

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, JULY 28, 1898.

[No. 30.



The Perfect Organ

CHANCEL ORGAN

For Church or Home

Fine rich full tones.
Every instrument guaranteed

THOMAS
Organ & Piano Co.
WOODSTOCK, Ontario, Canada

Write for Catalogue.

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART
402 Yonge St., 28 & 410 Queen West

TOBACCO THAT WILL NOT BURN THE TONGUE!

CLUBB'S DOLLAR MIXTURE

A select blending of high grade tobacco. The only line that will positively not bite the tongue. 1 lb. tin, \$1; 1/2 lb. tin, 50c.; 1/4 lb. package, 25c. To introduce this celebrated tobacco we will send postpaid to any address in Canada a sample 10th lb. package on receipt of 10c. in stamps. A. CLUBB & SONS, 49 King St. West, Toronto. Established 1878.

COWAN'S Healthful and Nutritious Hygienic Cocoa...

Sold in 1/2 lb., 1 lb. and 1 lb. Tins only. Absolutely Pure.

DALE'S BAKERY

Cor. Queen & Portland Sts.

Best quality of Bread. Brown Bread, White Bread. Full Weight. Moderate price. Delivered daily. Send us card.

Casavant Brothers [Established 1879]

Church Organ Builders

ST. HYACINTHE P. Q.

Organs built with all the latest improvements. Electric Organs a speciality. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

'L'Empereur' Extra Dry Champagne

Natural process grape wine, fermented in bottle and produced in Canada. Quarts & Pints.

J. C. MOOR 433 Yonge Street, Toronto. Tel. 626

High Class Dentistry

DR. CHAS. W. LENNOX
Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel
Accommodation for 300 Guests

Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.

JOHN HOLDERNESS, Prop.

Clarendon Hotel WINNIPEG

A first-class Family and Commercial Hotel—with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a Day and upwards.

C. F. BUNNEL, Proprietor

CLERGY HOUSE OF REST CACOUNA, QUEBEC

Under the Management of a Committee

The House will be opened for the reception of guests on the 30th June. Charge for board and lodging 50 cents per day. The clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

Apply to **MRS. M. BELL IRVINE**, 555 St. John Street, Quebec, Que

Garfield Fig Syrup

Babies Like It. It Cures Them.


It regulates the Stomach—it purifies the blood—it CURES constipation—it is pleasant to take

15 cent bottle, 35 doses for Infants
25 cent bottle, 35 doses for Adults
All druggists

BOOK—HOW TO KEEP THE BABY WELL "Worth its weight in gold" sent free, postpaid, to any address

GARFIELD TEA CO., Toronto, Ont.

The Summer Girl



Chooses the "Quebec" because it is made of a single thickness of coutille, of superior quality, making it very soft and light, and because it is boned with our improved and tipped Clock Spring Ribbon Steel which renders it impervious to moisture. All the springs of this elegant corset are upright and adapt themselves to every motion of the body. Made in dove-color. Sold by all the stores.

MANUFACTURED BY **The Crompton Corset Co'y** Limited, Toronto, Ontario

Clerical Collars

We carry a full range of Clerical Collars Linen and Celluloid, also Black Stocks, in Stuff and Silk to be worn under our double collars.

Geo. Harcourt & Son
CLERICAL TAILORS
57 King St., West, TORONTO, Ont.

The York County LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.

Head Office—Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President

WE MAKE A SPECIALTY OF Clergyman Clothing



Choice Suitings in Serges, Cheviots and Worsteds in Sack Coat shape at

\$18.00

Very neat single breasted Frock Suits for **\$24.00**

BERKINSHAW & GAIN
348 YONGE STREET

Wedding... Cakes from Webb's

are made for people who want the best. For fifty years they have delighted Canadian brides and have been the chief ornament at fashionable weddings. We ship them by express to all parts of the Dominion. Catalogue and price on application.

The Harry Webb Co., Limited TORONTO

Niagara River Line!

CHIPPEWA, CHICORA, CORONA

STEAMERS

FIVE TRIPS DAILY (except Sunday)

On and after Monday, June 20th, leave 7, 9, 11 a.m., 2 and 4.45 p.m. Arrive 10.30 a.m., 1.15, 4.15, 8.15 and 10.15 p.m.

Passengers leaving Toronto at 4.45 p.m. by steamer Corona can make connection with steamer Chicora at Niagara-on-the-Lake, and return to Toronto.

JOHN FOY, Manager.

CURED TO STAY CURED. HAY FEVER.
Dr. HAYES, Buffalo, N.Y.

COOL as Cucumbers

The lightweight, easy-fitting Straw Hats—with thousands to select from—at Dineen's.


The white zephyr-weight Soft Felt Hats at Dineen's.

The exquisite midsummer Felt Shells in Derby and square crowns at Dineen's.

Styles refreshingly new, varieties refreshingly great, prices refreshingly low.

DINEEN'S The New Store
140 Yonge Street, Cor. Temperance.

Do You Know The Advantages to be gained by using our **Metallic Ceilings & Walls?**



One of Many Designs

They're exceedingly handsome, they're economical in price, durable, can't crack and don't need renewing, and fire-proof and hygienic. Think it over, they're suited for any room of any building. If you'd like an estimate mail us an outline giving shape and measurements of the walls and ceilings to be covered. Your satisfaction is sure.

METALLIC ROOFING CO'Y LIMITED
1194 King St. West, Toronto

Books

Divine Immanence; an Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. \$1.50.

Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. \$1.75.

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

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

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

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

On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

ROWSSELL & HUTCHISON
76 King Street East, TORONTO

The Best COMPANY for the Best Risks is what
THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

Claims to be. Its record justifies this claim. Its paper entitled **Our Advocate** is sent to any address free on request.
HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.
 Head Office, Globe Building, Toronto.

Western Assurance and Co's
 FIRE - - - - -
 and MARINE

Assets, over - - - - - \$2,300,000
 Annual Income, over - - - - - \$2,400,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets,
 TORONTO
GEORGE A. COX, President.
J. J. KENNY, Managing Dir.
C. C. FOSTER, Secretary.

GEO. W. COOLEY
 Importer of 567 Yonge St.
High-Class Wines & Spirits
 for Medicinal use.
 Telephone 3089. **Sacramental Wine**



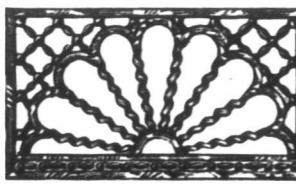
5 cents PER DAY
 for 10 lbs. pure Lake Simcoe Ice—1 cent extra for each additional 5 lbs.—daily delivery.
 We handle Lake Simcoe Ice only, our entire stock being cut and stored at Belle Ewart, Lake Simcoe. At this point the water is known to be absolutely pure. Order now from the

BELLE EWART ICE CO.
 Office—18 Melinda St. Phone—1947-9933
 Look for the Yellow Wagons.

The Yorkville Laundry
 45 ELM STREET
H. D. PALSER, Proprietor
 Telephone 1580
 ALL HAND WORK

Presentation Addresses
 Designed and Engrossed by
A. H. HOWARD, R. C. A.
 53 King St. East, Toronto

To Make Home Pretty and Attractive



Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Seroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address
Otterville, Mfg. Co., Limited
 Otterville Ont.

Labatt's India Pale Ale

Is an excellent nutrient tonic. Physicians desiring to prescribe will hardly find anything superior to this.—*Health Journal.*

"We find that the Ale uniformly well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste likewise was always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—*Superintendent of large United States hospital.*

Order it from your Merchant and see that you get it

JOHN LABATT, BREWER, LONDON

Toronto—James Good & Co., corner Yonge and Shuter Sts.
 Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St.

J. YOUNG
 THE LEADING Undertaker and Embalmer
 359 YONGE ST.
 Telephone 679

FAVORABLY KNOWN SINCE 1826
BELLS
 HAVE FURNISHED 35,000 BELL METAL CHURCH, SCHOOL & OTHER BELL METAL
MENEELY & CO.
 WEST-TROY, N. Y.
 CHIMES, ETC. CATALOGUE & PRICES FREE



BELL ORGANS

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ for Church or Chapel use ever produced. Special Discount to Church Committees

THE BELL ORGAN AND PIANO CO.
 GUELPH, ONTARIO



We pay 80c per 100 for used Jubilee Stamps any quantity taken. We sell 50 Foreign Stamps, all different, for 5c; 100 Foreign Stamps, all different, for 10c; 5 Perak, 15c; 2 Gold Coast, 5c; 2 Lagos, 5c; 3 Persia, 10c; 5 Bolivia, 10c; 14 Hungary, 5c.

Weston Stamp Co., 31 King E., Toronto

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 132.

Monumental

The old established firm

For 21 years on Church Street. Now 740-742 Yonge st. Few doors south of Bloor street.
F. B. Gullett, Sculptor

Office and Yard, PRINCESS STREET DOCK Telephone No. 190.

P. BURNS & CO.

Wholesale and Retail Dealers in - - **Coal and Wood**

Head Office, 38 King St. East, Toronto. Telephone 131

BRANCH OFFICES
 3284 Yonge st.—Telephone 151
 546 Queen st. west—Telephone 139
 199 Wellesly st.—Telephone 4483
 304 Queen st east—Telephone 134

The London Society for Promoting Christianity among the Jews. Established A.D. 1809
 Patron—The Archbishop of Canterbury.
 Vice-Patron—The Archbishop of Ontario.
 The Missionaries, including their wives, their assistants, the missionary physicians and the teachers, number altogether about 185; and are located in the chief centres of Jewish population and commerce in Europe, Asia and Africa.

J. W. BEAUMONT, D.D.
 Sec'y for Canada.

W. H. Stone

UNDERTAKER
 343 Yonge Street
 PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

BUCKEY BELL FOUNDRY
 E. W. YANBUZEN CO., Cincinnati, O., U. S.
 Only High Class, Best Grade Copper and Tin Full, Sweet Tone
 Cheapest for Price Fully Guaranteed
CHURCH BELLS
 and Chimes. No Common Grades. The Best Only.

Brass and Iron

Bedsteads

Tiles
Hearths
Grates
Mantels

RICE LEWIS & SON
 LIMITED

Cor. King and Victoria Sts., Toronto



GREAT REDUCTIONS IN WASHABLE DRESS FABRICS

An enormous collection of Muslins that sold at 25c and 30c. Fine Gingham that sold at 35c and 25c. Printed Cambrics that sold at 25c and 20c. Sateens that sold at 30c, 25c and 20c. are all now reduced to

Ten Cents Per Yard

Ginghams that were 40c., 35c. and 30c. per yard, and Silk and Cotton Grenadines that were 50c. and 40c. all now reduced to

Twenty-Five Cents Per Yard

SAMPLES sent immediately on request.

JOHN CATTO & SON
 King Street, (opp. Post Office), Toronto

Hot

Weather Shoes

COOL, COMFORTABLE, STYLISH

Oxfords

DAINTY, GRACEFUL, HANDSOME.

An important feature—THE [PRICE] IS EASY.

H. & C. BLACHFORD,
 114 YONGE STREET

Canadian Churchman.

TORONTO, THURSDAY, JULY 28, 1898.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN,

Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

July 31—8th SUNDAY AFTER TRINITY.

Morning—1 Chron. 29, 9 to 29. Romans 1.
Evening—2 Chron. 1, or 1 Kings 3. Mat. 16, to 24.

Appropriate Hymns for Eighth and Ninth Sundays 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:

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322, 524.
Processional: 274, 302, 390, 447, 513.
Offertory: 218, 227, 265, 268, 298, 528.
Children's Hymns: 228, 330, 339, 338, 340.
General Hymns: 275, 290, 477, 537, 633, 637

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552, 554.
Processional: 175, 179, 270, 542, 547.
Offertory: 167, 265, 512, 514, 518.
Children's Hymns: 261, 271, 330, 334, 336.
General Hymns: 177, 178, 255, 545, 550.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Ninth Sunday after Trinity.

St. Luke xvi., 3. "Give an account of thy Stewardship."

Some years ago a noted unbeliever was drawing to his end—An agnostic—Yet as he saw the nearness of death, he published his last book, since he heard a voice saying, "Give an account of thy stewardship." If an atheist had such thoughts, how much more those who believe in God. Let us consider.

i. We are all Stewards of God.

Sometimes especially used of certain offices

—e.g., the ministry.—But really applicable to all.

1. We all possess gifts and powers, which are not our own. (1) We did not originate them. (2) They are not granted to us absolutely (as often erroneously thought), but under conditions and involving responsibilities.

2. These gifts of different kinds. (1) Natural gifts as members of the human family. (2) Spiritual gifts as members of the Church of Christ. (3) Differing, yet all of the same Spirit, to be used for the same End.

ii. These gifts are to be used until the Giver returns. "Occupy till I come."

1. Christ did His work on earth—and left it to be carried on (1) By the Divine Spirit (2) By His Members.

2. And each bound to recognize his responsibility and to carry on his own work.

iii. A time to come when we must give account.

1. It is reasonable and just that this should be. Our responsibilities are measured by our endowments and opportunities. Whatever gifts or graces we have received, we are bound to use, and shall have to account for. The result of all ascertained. (1) In our own character. (2) In the judgment of Christ.

2. This calling to account is ever going on. (1) We often fancy that it belongs to the future merely. This a mistake. (2) The sowing and the reaping side by side. Today is the harvest of yesterday's sowing. To-morrow of to-day's. Judgment does not tarry. Every form of good and evil is stamped on our being. (3) And yet there will come a final reckoning—When the full effects of life-long service (of God or the world), will be ascertained and made known. At the Second Advent of our Lord a revelation of the results of men's lives—to themselves—to others. Each will have his own place. Herein the teachings of Reason, Experience, Scripture, are in agreement. Let us go forth in the strength of God and employ, for He cometh.

Gospel for the Tenth Sunday after Trinity.

St. Luke xix., 41. "When He drew nigh, He saw the city and wept over it."

If we were asked how we should expect God to manifest Himself to man, different men would give different answers. Hardly surprised if His Representative "a man of sorrows." A righteous God—a sinful race. But never did the Son of Man shed more bitter tears than these over Jerusalem. Yet the occasion surprising—a day of triumph. But He could not be deceived. And His grief not for Himself, but for Jerusalem and her daughters.

i. Consider the meaning of the Redeemer's grief in reference to Jerusalem.

Need not go far. His own words tell of the miserable catastrophe impending, and in reference to the past.

1. He thought of all its past glorious his-

tery. What spectacle more sad than that of a perishing nation. Fallen, degraded, passing away. (1) Think of Rome, mistress of nations, fountain of law, how fallen. (2) Of Greece, her glory in literature and art—passed away. (3) A deeper interest attaching to Jerusalem. City of God.—Centre of His Kingdom.—Capital of David and Solomon.—Place of Temple. "I have graven thee, etc."

2. He thought of His own gracious ministry there now ending. Three years—taught—blessed—healed. In vain. "If thou hadst known!" "O Jerusalem!"

3. He thought of the calamities so near. (1) Seeming so unlikely. "Seest thou those great stones?" (2) Yet near. "This generation." But 40 years after. From that spot He looked down upon the scene of the terrible events to follow. Could see the engines of war, the fanatical furv, the strife and bloodshed in the streets, the homeless attempts, the fire ascending from the temple.

4. He saw something more terrible than the physical ruin. Why do nations decay and perish? It is sin which is at the root of life. Rome, Greece, Jerusalem. (1) Spiritual darkness—light of truth quenched. (2) Loss of life and hope of God. This is misery and death. "Exalted . . . cast down."

ii. How does Christ now look down upon the Church and the World?

Jerusalem dear as the City of God: but His reign now extends to all nations. Think what He has done for ourselves. John the Baptist the greatest of the prophets; yet the least in the Kingdom of God greater than he. And what does Christ find?

1. He finds something. Gospel not in vain. Not His ideal; yet much: Civilization—Regeneration.

2. Yet a darker side. How little accomplished! (1) Consider state of Christian Countries: Vice, Crime, Unbelief, Selfishness, Strife. (2) Of the Church. Divided. Striving. (3) Individual Christians. What have we done individually for Christ?

OUR NEXT ISSUE, AUG. 18th.

As the Holiday Season is now on, we are taking our Annual Holiday, therefore the next issue will be August 18th.

WHAT IS A BISHOP?

An English Contemporary says there has grown up in England a popular belief in the power of a bishop, which however it declares to be an illusion. No highly placed official, the writer goes on, except perhaps a Lord-Lieutenant, is so entirely without power, as distinct from influence, as an English Bishop. It is quite evident that the writer in the Spectator has never heard much about an American Bishop. "Legally," he says, "the Bishop can do almost nothing to an incumbent in his diocese. He admitted him, no doubt, to

orders, and instituted him to his living." Well, that was something, even if the doing of the latter was not a mere voluntary act. In the American Church a Bishop cannot even ordain a deacon without the consent of the Standing Committee of his diocese. We are not quite sure whether he can reject a candidate, but we suppose he can. Then, as regards instituting, there is no such ceremony; and further, a curate or assistant is engaged by the congregation just as any other servant is engaged, and the Bishop has nothing to say to the matter, except to see that the clergyman came regularly into his diocese, and probably to enter him on the clergy roll. Here, at least, rightly or wrongly, the English Bishop has some power! he may refuse to license, and he can withdraw a license. Here in Canada things are still better in respect to the powers of the Bishop, since he has a veto over the appointment of every incumbent. In some few cases, it is true, there is private patronage, in some dioceses the bishops have waived their rights; but in most cases the ultimate decision remains with the diocesan. "Once in possession of his living," the writer goes on, "the incumbent is as independent of his Bishop as a citizen of London is of the nearest Stipendiary." Just so. The law is not made for the obedient, but for the disobedient. Still, the writer admits, the Bishop, if he has not much power, has a great deal of influence. In the first place, it is useful to have a dignified person as a referee in case of any disturbance in the parish. Again, the Bishop carries weight with the Laity and especially with the upper class Laity. Moreover, the Bishop is commonly a man of ability, a good deal above the average, and as his feelings are generally less enlisted than those of either party to a dispute, he has a certain superiority in dealing with troubles. There is, says the writer, a notion current in the newspapers that Bishops are generally fools, but the notion is a very silly one, deriving the very slight foundation it has from a passed-away state of affairs, when Bishops were of all dignitaries most likely to be selected by favour. Now-a-days it may be taken as a rule that nobody rises to the top of a profession without qualifications of some sort of a pretty strong kind, and as Bishops are chosen by lay persons who have to study their public repute, and are greatly afraid of making blunders, very few persons without special claims mount episcopal thrones. The Bishop, therefore, is pretty sure of deference; and deference in England, in peaceful times, involves something of actual power. Almost equally true of Canada, where the Bishops are elected by clergy and laity, although it must be admitted that these elective bodies seldom show the same sure instincts which are ordinarily displayed by Prime Ministers. A somewhat strenuous cry has arisen in England asking that more power be given to the Bishops. It will be curious to watch and see whether the Public Worship Regulation Act will be quickened. No doubt that was a very blundering piece of legislation, but the blunders were chiefly of a technical and unimportant character, and at least it contains a provision which, at the

same time, confers power on the Bishop and affords protection to the clergy, by providing that no prosecution shall be undertaken under the Act without the permission of the Bishop. It is very curious that the Diocese of Toronto should be the first to extend the power of the Bishop, so that in time an incumbent may be removed not merely for offences against the law, but because he has ruined his parish.

ARE WOMEN IMPROVING?

What a very impertinent question. Would it not be as much to the point—perhaps more—to ask whether men are improving? No doubt such a question seriously considered might be of good consequence; yet it is hardly the question which seems at the present moment to demand immediate attention. As far as we know, very little is at the present time pretended as to the improvement of men. We hear of the amelioration of society, by some affirmed, by others denied, but of men as such we hear very little, except that they are gradually, and perhaps with some difficulty, being taught their proper place in the world, and learning to recognize the rights and privileges of those who used to be called the weaker vessel. Now, with regard to women, we do hear continually or, at least, very frequently, that they are making great and rapid strides towards perfection; and we partly believe it. There may be certain particulars which are to be put on the negative side, in making up the sum total; but on the whole, we think the positive side has the advantage. Certainly women are now much better educated than they were, and, on the whole, more rationally. Whether a little too much may not be attempted in the way of assimilating the education of women to that of men may be a question. Still, on the whole, it is undeniable that women are now doing a great many things which formerly they could not do or were not allowed to do. Employments are now open to them which were previously closed; and, although some offer objections to the change, the general verdict is in favour of it. As a matter of course, there are those who put forth the darker side of the subject—as there is a darker side to every subject. Cases of female peculation, forgery, etc., are pushed into prominence, as if they were illustrations of ordinary feminine life and character, instead of exceptions. The fact is that everything is now much better known than it was in former days, and people are much more outspoken, whatever their opinions may be. "The decay of religious belief," says an English Contemporary, "so far as it has affected women at all, has immensely increased their audacity, while the growth of self-consciousness, which follows inevitably upon improved education, has made those among them who were inclined to hardness distinctly harder. They make fewer excuses for themselves, see more clearly that they are bad, and decide that badness is their proper role, and a 'way' of life like another, a decision made all the more definitely because of their clear impression that without money there is no enjoyment. Nothing struck us

so much in the pearl-stealing case, which excited such attention a few years ago, as the statement of the guilty lady, reported in the course of the trial, that she would commit any crime to get some cash—'oof' she called it, killing thereby that particular bit of slang. She had evidently thought the matter out, decided that she could not get the money she wanted honestly, and therefore decided also to take the first opportunity of committing a profitable crime." It is this hardness, this brazening out of evil doing, which is new, and which impresses the ordinary observer and makes him dash to the conclusion that women are worse, which is not true. For the case is not merely exceptional, but there have always been such cases—of theft, forgery, poisoning—only that they have not been flaunted in the same manner. How much is to be said on the other side? "Was there ever a time," the same writer goes on, "when the well-placed woman cared so much to improve the world, did so much to assuage its misery, spent such time and energy and money in the effort to make it more intelligent or more kindly or more pure in conduct? In numbers which are to the numbers of the audacious or the ill-conducted as the numbers of London to the numbers of Bristol, they devote themselves with a sort of passion to good works, preach, teach, distribute, nurse and comfort all who are in need of their ministrations." It is allowed that some may be injudicious, some of them even "screamy." But there are dozens and hundreds and thousands of women doing enthusiastically and self-denyingly work in the cause of suffering humanity; and most of them with as good taste as with humane intention. Here the change is all for the better. The race of languid and indifferent women is almost gone, and in their place has come a race of workers even of martyrs and sufferers. It is said that they are sometimes too tolerant of evil; but we cannot consider this subject now.

DEATH OF MRS. CHARLES BETHUNE.

We are but giving expression to the universal sentiment of English Churchmen and of multitudes outside our own communion when we offer our deep and respectful sympathy to the Rev. Dr. Bethune on occasion of the sudden and terrible calamity which he has sustained in the loss of his noble-minded and devoted wife. The name of Bethune is deservedly had in honour in Canada and specially in the Diocese of Toronto, and Dr. Bethune, by his personal qualities and his official achievements, has not only sustained the honour of the name, but has added to its distinction. He may be assured of all that human sympathy can bring in such a case. "Whom the Lord loveth He chasteneth."

REVIEWS.

Books for Young People. Price \$1 each. Philadelphia: Vir Publishing Co.; Toronto: Publishers' Syndicate 1898.

It is perfectly well-known that many young girls and boys, chiefly through ignorance, foster habits which it is very difficult for

them to shake off and which are attended with the worst consequences. How to obviate such evils without creating others has been the problem which has suggested itself to many thoughtful men. This problem is approximately solved in the three volumes before us. We do not mean that they are perfect or that better books will never be produced; but we think there are none better as yet. Dr. Stall's book for boys is searching, scientific, delicate; nor is that by the same writer and Dr. Mary Wood-Allen inferior to it. Dr. Stall's to young men has been described by an eminent worker among that class as "of exceeding value to every youth just entering upon manhood. It is written reverently but very plainly, and, 'I believe, will save a multitude of young men from evils unspeakable. I shall give it,'" adds the writer, "to my own son, and commend it to other young men as I have opportunity." We think everyone should do the same.

Christian Dogmatics. By Rev. John Macpherson, M.A. Price 9s. Edinburgh: T & T. Clark; Toronto: Revell Co., 1898.

It can hardly be doubted that the Study of Systematic Theology has, of late years, been too much neglected among ourselves. Some of our more learned divines have made themselves acquainted with the greater schoolmen and some of the theologians of Germany, but the ordinary student of divinity has satisfied himself with Bishop Browne on the XXXIX Articles, which, admirable as it is, does not lay claim to completeness or systematic arrangement. Dr. Macpherson has done his work extremely well, and has produced a most readable and interesting as well as a learned work. His point of view is Presbyterian and moderately Calvinistic, but he does not push this side much further than the ordinary Anglican would be content to follow. In regard to the Sacraments the alteration of a very few words would bring the author's statement into harmony with the Anglican standards. His remarks on the Last Things are cautious and scriptural. His "Doctrine of God and the World" is excellent, as is also his "Doctrine of Man and Sin." The "Doctrine of Redemption"—the longest section of the book—is full, learned, and judicious. The author supplies lists of the most important works, ancient and modern, on the various subjects which he discusses. We have remarked some omissions, notably Oxenham's valuable monograph on the Atonement. Here and there we meet with a phrase which we should like to modify. At p. 117, for "apart from Himself," we should prefer "distinct." At p. 177 "Created all things out of nothing," will scarcely pass muster in these days. At p. 266 it is said "the Will of God determines the coming of the man," which is too strong. The volume is one of great value, and may be safely recommended to our students of divinity.

APOSTOLIC SUCCESSION.

By an Evangelical Clergyman of the Diocese of Fredericton.

Whatever doctrine may be associated with the succession of our present bishops from the Apostles of our Lord, in their character of ordainers of inferior clergy and administrators of discipline over district areas, it is, nevertheless, true, that the fact of such succession can be conclusively proved by exceedingly strong argument. I have heard that the present Archbishop of Canterbury, when the Bishop of Exeter, was asked by a candidate for ordination, whether our Church taught apostolical succession, and that his answer was that she did not teach it, but that she supplied it. If Episcopacy were not handed down, as probably at first, through consecration by one single successor of

the Apostles, the chain would be very frail and precarious, which depended in each part upon the security of each separate link; but ever since the first Oecumenical Council held at Nicaea in A.D. 325, by order of Constantine, it has been the Church's rule that there shall be at least three bishops present to take part in each consecration. The effect of this rule in securing from that date the validity of Episcopal succession is most marked, whether it be examined from above or from below—from that date or from the present time. Remembering that the rule was made to correct irregularities, which we shall presently consider, it is reasonable to conclude that the consecrations which took place soon after that date would naturally include among the consecrators some bishops especially whose succession was least open to question. The most received computation is that there were 318 bishops present at that Council. Now suppose, for argument sake, that the Episcopacy of 50 of those bishops was invalid, and of 268 valid. Then of subsequent consecrations only those would be invalid which were performed by three of the 50 acting together; while the valid consecrations would be those performed by three of the 268 acting together—or by two of 268 acting with one of the 50 invalid bishops—or by one of the 268 acting along with two of the 50 invalid bishops, for while the presence of one or of two of the bishops whose consecration had been invalid would not vitiate the fresh consecration—the presence of only one whose consecration had been valid would be enough to render the fresh consecration valid. Thus, there would at once be a great gain on the side of validity—and, since the comparative number of the invalid bishops would be always less and less, the gain on the side of validity would be enormous, amounting soon to complete correction of invalidity. Examining the working of the same rule back from a modern date, any bishop now is consecrated by at least three bishops whom we will indicate by the expressions A 1, A 2, A 3. If the succession of only one of these, A 1, were valid, that validity would be valid if that of any one of his three consecrators B 1, B 2, B 3, were valid, which it would be if the succession of any one of the nine consecrators C 1, C 2, C 3, C 4, C 5, C 6, C 7, C 8, C 9, were valid, which it would be if that of any one of the 27 consecrators D were valid, or of the 81 consecrators E, and so on, so that the validity of the succession of any bishop of modern times is, under this rule, secure if there were a fair number of bishops in the year 325 A.D., whose succession from the apostolate was valid. It remains now to consider facts furnished to us by scripture and by early ecclesiastical history, previous to that date. St. Matthias was elected to the apostolate. Saul of Tarsus was both called and sent. Barnabas and Silvanus are named as apostles. St. Paul appointed his two sons in the faith, Timothy and Titus, to ordain elders and set in order the things that were wanting at Ephesus and in Crete, during his absence—and until the arrival of Tychicus or Artemas. St. James the Less, we are told, was chosen by the apostles to be the first Bishop of Jerusalem. St. John, who himself presided over the Churches of Asia Minor, was commanded to write from exile to the angels of the seven Churches. The names of the successive Bishops of Jerusalem, Antioch, and Rome, down to the time of his writing, are found in the history of Eusebius, who was himself present at the Council of Nicaea while Irenaeus says that it would be very tedious to enumerate the successions in all the Churches; but confusion had arisen by Episcopacy having been sometimes conferred by rival bishops appointing their own successors—or by bishops who held heretical opinions, or at remote places where, at the time of a vacancy, there were not present bishops who could consecrate. The College of Presbyters had met upon the death of a bishop and had elected one of their own number to be, not the presiding presbyter but their bishop, and had considered that election and appointment to be valid as conferring Episcopacy. It was to guard against all these irregularities that the general Council of Nicaea, in 325, as previously the lesser Council of Arles in 314 had done, enforced the presence and agreement and co-operation of at

least three bishops at every consecration. But who will venture to say that the cases of previous irregularity had outnumbered or had nearly equalled in number the valid consecrations of bishops, who being assembled in a council so generally attended, had, with the Divine blessing, carried by their majority, and made to be a rule of the Church throughout all time, this system by which the validity of the succession to the apostolic authority in the Church was made ever stronger and stronger. I think that this argument ought to show that instead of the teaching of apostolic succession being so precarious that it is unsafe to hold it because it is uncertain or may at any time be disproved, it is rather a fact historically proved in the first instance, and shown by the care taken to correct irregularities to have been valued as conferring an Episcopate truly derived from the apostles, whilst the same jealous care has secured to later ages such a net-work of support as is far stronger than the three last strands, any one of which is acknowledged by all to be sufficiently strong.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent).

The past month has certainly been a critical as well as an exciting one for the Anglican Church. The innocent and very necessary Benefices Bill has raised a stormy discussion both in Parliament and out of it. We must believe that great good will come out of it all, and, indeed, already the Houses of Convocation have moved in the matter. The Primate's speech in the Canterbury one was strong and yet judicious, and will no doubt have its due weight. The House accepted an amendment from the Bishop of Wakefield, which voices, I think, the views of the majority of churchmen. It runs thus: "That, in the opinion of this House, there is a serious danger at the present time of wide divergencies in liturgical practices, owing to the introduction on the part of some of the clergy of services and ceremonies unauthorized by lawful authority and alien to the principles of the Church of England, and especially owing to the alterations by way of omission or addition of the order for the administration of Holy Communion, and that these practices need some restraint and guidance, due regard being had under the authority of the ordinary to modern needs and the reasonable liberty which has always obtained in the Church of England." To the Bishop of London belongs the honour of making the first bold and definite move.

"For the guidance of the clergy," says Dr. Creighton, "I think it well to give a few directions on points which I know to have caused some perplexity and dissatisfaction.

"1. Morning and Evening Prayer should be said and the Holy Communion be celebrated on Sundays at such hours as are most convenient to the congregation. There should be no appearance of disregard of any one of these services in favour of another.

"2. The service for Holy Communion should be said as it is appointed in the Book of Common Prayer, without additions or omissions. It should be said in an audible voice throughout.

"3. Additional services, where used, should be separated by a distinct interval from the services appointed in the Prayer-book and should be announced as additional.

"4. These additional services are, I am aware, for the most part of a simple kind, consisting of psalms, lessons, and prayers taken from the Prayer-book. They are adapted to special classes, such as services for children or for men or women, or members of parochial guilds or organizations; or they are intercessions for special purposes, such as missions or temperance, and the like. I need not say that I have no wish to restrict the use of the Church for such purposes of devotion; but I think it right that in all cases such services should be submitted for my sanction."

The prominence given by the secular press is very significant. The Times for example had these words in a recent leader: The aim of statesmen, when they meddle in ecclesiastical affairs at all,

should be to make it possible for good and devoted clergymen of different shades of religious opinion to work together in amity and unity within the Church of England. This is the ideal for which Mr. Bancour pleaded. Do we not all believe that the Church would have been weaker and poorer if she had lost any one of the elements that have made a mark on her spiritual life and organized activities during the present century, if it had been made impossible for Simeon, Arnold, Furse, Tait, Maurice, Stanley and Liddon to remain within her communion? But it should be remembered that if the clergy must be warned against stretching their legal rights to the utmost, whatever may be the prevailing opinion of their flocks, the episcopate are under no less an obligation to have regard for considerations of expediency. To enforce a literal compliance with every jot and tittle of what is laid down in the Book of Common Prayer, as Sir William Harcourt seems to demand, would be as much out of harmony with the wishes of Low Churchmen and Broad Churchmen as with those of High Churchmen."

Canon Gore having been challenged as to what omissions he recited to as being the custom of many of the clergy, replied as follows:

1. The Prayer-book commands that "all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home and not otherwise reasonably hindered, shall say the same in the parish church . . . and cause a bell to be tolled, etc." This order is habitually violated where churches remain closed even from Sunday to Sunday.

2. The Prayer-book orders the Quicunque vult, commonly called the Athanasian Creed, to be said on certain Sundays and holy days: But it is omitted in a great many more churches, I suspect, than violate the Prayer-book by "Romish innovations."

3. In a number of churches the whole of the first part of the Communion Service is omitted at early celebrations, and the service is begun after the Creed. There is, perhaps, no "ritualistic offence" as considerable as this. In a still larger number of churches the placing of the bread and wine upon the Holy Table at the offertory is omitted.

4. The Prayer-book orders that when notice is given of Holy Communion all those whose consciences are burdened by sins for which they cannot find relief in themselves should be exhorted to come to the parish minister, or some other, and "open their grief, that by the ministry of God's Holy Word they may receive the benefit of absolution," etc. This is done, in effect at least, by High Churchmen, but ignored in a vast number of churches.

5. The Prayer-book commands that all children shall be brought to confirmation when they have received certain elementary instruction, and "none shall be admitted to the Holy Communion until they are confirmed, or are ready and desirous to be confirmed." But confirmation is not infrequently consciously dispensed with, and a number of clergy present only those whom they think "converted."

The new book of 500 pages under the title of "Two Hundred Years," being the history of the Society for Promoting Christian Knowledge (S. P. C. K.), ought to be in the hands of every loyal churchman. The amount and the variety of the work which has been done are alike very wonderful. The publishing of pure literature is the one feature which looms large in the public eye to-day, and from the first this has been a commendable section of its work, but around this has been gathered the oral teaching of poor and needy children; the training of teachers, the education of lay workers, and the sending forth of medical missionaries. The seed planted by the noble five founders in 1698 has borne abundant fruit both at home and abroad, and to-day, in 1898, its work is as extensive as the Church and as wide as its own title.

With very great promptitude the Messrs. Macmillan have included in their Colonial series of books Mrs. Humphrey Ward's new novel, "Helbeck of Bannisdale." Having read it from cover to cover I can honestly praise the story for its con-

scientious workmanship. This comes out in the author's description of Westmoreland scenery, manners and dialect. The hero of the book is splendidly drawn, more so than the heroine, Laura Fountain, whose portrait is a clever one, however. A sub-title of the book might well be Love and Religion, for these two passions surge and swell through every page. At one point in the story it looks as though both feelings are going to be reconciled and gratified, but this is only the prelude to their final and impossible union. The last page is reached with keen admiration for the author's literary power and her intense feeling, but with the wish that the struggle had ended more brightly and that the art and the power had been used to nobler purpose.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

St. John's.—The Lord Bishop of the diocese held an ordination service in his cathedral on Trinity Sunday. Messrs. E. R. Nicholls and W. C. Borth were ordained deacons, and the Revs. S. A. Dawson and H. K. Gilbert were advanced to the priesthood. Mr. Nicholls read the Gospel and the Rev. C. Knapp preached the ordination sermon.

The annual meeting of the governors and friends of the orphanage was held recently in Bishop Field College Hall. The Lord Bishop presided. Both the report and the financial statement, which were read by the hon. secretary, were of a satisfactory nature, and were received and adopted after some slight discussion.

The election of officers and committee for the ensuing year resulted as follows: Honorary treasurer, Hon. G. Knowling; hon. physician, F. A. Stabb, Esq., M.D.; hon. secretary, the Rev. H. Dunfield. Committee, H. J. Stabb, Esq., Hon. S. Blandford and J. Outerbridge, Esq.

A vote of thanks to the Bishop for presiding, moved by C. Harvey, Esq., and seconded by the Right Hon. Sir W. V. Whiteway, was carried by acclamation, and the meeting adjourned after the singing of the Doxology, and the benediction pronounced by the Bishop.

NOVA SCOTIA.

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

Halifax.—The special appeal on behalf of the Board of Home Missions, has, so far, been well responded to. St. Luke's, which was asked to contribute \$100, has given \$300. Nearly \$100, it is expected, will be raised in Truro, of which parish the Venerable Archdeacon Kaulbach is the beloved rector. It is to be earnestly and devoutly hoped that the entire deficit will be speedily extinguished.

Herring Cove.—The Rev. C. Clerk, we are rejoiced to learn, is now convalescing, and his parish has been placed in charge of the Rev. J. Williams for three months.

Barrington.—This large and scattered coast parish is prospering exceedingly under the earnest and able ministrations of the Rev. W. J. Miller, who served for some years in the diocese of Natal, South Africa. A rectory is in course of erection at Gunning Cove. This portion of Nova Scotia, situate on the Atlantic coast, is one of the most arduous and trying mission fields in the Dominion. Almost entirely unprovided with railway facilities, it is dependent for communication with the outside world upon occasional steamers, "packet," schooners and coaches. The country, moreover, is, as a rule, the most rugged in the Maritime Provinces, and the people very largely dependent upon fishing and lumbering. Farming is carried on under great difficulties. The clergy will probably average from four to five stations each. The climate, though not severe, is, owing to its changeableness, very trying.

Annapolis Royal.—St. Luke's.—The parochial Dorcas Society recently forwarded to the Rev. John Sanders, of Biscotasing, Moosonee, a bale of winter clothing, etc., valued at \$90.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

(Synod continued).

Second day.—The morning of the second day of Synod was spent in setting date and place of the next annual meeting. The first week in July has been the date of meeting. Last year, when the bishop was in England, in attendance at the Lambeth Conference, the meeting was postponed until October. At that meeting a discussion arose as to the advisability of changing the date of meeting to the autumn of each year. The house seemed so divided upon the matter that a request was made that, through the rectors the matter be brought before a meeting of the parishes in each parish of the diocese, and that they should report the date they would prefer for the meeting. As a result one or two favoured almost every month of the year, while about thirty expressed a preference for July. The matter began to be discussed again in Synod this year by some who appeared to be ignorant of all this. But when the bishop explained what had been done to test the feeling of the Church people of the diocese in the matter, the subject was dropped. But, as to where it should be held, this subject caused considerable discussion. Rev. Canon Forsythe, of Chatnam, moved, seconded by the Hon. Mr. Burcill, that the next meeting be held in Chatnam. The only real objection made to this proposal was the want of hotel accommodation for the lay delegates. The motion finally carried. The balance of the morning session was taken up in passing the remainder of the report of the nominating committee and other routine business. The first thing done in the afternoon was the balloting for delegates to the Provincial Synod, which meets in Montreal in September. The following is the result:

Clerical.—The Very Rev. Dean Partridge, the Ven. Archdeacon Brigstocke, the Ven. Archdeacon Neales, the Revs. Canon Roberts, J. M. Davenport, O. S. Newnham, Canon Forsythe, H. Montgomery, E. B. Hooper, Scovil Neales, J. Roy Campbell, and A. G. H. Dicker. Lay, Messrs. G. A. Schofield, C. N. Vroom, Hon. Judge Hanington, Messrs. J. Roy Campbell, T. Barclay Robinson, A. C. Fairweather, H. L. Sturdee, C. E. A. Simonds, Geo. Burchill, Herbert Peters and Henry Wilmot.

Substitutes.—Clerical.—The Revs. A. D. Dewdney, C. P. Hanington, C. Wiggins, H. E. Dibblee, A. W. Smithers, and R. P. McKim. Lay, Dr. Deacon, and Messrs. W. B. Wallace, H. S. Wright, C. E. L. Jarvis, A. H. Hanington, and W. G. Smith.

The reports from the several parishes and missions were read the evening before, but a few of those were left over. The rest of this afternoon session was taken up with the reading of the remainder of these reports, and also in receiving the very satisfactory report of the auditors and of the treasurer. The evening session was devoted to a discussion of a resolution moved by Mr. Wallace to have the reports of the standing committees printed before the meeting of the Synod. The matter was finally referred to a select committee to report upon at the next Synod.

The Standing Committee on Sunday Schools in their report made certain recommendations and the rest of the evening was spent in the consideration of these. This report received probably more attention than any that was made to the Synod, and several of the addresses which were made during the evening upon its recommendations, were the most stirring and able of the whole meeting. If we may believe the signs of the times, a greater interest is being taken in the Sunday schools. The recommendations referred to are these:

1. Greater interest should be manifested by the Synod in Sunday school work; one day of its session should be given up to this branch of Church work.

2. A systematic record of Sunday school work should be kept in every parish or mission, in order that complete statistical returns may be furnished to the committee.

3. The importance of Sunday schools should steadily be kept before the congregations.

4. That the report of the Sunday School Committee have more consideration in the Synod, and that parents of the scholars be, if possible, induced to take interest in Sunday schools.

5. The authorizing of a uniform series of graded lessons for the different classes in the Sunday schools and the Bible class.

6. (a) The establishment of a depot of Sunday school supplies at the depository in St. John; (b) Discussion of reports on Sunday schools at a set time in connection with Synod meetings; (c) Visitation of schools by a field secretary or specialist.

7. That every effort should be used to enlarge the sphere of the several deanery Sunday School Associations.

8. The appointment of some person specially trained in the art of Sunday school teaching to visit the Sunday schools of the diocese, with a view of imparting methods of teaching and of arousing a deeper interest in this most important department of the Church's work.

The committee reported that the bishop had cordially approved the suggestion of the appointment by him of days of special intercession for Sunday schools to be observed throughout the diocese.

The second day's proceedings closed with report on "The Public Schools." Ven. Archdeacon Brigstocke read the report of the committee on "Religious Instruction in the Public Schools." It recited the steps taken to secure a conference in St. John with the ministers of various religious bodies. This conference was held March 24th; present, Rev. Dr. Carey, Rev. Mr. Hughes, Baptists; Rev. Geo. Steel, Rev. Dr. Pope and Rev. Dr. Wilson, Methodists; Rev. L. G. Macneill, Rev. Dr. Bruce, Rev. T. F. Fotheringham, Presbyterians; and six members of the Synod's committee. The position the Church of England was anxious to take in the matter was fully explained, but no conclusion on the subject was arrived at. Subsequently the committee addressed a communication to the following religious bodies: The presbyteries of St. John and Miramichi; the Methodist conference of New Brunswick and P. E. Island; the Baptist conventions of the Maritime Provinces; the F. C. Baptists and the Congregational Union of Nova Scotia and New Brunswick, embodying a copy of the resolution passed by the synod in July, 1896, and expressing the earnest hope that after due consideration of the subject a committee would be appointed to meet representatives from the other religious bodies, to consider what further steps may be taken in the matter.

The Methodist conference held in June in Charlottetown replied, "stating that it was deemed inexpedient to take the action requested in the matter." Up to date (July 2nd), no further reply to their communication had been received by the committee.

MONTREAL.

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

Cowansville, July 11.—On Tuesday, July 5, the annual meeting of the Corporation of Dunham Ladies' College was held in Trinity Church Hall, Cowansville.

Those present were: Mr. J. Mackinnon, the Rev. James A. Elliott, Cowansville; Mr. E. N. Robinson, Huntingdon; Canon Davidson, Frelighsburg; Canon Mussen, Farnham; Rev. Rural Dean Nye, Bedford; Rev. Rural Dean Longhurst, Granby; Rev. N. A. F. Bourne, E. L. Watson, Durham; Rev. F. A. Pratt, Col. O. P. Patten, Brome Corner.

The Executive Committee presented a report showing the progress that the college continues to make in all directions. The number of pupils is constantly increasing and there are many other indications of comparative prosperity and success. The financial statement shows a satisfactory balance in hand notwithstanding the fact that over four

hundred dollars was spent during the past year on extraordinary purposes. The report was received.

The election of officers of the corporation resulted in the re-election of His Lordship the Bishop of Montreal as president and the Venerable Archdeacon David Lindsay, D.C.L., Waterloo, as vice-president. Mr. E. L. Watson, of Dunham, was elected secretary-treasurer, the office formerly held by the late lamented Dr. J. B. Gibson, of Cowansville.

The Executive Committee comprises the above officers and the following clergy and laity: The Rev. Canon Mussen, the Rev. Rural Dean W. Ross-Brown, Mansonville; the Rev. Rural Dean Robinson, Clarenceville; the Rev. Rural Deans Nye and Longhurst, the Rev. N. A. F. Bourne, the Rev. James A. Elliott, Messrs. J. Mackinnon, E. N. Robinson, E. L. Watson and J. Bruce Payne, Granby. Besides the above, the bishop has the privilege of nominating three gentlemen to act on this committee, and has named therefore the Hon. Judge Lynch, Knowlton; Mr. George G. Foster, advocate, Montreal; Mr. Enoch Buzzell, Cowansville.

After the corporation meeting a meeting of the Executive Committee was held and Mr. J. Mackinnon was unanimously re-elected chairman, and the Rev. James A. Elliott secretary.

The lady principal sent in the following list of additional prize-winners, which could not be published at the time of the annual closing exercises of the college owing to the returns not having been then received from Quebec:

Class Prizes.—A.A. Class—Miss Nina Filliter, Montreal.

II. Academy—Miss Stella Call, Dunham.
I. Academy—Miss Clara McLean, Eardley, Que.
II. Model—Miss Mary Gilmour, Waterloo.
I. Model—Miss Ruth Chambers, Knowlton.
Lady Principal's prize for Latin and Mathematics—Miss Mary Gilmour.
History and English—Miss Mary Gilmour.

St. Lambert.—Mr. D. H. Henderson, who for the past two years has been a great sufferer, died here on the 12th inst. He was formerly a prominent lumber merchant. Mr. Henderson was a member of the Anglican Church, and at one time occupied the position of warden at Trinity Church. The deceased was 55 years old when he died.

Waterloo.—St. Luke's.—The Ven. Archdeacon Lindsay, who recently resigned this living, was presented by the members of his congregation, just before he left Waterloo, with a gold-plated enamelled French clock with dial and pendulum studded with brilliants, which bore the following inscription: "Presented to the Ven. Archdeacon Lindsay, D.C.L., from the parish of Waterloo, A.D., 1850—1898." An address, which bore the signatures of many members of the congregation, was also presented to the Archdeacon, which referred to the sorrow felt by them that the intimate relations which had existed between rector and people for close upon half a century, had at length been brought to a close. It referred to the good work which the Archdeacon had accomplished during his long vicariate, both in the building of churches and in his constant and unwearying visitation of his parishioners, both when in sickness and in health. The address closed with the expression of the heart-felt good wishes of the parishioners for both the Archdeacon and Mrs. Lindsay that they might both long be spared to enjoy their well-earned rest. The Archdeacon, in reply, thanked the presenters very warmly both on his own behalf as also on behalf of Mrs. Lindsay, for their beautiful gift, as well as their very kind expressions of good-will towards them, which were contained in the address.

Rawdon.—The annual parochial picnic was held here on the 11th inst., and passed off very successfully. The Rev. T. E. Cunningham, of St. Luke's Church, Montreal, was present and gave an address. A handsome sum of money was realized, which will go towards defraying the expenses of the church.

OTTAWA.

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

Lancaster.—The foundation stone of a new Anglican church was laid recently on the late McLennan estate, near here. It is the first effort of the Church people in Glengarry to build a church in this district. The building will be cruciform in shape. Mr. J. C. Watts, of Ottawa, is the architect.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. James'.—On and after Sunday, July 31st, Hymns A. and M. will be used in this church. This change was decided upon at the Easter vestry meeting.

St. Alban's Cathedral.—The Rev. A. U. de Pencier, the priest-vicar of this cathedral church, who, together with Mrs. de Pencier, has been spending some months in Europe, returned to Toronto a few days ago. Both Mr. and Mrs. de Pencier have enjoyed their trip immensely.

Cookstown.—St. John's.—This parish has suffered a severe loss in the removal, by death, of Mr. J. G. Monkman, who was stricken with paralysis of the brain on July 4th. He never regained consciousness and passed peacefully away on July 13th, surrounded by all the members of his family. Mr. Monkman was a member of the congregation and a regular communicant. He was also prominent in Sunday school work, at the time of his death being teacher of the Bible class. The deceased was a charter member and the first secretary of the Brotherhood of St. Andrew. The members of the Brotherhood and the Sunday school children attended the funeral in a body. The floral tributes were many and beautiful, notably a St. Andrew's cross of lilies, from the Brotherhood, and "The Gates Ajar," from the Sunday school. The memorial service was conducted by the Rev. J. McKee McLennan, assisted by the Revs. Rural Dean Carroll, of Alliston, and W. G. G. Dreiger, of Ivy. Mr. McLennan preached from Job vii., 6., speaking eloquently and feelingly of the many Christian graces of the deceased. The deep and sincere sympathy of the whole congregation goes out to Mrs. Monkman and family in this the hour of their sad and sore bereavement. Requiescat.

HURON.

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

Blenheim.—This parish has been vacant on account of removal of the Rev. R. J. Freeborn to the United States, and Bishop Baldwin offered it to the Rev. T. E. Higley, for many years rector of Blyth, who has accepted it.

Walkerton.—A large gathering of Orangemen met here 12th July. The chief speaker was Hon. N. Clark Wallace, and associated with him were the Rev. Rural Dean Robinson and Rev. J. C. McCracken, rector of Chesley and county chaplain of the Order.

Milverton.—A smaller demonstration than the Walkerton gathering, yet numbering some 2,000 people, was made here 12th July. Mr. Thos. Magwood, ex-M.P.P., was chairman and among the speakers were Rev. T. G. A. Wright, of Millbank, and Rev. W. V. McMillan, of Milverton.

London.—The diocesan missionary, Rev. A. Murphy, has gone to England, having obtained leave of absence. He sailed July 5th and may take up mission work in England under the well-known missionary, Mr. Hay Aitkin.

Willmot.—Anniversary services were recently conducted in this parish by Rev. Rural Dean Deacon of Stratford, the rector, Rev. James Ward, taking Mr. Deacon's duty at Stratford and Sebringville.

Dorchester Station, St. Peter's. The tenth annual garden party of the Churchwoman's Guild was held in the fair grounds on Friday evening, July 1st, commencing at 7.30. It was a grand success in every way. The several committees worked hard, and it must have been a source of great satisfaction to the members to see their efforts crowned with the results which followed. The tables were, up to nearly half past nine, crowded, and the grand stand was more than filled to listen to the programme, which was ably performed by the London Young Men's Christian Association Musical and Literary Club, under the directorship of Mr. Shadwick. The chair was taken by Rev. Geo. W. Racey, incumbent, who, at the commencement, made a short address, and at the close a hearty vote of thanks was moved by Mr. Geo. Wade, seconded by Mr. W. H. Shaw, to the visitors and all who had lent a helping hand to make the gathering a success, which, on being put by the chairman, was unanimously carried. The proceeds amounted to \$115.

Harrietsville.—St. John's.—A garden party, under the auspices of the Churchwoman's Guild, was held on the beautiful grounds of Mr. Wm. Abbott, 6th concession, North Dorchester, on Wednesday evening, June 29th, and was a decided success. The tables, which were arranged in the form of an H, looked extremely pretty, loaded down as they were with all the delicacies of the season, and the programme, which was a splendid one, was ably executed by the various ladies and gentlemen who had kindly given their services for the occasion. The chair was taken and the programme commenced by the Rev. George W. Racey, long before the last table was cleared, so that the large number who had previously partaken of their supper had not long to wait for the entertainment to begin. A hearty vote of thanks was tendered, at the close, to all those who had come from a distance and had taken an active part in the evening's amusements, and particularly to Mr. and Mrs. Wm. Abbott for the use of their grounds; all went home trusting that it would not be long before another such delightful and pleasant evening would be spent under the auspices of this guild. The proceeds amounted to \$52.

QU'APPELLE.

Qu'Appelle.—After the consecration of the pretty little church dedicated in the name of the Holy Trinity, at Hyde, Assa., on Thursday, 7th July, by the Lord Bishop of Qu'Appelle, His Lordship assembled the clergy present and announced that he had formed within the diocese an archdeaconry to be known as the archdeaconry of Assiniboia and that he had appointed thereto the Rev. J. P. Sargent, vicar of St. Peter's pro-cathedral, Qu'Appelle Station. His Lordship also announced that he had divided the diocese into three rural deaneries and appointed to the office of rural deans, Rev. W. E. Brown, rector of St. Paul's, Regina; Rev. W. Nicolls, vicar of St. Barnabas, Medicine Hat, and Rev. T. G. Beal, vicar of St. Michael's and All Angels, Grenfell. The appointment of Rev. G. N. Dobie, vicar of St. John's, Indian Head, as one of His Lordship's chaplains, was also announced.

Moose Jaw.—St. John's.—On Sunday, July 10th, a stained-glass window was dedicated to the memory of the late Bishop Burn, by a former incumbent.

British and Foreign.

The Rev. James Adams has been appointed precentor of Kildare cathedral.

The London Hospital Sunday Fund amounts this year to rather more than £30,000.

Mr. W. D. Conders, M.P., of Newcastle-on-Tyne, has given £1,000 to the Centenary Fund of the C. M. S.

The Rev. Edward Leeke, M.A., has been appointed sub-dean of Lincoln cathedral.

The Rev. J. H. Crowfoot, M.A., has been appointed a residentiary canon and chancellor of Lincoln cathedral.

The Bishop of Aberdeen and Orkney has been presented with a very beautiful pectoral cross of solid silver gilt.

The Rev. J. W. Hunter, rector of St. Mary's, Birnam, has been appointed to a canonry in St. Ninian's cathedral, Perth.

It has been decided to introduce the system of electric light and new heating arrangements into Edinburgh cathedral in the near future.

The Rev. Dr. Patrick, minister of Greenside, Edinburgh, is to succeed Prof. Charteris in the chair of Biblical Criticism in Edinburgh University.

A reredos is about to be placed in the Church of St. John the Baptist, Kingston Vale, in memory of the late Duchess of Teck. It is of pure white marble.

The Rev. L. J. M. Bebb, fellow, tutor and librarian of Brasenose College, Oxford, has been elected to the principalship of St. David's College, Lampeter.

One of the most interesting ecclesiastical events which has happened in England of late has been the celebration of the Jubilee festival of St. Augustine's College, which took place on St. Peter's Day. The Bishop of Corea was one of the chief participants therein.

An important meeting was held on St. Peter's Day at the Palace, Dublin, when the advisability of holding an Irish Church Conference next year was discussed. The meeting was largely and influentially attended, and it was resolved unanimously to hold such a conference in Dublin in the early part of October.

A largely attended meeting of the citizens of Winchester was held recently in the Guildhall in connection with the movement for celebrating the thousandth anniversary of the death of King Alfred the Great. The commemoration is to take the form of a statue of the king, together with a hall to be used as a museum of early English history.

A statue of Archbishop Whitgift has been erected in Croydon, above the entrance to the Corn Exchange. The Archbishop is represented seated on a chair with a book on his knees, and the sculptor has, it is said, succeeded in producing an admirable likeness. The name of the great primate was long and intimately connected with the growth and prosperity of Croydon.

The annual conference of the branch secretaries and associates of the G. F. S. was opened lately at the St. Martin's town hall, London. The report stated that the total membership of the society was 153,000. Besides this number there were nearly 50,000 candidates, and 32,000 honorary and working associates. The society had 1,315 branches, and was working in 6,722 parishes. These figures showed a steady advance all along the line.

A grand Masonic service was held in Rochester cathedral lately to commemorate the year of office as grand chaplain and the 58th year of Masonry of the Very Rev. S. R. Hole, D.D., Dean of Rochester. The Lord Mayor of London attended in state. There were about 750 Masons present, and the collection in aid of a Freemasons' Tower Fund amounted to £715. The sum of £5,000 is required for the tower. The Dean preached the sermon from the words, "Charity edifieth," i Cor. viii, 1. All Masons present wore their full regalia. The Earl of Latham, M. W. Bro. Grand Master, was present.

The Duke of Connaught recently unveiled a large window in the north transept of St. Saviour's, Southwark, in memory of the Prince Consort—the gift of Mr. Bevan—in which are depicted Pope Gregory, King Ethelbert, Stephen Langton and William of Wykeham. H. R. H. also unveiled windows in memory of Edward Alleyne, who is represented as reading the charter of incorporation before the Lord Chancellor, and of Mrs. Newcomen, in which are figures of Elijah, Solomon, Malachi, St. John Baptist, St. Elizabeth and Zacharias. These, from the designs of Mr. Kempe, were all dedicated by the Bishop of Rochester, who preached a suitable sermon and at the same time dedicated a new carved pulpit in memory of the Rev. W. Curling, the gift of Miss Nottage.

An important discovery has been made at Peterborough cathedral. During the underpinning of the northeast corner of the Eastern Chapel the workmen came across the Saxon ditch. The foundations of the Eastern Chapel were found to be partly built on the ancient Saxon wall, which was a great surprise, as it was considered that the building was in the vicinity of the old Saxon ditch which bounded the original Medehampstead or ancient Peterborough, and that the foundations having been placed within the area of the ditch accounted for the subsidence. The discovery just made, however, settles the question as to the direction of this ancient waterway, and even of its locality. At the depth of about twelve feet the rock was found to have been cut right through to the underlying clay in a direction running about east and west. The ditch evidently ran in a line with the present wall of the church.

A gathering of children took place at St. Paul's cathedral lately, such as has not been witnessed since the days when the pupils of the old charity schools used to pay their annual visits to the cathedral. It was a service arranged under the auspices of the Society for the Propagation of the Gospel, with the object of interesting the young in missionary enterprise. The vast building was filled with nearly 7,000 boys and girls, who were accompanied by over 1,000 teachers and who came from about 150 Church of England Sunday schools in the metropolis. The Bishop of Stepney, after a few words of welcome to the children, gave an interesting account of the missionary labours of St. Augustine and his fellow-workers in this island 1,300 years ago, and narrated the incidents that led up to the erection of St. Paul's cathedral. A feature of the service was the repetition by so many children, after the Bishop, of the prayers, "God bless the missionaries," and "Is it God's will that I should be a missionary?"

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.

SUMMER SCHOOL FOR THE CLERGY.

Sir,—Will you allow me to add my testimony to that of Mr. Symonds as to the great interest and value of the Summer School for the Clergy at Lakefield. I cannot imagine anything more delightful and I venture to give notice that I should like to join in the meetings next year, simply as a visitor. The slight burden of having to lecture will be less felt by men younger and more vigorous than myself, and I hope there will be found some one who will do the work as it was done this year. It could hardly be done better than it was by Dr. Crapsey, Mr. Brent, Mr. Street Macklem, and Canon Dann. The later lectures I was unable to hear, but I hear that they sustained the character of the work. But it was not merely the lectures

which formed the interest of the meetings. The admirable union of instruction, conference and recreation made up a whole of a quite ideal clerical holiday. It is needless to enlarge on what has been said so well by Mr. Symonds, with whom I agree in every particular, although I must also explicitly join my thanks to his in recognizing the good work of the excellent clerical secretary, Mr. Stevenson, and in giving many thanks to Mr. Mackenzie and his excellent wife for their goodness. To which I will only add that, in this, as in many other undertakings for the promotion of Church life, we are probably quite as much indebted to Mr. Symonds as to anyone else.

WILLIAM CLARK.

THE OTTAWA SYNOD.

Sir,—Your account of the Ottawa Synod, given in your issue of July 7th, on page 42, contains several inaccuracies. (1) The Synod preacher was the Rev. W. H. Stiles. (2) In the discussion on the W. and O. Fund, you say Messrs. Gorman and Whitney. The former should be Rev. I. F. Gorman. (3) The jubilee offering for the W. and O. Fund was \$1,500 from the various parishes. Mrs. Mooney not Moody gave an additional \$50. (4) The balance in hand for the Mission Fund was over \$1,300, so there is still a small balance, after giving 25 missionaries a bonus of \$50 each. (5) Rev. A. W. Mackay is first substitute for Provincial Synod. His name was omitted.

PRESS COMMITTEE.

NEWFOUNDLAND CHURCH OF ENGLAND SYNOD.

Sir,—Newfoundland is of great interest to antiquarians. It is the most ancient British colony, and was the first mission field outside of Europe. The thirteenth session of the Diocesan Synod of Newfoundland was formally opened by His Lordship, Bishop Jones, on the 21st of June in the hall of the Synod building in the city of St. John's. There were 250 clergy and lay delegates present. His Lordship opened with hymn and prayer, and then began the formal business of the Synod by the Bishop reading his opening address to the clergy and laymen. He said it was his twentieth year in the diocese and this period had been marked with much friendly intercourse and harmony with his people. He referred to the Diamond Jubilee of the Queen, and the Lambeth Conference. Thirty-eight confirmations were held in the island, embracing 603 males and 626 females. The reports of the Executive Committee, Spenser and Field College Committee, S.P.C.K. department were also presented. A draft of a bill was also submitted on financial affairs, when quite a debate took place between several of the members. The report of the Board of Management of the Clergy's Sustentation Fund showed that only two missions failed to send in subscriptions. It was arranged that missionary sermons or addresses be delivered in the various parish churches of the city on Sunday evening instead of the week day. A very satisfactory report of the church lands was given. There were discussions on the following subjects: The matter of the Synod hall, the question of the association of the churches of Newfoundland and Canada, and the matter of a boarding house for Bishop Spencer College. A deputation was appointed to visit the Methodist conference, then in session, and seek their co-operation in enforcing a better observance of the Lord's Day. An illuminated address from the clergy to the Bishop was presented on the completing of twenty years of his episcopate in the diocese. This is but a very brief and meagre account of the Diocese of Newfoundland.

PHILIP TOCQUE.

SASKATCHEWAN.

Dear fellow-workers in Christ.—I am writing to give you some account of the work in the Nepowewin Mission, and how it has been carried on since 1862. God has prospered His work in this

mission. My father, Mr. John Umpherville, was a C. M. S. catechist, and came up to Nepowewin with the Rev. H. Budd, and when he arrived here there were only two families of Christian Indians. In those early days there were no settlers in this district, nothing but Indians, trippers and trappers, in whatever direction the eye looked. The Indians at that time were very wild, and when they came to the trading post to exchange their furs for supplies and also to wait for the H. B. Co.'s boats they used to get liquor, and it was a fearful sight to behold them under its influence. Satan certainly made havoc of them, but through God's grace and the power of His Holy Spirit a great change has been brought about. The Gospel was preached to the wild red men and most of them have become Christians, and are now rejoicing in the salvation of Christ, which has made them new creatures. After the Rev. H. Budd left Nepowewin Mission my father was left in charge for some years, until another clergyman came and continued to help on the good work until he was called to his eternal rest, which took place in 1883. I am now a lay reader, and doing my best to follow in the footsteps of my dear father. I receive no pay for my work, but I know that our loving Master will doubly reward me for my feeble efforts in the next world, and it makes me feel happy to be about His business. Since the Rev. C. J. Pritchard has been here many Indians have been baptized, and there are very few heathen left now, but it is to be hoped that these few will soon turn unto the Lord.

When I look back over the years gone by I feel that we should be filled with thankfulness to God for the great changes which He has wrought amongst these Indians. The Pahonan settlement where I live is about eight miles from the present Nepowewin Mission, and we went there after the Government made a treaty with Fort a la Corne Indians; my parents took scrip and became settlers, and I myself was the first to take up a land claim in the district. Most of the Pahonan people are natives (halfbreeds), and those who formerly lived at Nepowewin are residing here. In the days gone by we worked for the H. B. Co., but as the country opened up we saw that we must change our way of living, too. So we settled down on farms, and are now trying to make a success of farming, although it is very hard work at times. None of us are well off, but we are trying to do what we can to help ourselves. At present we have no church in this district, but we are wishing to have one very much, and I humbly beg of you to help us in this good work. We are willing to put up the walls of the building ourselves, and give other work besides, but it will be impossible for us to finish it without a good deal of outside help which I hope we shall not look for in vain. The Rev. C. J. Pritchard is doing all he can to get help for us and we trust that his efforts will be greatly blessed, and that in the near future this settlement, which has been waiting and longing so many years for a church, will see one reared in its midst so that we might worship our God in the beauty of holiness. Our clergyman has a large district, and that means plenty of work and I am glad to say he is ever up and doing. Trusting that this short account will interest our kind friends and help on the good work we have in hand. Yours faithfully,

ROBERT UMPHERVILLE.

THE REVISED VERSION ONCE MORE.

Sir,—The subject of the Revised Version seems likely to become once more a topic of lively discussion. The Upper House of the Convocation of Canterbury has recently on the motion of the Bishop of Rochester, passed a resolution appointing a commission to consider and report upon its use in the churches. We do not know that the debate upon this resolution brought forth any new points, but the speeches that were made were very able, and indicate the growth of a sentiment in favour of the Revised Version. The Archbishop of Canterbury, who passed some severe strictures upon the style of that version, is none the less in favour of its use in church. He said that as Bishop of London he allowed it in those churches where it

was desired by both clergy and congregation, and concluded a characteristic speech by remarking that if any one wanted to know how it sounded in the church let him come to Canterbury cathedral, where he would have the opportunity of hearing it read. It is not our intention in this article to enter into the vexed question of the style of the Revised Version, but we believe if our readers who object to it on that score would make the experiment, they would find that, as was urged by one of the Bishops, what they considered the loss of rhythm was in many cases only the effect of unfamiliarity, and with use it would be found that many passages in the Revised Version are more rhythmical as well as more accurate than the corresponding passages in the Authorized Version. Rev. J. Llewellyn Davies, no mean authority on questions of style, in a letter to The Guardian of April 20th points out two passages in which the revisers in seeking accuracy of translation have increased the euphony of the sentence. In I. Cor. xv., 32 instead of "what advantageth me," they have rendered "what doth it profit me;" and in I. Tim. vi., 16, instead of "dwelling in the light which no man can approach unto," they give the rendering "dwelling in light unapproachable." The latter instance is a very striking one, as the reader will realize who will imagine the effect upon his feelings if the revisers had they found "dwelling in light unapproachable" should have changed it into "dwelling in the light which no man can approach unto." Whether the Revised Version will ever come into general use or no, we do not care to prophesy, but we believe that one reason why it is not privately used more extensively is for the want of an edition with cross references, and such helps to the study of the text as are to be found in the Oxford Bible. Should the result of the labours of the committee appointed by Convocation be the publication of such an edition, they will have done much to encourage its use in our Sunday schools and Bible classes.

Ashburnham. HERBERT SYMONDS.

TRANSFER OF CLERGY.

Sir,—I am sorry that "C. A. F." should choose to misunderstand my position with regard to this very important subject. What I said to make him speak of my bracketing my "churchwardens" with my "Bishop" I cannot imagine. I will not give place to anyone in my respect for my Bishop, and for the authority and dignity which is his due. Nor will I sanction anything that I believe would detract from the dignity of the minor clergy as priests in the Church of God. That I may free myself from suspicion of taking my position from personal motives, I may say, I am not a young curate playing for Bishops or Board, nor an aged clergyman in a large parish, seeking lighter work in a small one; nor one who having been placed in a small parish desires promotion to more arduous duties, nor am I in a parish where the people and pastor are anxious to sever their connection. The only fault our people have with their Bishop is as they express it, that when a clergyman has been here long enough for them to appreciate his worth, the Bishop is likely to remove him, thus causing the Bishop to bear a blame for which he ought not to be held responsible. As to whether "C. A. F.'s" people are, or are not "ready for a change," or as to whether he intends to prevent such an occurrence until he be "transferred to a better world," I am not particularly concerned; but according to the examples he has cited, I am sure the people's influence had something to do in bringing about certain changes mentioned. Is it not better to bring that influence under some system where it may be legitimately exerted, than to confess "that our whole system is out of order, with infidelity as the result," without making an effort to put that system in order? The system pursued in many parishes to-day is as follows: When the people decide there ought to be a change they stay away from church, and withdraw their support or in other words proceed to starve out the minister. This he resents for the time being, but by-and-by he feels he would be better in some other parish, petitions

his Bishop to that effect, and leaves the parish with his dignity preserved, because it is the Bishop and not the people who has been the instrument of his removal. Cannot we get some system where the people will be led to exert their influence differently, by having opportunity given for expressing their wishes, stipulating if need be that no petition of the people will be entertained, except from regular church goers, or even regular communicants. To ignore the influence of the people is to act the part of the ostrich. In the plan I have proposed there is an effort made to bring that influence under system. As to transferring the authority from the Bishop to a Board, my proposal simply makes the Executive Committee advisors of the Bishop, as they are in many other administrations of the diocese. It is true as C. A. F. suggests that I have not been to Ireland since 1870 to know of the working of "Boards" there, but I have been a school teacher in Ontario for a number of years, and am satisfied that county Boards of Trustees will not cure the evils complained of. We have township boards in Quebec, and with what results? A teacher is hired for one year and sent to his school. He finds some boys who make it disagreeable for him and so next year he applies for another school. And so we go on with changes much more frequent than in Ontario. How would it be to appoint the teachers for three or five years, and require them to overcome the difficulties they may meet with in one school before sending them to another? There are many other points I would like to suggest but space will not permit. Why should missionaries to the heathen be kept on the move continually any more than among Christian congregations?

MISSION.

THE CHURCH'S WEAKNESS CAUSED BY DEFICIENT CHURCH TEACHING.

Sir,—As a Church worker in the North-western diocese of Qu'Appelle, I have often been struck with the peculiar views of the many Church people who migrate to Assiniboia from Eastern dioceses, especially (say), the diocese of Huron. Letters, as to the strength or weakness of the Church, often appear in your columns. I am not in a position to say much about the strength, but I am strongly of the opinion that there must be a lamentable weakness and deficiency in the Churchmanship of many of the clergy of Eastern Canada. Now we do not need any interminable letters about "High" and "Low" teaching (would that such terms could be dispensed with), I simply want to point out that many Church people who come to the North-west are sadly wanting in that staunch and unwavering regard for their Mother Church, and it seems to me that after all they only think of our Catholic and Apostolic Church as one among other churches. In short, we know the "one Church is as good as another" theory, only too well, and a most deadly theory it is too. How the Church is going to gain the people if the clergy will not put her history, claims and position clearly before them, I do not know, but one thing I do know, that a considerable proportion of the Church people, who leave Eastern or Central Canada for the North-west, are just as likely to become attached to the Presbyterian or Methodist bodies as to the Church, so miserably do they seem to be lacking in definiteness and clearness of view. Surely if these modern bodies are as real "churches" as the Anglican, if their doctrines, ministers, etc., fulfil the requirements of Holy Scripture, there is an end of the matter. Their ministers and students are numerous, their system is beautifully cheap, why should we occupy the ground and burden our missionary societies with expense hard to bear? I would like to ask some of our brethren, the clergy of the adjoining dioceses, how often they instruct their flocks in this age of sects, upon the real claims of the Church, upon the full allegiance of its members, the greatness of their heritage, the Catholic and Apostolic foundation of it all, and their duty to remain in the fold wherever they are. I strongly suspect that a number of them attach very little, if any importance to such matters themselves, and how

can they teach them? We can hear of them occasionally going over to the Old Country and making moving appeals there on behalf of our "poor Church," but if some of their listeners there were to come over here and hear and see their "goings on," I suspect the fount of generosity would be soon closed. But what else can we expect? Have we not been shocked in this diocese by the conduct of men bearing the titles of priests, from the diocese of Rupert's Land? Not so long since a "venerable archdeacon" was visiting here in this diocese, and was actually to be found in either a Methodist or Presbyterian place of worship, instead of helping his brother priest of the Church! And only a short time ago an ex-Winnipeg clergyman, in priest's orders, but now an "M.D.," was to be found doing the very same kind of thing. Truly, no wonder the people go astray, if some of their pastors and teachers are of this sort! Would that an echo of that cry of the Church in England would reach us here in Canada, "Where are our Fathers in God?" Hoping that this serious evil may be dealt with in some way or other.

ASSINIBOIA.

ST. ALBAN'S CATHEDRAL.

Sir,—I was glad to observe that attention has been called to this subject in your columns by a well-known clergyman. May I add a few words from a layman's point of view? I do not intend to discuss the merits or advisability of the project of a cathedral, as to which opinions may differ, but to ask: "Have the clergy and laity of the city and diocese of Toronto considered and laid to heart the reproach and scandal which will arise to the Church, as a Church, and attach to Churchmen individually and collectively, if St. Alban's is allowed to be taken from us and fall into the hands of some other religious body, or used for some secular purpose? Have they considered how easily such a catastrophe can be avoided by regularly and systematically, and as a matter of conscience, and, if need be, by the exercise of a trifling self-denial, adopting and for a few years persevering in the easy plan suggested and arranged for by the Bishop, of contributing through the offertory, or otherwise, the trifling sum of twenty-five cents once in every three months, towards a fund for meeting the interest on the existing debt. Within a few years it may reasonably be hoped that times will have improved, and means devised for wiping out the principal. Is it too much to hope that some opulent and large-hearted Churchmen may be led to do this good work as an act of private Christian munificence? (Are there not some among us, who, either singly or by a united arrangement, could accomplish this without missing the sum thus devoted?) This being accomplished, the gradual completion of the building (whether as a cathedral or parish church), may (if need be), very properly be left, as is the case with many such edifices in England, for a future generation. Remembering the abundant expressions of loyalty, confidence and affection so emphatically addressed to the Bishop, on a recent memorable occasion, by the Hon. S. H. Blake and others, it rests with the clergy and laity (and especially the laity), to make proof of the sincerity of those expressions, and the resolutions which accompanied them, by heartily aiding in a project well known to be near the heart of their diocesan. Viewing the matter from a business standpoint, times are sure to improve, the value of property to increase, Toronto is bound to grow, and the Church to extend. I venture to predict that within a decade Churchpeople will say of themselves, "What fools we were," if by apathy and stinginess they shall have allowed this property to slip through their fingers."

S. G. WOOD.

—"As the little babe trusts in its parents so we should trust in the heavenly Father, for He is greater than any earthly friend. He loves the boys and girls, and if they will only put their trust in him he will enable them to do great things."

Family Reading.

THE SWEETEST SONGS.

The sweetest songs are left unsung,
The sweetest themes unread;
The sweetest chords are left unstrung,
The sweetest words unsaid.
How strange it is, and yet how true,
Surpassing mortal ken,
We still can catch a blessed view
Of thought and times and men.

Though brightest paths remain unknown
And few the heights we tread,
Though we must struggle on alone
With deepest tears unshed;
Although our hearts are anguish-wrung
And ev'ry effort pain,
If we can keep another young,
We have not lived in vain.

'Tis said the fairest buds decay;
Perhaps they do, and yet,
Upon the darkest, dullest way,
How many flowers are met!
The happy hours so quickly flee
We sigh to see them go,
When out upon life's troubled sea
The moments move so slow.

Shall sweetest songs be left unsung,
The sweetest themes unread,
The sweetest chords be left unstrung,
The sweetest words unsaid,
When we have but to do our best,
The very best we can,
To have the future richly blest
Of God and truth and man?

PAREPA ROSA.

Many years ago a poor widow woman, leading a hard life of unending labour, was called on to part with one thing dear to her—her only child. Mother and daughter had toiled together for fifteen years, and the only bit of sunshine falling into their dark lives was that shed by their loving companionship. But the girl had always been weakly. Under the heart-broken mother's eyes she faded and wasted away with consumption, and at last the day came when the wan face failed to answer with a smile the anxious, tear-blinded eyes of the mother. The poor young creature was dead.

For many months the pair had been supported by the elderly woman's sewing, and it was in the character of employer I had become acquainted with Mrs. C. and her story. By an occasional visit to the awful heights of an East Side tenement, where they lived, by a few books and some comforting words I had won the love of the dying girl. Her grateful thoughts turned in her last hours to the small number of friends she possessed, and she besought her mother to notify me of the day of the funeral and ask me to attend.

That summons reached me upon one of the wildest days preceding Christmas. A sleet, that was not rain, and a rain that was not snow, came pelting from all points of the compass. I piled the glowing grates; I drew closer the curtains and shut out the gloom of the December afternoon; I turned on the gas and sat down, devoutly thankful that I had cut all connection with the wicked weather, when an instalment of it burst in upon me in the shape of Parepa Rosa. She was Euphrosyne Parepa of that time, and the operatic idol of the city.

And even as we congratulated ourselves on the prospect of a delightful day together, here came the summons for me to go the humble funeral of the poor sewing-woman's daughter.

I turned the little tear-blotted note over and groaned.

"This is terrible," said I. "It's just the one errand that could take me out to-day, but I must go."

And then I told Parepa the circumstances, and speculated on the length of time I should be gone, and suggested means of amusement in my absence.

"But I shall go with you," said the great-hearted creature.

So she re-wound her throat with the long white comforter, pulled on her worsted gloves, and off in the storm we went together. We climbed flight after flight of narrow, dark stairs to the top floor, where the widow dwelt in a miserable little room not more than a dozen feet square. The canvas-back hearse, peculiar to the twenty-five dollar funeral, stood in the street below, and the awful cherry-stained box, with its ruffle of glazed white muslin, stood on uncovered trestles in the centre of the room above.

There was the mother, speechless in her grief, beside that box, a group of hard-working, kindly-hearted neighbours sitting about. It was useless to say the poor woman was prepared for the inevitable end; it was cold comfort to speak to her of the daughter's release from pain and suffering. The bereft creature, in her utter loneliness, was thinking of herself and the awful future, of the approaching moment when that box and its precious burden would be taken away and leave her wholly alone. So, therefore, with a sympathizing grasp of the poor, worn bony hand, we sat silently down to "attend the funeral."

Then the minister came in—a dry man, with nothing of the tenderness of his holy calling. Icier than the day, colder than the storm, he rattled through some selected sentences from the Bible, and offered a set form of condolence to the broken-hearted mother. Then he hurriedly departed, while a hush fell on everybody gathered in the little room. Not one word had been uttered of consolation, of solemn import, or befitting the occasion. It was the emptiest, hollowest, most unsatisfactory moment I ever remember. Then Parepa arose, her cloak falling about her noble figure like mourning drapery. She stood beside that miserable cherry-stained box. She looked a moment on the wasted, ashy face, upturned toward her from within it. She laid her soft, white hand on the forehead of the dead girl, and lifted up her matchless voice in the beautiful melody—

"Angels ever bright and fair,
Take, oh take her to thy care."

The noble voice swelled toward heaven, and if ever the choirs of paradise paused to listen to earth's music, it was when Parepa sang so gloriously beside the poor dead girl. No words can describe its effects on those gathered there. The sad mourner sank on her knees, and with clasped hands and streaming eyes the little band stood reverently about her.

No queen ever went to her grave accompanied by a grander ceremony. To this day Parepa's glorious tribute of song rings with solemn melody in my memory as the most impressive service I ever heard.

BENEATH THE ACT.

There is a wide difference between the patience of apathy, and the patience of love; the silence which is the result of indifference, and that which is the child of forbearance. There is an unspanned gulf between the self-control which is selfish in its motive, and that which springs from a longing to honour our heavenly Father. Let us not be satisfied with that which makes so good an appearance. God's eye looks below the seeming which dazzles human vision, and judges us by

the motive of the heart from which the action springs.

GOLDEN-ROD.

Midsummer music in the grass—

The cricket and the grasshopper;

White daisies and red clover pass;

The caterpillar trails her fur

After the languid butterfly;

But green and spring-like is the sod

Where autumn's earliest lamps I spy—

The tapers of the golden-rod.

This flower is fuller of the sun

Than any our pale North can show;

It has the heart of August won,

And scatters wide the warmth and glow

Kindled at summer's mid-noon blaze,

Where gentians of September bloom

Along October's leaf-strewn ways,

And through November's patins of gloom.

As lavish of its golden light

As sunshine's self, this blossom is;

Its starry chandeliers burn bright

All day; and have you noticed this—

A perfect sun in every flower?

Ten thousand fairy suns

Raying from new disks hour by hour,

As up the stalk the life-flash runs?

Because its myriad glimmering plumes

Like a great army's stir and wave;

Because its gold in billows blooms,

The poor man's barren walks to lave;

Because its sun-shaped blossoms show

How souls receive the light of God,

And unto earth give back that glow—

I thank Him for the golden-rod.

DYING INTO NEW LIFE.

"Lord, what wilt Thou have me to do?"

It is the voice of one who has faced realities; it is the voice of one who has talents, and who fears to bury them, of one anxious to devote himself to a service of reparation and a long deferred duty. And it was a strange duty that God put upon that life, so busy, so active, so impulsive. It was to suffer, it was to die. As he sits there sightless and panting like an animal that has dashed out his eyes by frantically leaping against the bars of circumstance, Ananias comes to St. Paul in the streets of Damascus, and, putting his hand on his eyes, pours on him the water which means death and life. And then and there the whole nature changes. The vigour that but lately we saw running away into the barren shoot of fanaticism is arrested and turned into the living branch of holy zeal. The hasty dialectical temper smartened by Gamaliel is checked in its course where it was rushing to form a mere intellectual Rabbi, and is passed into the groove which makes an apostle. The same man, yet how different. The life arrested from one set of correspondences and turned into another. All the old impulses dying, yet strangely living again in another direction. This new life is life and death together.

Is it not so with those who meet Christ? Knowledge, talents, gifts of all sorts, everything which has a market value in the world is laid at the disposal of the Lord. Yes, even our very defects betraying good qualities which have run off into grooves or have been allowed to develop themselves without restraint, these, too, God knows how to use. The House of Israel possesses them in the land of the Lord for servants and for hand-maidens. They lead them captive whose captives they were, and rule over the oppressors. Anger dies away and becomes alive in a judicial resentment and spirit of discipline. Pride dies out and lives again in an honest

striving after the true, the beautiful, and the good. Cowardice dies, and mistrust of self lives. Envy dies, holy rivalry lives. The death unto sin goes on and on until the life which was only in correspondence with the lower side of our nature dies off into life, into correspondence with the higher, with the spirit. What higher aim, what more noble duty can Christ give us than thus to die to what is base and to live to what is noble and great like that great Apostle born out of due time who redeemed the promise of his youth and retraced the error of this way, the losses of his manhood and died into life.—Rev. Canon Newbolt.

WHAT SHALL I DO WITH MY CHRISTIAN LIFE?

Treat it as the most important fact connected with you. Some people are all the time trying to compromise between heaven and this life. They mean to be good enough to go to heaven, but they do not propose to surrender a single satisfaction of this world which they possibly can escape surrendering. The question with them is not, How much I can do for Christ, but How much can I avoid doing for Him? To such the fact that they are Christians is not the great, glorious feature of their experience, the thing of which to be proudest, the one element of life which willingly is conceded superiority and authority over all others. But this is the only proper view of Christianity. If it is not first in the heart, it is apt to be last, in reality if not in theory.

When one comes to think of it, religion is about the only important possession which we are sure of carrying over into the next world with us unchanged. Personal identity will remain in some form, but the earthly body will have vanished, and all our material possessions will have been left behind. Whether glory and fame endure beyond the grave we do not know. We may possess tastes and powers similar to those of the present, but we cannot now tell. The only things which we know are that we still shall be ourselves and that the love of God and of goodness, if we have cherished it here, still will characterize us and will be a blessing to us.

Surely, inasmuch as every one of us is to pass sooner or later into that almost unknown region, it is worth while to cultivate the spirit which will render it, when we have reached it, homelike and happy. That we have been Christians here will be our best introduction into the home of Christ beyond. Let our Christian lives now be lived thus, in remembrance of their future importance and significance.

WHERE HE HAS PLACED YOU.

Do not imagine that you cannot be a Christian because your surroundings are so unsuited to the development of the higher life. A diamond dropped into the mud is a diamond still, and a daisy growing on a garbage heap is the same bright flower that smiles at us from the bosom of green meadows.

What is more, the fact that your surroundings are against you may make the sincerity of your Christian life shine out all the brighter by contrast. How quickly we notice a pot of bright geraniums in the window of a shabby tenement-house, or a beautiful picture hanging against a bare, unpapered wall! The night's darkness gives brilliancy to the tiniest star. If God has placed you in your present surroundings be sure that he will make your life a triumph in spite of them.

—The best man is he who tries to perfect himself; and the happiest man is he who feels that he is perfecting himself.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue,
And, say, now, how does it seem to you?

—EUGENE FIELD.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

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

(Continued from last issue).

Just a scrappy sort of letter this week, a thing of shreds and patches, a gathering together of the fag ends of our Scottish rambles, commencing with a visit to the celebrated Forth bridge. By train to Leith, and from Leith a pleasant sail along the coast, and up the Firth of Forth to the bridge; three hours on the sea for sixpence, the cheapest trip we had yet taken, thereby evening things up a bit. The scenery is charming, among pretty rocky islands, and skirting the banks of the Forth, on the wooded slopes, we had a good view of two fine old country seats, Dalmeny and Barnbough castle, belonging to Lord Rosebery, and Hopetown House, the palatial residence of the Earl of Hopetown. The Forth bridge, connecting North and South Queensferry, is a wonderful piece of engineering skill, constructed partly on the Cantilever principle, nearly a mile and a half in length, and at high water masted vessels pass easily beneath. Sixty men, at work all the year round, keep this immense structure painted; those on top, as we passed under, looked like sparrows, and tiny ones at that. Neither description nor photograph could convey the faintest idea of the magnitude of this bridge of Forth. Look up into it from the deck of a vessel, as we did, and then only will you be able to realize somewhat of its dimensions; it appeared as a network of bent plates and wire. This bridge forms the boundary between Midlothian and Linlithgowshire, and was opened for traffic by the Prince of Wales in March, 1890. And now, with a rapidity that characterized our movements, we find ourselves in gruesome Greyfriar's church-yard, literally surrounded by very old vaults, ornamented with odd carvings and figures and odder epitaphs. Greyfriars' churches, old and new, form an oblong pile, with Gothic windows, built on the site of an old monastery of that name, founded by James I., at the head of Candlemaker Row, one of the quaint old streets of Edinburgh old town, close to where George IV. bridge crosses the Cowgate. The martyrs' monument is an interesting object, the inscription tells us the fate of the Marquis of Argyle, and one hundred noblemen, ministers, gentlemen, and covenant martyrs, executed in the grass market, who lie buried

here. Near the entrance to the church is the grave of "Boswell of Auchinlech," upon which the covenant or bond to "maintain Presbyterianism" was signed in 1638, in many instances with the subscriber's blood. Then there is the ancient Trow church, St. Cuthbert's and the older Canongate, with their mossy, mouldering tombstones, all of which we saw in passing, though we had not time for closer investigation, much to my regret. Mention must be made of Burns' monument, Regent road, built in the style of a Greek temple, originally as a shrine for Flaxman's beautiful statue of Burns, now to be seen in the National Gallery. Among the handsome buildings in Edinburgh may be ranked the High School, University, Royal Infirmary, Heriots Hospital, the remarkably fine Jail, Parliament Buildings, Post Office, and Register House; in front of the latter is the equestrian statue of the Duke of Wellington designed by Steele. The Duke both sat and rode for this statue; the horse and figure 14 feet high, stands on a pedestal 13 feet in height, the weight of metal in the horse, so distributed, solid behind, and hollow in front, as to preserve its perfect equipoise on the two hind legs and tail. It is jokingly said to be composed of three metals, "in bronze, by Steele, of the Iron Duke." Now, with a final scamper through the lovely shops, the purchase of a large cuckoo clock (long coveted by C.), from the famous Swiss shop in the "Arcade," and to the bank for more of the very "needful." Here was a nice pickle, our letters of credit, made out for the London branch, not available in the head office, no time to "wire" to London—our apartments given up; we were off the next morning, somewhere. A nice old cashier, either of a naturally confiding nature, or impressed with the honesty of our countenances, "risked it," and cashed my cheque; the only suspicious aspect of the case, "leaving in the morning without any plans as to where we made our next halt?" I accounted for our erratic movements by the fact that we were Canadians, from a free country. With a gentleman everything of course would have been cut and dry, tied down to routes etc., but without, the simple Bohemianism of the thing was charming; not knowing when we rose in the morning where we should rest at night. However, by the time the morning came, we had decided to spend a day, at least, in Glasgow, and with sad hearts bade farewell to "Auld Reekie" and our obliging cashier. The only points of interest in Glasgow seemed to be the docks and shipping, a very fine cathedral, with exquisitely painted windows, and the largest and finest crypt under any church, all in perfect repair. And the Institute for the Blind; well worth a visit. A blind guide conducted us through the schools and various industries, hempen mats, basket making, brushes, mattresses and wire sieves, with sewing machines, where blind women made bed-ticks, coverings for furniture, etc. Our guide, as he threw open each door, shouted "beware," a warning to clear the way; poor blind boy, he was very careful in warning us of an odd step here and there, or a sharp corner; we, in return, thoughtfully turned our backs upon a little flirtation with a blind girl in the brush room; arrangements made for an evening stroll; poor young things, did they think we were blind also, or did they not mind in their simple love-making? "I was glad to be told 'just as your heart dictates,'" when asking whether the guides were allowed to receive gratuities? We hoped to have made a detour through the English Lake country; leaving our train at Penrith, and taking it again at Oxenholme, and via Keswick, taking a tour through Ambleside to Windermere. I had so wished to visit Rydal Mount, the little Grassmere church-yard, to see Brantwood,

the home of Ruskin, on Coniston Water, and to learn how the "waters come down at Lodore." We had overmuch luggage and no address to which to express it. Had we then known what we have since learnt, we might have accomplished it, though we must leave that little tour for our next visit to England. After a delightful journey we arrived in Leamington, obtained luxurious apartments in Church Hill, off the Parade, from where I hope to send you letters of interest after visiting the ruins of Kenilworth, a day spent in Stratford on Avon and a sight of Warwick castle.

HINTS TO HOUSEKEEPERS.

Rhubarb and Apple Jelly.—Cut up your rhubarb and wash it; put on the fire without any water at all. Take good, sour apples, pare and quarter and cook in a very little water. Strain the juice from both and put them on the stove to cook for fifteen minutes. Then add the heated sugar, three-fourths as much sugar as juice. Boil hard for twenty minutes; turn into glasses and set in the sun, if possible, for half a day. Seal the next day.

Spiced Grape Jelly.—Take grapes half-ripe, crush all the juice out well and strain. Take equal quantities of juice and sugar; to each quart add one-half teaspoonful of cloves and one tablespoonful of cinnamon. Cook hard twenty minutes, then remove from the stove and pour into glasses.

List of Fruit in Preserves.—Seven and a half pounds of cherries, seven and a half pounds of sugar, one gallon of preserves; fourteen pounds of blackberries, fourteen pounds of sugar, five quarts of jam. Six quarts of steamed grapes make five and a half pints of juice, which, with five and one-half pounds of sugar, make nine tumblers of jelly. Two quarts of stemmed currants make two pints of juice, added to nearly two pounds of sugar, make three tumblers of jelly.

To Seal up Cans or Jars.—Scald the fruit thoroughly; pour into cans; have ready three or four pieces of paper (a thin, tough tea paper is best); cut about one inch larger around than the top of the can; wet the under side with the white of an egg; press on quickly and put two or three more pieces on top of this; wet the same as the first; tie a string around over these, to be sure they are close.

Cheese Sandwiches of all Kinds.—Thin slices of American cheese may be placed between two thicknesses of bread—the bread, of course, being buttered—or Swiss or English cream cheese may be used. Sapsago and Parmesan may be grated and sprinkled thickly over a slice of buttered bread, then just a dusting of red pepper and another slice of bread. One of the most delightful of all sandwiches is made of cheese and anchovy rubbed together. Take two tablespoonfuls of Parmesan, add one anchovy, rub to a paste; add a little dill and spread between two very thin slices of nicely toasted bread.

Sandwiches for Luncheon and Supper.—The open sandwiches are best suited for first course at a chafing-dish supper or as first course for luncheon. They are usually made from caviar, or finely chopped tongue, chicken or pate de foie-gras. The bread should be buttered, cut into circles and a thick layer of the mixture placed on top.

—"I like not only to be loved, but to be told that I am loved; the realm of silence is large enough beyond the grave."

—We make unlovely all our every days by the little soul we put into our efforts, by the way in which duties push us forward, by lack of that electric something which makes all word, all deed, quiver and glow.

Children's Department.

ROLL ON.

Roll on, roll on, you restless waves,
That toss about and roar;
Why do you all run back again
When you have reached the shore.

Roll on, roll on, you noisy waves,
Roll higher up the strand,
How is it that you cannot pass
That line of yellow sand?

"We may not dare," the waves reply,
"That line of yellow sand,
Is laid along the shore, to bound
The waters, and the land.

And a I should keep to time and place,
And all should keep to rule,
Both waves upon the sandy shore,
And little boys at school.

GRANDMOTHER'S BLUE CHINA TEA-POT.

The night after Polly broke grandmother's blue china tea-pot, she could not get to sleep for a long time. Grandmother had been so sweet and lovely about it all that it made Polly feel worse than if she had scolded her, and been disagreeable over the misfortune. If she could only buy another tea-pot to replace it! She would go to all the stores in town the next day and take some of the broken bits with her to be sure to get the right colour and pattern. She had heard her grandmother say that old-fashioned things were coming into style again. The broken bits Polly had thrown in the ash barrel in the yard; she hoped they would be safe there when she got up in the morning. She overslept herself with this happy thought of making grandmother's loss good, but when she went to look for the bits, she found the ash barrel had been already emptied.

There was nothing to do but to go and tell grandmother all about what she had intended to do. But when she told grandmother, the dear old lady opened the closet door and there Polly saw the china tea-pot standing in its usual place on the shelf. Grandmother had rescued those bits and cemented them together with the wonderful cement she had bought of a man in front of one of the large stores.

"We shall not dare use it any

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitaliser, affording sustenance to both brain and body.

Descriptive Pamphlet free on application to
Rumford Chemical Works, Providence,
R.I. Beware of Substitutes and Imitations
For Sale by all Druggists.

more, but we can look at it," she said. "I did hate to have to open that closet and not see that dear old tea-pot looking into my face like an old tried friend of the long ago. That tea-pot has a history and I will tell you its story."

So Polly and her sister sat down in her room to listen. Grandmother took her darning bag and pulled out some of the stockings that needed mending and then began her story. She always found something for her hands to do.

"When I was a little girl I had an Uncle Nehemiah, who was a very pious man. He was so very good that I used to be rather afraid of him, lest I should do or say something wrong in his presence. Somehow I never felt like climbing on his knee and putting my arm around his neck as I did with father, and Uncle Nehemiah was his own brother. I did not like to think that he was more religious than father, but I liked father's ways of piety better than I did Uncle Nehemiah's. I heard an aunt of ours say to mother once: 'If Nehemiah does not get to heaven, none of the rest of us need expect to get there.' So I imagined that the people in heaven were all tall and straight and very serious looking like my uncle, and that it must be wicked to be happy and have a good time. I wondered if the little children who had gone to heaven were afraid of all those grave-looking people there.

"One night in a confidential talk, I told mother and she said it was only because Uncle Nehemiah did not understand children that he did not seem to have sympathy with them. He had none of his own and was not used to them. After that I noticed that for some reason my uncle smiled oftener at me, and asked me questions about my lessons in school, and did not seem so very serious. I think now, that mother said something to him of what I had imagined. He used to visit us twice a year, and once, when he was going away he said to me, 'Hannah, if you will learn the fourteenth chapter of John so you can say every word of it, before I come again, I will bring you a nice present.' I promised to do so and I began at once to learn four or five verses a day to recite to my mother at night.

"When Uncle Nehemiah came, I stood up in the middle of the sitting-room floor and recited the whole of the fourteenth chapter of John without missing a word. He did not give me any praise, because that was not his way, but he went and unstrapped a small hair-covered trunk that had brass nails on it. I was full of great anticipations. I was sure it was a nice doll, or a large picture-book, or something of that kind that he had for me, and was very much disappointed when he took that blue china tea-pot out of his trunk and handed it to me. It was a present for grown-up folks, not for a child, but I thanked him, of course."

"Then I went into my mother's room with it and burst out crying,

'I'll give you this tea-pot, mother,' I said, 'and I am just as sorry as I can be that I studied so hard and learned the fourteenth chapter of John, just for that old tea-pot.' Then mother put her arm around me, and said, 'My dear child, that precious chapter will be a comfort and help to you all your life long. It is your mother's favourite chapter. Through troubles and sorrows it has brought me so much comfort.' I have often thanked God since that I learned those precious words. I can say every word of that chapter now, although so many things have been forgotten. What one learns in childhood stays by for a lifetime."

"Mother put the tea-pot in the china closet and when we had company she used it. Everybody admired it, and mother would turn an approving look toward me and say, 'That is Hannah's tea-pot, that Uncle Nehemiah gave her for learning the fourteenth chapter of John.' Then every one would say, 'Oh, how good of him!' After a time I began to be ashamed of the way I had received that tea-pot, and I told mother I believed I would take it back again, and she said she never had considered it hers. When I was engaged to your grandfather, I used to laugh and tell the folks I had one thing toward housekeeping, and that was a blue china tea-pot. Uncle Nehemiah had gone long before that time to 'the many mansions' prepared for those who love God, and I used to think of him as having a face in heaven, with a look of joy on it, instead of the grave one he used to wear here, for my idea of the inhabitants of that heavenly country had changed."

"When I went to housekeeping I put that blue tea-pot in a prominent place on my china closet shelf. The first tea I poured in my own home was poured from that tea-pot. I never look at it now without longing to thank Uncle Nehemiah for being the means of my learning that beautiful chapter which has been such a source of comfort to me all through life."

"Do you understand why I do not wish to part with it? All the dear ones of those days, except a very few, have gone to be forever with the blessed Lord, who spoke these words of comfort and help. Somehow the tea-pot seems a

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. 24; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 25c

connecting-link between us. 'Let not your heart be troubled, neither let it be afraid.' Remember that, dear girls, and trust in the Lord at all times and all places. I hope you will both learn that beautiful chapter now while you are young. Children do not learn Bible verses as we used to, and it seems to me a great mistake."

Polly knew then that she could never have replaced that tea-pot by any new one from the store, and she was thankful her grandmother had been able to cement it together again.

After grandmother finished her story, she went to the closet and lifted up the tea-pot carefully. "It seems to stick, and I am so glad," she said. "I guess what the man said about the cement being 'genuine article' was true. I hope it will hold together as long as I live so I can have it for a companion."

The girls thought the companionship of an old china tea-pot was a queer one, but they did not understand it all as grandmother did.

—A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

—It pays to keep on trying. Help and encouragement are very apt to come to one when he least expects it.

Send for a Sample Packet, Free

Monsoon Indo-Ceylon Tea is economical, healthful and delicious. 25, 30, 40, 50 and 60c. per pound.

THE MONSOON TEA CO.

7 Wellington St. West, Toronto.



A STRAY SHOT.

"Aunt Viny" was an old black woman who lived in a little dilapidated cottage on the edge of a sea-side village, and made her living by doing fine laundry-work for guests at the summer hotel on the "Point." Since the demand for such labour lasted during only three months of the year, she was forced to toil very hard in order to earn enough to keep herself and her little grand-daughter "Jinny," for the remainder of the time. Sometimes, in spite of all her efforts, the stock of food and fuel would run low before the long, bleak winter was over. Yet nobody ever heard Aunt Viny fret or complain of her poverty.

"I reckon King David was a heap wiser'n ole Viny," she would say cheerily, "an' didn't he say as he'd never seen 'the righteous forsaken, nor his seed beggin' bread.' An' besides, I've got de good Lawd's own promise dat dey as trust in Him shall sure be fed. An' if I couldn't trust His word, I'd jus' deserve to starve, an' dat's a fact!"

Nevertheless, as time went on, the old woman's faith seemed likely to be put to a hard test, for the good right arm which had served her so long and well, grew lame and rheumatic, and though she still managed to do up the fine cambrics and laces, the task was but a slow one, and her earnings were correspondingly small.

Clearport, for that was the name of the village, was not, like many sea-side hamlets, built upon a mere stretch of bare sand, with perhaps a rocky headland jutting out into the ocean. There was, indeed, a beautiful, smooth beach, where carriages rolled up and down, and gayly-dressed bathers sat to dry their hair in the sunshine, and from the Point where the hotel stood, there was a rugged descent of fifty feet to the water's edge. But behind the town, the real country began—fields and pasture-lands, and woods where wild flowers and berries grew, and squirrels had their holes, and woodchucks and rabbits burrowed.

So it happened that some of the young men and boys from the hotel, when they were tired of sailing and fishing, would take their guns and stroll into the woods in search of small game.

Rob Hamilton and his cousin Guy were out for this purpose one August afternoon. They had tramped about for a long time with little success, for the small, wild creatures of the forest seemed to have an instinct of their hostile intentions, and kept warily out of their way. They were by no means hard-hearted, but, like many other boys, in their love of the chase, they forgot the terror and suffering which they might cause to their weaker brethren in fur and feathers.

Suddenly, while they were sitting together to rest upon a fallen tree-trunk, the bright eyes of a gray rabbit peered out from between a brush-pile close by, as the little animal reared itself upon its

haunches to give a curious look at the intruders upon its solitude. Simultaneously the boys' guns were at their shoulders, but before they could take aim, the rabbit bounded away in alarm. On it went in long, graceful leaps, while the boys followed in hot pursuit, making their way, as best they could, through the undergrowth of brakes and briars, where the small, lithe body of the little quarry had them greatly at a disadvantage.

"I've lost him!" shouted Rob, who was a rod or two in advance of his cousin.

"Perhaps he's doubled on his track!"

"Maybe! You look out for him here, while I take a circle!"

Guy slackened his pace, gazing keenly about him for the least movement of bush or fern, while Rob disappeared from view among the clustering trees. Less than five minutes had passed, when the report of a shot rang out upon the air, instantly followed by a cry of mingled fright and pain.

Guy's heart seemed to stand still, and with limbs trembling under him, he hurried in the direction of the sound. But, instead of finding, as he feared, that Rob had accidentally injured himself in discharging his gun, Aunt Viny leaned against a tree, while his cousin, bending over her, was trying to staunch the blood which flowed from a wound in her arm.

"Run for the doctor, Guy!" cried Rob.

But Guy, although a year younger than his cousin, had a superior notion of the principles of surgery gained by observations in his father's operating-room. Dropping on his knees, he quickly improvised a bandage with his handkerchief, twisting it tightly by means of a stick. The bleeding stopped.

"Don't yo' be scared, young marsters," said she faintly. "I'll be better directly." Then—a bit of her native humour gleaming out even amidst her distress—she added, "It's the fus' time Aunt Viny was ever took fo' a rabbit, sho' nuff!"

"How can we get her home?" said Rob. "No carriage could ever be driven through the wood."

"Wait a bit," said Aunt Viny, "an' I'll be able to walk."

"No, no!" said Guy. "We shall have you fainting again." Then to Rob he said, "Let's make a chair with our clasped hands as the children do."

"But she has only one good arm."

"Neber yo' mind, young marster!" said Aunt Viny. "I can keep a proper good holt wid dat one."

The matter was arranged by the boys' hiding their guns temporarily in the thicket, and transforming themselves into carriers. Aunt Viny laid her sound arm about Rob's strong, young shoulders, and by slow and careful stages, the homeward journey was at length safely completed.

Guy confronted fright and Jinny, while Rob brought the doc-

tor, who pronounced Aunt Viny's hurt to be a flesh-wound which, though it would necessarily disable her for some time, was not likely to be followed by more serious consequences.

The weeks of Aunt Viny's convalescence were the most restful of her life. Rob and Guy went every day to see her, and out of their abundant pocket-money provided for all her simple needs. The old black woman, on her part, grew very fond of the handsome boys who treated her with as chivalric a courtesy as if she had been the fairest lady in the land. They listened to her quaint stories, and regaled her in turn with their own school experiences and escapades.

"What yo' two young marsters g'wine to do after yo' get fru college?" asked Aunt Viny one day.

"We haven't made up our minds, auntie," laughed Rob. "For my part, I mean to go in for a good time before I settle down to anything like work."

The old woman shook her gray head.

"A good time!" she repeated. "Dat's all right. Dat's what we's put here for—to hab a good time. But yo' won't neber get it dat way, Marse Rob!"

"What do you mean, auntie?"

"Yo' can't ketch a good time by chasin' after it, but when yo' jus' go 'long about your right wuk, an' don't think nothin' about it, back it'll come a-beggin' to be let in! I've tried it, Marse Rob, an' I know!"

"You, auntie! It seems to me that you've never had anything but hard work and trouble."

"Plenty o' hard wuk, sho' nuff, but no trouble! I los' my ole man, an' my Susan—little Jinny's moder—but dat wan't real trouble, kase I knew de Lawd was a-takin' 'em to Himself."

"But you have been so poor, and sometimes cold and hungry."

"De Lawd's always brought me fru. He's gib me some o' de bes' times I ever had, when dere was de leas' meal in de bar'l."

"What do you call trouble, auntie?"

"Dere ain't no real trouble, Marse Rob, 'ceptin' what comes o' sin!" answered the old woman solemnly.

The boys looked at each other. Into their young hearts the humble, trusting words fell like seeds into warm soil. Happiness impossible to selfish seeking, yet, in spite of loss, poverty, and hardship, the imperishable possession of the faithful, obedient soul! Sin the only destroyer of the divine birthright! They had heard with careless ears these truths from minister or teacher, but here in Aunt Viny's cabin they saw them embodied in a life!

"Aunt Viny has something that we haven't," said Guy, as the two boys walked together toward the hotel.

"And something which I for one mean to try for," answered his cousin.

"Dear Rob, we will both try!"

Aunt Viny still lives in the little cottage, although one could hardly recognize it for the fresh paint

RICE'S BEST FOR TABLE DAIRY AND FARM USE
PURE SALT
NORTH AMERICAN CHEMICAL CO. LIMITED.
SOLE MAKERS — GODERICH, ONT.

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON, ONT.

OFFICE, SCHOOL, CHURCH, & LODGE FURNITURE

FINE BANK, OFFICE, COURT HOUSE AND DRUG STORE FITTINGS
A SPECIALTY

SEND FOR CATALOGUE

THE CANADIAN PHOTO-ENGRAVING BUREAU

ENGRAVINGS OF EVERY DESCRIPTION.
BEST METHODS
BEST WORK
SEND FOR SAMPLES
16 AD LAIDE ST WEST

Dunlop's

445 Yonge St., 5 King St. West.
Tel. 4192. Tel. 1424.

FLORIST

ST. DENIS HOTEL

Broadway & Eleventh St.

EUROPEAN PLAN **NEW YORK**

WILLIAM TAYLOR & SON,
Proprietors.

EMINENT MEN

Both in the professions and in business carry large amounts of insurance because they know it pays to do so. If you are thinking of putting on some insurance write to the

Confederation Life Association

Head Office, Toronto

for full particulars of the Unconditional Accumulative Policy, which guarantees extended insurance on a paid-up policy after two years, or a cash value after five years.

J. K. MACDONALD,
Managing Director.

W. C. MACDONALD, Actuary.

Head Office, Toronto.

and shingles on the outside, and the many cozy furnishings which have been added within. Jinny is ten years old, and a bright little scholar whose attainments in reading, geography, and numbers are the pride of her grandmother's heart.

Aunt Viny still "potters around" with her clear-starching and ironing, but there is no longer any danger of winter scarcity in the little home. Guy and Rob have learned how to invest a generous proportion of their monthly allowances at a double rate of interest, payable in coin of the heavenly kingdom—comfort for their humble old friend, and un-failing satisfaction to themselves.

Aunt Viny never tires of reciting her story to whomsoever will listen.

"Twas a mighty quar thing all de way," she will say: "To fink I should 'a' picked out dat very aft'noon to go a-diggin' sassafras-root, an' den should 'a' happened along right in de bery tracks o' dat 'ar rabbit, an' den got on my knees on de groun' back o' de bushes, wher de young marsters couldn't see nothin' but de branches a-stirrin, an' den ketched de shot in de thick o' my arm 'stead of in my ole haid! If I darst to belieb in luck, I'd say dat shot was the luckiest ting as eber happened to me, kase it gib me de two bes' frien's an ole woman eber had—my Marse Rob an' Marse Guy, as look after me as if I'd been deir own mammy! But dar!—I hope 'tain't wicked to say it—but I can't help finkin' as how de good Lawd Himself knowed whar dat shot was a-goin'!"

If you suffer from sores, boils, pimples, or if your nerves are weak and your system run down, you should take Hood's Sarsaparilla.

THE POLICEMAN A BUGABOO.

"Among nursery errors few are more to be condemned than that which converts the friendly policeman into a bugaboo, wherewith to terrify naughty children. The writer once saw a lost child, a pretty girl of 3 or 4 years of age, evidently the daughter of well-to-do parents, almost thrown into convulsions by the proximity of the policeman, who wished to take her to the station-house as the first step towards restoring her to her home. Not long ago an Eastern paper told a pitiful story of a half-starved waif picked up on the streets of a great city. The child had for days been dodging the policemen, who were, had he but known it, his best friends.

"One of the first lessons taught a city child should be that among the policeman's chief reasons for existence is that he may take care of good children; that he represents the law, whose mission it is to protect the good against the bad.

"Therefore, little boy or girl, if you are on the street and anyone, even your nurse, mistreats you or

tries to hurt you, you have only to ask the nearest policeman to help you, and if he does his duty he is obliged to do what you ask.

"And if you should be lost, one of the things the city pays him to do is to take you home. He may not be able to go with you all the way, because he has what is called a 'beat'—a certain number of blocks—outside of which he cannot go while on duty, but he will take you as far as he can, and then pass you to the next policeman, and so on, until one of the officers rings your father's door bell and hands you safely in. Or, if you don't know where you live and cannot even tell him your name, he will take you to the nearest station, and in ten minutes they will know at every station in the city that a child your age, with your coloured hair and eyes, has been found. Then when your mother misses you and papa telephones to the nearest police station that you are lost he will be told just where you are and can go at once and get you."

INFANT EDUCATION.

A mother once asked a clergyman when she should begin the education of her child, which she told him was then four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek, your opportunity begins."—Bishop of Norwich.

HEROISM.

Few tales of unassuming heroism will read more finely than that of Robert Blyth, the gallant young miner who acted so bravely in the Muirkirk pit disaster. A sudden inrush of accumulated water having inundated the bottom of the mine, and placed the lives of all the miners in danger, this fine young fellow first saw those of his companions who reached the shaft bottom hoisted in safety, and then himself turned back to save the distant ones who had been cut off by the water. Knowing every foot of the mine, he succeeded in collecting sixteen of the imprisoned miners, and in conducting them to a place of safety, where they waited during the weary hours that had to elapse ere their rescue was effected. Notwithstanding these courageous efforts, three men lost their lives. All who know anything of the dark underground life of the miner, and the many dangers by which he is surrounded on every side, will be able to appreciate at its proper value the singularly unselfish act of Blyth.

—There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.

—"He does not well who gives not God his best."

—"The heart is dark and sunless without Christ."

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

ACROBATIC WORK OF THE TONGUE.

If your tongue is in good condition to do a little acrobatic work, try reading the following word curiosity aloud. It may be familiar to some of you, for it is one of the treasures that we have dug up in an old scrap-book:

If you stick a stick across a stick,

Or stick a cross across a stick,

Or cross a stick across a stick,

Or stick a cross across a stick,

Or cross a cross across a cross,

Or stick a cross across a stick,

Or stick a crossed stick across a cross stick,

Or cross a crossed stick across a cross,

Or cross a crossed stick across a stick,

Or cross a crossed stick across a crossed stick,

Would that be an acrostic?

A STRONG NATION.

Consists of strong men and healthy women, and health and strength depend upon pure, rich blood which is given by Hood's Sarsaparilla. A nation which takes millions of bottles of Hood's Sarsaparilla every year is laying the foundation for health, the wisdom of which will surely show itself in years to come.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate. 25c.

—The world is a river, men are barges, the Church is a good tow-boat, towing up stream. If the boat lets go, all float helplessly to wreckage.

—Those people who never allow themselves to expect too much generally have sufficient for themselves and a little to spare for others.

THROUGHOUT THE WORLD THE NAME

KARN

IS A GUARANTEED OF MERIT ON PIANO OR ORGAN AN OLD HOUSE WITH OVER A QUARTER OF A CENTURY HONORABLE RECORD.

CHURCH PIPE ORGANS

KARN IS KING

D. W. Karn & Co.

Piano & Organ Mfrs.

Woodstock, Ont.

STAMMERERS!

Address Church's Auto-Voice Institute, 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals

The ELIAS ROGERS CO., Limited.



Offices.

- 409 Yonge St. 793 Yonge St. 306 Queen St. E. 204 Wellesley St. 573 Queen St. W. Queen & Brook Av. 419 Spadina Av. 369 Paqe Av. Bathurst St., opp. Front. Esplanade E., near Berkeley St. Esplanade E., near Church St.

1131 Yonge St. (at C.P.R. Crossing)

Foreign Stamps

Bought, Sold and Exchanged. Highest prices paid for old collections or rare loose stamps. We particularly want penny issues—Canada, Newfoundland, Nova Scotia, New Brunswick, and old U.S. Selections of rare or medium stamps sent on approval to all parts on receipt of references. Special offer—1,000 all different; no post cards, envelopes, fiscals or reprints. Every stamp guaranteed genuine and original. Price 20/- post free. H. A. KENNEDY & CO., 39 Hart Street, New Oxford St., London, W.C.

HAVE YOU USED ALL YOUR VISITING CARDS?



The Monetary Times Printing Co., Limited Toronto, Ont.

Photo-graphing

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.

THE

Bryce Studio

Sittings may be arranged by Telephone. 107 King St. West, Toronto

Meneely Bell Company,

CLINTON H. MENEELY, Gen. Man. TROY, N. Y. and NEW YORK CITY. Manufacture superior Church Bells

Our Beautiful EASTER NUMBER

sent free to all new subscribers

Extra Copies—Price 10c. each.

Special \$10 Cash Offer

For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the following liberal offer of \$20 worth of Books, all in first-class order, for \$10, cash with order.

COMPRISING THE FOLLOWING:

Five Books, at \$1 each	\$5 00
Five Books, at 90c.	4 50
Five Books, at 70c.	3 50
Five Books, at 50c.	2 50
Five Books, at 35c.	1 75
Five Books, at 25c.	1 25
Five Books, at 20c.	1 00
Five Books, at 10c.	0 50

DO NOT DELAY. ORDER AT ONCE WHILE STOCK IS COMPLETE

\$1.00 Each

- 1 Polly. By Meade.
- 2 The Lady of the Forest. By Meade.
- 3 A Young Mutineer. By Meade.
- 4 The Water Babies. By Kingsley.
- 5 The Palace Beautiful. By Meade.
- 6 Six to Sixteen. By Ewing.
- 7 The Chaplet of Pearls. By Yonge.
- 8 At the Back of the North Wind. By MacDonald.
- 9 In the Days of Bruce. By Grace Aguilar.
- 10 Honor Bright, or The Four-Leaved Shamrock. By author of "Tom's Opinion," &c

90c. Each

- 11 Tom Brown at Oxford. By Hughes.
- 12 Tom Brown's School Days. By Hughes.
- 13 Masterman Ready. By Capt. Marryat.
- 14 Cast up by the Sea. By Baker.
- 15 Thaddeus of Warsaw. By Porter.
- 16 Mark Seaworth. By Kingston.
- 17 Deep Down. By Ballantyne.
- 18 Gascoyne. By Ballantyne.
- 19 Swiss Family Robinson. By Wyss.
- 20 Robinson Crusoe. By Defoe.

70c. Each

- 21 The Purchase of the North Pole. By Verne.
- 22 Ten Minute Tales for every Sunday. Vol. I. By F. H. Wood.
- 23 Ten Minute Tales for every Sunday. Vol. II. By F. H. Wood.
- 24 Duty. By Samuel Smiles.
- 25 Thrift.
- 26 Self Help.
- 27 Character.
- 28 Hypatia. By Charles Kingsley.
- 29 Jerry and His Dog. By Beech Wood.
- 30 Marcel's Duty. A story of war time. By Mary E. Palgrave.

50c. Each

- 31 The Hearing Heart. By Anna Shipton.
- 32 Martin's Drilling. By F. E. Reade.
- 33 Lucy Winter. By F. E. Reade.
- 34 Meg's Primroses. By H. M. Chester.
- 35 Charity. By Mabel E. Fowler.
- 36 Captain Eva. By Kathleen Knox.
- 37 Of High and Low Degree. By H. Milman.
- 38 All is Lost Save Honor. By C. M. Phillimore.
- 39 A Silver Teapot. By C. E. M.
- 40 A Message from the Sea. By A. E. Evans.

35c. Each

- 41 Old Money Bags' Grandson. By Audrey Curtis.
- 42 The Parish Clerk. By A. R. Hope.
- 43 Between the Locks. By Rev. E. N. Hoare.
- 44 John Holbrook's Lesson. By M. E. F.
- 45 Inasmuch. By F. C. Fanshawe.
- 46 Aunt Dorothy's Tea Table. By C. M. MacSorley.
- 47 Faith. By Author of Hope.
- 48 Whitford Leighton. By H. S. Streatfield.
- 49 A Railway Garden. By Mrs. Sitwell.
- 50 Will it Pay. By Margaret Keston.

25c. Each

- 51 Bertha Marchmont. By Mrs. Cupples.
- 52 A Month at Brighton. By Mary E. Shiping.
- 53 The Merry-go-Round. By C. J. Hamilton.
- 54 Gretchen's Troubles. By A. E. Engelbach.
- 55 Harry's Battles.
- 56 Little Ben, the Shepherd.
- 57 Olaf Thorachsen.
- 58 Archie Gray.
- 59 Dick Ford and His Father. By F. C. A.
- 60 As Good as Gold. By F. Harrison.

20c. Each

- 61 Friendly Words from an Old Maid. By A. Lyster.
- 62 A Small Rebellion.
- 63 An Unwritten Tale. By J. Vogel.
- 64 In the Crowd.
- 65 Her Silver Wedding. By P. Allen.
- 66 Mistress Mary's Garden.
- 67 Jenny's Offering.
- 68 Felix Morton.
- 69 A Heap of Stones.
- 70 A Storm and a Teapot. By F. H. Wood

10c. Each

A Great Treat. The Lost Note. Fritz, Walter and Lisette. Evenings at Wychwood Rectory.

It will be well to give number of a substitute at each price, in case any of the list should be sold out. Address

Church of England Publishing Co. LIMITED.
17 Richmond St. W., Toronto.

Rolleston House

170 Bloor St. West, Toronto

Resident & Day School for Young Ladies

This school, one of the most exclusive and select educational establishments in Canada, is beautifully situated in the healthiest part of the city; affords superior advantages for a sound education, with careful training and discipline. Well equipped with a large staff of efficient masters and governesses. Apply to Mrs. Neville.

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA

Incorporated 1891.

Rt. Rev. Bishop Courtney, D. D., Chairman Board of Trustees.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
Eight Resident Experienced Governesses from England. Housekeeper, Matron & Trained Nurse.

Board and Tuition Fees, including French, Latin or German or Greek, Daily Callisthenics, Class Singing and Needlework, \$225 per annum.
Music, Singing, Painting, Drawing, &c., are extras. Preparation for the Universities. Michaelmas Term begins Sept. 14th, 1898. For Calendar apply to DR. HIND.

Alma Ladies' College

ST. THOMAS, ONT.

Eighteenth Year opens SEPT. 8.

Located in eight-acre park in centre of city, 12,000 inhabitants; four transcontinental railways and local electric system; about three hours' ride from Detroit, Buffalo or Toronto; College distinctly Christian and patronized by all denominations. Finest buildings; superior facilities in College courses and in music, fine art, business, elocution, cookery; home comforts; strong staff. Rates for board, residence and tuition range from \$3.25 to \$9.00 a week, according to studies pursued.
For Catalogue address

PRINCIPAL WARNER, M.A.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF

The Sisters of St. John the Divine

Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine

MAJOR STREET, TORONTO.

Michaelmas Term begins 7th Sept., 1898.

Trinity College

SCHOOL PORT HOPE, ONT.

Michaelmas Term begins on Wednesday, September 14th.

The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address

REV. DR. BETHUNE, Head Master

Church - - Extension Association

355 College Street, Toronto.

Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

Miss Dalton Millinery

Dress and Mantle Making

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

... DUFFERIN HOUSE ...

Miss Dupont's

Boarding and Day School for Young Ladies, 196 John St., Toronto

Established 1872. Every modern advantage offered.

St. Margaret's College

A Collegiate Boarding and Day School for Girls, that aims to combine thoroughness of class-room work with the advantages of a well equipped residential school. The curriculum includes the highest honor work for University matriculation, and a high-class Musical and Art course. Modern class rooms; large grounds; specialists of the highest professional standing in every department. Address MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, cor. Bloor and Spadina Ave., Toronto.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and also Elementary work.

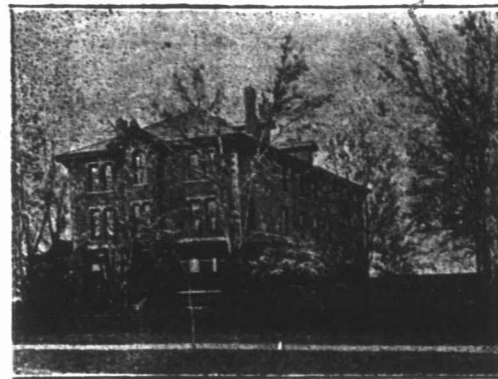
Apply for Calendar to

MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

The Church of England Day School

69 Baldwin Street Toronto.

This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin and Dancing. Terms moderate. For particulars apply to the Sister in-charge. Next term begins September 12th, 1898.



"Elen Mawr," MISS VEALS' SCHOOL
Cor. Spadina Ave. & Morris St., Toronto
PUPILS PREPARED FOR THE UNIVERSITIES.

Grimsby Preparatory School...

Will reopen after summer vacation on September 7th. Write for circular and other information to

W. J. DROPE, M.A., Principal.

Hellmuth Ladies' College

LONDON, ONT. CIRCULARS

CLARET

"CHATEAU PEELE" MEDOC

Cases, 12 Quarts, \$3.75

Cases, 24 Pints, \$4.75

Equal to imported claret at double the price. If your wine merchant does not keep our claret send order direct. For sale in Toronto by J. C. Moor and C. J. Kean.

J. S. HAMILTON & CO., Brantford, Ont.

General Agents Pelee Island Wine Co., Limited, Proprietors St. Augustine and "Chateau Pelee" Wines.

Free Grants of Theological Books

Are made by the Church of England Book Society, 11 Adam Street, London, England, to the poorer clergy whose incomes do not enable them to procure such. Applications to be addressed to C. R. RAY, Esq., Secretary.

JONES & WILLIS

Church Furniture Manufacturers

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics

43 Great Russell Street, LONDON, W.C. Opposite the British Museum

And Edmund St., BIRMINGHAM, Eng. Concert St., Bold St., LIVERPOOL

The Morley Conservatory College & School of Art

HUNTSVILLE, ONT.

Visitor—The Ven. Archdeacon Liwyd, Algonia.

Principals—Miss Morley, L.L.C.M., A. Mus. L.C.M., Representative of the London College of Music; Silver Medalist for Painting, Mrs. Haydon, D.P.L.C.M., Examiner for the London Col. of Music.

A resident and day school for young ladies. Students of all grades from beginners to the most advanced receive the best possible training. Special advantages in music, art, and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of January. For particulars address the Principals.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Deaks, Crosses, Vesper Lights, Altar Rails, etc. Chandelier and Gas Fixtures.

CHADWICK BROTHERS (Successors to J. A. Chadwick)

MANUFACTURERS

182 to 190 King William St., HAMILTON, Ont.

CHURCH WINDOWS
SIMPLE & ORNATE.
MEMORIALS
A SPECIALTY.
MCCAVSLAND
TORONTO

We know how



AND WE DO IT

Our celebrated Finish on Linen has made us the Leading Launderers in Canada.

OUR MOTTO: GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario, Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

Illustrated Confirmation, Baptismal and Marriage Certificates

Choir Programmes, 25c. per 100.

G. PARKER (Successor to Timms & Co.)
33 Adelaide St. W., Toronto, Ont.