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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.

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

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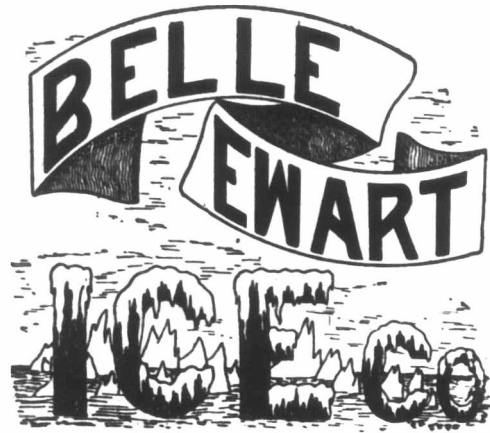
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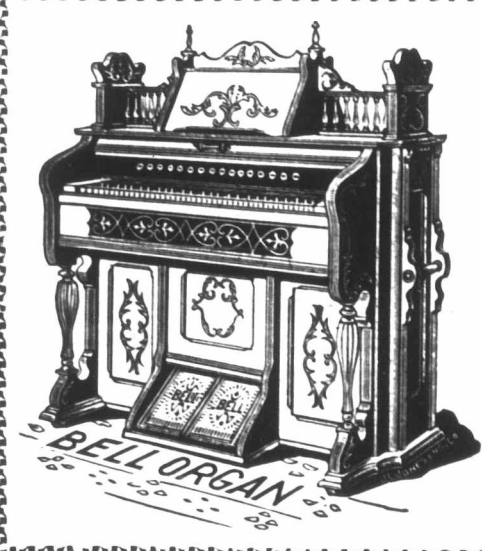
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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 26—3rd SUNDAY AFTER TRINITY.

Morning—1 Sam. 2, to 27. Acts 7, 35-8, 5.
Evening—1 Sam. 3, or 4, to 19. 1 John 2, to 15.

Appropriate Hymns for Third and Fourth 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:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 313, 318, 324.
Processional: 175, 179, 274, 375, 397.
Offertory: 226, 275, 366, 545, 549.
Children's Hymns: 231, 242, 271, 339, 347.
General Hymns: 6, 21, 243, 283, 520, 522.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 315, 322, 554, 558.
Processional: 215, 224, 239, 303, 393.
Offertory: 165, 248, 256, 259, 297, 365.
Children's Hymns: 341, 342, 346, 549, 573.
General Hymns: 7, 12, 238, 243, 479, 603.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Fourth Sunday after Trinity.

St. Luke vi., 36. "Be ye merciful, even as your Father is merciful." (St. Matthew v., 48).

Many centuries ago these words spoken; and it is not unnecessary to repeat them. Not spoken in vain: much accomplished. But misery, suffering, and sin still abound; and we do not always illustrate the principle of mercy. It is an outcome of the spirit of love, but has regard to a peculiar condition—of suffering or sin. Consider 1. How exercised. 2. By what considerations enforced.

i. How mercy is exercised.

In three ways—in our judgments (thought or spoken), in the forgiving of injuries, in the relief of the distressed.

1. "Judge not." Still needed. Mote and beam. (1) Seems to be a passion in man for judging others. Censure more common than praise. Readier to reform others than selves. Hard judgments. Evil speaking. Explained by selfishness. (2) But objected—Cases in which bound to judge and censure. Not to call bitter sweet. Yes, when a duty. (3) And here, as always, the example of Christ. Always in love. How different with ourselves. The greatest offenders often the most censorious.

2. "Forgive." A second aspect. The opposite of vindictiveness. (1) Often as spontaneous as harsh judgments. Self preservation. Resentment. Going out in words and deeds. (2) Sometimes disguised. Then perhaps worst. (3) Root in the old nature of self. (4) See how condemned by example of Christ. Teaching. Life. Death. (5) We admire—Shall we not imitate?

3. "Give and it shall be given." (1) The more active side of mercy. Both necessary. (2) A divine word—"More blessed to give than to receive." "God so loved . . . that He gave." "Freely received, freely give." (3) Opposed to the notion of bargain or exchange—"freely." (4) Has regard to needy, miserable. (5) Determined by circumstances, relations, means.

iii. Considerations by which enforced: "As Father."

1. He is merciful to all; and we are to be like our Father, cf. Ephes. iv., 31, 32.

2. The merciful receive mercy. Unmercifulness challenges the wrath of God.

3. An evidence of Sonship (St. Matt. v., 44, 45).

4. Partakers in the Divine perfection. Parallel passage in St. Matt. v., 48. "Be ye perfect as Father perfect." We long for perfection: here one chief way in which realized.

SHORT SERMONS.

The cry for short sermons has become so common—almost universal—that it becomes necessary to ask exactly what it means, how it has originated, and to what extent it should be approved. Evidently we are here dealing with a subject which has got a good deal confused, and on which we cannot express an opinion without some qualification. For example, we do not suppose that any one means that there should never be a long sermon anywhere and under any circumstances. All thinking persons will allow that there are subjects which may properly be treated in the pulpit which require a considerable length of time to do any sort of justice to them. This is one aspect of the subject. On the other hand, no one would defend a long sermon which need not be long, which had no internal reason for its length. And there are

long sermons of this kind. There are sermons which are long because the preacher had not time to make them shorter, as a candid preacher once remarked of his own rather lengthy sermon. Sometimes, of course, allowances must be made for such a contingency; but not always and not often. It is to be feared that there are preachers who are so slovenly in their preparation of sermons that they habitually stretch them out to a quite unnecessary length, simply because they have not seen their way clearly through their argument. And then again there are a kind of preachers, akin to these, who are lengthy simply because they are garrulous—because they have accustomed themselves to use five or six words where two or three would suffice. Such a kind are very provoking, very irritating, especially as often they seem to be quite unconscious that the public may have too much of them. But there are exaggerations even of evils like these. If there is any time of the year when we may plead for a mitigation of the autocracy of the pulpit, it is in the middle of summer. Baron Alderson once told the chaplain who preached the assize sermon, that, on a great occasion like that, he might be half an hour "with a leaning to mercy." But there are some preachers who, without the excuse of "a great occasion," have no mercy at all. A friend of the writer went into a church, some years ago, on a terribly hot Sunday, the first Sunday in July—the Sunday on which most communicants were generally present. The preacher held forth for the space of three-quarters of an hour, and otherwise so extended the length of the service that the congregation did not finally disperse until two o'clock—having been three hours in church during the dog-days. As the sufferer exclaimed, on relating his experience, "What is to be done with a man like that!" There can be no doubt that public taste, in regard to the mere length of sermons has undergone a change. We do not believe that people are getting tired of sermons. Whenever there is a preacher with a certain reputation, a congregation will assemble. Nay, more, people can seldom be induced to attend church in any greater numbers unless there is a sermon. We believe, too, that the clergy are more awake to the importance of this part of their work than ever they have been before. But we are entirely convinced that people are not now so patient of long sermons as they were in former times. Even in those communions like the Presbyterian and Methodist, where the sermon is a much more prominent and important feature than it is in our own Churches, the minister and the people alike are agreeing to contract the limits of the discourse. A popular Methodist preacher told the writer that, in the hot summer days, he made his morning service no more than an hour long. In our own case, where the morning service is of considerable length, there is, of course, less time left for the sermon, if the service is not to be unduly protracted. We do not care to fix a limit for

sermons; but we imagine that most congregations, about this time of year, would be quite content that the morning sermon should not greatly exceed twenty minutes in length. The evening sermon might or might not be of somewhat greater length, as the subject might require. But in any case, consideration should be shown for men's powers of endurance. Of a certain Church known to the writer it used to be said that the services were longer than that of any other Church in the town; and accordingly the young men of the town were conspicuous by their absence from that Church. Now, we have no notion of rating the clergy, or finding fault with them, or even advising them. But we must be allowed to express a grave doubt as to the wisdom of so conducting divine service as to present a needless obstacle to the presence of considerable numbers of the population. Moreover, it may be doubted whether such long discourses tend generally to edification, or even to the edification of the more devout and patient members of the flock. This, after all, must be the test: What good are we doing by our sermons? How can we do most good? If the clergy have this question in mind, and try humbly and affectionately to answer it, they will seldom go far astray.

THE BISHOP OF TORONTO.

A painful shock was given to the Toronto Synod, on Thursday afternoon, by the announcement, on the part of the Bishop, that he intended at once

to send the resignation of his See to the Metropolitan. We can hardly wonder at his Lordship's resolution. For several years, instead of receiving four thousand dollars, the amount promised, he has been receiving a little more, and last year, a little less than three thousand. It is not an exaggeration to say that this is most discreditable and even disgraceful to the diocese, and especially to the wealthy laity of the diocese. When Mr. S. H. Blake declared that he was not aware of the state of matters, he was undoubtedly saying what was accurately true. But this is not at all the case with most of the lay members of the Synod, and especially those who take part in the management of the business of the Synod. They knew perfectly well that the Bishop was not receiving the whole of his stipend, and they ought to have taken such steps that it would have been unnecessary for the Bishop to make this complaint to the Synod. Having said so much, we must express our sincere and deep satisfaction, that such ample

amends have been made by the Synod, first, by the payment of the amount due to the Bishop, and secondly, by the assurance offered, through Mr. Blake, and concurred in by the whole Synod, that there should be no repetition of the offence, but that they all clergy and laity alike, would support the Bishop in every possible manner. It was quite right that Mr. Blake should say, in the plainest and strongest words, that they had done wrong, that they were ashamed of their neglect of duty, and that by God's help they would do this no more. We believe he was also right in saying that this might be the beginning of a new era in the diocese. It would appear that his Lordship was under the impression that he had not the sympathy of his clergy. We believe that this is a mistake. We believe, on the contrary, that the clergy have a sincere and affectionate regard for their Bishop, and that they are ready and eager to do anything in their power to lighten his burden and to strengthen his hands. Let



SALISBURY CATHEDRAL.—REREDOS AND ALTAR.

them resolve, in future, to give more patent and tangible evidence of their devotion, let them rally to his aid, when he calls upon them for any special work in which he is interested, and soon all doubt will pass away as to his position and influence in his diocese.

THE TORONTO SYNOD NO. I.

The new Canon.

The "Reverend Brethren and Brethren of the Laity," who constitute the Synod of Toronto, have this year, as is their wont, wasted a good deal of time, and as a consequence have hurried over much important business which demanded more consideration than could be conceded to it. But, for all this, it has done some work that may possibly have great consequences for the Church in the future—and this is something. More especially we refer to the Canon "for the settlement of differences between clergymen and parishioners"—one of the most important and significant innovations upon the ordinary Anglican system that has ever been

proposed. So much was this felt by many members of the Synod that they were inclined to veto the proposal at once without giving any consideration to the arguments which might be advanced in support of it. After explanations had been given, the Synod as a whole accepted the Canon. The case is not difficult to understand. It is an undoubted fact that there are parishes—not very many perhaps, but more numerous than it is quite pleasant to think of—in which differences spring up between the rector and the people, so serious as to imperil the well-being of the Church in that locality. When, for example, a congregation of three or four hundred is reduced to thirty or forty—or anything like that happens—it is time to inquire into the causes of so serious a falling off. It may be that no tangible accusation, in regard to doctrine or life, can be brought against the clergyman, yet it is clear that he is ruining the Church in that place. What, then is to be done? Must this go on, until all the people are driven away to other communions, or shall some inquiry be made with a view to ascertaining whether any remedy may be found? It is to answer this question that the new Canon has been framed. The Bishop is empowered to take proceedings with a view to ascertaining what can be done in any particular set of circumstances. Probably the first thing he would do would be to arrange, if possible, for an exchange to be made, so that the

clergyman who had failed in one place might have a chance of succeeding in another. But it might happen that the clergyman in question should refuse to make an exchange, or that he had been tried in several places and failed in them all; and in that case what is to be done? Is a man to be allowed to remain until he has destroyed the English Church in his parish? or is he to be sent about indefinitely, until he has half-ruined every parish he has ministered in? To answer this question in the affirmative would be to say that the flock exists for the shepherd, and not the shepherd for the flock. Reason answers this question in the negative, and the Synod of Toronto has answered it in the negative. The Canon proposes no violent measures: on the contrary, it is suggested that every pains should be taken to compose differences, and to restore concord and prosperity to a parish, if that should be possible. Moreover, it provides that no step shall be taken without the assent of the Bishop of the diocese, so that the clergy may feel assured that they will be

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treated with all consideration, that they will not be given over to the hands of men who may be merely persecutors, but that the ultimate decision of their case shall be left in the hands of one who is himself a clergyman and who knows all the difficulties of a clergyman's life and work. It was suggested by some of the opponents of the proposed Canon that it might be the means of stirring up strife in a parish where none would otherwise have existed; and of course this kind of result is always possible. But it might be urged with equal plausibility, on the other side, that it may be the means of preventing such dissensions from arising; and this in two ways. Sometimes these evils proceed from the arbitrary conduct of the clergyman, who, perhaps, stands on his rights, or does what he thinks best, whether his parishioners like it or not. Now, a man will think twice before he proceeds in an arbitrary manner, when he knows that his conduct will be examined under the superintendence of the Bishop of his diocese, and that the inquiry may result in the loss of his living. On the other hand,

mischiefs may sometimes be made by a litigious layman, who goes about fomenting discontent in an underhand manner until he makes a locality wholly disaffected to the minister. Now, it is one thing to go from house to house, to nod and wink and whisper and hint, and it is quite another thing to appear before a Commission and say distinctly and explicitly what they have against their clergyman. From both points of view, we believe that the new Canon, instead of increasing disagreements, will tend in some cases to prevent their arising. There is, of course, a doubt as to

whether the legislature will give effect to the Canon, when it is next year finally sanctioned by the Synod; but the legal authorities seem to entertain no serious doubt on that subject. At any rate, this is a matter which will be decided before long. When it is decided, we think it is quite likely that it may be long before it is called into exercise. Indeed it is to be hoped that, in its legal and compulsory aspect, it may become a dead letter, whilst fatherly counsel and guidance on the part of the Bishop, and good feeling on the part of the clergy, may secure all desirable results.

REVIEWS.

Magazines.—The Expository Times (for June), begins with some interesting remarks on the institution of the Sabbath, and some on the interminable subject of the needle's eye and the camel, discussing almost unnecessarily the "cable" theory, and dismissing the gate theory. The Editor makes a strong protest in favour of the Messianic character of the "suffering servant" of Isaiah, wherein we entirely agree with him. The Rev. Dr.

Adamson writes carefully and learnedly on the "Lord's Resurrection—Body," and Professor Budde, of Strassburg, on "Imageless Worship" in Antiquity. The Great Text handled is that of St. John xvii., 3. Bishop Elicott writes on the First Resurrection, advocating the rising of a certain class at an earlier period than the rest of the Church—the opinion of Auberlen, Alford, and others, which is now generally abandoned. One very interesting paper is a letter from Dr. Patavel of Geneva to Dr. Agar Beet on the subject of "Conditional immortality," and advocating the annihilation of the wicked, a letter worth reading, although we don't agree with it.

The Arena (June), has one article (on Professor Briggs and the Bible), to which we partly demur, but it has several well-informed and important papers on the present state of things in the United States, from which we learn that, in the opinion of more writers than one, the burdens are being lifted from the shoulders of the Plutocrats in various ways—for example by placing certain powers of taxation in the hands of the

facts connected with the situation has been the great increase of drunkenness among boys." And more to the same effect!

"McClure's Magazine" for the present month is truly what it is declared to be, viz., a "War Number." For those who are interested in news concerning the countries in which the present war is being waged—and there are a very few who are not more or less so—the magazine is replete with information. Articles descriptive of "Cuba under Spanish Rule," by Gen. Fitzhugh Lee, and a second article entitled "An American in Manilla," both of them fully illustrated, are perhaps the two which will be most widely read at the present time. Taken in its entirety the current number of McClure's Magazine is a good one and it is sure, on account of its contents, to have a very large circulation and be read far and wide throughout the land.

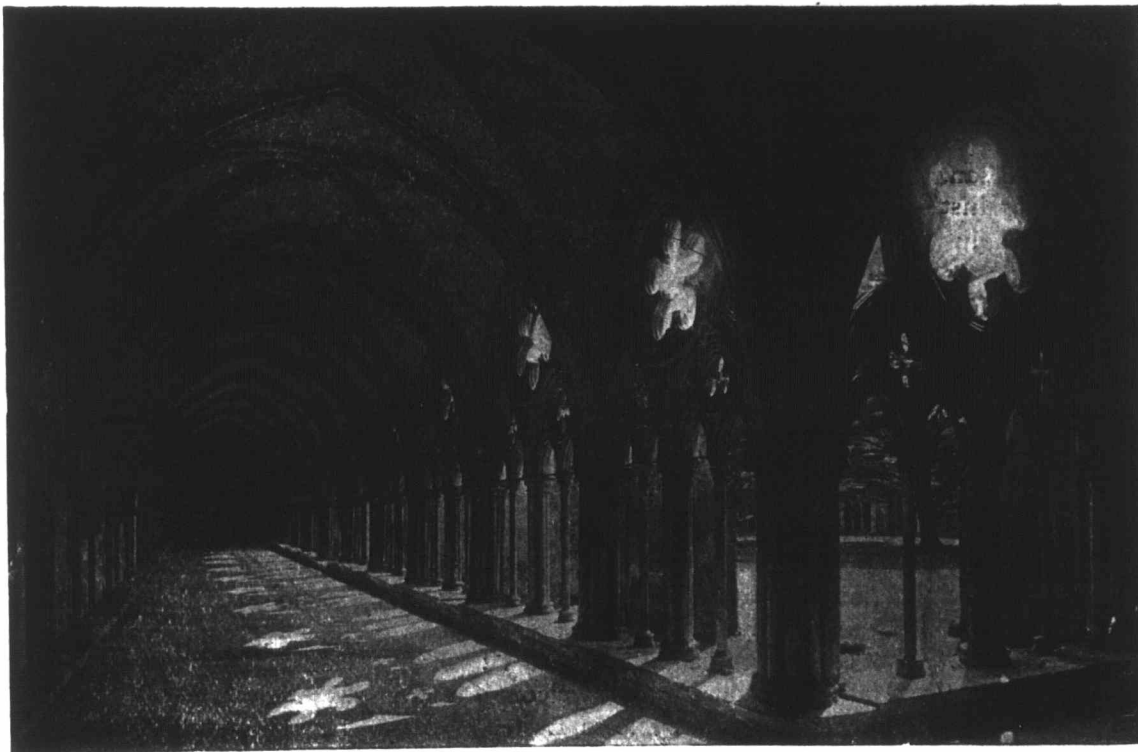
As is common with the majority of the American magazines at the present time, The Century for June contains several articles dealing with Spain and Spanish matters.

Captain Mahan, the well-known American naval officer, writes an article on The Spanish Armada, dwelling more particularly on the causes which, in his judgment, brought about the failure of its mission. Other articles of interest are "Ten Months with the Cuban Insurgents," by a major in the army of Garcia; "The Confederate Torpedo Service," and lastly an article describing "Toledo, the Imperial City of Spain," a place which is celebrated all over the world for the fine temper of its steel blades.

We have received a copy of the Church of England "Year Book" for 1898,

published by J. P. Clougher, of Toronto. It contains, as usual, a very great deal of most useful information on all matters regarding the Church of England in this Dominion, and amongst other special features, there is to be found within it a short general description of each diocese in Canada, in addition to which there is a list of the principal officials of every diocese, together with an abbreviated account of matters pertaining especially to the general status of the Church therein. Another feature of much interest and usefulness is a full and complete list of the Canadian Episcopate, dating from 1787, when Bishop Inglis was consecrated the first bishop of Nova Scotia, to 1897, when on the Epiphany the Rev. Canon Thorneloe was consecrated third bishop of Algoma. The "Year Book" is one which should be found on the bookshelves of all Church people throughout Canada.

Pall Mall Magazine.—The current number contains several very interesting articles, one of which, written by Mr. McLeod Stewart, giving a description of Ottawa, will appeal particularly to Canadian readers. This article is one of a series of articles dealing with the



SALISBURY CATHEDRAL.—THE CLOISTERS.

States, instead of the Central government. One very interesting paper is by the Editor, Dr. Clark Ridpath, on the "Invisible Empire"—meaning money, which, he says, is the real ruler of all the States of Europe.

The Outlook (June 4th), has a large and varied assortment of papers on subjects of present interest, among which that of The War has a prominent place. A great many brief, but well-considered papers deal with such subjects as the Anglo-American alliance, the French elections, the Italian Situation, Temperance in Norway, and the like. In regard to the last mentioned subject, important information is given. Under the Gothenburg system the sale of wine and beer was permitted under certain restrictions, and drunkenness was greatly reduced. This did not satisfy the extreme party who brought in total prohibition. As a consequence "there has been a very large increase in drunkenness and in the number of arrests for disorderly conduct. Illicit stills have been set up in back kitchens, and raw fresh spirits drunk in large quantities and with the worst possible results. One of the most lamentable

capital towns of Greater Britain, and it is illustrated by some appropriate pictures giving views from different points of the Parliament Buildings and the Chaudiere Falls. Part V. of an elaborate article, dealing with South London, written by Sir Walter Besant, is also worthy of special remark. In it he gives some account of the Lollard's tower at Lambeth Palace, and of the palace itself, which is the London residence of His Grace, the Archbishop of Canterbury.

Scribner's Magazine. To those who are interested in the higher education of the fairer sex, the June number contains an article on "Undergraduate Life at Vassar," which is sure to prove of interest. Other articles of interest to the general reader are "Fabius," which is a tale dealing with the war between the United States and Great Britain. "The Workers," descriptive of a seven weeks' course of service as a factory hand, by a journalist, and a third on "Anton Seidl," the well-known leader of the Seidl orchestra, whose recent tragic death, in New York, came as a shock and a surprise to all true lovers of music.

OUR LETTER FROM ENGLAND.

(From our own correspondent).

You will, of course, Mr. Editor, have received and perhaps published the two resolutions agreed to at Canon Carter's meeting. These were to the effect that no additions should be made to, and no omissions from the Book of Common Prayer without the express sanction of the Diocesan. Three priests left this gathering as a protest against the action taken, but the rest passed the resolutions unanimously. This commendable action of many representative Church leaders has been followed by a memorandum drawn up by what might be called the moderate section of High Churchmen, such as Canon Body and others. In this we have the same two resolutions endorsed, but the reasons for doing so are lucidly and forcibly given. Obedience to lawful authority is laid down as a leading principle of true Catholicity, and this is then more fully defined as follows: The immediate authority with which, as English Churchmen, we have to do, is that of the English Church, not that of the Roman or the Gallican or any other Church. However warm may be our interest in those Churches, as individual English Catholics, we no more look, or ought to look, to the authority of the Roman or of the Gallican Church, than an Italian or a French Catholic looks, or ought to look, to the authority of the English Church, and the signatories say: "We pledge ourselves to the use of the rites and ceremonies prescribed in the Book of Common Prayer, as opposed to the omission of them. We pledge ourselves to the use of them as the positive and sufficient rule and order of the ministrations of the Church for which they are provided, as opposed to modifications of them, whether by change, addition, or omission, except in so far as such modification may be enjoined or allowed by lawful authority." It will be seen that all this is a fuller statement than mere resolutions as passed by Canon Carter's meeting. Moreover, the ticklish point of all is thus grappled with: "We do not hold that the ornaments, rubric, in enjoining that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by authority of Parliament, in the second year of King Edward the Sixth," thereby allows all the ornaments in use before the publication of the Prayer Book of 1549 to be employed for all the purposes for which they were formerly in use, so as in effect to reinstate all the ceremonies then observed. This does not seem to us to be an equitable or reasonable interpretation of the rubric. The preface to the Book of Common Prayer definitely speaks of some "ceremonies" as "abolished." Without desiring to put too narrow a construction upon it, we hold that the rubric directs that the ornaments required for the due execution of the rites contained in the Book

of Common Prayer, shall be those which were used for the like purposes at the date assigned. In making the above statement, our aim is not to debate to our brethren or to dissociate ourselves from any of them, but only to lay down the principles on which we ourselves feel bound to act, and to affirm our conviction that it is only by the strict recognition of such principles that we can hold what we have, or reach forward to what God may have in store for us." Already there are stray protests from a few dissentients, but most sober Churchmen rejoice that two such movements have been started, and these are earnestly praying that bishops and priests will now pull together and save the dear old Mother Church from further confusion and division, for with this sensible unity, coupled with a certain variety, she would be "fair as the moon, clear as the sun, and terrible as an army with banners." For their holidays, I venture to recommend your readers to scan the latest New Zealand novel, "A Maori Maid" (McMillan's). Too much of the seamy side of colonial life is presented, but the movement and character drawing are very fine. The McMillans have just published a three shilling book, by Rev. J. H. Wilkinson, which presents in admirably lucid form the latest critical results as to the origin of the four Gospels. German writers, such as Zahn and Harnack, are drawn upon as well as our own Sanday, Salmon, and Kendal Harris. The data are all well marshalled, so that the reader can draw his own conclusion. The Philology of the Gospels by Friedrich Glass (MacMillan's, 4s. 6d. net), covers pretty nearly the same ground, but deals specially with the various readings in the New Testament Text. It is the latest word on the criticism of the text, and handled in the keenest and clearest manner.

ONTARIO WOMAN'S AUXILIARY ANNUAL MEETING.

The 12th annual meeting of this diocesan branch was opened by the members meeting for Holy Communion in St. Thomas' Church, Belleville, on the morning of June 8th. There was a large gathering of women, who were addressed by the Rev. Canon Burke, from the words of the diocesan motto: "She hath done what she could." His earnest, loving remarks will long be remembered by those who had the privilege of listening to them. On adjourning to St. Thomas' Church Hall, the address of welcome, written by Mrs. Burke, was read by Miss Lester of Belleville. The reply, prepared by the late Mrs. Macmorine, president of St. James' W.A., Kingston, was read by Miss Gildersleeve of that city, and 1st vice-president of the Ontario W.A. Mrs. Macmorine, whose loss to the auxiliary is so deeply deplored, had been its 2nd vice-president, and the first business of the session was to pass a resolution expressive of deep regret at her sudden death, and of sincere sympathy with her bereaved family. All the officers on the Board, with this exception, were present, while the presidents, superintendents and delegates numbered about fifty in all. The president's address dealt principally with the past and present work of the auxiliary, giving also many suggestions for the ensuing year, and emphasized the fact that what was needed in all our work was a fuller consecration of the minds, bodies, and souls of all our workers to the service of the Master. The reports from Miss Brown and Miss Phillips, of the North-West, and Miss Smith of Nagano, Japan, were received with deep interest, and it was unanimously decided that the same amount as that given the previous year should be sent from the auxiliary for the salaries of Miss Brown and Miss Smith, with a slight increase in the case of Miss Phillips. The attendance throughout was excellent, and on Thursday afternoon the room was quite crowded when the auxiliary had the great pleasure of welcoming the Trenton junior branch, with its superintendent, as visitors. Quite a number of the neighbouring clergy were present at one or more of the sessions: Rev. Mr. and Mrs. Jarvis, of Napanee; Rev. Mr. and Mrs. Lewis, of Tweed; Rev. Mr. and Mrs. Spencer, of Sterling; Rev. C.

Harris, of Marmora, etc. A most excellent paper on the "Difficulties of a Country Branch" had been prepared and was read by Mrs. Groat of New Dublin. It gave rise to discussion and suggestions, and a resolution was passed recommending that meetings be held at least twice a year among the country branches of each deanery, to be arranged and managed by the organizing secretary of the deanery. On the Thursday morning eight five minute papers on the North-West dioceses were read, and greatly enjoyed by all present. They had been prepared by members of different branches, and were wonderful examples of how much interesting information may be condensed into a small space. "Algoma," by Miss Ferns, of St. George's Cathedral, Kingston; "Moosonee," by Miss Gildersleeve, of the same branch; "Rupert's Land," by Mrs. Simpson, of Cataraqui; "Qu'Appelle," by Miss Thacker, of St. James', Kingston; "Saskatchewan and Calgary," by Mrs. Northrup, of St. Thomas', Belleville; "Athabasca," by Miss Nichol, of St. George's, Kingston; "Mackenzie River," by Mrs. Gibson, of Gananoque, and "Selkirk," by Mrs. Miller, of Trenton. While another delightful feature of that morning's session was the Bible reading at noon by the pro. cor. sec., Miss Montizambert. The members felt they should resume their work with fresh vigour, encouraged and inspired by her helpful words. The financial reports were, on the whole, very satisfactory, showing a slight advance on the receipts of the previous year, while the amount of the thankoffering, \$305, (three hundred and five), devoted to the Widows' and Orphans' Fund of the diocese, rejoiced all hearts, and the Doxology was sung with deep feeling. It was encouraging to hear of the increased circulation of the leaflet from the leaflet editor, of how well the junior work was progressing, from the secretary; and that though the extra-cent-a-day is yet a feeble fund, it has made a beginning, and has enabled the Board, even if in a small degree, to respond to some of the sad appeals made to them. An ever interesting and hopeful work is that of the Dorcas department, and it grows and flourishes in Ontario, while one of the pleasantest events of the annual was the presentation to the devoted Dorcas secretary of a life-membership from the Ontario W.A., accompanied by many loving words of appreciation. The missionary meeting, in connection with the session, was happily presided over by Rev. Rural Dean Bogert, and admirable addresses were delivered by Mr. G. F. Ruttan, of Napanee; Rev. C. J. Pritchard, of Fort a la Corne, Dio. Sas., and Miss Montizambert, pro. cor. sec. The junior session, at 4.30 on Thursday afternoon, was most interesting, when twenty-six members of the juniors and C.C.M.G.'s, of the Belleville branches, trained by Miss Caswell and Miss Elliott, marched in all dressed in white, and each bearing a red shield on which was her particular letter of what is now well known as the "Missionary Alphabet." The clear and distinct manner in which each youthful member recited her special verse was a pleasure to every one present. A clever and interesting paper on "Junior Work," prepared by Miss Smythe, of the Cathedral Juniors, Kingston, was read by Miss Tunes, superintendent of that Guild, which gave many wise suggestions to young workers. Rev. S. Rhodes was chairman of the session, and delivered an address. Most sincere thanks were given to Rev. Canon Burke for his many acts of kindness, to the other Belleville clergy, and to the ladies of Belleville for their unbounded hospitality and attention. A most delightful reception was given in the evening to the delegates and visitors, by Mrs. McAnany, of Ivy Cottage.

The Rev. H. Golding Palmer, Holme Parke, Reading, who died on November 16th, leaves £2,000 to the Additional Curates' Society, £2,000 to the Royal Berks Hospital, £1,000 to the S.P.C.K., £1,000 to the S.P.G., £1,000 to the Essex and Colchester Hospital, £1,000 to Reading charities, and £1,500 for the repair and maintenance of the church of Stratford, St. Mary, Suffolk, where the testator was formerly rector.

St. John was welcomed last week anniversary on the Festival special cathedral. St. The of the lat south wall engraved bears the

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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

St. John's.—St. John the Baptist.—The Bishop was welcomed back again to his See city during the last week in April. His Lordship kept the 20th anniversary of his consecration to the Episcopate on the Festival of St. Philip and St. James, when special prayers on his behalf were said in the cathedral and in the mission church.

St. Thomas.—The memorial tablet, in memory of the late rector, has been put in its place on the south wall of the chancel. It is a handsome brass, engraved by Wippell & Co., Exeter, England, and bears the following inscription:

To the glory of God,
And in memory of
The Rev. Arthur C. F. Wood, M.A.,
Canon of the Cathedral.
Thirteen years Curate, and
Sixteen years Rector of this Parish,
Died August 6th, 1897.

"He being dead, yet speaketh."

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

At the annual meeting of the Sunday School Teachers' Association of the Deanery of St. Andrew's, held the first week in June, Rev. E. W. Simonson was elected president and J. Sidney MacMaster, Esq., secretary. It was resolved to hold the next quarterly meeting at St. George. On Wednesday and Thursday, June 8th and 9th, the Lord Bishop of the diocese administered the apostolic rite of confirmation in the parish of Prince William and Dumfries. Rev. G. F. Scovil is rector. For the first time confirmation services were held at Hawkshaw. This is a new field in the Church's work. It is in the old parish of Dumfries, but several miles farther up the river (St. John) than the parish church. Here a village has grown up quite recently and the energetic rector has "pushed forward" with the Church's service with every evidence of success.

Rev. Hiram A. Cody, deacon in charge of the parish of Greenwich, was advanced to the "priesthood" on Trinity Sunday. The ordination service was held in the parish of Johnston, Queens Co. Besides the Bishop of the diocese, Archdeacon Brigstocke and several presbyters of the neighbouring parishes were present to assist in the "laying on of hands."

QUEBEC.

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

Quebec.—The Lord Bishop of the diocese has just left on a visitation of the Canadian Labrador, and he will be away about six weeks. He expects to return about the end of next month.

The annual meeting of the Quebec diocesan branch of the Woman's Auxiliary was held on Wednesday, May 25th. After a celebration in All Saints' Chapel, the members met in the Church Hall. There were about 50 present. The secretary's and treasurer's report showed that over \$1,400 had been contributed through the branch, and 34 bales of goods sent to the dioceses of Algoma and those in the North-West. Grants of \$100 were voted for the education of Adelaide Wiidemar, \$130 towards the salary of the lady missionary to Japan, and \$25 of Miss Fuller's Life Membership to the mission in Algoma, to which she wishes it to be given. The following resolutions were also passed: "That the Quebec branch of the Woman's Auxiliary desires to place on record its conviction that in order to be a true auxiliary to the Board of Missions, it should urge

branches to collect all moneys for Domestic and Foreign Missions generally (i.e., not for any particular object), with a view to the same being sent unappropriated to the Board of Management; that an earnest endeavour be made to obtain annual subscribers, both men and women, and to invite them to contribute under the above heads."

"That the Quebec branch, being of the opinion that the Government grants to Indian schools ought, if properly administered, to suffice for the maintenance of such schools, will therefore in future decline to assist in this work. A copy of this resolution to be sent to the lady teacher, Sarssee Reserve and the Piegan Home. The officers elected by ballot were as follows: Corresponding secretary, Mrs. P. P. Hall; recording secretary, Miss Edith Carter; Dorcas secretary, Miss Bennett; literature secretary, Miss McCord; secretary of junior branches, Mrs. Hunt; treasurer, Mrs. C. Sharples; auditor, A. Hunt, Esq. Officers to serve on the Provincial Board of Management, Mrs. P. P. Hall, Miss Edith Carter, Mrs. Sharples; substitutes, Mrs. Scarth, Mrs. Hunt, Mrs. Robertson; delegates to the triennial, Mrs. J. Hamilton, Mrs. C. Sewell, Mrs. Ready, Mrs. Staveley; substitutes, Mrs. Tofield, Mrs. Poston, Miss M. Sewell and Mrs. F. Wurtele. Votes of thanks were passed to the retiring officers, to the Very Rev., the Dean of Quebec, and to the Rev. L. W. Williams, for a useful and practical address delivered to the delegates. The meeting was then closed by the Benediction.

The Very Rev., the Dean of Quebec, sails for England on the S.S. "Vancouver," on July 3rd, and expects to be absent from the city for about two months.

Mr. Armitage Rhodes, of this city, has been appointed treasurer for the diocese of the D. & F. M. S., in the place of Mr. George Lampson, who, after performing the duties pertaining to the office for many years most efficiently, has resigned.

There has been a partial re-arrangement of the rural deaneries in the diocese, and the whole diocese is now divided up into seven rural deaneries.

Dixville.—St. Cuthbert's.—The Lord Bishop held a confirmation service in this church on the 8th ult. There were eleven candidates in all, of whom the greater majority were adults. Two of the candidates, a man and his wife, were baptized before the confirmation service was proceeded with. Another interesting fact about this service was that two of the candidates had passed the age of three score years.

Cherry River.—St. Luke's.—The Bishop of the diocese held a confirmation service in the church, when he confirmed twelve candidates. In addition to this he held three private confirmations, and baptized a grandfather and a grandson. The number the Bishop confirmed privately was five, making in all seventeen in this parish. Ten of these were married people of whom the ages of five ranged from sixty to seventy-four.

MONTREAL.

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

Dunham.—The closing exercises, in connection with the Ladies' College here, took place on the 9th inst., and were very largely attended by interested visitors. There was a special celebration at the parish church at 10.30 a.m., at which the Ven. Archdeacon Mills, of Montreal, preached. The Bishop of the diocese and a large number of the diocesan clergy were present. In the afternoon convocation was held in the College Hall, Bishop Bond presiding. The annual reports read at this meeting were of a very satisfactory character. The Bishop and Archdeacon Mills gave addresses of a congratulatory nature, and then the former distributed the prizes to the fortunate recipients. The pupils of the college have presented it with a fine portrait of the late Dr. Henderson, principal of the

Montreal Diocesan Theological College, who was at one time rector of the parish, and who was also practically the founder of the college. In the evening a concert was given by the students, and this was followed by a conversation. The meeting broke up about midnight.

ONTARIO.

J. T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Lansdowne Front.—St. John's.—The funeral of the late Thomas Burns, of the village of Lansdowne, took place at this church on the 16th May last. Rev. C. J. Young, B.A., the incumbent, officiating. Deceased died, aged 70, in the General Hospital, Montreal, whither he had gone a few days previously, hoping to obtain relief from the malady from which he was suffering. He was a man of remarkable will power, and had worked very hard at his calling in his day, being well known in the county of Leeds. His business had prospered, in great measure, owing to his straightforward and decided methods, and he left a considerable amount of property. He was of Irish origin and unmarried, his relatives were all in a past generation members of the Anglican Church, but most had unhappily drifted away. In his latter years he had taken much interest in Church matters, and had been very liberal in contributing, doing his utmost to further the Church's interests in his own parish. He was confirmed only last year, and by his will secures a payment of nearly \$70 per annum towards the support of the Church in his old parish.

A successful social was held at the residence of Mrs. C. Thomson, Springfield, in the parish of Lansdowne, recently. A handsome sum was realized, which will be more than sufficient to pay for the improved approach and platform in front of St. Paul's Church, Escott.

The services in the new church at Rockport will be resumed in July, by which time the incumbent of the mission expects to have secured the services of a lay assistant.

Newboro.—St. Mary's.—Acting for his Grace, the Archbishop of Ontario, the Bishop of Ottawa visited this parish on the 8th inst. and administered confirmation to a class of 39 candidates, presented by the rector, Rev. G. H. P. Grout. The Rev. W. Wright, of Athens, and the Rev. A. MacTear, of Westport, assisted at the service, which was a most impressive one. His Lordship's remarks were delivered in that simple language and with that forcible exposition of Church doctrine which is so characteristic of his addresses, and the impression created by the apostolic rite on the large congregation assembled, is certain to be of a lasting and permanent character. This is the second visit of Bishop Hamilton within the past four years. A handsome new dossal, of ecclesiastical design, was used for the first time at the service, and added greatly to the dignity of the church.

Bath.—St. John's.—Wednesday, the 15th inst., was a red letter day in the history of this village for on that date the centennial of this historic old church was fittingly celebrated and the foundation stone of the new rectory laid by his Grace the Archbishop of Ontario amid great eclat. St. John's Church was built through the instrumentality of the Rev. John Langhorne in 1798, and was one of the first Anglican churches erected in Upper Canada, and is now the oldest standing and in use in the province. It is in a good state of repair, comfortably and modernly furnished, and looks equal to the task of buffeting the storm for another century. Bath was en fete to-day and the large crowd in attendance was above the average in conduct and appearance. Able addresses were delivered by eminent ecclesiastics and laymen. A new pulpit was dedicated to the memory of the Rev. John Langhorne, and Ven. Archdeacon Bedford-Jones, of Brockville, preached an excellent sermon. Among those present were the

Archbishop of Ontario and his wife, Revs. Rural Dean Forneret, Woodcock, Swayne, Evans and many others. The Mohawk Indian Band, attired in picturesque native costume, were in attendance and discoursed excellent music throughout the day. The climax of the day's celebration was capped by a grand concert in the evening.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The annual meeting of the diocesan synod began its session in the school-house of St. James' Cathedral on Tuesday morning, the 13th inst.

The Bishop, in delivering his opening address, dealt exhaustively with diocesan affairs in particular, and with many matters of general interest to the Anglican body. The Bishop found much ground for congratulation in the record of the past year; there had been no loss by death among the clergy, and although there had been ten removals from the diocese, fourteen had been added by ordination, and eight by reception from other dioceses. There are now 180 clergy in the diocese, of whom 147 are engaged in parochial work, 19 in tuition or chaplaincies, 13 on leave or retired and 7 superannuated. The Bishop has confirmed 1,098, and Bishop Sullivan confirmed 292, making a total of 1,390 for the synod year. One new church has been opened and two consecrated. The number of communicants on Easter Day was 15,005, against 14,510 the previous year, but there was a falling off of 309 in the number of baptisms. The Sunday schools have also suffered from some cause, whether Sunday cars or bicycles, there being a falling off of teachers, scholars and contributions. A falling off in voluntary contributions for clergy stipend and parochial objects, was also reported, but for extra parochial objects there was an increase. Church building is almost at a standstill. His Lordship congratulated the synod upon the result of the Mission Boards special effort to raise funds. He called the attention of the synod to the fact that there are no returns from many parishes; 35 parishes contributed sums ranging from 10c. to \$1. 18 between \$1 and \$2, and 27 between \$2 and \$3, and that the coppers of the children in the Sunday school amounted to \$413 more than the whole sum raised in the diocese for missions by the combined efforts of the Woman's Auxiliary, the clergy, the Deputation Committee and the other mission organizations. The Bishop also expressed dissatisfaction with a system under which the greater part of the sum raised for missions was sent abroad, while their own work at home is so straitened, and there are so many missions at home that need assistance, quite as badly, if not more so, than those in the North-West and elsewhere. Is it justifiable? he asked, and there were cries of "No! No!" and "Yes," the former, however, predominating. Reviewing the general result of the year's work for missions, however, his Lordship found cause to sound a note of exultation to God that the amount raised for missions at home and abroad amounted to \$34,523, the largest by \$5,400 yet contributed. The growing disposition among the Churches to refuse payment of the synod assessments was referred to, and the impropriety of such action was pointed out. Respecting the diocesan cathedral the Bishop expressed regret that the hopes formed when the synod took action last year have not been realized, only \$839.50 being realized, whereas \$1,450 was needed. It was a matter of surprise and keenest mortification to him that so few had concerned themselves for the conservation of this magnificent diocesan church property. Suitable reference was also made to the Lambeth Conference and the two hundredth anniversary of the foundation of the Society for the Promotion of Christian Knowledge.

Officers to the synod were unanimously elected as follows:

Rev. T. W. Patterson, M.A., clerical secretary.
C. E. Ryerson, M.A., lay secretary.
D. Kemp, secretary-treasurer.

Mr. Ryerson was elected secretary on the retirement of Dr. J. G. Hodgins, who has been for so many years secretary, and a committee was ap-

pointed to draw up a suitable resolution to be presented to the retiring secretary.

A memorial was presented by Mr. Barlow Cumberland, which was signed by a number of the parishioners of All Saints, Collingwood, asking that some action be taken by synod to bring about a better state of affairs in that parish. After a few words from the Rev. L. H. Kirkby, the rector, the memorial, together with two others from the Prison Reform Association and the Dominion Alliance were received. At both the morning and afternoon sessions of the synod, an animated and prolonged discussion took place on a very important canon, which was introduced by Mr. A. H. Dymond. The canon deals with the settlement of differences, arising from time to time between the clergy and their parishioners, and it is practically designed to give the Bishop the power to remove clergy under certain conditions. After talking for more than two hours and a half, it was moved by the Rev. Provost Welch and seconded by Mr. N. W. Hoyles, Q.C., that the principle of the canon be approved, and that it afterwards be considered clause by clause. This motion was carried by a vote of 107 to 40, and the house then adjourned. At the afternoon session, after the disposing of Mr. Dymond's motion, the time was taken up by the consideration of the report of the Executive Committee in which reference was made to the removal of the name of St. John's, Whitby, in the official list of clergy and lay representatives, from the parish of Pickering, and the entry of it as one of two congregations in the parish of Whitby.

Regret was expressed that the plans suggested by the Churchwomen of Toronto, in the matter of the proposed synod buildings, could not be carried out. On motion of Mr. C. R. W. Biggar, seconded by the chancellor, the appreciation of the synod for the generous offer of the ladies was recorded. The present synod offices were reported as re-leased from January 1st, 1898, for a term of five years, at \$600 per annum, a reduction of \$100. Instructions had been given to the secretary-treasurer not to include in the year's accounts any moneys remitted to him for synod collections after April 25th in each year.

The report was read by Mr. Ryerson, and carried on motion of the chancellor, seconded by Mr. Biggar.

A standing order was adopted to the effect that a list of all the candidates nominated in all elections to be held by ballot, be made in writing, arranged in alphabetical order, and posted in three conspicuous places in the synod-room.

Mr. C. R. W. Biggar gave notice of a motion concerning the lay representation of the parishes and missions at the synod, and the method of assessment of synod expenses.

In the evening the annual synod sermon was preached by the Right Rev. Bishop Sullivan, D.D., in St. Alban's Cathedral. The Bishop took for his text Romans xiv., 7., "For none of us liveth to himself, and no man dieth to himself." The cathedral was crowded.

The principal business of the session of the synod on Wednesday was the consideration in detail of Mr. Dymond's canon concerning the extension of the powers of the Bishop, and creating a new machinery for the settlements of disputes between clergymen and parishioners, and for the removal of clergymen upon cause. The result of the deliberations was that the canon, already approved in principle, was amended in some minor details, and, as amended, carried unanimously by the large gathering of clergy and laymen present.

The full text of the canon, moved by Mr. A. W. Dymond and seconded by Rev. J. Street Macklem, together with the amendments, is as follows:

1. Whenever the Bishop of the diocese is informed or has reason to believe that differences have arisen between a rector or other clergyman in charge of any rectory, parish, or mission in the diocese, and communicants resident in the said rectory, parish, or mission, or that the condition of the rectory, parish or mission is in any respect such as to require investigation, the Bishop may, and upon a request in writing, signed by five persons qualified to vote at the election of lay repre-

sentatives of such rectory, parish, or mission, or by the said clergyman, shall appoint a committee consisting of one clerical and one lay member of the synod of the diocese, whose duty it shall be to proceed to the rectory, parish, or mission, and endeavour, if possible, to bring about a settlement of the differences existing therein, or the removal of any grievance or cause of scandal, or other hindrance to the peace or prosperity of the rectory, parish, or mission.

2. Within one month after their appointment, the said committee shall report in writing to the Bishop, and if the said committee, by their said report, declare that they have failed to bring about a settlement of the said differences, and that for causes named in the report (not being subjects for investigation, under the canon on Church discipline), the said committee consider it to be detrimental to the interests of the Church that such rector or other clergyman should longer remain in charge of such rectory, parish, or mission, and recommend that a commission of enquiry be issued to enquire into such complaints made by the communicants of the Church, resident in the rectory, parish, or mission, as may be recited in the said report, the Bishop shall issue a commission of two clergymen and one layman (who shall be either the chancellor of the diocese or some other member of the synod being a Queen's counsel, and who shall be the chairman of the said commission), empowering the commissioners therein named to hold such investigation.

3. As soon as conveniently may be after the issue of the commission, the commissioners shall give notice to the clergyman in charge of such rectory, parish, or mission, and to the churchwardens and lay representatives thereof, of the time and place at which the commissioners will hold their sittings.

4. The proceedings by and before the said commission shall be as nearly as possible similar to those provided in respect of the court for the trial of complaints under the canon on church discipline.

5. The commissioners, or a majority of them, shall report with all convenient speed to the Lord Bishop of the diocese the result of their enquiry, and may recommend that such action be taken in the premises as they may deem advisable.

6. The Lord Bishop may take such action upon the report of the commissioners, as may seem to him desirable, and he may suspend or remove the incumbent of such rectory, parish or mission from his benefice.

7. Any clergyman neglecting or refusing to obey any order so made by the Bishop, under this canon, shall be punishable as for contumacy under the canon of Church discipline.

The above, as hereinbefore mentioned, was carried unanimously, with the following amendments, the main object of which was to guard against any appearance of curtailing the authority of the Bishop.

Chancellor Worrell moved an amendment, making initial action by the Bishop optional and dependent upon the Bishop being of opinion, after considering the whole circumstances of the case, that such proceedings ought to be taken; if not he is to give notice of his refusal to one of the petitioners.

Mr. Dymond willingly accepted the amendment, also a proposal that the clause be made permissive with respect to the action of the Bishop by substituting the word "may" for "shall" whenever it occurs in reference to the Bishop.

This amendment was carried unanimously, as was the following: At the suggestion of Mr. S. H. Blake, clause vi., the enabling part of the canon, was somewhat strengthened. The clause as finally passed, reads: "The Lord Bishop shall take sole action upon the report of the commissioners as may seem to him advisable, and, in case the needed power in that behalf be granted by the Legislature, he may suspend or remove the incumbent of such rectory, parish, or mission from his benefice. This important matter having been disposed of, Rev. Dr. Pearson, Rev. Dr. Sheraton, A. H. Campbell and N. W. Hoyles, Q.C., were appointed to draw up a memorial recognizing the services of Dr. Hodgins as secretary of synod.

Mr. A. of the report not adm list of be duction the quar the caus the falli being n had for ported ; the prev drawn \$ amount claims \$5,743.2 \$9,509.28 made u adopted Mr. J ment, a fund st of an special vestme ferred l no add years, interest The re The tion Co its rep report missio tributio 299.54, duced hower prove special credit its sh are m genera of a missio Octob Marcel in the missio and n classi tive f of th that ; defini take a cha reduc Chro Boar beha Ca port taker that sion: for colle pari: and or a The \$261 ther T cau: trib foll: i. ple. be dov of effc Ey the

Mr. A. H. Campbell then presented the report of the Clergy Commutation Fund Committee. The report stated that the condition of the fund had not admitted of any new names being added to the list of beneficiaries during the past year, and a reduction of fifteen per cent. had to be made from the quarterly payment to non-commutants. Among the causes accounting for this state of affairs was the falling off in the rate of interest, four per cent. being now received in cases where six per cent. had formerly been earned. The receipts were reported at \$14,198.12, which, with a balance from the previous year of \$230.59, and balance overdrawn \$5.79, made a total of \$14,434.50, being the amount paid for the stipends of the clergy. The claims of the original commutants amounted to \$5,743.24, and of the subsequent beneficiaries \$9,509.28, the fifteen per cent. reduction having been made upon the latter amount. This report was adopted.

Mr. H. T. Beck reported for the See, Endowment, and Lands Committee. The corpus of the fund stands at \$37,030.79, and with the exception of an increase of \$29.38 in 1897, the result of a special effort made in the previous year by the Investment Committee, to whom the matter was referred by the synod, and \$177.20 subscribed in 1895, no additions have been made to the fund for many years, while the continued decline in the rate of interest has very materially reduced the income. The report was adopted without discussion.

The reports of the Mission Board and Deputation Committee were also received. The former, in its report, says: The Mission Board rejoices in its report in the bettered condition of the diocesan mission fund since April, 1897. The parochial contributions have increased from \$9,057.50 to \$10,299.54, and the overdrawn balance has been reduced from \$5,390.07 to \$984.95; \$2,500 is required, however, to meet the July payments. This improvement is attributed to the appointment of a special Missionary Deputation Committee, and credit is also given to the Woman's Auxiliary for its share in the work. The following suggestions are made for the future: The appointment of a general missionary agent; re-appointment annually of a Deputation Committee; collections for the mission and widows' and orphans' funds in October, and divinity and superannuation funds in March; the annual missionary appeals to be made in the autumn and at Sunday services, and that missions be divided into two classes, viz., travelling and missionary parishes, and the latter being further classified according to the amounts of their respective grants as revised by the Board on the report of the missionary superintendent's deputation, and that a sliding scale system be adopted by which a definite and absolute reduction of the grant shall take place annually, until each parish ceases to be a charge or until the Board is satisfied that further reduction is impracticable. By resolution, The Chronicle has become the official organ of the Board, and the aid of the clergy is asked on its behalf.

Causes of Failure.—In connection with this report that of the Deputation Committee was also taken up and considered. The committee reported that the amount asked from the diocese for missions, inclusive of arrears and the special appeal for Toronto, was \$7,777.86, of which \$5,909.83 was collected, leaving a shortage of \$1,868.03. The parishes outside Toronto were asked for \$4,581.07, and made up \$2,406.87, leaving a deficit of \$2,174.20, or a total deficiency of \$4,042.23 to carry forward. The expenses connected with the appeal were \$261.53, exclusive of those paid by the members themselves.

The committee laid before the synod some of the causes to which, in their opinion, the failure is attributable, where not due to financial inability, as follows:

1. Friction between the clergyman and his people.—Not a few parishes and missions, which should be a strength to the diocese, and even some endowed rectories, are in a moribund state for lack of some recognized power to intervene wisely and effectually to the correction of remediable evils. Even in the County of York, which ought to be the centre of strength, instances can be named

where parishes are allowed to continue year after year in a hopeless condition. Whose duty is it to deal with evils of this kind? The synod should have a clear and definite answer to this question, for not only are these evils responsible for financial difficulties, but they are working the spiritual ruin of many of our people.

2. A spirit of Congregationalism, which makes many parishes rest content with advancing their own interests while they ignore the needs of the Church at large.

3. Lay students in charge of parishes.—Indifferent congregations are quick to avail themselves of this substitute for the resident clergyman as a cheap means of maintaining in part the services of the Church; therefore, the evil is likely to continue till strong measures are adopted to check it.

The committee added two recommendations, with a view to remedying financial difficulties: (1) Reduction of mission grants.—Many of the missions now receiving grants from the Mission Board might long ago have become self-sustaining parishes, if the Board had followed a policy of a gradual reduction of grants. Such a policy wisely applied would act as a needed stimulus to well-worked missions; and in the opinion of your committee the financial difficulties of the Mission Board will continue till this policy is more largely adopted. (2) Composition of the Mission Board.—We recommend that beneficiaries of the fund should not be eligible for membership on the Mission Board.

The reading of this report was received with applause, but the hour of adjournment being near, the discussion was postponed until the morning.

Upon motion of Prof. Clark, seconded by Mr. S. H. Blake, the synod passed a standing vote of congratulation to Ven. Thos. W. Allen, M.A., Archdeacon of Peterboro, upon the attainment of his jubilee in the ministry. In putting the resolution, the Bishop expressed his most cordial concurrence in the motion and his appreciation of the value of the Archdeacon's services.

The Ven. Archdeacon Allen, who was taken by surprise, made a brief and appropriate acknowledgment of the compliment.

After adjournment, the members of the synod were entertained at a garden party given in their honour by Bishop and Mrs. Sweatman at the See House.

In the evening the annual diocesan missionary meeting was held in St. James' school-house. There was a large attendance.

(To be continued.)

A very artistic but plain and simple tablet is being erected in St. James' Cathedral, Toronto, to the memory of the late William Hamilton, who for many years was a most obliging sidesman and honorary auditor of the Church. The design is Gothic with early English lettering, and it is being carried out by Messrs. Rolph, Smith & Co. The subscriptions for the purpose were practically spontaneous, upon a circular issued to the congregation by his brother sidesmen, Mr. A. S. Irving and Mr. G. W. Yarker.

East Toronto.—The Rev. Walter L. Creswick has resigned this, the Parish of St. Saviour, and has been appointed to the mission of South Burly and will enter on his duties there about the 1st July.

Shanty Bay.—The Ven. E. C. Paget, D.D., (brother of Sister Frederica), assisted by Rev. C. Darling, took the celebration. Rev. Canon Cayley, Rev. C. Shortt and the Rev. J. C. Hatley were also present. The sister's last wish to rest in God's Acre at St. Thomas, Shanty Bay, was carried out. On the arrival of the train friends met the mourners, and after the service in the church she was borne by loving hands to her rest. The coffin laden with flowers from friend and pupil bore silent witness to the sweet fragrance of a saintly life. The Rev. C. Darling read the prayers, and several hymns were sung—one much loved one:

"For thee, oh, dear, dear country,
Mine eyes their vigil keep."

Softly floated over the waters as they covered with reverend hands the resting place of Sister Frederica, there awaiting the fuller vision of that "Sweet and blessed country."

"Father in Thy gracious keeping,
Leave we now thy servant sleeping."

A memorial service was held in St. Mark's on Thursday at 7 with a celebration of the Holy Communion, Canon Sutherland, chaplain to the school, celebrating. The service was most impressive.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Port Robinson.—St. Paul's.—A confirmation service was held in this church on Monday evening, June 13th, when five candidates were confirmed by Bishop Sullivan on behalf of the Bishop of the diocese. The Bishop gave a most impressive address which was much appreciated by the large congregation present.

Bridgeburg.—Bishop Sullivan held a confirmation here on Tuesday, the 14th inst.

Hamilton.—St. Thomas' Church.—This church has been offered to the Rev. Canon Dann, of London, Ont., Rev. David Williams, of Stratford, and Rev. J. F. Kerrin, of Mitchell, but all three of these gentlemen have, we believe, declined it.

HURON.

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

Watford.—Rev. J. H. Moorhouse, of Carleton Place, recently lectured in this parish on "The Importance of a Taste for Reading." The lecture is a most helpful one for congregations generally, and has been delivered about 20 times at different points in the diocese. Mr. Moorhouse has, on different occasions, given lectures on other interesting and popular topics, his best known lectures being those on the topics "How to make the most of Life," "Night revealeth the Stars," (chiefly historical), "Character," or "Show Thyself a Man," "Sympathy." Besides lecturing, he also frequently assists his brother clergy by holding missions.

Millbank.—Rev. Herbert Symonds, M.A., of Ashburnham, delivered an exceedingly interesting lecture in Millbank church on "The Social Revelation of the Bible," on June 1st. He traced the revelations concerning the family, the nation, the race, and closed with a plea for the reunion of Christendom. The offertory was devoted to Trinity College, Toronto.

Crosshill.—Rev. J. H. Moorhouse has just completed a nine days' mission here. It was very largely attended, and drew many to worship that are not often found inside the church. After the closing meeting, a special thankoffering was taken up for the Rev. T. B. K. Westgate, who is soon going to South America as a missionary.

St. Mary's.—St. James'.—On Wednesday evening, the 8th inst., His Lordship, Bishop Baldwin, visited this church, when the rector, Rev. W. J. Taylor, presented sixteen candidates for confirmation, five males and eleven females. The Bishop divided his address into two parts, speaking with his accustomed earnestness and unction, in the first part referring to the twofold aspect of the Christian life, its unseen and seen parts as witnessed in nature. He spoke of the trees with their manifest parts, trunks, branches, foliage, fruit, and the part not manifest, the root. The Bishop gave every one who was confirmed a momento card, with an appropriate text of scripture. The church was filled, and the whole service was hearty and devout. After the service Bishop Baldwin congratulated the rector and the wardens, Colonel White and Mr. J. Stafford, upon the great improvement in the property since his last visit in Lent, especially admiring the handsome brass pulpit and sweet-toned pipe organ.

London. Synod meets June 21st, and on Wednesday, June 22nd, the Bishop will deliver an address on missionary work, as presented at the Lambeth Conference.

SASKATCHEWAN.

WILLIAM CYPRIAN FISKHAM, BISHOP, D.D., CALGARY.

Prince Albert. St. Alban's.—Services were held at St. Alban's both morning and evening on Trinity Sunday. At the morning service the Revs. J. F. Dyke-Parker and James Taylor were ordained to the priesthood. His Lordship, the Bishop of Saskatchewan and Calgary, officiated, assisted by the Ven. Archdeacon of Saskatchewan, Rev. Dr. McKay, the Rev. Mr. Lambert, of St. Michael's parish, preaching the sermon. The ceremony was an impressive one.

NEW WESTMINSTER.

JOHN DART, D.D. BISHOP, NEW WESTMINSTER, B.C.

New Westminster.—The Archdeacon of Columbia has been preaching in the different city churches on the Coast and pleading the claims of the Diocesan Fund in order that new work may be begun among the more scattered population of this huge diocese, and old work taken up again. Wherever he has gone he has met with success. He has adopted the common sense plan of placing cards and pencils in the pews and asking members of the congregation then and there to promise subscriptions for the current year. It is pleasing to note that he has met with much encouragement. We understand that Holy Trinity, New Westminster, has promised about \$120; St. James', Vancouver, about the same; St. Paul's, Vancouver, \$145; Christ Church, Vancouver, about \$250, and St. Michael's, \$45 to \$50. This is decidedly encouraging, for so far, it represents more than thrice as much as was raised by the whole diocese last year. This scheme will have the additional advantage of leaving the Christmas offertories for parochial or other purposes, whereas in former years they have been always appropriated to the Diocesan Fund.

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.

BISHOPS' TITLES.

Sir.—The ideas of your correspondents upon the above subject are somewhat hazy. "W." is utterly wrong when he says "Bishops are Spiritual Peers, sit in the House of Lords as Peers, and vote as such." There is no such rank as that of a "Spiritual Peer"—they are "Spiritual Lords of Parliament." They do not sit in the House of Lords as Peers, nor do they vote as such. The privileges of the Peers are hereditary—they do not possess them by virtue of their office, as the Bishops do.

Again, there are men who have been raised to the Peerage for life, whose ancestors have not sat in the House of Lords, and whose children will not have the right to sit there. The Bishop is not even in that position; he retains his seat only so long as he retains his office; if he resigns his bishopric he loses his seat.

When assembled in Parliament the House of Lords is the highest court of judicature in the realm, and a Peer offending against the national law can claim to be tried before it; in fact, he can only be tried by his Peers. Archbishop Cranmer and Bishop Fisher were tried by juries, and so would an offending Bishop be at the present day. He could not claim to be tried by the House of Lords; he is only a "Lord Spiritual," not a "Peer." When the Earl of Derby was tried in 1679 the

Commons objected to the Bishops voting on an impeachment, as they were not "Peers" and not having the right of trial by "Peers" they could not sit in judgment on one. The doctrine that the Spiritual Lords were Lords of Parliament, but not Peers, was established by law before 1625, as in that year it is mentioned in the journals of the House of Lords. "Pursuivant" says it is an erroneous notion that Bishops are styled "Lord" because they are members of the House of Lords in England. After a Bishop is consecrated to an English diocese, before he can take his seat in the House of Lords he must do homage to the Queen, and is then invested with the temporalities of his see. He takes his seat as a Lord of Parliament by virtue of the temporalities conferred upon him by the Crown, and not by virtue of the spiritualities. He retains his seat only so long as he retains the temporalities; when he resigns his bishopric he is still a bishop, but not a Lord of Parliament. For this reason suffragan bishops are not "Lords of Parliament"; they are bishops, but they hold no temporalities from the Crown. By virtue of his office then he has as much right to the title of "Lord" who holds the temporalities of a bishopric from the Crown, as has the "Lord" Chief Justice. In this sense suffragan bishops, and Colonial bishops have no right to the title. This was the general view when Colonial bishops were first consecrated, as witness the following: "It was at first a question whether Colonial bishops should or should not be called 'Lord Bishops,' and be addressed as 'My Lord' and 'Your Lordship.' The Prince Regent set the matter finally at rest by saying to Bishop Hanser when the latter was presented to His Royal Highness at a levee: 'I am glad to see your lordship; or, 'How do you do, my lord bishop?'" (See "The Church in Nova Scotia and the Tory Clergy of the Revolution," by Eaton, p. 231.) It may be asked: "If a Bishop is a 'Lord' why is his wife not styled 'Lady?'" We can easily understand this when we remember that the bishops took their rank in the days of the celibate clergy; and that for a long time after the Reformation their wives were looked upon as concubines only. How could a clergyman's wife take rank with her husband in days which could produce legislation to the effect that no clergyman must marry without first obtaining the consent of the master and mistress where the woman served? It is said that after Archbishop Parker had feasted Queen Elizabeth right royally in the palace at Lambeth, Her Majesty turned to Mrs. Parker and said: "And you, madame I may not call you—Mistress I am ashamed to call you—I know not what to call you; but yet I thank you." "X" speaks of the "House of Peers"—there is no such thing. All peers are members of the House of Lords, but all members of the House of Lords are not peers. Although the bishops are not peers they are the First Estate of the Realm. The three Estates in order are "Lords Spiritual," "Lords Temporal," and "Commons." It may be objected that if the temporalities are conferred upon the bishop by the Crown they belong to the Crown. It is not so. A lord temporal before he takes his seat in the House of Lords must do homage for his estate, and be invested with it although it belongs to the family. So a lord spiritual, before he takes his seat, must do homage for the temporalities and be invested with them, although they belong to the Church in his diocese.

NEWARK CASTLE.

"HURON FINANCES."

Sir.—As your correspondent "Enquirer" asks for information on the above subject, I will gladly furnish all I can in the amount of space allowed. I claim that such reduction as is now in force is unnecessary. As the scale was fairly before the synod last year, it would have been much better to revise it then, and thus avoid all subsequent bungling. Now they are trying to reduce the stipends below an honest living for honest men and their families. The "Executive Committee" got too much power, and they misused the trust reposed in them. They have enjoyed the music, and other men are paying the piper. Let us at

least see that we get our share of the music. The mission parishes are entitled to a majority of the clerical representatives. Even now, though it be a couple of years too late to prevent the calamity, let us oust as many of the old ones as we can. It will take a strong opposition to counteract their own vote. If they would only abstain from voting this year, we would then get a "committee" representing the wishes of the synod at large. Why the ridiculous reduction? Last year the "General Purpose Fund" was used up, except \$5.30 (to be transferred to the Mission Fund), in paying expenses of general synod (\$708), lay readers, special grants, archdeacons' fund, etc., and yet the amount for which the "Synod Expense Account" was overdrawn, nearly four thousand dollars (3,961.22), was made a future charge against it. Notwithstanding this condition of affairs, we could get no redress of grievances last year. Our chief remedy is to reduce the expenses by at least \$1,250 a year in the Synod Office, and thus make the account pay its own adverse balance. Surely that would be fairer than robbing the clergy who happen to be in weak mission parishes. Then the proposal to make the largest grant to the weakest parish only \$200, would create a number of places which would be served only by deacons and students, and in a few years those parishes would cease to exist, and the "Committee on Unused Churches" would have more to do. But that cannot pass, for surely no clergyman, who gets more than that amount from an endowment in a strong parish, can be so inconsistent as to support it. Again, too much is paid, in proportion to our means, to those who are superannuated. They are practically getting as much as many who are in active work. Nothing for less than ten years, and from \$300 to \$500 for 10 to 13 years' service and over, would be fair enough. And the pro rata reduction, if ever required to be put on, should be the same as for those in active work. Here deacons should get \$600 a year, but no free house, then they could live a couple of years as such. Priests can still get for the first seven years \$700; 7 to 14 years, \$800; and over 14 years, 850. The maximum grant or apportionment being \$300, which might be required but seldom, as the men of experience should get the stronger places. And wherever the house is worth less than \$100, the clergyman should get it at its value, and the pro rata reduction should cover the whole scale. Thus it would be to the interest of all who receive money out, to see that the funds are properly supported. As what is done at the coming meeting of synod, means the life or death of a number of parishes, and the comfort or continual worry of many of the hard-working clergy, as well as the honour or dishonour of our beloved Church; let us have a large attendance at the coming synod, and careful and prayerful consideration of the questions at issue. With Canon XXII. relieved of its offensive clauses, and the various funds safeguarded, with proper business assessments, and looking towards increased oversight and greater activity, "let us be up and doing."

T. LOFTUS ARMSTRONG.

31st May, 1898.

MISSION TO THE KLONDYKE.

Letter from the Rev. W. G. Lyon.

Dear Canon Spencer,—

A line written under difficulties in my tent here to say how I have got along so far. I came over the Chilcoot Pass to Lake Lindemann. The Pass is nothing of a walk if you have no load to carry. There was great delay and great expense getting my things over, so that I was only able to leave Lindemann for this place a week ago. I came over the ice, and it was in a very dangerous state. Several poor fellows were drowned the same day. Some of my things have been lost. I am sorry to say, and among them the large tent I had made in Victoria on purpose to hold services in. I could have no service in Lindemann, but here there is a large tent belonging to the Presbyterians, and I have services in it. Last Sunday it was crowded.

It is a great shock to me to find the Church has made no provision whatever, either at Lindemann, with over 5,000 people, or here with over 6,000, to provide services for the people. Is it not sad? I do wish some one would take the matter up, and bring it home to those responsible for the neglect at the first possible opportunity. I have written to Bishop Bompas, and told him I am coming to help him by ministering to the miners and settlers in his diocese, with his permission. I have asked him to let me make my headquarters at Fort Selkirk, as I understand a town will most likely spring up there, and also because it is a good centre from which to reach mining camps. But, of course, I have placed myself under his orders to go wherever he may think I shall be most useful. We celebrated Her Majesty's birthday here with sports, etc., and I never saw a more orderly and sober crowd of men. This is not a nice place to camp, as there is a quantity of black dust always flying about, which gets into everything you eat, drink, wear, sleep on, write on, etc. We are like sweeps the whole time and I have given up in despair trying to look decently clean! We had a very hot day yesterday, 101 degrees in the sun and 84 degrees in the shade. To-day there is a strong, cold wind, and lots of black dust. The ice is going off Lake Bennett rapidly, and by Monday most expect to start, when this canvas town will wholly vanish! My next letter, all being well, will be headed "Fort Selkirk." With every good wish and with kind regards to Archbishop Lewis, I am, sincerely your,

WALTER G. LYON.

Lake Bennett, B.C., 28th May, 1898.

THE CRITICS OF HURON FINANCES.

Sir,—If the critics of Huron finances, who have been wearying your readers, would limit their remarks by their knowledge, their letters would be delightfully brief. It is remarkable how anxious men are to flaunt their ignorance in the face of the public. The lamentable reduction in grants only applies to those whose salaries are over \$700, and no salary is reduced below that sum by the Executive. It is overlooked by the critics that the canon says that if the income is insufficient to meet the expenditure, then the Executive shall make a pro rata reduction. The Synod, not the Executive, are responsible. The Executive is to blame for neglecting to do this a year ago, when they reduced grants 50 per cent., and find themselves with a further deficit. If your critics will show the Executive how to pay \$2 with \$1, the difficulty will be solved. The Synod meets next week, and it would be well to wait its action before criticising.

A MEMBER OF THE EXECUTIVE.

THE POWER OF CONTROL CARRIES WITH IT THE OBLIGATION TO PROTECT.

Sir,—Kindly grant me space in your columns to pray for all humane owners of horses to take the whip out of the hand of their drivers, even although pressed for time, owing to the fact of orders coming in late from inconsiderate purchasers. Mr. Rarey, the famous horse-trainer, denounced whips, never using them, believing rather in a lump of sugar and a kind word. Further, sir, may I urge through your journal that owners of horses encourage their drivers to water their horses, even although it is to be regretted horse-troughs are few and far between. A tuft of grass, as the undersigned knows by experience, an apple or a carrot given as a treat during his day's toil in the heat of summer, helps a horse wonderfully. In the meantime the horse pleads:

"Of clean water stint me not,
With sponge and water neglect me not,
With bit or reins oh jerk me not,
And when you are angry, strike me not."

June 14th.

ANNE G. SAVIGNY.

An active member of the Toronto Humane Society.

THE BURIAL SERVICE.

Sir,—I would like to hear the opinion of some of your numerous correspondents on the subject of the Burial Service being used over others than Church people. For instance, a man is an infidel, his friends, who may be Church people, ask a clergyman to officiate at the funeral. Is he justified in refusing to use the Church service? Who has the power to excommunicate as mentioned in the rubric, and for what can a man be excommunicated? An answer to the above will oblige

"A YOUNG CLERGYMAN."

British and Foreign.

Dartford parish church was struck by lightning recently, and the ancient tower was seriously damaged.

The appointment of the Dean of Cork to Professor Stoke's canonry in St. Patrick's, has given universal satisfaction in the diocese of Cork.

The Rev. W. J. Roxburgh left England recently for Mashonaland with a small party of working men. The Bishop is about to start an industrial mission near Umtali.

The sum of money spent in the diocese of Durham on the erection of new churches and other Church work, during the past nineteen years, amounts to £481,540.

Mr. Somers Clarke recently presented the dean and chapter of St. Paul's with a magnificent cloth of gold cope, with a red hood. It was used for the first time on Whitsunday.

The Rev. F. W. Isaacs, vicar of St. Thomas', Finsbury Park, has been appointed to the important vicarage of Chiswick, by the dean and chapter of St. Paul's Cathedral.

The Lady Scourfield presented a magnificent frontal and superfrontal for the high altar in St. David's Cathedral recently. The dedication of these gifts took place on the eve of Ascension Day.

His Grace, the Archbishop of Canterbury, visited the general assembly of the Established Church of Scotland, recently in session at Edinburgh, and was accorded a very hearty reception by the delegates there assembled.

It is likely that the 50th anniversary of the foundation of Radley College will shortly be commemorated. The promoters of the plan hope to be able to place a window in memory of Dr. Wilson, late warden of Keble College, Oxford, in the college chapel. A fund is to be raised for that purpose.

Founders' Day was observed at Canterbury Cathedral last month for the first time, so far as is known, in the history of the edifice. The Dean read the "Bidding Prayer," and he and most of the cathedral clergy wore lilies of the valley, which is the traditional flower of the cathedral. It was a most interesting occasion, and will, in all probability, be observed annually from henceforth.

The committee of the proposed memorial to Bishop Edward Bickersteth, of South Tokio, have decided to hand over the money collected to the Society for the Propagation of the Gospel in Foreign Parts, by whom the fund will be held in trust for ever, and the interest paid to St. Andrew's Divinity School, Tokio, to be applied to one or more studentships, which shall bear the name of Bickersteth Studentships. Already £550 has been paid over to the treasurers of the S.P.G. and invested, but the fund will remain open for three years, during which the Hon. Treasurer, Rev. T. B. Woodd, 13 Eccleston street, London, S.W., will be glad to receive promises and donations.

Family Reading.

IN MEMORY OF DALTON MCCARTHY, Q.C. M.P.

A weeping country mourns her noble son,
Snatched from the heart's full feast of love and fame,

Torn from his place ere yet his course was run,
Struck as a forest king by lightning's flame.

No slow descent through life's long vale of years,
No sinking down as evening shadows fell,
But in a moment, joy is turned to tears,
And happy parting to a last farewell.

Hushed is the voice that spoke and knew no fear
In singleness of strength at honour's call;
And friends and foemen bend across his bier
To own him bravest, noblest of them all.

Stilled is the dauntless heart, forever stilled
The beating love that held so wide a sway,
The faith that left no promise unfulfilled,
Nor hand appealing empty sent away.

Toll, toll, oh! sounding bell, to tell our woe,
As love's last look leans o'er the silent frame:
But only those the crown of sorrow know
Whose lives are bound with his in home and name.

No more, no more, his presence may we greet
In far green field, or court, or hall of state,
The glance, the clasp our hands were wont to meet,
Remembrance can but keep and consecrate.

But nobler column reared to lofty height
No patriot ever won than this, his own,
His conscience pure, he dared to do the right,
He needs no carven monument of stone.
May 14th, 1898. —M. G. Y.

PRAYER FOR GIRLS' FRIENDLY SOCIETY.

Almighty God, Who by Thy Holy Spirit dost guide and govern the wills of Thy faithful people, we bless Thee that Thou didst put into the hearts of Thy servants to begin this pious work for the spiritual and temporal welfare of Thy children. We thank Thee for the abundant blessings which Thou hast granted to it in the years that are past, and we beseech Thee to increase and multiply Thy mercy in days to come.

Give, we pray Thee, to all the workers the spirit of power and of love and of a sound mind. Kindle and cherish in their hearts an earnest desire for the highest good of the children committed to their charge, and grant that Thy good pleasure may prosper in their hands. Let them not be weary in well doing amidst the difficulties and discouragements of the work which Thou hast given them to do. Help them to set Thee always before them, and to study to serve and to please Thee with thankful hearts. And as Thou didst raise up holy women to minister to Thy Son our Lord in the days of His flesh, so do Thou quicken the hearts of thousands among the daughters of Thy household, the Church, to minister to Thy children in His Name, to guard them amidst the peril and temptations of their early years, and to guide their feet in paths of purity and peace.

Let Thy special blessing rest upon Thy children, and do Thou pour Thy grace into their hearts, that loving Thee with childlike love, they may grow up in fellowship with Thy Holy Child, and daily endeavour themselves to follow the blessed steps of His most holy life.

Finally we beseech Thee, O Heavenly Father, to stir up the wills of Thy faithful people throughout the world, that by their prayers or by their service, they may support and further this labour of love, in the power of Thy Holy Spirit and to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

LOVE—HUMAN AND DIVINE

You oft say "Heart," you lightly speak of "Love,"
"Great words, what mean they?" asks a voice
above.
"Is 'Heart,' to you, an organ? 'Love' a word
Which speaks of duty, or of debt incurred?
Are these expressions but the terms of old
To signify the physical and cold?"

"Has 'Heart,' with you, no tendrils which entwine
Great objects, be they human or Divine?
Is 'Love' not one long yearning of the soul—
One eager reaching forth for some high goal?
Is living, with you, naught but to exist,
Having no ardent longing for the best?"

"Oh, no! your poor heart is not dead, but dumb;
Your lips shall yet find voice, they are not dumb;
Though closed now they yet shall open and sing
In highest, clearest notes, that 'Love is king'.
Your eyes, now dim with tears, shall one day see
The Lord of Hosts, your God in majesty.

"Oh, faint not, then, because earth's love seems
small,
It is not now, it never can be All;
It is the shadow, is the image faint,
Of what no tongue can speak, no hand can paint;
You know not now but you shall find above,
Deep meaning in the truth that 'God is Love.'"

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

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

(Continued from last issue.)

"Edina! Scotia's darling seat!
All hail thy palaces and towers."

We were to visit Edinburgh, the "Royal home of Scotia's kings of other years." And yet, so sorry to leave this lovely spot. Good-bye beautiful Pittockry and dear little Moulin, and the hospitable manse, with its kind inmates, and lovely children. Good-bye; (God be with you), and a whispered "Au revoir," as we steamed out of the little station. Our last day spent there has been such a pleasant memory, though I much regretted having missed the pleasure of meeting some young people, who were to have "wheeled" from Blair Athol to lunch, had not the rain prevented their doing so. Our last stroll over the hills; our last evening in the twilight on the lawn, and then, at 10 a.m. on July 16th, with the thermometer about 80 degrees in the shade, we were on our way, via Perth, Dumblane, Stirling and Bannockburn to Edinburgh. What thoughts crowded through one's mind, as we passed the heights at Stirling, where the monument of brave Sir William Wallace stands out in bold relief on the crest of the hill—and Bannockburn, with its rush of childish memories of Scottish heroes; the name shouted on the platform by the guard, held a discordant note that jarred on one's ear; my thoughts had wandered to the days when those brave "Scottish chiefs" had "swept the scarlet ranks away," and in the chequered history of that land, so rich in romance and deeds of glory, so chivalrous, so rugged and so free: "O Caledonia, stern and wild." We must not, however, linger on our way, when we have so much to tell you that we hardly know where to begin. We arrived at the Caledonian railway station, and drove to a hotel on Princess St., opposite the "Gardens," but where we remained for a few days only, as the noise of the tram and other conveyances, over the cobble stone roads at night, was simply intolerable. We afterwards found most comfortable apartments in Albany St., from the top of which

street we had a view of the sea. The first sight of which I shall tell you, must be Roslyn Chapel (more commonly spoken Roslin). We had been kindly invited to lunch, when we came to Edinburgh, with a charming Scotch lady, whom we had met in Pittockry, and after lunch drove about eight miles through a rather flat country, and over the Pentlands hills to Roslin, where our party, then numbering 12, sat down to a delightful tea awaiting our arrival at the original old inn, in 1600 frequented by Dr. Johnson, Boswell, and the poet Burns, after which we walked down a pretty country road, about half a mile to Roslin Chapel, on the bank of the river Esk. This lovely chapel, founded by William St. Clair, Lord of Roslyn, 1440, was originally intended for a collegiate church, only the chancel was finished, with a small portion begun of the transept; is, each admitted us to the most unique, elaborate, and singularly beautiful church or chapel we have yet seen; combined Norman and English architecture; the triple Norman arches of the entrance door-way are very remarkable. I shall endeavour to describe this little "gem" of a chapel. One's first impression on entering, is that of the most beautiful lace work, so delicate were the carvings and exquisite traceries over the arches and the capitals of the pillars. The whole story of man is illustrated over the arches of the choir aisles, by scenes carved in stone, of his creation, fall, salvation and ultimate destiny, happy or otherwise. The crude representations of those old days certainly savoured of the grotesque. The whole interior, however, is exquisitely beautiful, the pillars and arches of the aisles profusely ornamented with carvings, so delicate, especially the celebrated "Prentice Pillar," with its finely sculptured foliage, and encircling wreaths in stone; it stands alone in its glory. Everyone knows that story, how the master builder, unable to execute the design for this pillar, went to Rome to study a column there. While he was away, the apprentice succeeded in producing this graceful flower-wreathed pillar; the master, on seeing it, stung with envy, struck the apprentice with a mallet, and killed him. High up in one corner of the choir roof is carved in relief, in stone, the scowling master's face, and in the corner opposite, the "prentice's head, with the fatal gash mark across his temple. In the other corners are carved heads which, if I remember rightly, are those of his father and mother. The grave of the founder, William St. Clair, is in the church. A knight, with folded hands, a greyhound at his feet, in sculptured stone. St. Clair had staked his head to King Robert Bruce against the estate of Pentland, that his two favourite greyhounds, Help and Hold, would pull down a white deer before it crossed Glencorse Burn.

"Help and Hauld on ye may,
Or Roslyn will lose his head this day."

There is a superstitious belief that the night before the death of a Lord of Roslin the chapel appears in flames. Read Scott's "Rosabelle." Beneath the chapel pavement lie all the Barons of Roslyn, uncoffined, in complete armour. The verger sounded the hollow floor with his stick, and told us how in a moment of bravado, he had gone down alone, on a mission from an earl, to see what was to be seen—his description is too graphic to relate—of the condition of fright and moisture in which he escaped to the outer world, a wiser man no doubt. In the grounds, near the chapel, stands a fine tomb, where the last earl was, by his own desire, "buried in the sunlight." We had not time to visit Roslin Castle, which could be seen in the distance, on a rock overhanging the valley of the Esk, nor even a peep at Hawthorndean, the birthplace and home of the poet Drummond. Thomas de Quincey, the "English opium eater," lived near by, and the castle

Melville, the seat of Viscount Melville, stands close to the village of Lasswade. The entire valley of the Esk is extremely lovely, and the view of Edinburgh and its hills, from the "Pentlands," is one not to be equalled in Scottish landscape. Returning through Morningside, formerly called Borough Moor, where James IV. arrayed his army before the fatal battle of Flodden (1513), and built into a garden wall, next to the Morningside Church, we saw the old "Bore Stone" to which the Royal standard was fastened on that occasion.

(To be continued.)

LIFTING POWER OF A GOOD OPINION.

It is better to believe that a man may be better than he seems, than to suspect him of being worse than he is. What he really is we can never fully know; what he seems to be is not, in this life, what he truly is. At best, we do not see more than a fraction of any man. His ideals, his best yearnings, are in large part invisible to the world; his resistance of temptations is carried on in strict privacy, and his noblest triumphs forever hold their own secret. And yet we play a large part in this submerged conduct of our neighbour. His Godward aspirations and resistance power against evil are both strengthened by our believing him to be better than we see him; his habit of faith is increased by our suspicion that he is weaker and worse than he really is. Suspecting a man helps to make him worthy of suspicion; trusting him begets in him trustworthiness; respecting him raises him toward true respectability.

HINTS TO HOUSEKEEPERS.

Strawberry Preserves.—Gather the finest strawberries, and the sooner they are preserved after leaving the vines the better. Lay them in a dish separately, having sifted over them twice their weight in fine white sugar. Bruise a few of the ripest and put in a bowl apart, with their weight of sifted sugar over them. Cover the bowl and set it in a stewpan of boiling water until the juice comes out and forms a syrup. Then strain into a preserving-kettle, boil, and skim carefully, and let it stand to cool. Put the whole of the strawberries into the syrup, and set them on the fire until they get warm. This must be repeated until they are quite clear, taking care not to let them boil at all. It likely to burst, they must be taken off the fire instantly. Put strawberry preserves away in small jars from which the air is excluded of course.

Strawberry Preserves (a plainer way).—To each pound of freshly gathered fruit allow a pound of granulated sugar. Put the fruit and sugar together in layers, and set them in a cool place for some four or five hours, that a little syrup be formed before the preserving begins. Cook rapidly over a brisk fire for one hour, skimming carefully any froth that rises, and put away in self-sealing cans as soon as you remove the preserve from the kettle. If the fruit should rise to the top, the cooking process must be repeated, else fermentation will surely ensue.

Strawberry Jam.—Allow only a half-pound of sugar—fair, brown sugar will answer—to one pound of strawberries, which may be of the wild sort. The size of the fruit does not matter at all, but it should be sweet and sound. Put the berries on the fire in a bell-metal or china-lined kettle, mash them well, and let them cook an hour before the sugar is added, when the jam must be cooked, stirring constantly until it is smooth and thick like mush. It makes delicious puffs in winter, and will keep indefinitely.

Children's Department.

MISS PHEBE BROWN.

"That means me, and the letter is mine without a particle of doubt. There is but one 'Miss Phebe Brown' in this city of fifteen thousand inhabitants, I venture to assert."

The pair of bright eyes only glanced at the name upon the white envelope, and the above remarks were made while the letter was being opened.

"Yes, from Aunt Helen—the one that gave me my name. I suppose I ought to be grateful for her kindness in naming me, but I am not. I dislike it too much to have any sense of gratitude."

"Miss Phebe Brown" stopped long enough in the talk to herself to read the letter in her hands. The closing sentence alone interested her, and this she repeated after throwing the letter upon the table:

"Dear Phebe: Be an honour to the family name," and then a gay laugh was heard, with just a little touch of bitterness in it.

"Brown is the name I am to honour! Very romantic, is it not, Aunt Helen? And with the 'Phebe' preceding it, the romance is deepened. Just Phebe Brown, without even an initial letter between which would in some degree relieve its plainness! Why did not Aunt Helen come me after herself? Then people would have called me 'Nellie.' I could get along with the name of 'Nellie Brown' very well, but Phebe Brown is simply unendurable!"

Just then a pleasant voice called out, "Phebe, have you forgotten that it is flower-day?"

"Almost, mamma!" And the voice that was so sarcastic only a moment before became clear and musical as these two words were spoken. "I'll be ready to go in a few minutes. The flowers are all arranged," the same voice went on, and Phebe bustled about in a way that even Aunt Helen would have thought was an honour to the stirring, busy Browns.

She went to the mirror to arrange her hair, and as she caught a glimpse of the face that appeared in it, the talking began again in the old way: "An odd old-fashioned name is bad enough, without a plain face. Yet after all, the two go well together, I suppose. There is always affinity between them."

The long, waving hair was brushed back, and Phebe Brown did not notice its beauty as the light summer breeze lifted it gently from her shoulders, over which it had fallen. Nor did she notice the finely-shaped head and bright, sparkling eyes that the mirror revealed, for she was like many other girls who are quick to see the unpleasant surroundings of their lives and slow to recognize the bright ones.

"Flower-day" in the hospital was always a pleasant one to Phebe, and she performed the duties connected with the office which she filled, with credit to herself and the society that she represented. She had a nice way of speaking to sick people, and presenting to them flowers or delicacies that were often sent into the hospitals for some unfortunate one. And it was a pleasure to her not only

to present those tokens of remembrance, but to hear in return the low "Thank you," and to see the smile that lit up the pale patient faces of the afflicted ones.

The tempter was very busy whispering in Phebe's ears, while she was going to the hospital. He tried to make her believe that the old-time name and plain face were great hindrances to her work, and suggested that she had better give it up, into the hands of someone more fitted for the work. "Phebe Brown!—what a wretched name to be spoken by suffering people! And a small, homely face should not appear in the presence of those who need to look upon a fresh, rosy one," a voice seemed to say, almost as plainly as she had talked to herself that afternoon.

Poor Phebe was just beginning to learn that by harbouring one little evil thought, the tempter would soon suggest very bold things. But she went slowly onward, and at last ascended the stairs leading to her ward, and as she stopped to wipe her hot, flushed face, she heard a voice in the nearest room speaking her own name. She could not move a step and was obliged to hear what the weak voice said:

"She is late to-day—I wonder what detains her—she is always so prompt to appear upon flower-day. How I miss her!—for it does me so much good to look into her sweet, girlish face. It is so bright that it seems as though the room was full of sunlight when she steps in, and I see the Master's face in her own."

How fast Phebe's heart beat while she stood transfixed in the hallway! Her breath came in such a hurried way that she was glad when a cool breeze swept into the long hall through a window in the further end. Had she really heard her own name spoken by the invalid, or was it the other voice that uttered it?

"I love the very name of Miss Phebe Brown," came again to her ears.

"She means me—there is but one Miss Phebe Brown in this city!" and a thrill of joy swept through the soul of the happy girl. She would not have exchanged her name at that moment for any other in the world, and her face revealed so much love that it was for the moment beautiful. She felt the warm, grateful tears coming into her eyes, but she brushed them away and stepped through the half-opened door of the room from which the glad words had come. A smile lit up the thin face of the woman before her, and a trembling hand was extended, and soon clasped by a strong one.

"I am so glad to see you, Miss Phebe." And then the greeting was ended.

The visit was not longer than usual and the calm face of Phebe Brown gave no sign that the words of one invalid to another in the same room had been overheard. But there was a new voice singing a sweet song in the hidden chamber of her heart, and a new joy making her face bright with sunlight. She went from room to room, leaving flowers in her own gentle way.

That evening while sitting alone in her quiet room she said:

"It matters not what names we bear, or how plain our faces are, if only we have love in the heart. That

will make the name sound pleasant, and the face lovely."

This was said in a low voice, with the bitterness gone out of it.

A BIT FROM JAPAN.

I must tell you a little incident of my ragged Sunday-school in Yokohama, writes A. P. Ballat, in "Over Sea and Land." I expected to come here a few days before I did, and told the children there would be no Sunday-school the next two or three Sundays, and for them not to come. But being there one Sunday more than I intended, thought, of course, the children would not come, and I was in my room trying to keep cool. My house is next door to where I have Sunday-school. I heard little voices singing a hymn. Can it be possible the children have come after all? I thought. I waited, and they sang another, then another, and then repeated the Lord's Prayer and three or four of the Commandments, so far as they had learned, and then sang again and went home. I thought it was such a lovely thing for them to do. I wonder how many of our little American children would think of doing that? Not one of the children is over eight years old. I wish you could hear them sing. Their dear little voices sound so sweetly, and make no discord, as most Japanese children do.

HE DID NOT THINK.

How much suffering and sorrow comes from thoughtlessness! And who shall say that God will not hold each of us responsible for that regarding which it is our duty to think? The evil that is "wrought by want of thought" is as surely evil as that which is "wrought by want of heart."

Down in the fire room of a big steamer that was at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room; one for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years, and had always proved himself efficient and reliable, was the only one left in charge of the fire and engine rooms.

After the order was given to attend to the work necessary for the engine pump, he removed the cap from the fire pump. In a moment he discovered his error, but the force

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

of the water was so great that he could not replace the cap on the pump. Without a word he ran to the deck, jumped ashore, and took the cars to his home in another State.

The water soon filled the hold of the vessel, and in spite of every effort, the steamer sank. Thousands of dollars of damage was done to the furniture of the cabins and state-rooms, and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners, and great inconvenience to the general public.

What do you suppose was the man's answer to the question as to the cause of the accident? "I did not think."

BE CAREFUL.

There is a quaint old Arab maxim that it would be well for young people to take to heart. It is this: "Never tell all you may know, for he who tells everything he knows, often tells more than he knows." And the same wise writer says: "Never believe all you may hear, for he who believes everything he hears often believes more than he hears." This is good advice. A great deal of trouble would be avoided if one never told more than one knew.

—A man who has learnt little grows old like an ox; his flesh grows, but his knowledge does not grow.

A SUGGESTION!

Get a half pound for 20 cents from your grocer, and if you do not find it better than anything you have ever used, return it and get your money back. All grocers keep "Monsoon."

WE GUARANTEE MONSOON IN LEAD PACKETS ONLY

MONSOON

INDO-CEYLON TEA

We Guarantee Monsoon

"JUST AS GOOD."

In the markets of the world all manner of wares, good, bad and different, are exposed for sale. The demand for cheap goods is constant. Hence many "imitation" articles are manufactured, which are represented, or rather misrepresented, as being "just as good" as the genuine merchandise for which they are offered as substitutes. Under these circumstances shopping is no easy thing. Comparatively few persons are discriminating buyers. Many go about their purchases like children with a few dimes in their pockets, who buy the first thing offered them which happens to strike their fancy.

But it will not do in this world to take up with the first thing that comes along. Counterfeits must be guarded against. Pretences must be discerned. It will prove a poor policy to rest content with things that are "just as good" when only the very best will answer the real purposes of life.

Pupils at school for example, often think that their own method of solving a problem, writing an essay or declaiming a piece is "just as good" as that recommended by their teacher, but the latter really knows more about the matter than they do; and scholars who disregard the best rules of rhetoric and the established standards of science, cannot hope to really succeed in life. So boys possessed of their first set of tools often set to work in a heedless fashion to cut or hammer out all sorts of queer things, and are meanwhile impatient of all advice from their watchful father. "Oh, that will do just as well!" is the exclamation of many a lad who mistakenly thinks that he is taking a short cut to a fine result in carpentry when he employs a method which the experience of his elders condemns as next to useless. So also does the young girl who thinks that she is an accomplished seamstress just because she can run a few stitches through a bit of soft cloth, and declares that a hasty, coarse style of sewing will do "just as well" as the painstaking, fine stitching that is her mother's pride, show her lack of good sense and in experience in the ways of life generally.

"Just as good" is a poor motto. "Just as good" has ruined many who have thought pretence to be the equal of true heart-religion. "Just as good" has proved the undoing of many a young business man, who has failed to act upon the principle that nothing is safe to be done that is not exactly the true thing to do under the circumstances, and who has ruined his reputation by a habit of being satisfied with "half right" or "almost correct." Whether it be amid the struggles of the commercial and professional worlds, or in the Christian life itself, nothing is "just as good" that is not just as good as the best.

BUSY YOUNG PEOPLE.

They should always be busy—always stirring about and always doing something. "Work while the day lasts," is a Bible command. Nights are the time in which to sleep, dream and rest. The bright, glad day with its golden sunlight, is the time for ceaseless action.

Everything in Nature is busy. The wild flowers in the woods are always growing and blooming. Not a daisy among the millions in the bright summer-time, that is not busy. If it can do nothing else, it is forever holding its heart of gold toward the great sun, or nodding in the soft breezes of summer. The robin, the wren, the lark, and in fact the whole feathered creation, are busy, and the seasons, too, are busy, as they drop their riches upon the earth and then go. Every cloud that floats through the blue expanse of the sky, is forever going onward. In short, Nature is the busiest teacher in all the world. It never dreams, except when covered with the shadows of the night.

Yes, the young should be busy—busy in the work that God places before them. Then the tempter dares not assail them, for it is generally the idle dreamer whom he leads astray. Then they will grow up into busy men and women.

The idler is the clog to the wheel of progress, the obstacle to right, and the enemy of God. Be busy, then, young worker in the Master's vineyard. Plough, sow, watch or reap—anything that is His work. Keep busy, and reward shall surely come.

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ARE WE CAREFUL?

"Does God really hear every discontented word I ever speak? Does He hear when I grumble about the weather, about the hard winter, about the late spring, about the dry summer, about the wet harvest, about the grub-worm and the grasshopper? Does He hear when I grumble about the frosts, about the drought, about the high winds and the storms? Does He hear when I scold about my circumstances, about the hardness of my lot, about my losses and disappointments?"

If we could get into our hearts and keep there continually the consciousness that every word we speak is heard up in heaven, would we murmur so much as we now do? We are very careful of our speech before men. We are always on our guard when we think anyone is within hearing, and speak only proper words. Are we as careful of what we say in the hearing of Heaven? We are careful, too, never to speak words which would give pain to the hearts of those we love. Are we as careful not to say anything that will grieve our heavenly Father?

—If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?

A FRIEND DEFINED.

A London paper some time ago, offered a prize for the best definition of a friend. The prize was awarded to the person who sent in this: "The first person who comes in when the whole world has gone out." This is an excellent definition, and the prize in our opinion, was worthily bestowed. It would be difficult to compress the description of a real friend into fewer words. Who has not known the time when such friends were needed and such friends came?—the time when the whole world has gone out and gone by, cold, unheeding and indifferent, and left one to struggle alone with some great sorrow, disappointment or loss, until the friend came in, the cheery, happy hearted friend, bringing the word or the deed that tipped the balance of life and brought it back again to the side of faith and hope and strong assurance in the goodness and love of a never-failing heavenly Father. Such friends are rare, and when found they are more to be prized than all the jewels of Golconda or the gold of the Klondike.

YOUTH'S SPECIAL SEASONS.

Life seems to have special seasons for labor, rest and recompense.

There are times when the arms are stronger, the feet swifter to go, and the eyes clearer to see. These are in the glad days of early life that are touched all along with hope and promise. This is the season in which to build the "sure foundation" for all the great future. It is the time to prepare for any and all emergencies that may afterward arise. If youth is really made the grand "stepping-stone" of the great afterward, each day may become a golden link to bind joy, peace, and happiness to the human soul.

Then when the after-years come with the infirmities of old age, there is the "eternal temple" in which the tired one may sweetly rest. Age may bow the form, leave the whiteness of the snow upon the hair and wrinkle the once fair face, but the peace and joy are ever the same. The same helpful Friend lingers in the "Temple of old Age" that watched over the young builder in Life's fair morning.

Oh, how many responsibilities cling to the days of youth, and how full of possibilities they are! They

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—Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.

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READ FIRST THE BEST BOOKS.

It takes no more time to read the best books than it does to read the second best. Indeed, to read the best books usually saves time by making other reading unnecessary. In every subject there is usually one great book which is the foundation-head of the knowledge of that subject. Those who write afterward do little more than dip their pint cups into the spring. Read that book and it will make unnecessary the reading, with much care at least, of most of the other books on the subject. The same applies to every department of literature. There are not many greatest writers of any age. Only a few men, as someone has put it, are large enough to be seen at the distance of a hundred or a thousand years. Read their books, if they were writers. The other men of their time, as of our own time, have their place, but it is not what theirs is. We have only so much time for reading, not a great deal, even those who have the most leisure, and we cannot afford to waste it on what is not the very best. But how shall we know what is best? If you do not push yourself under the direction of some one who does. There is always in every community some man who knows the best literature and who is more than glad to impart his knowledge to a seeker. Do not think you are imposing upon him when you ask his help. It is no imposition to ask the lover of natural scenery to show you the view from the top of his hill behind his house—the little lake at its foot, the mass of the mountain opposite, the stretch of plain and sky and forest in the distance? It is the great joy of his life to share with you what he himself has seen. So ask this lover of literature to help you; to point out to you what the best books are; and, something equally important, how to approach them. For many an author who is apparently uninteresting, even forbidding, at first sight, will be found to possess the deepest, most satisfying treasures for him who reads aright.

“IGNORANT CONCERNING THEM WHICH ARE ASLEEP.”

The grave diggers in Greenwood cemetery, in Trenton, N.J., saw an old white-haired man ride past them the other morning on his bicycle, with a bunch of rosebuds dangling at the handle bars; but the old man did not see them, and they heard him muttering to himself: “Don't look at the handle bars, father! look straight ahead of you!” The old man was on his way to the grave of his son, the bright-faced child of his old age, who but a few weeks before had taught his father how to ride the wheel, and had then died very suddenly. Slowly the old man pedaled up beside the little mound; he detached the bunch of roses, and laid his bicycle on the ground. Then he knelt by the grave, stretched out his hands and scattered the rosebuds over the sods so that

they made a carpet of pink and white and yellow. A gardener who was working a few yards away heard the old man repeat: “Don't look at the handle bars, father!” There was a little sob in his throat as he said the words, and the next moment he had pitched forward over the grave, with his face among the roses. A while after it began to rain, and noticing that he did not move, the workman went and touched him on the shoulder to arouse him, but he did not respond. They lifted him up and found that he was dead. Dead of a broken heart. And it would break all our hearts if it were not for the glorious Easter hope we have in Jesus Christ. Death is no longer a blind alley, but a thoroughfare leading toward the world of light.

BEFORE YOU TAKE DOWN THE SHUTTERS.

A young man who was eager to become an author once received a valuable bit of advice from Douglas Jerrold. Said he, “Be counseled by me. Don't take down the shutters before there is something in the window.”

In this not unkindly way, the great wit uttered a warning which has been needed by a great many young people since his day.

A young man who was given an opportunity of gaining a first-class education, hesitated to accept the offer. “It seems almost selfish,” he said, “when there is so much work to be done in this world.” His mistake was in his failure to realize that preparation was a part of that work he counted so important.

Before you can give, you must receive. The grain must be sown before the harvest can be garnered. Nothing really worthy was ever accomplished without preparation. Do not be in a hurry to take down the shutters. There will be time for that when the windows are filled with what is worth the showing.

A KIND OF IDLENESS.

Idleness is a relative term. Very few young and healthy people enjoy sitting down and folding their hands in absolute inaction. Yet not all of them, by any means, deserve to be called industrious.

The old saying which declares that he is idle who might be better employed may shlake the self-satisfaction of some of you. When you read a trashy book instead of some of the helpful literature within reach of the poorest, you have filled up just as many minutes as if you had occupied them better, yet our proverb charges you with idleness.

And so when you waste time in flippant chatter, or in listening to gossip, or in half-hearted work, that accomplishes nothing. Time is precious. It should be filled with the best always. It is nothing short of idleness to employ it in any way whatever, provided you might have spent it more profitably.

—Gold is, to worldlings, the sole truth of life.

—The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

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WHEN THE SULTAN GOES TO PRAY.

When the Sultan of Turkey attends the Friday midday prayer at the mosque, in Constantinople, the garrison of 30,000 men are stationed along the route so that he shall be safely guarded from the moment he leaves his palace until he is on his carpet in the sacred edifice. He often rides in a close carriage, surrounded by a body-guard. He makes these weekly journeys in fear of his life, and he insists on every precaution being taken. Thousands of people gather to see the Ruler of the Faithful, but the best way to see him is to get the ear of the Chamberlain or Grand Vizier, who, by judicious bribery, may be prevailed upon to admit you to the strangers' box of the mosque, where priests and politicians, soldiers, sailors and civilians jostle one another in their desire to obtain a glimpse of Abd-ul-Hamid at prayer.

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DIVIDEND NO. 38.

Notice is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June, 1898, and that the same will be payable at the office of the company, No. 78 Church St., Toronto, on and after 2nd July prox.

The Transfer Books will be closed from 16th to 30th June inst., both days inclusive. By order of the Board. JAMES MASON, Manager. Toronto, June 9th, 1898.

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NOTICE

The Annual Meeting of the shareholders of the Church of England Publishing Co., Limited, will be held at the offices of the company, 17 Richmond St. West, at the hour of 10.30 a.m., on

MONDAY, THE 27th DAY OF JUNE, A.D., 1898

The business before the meeting will be the consideration of the Annual Report, the Election of Directors for the ensuing year, and the Confirmation of a By-Law changing the date of the closing of the financial year to the 31st day of March in each year.

Yours truly,
W. CARLEILL-HALL,
Secretary-Treasurer
Toronto, June 10th, 1898.



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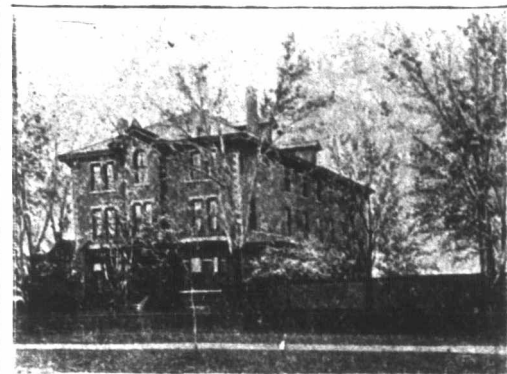
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