. Next to travelling abroad and indeed properly preparatory to it is a course in a good residential school for giving that balance of character noticeable in the attractive and accomplished young woman. Persons interested should communicate with Principal Warner, St. Thomas, Ont.

THE LAST GREAT HARVEST HOME.

Do not let us forget that year after year, autumn after autumn, and harvest after harvest, comes round to remind us of the greatness of change and the passing parable of all that is; and although there are splendid things in this life, and many things about

which we are bound to have a sincere enthusiasm—the great gifts of civilization, the great opportunities of work and doing good, the revelations of art, the stateliness of poetry, the splendour of music, the better understanding of one another by the nations of the world—and though all these things are indeed splendid, and we may have an enthusiasm about them, yet that they pass. And all goes on. There is the greatness, there is the self-denial of the cross of Christ, there is the witness to the love of the Father. Then, when all that is passing has passed, there will come the last great harvest-home, compared with which the finest objects of our best enthusiasm will seem like the thinness of a dream. And what will remain? What will remain when you and I are swept like autumn leaves before the gale, is the character that has been formed in us by love to and trust in God—our purity, our tenderness, our kindness, our strength. That will remain when everything has been passed into nothingness, and we shall know then. And on such a night as this, the great thanksgiving, and remembering the care of our Father, we shall learn again, my brothers, my sisters, trusting His wisdom, trusting His power, trusting His goodness, trusting His love as revealed in the face of Jesus Christ, let us learn by that that God's greatness flows around our incompleteness, and round our restlessness His rest.—Canon Knox Little.

LOYALTY TO THE RECTOR.

There is little doubt but that the Church is often injured by the wilfulness of those active in parochial affairs. If a man has money or social influence he proposes to make himself felt in the administration of the parish. This is good. There is room for all, and work for all. But he proposes to run things his way, to rule or ruin. The rector is appointed and chosen to be the administrator of the affairs of the parish, and he is the only one who is in a position to lead. There can be no power behind the throne; no one to whom he is subservient without the loss of his own self-respect, and the confidence of his people. So that in nearly every case the layman or laywoman who labours for the Church under the direction of those placed over them in the Lord is the one who does the greatest good for that cause. It is so easy to criticize and find fault that one so disposed can usually find abundant justification for so doing, and a little touch of colour will add very much to the criticism. On the other hand, the Christian spirit that is hoping for and looking for good, can usually find much in a rector to admire, and of which they can approve. The Christian ever seeks to do this, and where fault is found, it is done with pain, and usually stated with frankness to the ones at fault, not repeated behind their back when they have no chance to defend themselves. An old lady once stated in conversation that in a period of fifty years there had been about nine rectors of her parish, in five out of the nine cases there had been trouble between the rector and his people, and she was glad to be able to say that in every case she had been found on the side of the rector, and that this she regarded with the greatest satisfaction now that her years were drawing to a close. She felt assured that in every case she had been on the side of Christ and His Church. There is nothing that this American Church of ours needs more than this spirit of loyalty to those over us. The loyalty of the people to their rector, the loyalty of the clergy and people to their bishop, and the loyalty of all to the Church, which is the Bride of Christ. "Be thou faithful, and I will give thee a crown of life."

KEEP YOUR FAITH.

A man, perhaps, thinks to himself that it is a little thing to have thrown away his boyish faith. He starts in life, and, bit by bit, he finds the old inevitable doubts come upon him, and those doubts, instead of being what they are meant to be, a test of faith to draw him on, to make him strong, he, under those doubts which come upon him, throws up his faith and becomes what it is at first impossible to think he could become—one who has cast his faith already to the winds. Now, how does heaven regard such a one as that? The angels saw that soul start forth out from heaven with one purpose and one purpose only. "For this end I was born, and for this cause came I into the world to bear witness unto the truth. I came from God and I go to God." That is the message which every soul ought to have upon its lips. "I came from God and I go to God; for this end was I born, and for this cause came I into the world to bear witness to the truth." But as the angels look down at your place in the ranks, my brother, as they see the place in the phalanx of the witnesses of God, they find that place vacant. They say to themselves the man who was sent forth to bear his part in the great witness for God in the world has been trodden down by those doubts which were meant, if he had faced them, to train his boyish faith into a man's faith; those doubts he has allowed to crush his boyish faith and his man's faith altogether. And the man who, thinking to himself to-day that his lack of faith is a little matter of no account, ought to be upon his knees with the cry, "God be merciful to me a sinner."—Bishop of Stepney.

DAILY STRENGTH FOR DAILY NEEDS.

To-day is ours. To-morrow is not ours. We need, and we can have, strength and support for our duties of to-day. These are promised to every child of God who asks and trusts. There is no promise for the needs and responsibilities of to-morrow. To that day we may never come. That day may never come to us. If we do our duty to-day, that is all that God requires of us. If we neglect to-day's duties, our life is so far a failure, and we must answer to God for this neglect. Faithfulness in our to-day is a high attainment. Being anxious for to-morrow displeases God and unfits us for His service. Only by fidelity in to-day's duties can we make wise preparation for to-morrow. When the children of Israel in the wilderness attempted to lay up of to-day's manna for to-morrow's food, their plan was a failure. When they were willing to trust God for each day by itself, God's daily provision for them was ample. Thus with all of us. Strength is sufficient for us each and all.

THOUSANDS CELEBRATE

With thankfulness their restoration to health by the use of Hood's Sarsaparilla.

Think of the vast army who have been cured by this medicine—

Men, women and children, who have suffered the consequences of impure blood, who have been the victims of scrofula sores, eruptions, dyspepsia, nervousness, sleeplessness.

They have tried other medicine and have failed to obtain relief. They tried Hood's Sarsaparilla and it did them good. They persevered in its use and it accomplished permanent cures. Do you wonder that they praise it and recommend it to you?

A SONG OF WILD-FLOWERS.

Oh, who would stay in the house to-day,
While over the meadows the larks still sing,
When counted by hours are the lives of flowers,
And summer itself may soon take wing?

Let us drink a draught of the morning air,
As laden with scent the breezes pass;
And own that ne'er was a sky so fair,
And feel our feet on the soft cool grass.

Close, as in spring, the daisies grow,
As if in the grass they would print our names;
Poppies have set whole fields aglow,
And leap in the air like living flames.

Here, by a stream, is the pale blue gleam
Of a little flower to children dear;
It seems to say, "I must soon away—
Forget-me-not till I come next year."

Shall we cross the stile and ramble on,
Where over our head the corn grows high?
How deep the hush as we stand alone,
Alone with the corn and the quiet sky?

Yet, see—at our feet more blossoms dwell,
Sheltered and safe though the wind may blow;
I really think they must love us well
To line our path where'er we go.

Oh, fair and grand is the bending wheat;
And fair is the barley, straight and tall;
A wind through the oats makes music sweet;
But the flowers to us are best of all.

For the corn that waves in the summer breeze,
Was sown with care by the farmer's sons,
But the dear wild-flowers—we know that these
Are God's free gift to his loving ones.

The corn comes up as a lesson taught
And learnt with patience long ago;
The flower is like to a lovely thought
That springs in the heart we know not how.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

Written for The Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue).

Oh, Melrose! Melrose! in moonlight or
in sunlight, no place so replete with historic
interest, or heart-stirring emotion, as beautiful
Melrose Abbey. We left Edinburgh
at 10 a.m., from Waterloo low-level station
for Melrose, where carriages awaited us;
mounted a char-a-banc and seated ourselves,
strange to relate, next to two ladies, former
acquaintances from London, Canada, and
with whom we passed a very pleasant day.
In the coaching party two intelligent
and extremely agreeable Romish priests
rather devoted themselves to us; particularly
interesting in going over the old abbeys,
since they were able to explain much of the
ancient monastic system, and of the abbey
ruins. They were making a tour like our-
selves, though travelling "incog, sir," and
from America. We drove first to Abbots-
ford and were shown through the rooms
formerly occupied by Sir Walter Scott, his
study, in which his writing table, and leather-
covered arm chair, are just as he left them,
fastened by straps to each other; in front of
the well-filled book cases, ran a gallery with
a tiny stair-way on which to mount; from
this gallery a door led into his bed-room.
There were glass cases, containing his old
pipes, walking sticks, etc., etc., also the last
suit of clothes worn by Sir Walter, hat, and
shoes. Then the library, a fine room, with
exquisitely carved oak ceiling, copied from
the capitals of pillars in Melrose Abbey, and

containing 20,000 volumes; a glass covered
table, filled with interesting relics, collected
by Sir Walter, such as Rob Roy's purse, a
writing case belonging to Napoleon, his
knife, fork, and spoon, when a child; lock
of Wellington's hair, and among the other
numerous articles, the crucifix Mary Queen
of Scots held in her hand when executed.
A handsome set of carved chairs brought by
Sir Walter's son from India, with an
ebony writing table, and 15 chairs to match,
a present from King George IV. The draw-
ing room, grotesquely papered with Chinese
hand-painted design, and over the mantel
the famous portrait of Sir Walter as a youth,
with his favourite dog. Two little rooms
next, a museum—I wish I could tell you one-
half we saw there; among the works of art
and relics of antiquity, we were interested
in a comical picture of Queen Elizabeth
dancing a minuet, King Robert Bruce's
sword, and the keys of Loch Leven Castle,
from which Queen Mary escaped, and of
which Sir Walter was sometimes warden;
then through the entrance hall, with its an-
cient fire-place, suits of mail, skulls, Roman
pots, and old swords and fowling pieces. In
a little room, off the study, lay, on a table,
a bronze cast of Sir Walter's head, taken
after death. As I stood looking at it, one
of the party came in, and measuring it with
his fingers, remarked, "there has been only
one other head of the same measurements
and shape, and that was Shakespeare's." We
afterwards saw a cast of Shakespeare's, and
noted what had been said. In the wall
round the flower garden, set into the stone,
with the ivy carefully trimmed round them,
is a row of exquisitely carved medallions,
presented to Sir Walter from the old Tol-
booth in Edinburgh. To coach again, and
to lunch, at a delightful little hostelry, at
Melrose Abbey gates, found ourselves, vis-
a-vis, at a table for four, to the agreeable
priests, who appeared somewhat surprised,
during the exchange of courtesies, in the
passing of pickles and other table condi-
ments, that we recognized their "orders."
This led to conversation, as a matter of
course. "Why (I afterwards remarked to my
daughter), should they start off with Rom-
ish cardinals in general, and a reception at
which they had been present at Cardinal
Vaughan's in particular, given to some of
the Anglican prelates?" to which my astute
daughter replied: "Mother, dear, don't you
comprehend? they looked over, as you
signed your name in the visitors' book at
Abbotsford, and were putting two and two
together." Off by coach once more to Dry-
burgh Abbey, leaving Melrose till our re-
turn. This is a truly interesting ruin, had
been an immense monastery, with enough
remaining to trace the monk's parlour,
cloisters, library, refectory, and cellars.
The chapter house is perfect, damp and dark,
with subterranean passages leading down
to the river Tweed. Priests came in handy,
though evidently not recognized by guides,
who rattled on in the usual sepulchral mono-
tone. Sir Walter Scott, his wife and son, are
buried here, in a better preserved portion,
near the ruined chancel in the choir; a mo-
ment of intense feeling, as we stood by the
grave of that great and good man, and read
the inscription on the plain marble slab, and
yet, how all too often the sublime mingles
with the ridiculous; standing upon a grassy
knoll, in what had been the monk's dining
room, and gazing at the ivy-clad ruin with
folded hands and upturned orbs; a remark-
ably thin elderly maiden, softly whispered
"how peaceful," this was followed by a girl
who, after having gone over the entire ruin,
enquired of the guide whether there was
"anything remaining of the old monastery?"

The grounds about Dryburgh are very
lovely, pretty grottoes, wooded narrow paths,
and old walled passages, with gnarled old
trees, and scraps of ruins visible here and
there, in picturesque confusion. And now,
to do it justice, Melrose must have a page
to itself, in our next letter, and in conclud-
ing this, and in consequence of errors in
printing my description of St. Giles' Cathed-
ral appears in the light of the ludicrous, I
should therefore like to explain that the
choir, not the spire, is fitted with stalls for
the judges, and that the spire, not the
church, is in the form of an octagonal lan-
tern. For the frequent misspelling of proper
names, I fear I must take the blame, as the
fault of my own caligraphy.

(To be continued).

HINTS TO HOUSEKEEPERS.

Fresh Peaches.—Choose large fresh, ripe
and juicy peaches, pare and cut them into
two or three pieces; sprinkle them with
granulated sugar; put them into a freezer
and half freeze them; it will take an hour
or more. Do not take them from the
freezer till ready to serve, then sprinkle over
a little more sugar. Serve in a glass dish.
Canned peaches may be used in the same
way.

Baked Pears.—Place in a stone jar first a
layer of pears (without paring) then a layer
of sugar, then pears, and so on until the jar
is full. Then put in as much water as it will
hold. Bake three hours.

Delicious Cream Chicken Sandwiches.—
Chop cold cooked chicken very fine; to each
pint allow a teaspoonful of salt and a dash
of red pepper; spread this in a thick layer
over buttered bread, and just at serving
time put in the centre of the chicken a table-
spoonful of nicely made cold cream sauce.
Put over another slice of bread, trim off the
crusts, cut into triangles and serve at once.

Sandwiches Made From Cold Mutton.—
Chop cold cooked mutton very fine; to each
pint add a teaspoonful of salt, a table-
spoonful of capers, a teaspoonful of
chopped mint, a dash of pepper and a
tablespoonful of lemon juice. Spread this
thickly over buttered whole wheat bread.
Cover with another slice, trim off the crusts
and serve in a bed of lettuce leaves.

Green Apple Pie.—Peel and core moder-
ately tart and ripe apples, cut them into very
thin slices; fill the under crust and put a small
teacupful of brown sugar over it; add half a
teacupful of hot water and a little flour
dusted over all. Add the upper crust and
bake in a moderate oven about forty minutes.
Never use sweet apples for pies.

Canning apples and Quinces.—Pare and
cut equal quantities of apples and quinces.
First cook the quinces in sufficient water to
cover them, till they are tender. Take them
out and cook the apples in the same water.
Put in a jar or kettle a layer of quinces, then
of apples till all are used. Pour over them
a syrup made of half a pound of sugar to a
pound of quinces, dissolved in a little water,
and let it stand over night. The next day
heat them thoroughly and seal in cans.

Tomato Preserves.—Scald and peel care-
fully small, pear-shaped tomatoes, not too
ripe; prick with a needle to prevent bursting,
and put their weight in sugar over them,
let them lie over night, then pour off all the
juice into a preserving-kettle, and boil until
it is a thick syrup, clarifying it with the white
of an egg; add the tomatoes and boil until
they look transparent. A piece or two of
ginger root, or one lemon to a pound of
fruit, sliced thin and cooked with the fruit
will improve it.

Children's Department.

A DROP IN THE BUCKET.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

A few little bits of ribbon
And some toys that were not new,
But they made the sick child happy,
Which has made me happy, too.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy;
And it helped him on his way.

God loveth the cheerful giver,
Tho' the gift be poor and small.
What doth he think of His children
When they never give at all?

THE PEACEMAKER.

"Is that you, Ted?" Come, it is time you started for the station to meet Cousin Robert."

Ted paused in the hall, and looked through the door at his mother. Tags also pushed the portiere aside with his little yellow head, and looked inquiringly.

"Bother Robert!" ejaculated Ted. "I forgot all about him. Need I go for him?"

Tags barked responsively. "How would you like to go to Uncle Charles' and have Robert off rowing with the boys instead of at the train to greet you?"

"He wouldn't be off rowing. He doesn't know an oar from a bat. All he does is to stay in the house and poke over books. I don't see," continued Ted, his long-pent-up indignation finding vent at last, "why father asked him here to stay so long, anyway. He'll have to share my room. I've got it all fixed up so nice, and I suppose he'll be afraid of the guns on the walls. I know I sha'n't like him."

"Ted, my son!" Even Tags, the sympathetic, jumped and thrust a cold, protesting nose into his master's palm.

"I can't help it, I do!" And Ted, closely followed by Tags, rushed off, shutting the front door with a bang.

"We have not asked another boy here any too soon, I fear," said Mrs. North to herself as she turned to her sewing.

Dismissing the boys of the rowing party, Ted walked so slowly to the station that when he arrived the train had come and gone, while a lonely looking lad walked back and forth on the platform as though expecting some one.

"Are you Robert?" asked Ted shortly, when he met him. "All right, come on. John will come down for your baggage. We'll walk." And he led the way up the street.

"Is this your dog?" asked the newcomer, patting Tag's head; "I like dogs."

"Yes, he's mine." And though Ted's face relaxed a little at the praise of his pet, he called Tags around to his side of the walk and took care to keep him there. Conversation languished the rest of the way. Robert made one or two attempts which met with discouraging results. By the time they reached home, Robert felt a curious tightening in his throat and a smarting of his eyelids, but when Mrs. North opened her arms and took the tired boy to her heart as his own mother would have done, his homesickness vanished at once, and the world looked brighter.

His trunk came soon after, and he went up to unpack it. Nothing more was seen of him that afternoon, and when Ted was sent to call him to supper, he found him in the cozy library oblivious to everything save the big book before him!

Ted's lip curled, but he only said "Supper's ready. Come on."

When the boys went up to bed that night, Robert did not seem afraid of the guns that decorated Ted's walls; neither did he take up so much space in the room as Ted had anticipated. Still Ted continued deaf to Robert's overtures, and hedged his own personality with indifference and ungracious tolerance. This barrier grew more thorny as the days went by.

When school began it was found that Robert easily outranked all the rest of the class, and it was also found that he had no interest in any of the boyish sports. A book and a quiet corner were all he seemed to care for, and though he was willing and obliging, the other boys followed Ted's lead in leaving him a good deal to himself.

Matters had progressed thus for several weeks, when one night Ted had to remain after school to make up a lesson. When he was released it was too late for the rowing match, and as he came out tired and cross, he saw Robert sitting on the school-house steps trying to teach Tags to beg for a bit of candy. To have Robert there to witness his ignominy was bad enough, but to see him on such good terms with Tags was infinitely worse. Without a word to either, he went for his bicycle and mounted. Just how what followed really happened, Ted never knew. But a moment later he was bending over Tags, who was moaning piteously. His little leg must have come in contact with a sharp stone on the hard pavement and both wheels of the bicycle had gone over it leaving it crushed

and broken. Ted turned his head, sick and faint, but Robert sprang to the rescue.

"It's broken!" he exclaimed, "but I can set it. Get me some water!" But Ted, sick at the sight of blood, leaned helplessly against a tree, while Robert carried Tags tenderly to a pump, where he bathed the ugly wound and with hastily improvised splints set the broken bone. Then, quite as tenderly, he bore the little creature home in his arms.

From that time forth, Tags was, by common consent, Robert's patient, since the same sick, faint feelings came over Ted every time he thought of the accident. He tried to think himself the abused one, and that he did not like Robert any better than ever. But he was an honest lad, and gratitude soon led him to exchange contempt for toleration, and toleration for admiration, as he watched Robert's skillful treatment of the dog that had now grown to divide his attentions between the two lads.

And when one day the splints were removed, and Tags hopped around, barking joyfully, at the restoration of the injured member, Ted's better nature asserted itself, and he shouted:

"Hooray, Tags! Hooray for Robert! How did you ever do it, Bob?"

At the friendly "Bob" Robert flushed with pleasure.

"Oh, I learned how from books," he replied modestly, adding: "I am going to be a doctor some day."

"Well, Tags and I know one thing—don't we, Tags?—and that is this, we are sorry we made it unpleasant for you. And isn't it funny?" he went on slowly, with the air of one who was stating a newly-discovered fact, "some of us can do some things, and some another. I can row, and you can't; and you can set a bone, when the sight of blood gives me that awful creepy feeling; and I don't suppose," he finished oracularly, "that those of us who can do some things ought to poke fun at those that can do other things—do you, Tagsy?" Bending over, Ted shyly kissed the shaggy yellow head, and Mrs. North, from the piazza, knew that in his secret heart Ted meant the caress for Bob.

Bob knew it, too. Thereafter the three were the firmest friends, and not even Tags' equal division of his affection awakened so much

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as a spark of jealousy in Ted's now loyal heart. And when years later Rob was graduated with high honours from a medical school, Tags, grown old and feeble, was an honoured guest at the little banquet Ted gave in his cousin's honour.—N.Y. Observer.

THAT FIVE-DOLLAR GOLD-PIECE.

It happened soon after the beginning of the spring term, when there were many new faces in the class-rooms and around the long tables in the dining-room of Miss Davidson's Seminary.

Ethel Barrington had received a few days before from an aunt a present of a five-dollar gold-piece. She showed it to her two room-mates—Daisy Griffith, her bosom friend, and Ruth Le Maitre, a new girl who had just entered the school and who had been put in the second-story corner room, much to the secret dissatisfaction of Ethel and Daisy, who had occupied the room for two years and who looked upon Ruth as an intruder.

"Come up to our room, girls, and see the beautiful dress mother sent me for a birthday gift," said Ethel, as they left Mademoiselle's class-room, where they had been

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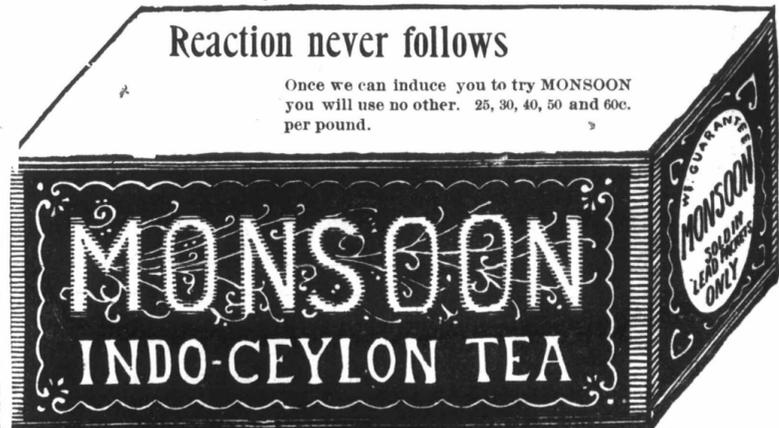
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struggling for the last half hour with French translations.

"It's perfectly lovely," said Daisy. "White organdie, trimmed with sweetest lace. Hurry up, for we want to go down-town."

Fifteen girls crowded into the "corner," as the girls' room was called, examined the dress with many exclamations of admiration, sniffed at a bunch of violets in the window-sill, helped themselves from the box of chocolates that Ethel hospitably opened for them, and—looked at the gold-piece.

Lessons were done for the day, and soon they all hurried off for the recreation period. Ruth was the last to leave the room, and as she passed the bureau, Ethel, looking back, saw her stop and pick up something, putting it in her pocket.

The day was warm and bright, the windows were wide open, allowing the fresh air to enter through the parted curtains, and also forming an open doorway for a little stranger in search of anything bright and glittering that seemed to strike his fancy. His keen bright eyes caught sight of the gold-piece lying carelessly on the bureau. To snatch it up and make off as fast as his two legs would carry him was the work of a moment.

"O, Miss Davidson! Some one has sto'en my five-dollar gold-piece!" cried Ethel, bursting into the dining-room that evening as the girls assembled for their 6 o'clock dinner.

"Why, Ethel, my dear girl! What is this? Do not be too ready to accuse any one of such a crime. You must have mislaid it."

"No, I haven't. I left it in my little black purse on the bureau when I went out this afternoon. I never thought of it until a few minutes ago, and when I looked in the purse the gold-piece was gone," and Ethel began to cry.

"Was any one in the room after you went out?" asked Miss Davidson.

"No; Daisy and I went out together, except —" and here Ethel looked straight across the table at Ruth Le Maître.

"The last time I saw it," said Ruth, in answer to Miss Davidson's inquiring look, "was when Ethel showed it to the girls. I didn't notice her put it in the purse," but the flushed face and downcast eyes of poor Ruth—thus suddenly confronted by so many inquiring eyes—roused suspicion in the minds of several of the thoughtless girls.

Miss Davidson, quick to notice the expressive faces around the table, assured Ethel that a thorough search would be made after dinner and changed the conversation into other channels.

No amount of searching, however, availed to find the missing gold-piece, although every nook and corner of the room was closely examined.

There is nothing more contagious than suspicion. The girls soon began to treat Ruth in a cool and distant manner. She was seldom asked to make up a set of tennis and frequently was left out of the

plans for evening amusements. So the days wore away. Ruth, naturally shy and retiring, felt keenly the change in the girls' manners and shut herself up more and more in an atmosphere of icy reserve.

And now occurred one of those curious coincidences that, like an invisible hand, so often help us out of difficulties.

One day, while the weather was still warm and mild, several of the girls were playing tennis on the lawn when Ethel brought paper, pencil and a French book to a bench under the trees. After a while she dropped her book to watch the capers of an old grey parrot owned by two Quaker ladies who lived next the school, as he walked along the dividing fence, talking and scolding while he balanced himself with his wings: "Polly! poor Polly! Sir-r-r, Sir-r-r! Come on! Come on! Stop! stop! stop!" ending in a shriek that caused the girls to laugh.

Presently he espied a bit of bright tin, and clutching it in his beak, he made off as fast as he could go.

Ethel turned to her book. "Oh, dear!" she muttered, "why did I choose French instead of German when I came to the Seminary. I'm sure it's the hardest language in the world. I never can translate this!"

She worked away, however, and in a little while held up a sheet of paper on which she had translated "The Mischievous Magpie."

"A lady staying at a hotel left a valuable diamond pin on her bureau while she went to church; on her return the pin was missing, and she charged the maid of the hotel with the theft. The poor girl was tried and found guilty. As she was led to the public square to be punished, a great thunder-storm came up, and the lightning struck the statue of Justice which stood in the centre of the square, throwing the scales from the hands of the statue into the street. In one of the scales was found a magpie's nest, and in it the diamond pin."

As Ethel laid the paper in her book she thought of the grey parrot and the piece of tin. Suddenly a queer look came to her face. "Oh! could it be possible? She would see this very minute," and springing up, she ran out the gate and pulled the bell of the adjoining house.

The good Quaker ladies were astonished at the flushed and excited girl, and at the story she told in a stammering way. They couldn't make much out of her talk except that she wanted to go to their yard and hunt for the place where Polly hid the piece of tin.

The three went out together. There was Polly even now waddling across the yard with a piece of yellow embroidery silk—doubtless brought over by the breeze from some girl's work-bag. They found his hiding-place in a corner of the big yard, and there—but of course you have guessed already—was the five-dollar gold-piece!

Ethel's humility as she showed her treasure, and apologized to

Ruth before the whole school—teachers and girls—was quite touching, while Ruth, in the most frank and magnanimous way, freely forgave all the unkind treatment of the girls during the past week, explaining that what she had picked up from the bureau the day the gold-piece was lost was her own lead-pencil. She had been too indignant to explain this before, but now she was sorry she had not done so.

"I'll never, never, as long as I live, accuse anyone of anything!" said Ethel. "I couldn't have put the money in the purse at all, I must have left it on the bureau, and that wicked Polly took it. O, Miss Davidson, suppose I had not seen it with the piece of tin, I might always have thought Ruth took my gold-piece," and she threw her arms around Ruth's neck and kissed her.

One after another of the girls spoke to Ruth and in various ways showed their shame for their unjust suspicions, and in Miss Davidson's Seminary there came again the good, glad spirit of love which had made it for so many years a happy home for the girls who came to her care.

This all happened six years ago, and a few days since there was a wedding in which Ethel Barrington was the central figure. The maid of honour was Ruth Le Maître; "the best girl in the world and my dearest friend," Ethel calls her.

THE HOLE IN THE POCKET.

It would have been hard to find in all the land a happier little girl than Ruth Nordham that bright winter afternoon. In the first place, Ruth was of a cheerful, happy disposition naturally; in the next place, this afternoon was the time for the Christmas exercises of the Sunday-school where Ruth belonged. For the third cause of Ruth's happiness, we must go back a whole year, a long time for her to remember. A year before, each of the children had been given a tiny purse, just one pocket to it, and inside two things—a bright new penny and a little printed note signed by the teacher, telling them this penny was a seed, and they must plant it so as to grow into a great many pennies to be brought next year as a Christmas birthday gift for Jesus.

Ruth had been very much interested in making her penny grow. She had thought about it all the way home and all the afternoon, but could think of no way to make a penny grow. She fell asleep thinking of it, and dreamed she saw the penny grow into a tall stalk with many branches, each of which bore a penny, while the top was crowned with her new purse. The next morning, while hurriedly dressing, she heard her mamma in the next room, saying, "I wish I could hire a small boy to button my boots." Ruth's mamma was rather fleshy, and this was hard work for her. Ruth had often heard her mamma make this re-

mark, and sometimes she had buttoned them, but often she was not dressed and ready in time. But now she suddenly darted from the room, saying, "Mamma, how much does a button-hook cost?"

"Not a very big fortune, I guess. Do you want one, pet?" said her father.

"Could I get one for a penny?" said Ruth, eagerly.

"Yes, indeed; a very good one," he replied.

"Then, mamma, wouldn't a little girl do as well as a boy to button your boots?"

So it happened that Ruth invested her penny in a button-hook and agreed to button boots for mamma and auntie for five cents a week, she to forfeit a penny for mornings when she was not dressed in time. There had been times when the penny was forfeited once or twice a week, and one dreadful week when not a penny was left after the forfeits were all paid. But she had succeeded so well that the pennies had been changed by papa into two bright silver dollars, which lay snugly in the little purse which Ruth placed carefully in her pocket before leaving home that afternoon. After the exercises the children were to be served with ice-cream and cake, and as Ruth was one of the older scholars, she was to be allowed to help serve it. Very proud she felt, with her white apron and kerchief.

The children had recited their verses in concert, the pretty songs had been sung, and now there were some recitations, after which the story of the purses was to be told, and those children who had made their pennies grow, were to bring them as their birthday gift to Jesus. At this moment, Ruth put her hand in her pocket to feel of the precious purse, and was horrified to find it empty, and at the same time her finger went through the treacherous hole where the purse had disappeared!

Ruth heard no more of the exercises. One thought after another chased through her mind. First and foremost was the remembrance of what her mother had said Sunday—"Ruth be sure and bring me that dress to mend the pocket. And she had forgotten all about it, as she often did forget things she was told to do. But what should she do now? She knew her name would be called as one of those who had brought their purses. Could she say she had lost it? Couldn't she say she had forgotten it and would bring it afterwards? But where could she get so much money? She could ask papa for it, and go without that lace collar mamma had promised her. But to say that would not be right. No, she could not do that when the gift was for Jesus' birthday; she would tell the truth—how careless she had been! She would go without everything till she could get the money, and surely she never, never would forget again what mamma told her! It took a very few minutes to think of all these things, and like a flash came the remembrance of a sound just before she reached

the church. With her mind full of the pleasure she was going to enjoy, she had thought nothing of it, but it seemed to her now, it was like something falling on the ground.

Always impulsive, Ruth left her seat, rushed through the little dressing-room, snatching somebody's hat as she went out into the street. Back she went to the spot she remembered, and there, under a little bush, where it had lain unobserved, lay her purse.

Miss Brigham was very much astonished, just as she called the name of Ruth Nordham, to see that little girl rush breathlessly up the aisle, her hair disordered, holding aloft the purse saying, "I almost lost it—but I don't care for the lace collar, and I'm—going—to remember my pocket" Then suddenly remembering where she was, she went blushing to her seat.

When the matter was explained, both her teacher and her mother felt that Ruth had learned a lesson of truth and thoughtfulness in the most practical way, and one which she was most likely to remember.

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A THOUGHT AT SEVENTEEN.

At the age of seventeen Elizabeth Gurney, afterwards better known as Elizabeth Fry, the woman who did so much to reform the inmates of Newgate Prison, thus wrote: "I am now seventeen, and if some great circumstance does not happen to me, I shall have my talents devoured by moth and rust. They will one day lose their brightness, their virtue, and one day prove a curse instead of a blessing."

Was there any reason to fear that her talents might lose their brightness? Certainly; unused talents always do. Apart altogether from the teaching of the Bible on this subject, nature shows very impressively that talents unused will be withdrawn. The illustration of the arm tied in a sling becoming useless, is well known. It is said that the common moles of the fields could once see, but that they cannot now—because they burrowed so long in the darkness that they lost the use of their eyes. Darwin, when well advanced in life, regretted that he had so long neglected music and poetry, because he felt then that the faculty by which these things might have

been enjoyed was atrophied. Miss Gurney had good reason to fear that her talents might be destroyed with rust and moth unless something were done to develop them.

Did the "great circumstance," as she called it, happen to her? Yes. One day about the time when she wrote the quotation given above, a preacher who was unknown to her, preached in the church she attended, and that day she gave her heart to Jesus. After that her talents had no more chance to rust, for her first thought every day was how she might serve the Master whom she loved. This was one of the secrets of her great success in lifting up the fallen, and in bringing back again to the right path those who had wandered far away.

She does not seem to have possessed extraordinary talent, but she had fully consecrated what she had; and when, owing to natural timidity, she would have shrunk back, her love to Christ and to needy souls constrained her to go forward. This is clear from a statement which she made shortly before her death—"Since my heart was touched, at seventeen years old, I believe I have never wakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord." No wonder that her talents were not devoured by rust or moth.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The elder one had a beautiful doll in her arms, which she was tenderly caressing. The younger one crept up softly behind her and gave her a sharp slap upon the cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed, and her eye had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then in a tone of gentle reproof, she said:

"O, Sallie, I didn't think you'd do that!" Sallie looked ashamed, as well she might, but made no reply. "Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame. The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?" "O," was the laughing answer, "I guess it's 'cause I love Sallie so

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much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to." The lady took her in her arms and kissed her. "My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."

—He who loseth his faith, what staff has he left?

—Happiness is not the end of life; character is.

—"The only safe and easy way to appear good is to be good."

—"In the kingdom of grace the man of prayer is the man of power."

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—The Old Testament enfolds the New, while the New Testament unfolds the Old.

—"Faith can remove mountains of difficulty if we but so trust that Christ will not see any wavering."

—"Men may make a calm and call it peace but there can be no real peace that is not founded on truth."

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