

Canadian Churchman

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TORONTO, CANADA, THURSDAY, MAY 26, 1898.

[No. 21.



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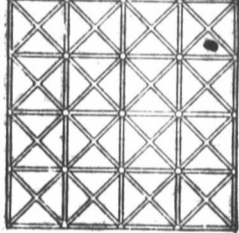
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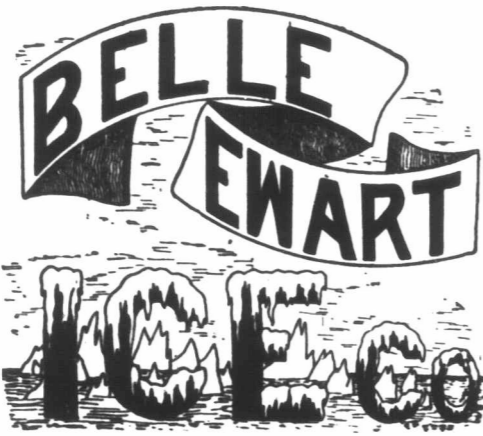
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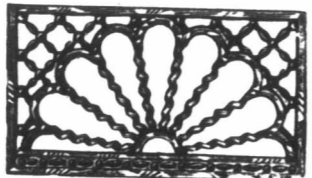
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TORONTO, THURSDAY, MAY 26, 1898.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 29—WHITSUNDAY.

Morning—Deut. 16, to 18. Rom. 8, to 18.

Evening—Isa. 11, or Ezek. 36, 25. Gal. 5, 16; or Acts 18, 24—19, 21.

Appropriate Hymns for Whitsunday, and Trinity Sunday, 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:

WHITSUNDAY.

Holy Communion: 324, 155, 157, 281, 275.

Processional: 152, 153, 156, 508.

Offertory: 211, 524, 525, 532.

Children's Hymns: 270, 338, 470, 566.

General Hymns: 207, 208, 209, 212, 507, 541.

TRINITY SUNDAY.

Holy Communion: 162, 34, pt. 2, 509, 552, 553.

Processional: 158, 161, 179, 241, 39, 3.

Offertory: 160, 275, 290, 474.

Children's Hymns: 343, 346, 471, 573, 574.

General Hymns: 12, 14, 163, 164, 226, 290.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Trinity Sunday.

St. John, iii., 3. "Except a man be born again, he cannot see the Kingdom of God."

We wonder at the dullness of Nicodemus. How ask questions so absurd? How miss the meaning of the Lord's words? Yet he was a man sincere, earnest, finally a disciple of Christ. And it is so certain that we ourselves understand these words of Christ? May we not sometimes take it superficially. Let us see.

i. The Change which our Lord requires of the Subjects of His Kingdom.

A new birth—to be born "again," "from above," "of the Spirit."

1. Nicodemus did not see the bearing. (1) Not unaccustomed to the language. Proselytes coming into the chosen people thus described. To be citizens of a country we must be born or naturalized (= reborn). (2) But could not understand universality of requirement—that Jews also.

2. Yet nothing arbitrary in this requirement. An obvious reason in new relation. We can live only in a congenial element. A new Kingdom demands a new spirit. (1) The Kingdom of God a spiritual society. The reign of God by Christ. Character of God the principle of the Kingdom. (2) A true subject must be a spiritual man. How can one become so? (a) Must be a spiritual birth. Natural birth introduces to natural sphere. Spiritual to Spiritual. (b) A deep and radical change. Not a destruction of nature. But a new regulative principle. No mere outward reformation. Hence the failure of mere ethical systems. But a new principle of life—the life of God, the life of love, by the Spirit of God.

ii. The manner in which this change is effected.

1. Effected in the Second Adam, the Lord Jesus Christ. Christ assumed man's nature and position. Condemned, Justified, rose as Head. Hence the Resurrection of Christ the Regeneration of mankind. (Acts, xiii., 33; Psalm, ii., 7).

2. But how does this apply to individuals? (1) By Holy Baptism. Compare Hooker, v. 59, 3. Thus grafted into the Covenant body. (2) But an act of adhesion on our part, ratifies. God does His part in baptism: truly grafted. But of no avail unless we take our place. The sap must flow into the branch. Begins before conscious faith. Must be carried on and completed in personal acceptance and surrender.

iii. The new birth involves new life. A double error in regard to new birth. (1) We can have no share in it. (2) Once converted all is done.

1. True, we could not originate new life. "God gave unto us eternal life."

2. But not true that done once for all. Might as well say, Child born and no more required. On the contrary, life given to be expanded, developed. Use of means. So the spiritual life.

3. A life which has its evidences. Every form of life has. Vegetable: Animal: Worldly: Spiritual. New perceptions, affections, actions: Regards duty—love—sacrifice. St. Paul: "To me to live is Christ."

WHO IS TO BLAME?

A letter in our present issue, signed "Churchman," brings before us a crying evil and a crying need in regard to our own Church. In the first place, it gives us, in few words, a good deal of the past history of the

Church of England in this province, and therein has explained what many find to be a real difficulty, the comparative decline of the Anglican Communion in this country. From all sides—from our bishops, from our laymen, in pamphlets like that of Dr. Mockridge, recently noticed by us—we hear it proclaimed that the Church of England had the start of all the other Christian bodies in this province, and that she has failed to keep her place among them—not advancing in the ratio of the increase of population, nor yet keeping pace with the other Christian denominations. Who is to blame? Is it bishops, or clergy, or laity, or schools, or colleges? Certainly it is not the Church herself or her system. At least those who are loyal to Anglican principles cannot entertain such a theory, nor does experience seem to favour it. Well! Every one connected with the Church is to blame. Clergy and laity and all the rest—which is a cross-division; but we are not, at this moment, chopping logic, but dealing seriously with a serious practical question. At least, certain things are clear enough. To a large extent we have lost the country places, and even our pre-eminence in the cities and towns seems to be in danger. And this quite naturally. For as the country districts begin, more and more, to flow into the towns, it is obvious that they will bring with them the religious principles and associations which they have acquired in the country. Well! it will serve little purpose to decide who is most to blame in the past. It is more to the point to inquire how things stand in the present and how further evils may be prevented, and what may be done to give the Church a better position in the future. What is wanting now? We are informed that there are many missions at this present moment where there are no clergy. Churches have been built, clergy have been appointed to them, and the work has gone on for a time, but has been abandoned for want of funds, that is for want of people to attend the churches. But it is said that there are posts not a few now unoccupied in which there would be no difficulty in obtaining support for a clergyman, if a suitable man could be found. It must be quite easy to ascertain whether these statements are accurate. There must be, somewhere, a list of all the parishes and mission stations—say in the Diocese of Toronto—and it would be quite easy to ascertain whether these stations are now occupied, and at what moment any of them ceased to be so. Would it not be well that some one should move for information on this subject at the approaching synod? And then perhaps an inquiry might be made as to the reason for the station being vacated—whether through any serious change in the circumstances of the people or through any unfitness on the part of the previous incumbent, or through any other cause; so that it might be known whether the case were what we should call hopeless or not. If the real state

of the matter in regard to our parishes or missions could thus be made known to the Church, then might an appeal be made to the Church people of the diocese for the funds necessary for carrying on these missions. If they were not forthcoming, then the bishop and clergy could say to their people, we are desirous of doing our duty to the Church and to the Country, and you will not enable us to do it. One thing should be added. Every Rural Dean should have an intimate acquaintance with the religious and ecclesiastical condition of his own Deanery. A clergyman, who was formerly a Rural Dean in England, informs us that the Rural Deans in the Old Country make regular reports to the bishops respecting the state of all the parishes in their deaneries. They tell of the fabrics of the churches, of the state of the books used for public worship, of the vessels of the altar and everything that it seems necessary for the Bishop to know. Upon these reports, the Bishop bases his charges and his communications with the churchwardens of the parishes. By this means the parishes are kept alive to a sense of whatever deficiencies may be found among them. We are quite aware of the difference of the state of things in England and in Canada; but at least the Bishop should be made acquainted with the true state of his diocese, and he would then be in a position to make the necessary appeals to his people.

MR. GLADSTONE.

The death of Mr. Gladstone brings with it nothing of the nature of a surprise. We have been waiting for the expected moment; and if we have not, like the august sufferer, been longing for the hour of release, now that it has come, we can thank God that He has taken to Himself the soul of His great servant and son. For Mr. Gladstone was a great man. This is a phrase not lightly to be connected with the name of a fellow-mortal, yet one which no one will think of denying to him who is now taken from us in his old age. If any one could doubt of the wonderful fascination of greatness which connects itself with the deceased statesman, an evidence will be found in the manner in which many who were at one time alienated from him, have given back in his later days all the former homage. However, Mr. Gladstone quite friends in many ways. He began life as a High Tory, he died a Democrat. He was at the beginning of his career an ardent advocate of Church and State. We all remember Macaulay's brilliant review of his book, although we may perhaps forget that a good many of Macaulay's criticisms were sophistical. However, Mr. Gladstone not only abandoned his Toryism, going further in the democratic direction than even Mr. Bright was at first disposed to go—for Mr. Bright thought there was a residuum to which the franchise should not be extended. As regards Church and State, we have before us the disestablishment of the Irish Church, the apparent readiness to disestablish the Scottish Church, and further to separate the Welsh portion of the English Church from the main body of the Church and disestab-

lish it. In the disestablishment of the Irish Church we are able to discern a real intention to do what equity required for Ireland. Although we cannot see that any good has resulted from the great change, and certainly the Irish have not been thereby rendered more contented, yet we think the argument was good that a Church containing only about one eighth of the whole population of a country could not rightly be maintained as the dominant Church. We are assured, therefore, that posterity will not judge Mr. Gladstone harshly on this point. With regard to Scotch and Welsh disestablishment, at this present moment they seem to be postponed indefinitely, so they need not occupy us here. But there was one of Mr. Gladstone's schemes which certainly alienated from him a large number of those who had a sincere affection for himself and a respect for his principles. We refer, of course, to the proposal to grant a Home Rule Parliament to Ireland. The grounds on which this measure was advocated seemed to the great mass of educated Englishmen utterly inadequate. It was not prejudice or self interest that made many of Mr. Gladstone's former supporters fall away from him. It was a deep conviction that what he was proposing would be most injurious not only to Great Britain, but to Ireland itself. It is unnecessary to enter into the reasons for this belief in this place. We believe that Ireland will be governed in accordance with true Irish sentiments far better by maintaining its connection with Great Britain. Happily the Home Rule proposal was defeated just as Mr. Gladstone saw the time approaching for his retirement from active participation in the government of the country. It was with great joy that his old friends witnessed his detachment from politics and especially from this obnoxious measure. Their old affection returned, and they could still think with respect and gratitude of the veteran who had done so much for the country, even if they had not in all ways been able to approve of his measures. The Mr. Gladstone who will live in history and in the memory of men, will not (we are thankful to believe), be the Mr. Gladstone of Home Rule; but Mr. Gladstone, the Christian gentleman, the cultivated scholar, the man of learning, the man of genius, the philanthropist, the lover of liberty—the man who promoted, to the utmost of his power, the best interests of the Empire which he served and of the whole human race. When we think of his scholarship and his learning, we recall his works on Homer and on Vaticanism, in the latter of which are some of the keenest criticisms of modern Roman methods. When we think of his attachment to Christianity and the Church, we are reminded of his controversy with Huxley, of his defence of the Bible, of his splendid edition of the great Bishop Butler's works, and of his exercise of Church patronage through many years of power. In this last respect, perhaps, he has done most for the Church of England. Few Prime Ministers have ever had the knowledge of Theology, of the Church, of the men worthy of promotion, which Mr. Gladstone possessed; and a glance over the names of those whom he raised to the highest places in the

Church will show that he was not guided by mere political or theological reasons. It has been said that, in one thing only, Mr. Gladstone had not changed, in his Churchmanship; but this is only partially true. Mr. Gladstone, doubtless, was always what would be called a High Churchman; but this is a very flexible term, however inflexible it may sometimes appear. In older times a High Churchman was almost always a Tory, and a Tory was generally a High Churchman. All this is now changed. But that is not all, Mr. Gladstone began as a High Churchman of the Tractarian type—not at all of the ritualistic; and he never was a ritualist, although he was greatly opposed to rough dealing with those who are so called. There was something stiff and unbending in the Tractarian type, and Mr. Gladstone lost this quality almost entirely. One could see in him the influence of Arnold and of Maurice and of the whole school to which these eminent men belonged. In his articles on *Eccle Homo*, for example, there was a width and liberality of treatment of which men like Marriott and Rose would not have approved. Yet herein Mr. Gladstone only showed himself a man of his own age, deeply sympathizing with all its thoughts and aspirations. The time may not yet have come for arriving at a final estimate of his character, place, and work; but we can at least say of him, he was a great man and a good man. With splendid natural endowments and an admirable education, which he owed to others, he yet owed it to himself that he cultivated the gifts of nature and of Providence, and presented to the world the picture of a Christian scholar and statesman, who could be turned neither to the right nor to the left by any prospect of private advantage. The honour of humanity and of Christianity never suffered in his hands or in his life. We are proud to think of him as one who ruled us so long and so beneficently.

THE WAR.

After the first successes of the Americans the war seems to languish, as we might expect. All that we have learnt since the battle in the harbour of Manila seems to show that the Spaniards were in no way prepared for such an encounter. They have fought like brave men, they have shown, there and elsewhere, that they are ready to make sacrifices for their country and their name; but they seem to have no men of real ability to guide them. So far there has been delay, lack of intelligence, inability to cope with the situation. But strange things seem to be coming out of the imbroglio. The Continental powers of Europe are looking with unfavorable eyes upon the American occupation of the Philippine Islands, as they looked upon the advance of England in those parts. And just as they attempted to steal a march upon Great Britain and partly succeeded, so now they would do the same in regard to the United States. Great Britain has borne a good deal, in the Armenian question, in the Greek, in the Chinese. As Mr. Balfour said, they had to consider how much they had to bear, rather than provoke a war; and they knew

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that they might provoke a war. Apparently they have not come out badly from the Chinese dispute. But no sooner was the matter settled than the potencies of Europe began to meddle with the Philippines. "Hands off," says John Bull. The moment had come when meddling must be stopped; and we believe, there is a common feeling of thankfulness that Great Britain and the United States have drawn closer together. We quite understand the difficulties and seeming animosities on both sides. Americans do not forget the revolutionary period, and unfortunately their school books keep past enmities afresh in a very offensive manner. Canadians do not forget 1812, nor the Fenian invasion, and other things. But surely it is time to bury these memories and to encourage unity of spirit and aim and purpose between peoples who are one in race, in language, and in institutions. Americans, it is said, are not Britons. It might, just as plainly, be urged that Englishmen, Scotchmen, and Irishmen are not Britons. It is not merely that Great Britain, as well as the United States, is continually absorbing a large foreign population; but the elements out of which the people at large are built up are the same with us as with them. Teutons and Celts form the foundation and substance of the people of Great Britain and Ireland; and in the same way Germans and Irish are being drawn into the old English beginning of the American Republic. We hope therefore that everything possible may be done to cement a union of feeling and action between the two countries. We most deeply and sorrowfully sympathize with the sad condition of the once mighty Spanish people; but, so far, we have seen no reason to change our view with regard to the misgovernment of the Spanish colonies. On this point we may expect more light, and we shall certainly have more. But it seems not unlikely that the present dark hour of Spain may be the herald of brighter hours to come. If only that people can get just notions of liberty and enter frankly into the movement of modern civilization, they may have a great future still before them.

THE BISHOP OF ATHABASCA'S LETTER.

The Bishop started on January 18th, travelling with dogs, to visit the missions in the Westerly portion of the diocese. The weather which he encountered, during the first part of the journey, was moderate, but later on it became very unsettled, ranging at times as low as 40 degrees below zero, alternating with stormy periods, causing heavy drifts and rendering travelling very difficult. Wapuskaw was reached about 5 p.m. on Saturday. The morning service on Sunday was, as usual, entirely in Cree, Holy Communion being afterwards administered. The evening service was in English, the Bishop again giving the address, which was interpreted by Murdoch Johnson, a very earnest and faithful layman. He came out this winter to visit his brothers, who are in the fur trade. He takes a deep interest in the evangelization of the Indians, and being a fluent Cree speaker, his assistance is most valuable. The school is doing well and increasing in numbers. The happy and healthy appearance of the children is a sufficient evidence of the care bestowed upon them by the Rev. C. and Mrs. Weaver, assisted by Miss Weaver. The school is under Mr. A. J. Bruce. On the Bishop's return he examined the scholars; though their progress

was not such as could have been wished, there were several reasons accounting for this, mainly the fickleness of the parents in taking their children away frequently for considerable periods. The same pressure cannot be brought to bear upon them, as in the case of a treaty reserve. The present number of children is twenty-four. They are all clothed and fed entirely at the expense of the mission. The latter, established in the very heart of the country, and far removed from the ordinary trade routes, has to be carried on under considerable difficulties. A letter has only just been received from the Indian Department to the effect that, as it has been decided to make no new grants to Indian schools during the next fiscal year, it is regretted that no assistance can be given to the school at Wapuskaw. I trust all the friends of missionary work among the Indians of this great N. W. will, under the circumstances, feel that there is an extra call for their sympathy and help at Wapuskaw. At least a sum of \$300 per annum is requisite to meet the expenses of the boarding school. These are likely to be increased by the large numbers coming via Edmonton, en route for the Northern gold fields; this is raising the price of everything. The Bishop will be glad to receive, through commissary, the Rev. W. A. Burman, any sums for this object. From Wapuskaw the Bishop travelled further North, visiting Trout Lake. On his arrival he found nearly all the Indians absent. Fur being scarce, they were hunting and trapping at some distance from the lake, beyond their usual haunts. A Sunday was spent here, a little girl was baptized by the Bishop during the morning service. Both services were well attended, and were held in the same house at which the Bishop stayed a year previously. The following Thursday afternoon White Fish Lake was reached, after a somewhat difficult journey, there being no beaten track. This mission is under the temporary charge of Mr. D. Currie. In a couple of hours after the Bishop's arrival, the people began to come in. An interesting service and instruction, lasting till 10 p.m., occupied the first evening. The service, of which notice was given next morning, was attended by all in the neighbourhood. A Sunday at this hopeful mission was deferred till the Bishop's return journey. That afternoon a start was made for St. Peter's Mission, Lesser Slave Lake. A snow storm came on that night and continued all next day, rendering travelling very heavy work. Darkness set in before the mission was reached, about 7 p.m. Saturday. The storm continued the following day, reducing the attendance at both morning and afternoon services. The Bishop was much pleased with the cleanliness, order and progress apparent at the boarding school. There are thirty-six boarders at present. Should this number be maintained or increased, fresh accommodation will have to be provided. The government allows a per capita grant of \$50 per annum up to twenty pupils towards their boarding. This leaves a heavy margin to be covered by other sources. It is to be hoped that friends of the work will bear this in mind. The Rev. W. G. White is still in charge of this mission, during the continued absence of the Rev. G. Holmes. He is ably assisted by Mrs. White, Mr. Charles D. White, who has succeeded Mr. Currie as school master, and by Miss M. Durnall, as matron, assisted by Miss Grote, eldest daughter of Edmonton's pioneer settler. On Tuesday afternoon a start was made for the Peace River. The H. B. Co.'s post on the north bank was reached on Thursday evening about two hours after sunset. It was too late to push on to the mission some ten miles further. Mr. Bedson, the officer in charge, generously gave up his bed for the Bishop's use. Four miners were staying for a few days en route. The house comprised one room for all purposes, office, cooking, eating and sleeping. The accommodation, therefore, was about as limited as on a Pullman sleeping car when well filled—good humour and courtesy made up for all deficiencies. Christ Church Mission was reached the following morning. The Rev. H. Robinson, on the Bishop's arrival, was visiting Indians at Spirit River. Their hunting grounds are on the "Great Prairie," which extends away to the South in the direction of the Upper Athabasca River, where it emerges from the Rocky Mountains. He returned

the same evening. The work at this mission promises to become more colonial in its character. Those who had gathered round the late J. G. Brick are dispersed. A French Half-Breed settlement is established between the mission and the Forks of the Peace River. After careful consideration of the whole bearings of the case, the Bishop decided to employ the Rev. H. Robinson in some direct Indian work, and made arrangements with him accordingly. His children will, for the present, remain under Miss McKnight's care at Christ Church Mission. Mr. D. Currie has accepted the charge of the mission. The service (for the day was stormy only one could be held), was well attended, many being miners—some had come nine or ten miles to be present. On Monday the Bishop commenced his return journey, accompanied by the Rev. H. Robinson, as far as the Forks. A family was visited here, Canadians from Manitoba, father, mother, and seven children. As barracks are to be erected at this point, and Mounted Police to be quartered there, it will serve to increase the population at this point. The Bishop returned by way of Lesser Slave Lake, White Fish Lake, and Wapuskaw, spending a Sunday at each of the two last places. During his absence progress has been made in the development of the Athabasca Landing—a portion of the H. B. Co.'s land has been mapped out into a town site—a weekly stage from Edmonton has been started, and several new buildings are in course of erection. Fresh groups of miners en route for the Yukon, via Mackenzie River, are constantly arriving. Since then accounts have been received of another threatened "Weetigoo" trouble connected with a revival, by a section of the community, of their old heathen rites. Led and superintended by an old heathen "Wapoo," the medicine tent was set up, conjuring practiced over the affected man, and two dogs sacrificed. The man having become, to all appearances a dangerous lunatic, and a recurrence of the tragedy at Trout Lake not impossible, two members of the Mounted Police have gone out to investigate and, if necessary, bring in the supposed "Weetigoo." March 21st, Mrs. Young took the opportunity of Messrs. Bruce and George coming in from Wapuskaw, to return with them. She was desirous to be helpful to Mrs. Weaver and had also longed for some time past to visit the mission. They started with 2 dog trains on the evening of the 18th, intending to spend Sunday in holding services at the Indian tents and houses on Calling Lake; they hoped to reach Wapuskaw about Wednesday the 23rd. The weather, which had hitherto been comparatively mild during March, suddenly changed and became, on Saturday night, very cold and stormy, and has so continued since. This caused Mrs. Young's friends at the Landing some anxiety. She is, however, under the care of experienced travellers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

St. John's.—The thirteenth biennial session of the diocesan synod is to be held during the present month.

St. John the Baptist.—Two windows have been placed in the north transept of the cathedral church, the first, of two lights, with tracery, representing the Annunciation, and the second of three lights, without tracery, representing the visit of the three wise men to the infant Saviour. The former is the gift of Miss Hutchinson in memory of her mother, and the latter a memorial of the Queen's Diamond Jubilee. Both windows come from the studio of Mr. Kempe.

A promise has been given to provide the glass for the central light of the great east window, which will be one of five lights in all. The subject of the window will be these words from the Te Deum: "Thou art the King of Glory. O Christ."

The number of the communicants on Easter Day was 712. The churchwardens have been able to reduce the outstanding liabilities, during the past 12 months, by more than \$2,500.

Trinity East.—Christ Church.—Over 400 made their Easter communion throughout the whole of this mission. A few days previously, Mr. Isaac Everley, a former member of the congregation, presented the church with a handsome brass alms dish.

Salmon Cove East.—St. Nicholas.—This church has been recently enriched with the following gifts, viz., a new altar with panelled front, and a new pulpit, designed to correspond; a handsome cover for the font, a book rest for the altar, and a neat litany desk. All the above are made of native juniper wood.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—Saturday, May 14th, and Sunday, May 15th, were red-letter days for St. Luke's, the jubilee of whose opening, on May 14th, 1848, was observed with great rejoicing. As the 14th fell on a Saturday, it was resolved to hold the principal services on the Sunday following, but the festival began with a choral evensong on Saturday at 8 o'clock, followed by a reception in St. Luke's Hall. The church had been beautifully decorated with flowers for the occasion. At the reception, short addresses of congratulation were delivered by the rector of St. Paul's, the mother church of Halifax, the Rev. Foster Almon, Rural Dean of Halifax; the Rev. W. H. Bullock, Garrison Chaplain, and son of the first rector of St. Luke's; Mr. W. C. Silver, one of the first churchwardens of St. Luke's, and now upwards of 80 years of age, and by the Very Rev. the Dean of Nova Scotia. The services on Sunday, the 15th were, holy communion, 8 a.m.; mattins, 10 a.m.; holy communion (choral), 11 a.m.; litany (choral), 3.30 p.m., and evensong, 7 p.m. At the choral celebration at 11, the rector preached an historical sermon giving a short account of St. Luke's. The interest of this service specially centred in the jubilee offering. Immediately after the regular Sunday offering had been presented, the members of the vestry, who had assembled in the vestibule, marched up the middle aisle of the church, headed by the two churchwardens, Mr. Thos. Brown and Mr. James Morrow, with Mr. W. C. Silver as representing St. Luke's of 50 years ago; the rector advanced from the altar to the steps of the chancel to meet them, and Mr. Silver and the two churchwardens, on behalf of the congregation, laid upon the alms dish \$3,000 in gold. The rector bore it to the altar, accompanied by the clergy present, and having presented it, a solemn Te Deum was sung. At the choral litany in the afternoon, an excellent address was delivered to the children by the Rev. W. J. Armitage, rector of St. Paul's, and the Children's Church Missionary Guild presented their offering (also in gold), of \$36, which was supplemented by the Sunday School to \$42.94, which sum is to be applied to the purchase of a jubilee memorial window. At evensong the Dean of Nova Scotia delivered a most interesting historical address, giving vivid character descriptions of Bishops John Inglis and Hibbert Binney, and of the first Dean of Nova Scotia, and rector of St. Luke's, the Rev. Wm. Bullock, D.D. The well-known hymn, "We love the place, O God, wherein Thine Honour dwells," written by Dr. Bullock, was used at each service for either processional or recessional. Part of the jubilee offering is to be used for repairing the church. Mr. N. H. Athoe, the newly appointed organist of St. Luke's, made a very favourable impression.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Andover.—At 5 p.m., Tuesday, May 3rd, the Sunday school Teachers' Association of the deanery of Woodstock met for business at Trinity Church.

There was a second session in the evening of the same day. An excellent paper, which was written by Mrs. W. B. Bellis, of Woodstock, was read. The title of it was, "The Bible in the Sunday School." At the same meeting, the Rev. G. F. Scovil, B.A., gave a model lesson upon the subject of Baptism. After some discussion upon the subject, Mr. E. H. Hoyt, moved, "That in the opinion of this association, yearly examination for teachers and the elder scholars of our Sunday School, would be beneficial by increasing their knowledge of the Holy Scripture and the History of the Church, thereby enabling them to better do the work to which they are called; and that the representatives from this deanery, to the Sunday School Conference, be requested to give this subject their hearty support; and further, that a committee be appointed by this meeting, with power to formulate a plan by which the system may be brought to a head, to report at the next meeting. This motion was carried and the following appointed the committee: Revs. W. B. Bellis and G. F. Scovil, B.A., and Mr. E. H. Hoyt. It was about 10.30 p.m. when the meeting adjourned, and all were agreed in terming it a very successful and beneficial one. On the following day, May 4th, there was a meeting of the chapter of the Woodstock deanery in the same parish. Those present were Ven. Archdeacon Neales, M.A., Rural Dean, and Revs. J. G. Flewelling, A. W. Teed, M.A., W. B. Bellis, G. F. Scovil, B.A., besides the rector of the parish, the Rev. S. Bacon Hillock. The "agenda" of the meeting was an election of a rural dean for the next 3 years, and also representatives for the ensuing year on the Board of Home Missions of the synod. The Ven. Archdeacon Neales was re-elected rural dean; and the Rev. A. W. Teed and Mr. Lee Raymond the representatives on B.H.M.

Fredericton.—The building used as a Church hall and for the Sunday School is being moved and repaired. A very enjoyable entertainment was given at "The Mills" a few evenings ago. The sub-dean presided, and gave an interesting address. The Dean, on Sunday, May 8th, preached a memorial sermon for Catharine, the widow of the late Canon Charles Medley, who died at the Victoria Hospital on May 2nd. The diocese is expressing a general sympathy to Mrs. Medley, widow of the late Metropolitan, upon her bereavement.

St. George.—Preparations are being made in the deanery of St. Andrew's for the holding of the annual meeting of the Sunday School Teachers' Association in the parish of St. Mark's, St. George. The meeting is to be held on June 2nd. It is proposed to go there by boat, as this will be the most convenient for the greater number of the parishes, and all interested in Sunday School work in the deanery are looking forward to this with every hope that it will be both representative and interesting.

St. John, N.B.—Trinity Church.—The Ven. Archdeacon Brigstocke, in preaching the funeral sermon of the late Mrs. C. S. Medley, the widow of the 1st Bishop of Fredericton, spoke from the words "My times are in Thy hand," Psalm xxxi., 15. He referred, very feelingly, during the course of his sermon, to the great loss which the Church and parish had sustained in the decease of this estimable lady. He remarked that few realized more keenly than she had done that the whole of life was a Christian service. Without any ostentation she had maintained a life of ceaseless and unselfish activity for the good of others, exemplifying very fully the Christian principle of bearing one another's burdens. During her life-time she had done much for the good of the Church which she so loved and adorned. During the latter part of her life, whilst a resident of St. John, she had regularly and frequently attended the services of the Church, thereby setting a good example which all would do well to follow. She was not able, during the latter part of her life, to engage in much active work for the Church, but she had always been ready and willing to do all that lay in her power to further the work of the Church of Christ wherever it was possible for her to do so. The Archdeacon brought his sermon to a close by exhorting his hearers to strive

to imitate the good example of the late Mrs. Medley, and to pray that God would give them grace so to follow her good example that with her and others, who had gone before, they might become partakers of His heavenly Kingdom.

Newcastle.—A meeting of the Ruri-decanal Chapter of Chatham was held at Newcastle, May 10th and 11th. There were present Revs. Canon Forsyth, R.D.; T. W. Street, W. J. Wilkinson, James Spencer, P. G. Snow, H. A. Meek, and G. L. Freeborn. On Tuesday morning the Holy Communion was celebrated by the Rev. Canon Forsyth, assisted by Rev. W. J. Wilkinson. During the session the usual reading of the appointed chapter, in Greek, with comments by the brethren, took place, and also the discussion of matters relating to diocesan and parochial work. Revs. Canon Forsyth and W. J. Wilkinson were re-elected rural dean and secretary respectively. Rev. P. G. Snow and E. Lee Street, Esq., of Newcastle, were elected delegates to the B.H.M. An interesting meeting of the S.S.T.A. was held Tuesday afternoon. Rev. T. W. Street, in an eloquent address, gave some good practical advice to all engaged in Sunday School work, and Rev. G. L. Freeborn read an instructive paper on "The Bible." On Tuesday evening Revs. Canon Forsyth and G. L. Freeborn gave addresses at St. Andrew's Church, Newcastle, whilst Revs. James Spencer and H. A. Meek addressed the congregation at St. Mark's Church, Nelson. The deanery sermon was preached by Rev. H. A. Meek at the Wednesday evening service. During the session the clergy were hospitably entertained at the rectory by the rector and Mrs. Snow.

MONTREAL.

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

Montreal.—St. John the Evangelist.—A confirmation service was held in this church by the Bishop of the diocese on Wednesday evening, May 11th, when 24 males and 25 females received the apostolic rite. All the latter were suitably attired entirely in white. The service was attended by a large congregation.

Christ Church Cathedral.—The work on the new electro-pneumatic action for Christ Church Cathedral organ, is being pushed forward, at St. Hyacinthe, as rapidly as possible by Messrs. Casavant Brothers. No pains are being spared to make it as perfect as possible. The console will be detached and placed in the choir stalls, in the same way as the one in St. George's Church. The improvements will include new manuals, and a new pedal board, which will be concave. The console will be of quartered oak. The following is the list of stops, couplers and mechanical accessories which the organ will contain when completed:

Stops.—Great Organ.—1. Double open diapason, 16 feet; 2. open diapason, 8 feet; 5. octave, 4 8 feet; 4. stopped diapason, 8 feet; 5. octave, 4 feet; 6. twelfth, 2 3/4 feet; 7. fifteenth, 2 feet; 8. mixture, 2 ranks; 9. sesquialtera, 3 ranks; 10. posaune, 8 feet; 11. trumpet, 8 feet.

Swell Organ.—12. Bourdon, 16 feet; 13. open diapason, 8 feet; 14. stopped diapason, 8 feet; 15. octave, 4 feet; 16. twelfth, 2 2-3 feet; 17. fifteenth, 2 feet; 18. mixture, 3 ranks; 19. horn, 8 feet; 20. oboe, 8 feet; 21. clarion, 4 feet.

Choir Organ.—22. Open diapason, 8 feet; 23. claribel, 8 feet; 24. gamba, 8 feet; 25. harmonic flute, 4 feet; 26. gamschorn, 4 feet; 27. fifteenth, 2 feet; 28. clarinet, 8 feet.

Pedal Organ.—29. Open diapason, 16 feet; 30. violone, 16 feet; 31. bourdon (dumb action), 16 feet; 32. octave, 8 feet; 33. fifteenth, 8 feet; 34. trombone, 16 feet.

Couplers.—35. Swell to great; 36. swell to choir; 37. swell to great sub-octave; 38. swell to pedal; 39. great to pedal (right side); 40. great to pedal (left side); 41. choir to pedal; 42. choir to great; 43. tremulant to swell; 44. tremulant to choir.

Mechanical Accessories.—Thirteen hand combination pistons, double acting, 45 to 49. five

ONTARIO.

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

Coe Hill.—St. Michael's.—At the annual vestry meeting of the congregation of this church held here, Messrs. R. S. and Allan Tivy were chosen wardens. After Mr. Tivy had read a statement of the Church Building Fund, showing a cash balance, Mrs. R. S. Tivy, a most faithful worker, handed to the treasurer the sum of twenty-five dollars which had been collected by Mr. Arthur Leveridge in the lumber camps during the winter. This was a genuine surprise and will leave the little church, with the S.P.C.K. grant, quite out of debt. His Grace, the Archbishop, has kindly promised to consecrate it this summer. Mr. Harry Johnson assists as lay reader at this station.

Brockville.—St. Peter's.—At the adjourned vestry meeting, held on May 8th, a letter was read from Lt.-Col. Jackson, formally resigning the office of rector's warden. His resignation was accepted, and a special vote of thanks was tendered to him for his efficient services during the many years which he has held that office. The rector appointed Mr. H. E. Snyder as his warden, and His Honour, Judge Macdonald, on the motion of Col. Jackson, seconded by Mr. John McMullen, was unanimously elected people's warden in Mr. Snyder's place. Cordial thanks were given to the Women's Guild and its branches for their work done during the year and their gifts to St. Peter's. It was the Women's Guild that paid all the expenditure of the new furnace which has proved so satisfactory, while one of the branches paid for the raising of the seats in the transept. A vote of thanks was passed to Messrs. George McMullen and Wm. Lees for their gift of the new platform between the church porch and Park St. and for their successful effort in erecting the flag staff on the tower and procuring the handsome flag, which, as the Archdeacon observed, was the one memorial of the Jubilee year, and the 70th anniversary of the building of St. Peter's Church. In regard to the Jobbing bequest, it was decided to place the money in the Bank of Montreal in trust for the parish, its disposition to be considered hereafter. Kindly reference was made to the efficient way in which the Rev. H. H. Bedford-Jones had managed the affairs of the parish during his father's absence. The Ven. Archdeacon Bedford-Jones made an appropriate reply, and then, the minutes of the meeting having been read and confirmed, the proceedings were brought to a close with the Benediction.

Bath.—At the annual vestry meeting it was unanimously resolved, on the proposition of the people's warden, to make a present of \$20 to the rector, Rev. E. T. Evans. The foundation stone of the new rectory will be laid about the middle of June; in conjunction with this it is proposed to hold the centennial of the church, which is now in its 105th year. At the centennial services a new pulpit will be dedicated as a memorial to the Rev. John Langhorn, the first incumbent of the parish, who, by the way, was a fellow-countryman of the present rector. At the recent visit of the Archbishop to the parish, a reception was given him in the Parish Hall, where an address of welcome was read by Dr. Northmon and to which His Grace responded in appropriate terms.

Kingston.—The death occurred May 11th, of Mrs. Macmorine, wife of the Rev. J. K. Macmorine, rector of St. James' Church. Mrs. Macmorine had been ill for some time from paralysis, but on Tuesday was so improved as to be able to sit up. About noon she was attacked with weakness and was unable to rally. Deceased was a daughter of the late Mr. W. B. Meyer, Quebec, born in 1842, and married in 1868. She is survived by a sorrowing husband, two sons—one in business at Portage la Prairie, Manitoba, and another studying in divinity in St. John's College, Winnipeg—and four daughters, one being Mrs. Coleman, wife of the curate of St. James'.

OTTAWA.

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

Tennent's Settlement.—St. Cuthbert's.—The congregation of this church has just placed a bell in the tower of their church. The rector has organized a very promising Sunday School in connection with the parish.

Renfrew.—The annual meeting of the chapter of the Renfrew deanery was held in the Parish Hall on Wednesday, May 11th, all the clergy being present, viz.: Rev. Rural Dean Bliss, Rev. A. Coleman, Rev. W. M. Quartermaine, Rev. W. P. Garrett, Rev. J. D. McCallum. The Holy Communion was celebrated in St. John's Church at 7.30 a.m., and the business meeting opened at 10 o'clock. The Rev. W. P. Garrett was re-elected chapter clerk. The reports presented from the several parishes were highly encouraging, the improvement on last year being very marked in almost all departments of parish life and work. Arrangements were made for the holding of the annual conference of the clerical and lay workers of the deanery with the Bishop in the autumn, and Eganville was selected as the place of meeting. The subjects submitted by the Bishop for discussion at the conference were allotted, and papers directed to be prepared thereon. All the clergy applied to have confirmation administered in their parishes again this year, at one station in each parish. The meeting adjourned at 3 p.m., well pleased with the result of the day's conference, and looking forward to the large gathering in the fall, for which excellent arrangements are to be made.

Westmeath.—The Church people in this place intend to erect a church shortly.

Winchester.—The meeting of the Rural Deanery of Stormont was held in Winchester on Tuesday and Wednesday, May 10th and 11th. There were present the Revs. Rural Dean Houston, M.A., of Cornwall; R. W. Samwell, chapter clerk, Moulinette; G. S. Anderson, Morrisburg; T. J. Stiles, Iroquois; R. Dumbrielle, Crysler; Mr. Butler, of South Mountain, and C. E. Sills, incumbent of the parish. Divine service was held on Tuesday evening at 7.30, at which Rev. G. S. Anderson and Rev. R. W. Samwell gave instructive and eloquent addresses, the former upon "Regeneration," and the latter upon "Conversion." On Wednesday morning, at 7.30, there was a celebration of the Holy Eucharist. A business meeting was held at 9.30 at the parsonage, at which the following subjects were taken up and discussed: "The statistics of the Deanery," dealing with the progress the Church has made both financially and spiritually during the year; the proposed change in the canon relating to the Widows' and Orphans' Fund; and the subjects to be treated at the next conference of the Deanery, which takes place at Wales in October. Rev. Mr. Whalley, the lately appointed missionary to Gleggarry, including the town of Alexandria, and the villages of Lancaster and Maxville, was appointed to write a paper upon "The value of Parochial Missions and how to prepare for the same so as to derive therefrom the greatest benefit;" Rev. S. G. Poole, of Cornwall East, was appointed to write a paper upon "Church Literature and how best to promote its circulation through the agency of the S.P.C.K.," and Rev. G. S. Anderson, Morrisburg, a paper on "Sunday School Work."

Smith's Falls.—St. John's.—The anniversary services of the church were held on Tuesday evening, May 17th. They were of a very bright and hearty character, and were very well attended. The Rev. G. S. Anderson, the mission priest of Mattawa, preached an appropriate sermon. The offerings, which were large, are to be devoted to paying off the interest on the church debt.

Franktown.—St. John's.—An address and purse containing \$30 was presented recently to the Rev. R. B. Waterman, by the members of the congregation, on the occasion of his leaving them to pay a visit to friends in England.

acting on great and pedal organs; 50 to 54, five acting on swell organ; 55 to 57, three acting on choir organ; six feet combination pistons; double acting, 58 and 59, two acting on swell organ; 60 and 61, two acting on choir organ; 62 and 63, two acting on great and pedal organs; 64, one reversible piston, great to pedal on and off; 65, one crescendo pedal to bring on gradually the full organ without moving the stops; 66, one balanced swell pedal; 67, crescendo pedal indicator, on or off.

The organ will be ready for Sunday, June 19th. It will only be closed for one Sunday, viz., June 12th.

The Executive Committee of the diocesan synod held its quarterly meeting on Tuesday, the 10th May. There were present the Lord Bishop in the chair, the Very Rev. the Dean, Archdeacons Evans, Mills and Naylor, Rural Deans Longhurst, Nye, Robinson, Smith, Saunders and Brown, Canons Norton, Dixon and Empson, Messrs. L. H. Davidson, Hannaford, Butler, E. K. Smith, Edgar Judge, W. H. Robinson, Richard White, George Hague, Dr. A. Johnson and Major Bethune. The first business of the afternoon meeting was the reading of a letter from the Rev. Canon Empson, resigning, owing to failing health, the duties of secretary of the committee, which he has discharged for twenty-six years. The letter was heard with regret, and it was moved by Dr. Davidson, seconded by the Rev. Canon Norton, that the Rev. Canon Empson be requested not to press his resignation, but that an assistant secretary be appointed by this committee to work with and under him until the next meeting of the synod, and that a small committee be named by the Bishop to choose such assistant, and to confer with Canon Empson as to carrying out this arrangement, and that the committee be authorized to fix the stipend of such assistant secretary. The following gentlemen were named as such sub-committee: The Dean, convener; Messrs. C. Garth, S. Bethune, Richard White, Major Bond, Archdeacon Mills, L. H. Davidson. A grant of one hundred dollars was made to the parish of Sault au Recollet, and the grant to South Stukely, reduced by the synod, was restored for this year to the original amount. The committee appointed to draw up rules and regulations defining the duties of the clerical missionary agent, proposed to be employed by the synod, presented their report. At the evening session a letter was read from Rev. J. G. Baylis asking for a grant of one hundred and twenty dollars a year, for a short period, to meet a special need, which was granted, also an application from Beauharnois for fifty dollars. Twenty dollars per month was granted the mission of St. Francis for a limited period. The Bishop reported that he had placed the Rev. A. D. Lockhart, of Ormstown, on the superannuation fund. Mr. A. Pridham, churchwarden, of Grenville, applied for the parsonage funds held by the synod, as that parish had purchased a property to serve as a parsonage. This was agreed to. Before adjourning until September, the following resolution was adopted: "The Executive Committee has heard, with very great regret, of the serious illness of the Ven. Archdeacon Lindsay, to whose mature judgment and ever ready help, the committee, of which he has been a member since its beginning, is greatly indebted; and it learns with sincere pleasure of the improvement in the Archdeacon's health, and hopes that it may have the privilege of welcoming him again to its meetings; and the fervent prayer of the members of the committee is that God may keep him in perfect peace."

Resignation of Mrs. Henry J. Evans, Leaflet Editor.—At the monthly meeting of the Montreal W. A. the president announced that Mrs. Henry J. Evans, who, from the time that Montreal diocese entered the Leaflet in 1891, has been the able and efficient editor, had resigned her office and wished to be relieved of her duties with the May issue of the magazine. General regret was expressed at Mrs. Evans' resignation, and a resolution to that effect and expressing high appreciation of her work and thanking her for her faithful services, was unanimously passed.

Birchton.—All Saints.—A handsome east window has been placed in this church by Mrs. John Heney, in memory of her husband. It represents the Good Shepherd and His sheep in the centre, supported on either side by figures symbolical of Faith and Hope.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Alban's Special Synod Committee.—Recent Contributions towards the Settlement of Contracts Claims.—Mrs. Becher, \$25; Hon. G. W. Allan (additional subscription), \$20; T. A. Stimson, \$15; S. G. Wood, \$15; H. Pellatt (additional), \$10; W. H. Worden (additional), \$5; E. D. Armour, \$5; R. B. Street, \$2; W. Longhurst, \$1. Further contributions are urgently required before the 1st of June. N. Ferrar Davidson, Secretary of the Committee, 24 Adelaide St., East, Toronto.

We have been requested to state that the meeting of the diocesan synod will take place on Tuesday, June 14th next.

The annual closing service of the Church of England Sunday School Association took place in St. Alban's Cathedral on the evening of Ascension Day. The service was fully choral. The Rev. C. L. Ingles, vice-president of the association, preached the sermon, taking for his text Acts i. verses 1 and 2. Amongst those who took part in the service were the Revs. C. H. Shortt and A. J. Broughall, the Rural Dean, the Rev. Canon Sweeney, and the Lord Bishop of the diocese.

The annual meeting of the Toronto Local Assembly of the Brotherhood of St. Andrew, was held in the Church of the Messiah school-house on Saturday afternoon and evening, May 14th. The business reports, which were very satisfactory, were presented and adopted. The Committee for Dock Services was elected, as follows: Messrs. Street, Brigden, Heath, Cohen, Gowan, Fairbairn, and Carleton. The committees for the Brotherhood House and Hospital services for the past year were re-elected; and the following is the committee for Island services: Rev. H. C. Dixon, and Messrs. John Maughan, Harry Maughan, W. J. Smith, Horrocks, Stiff, Bell and Catto. Two interesting addresses on "What to avoid in the Brotherhood" were delivered by the Rev. H. B. Gwynne, All Saints' church, and Mr. H. R. Young, St. Stephen's. Tea was served to about a hundred of the brethren by Mrs. Taylor and Mrs. Cooch, ably assisted by the Woman's Auxiliary of the church. The room used for refreshment purposes was tastefully decorated with palms and flowers. At the evening session Rev. C. A. Seager and Mr. T. J. Johnston spoke on "The Members' Responsibility to the Chapter," and Rev. T. Powell and Mr. N. F. Davidson addressed the meeting on the subject of "The Chapter's Responsibility to the Members." The members say that the past year was the most successful in the history of the local brotherhood.

We have been asked to acknowledge, on behalf of the Committee, that the sum of \$916.79 has been received by them for Trinity Church, Nagano, Japan. Mr. D. Trevor Owen, of Trinity College, has been appointed treasurer of the fund. He will be pleased to receive any further contributions which may be sent in in support of the church.

Mrs. Newman begs to acknowledge, with very great pleasure, the following further donations. "A little help towards the building of the church on the prairie," \$1; and from T. A. C. M., \$5. The Rev. W. Watson writes most gratefully: "We may hope shortly to hear of the erection of our little Prairie Church."

A full choral service was held in St. Simon's Church on Ascension Day at 8 p.m. Two preceptors of the Knights Templar attended in a body, wearing their regalia. The Right Rev. Dr. Sullivan preached a very appropriate sermon from Acts i. v. 9., pointing out the reason why the

Church observes certain days and seasons. His remarks had special reference to the Feast of the Ascension, and the Bishop, in the course of his sermon, pointed out several reasons why it was necessary for Christ to have ascended up into heaven, and so by that act fully completing the work which He had come upon earth to accomplish.

Ashburnham.—St. Luke's.—One of the most successful meetings of the Deanery of Northumberland was held in this parish on Monday and Tuesday, May 9th and 10th. On Monday evening Mr. R. Macnochie, formerly in the Indian Civil Service, gave a most interesting address on "Mission Work in India," to a well attended meeting in the school-house. On Tuesday, papers on "The Commission to Priests," in the ordination service, and on Maurice's "Kingdom of Christ," were read by Rev. W. L. Armitage, of All Saints', Peterborough, and Rev. H. Symonds respectively. The ladies of St. Luke's provided an excellent luncheon in the school-house, at which, in addition to the clergy, representative laymen of St. John's, All Saints' and St. Luke's were present. In the afternoon Rev. G. Scott gave an interesting account of the history and progress of the Church in his mission, that of Warkworth. Rev. Rural Dean Webb presided at the meeting.

NIAGARA.

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

Hamilton.—The following circular has been addressed to the clergy of the Diocese of Niagara by His Lordship, the Bishop:

See House, Hamilton, 10th May, 1898.
Reverend and Dear Brother:

The following resolution, kindly passed by the Standing Committee at its meeting yesterday, has been placed in my hands:

"That the members of the Standing Committee learn with sympathy and regret that the health of His Lordship, the Bishop of the Diocese, is such that absolute rest is imperatively demanded; they respectfully entreat him to postpone the annual meeting of the synod, and in the meantime to take such steps as may, with the blessing of God, result in his complete restoration."

In pursuance of the foregoing, I postpone the meeting of synod from the usual time to a date to be hereafter fixed, and with a most earnest desire, by God's help, to regain my working health, I propose to withdraw from duty till 1st September. I ask your prayers that by that time I may be fully able to resume my work. I appoint the Ven. Archdeacon Dixon as my Commissary during the aforesaid period. The Right Rev. Bishop Sullivan, 38 Gerrard St., East, Toronto, has very kindly undertaken to administer confirmation wherever candidates are now awaiting that holy rite, and it might be too long to wait till September. In such cases I ask the clergy to communicate with him. Due notice of the meeting of synod will be sent you. During "present war and rumours of wars," I suggest the use, at the close of Divine service, of the collect for the fifth Sunday after Trinity.

I am, Rev. and Dear Brother,

Affectionately yours,

J. PHILIP NIAGARA.

Christ Church Cathedral.—The rector, Canon Bland, sails on the 19th May, and is expected home early in June.

St. Thomas'.—Canon Dann's acceptance has not been confirmed as yet.

Niagara Falls.—The loyal observance of the 24th was much enhanced by the presence of the Mayor and Board of Aldermen of Niagara Falls, N.Y., and is quoted as an instance of the friendly relations between Britain and the United States.

Port Dalhousie.—A most pleasing presentation was made Miss Gribble, the efficient organist of her father's church at this place, a watch and address serving in a slight measure to express their appre-

ciation of services so generously accorded the church.

Jordan Church had a Sunday School entertainment, in aid of missions. Canon Gribble addressed the meeting.

St. Catharines.—St. Thomas'.—The Brotherhood of St. Andrew gave a most delightful "At Home" on May 17th. There were a goodly number present in response to the numerous invitations sent out.

Ridley College boys had their "Annual Games" in Fairvale Park on the 27th May. A good programme of sports was well arranged and carried out.

HURON.

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

Sarnia.—St. George's.—A special vestry meeting was held in the school-room on May 9th, to consider the request of the congregation of St. John's, South Sarnia, for a transfer of the mission chapel property on Devine and Margaret streets in the Fourth ward to the new congregation of St. John's. The meeting having been opened in due form the rector stated its object. Mr. A. C. Clark moved, and Mr. J. P. Bucke seconded the following resolution: "That this vestry, specially called for the purpose, hereby authorize and empower the rector and wardens to convey lot number nineteen, on the north-east corner of Margaret and Devine streets in the town of Sarnia, to the Incorporated Synod of the Diocese of Huron, to be held by the synod in trust for, and to be conveyed to the rector and wardens of the proposed parish of St. John's, South Sarnia, so soon as said parish shall be legally organized and enabled to accept the grant, and that this vestry hereby recommends that the northern boundary of said parish of St. John's, be the line recommended in the report of Canon Smith to the Bishop, and that the same be so expressed in the conveyance; and that a copy of this resolution be forwarded to Mr. John Rainsberry, and to Mr. John McWhinney, secretary of the Executive Committee."

ALGOMA.

Port Arthur.—At the Easter meeting of the vestry, the incumbent, the Rev. I. W. Thursby, re-nominated Mr. I. W. Morgan as his warden, and the people re-elected Mr. W. H. Nelson, a fact which speaks well for clergyman and congregation. The sidesmen for this year are Messrs. Keefer, Binnington, Shera, Hazelwood, Ross, Thompson and McKibbin. Although the parish has suffered by the removal of members and financial depression, it has raised \$1,472, of which \$339 has been paid by parish societies, including \$200 by the Woman's Auxiliary, who have most kindly taken upon themselves the responsibility of the organist's salary. During the past year the church has been open every day and all sittings are free. Daily morning and evening service was held during the summer months, attended also by visitors to this pretty little town; likewise in Lent. There has been a weekly Sunday and Holy Day celebration of the Holy Communion. The Friday evening service has been well attended; but fine weather and out of door attractions have, as is usual at this time of the year, drawn off some of our members, to return again when the holiday season is over.

British and Foreign.

The Rev. F. Hirsch, vicar of Ravensthorpe, Dewsbury, has received a gift of £3,000 to form the nucleus of a fund for the building of a new church.

A brass tablet, erected to the memory of the late Sir F. Lockwood, has been placed in Cloughton parish church over the seat which he was in the habit of occupying.

The sum of £6,000 has already been subscribed out of the £10,000 needed for the missionary bishopric of North Australia.

A recumbent effigy, in marble, of the late Dean Montgomery, is to be placed in St. Mary's Cathedral, Edinburgh, as a permanent memorial of his life and work in Edinburgh.

Dr. Hopkins presided at the organ in the Temple Church for the last time on Sunday, May 8th. The previous day marked the 55th anniversary of his first service in the church.

A new church, which has been erected for the use of St. Paul's congregation in Springwell's Avenue, Airdrie, was recently dedicated by the Bishop of Glasgow.

The Rev. W. H. Barlow, D.D., vicar of Islington, has been appointed a prebendary of St. Paul's Cathedral by the Bishop of London in the place of the late Bishop of Bedford.

An exceptionally large choral festival was held in Bangor Cathedral recently in which the choristers alone numbered 1,500. The cathedral was packed to the doors long before the service commenced.

The Primate, opening the tenth general synod of the Church of Ireland, stated that there was an increase in the receipts, as compared with those of 1896, of £24,000. The Bishop of Killaloe preached at the opening service.

The eighty-fourth annual meeting of the Hibernian Church Missionary Society was held in Dublin. The total amount of receipts from all sources was £19,345, making an excess over the preceding year of £3,370, the largest annual increase.

On Saturday, April 30th, Lady Mary Glyn, the wife of the Bishop of Peterborough, laid the foundation stone of a new block of buildings to be used as Church schools at Kettering. The suffragan-bishop of Leicester assisted at the ceremony.

A public meeting, on behalf of the Church in Wales, was held in the Great Hall of the Church House, Westminster, on May 23rd. The Archbishop of Canterbury presided. A number of the bishops of the Welsh dioceses were amongst the speakers.

The total income of the C.M.S., from all sources during the past year, was £331,598. In 1848 there were only 12 native clergy connected with the society, now there are 540. The Bishop of London moved the adoption of the report at the annual meeting.

The C.M.S. entered upon its second jubilee on April 12th. Over 1,100 persons sent the society jubilee birthday presents, being, in each case, the equivalent of fifty of one or other coins of the realm. The total amount of the gifts thus sent is upwards of £1,000.

The Provost and Fellows of King's College, Cambridge, have appointed the Rev. Arthur Stanley Vaughan Blunt, M.A., King's College, to succeed his brother, the late Rev. Walter Blunt, as vicar of Ham, Surrey. Mr. Blunt for the past year has worked as curate to his father, the Bishop of Hull, at Scarborough.

Canon Mitchell-Innes lately presented the members of the vestry of Old St. Paul's, Edinburgh, his residence, Lauder House, Jeffrey St., for the purpose of its being used as a clergy house or rectory. This munificent gift has been gratefully accepted by the recipients. Canon Mitchell-Innes is the sub-dean of the cathedral.

The Rev. Canon Quirk, rector of Bath Abbey, said at the Easter vestry meeting that he hoped that in 1899, when the 400th anniversary of the re-

erection of the abbey would be celebrated, that the restoration of the west front would be proceeded with, as it was not right to have any dilapidations on the exterior of that fine old building.

The annual May meetings have been in full swing in London of late. The Bishop of Rochester preached the annual sermon of the S.P.G. in St. Paul's Cathedral on Wednesday, May 4th, and the Rev. Handley Moule, Principal of Ridley Hall, Cambridge, preached the annual sermon of the C.M.S. in St. Bride's, Fleet St., a few evenings previously thereto.

A royal mummy, just found at Thebes, is inscribed as that of Seti II., who is identified with the Pharaoh of the Exodus. This remarkable find has been made by M. Loret, Director-General of the Antiquities Department. The mummies of seven other Egyptian kings have been discovered in the same place of sepulture, including the desiccated remains of Amenophis II.

The death is announced, at the age of 85, of the Rev. Sir Valentine Knightley, rector of Preston Capes and Charwelton, Northamptonshire, which he held for the long period of 61 years, before the passing of the Pluralities Act in 1838. He was the fourth baronet, succeeding his cousin, the late Lord Knightley, in 1895. The new baronet is his nephew, Mr. Charles Valentine Knightley, of Fawsley, who is a County Councillor for Northamptonshire.

The west window for Hawarden Church, to be erected by the members of the Gladstone family, to perpetuate Mr. and Mrs. Gladstone's long and happy connection with Hawarden, is rapidly approaching completion, and will soon be placed in position. The subject will be the Nativity, from the designs of Sir Edward Burne-Jones. These designs were submitted and approved by Mr. Gladstone immediately before his illness.

A cerecloth found in the ancient coffin recently discovered at Windsor station is of a kind used in England until the Reformation, the cross, made with punctures, proving it to belong to Romanist times. Similar cerecloths have been found in almost every coffin belonging to persons of position, but rarely, if ever, in any dating after the first half of the sixteenth century. It is to be hoped that the cloth in question will be carefully preserved.

The Dean and Chapter of Canterbury met lately to consider the question of a residence for the Primate within the cathedral precincts. There is every probability that the house lately occupied by Sir James Lyall will be acquired by the Ecclesiastical Commissioners for the purpose, and adapted by means of considerable extension. It was the desire of the late Archbishop Benson to live at Canterbury, but the use of Addington, which has been since sold, prevented.

The contributions received for the various schemes of the Church of Scotland during 1897 amounted to £199,941, which shows an increase for the year of £16,654. The total revenue of the Church from voluntary contributions during 1897 amounted to £485,694. The largest contributing presbytery was Glasgow, which gave £74,214. The largest contributing congregation was St. George's, Edinburgh, with £10,307; and Park Church, Glasgow, was next, with £5,586.

A graceful, but severely plain, monument of Portland stone has been erected in Whittington churchyard, to mark the resting place of the late William Walsham How, D.D., Bishop of Wakefield, in connection with which a dedication service was held in Whittington Church. The monument is 20 feet in height, and takes the form of an octagonal column, standing on a square base of three steps. On the column is carved a bishop's staff and mitre, and a figure of the Good Shepherd carved within a cross forms the apex.

It has been finally decided to restore, on strictly conservative lines, the picturesque old church of Bow. The church stands in the middle of the Stratford road, and, as the traffic has to go round it, there has been an attempt made to have it pulled down, although the East End of London, which could ill afford it, would thereby lose its most beautiful object. The church is of Norman foundation; the exterior, however, shows only perpendicular work, and that of a poor character. Still its worn and moss-covered building, from its proportions, is striking and beautiful. It is believed to have been founded in commemoration of Matilda, Queen of Henry I., having narrowly escaped being drowned in crossing the dangerous ford there was at that time across the River Lea. By the way, can this be the origin of the famous ancient English song about "London bridge is broken down, Dance o'er my lady Lee, London bridge is broken down, With a gay ladye." The church is to be repaired so as to preserve its antique and picturesque appearance, and in order to do this it is not to be enlarged. The decision that it shall not be removed is largely owing to the action of Mr. R. S. Mann, an old and energetic Church worker in the parish. London antiquaries have every reason to be grateful to Mr. Mann.

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.

THE GREAT WEAKNESS OF THE CHURCH.

Sir,—A paragraph in one of your letters in a late issue touches on the one great weakness of the Church, and that is the failure to occupy the new settlements and back townships. The first Bishop of Huron, Dr. Cronyn, in one of his early charges, nearly 40 years ago, pictured what has continually taken place and is happening now. A settler goes in, finds his children don't realize Sunday, writes for a clergyman, possibly gets a reply that one will be sent as soon as possible. Time goes on, a Methodist Sunday school, pastoral visitations and services are established near-by—and by the children are sent "for want of a better"—at length the parents go, and when, after long delay, a clergyman appears, the field is occupied, and those who were most attached Churchmen have become, through this unbusiness neglect, the chief opponents. Some of us have harped on this so often that the points require to be re-stated by other hands. On the other side, there is blame to be placed on Church people themselves who do not help themselves. It is more than 20 years ago since Mr. Crompton came down from Muskoka and preached in St. Paul's, Toronto. He came from the English Black country (with his family, carried away by the prospect of free grants), explained his horror of the Godless Sunday in the bush, and determination that with his family it should not be. He had been a chorister, and some of his children in an English choir—so he read the service and one or two neighbours "happened in." The next Sunday he had more, and so it grew that he had a number of stations and Sunday schools at each. Bishop Fauquier pressed on him to be ordained, and at last he consented to be a deacon. Afterwards he came to the front on collecting tours, and his later life is better known. But what he had done at first could be done by all Church people, but they are not educated for it, they wait for the Church instead of realizing that they form it. To me there seems a lack of system, the clergy to look after the outlying districts, the rural deans to see their deaneries are worked, the archdeacons to supervise them—so that the bishop should be relieved from some detail work, which is not really done now, and be enabled to apply all his energies, etc., etc.

I also think the St. Andrew's Brotherhood should make this branch of work peculiarly their own, it falls into their line of work.

CHURCHMAN

NURSES WANTED.

Sir,—Kindly allow me to make known, through your paper, that a few nurses are required for the cottage hospital at Salcoats, N.W.T. The work is very pleasant. We cannot pay a very large salary, and we do everything possible to make our nurses comfortable. The nurses have a separate house to live in. I shall be glad to give all further particulars. Thanking you in anticipation.

T. A. FEITELBAUM.

BISHOP'S TITLES.

Sir,—Your different correspondents on this subject seem to me to argue this question on points which are really collateral only to the main question. It is an entirely erroneous notion that bishops are styled "Lord," because they—or rather some of them—are members of the House of Lords in England. The simple fact is that by almost universal custom, a bishop is addressed as "My Lord," or an archbishop as "Your Grace," in English-speaking countries, and by equivalent terms in other countries, all without any reference whatever to his secular status. These are the customary terms of respect to the spiritual office accorded by long established usage in various lands. Even the American bishops are addressed as "My Lord," by rightly informed persons, although they themselves, in deference to a supposed popular opinion on the subject, do not usually expect to be so styled.

PURSUIVANT.

HURON FINANCES.

Sir,—By the last report of the Executive Committee all appropriations above \$700 are to be reduced 100 per cent. Last year it was 50 per cent. This year it will entail a serious loss to many clergymen of \$300, who have small stipends. How is this? There is a surplus of some \$4,000 from the Commutation Fund interest, which does not necessitate such a sweeping reduction. What becomes of it? Last year a portion of it was used to pay interest on the Mission Fund debt—which is contrary to the trust, as it was given for the support and maintenance of the clergy, and to pay interest on such a debt is not to "support and maintain" them. To cut down the appropriations 100 per cent. is truly alarming, for it means to take it away entirely from those who are the proper beneficiaries. Will it be used to assist the laity to pay their indebtedness to the Mission Fund? If so, the financial affairs of the diocese are in a grave condition indeed. Something must be done at the next synod to secure to the clergy their rights under the trust, and every member of the synod should be well informed so as to be able to do his duty. Are all the clergy to have a portion of their stipends reduced 100 per cent., or is it to apply to a part of them? We want information so as to be fully prepared to meet the case when the synod next meets. To take away 100 per cent. from the necessary stipends, or any portion of them, is next to beggary. The Mission Fund is a layman's fund which it is their duty to support and provide for, on the ground that the law of the Scripture is that they who serve at the altar shall not provide for the altar. These are days of much evangelizing (so called), of church organizations, lay conventions, and so forth, but it appears to me that the solemn and weighty words of our Lord are frequently overlooked or wilfully ignored by many. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father Which is in heaven. What is wanted in the Diocese of Huron is not more "talk" or sentiment—that we have ad nauseam—but more manly Christian action. We desire information before going to synod, not when we meet. Let us know the worst! Will some one who knows advise us?

ENQUIRER.

THE CHURCH GETS BUT SCANT JUSTICE.

Sir,—Under the above title you published a letter on April 7th from the Rev. Wm. J. W. Finlay, Boston, Mass., drawing attention in a remarkable manner to my poor "Appeal for a Church for the lonely prairie," which you were kind enough to publish on March 17th. I thank Mr. Finlay for his caustic criticism of what he is pleased to refer to as "slipshod reporting," but I must submit that he is pretty wide of the mark himself when he holds up as a horrid example two sentences from my appeal. The first sentence that he holds up to scorn, "We feel sure that God is with the work when He thus puts it into the heart of an actress to help us," is a quotation from a communication I received from a lady who had collected over \$100 in small sums from working people in England towards which amount an actress sent a small sum, and our mention of this our press censor considers to be an example of "much of the slipshod reporting for even church papers by our own clergy." Now, if my quotation had read, "We feel sure that God is with the work when He thus puts it into the heart of even an actress to help us," like the Pharisee's "even this publican," then there might be some ground for charging this innocent little sentence with being "a slanderous imputation on the members of an honorable profession." It is true that our critic lets the "Parish incumbrance" (splendid pun!) down gently by telling us he is "sure it was not meant to be a slander," but as he devotes the remainder of his long letter to belittling the "worthy incumbent" and his "young men who have been accustomed to worshipping in the beautiful and magnificent parish churches of the Old Country," I may be pardoned if I say that I do not think highly of his sincerity. I deny the inference that my critic attempts to draw from the quotation in question; the thought of speaking disrespectfully of honorable members of the theatrical profession was very far from the mind of the Christian worker who originally penned it. As she happens to be a lady whose name is a household word in the north of England for heroic deeds and noble works, especially in rescuing destitute girls and lifting up the fallen in large towns; and as for the poor incumbent, he can at least lay claim to a life-long—and a long life—sympathy with the theatrical profession. My friend rightly condemns "slipshod reporting." Let us examine his letter for examples of accuracy (?). He tells us of delightful friendships with lovely young actresses, and then of another one who is looking forward to coming back to her "hard working, but happy little mother, and receive preparation for confirmation, if possible, or anyway for first communion." Had the writer ever heard of the rubric, "and there shall none be admitted to the Holy Communion, until such time as he be confirmed." I do not think he would have left us to conclude that people are sometimes prepared for communion before they are confirmed. Again, it is not at all clear whether this young woman was prepared for confirmation, or anyway for first communion by her priest or by her happy little mother. After this, there was no need for my exact friend to take refuge under the plea of possible mental "obfuscation" (Sic). After alluding to a marriage, a birth, a dangerous illness, a confirmation, or "anyway a first communion," a death and funeral, and finally of an answer to prayer, Mr. Finlay begins the next paragraph with the word "Seriously," implying I suppose that to his mind the sacred subjects referred to are not serious. Is not this a fair specimen of the slipshod reporting of which he complains? I would advise Rev. A. Jarvis to turn his attention to Mr. Finlay. I am afraid the purport of Mr. Finlay's letter is not so much a defence of members of the theatrical profession as a tirade against young men, and especially lawyers from the Old Country. It is very regrettable that prejudice and hatred should have so "obfuscated" the mind of my friend that he has not a good word to say for young men from the Old Country. It is news to me to hear that it is a greater sign of the success of a priest's work

to be able to influence a number of lovely young actresses or other young females in preference to a number of lonely lawyers or other young men from the East or the Old Country. I can assure your readers that my young men would be quite willing to haul logs for the proposed church if there were any to be found within 200 miles of the site, but after making inquiries I am afraid the logs are not to be picked up; instead of that they are doing the next best thing: Searching the shores of Buffalo Lake for stone for the foundation, and hauling out the lumber fourteen miles to the site of the church. May I, in again thanking Mr. Finlay for his criticism, advise him to make use of Anglo-Saxon words in preference to words of doubtful derivation, and he will by his example save us from a good deal of "slipshod reporting," and do greater justice to the church at Buffalo Lake. WM. WATSON.

CHURCH SOCIETIES AND BAZAARS.

Sir,—Of late many very interesting articles and letters have appeared in your ever welcome weekly, let me, however, draw special attention to three, first, on "Church Societies;" secondly, on "Church Bazaars;" thirdly, on "Free vs. Pewed Seats." As to the first: That the statements on this matter are but all too true, is beyond contradiction, and can be borne out by facts on all sides. How often do we meet young persons (male and female), who would not dream of being absent from the weekly meeting of this, that or the other parochial organization, but who, when the Lord's own day is at hand, consider this an opportune occasion for a "good long morning nap," etc., thus missing the great purpose, may we not say through fatigue from an over zeal for the secular side during the week—of this Holy Day—worship. Truly, as a bishop is quoted in your issue of 21st March, "it is indeed high time that the society saw its birth, that would swallow up all these minor and oftentimes unimportant (time and energy wasting), small fry." Nor could one, in my opinion, suggest the organization of a better, than that which we already have in the dear old Church itself. As to the second subject, "Church Bazaars," might not the heading have been enlarged and termed Church Entertainments Generally. Too much cannot be said in opposition to present methods, and as stated, "the stopping of this pernicious practice of raising the required revenue of our parishes, rests largely with the clergy." Indeed, Mr. Editor, it might surprise many of your readers to learn that in a certain diocese, at the annual meeting of the parishioners, in a leading city parish, a year ago, and just subsequent to the meeting of the general synod of 1896, when a resolution on this subject was introduced, as in conformity with the expressed wish of the synod, and although a large proportion of the laity had already expressed their willingness to support the same, the rector, i.e., the clergy proved the only hindrance to its adoption, by declining, as chairman, to put the resolution to the meeting. Thus it is clearly seen that the laity are not responsible for the present state of affairs, in fact, many are of the opinion that were the new order of things adopted, our people would in a short time be surprised at how nearly, if not wholly, self-supporting many parishes would become, which are now largely dependent on the mission funds of their respective dioceses. Upon the third point I shall not enter, on this occasion, except to say that to most Church people it must at least appear to be a step in a retrograde direction, when any seriously inclined persons undertake to advocate a return to a system savouring so much of the "buying and selling" of portions of God's House of Prayer, as we believe our churches to be. On a future occasion I may, perhaps, be permitted to further discuss these subjects, and only trust your interesting paper will continue to advocate the second, more particularly, which I am glad to see is yearly gaining more general sympathy both with the clergy and laity. "A LAYMAN."

—Sympathy is a gentle nature shining through gracious deeds.

Family Reading.

I DO NOT FEAR TO DIE.

St. John, xi., 25.

I do not fear to die, the Father's bid,
Will loose the jewel in its casing hid;
A soul enfranchised from all trammel free,
To seek its own of immortality.

To die, is peaceful rest 'neath heaven's blue,
'Neath winter snow and balmy summer dew;
Some quiet slumber-place of flow'ry sod,
Some country churchyard near the house of God.

It matters not where our poor bodies sleep,
For God, our Father, knoweth how to keep
All things created by His loving care.
I know they are in safety cherish'd there.

I do not fear to die, but with my will
I long unspeakably to drink my fill,
Of Jesu's love to see Him face to face,
No veil between in His abiding place.

I do not fear to die, but only give
The word, "to die," another word "to lie;"
The chrysalis burst ope of this our world
Reveals an angel form with wings unfurl'd.
ADALENA WESTNAY.
The Parsonage, Allandale.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

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

(Continued from last issue).

Endeavouring, as we were, to crowd as much sightseeing as we possibly could into a given time, it is somewhat puzzling to select from our note books that which is likely to prove of greater interest to our readers. On Friday, the 25th, we went to St. James' Hall to hear the address of welcome from the Archbishop of York to the Colonial Bishops assembled for the Lambeth Conference, accompanied by a niece of mine (by marriage), on furlough from India, who is head of the Zenana Mission in Palamcottah, South Tinnevely. The address of welcome was read by the Diocesan Secretary, followed by papers from the Bishops of South Africa, India, and others, all of which proved deeply interesting; it was, indeed, a rare privilege to listen to those forcible accounts from the mission fields, and a pleasure to discern upon the platform, among the many strange faces there, more than one well-known from our side of the Atlantic. How strangely one runs against old friends in London. Seated near me was a young lady, well-known some years ago, and whom I had last met in her home in London, Canada, the meeting was as unexpected as it was delightful. At the risk of rather mixing things up, I must, however, wedge in a visit to the "Zoo" on Saturday, the last day of the Jubilee week. We were to meet a party of friends, my Indian niece, with a missionary and his wife, also from India, at the "Lion House"—cheerful prospect? I cannot honestly say that I enjoyed the creepy sensation of sitting opposite those roaring monsters, waiting for the rest of our party. The Zoological gardens, in themselves, are most lovely, but in the larger animals we were much disappointed. The elephants, rhinoceros, hippopotami and almost hairless camels, looked neglected, dejected and spiritless; the birds are beautiful, especially those from the tropics, chained to their perches by the side of the walks, the graceful fawns and gazelles. Russian and Canadian bears stand the close confinement better, and the frisky white Polar bears, indulging in their frequent splashing and dashing, are truly amusing to watch, and always clean.

The monkey house, well! for any one who admires monkeys, it must have proved intensely interesting. The cat house is simply frightful, we put our handkerchiefs to our faces and ran through, and I don't believe we saw any cats. The birds, after all were the best, the pelican's inclosure, the heron's pond, the owls and ducks, vultures and eagles, in all, there are about 70 inclosures and houses. After the animals were duly inspected, a delightful hour or so was passed in wandering through the lovely grounds, and enjoying the musical selections from the 1st Life Guard's band; then a race home to dress, and off to afternoon tea in Kensington, quite the other side of London. On Sunday we attended Divine service at St. Alban's Church, High Holborn; really on Brooke St., off Holborn; matins and high celebration, of which no one but the officiating priests partook, a very ornate service, and extreme ritual, which I must confess would require some training to enable one to join in intelligently; a most devout congregation, the men on one side of the centre aisles, the women on the other; the procession with lighted candles passed round the church; the music was exquisite, and the vestments gorgeous; the rood screen, a crucifix, life size, suspended from the centre of the chancel arch, I believe I am right in saying the only drop screen in England. A large figure of the Virgin and Holy Child stands in a niche by the arch, and seven lamps hang from the chancel roof; censers, with incense burning, waved to and fro during the prayers, filled the church with their fragrant clouds of smoke in nave and choir; we enjoyed a splendid sermon from Father Stanton, the present vicar. A beautiful little chapel attached, dedicated to Canon Mackonochie, (I hope my spelling is correct), who was frozen to death some years ago in the Scottish highlands, contains his fine marble effigy and tomb, with a beautiful statue in marble of our Saviour, while near the door was a small stone basin or font containing, I suppose, water with which people crossed themselves as they went out. In the evening we went over to St. Mary Abbots, Kensington, a fine large church, the walls entirely covered with old brass and marble tablets, principally to military men; an immense congregation, and the most beautiful peal of bells that I have yet heard in England. This, to me, was doubly hallowed ground, the early years of my mother's life had been spent in Kensington, when sent home from India with her young brothers and sisters, and although this church has only been built about 30 years, it stands upon the same site as the St. Mary Abbots of her time. My mother was never weary of relating to her children how in her walks in Kensington Park with their governess, they would almost daily meet the little Princess Victoria (our gracious Queen), dressed in white muslin and coloured sash, riding her donkey or walking, attended by her governess or the Duchess of Kent, and upon more than one occasion she asked permission from her mother to shake hands with these little Indian children; the little Princess' friendly chats and tender enquiries about her dolls and pets, remained ever fresh in my mother's memory. What wonder that we were such loyal youngsters or that in mature years I was almost as childishly eager to "see the Queen?"

(To be continued).

TEMPTATION.

Some one has said that temptation endured reveals character, but temptation overcome creates character. There is nothing truer than that our moral nature grows strong by discipline. The sinews of our souls and the fibres of our moral nature are strengthened and

toughened by wrestling with the powers of evil. In the light of this principle of spiritual growth the whole long record of man's achievements and of his failures becomes luminous with a Divine purpose. A new light streams down upon that solitary figure in the Syrian wilderness. "In patience, in waiting, in unnoticed offices, in years of uneventful, unrecorded duties, the Son of Man grew and waxed strong." There is in every trial, of course, the possibility of failure. Every parent who sends his son to college knows that he is exposing his boy to certain risks involving moral failure, and carrying with them the possibility of unbelief and intellectual despair. And the only ground on which we can justify the fearful risks to which men expose their sons, is the need that we feel for greater moral force and stalwart manliness in the nation. For this reason the gospels do not hesitate to tell us that it was the Spirit of God that led Christ up into the wilderness. It was the spirit of love and of fatherhood that sent the Son to meet and to conquer the tempter. And it is the same spirit of love that leads men up to-day into many a dreary solitude, or sets them upon the pinnacles of the world's greatness, and calls them to positions of trust and responsibility involving the most tremendous risks.

THE TWO CROPS.

It takes both time and care to make
A pretty garden grow;
The earth must first be dug and sown,
And even when the flowers have grown
The hoe, the pruning-knife, and rake,
Must still be used you know.

It takes no time or pains at all
To raise a crop of seeds;
Just let the garden-plot alone,
And soon it will be overgrown,
With a rank tangle, coarse and tall,
And full of burrs and seeds.

So, if you wish, within your life
The flowers of good to grow,
Don't grudge your time or thought or care,
And you shall see them flourish there;
But if with weeds you wish it rife,
Just let your nature go!

IS PENITENCE NECESSARY?

Is penitence necessary? There comes back in answer to that question the voices of every spiritual teacher who has ever taught the world. "Repent," says John the Baptist, "for the kingdom of heaven is at hand." "Repent," says Jesus Christ, "except ye repent ye shall all likewise perish." "Arise and be baptized, and wash away thy sins," echo the apostles. "Repent and be converted, that your sins be blotted out," and above all, in words that carry a deeper teaching than appear at first upon the surface, "but to whom much is forgiven the same loveth much; to whom little is forgiven the same loveth little." We have, then, provided for us a very easy test of whether or not we have repented. Show me the woman in this church who imagines that she has little to be forgiven her, and I will show you a woman with no love for Jesus Christ. Show me the man who, like Simon the Pharisee of old, wraps himself in his robes of respectability, who thinks to himself that he has little to repent of, who looks down upon the man who goes to church, and I will show you the man who needs his heart smiting with a cross, as Moses smote the rock, that the streams of penitence may come forth. The test to-day is the same test as of old. "He to whom much is forgiven," who thinks that much is forgiven him, "the same loveth much, and he to whom little is forgiven, the same loveth little."—The Bishop of Stepney.

PERFECT THROUGH SUFFERING.

God never would send you darkness,
If He felt you could bear the night;
But you would not cling to His guiding hand,
If the way were always bright,
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For sorrowful hearts to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in the Father's,
And sing (if you can), as you go;
Your song may cheer some one behind you,
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love better so.

VICTORY OVER SIN.

First go into thyself; ask of God light to see thyself, bear to know thyself, and to know well what thy sins are; and resolve firmly by thy Saviour's help to part with them, rather than with Him. Pray to persevere, and all the rest will be easier. Thinkest thou that it will be toilsome to thee, so day by day to remove every speck of sin? What is it, then, which it is so wearisome to cleanse? It is something which concerns thee not, something for a time only, something for another? Truly it is for another too. For it is something for the All-Holy Trinity. It is that thine own soul, thine own self, thy very inmost self, may be enlarged to contain God and the love of God, that thy senses may desire nothing but what they have in that blessed-making sight of God, and have what overwhelms all their desire, to be blessed in His bliss, wise in His wisdom, good in His goodness, joyous in His joy, full of God, yet stretching forth to God; all thine which is God's, save His infinity, and that will be for thee too, for thou canst never reach the bounds of His perfections and His goodness.—E. B. Pusey.

LUKEWARM CHRISTIANS.

If that considerable number of professing Christians who are continually lamenting their want of love to Christ and God, would really and thoroughly search their hearts about it, some of them might discover that they have already as much of God's love as they have any right to expect; and that the amount which they feel to possess, whether of a sense of His love to them, or theirs to Him, is, as a matter of fact, in exact proportion to their real efforts after it. To be safe is practically the end and aim with which tens of thousands of professing Christians sit down in an ignoble contentedness. Not to be punished for sin, not to be shut out of heaven, not to be refused the comfortable persuasion of peace with God, not to be left knocking at the door of God's mercy uncertain if we shall ever be let in—this is what too many people look upon as the goal of the Christian's race, and the substance of his assurance, and the reward of his faith, and the pledge of his victory. Whereas it is but the starting point, and not the conclusion; the earnest, but not the fulfilment, of his salvation. To be delivered from sin, in the love and power of it, is really of far more importance, both for God and us, than that we should be set free from the fear of hell, essential as that is to the

liberty and cheerfulness of our service; and to be made fit for heaven is the only possible condition on which we could enjoy its blessedness, or mix in its society, or do its works, or adore its Lord. It is no doubt a most blessed thing to feel safe, yet certainly it is neither the loftiest nor the most elevating sentiment even of human nature, and to rest content with our sense of safety, comparatively indifferent to the glory of the kingdom of Him Who has saved us, is to fall very short indeed of our Redeemer's purpose for us, is to know nothing of the spirit of the Apostle whose one constraining motive, both of gratitude and obedience, was love to Him Who died and rose again.—Bishop Thorold.

EXCUSES.

A Church needed some money. The first man asked for money couldn't give any, as his first duty was to pay his creditors. But he was smoking an expensive cigar and immediately bought expensive cuff-buttons from a peddler. The next man couldn't give because he owed for his board. But that afternoon he sat bleaching beneath the sun in the baseball grounds, for which he paid half a dollar. The third man, a farmer, couldn't contribute because there was a mortgage on his farm. The next week he paid four dollars to take his family to the circus. When it comes to giving, excuses are "plenty as blackberries in July."

Our offerings should be regarded as acts of worship, and as a necessary part of our religious lives. We should give systematically and as God has prospered us.

Do not use the argument that because your wife only comes to church, your wife alone should give.

He who comes not should give double, for he enjoys many of the benefits of the Church of Christ, his family have a Church home, the morals of the neighbourhood are improved, and yet he does not support it by his presence nor assist its work.

Such a man should pay double, and his debt is a debt of honour.

My non-churchgoing friend, think of this, and see if the argument will not bring you as well as your pocketbook.

THE DISCIPLINE OF SUFFERING.

Nothing so much tests our knowledge of God, or our actual standing-place in His kingdom, as the way in which we interpret chastisement. Those who are altogether without God in the world, are disposed to look on it as an unkind and unaccountable interference with their happiness; an evidence, indeed, of Divine power, but not of Divine goodness. They do not hear it in a kind voice saying to them, "Return unto the Lord thy God." They do not bow humbly to the rod, which deals its stripes in this life, in the hope that thereby they may be spared in the next. There is suffering, but no healing process afterwards; a sense of uneasiness, but no real sorrow for sin. Who can wonder then that affliction hardens instead of softening them; that, instead of coming out into the light of the reconciled face of God in the spirit of a penitent child, they go back, like Pharaoh, into their Egyptian darkness "with hearts of stone!"—Bishop Thorold.

"THY WILL BE DONE."

"Thy will be done" means more than "Thy will be borne." No matter what sorrow invades life we are still to do God's will. We may see afterwards that the sorrow rightly accepted fitted us to do some new duty more effectively. "Speak, Lord, for Thy servant heareth," is a right cry for the hour of bewildering grief. Lord, what wilt Thou have me learn and do? It is how we learn the new lesson, not how we like it, that is of the high-

est importance. It is not the loss of a tool that should chiefly concern us, but the more faithful and fruitful use of the tools that are left. Instead of a resignation that passionately or passively, defiantly or despairingly, lets go the prized possession, let there be the heroism of renunciation, which says, "Now that I know Thy will, I lay this down of myself, to live a better life without it, than I could have lived with it." Let there be a better doing of God's will, and there will be a braver bearing of God's will.

EXTEMPORE PRAYERS.

The changed views of our Protestant brethren, with reference to forms of prayer and extemporary praying, are a sign of the times. The Standard (Baptist), speaking of the poor quality of the extemporary praying in the Churches of that denomination, says:

"How barren, how utterly flat, stale and unprofitable, are many of the prayers offered by the best men in prayer-meetings. They are absolutely without meaning as an expression either of the speaker's daily life and character, or as a help to those who listen. It is a question whether God hears such prayers, or heeds them if He does hear them."

We have no desire to criticize the ways of other Christians, indeed we should have no time for such a purpose, but we have great reason to rejoice that our Book of Common Prayer, containing a petition for every need of life, enables us to approach God in a spirit of earnest supplication and deep devotion, and that these qualities are giving it a growing value and a constantly higher place in the esteem of all deeply religious and reverent minds.

HINTS TO HOUSEKEEPERS.

Cabbage and Tomato.—Boil finely-chopped spring cabbage in as little water as possible. When tender, add half the quantity of hot stewed tomatoes. Boil together for a few minutes, being careful to avoid burning; season with salt if desired. If liked, a little sweet cream may be added just before serving.

Sugar Snaps.—One cup of sugar, one cup of butter, one cup of water, one teaspoonful of soda, one teaspoonful of cream of tartar. Flour enough to mix stiff and roll thin.

Banana Fritters.—Beat three or four bananas to a cream with a food whip. Add one egg, one cup of bread flour, in which one level teaspoonful of baking powder has been sifted, one salt spoonful of salt, and about one-fourth cup of sweet milk or enough to make a drop batter. One teaspoonful of sugar and one tablespoonful of lemon juice may also be added. Beat until very thoroughly mixed. Have the fat heated as for doughnuts, so the batter will rise to the top immediately. Dip a clean spoon in the fat and use it to shape the fritters; do not make them too large. Fry until well browned, drain on soft paper. Sprinkle with powdered sugar or serve with lemon sauce.

French Omelette.—Six eggs, one tablespoonful of melted butter, one cup of boiling milk, one cup of bread crumbs, salt and pepper to taste. This is sufficient for two cakes. Fry them in suet drippings, and when nearly done turn each one over in the shape of a half-moon.

Pure English Ginger Beer.—Take six lemons peeled very thin, six pounds of loaf sugar, half a pound bruised ginger; boil in six gallons of water for two hours; then strain; add one ounce of tartaric acid, and two ounces of cream of tartar; when milk warm stir in a quarter of a pint of yeast; let it stand for twelve hours; when ready for barrel, beat up the whites of six eggs and mix with the beer.

Children's Department.

MARY, THE GLEANER.

From all the wealthy farmer's fields
They cleared the yellow corn;
And the full sheaves, 'mid shout and cheer,
To stack and barn were borne.

And fluther in the early morn
Went bands of gleaners gay,
To gather up the golden ears
That thinly scattered lay.

But Mary's mother sighed to think
She could not glean with go;
Her infant in its cradle bed
Lay flushed with fever's glow.

And though the corn would useful be
To make her children bread,
A mother's love forbade her leave
Her ailing darling Fred.

Then little loving Mary spoke—
"Dear mother you shall stay,
And I will gladly go and glean
The golden ears all day.

For if I live in idleness
When I am young and small,
How very useless I shall be
When I am old and tall."

And soon within the harvest field
She worked with all her might,
Until her little pinafore
Was filled, to her delight.

Once only, 'neath a spreading tree,
She sat her down to rest,
Then homeward walked, with weary feet,
But sunshine in her breast.

Dear child, when earth's great harvest field
Is reaped, may she be stored
Among the golden sheaves, within
The garner of the Lord.

THE BABY CHORISTER.

It was a warm Sunday morning,
and the church was full. The earlier part of the service was over, the vested choir had sung the hymn, the prayers had been uttered, and the rector had just commenced his sermon.

Suddenly a little figure appeared at the west door, left wide open to admit the air. Those within view smiled, for it was the rector's little

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me, says:
"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach."

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Hood's Pills

cure all Liver Ills and Sick Headache. 25c.

son, three-year-old Paul, the pet of the parish, winning all hearts with his pretty ways and wise sayings.

A cunning little figure it was, clad in a checked apron, with a torn straw hat set far back on the well-shaped head, the large grey eyes shining, and the rosy mouth dimpling with delight at the triumph over his nurse, from whom he had escaped. The bare white feet were pressed close together on the broad stone step; and as he recognized "Farver" in the pulpit, the dimples deepened, and the lovely little face grew all aglow with delight.

Paul was by no means unfamiliar with the Church. For several months past he had evinced a strong desire to attend the services, and had frequently been allowed to go to Evensong. He had lately, to his exceeding joy, been promoted to regular attendance at Sunday School, and had been sent home only an hour before, in his Sunday clothes, pretty kilt and slippers, sailor hat and dainty white ruffled blouse.

The rector, as well as the congregation, saw him, and while proceeding with his sermon, wondered much what the little sprite would choose to do. But Paul did not hesitate long. He had had a purpose in his baby mind ever since he had eluded his nurse's vigilance, and, climbing upon the fence, had unlatched the gate, and made his way quickly to that open door. A narrow aisle on the left led to the door of the robing room; and up that aisle he trotted, his little bare feet making no noise on the carpet, his broad hat scarcely reaching the top of the pews. It is safe to say that half the congregation heard not a word of the sermon, so absorbed were they in watching the runaway baby, with the evident purpose in his earnest, intent face.

The rector felt much relieved when, instead of turning toward the chancel, Paul went straight to the door. Had it been close shut, he could not have opened it, for it had a difficult latch; but it was always left slightly ajar, that the little cruiser might have no trouble. So Paul pushed it open and entered, leaving it sufficiently unclosed to permit quite a number of the con-

gregation to observe his movements. The curtain which concealed the vestments had been left undrawn, and one or two cottas belonging to absent members of the choir were hanging upon the hooks. Paul made a comical little gesture of satisfaction, and pulled a chair toward the wall.

Ever since the introduction of the vested choir, Paul had exercised his little mind very much over the vestments. His mother and aunt were both members of the choir, and he had heard the cottas discussed and seen them made; and it was the height of his ambition to wear one. Often, in his play, he would bring a newspaper and scissors to his mother with a coaxing, "P'ease, muvver, tut me out a totta!" and then, with great glee, array himself in the improvised vestment.

So his face was radiant as he clambered up into the chair, and took down the cotta, then proceeding with infinite pains to put it on. It was very hard to get it over his head on account of the big hat, which he did not think of removing; but he persevered and tugged and pulled until finally it was on. Then, it must be so arranged that one point should be exactly in front, and the other behind; and that, also, was a work of time and pains.

So Paul stood before the glass for some time, until everything was adjusted entirely to his satisfaction. Then he looked about him inquiringly. In a moment he had remembered what it was, and, picking up a hymnal, opened it.

Just then, the choir commenced to sing the hymn after the sermon. He nodded gravely, murmuring, "Time to do in;" and coming to the door, stood there a few seconds. It was such a quaint and pretty sight that those within view smiled very tenderly. The snowy garment reached the floor, and hid the tiny, bare feet, while the softly tinted, sweetly serious little face appeared above the pure folds with as gravely

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

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reverential an expression as his father's in the chancel. The hat had fallen off, and a shaft of light from the painted window near him touched the tumbled waves of hair with gold. The beautiful eyes were cast down upon the book, so that only the long, silky lashes were visible, and the rosy lips were parted, as if just ready to sing. He might have been painted as an adoring cherub.

What would have happened, had he gone up into the chancel thus arrayed, will never be known; for just in time came a call through the window, "Paul, Paul!" It was his nurse, who had followed him as soon as she had discovered his absence. The outer door was locked within, and she knew he could not unlock it; so, with many fair promises, she induced him to climb upon the cedar box which contained the altar hangings. Then, hastily divesting him of his cotta, she lifted him through the window and bore him off. He

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resisted strenuously at first; but circumstances were too strong for him, and the little comedy was at an end.

The little chorister was gently but firmly reproved by his father for what he had done, and he promised penitently:

"Me won't ever do so no more."

Nor did he wear vestments again until he was large enough to act as crucifer.

STORY ABOUT BAPTISM.

The children waited in the porch and on the churchyard path for the babies who had been baptized to be brought out of church, to give them a kiss and to ask their names, for, although they had listened attentively while the service was going on, they were not sure which name belonged to which baby. It was all very exciting and nice, and I do not know how long they would have stayed, asking questions of the mothers, and peeping up into the babies' faces, if their own mother had not called them away.

Trotty was the last to come. He was thinking he saw no difference in the babies. Why had they been baptized? he wondered.

"Master Trotty, you had better come on," said George, the footman.

And Trotty jumped up, for he knew that George and "blind Williams," the organist, were always the last to leave the church, and he was a little frightened when he saw how very far away every body had got.

At tea, nurse and the children had a good deal to say about the after-

noon service—how the babies behaved, and which had the prettiest names. Trotty had nearly forgotten his puzzling thoughts by the time they all went out to their gardens and the lawn by the chestnut walk. Here they found May, their big sister. They ran about and looked at their flowers, and tried to count the birds' nests under the eaves of Fern Cottage, their own little house where they cooked, and gave tea-parties, and made jam.

All at once Gladys said to May, in a voice not like a play-voice, "Was we made a congregation of Christ's flock when we was little, like Mrs. Jones' baby?"

Now, Mrs. Jones was an untidy and very poor woman, and her baby looked ill and fretful and its christening gown was dirty, and Gladys felt that she should not like to be the same kind of child.

"Yes, dear, one of the same flock," replied her sister.

"But I want to know," interrupted Trotty, "why the babies did not look any different?"

"Because sprinkling with water is simply the outward sign that God has taken them for His children. His Holy Spirit comes and lives in our hearts at our baptism, and tells us what to do, so that we may be able to follow Him all the days of our life. The difference is in our hearts, not in our faces, which belong to our earthly bodies. Our souls are God's. Jesus said, 'Suffer little children to come unto me;' and every child thus brought belongs to Him. He loves them all quite the same. I am sure He pities and

watches sorrowfully over those who have untidy mothers, or whose fathers are out of work; and we, who promised to follow in His steps, what ought we to do?"

"Help them," cried all the listening children.

"Yes," said May, "that is what Jesus wants you to do."

"He gave His life for you, What can you do for Him?"

Gladys was quite ashamed that she had not wished to be of the same "congregation" as Mrs. Jones' baby. She remembered that Christ was born in a manger, because He wanted the poorest child to know He was its Friend.

"Does the Holy Spirit always stay in our hearts?" asked Trotty.

"Yes, unless we are very naughty and drive Him out," May answered; "but we ought to ask God to make us love and obey Him. What was the Collect for to-day, Gladys? You and Hubert were learning it before church."

"Oh God, forasmuch as without Thee we are not able to please Thee;" began Gladys slowly. "Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen."

"You see," said Sister May, "that unless the Holy Spirit is in our hearts to rule and direct us, we cannot be good. So, when we are little babies God sends Him to us in our baptism, and we must pray all our lives long that He may stay to rule and direct our hearts."

—Men and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

—If you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say: "Come, let us walk in the light of the Lord."

—The world is full of life. Each life is a tune; so the world is a great orchestra; and of them all how few tunes are played through, how many ended as they were not begun.

—"He who goes down hill will always find company; but he who climbs the heights must often travel alone."

HEALTH IS BETTER.

"I had no appetite and could not sleep at night, and I was so tired that I could hardly walk. I saw Hood's Sarsaparilla advertised and procured four bottles. My health is now better than it has ever been since I was a child, and I have not been sick for a long time." Miss Jessie Turnbull, Cranbrook, Ont.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

If all the sunshine was poured on us, we should be blind and burned. But we can see it on every little spear of grass, and in the water-sparkles, and on the hills, and the white clouds. That is the way we get it all.

—"It is not for all of us to do great things in one line of Christian service, but there is something for all of us to do."

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A FLY PROTEST.

One rainy day when Tommy was looking out of the window, he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his little fast fingers went pattering over the glass until at last he chased the fly down into a corner, and caught it.

"Let me go," said the fly.

"I won't," answered Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly—a fly's not worth anything."

"Yes, I am worth something, and I can do some wonderful things. I can do something you can't do."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it," and Tommy's fingers opened so that the fly could get off.

The fly flew across the room, and walked up the wall, and then down again.

"My!" said Tommy. "What else can you do?"

"I can walk across the ceiling," said the fly; and he did so.

"My!" said Tommy again, "How do you do that?"

"I have little suckers on my feet that help me to hold on. I can walk anywhere, and fly, too; am smarter than a boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed, I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if we flies had not been around in the summer to keep the air pure, you and baby and mamma would have been very sick."

"Is that true?" asked Tommy, in great surprise.

"Yes, it is true; and now I will tell you something else. You are a bad, bad boy."

"I am not," cried Tommy growing very red in the face. "I don't steal or say bad words or tell what is not true."

"Well, you are a bad boy, anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly. "I won't do it again. I'll never hurt a fly as long as I live, and be sure that I'll never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

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THREE INSCRIPTIONS.

On the triple doorways of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words, "All that which pleases is but for a moment."

Over another, is sculptured a cross upon which we read, "All that which troubles is but for a moment."

But underneath the great central entrance of the main aisle is the inscription, "That only is important which is eternal."

Truly the fashion of this world passes away, but the Word of God endures for ever, and the promises of God stand fast.

HOW WOULD YOU LIKE IT YOURSELF?

There was a great commotion in the back yard. Mamma hurried to the window to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in the coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty, and black and horrid! We don't want her 'round."



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Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"O mamma, mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane. "Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty, and black, and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from

being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.

"My father is rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house and the stable and the lake." "My Father is also rich," said the girl, and she looked up toward the sky and away over the fields and woods. "The green fields and meadows are all His, the blue sky and the golden sun, the cattle on a thousand hills—all these are His." "And who is your Father?" asked Earl. "He is God, the Father Almighty, Maker of heaven and earth," was the good and gentle answer.

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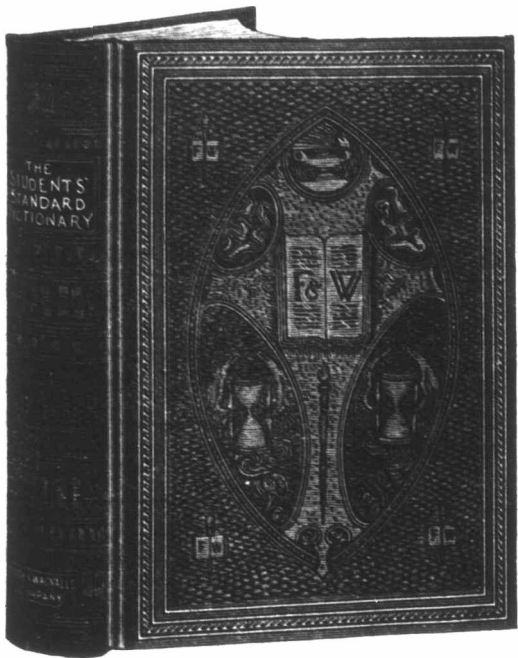
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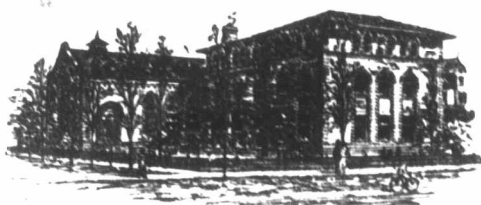
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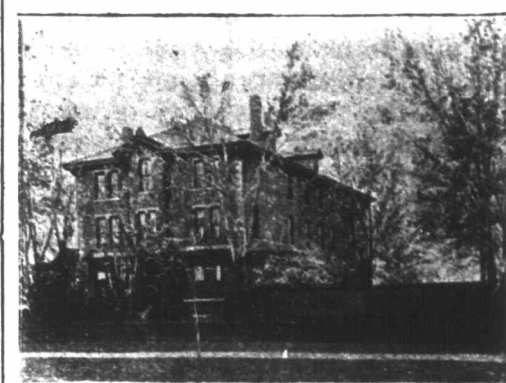
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