

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JULY 8, 1897.

[No. 27.]

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**Lessons**  
 July 4th.—THE Morning—1 Sa Evening—1 Sa

Appropri Sanday afte ward, organ Cathedral, taken from are found in

FOURTH Holy Co Processi Offertor Children General  
 FIFTH Holy Co Processi Offertor Children General

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BY REV. P 1st Pete Episth  
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 8 1897

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## Lessons for Sundays and Holy Days.

July 4th.—THIRD SUNDAY AFTER TRINITY.

Morning—1 Sam. 2, to v. 27. Acts 11.

Evening—1 Sam. 3, or 4, to v. 19. 3 John.

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

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 318, 321, 556.

Processional: 33, 268, 297, 545.

Offertory: 160, 296, 365, 542.

Children's Hymns: 265, 330, 336, 574.

General Hymns: 32, 229, 238, 290, 511.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 320, 324, 520, 559.

Processional: 175, 231, 280, 392.

Offertory: 36, 295, 315, 367.

Children's Service: 194, 331, 335, 572.

General Hymns: 18, 241, 273, 308, 511, 539.

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

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

1st Peter iii. 8: "Be ye all of one mind."

*Epistle for Fifth Sunday after Trinity.*

Story told of the last days of Charles V. Tried in vain to make a number of clocks keep time together. Rebuked his folly in grieving because men disagreed.

i. Reminded of the seeming hopelessness of the subject, especially in a thinking age. 1. In times of ignorance men disagreed less. 2. The entrance of knowledge brought thought, reflection.

Influences. (1) Education. (2) Prejudice. (3) Interest. (4) Character.

3. Yet another side—A more perfect knowledge ultimately leads to agreement.

4. And a deeper immersion in the Spirit of Christ.

ii. Understand better when consider meaning of the phrase "Of one mind."

1. Not mere agreement in opinion; not unimportant, but not all or chief. May be similarity of opinion without unity; and divergence with substantial unity.

2. Word in text more than this.

Compare Phil. ii. 4; Rom. xii. 16. Unity of aim, motive, principle.

3. To the first disciples simple enough. (1) They had no elaborate creed; (2) Heresies arose demanding definition; (3) And we must adhere to the Catholic Faith.

4. For ourselves, in regard to doctrine, much has been done. Many disputes ceasing. Less contention about words. But this is not all.

iii. Look closer at the bearing of the exhortation in ourselves.

1. Starting point—Unity of aim and purpose. Possible.

2. How to realize this. Here comes the strife. Whence? Mainly from pride and self-sufficiency. Look not every man on his own things.

3. Illustrated in the state of the Church: Sects. Parties. Reckless innovation. Obstinate conservators. Self-will.

4. How small many contentions, if God, Christ, Humanity our aim.

iv. The Blessedness of such unity.

Happily, disunion no longer glorified. Seen to be an evil everywhere—in Family, Parish, Diocese, Church.

"Keeping the unity of the Spirit in the bond of peace."

## OUR JUBILEE NUMBER.

We have received numerous letters from all parts of the Dominion speaking in the highest terms of the Jubilee Number of The Canadian Churchman. Such expressions as "it is grand," "magnificent," "you deserve the entire support of the Church," are very frequent.

We have only room to insert two of these letters, one from a prominent judge in Ontario, as follows:

"I was much pleased with your Jubilee Number—owing to the excellent pictures, the Archbishop of Canterbury and the Bishop of London. Also the views of St. Paul's and Westminster Abbey, and of the Queen's palaces. The whole number is a credit to you. The articles on the Church in the Reign of Queen Victoria, and on the early years of the Queen's reign, must also receive notice. The outside cover is one of the prettiest I have seen. I am putting away that number of The Canadian Churchman with other papers and documents relating to the jubilee."

The other, from far Saskatchewan, as follows: "The Canadian Churchman Jubilee Number just to hand. Enclosed please find forty cents (40c.) in payment for (4) four extra copies of same. Allow me to congratulate

you on the publication of this "thing of beauty," as a tribute of loyalty to our Sovereign from our Canadian Church. The Churchman is still, as ever, the same staunch upholder of primitive Church principles, and in my opinion is justly entitled to share with her Majesty the title 'Defender of the Faith.' May you continue to be as prosperous in the future as you have been in the past."

## DEVELOPMENT OF A NATIONAL LITERATURE IN CANADA.

By Mrs. Clementina Fessenden, Hamilton.

Jubilee rejoicings have resounded throughout our fair Dominion, and the power which more than any other is to keep alive this patriotic sentiment is to be found in our literature, and its further development should be a first consideration.

This development of a national literature in Canada is conditioned by the intellectual and ethical advancement of Canadian life, and is the model of its social progress. Out of this progress and advance comes the national character, and with it step by step walks the national literature, the people's true representative, their pulse throbbing in its heart, and their thoughts articulated in its tongue.

But a people's progress has its roots and is racy of their national institutions.

Our Canadian national institutions are no artificial fabric, devised by the wit of man, neither are they a new growth born here, but are a vast outspread of British institutions planted in the heyday of their manhood in this Canadian Dominion. Their germs were the primeval institutions of Britain's Teutonic emigrants, nurtured thirteen centuries ago in that great national institution—the Christian Church; their flag with its cross still bears the token of their birth.

Though the Dane and the Norman, and many another race within and beyond seas have entered into our national life, and though our constitution has undergone continued and often extraordinary changes, in its powers, privileges, and influences, it still holds in permanency every one of its great primeval institutions. Its history broadening down from precedent to precedent, has been the pure development of the free institutions of our Teutonic forefathers.

As the history of the evolution of the human body, of our personal life, shows that it has reached a goal beyond which there can be no modification of a radical kind, without detriment to practical efficiency, so the history of our national life (cited above) shows that it has reached a goal in the development of its body of national institutions beyond which there can be no radical change without irreparable loss. This does not stop national progress—quite the contrary.

As the close of the organic evolution of the body makes for human life a beginning for that mental evolution which strengthens and beautifies that life in its body, so there is before us an analogous development of our

national life. British North American Acts and Imperial federation ever increasing the efficiency of our institutions and adapting them to the ever new conditions and exigencies, world-wide as are its world, embracing new homes. This, then, is our Canadian life, with which our Canadian literature must keep step and be its tongue.

How then can we develop this literature?

First, we can provide the conditions of its existence and development by our educational institutions, so teaching our literary, constitutional and social history, and imparting such knowledge of our laws and their obligations, and the public duties of our Canadian citizenship, that this intellectual, moral and social life of our children as developed in our schools shall have its roots and take its sentiments from our Canadian nationality and no other.

This national life, as developed in one of New York's industrial schools, might well be introduced in some such manner with good effect here. In this school the pupil who is head of the class is allowed to carry the flag at the head of the procession into the school-room. Arrived there, and standing by the teacher's desk, he holds the flag aloft while the assembled children repeat in concert: "We turn our faces to the flag as the sunflower turns its face to the sun." Then, with uplifted hand, as in salute, "We give our heads, our hearts, to our country," and then, with a shout that can be heard round the square, rings out: "One country, one language, one flag!" Who can estimate the value of such a lesson as this, or wonder that those so taught would not willingly die for the honour of the flag!

Could we not in Canada adopt some such form in our schools, using, of course, our own patriotic salutation? Remembering the enthusiasm with which our Ontario schools responded to the call of a leading Toronto daily for the best essay on the "Use of the Flag," we are sure there would be no lack of schools willing to try this form of reward of merit, if so authorized.

This training of the schools must enter into the life blood of our childhood—be endeared and hallowed by all the sacred associations of our home life. Canadian mothers at the children's hour must sing to them our patriotic songs, tell them as they gather at their knees the stories of our heroes, teach them as they pray, the added suffrage, "God bless our Queen and Empire, and keep me loyal."

Canadian fathers must set aglow the imagination and hearts of their sons with the heroism, devotion, and self-sacrifice of Canadian United Empire Loyalists, read to them the gem-like histories of the Lundy Lane and such like series, till they live over again, in their boy life, the Homeric age of Canada. This done, our Canadian press must be made and kept a fitting organ and outlet for this national sentiment and conviction, nurtured in our homes and trained in our schools.

The development of our Canadian life will furnish the great topics of discussion, and our national training will give the impulse and keenness of interest, and secure the nobleness and intelligence of the writers.

Such seems to me the field and the seed for

the growth of our national literature that shall blossom and bear fruit worthy of our British Empire and Canadian land.

#### ST. AUGUSTINE IN ENGLAND.

By the Bishop of Stepney.

About the time of Augustine's arrival, in 597, the general position of the several races in this island, in regard to Christianity, was roughly as follows: The Britons, who had been Christians for a long time (certainly for 400 years, and probably in some parts of the island a good deal more than that), had been driven out of the eastern and central parts of the districts now called England, and occupied the south-west, west and north-west. Tradition makes the British Bishops of London and York among the last to fly westward, and places the date of their flight very few years before Augustine's arrival. It is certain that Wilfrith was able, in or about the year 675, to identify the sacred sites in West Yorkshire deserted by the Britons when they fled before the sword of the Angles. There is no evidence that the Britons at any time took any part in Christianizing the English invaders; the evidence is all the other way.

The English were pagan in all parts which they occupied. But when Augustine came to Kent, he found Christianity known and practised in the capital city. The King had had for years a Christian Queen, the daughter of the Frankish King at Paris, and the Queen had had a Christian Bishop performing Christian services for her in a church preserved from British times. Thus the first seed of the conversion of the English was sown by the Church of Gaul. Further, the Kentish men had made applications to Gaul for a supply of Christian teachers, but their appeals had been neglected. Things were evidently ripe for a general change of religion, and it came rapidly. The success of Augustine in Kent was great and permanent. In all other parts his work was a failure.

In the year 597, a week after the baptism of Ethelbert of Kent, Columba died. That means that his work of spreading the knowledge of Christ in Scotland was finished just at the time when Augustine's work in England began. Columba's foundations at Iona and on the mainland of Scotland were thus prepared for the reception, a few years later, of the fugitive princes Oswald and his brothers, when Edwin drove them out in 616, and possessed himself of the northern as well as the southern parts of Northumbria. There Oswald and his brothers became Christians. We may fairly presume that they were converted before Edwin himself was—that is, that the Bernician branch of the Royal Family of Northumbria was converted by the Scotie Church from Iona before the Deiran branch was converted by Paulinus from Canterbury.

From 627 to 633 Christianity was established in Northumbria from Canterbury. Then it was overwhelmed by the Britons. Oswald and his brothers in turn drove out the Britons and made the land English and Christian again. By their friendships and alliances with other sovereigns they introduced Christianity to almost the whole of the remaining parts of England other than Kent and East Anglia, and the whole of their Christianizing work was done by those who had brought them to Christ—the Scotie school of Columba.

East Anglia was converted by Felix, a prelate from Burgundy. Wessex was first taught by Birinus, who was consecrated at Genoa. The Scotie Oswald was fortunately at the king's court at the time, marrying the King's daughter, and his influence was conclusive. He became sponsor to the king, and joined him in the first grant of land to

the Church in Wessex. The East Saxons of London apostatized in 616, and were won back to Christianity forty years later by Cedd, the second Bishop of English London, who was consecrated by Finan, of the Scotie Church, at Lindisfarne. Sussex was not Christianized till long after the Roman mission had died out in the person of Honorius."—London Guardian.

#### REVIEWS.

Harper's Magazine for July contains the second paper by T. P. O'Connor on the Celebrities of the House of Commons with illustrations by Paul Renouard. Lord Salisbury, Mr. Labouchere and other well-known Englishmen are well portrayed. White Man's Africa, by Poultney Bigelow, describes Natal as a colonial paradise. The Kentuckians, a new novel by Jno. Fox, jr., is commenced in this number. A graphic account of Sheridan's famous ride, by one of his aides-de-camp, Major Forsyth, now General Forsyth, with illustrations by Zogbaum. Wm. Dean Howells contributes a short paper on "The Modern American Mood." The first article on the Century's Progress in Physics, by Dr. Henry Smith Williams, and the Military Academy, by Capt. Jas. Parker, U.S.A., go to make up a very entertaining number.

Scribner's Magazine for July is of special interest to Canadians, containing as it does a well-written and illustrated article on John Cabot, by the Marquis of Dufferin and Ava, chairman of the committee of the Cabot celebration. The illustrations are all from original documents, autograph letters, ancient maps, etc. Everyone who has followed C. D. Gibson through London will be sorry to hear that this month completes his illustrated papers. Although a little out of season, "Cavendish" discusses the latest whist fads, and gives them little ground to stand on. Articles on university life are rather the *fad* now, and Henry E. Howland writes on Undergraduate Life at Yale. Modern Business Buildings, by Steffens. Wm. Morris, the poet and craftsman, by Walter Crane, and some short stories and poems complete the number.

The Arena.—Henry Clewes, the great banker, and John Clark Redpath, the Arena editor, write on the Citadel of the Money Power in this month's Arena. Hon. Hugh H. Lusk, ex-member of the New Zealand Legislature, contributes an article on The Single Tax in Operation. Many other well-known writers and thinkers contribute to this number, making it one of the strongest ever published under the new management.

The new book, entitled "Victoria Sixty Years a Queen," a sketch of her life and times, by Richard T. Lanfield, librarian, Public Library, Hamilton, with an introduction by Hon. G. W. Ross, Minister of Education for Ontario, has already received much and favourable comment from a reading public. Mr. Lanfield brings to this work much careful research, presented in well-chosen words, and the book bids fair to be one of the most popular works of the Victorian Jubilee year. Already there is a great demand for the book. It contains over 500 pages, well printed in good, clear type, and is well illustrated throughout. The authorized picture of her Majesty is particularly good, prettily set in a gold circle with diamond-shaped lines. The whole book is well gotten up and will form an attractive addition to any drawing-room table. Written from a Churchman's point of view, though in no way biased by it, it should be in every Sunday school library in our land, as well as in our Public school libraries.

—Read the Bible thoughtfully and carefully and you will find a blessing and a comfort that careless reading can never bring.

The following Jerusalem.—A is seen in the cor year, nineteen h Judaism. With church. Mr. Ke' change in the St of German pray brew prayers and is a great success more widely use they seem to pr than in German them in his ov House of Indus ried on. The the work of inf men has gone f says: "There among the you acquisition of spirit of the Cl among them a peace and harn from some of working in otl are quite f stream of their boys. and I wish," accommodatio school is well the accommo set of boys. a working amoi them turn out of the boys h Industry as b In the Girls' bers than eve become Chris fully trained. practice of w careful work we trust that the Lord." day and dail tion to Arab has also atte Waiting roo room and Another in missionary ments. H year to col pecially Sil road, knowi frequently. ite Jews is days, when many oppo with them synagogues lowing rep tendance the first th was an av Mrs. Lydi ployed in just finish tory, which have been Jeremiah, by heart: cies in th have gone the attent has been tions." ing the r ing cases some I v girl aske to her ar of the I children

## THE MISSION FIELD.

The following paragraph has just been received :  
 Jerusalem.—A proof of the efficiency of the work is seen in the considerable number of baptisms last year, nineteen having been baptized direct from Judaism. With regard to the services in Christ church, Mr. Kelk reports: "We have made a change in the Sunday afternoon services. Instead of German prayers and sermon we now have Hebrew prayers and usually an Arabic address. This is a great success, as Arabic is better understood and more widely used by Jews than in former years, and they seem to prefer the prayers in Hebrew rather than in German. Mr. Jamal, too, thus speaks to them in his own language." The work in the House of Industry has been very successfully carried on. The house has been constantly full, and the work of influencing and instructing the young men has gone forward in a quiet way. Mr. Kelk says: "There seems to be a more contented spirit among the young men and greater diligence in the acquisition of their various trades. The quiet spirit of the Christian family seems to win its way among them and they are able to live together in peace and harmony. We have had good accounts from some of the former inmates, who are now working in other countries." The Boys' schools are quite full, and there is a constant stream of parents seeking admission for their boys. It is a great and good work, and I wish," says Mr. Kelk, "we could have accommodation for double the number of boys. Our school is well situated and we could easily increase the accommodation. We have a very promising set of boys, and I do believe that God's Spirit is working among them, and that they will many of them turn out bright and earnest Christians. Some of the boys have been passed on to the House of Industry as being well suited for learning trades." In the Girls' schools there have been larger numbers than ever before. "Most of the girls wish to become Christians, and for this they are being carefully trained, not only in knowledge, but in the practice of what they learn. There has been very careful work among them throughout the year, and we trust that many are really giving their hearts to the Lord." The Rev. J. Jamal assisted in the Sunday and daily Hebrew services, and gives instruction to Arabic-speaking enquirers and converts. He has also attended the Hospital Mission room and Waiting room, Girls' Day school, Women's Work room and Mission room, adjoining Bookshop. Another important part of this work consists of missionary visits to Jewish colonies and settlements. He says: "I confined my visits last year to colonies where Yemenite Jews reside, especially Siloam and the settlement on the Jaffa road, known as 'Shebet Tsedek,' to which I went frequently. The best time for visiting Yemenite Jews is on their Sabbath day, or on feast days, when they are all at home. I have had many opportunities of entering into conversation with them on religious matters even at their own synagogues." Miss E. G. Birks sends the following report: "Owing to opposition the attendance at the Day school was small during the first three months of the year, but after there was an average daily attendance of about forty. Mrs. Lydia Farah and her sister are both employed in the school. The elder children have just finished going through the Old Testament history, which has taken them about three years; they have been very much interested in the story of Jeremiah, Daniel and Zechariah, and have learnt by heart some of the principal Messianic prophecies in those prophets. The mothers' meetings have gone on much as usual this year. I think the attention of the women to the Bible lessons has been greater, and some will answer questions." Miss J. S. P. Paterson reports: "During the past year there have been many interesting cases, several being really anxious to learn; some I visit regularly in their homes. One young girl asked me eagerly each time I went to read to her and to teach her more. I have seen signs of the Holy Spirit's work in the hearts of the children in our Day school; God is blessing this

work. I have proved that they speak freely at home of what they are taught in school, and those who have learnt to read have been given New Testaments, and these they read in their homes. One mother told me several stories which her little girl had told her about our Lord. We feel the great importance of reaching the parents also, and endeavour to do so."

The Medical Mission Department, Jerusalem.—In reviewing last year's labours, Dr. D'Erf Wheeler is able to report continued progress and success, medically and spiritually. He says: "Not only have we a greater number of out-patients listening to the Gospel addresses, given in different languages, but we are especially struck by the attention and evident interest shown. Considering the increasing opposition to our work, it is surprising to note the regularity of their numbers. It is, however, with the in-patients that the missionaries have their greatest and best opportunities. In the wards the patients have full liberty to discuss all matters freely and without reserve. The Jew, when he is laid low by sickness, and in bed, seems more inclined to listen quietly to the missionary than when he is well and full of business and other matters. Every facility is rendered the patients for reading the Old and New Testaments, the Prayer Book, Old Paths, etc., and full advantage is taken of it by most of them. Thus, by every legitimate means in our power, we try to bring home to the Jews the claims of our Lord Jesus Christ."

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

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

Halifax.—The Jubilee celebrations at St. Luke's cathedral on Sunday, the 20th, proved quite an event in the history of the church. It is impossible to anticipate greater feelings of loyalty than those expressed with "heart and voice" by the large congregations which assembled. The rector's sermon in the morning, the grand hymns (Skeffington and Sons: dedicated by special permission to the Queen); the National Anthem, the Diamond Jubilee hymns by the Bishop of Wakefield, the Old Hundredth, all poured forth with grand effect. The special music was of the highest repute, and was drawn from the programmes performed at the Queen's coronation in 1838, at the jubilee service, Westminster Abbey, and at St. Paul's cathedral, 1887. Mr. Gatward's organ programme was drawn from the same services; a short recital was given after evensong. Before the National Anthem, morning and evening, the ancient Fanfare, played by the State trumpeters in Westminster Abbey on all royal ceremonial occasions, was played. Other celebrations included parade service at St. George's of the 66th P.L.F., the Foresters at St. Mark's, the Orangemen and other patriotic and benevolent societies at St. Paul's; Sunday school children from the city churches at the Garrison church, etc.

## MONTREAL.

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

Dunham.—The closing exercises in connection with the Ladies' College passed off very successfully. Dr. Adams, of Lennoxville, preached to the pupils in the village church in the morning. Shortly after three o'clock in the afternoon Archdeacon Lindsay, of Waterloo, took the chair in the College hall, which was completely filled by the pupils and the friends of the college. The room had been handsomely decorated by the young ladies with hot-house plants and vases of wild flowers. A border of hawthorn branches loaded with their fragrant blossoms was arranged around the room. Back of the platform was draped an enormous British flag. With the Archdeacon on the platform were the Rev. Principal Adams, of Lennoxville; the Hon. Judge Lynch, Judge Foster, the Rev. Mr. Chambers,

Knowlton; Canon Davidson, Frelighsburg; Rural Dean Longhurst, Granby; Rural Dean Nye, Bedford; the Rev. James A. Elliott, Mr. James A. Mackinnon, Cowansville; Mr. E. N. Robinson.

Dr. Adams gave a short address, in the course of which he said that he hoped Lennoxville University would, before long, be able to accept lady students in its arts faculty, and provide a hall for them as McGill had provided in the Donalda department. Miss O'Loane, lady principal, read a very satisfactory report of the college progress, but regretted that there were still many very urgent needs. She said: "McGill has its hundreds of thousands, Lennoxville its tens of thousands, would that Dunham had but its thousands." The distribution of prizes to the pupils, some of whom are representatives of Montreal's best families, followed. The Hon. Judge Lynch gave a beautiful and eloquent address to the pupils, holding up to them as a pattern the life of her Majesty the Queen, whose aim from early childhood had been to be good. Judge Foster gave a short address. Mrs. Ashley Carus-Wilson, of Montreal, addressed the pupils at length, showing what should be the great ambitions of life and how they might be satisfied. The concert in the evening was a splendid one and served to show the progress in music made under the instruction of Mr. Cornish, of Montreal.

Hochelaga.—St. Mary's Church lecture hall was on Friday night the scene of a gay and happy assemblage of the members and friends of the congregation, the occasion being a reception tendered to the Rev. H. T. Jekill and his young Southern bride. Mrs. Jekill hails from Eutaw, Alabama, U.S., and was not allowed wholly to forget her native land, for amongst the beautiful decorations and great display of British flags was seen the Star Spangled Banner. Amongst the friends from outside the congregation were the Rev. Canon Dixon, Rev. J. Thompson, Mr. and Mrs. T. S. Moore, Mr. Percy Moore, Miss Ethel Moore, Capt. Whitley, Mr. Turtin and others. The Rev. Canon Dixon took the chair, and a brief but excellent programme was carried out. Words of welcome and congratulation were extended to the bride and groom by the chairman, the Rev. J. Thompson, Capt. Whitley and Mr. Turtin. Mr. Chippendale, the churchwarden, on behalf of his fellow-warden, Dr. E. D. Aylen, and the congregation, welcomed the bride amongst them. He then presented them with the following complimentary address on behalf of the congregation: To the Rev. H. Jekill, B.A.,

Rev. and Dear Sir,—It is a happy and pleasant circumstance that while the whole British Empire is celebrating a Thanksgiving Jubilee, we, the churchwardens and congregation of this church, have the opportunity of tendering to you a hearty and sincere welcome. The right hand of fellowship, love and good-will is cheerfully held out to you and the dear lady, your bride, whom you have at this happy period brought amongst us, and accompanying the hand is the heart, wishing you both God's blessing on your union. As our pastor and head of this church, may you find in your dear wife a ready and willing helper, an earnest Church worker, and one who by her cheerful love and sympathy may aid you in the discharge of the high duty appertaining to the services of Him whom you both acknowledge as Master. In your home life may your mutual love increase, may peace and plenty smile upon you, and may you live together in happy contentment, and may you find your home in sunshine or in cloudy weather truly a haven of rest. May your friends be many and true, and we earnestly pray you may enjoy the inestimable blessings of the chief of friends, whose love passeth all knowledge. May His precepts guide you through the new life upon which you have just entered, and with these desires for your future welfare and happiness, may we hope that as pastor, husband and friend an abundant measure of success will crown the joint labours of yourself and your dearly loved wife and helper. On behalf of the congregation: Edwin Chippendale, Ernest D. Aylen.

The ladies also presented them with a beautiful complete parlour set, consisting of seven pieces. Refreshments were served. God Save the Queen was

sung, the benediction pronounced, three cheers given for Mr. and Mrs. Jekill, and all separated with many good wishes for Mr. and Mrs. Jekill.

St. Lambert.—A memorial service was held at St. Barnabas church last Monday evening in memory of the late Mr. Clifford White, who was drowned opposite that place recently. The Ven. Archdeacon Evans, Canon Troop and the Rev. W. J. Dart, the rector, took part in the service. Mr. Troop preached a most impressive sermon on the occasion that will long be remembered by those present. A large number of the members of the St. Andrew's Brotherhood, of which the deceased was a member, were present from the city.

Westmount.—St. Matthias' Garden Party, "Hazelbrae."—On last Tuesday evening Mr. and Mrs. Jno. Macfarlane kindly opened their commodious house and grounds, which were charmingly illuminated, for a garden party and social given by the ladies of the congregation as a farewell to Mr. Borup, the adopted missionary of St. Matthias' church, who is embarking this week for England, en route for Uganda. Notwithstanding showers, a goodly number mustered in the grounds, and the pleasant home, with ample verandahs, sheltered all, when the gentle rain suggested that even coffee, ices, and other delights must be transferred from the garden to the house. After a pleasant interval of social chats, the gong signalled an adjournment to the adjacent church, when an impressive service was held. After the opening hymn, "Jesus Shall Reign," and special prayers, Rev. Mr. Troop delivered an appropriate address from the text: "If Thy presence go not with me, carry us not up hence." In illustrating the subject, the speaker referred to the wonderful display of power in the recent Jubilee naval review, which, humanly speaking, is our strong Imperial defence, but of what infinite comfort to the lonely missionary God's continual presence and defence would be. "I will fear no evil, for Thou art with me," etc. The rector called successively for Messrs. D. W. Ross and Harling to say a few words, the former, because Mrs. Ross is the president of the W. A., under whose auspices the work of supporting a missionary in the foreign field has been undertaken. Mr. Harling, on behalf of the S.S., presented Mr. Borup with a sum of money towards the purchase of books, with the request that from time to time he would address a special letter to St. Matthias' S.S. The rector added some practical hints, and then asked Mr. Borup to give his parting words, in which he expressed hearty thanks for his great privileges, and resolved to do his best in the good work. While the congregation was leaving the church the estimable bell-ringer indulged in a merry, joyous peal, and so ended St. Peter's Day in St. Matthias' church.

#### ONTARIO.

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

Brockville.—St. Peter's—On Sunday, June 27th, as the Archdeacon was about to begin his instruction at the close of the ordinary teaching, Judge Macdonald stepped forward and called the Sunday school to order. The Archdeacon was evidently taken completely by surprise as he saw the teachers leave their classes and group themselves behind the judge. His Honour, who conducts a large class of senior boys, unfolded a paper and read the following address: "To the Venerable T. Bedford-Jones, LL.D., C.L., Archdeacon of Kingston, rector of Brockville: Dear Rector,—We, the officers and teachers of the Sunday school of St. Peter's church, are thoroughly sensible of the great concern which you have for the efficiency of our school—yours and ours—and gratefully appreciate the deep interest which you take in it and in its work, evidenced by your unceasing labours on behalf of the school, and by your kind efforts to promote the well being and the happiness of all connected with it. Wishing to make some expression of our feelings, and believing that the season of the Diamond Jubilee of

our Gracious Queen is a happy time at which to do so, we ask you to accept from us the accompanying volume, "Cyprian, His Life, His Times, His Work"—itself one of the chief life-works of the late Lord Archbishop Benson of Canterbury—a great father in and of the Church. And we are, dear Rector, affectionately yours: H. E. Snyder, superintendent; J. McConkey, librarian; T. H. Chapman, assistant librarian; teachers: Herbert A. McDonald, Elsie Jones, Lottie Dickerson, Lillian Delamere, Ethel M. Fleming, Blanche Storey, H. E. Burnham, Elise Redmond, Violet Morvern McLean, E. Winifred McMullen, L. May Fitzsimmons, L. Bertha Manhard, E. McMullen. Brockville, the 2nd Sunday after Trinity, 27th of June, 1897. This address was handed to the Archdeacon along with the beautiful volume named, the life-long work of the late Archbishop. The Archdeacon warmly thanked the teachers for their kind gift, but wondered how it was they had managed to keep this conspiracy of affection a secret. Not even the proverbial little bird had whispered the faintest note of what was going on. It did not indeed require any such evidence to assure him of his teachers' good-will, for their devotion to the Sunday school was sufficient to prove this. It was he who should thank the officers and teachers for their co-operation in the chief work of the parish, the work of educating the young to be good Christians and loyal Churchmen. In this work they were all, both rector and teachers, really fellow-labourers with the Divine Head of the Church. It was in His work they were engaged, and it should be carried on by them all with this conviction, that it was for the honour and glory of Christ and His Church they were privileged to do something, and that in it all the Lord was working with them and blessing them. He thanked them for this most unexpected token of their affection, and said the book was just the very one he was the most anxious to have, but it was too costly to buy. It would be to him a lasting and delightful souvenir of this Diamond Jubilee year. The Archdeacon then addressed the whole school and impressed on them the four remarkable events of this year. First, the Diamond Jubilee of the good Queen, which they all had been commemorating so enthusiastically here and everywhere. Second, the fact of this year being the 1,300th anniversary of the coming of St. Augustine to Canterbury, sent by the good and great Gregory of Rome to convert the Anglo-Saxons in 597. This event had been celebrated with great honour a fortnight ago in Canterbury and all over England. Third, this year was also the 1,300th anniversary of the death of perhaps a greater missionary than Augustine, St. Columba, the illustrious Irish missionary bishop, and the father of missionaries to Britain, who died in the holy isle of Iona in 597. Fourth, this year would be memorable for the meeting of the Fourth Lambeth Conference, composed of over 200 Bishops of the Anglican Communion, assembled from all quarters of the world, and whose meetings were to begin next week in London. The Archdeacon explained the importance of all these events, which would make this year illustrious in the annals of English history, and closed the school with the usual exercises.

New Boyne and Lombardy.—The congregation of St. Peter's church, New Boyne, held a lawn social at Mr. John Sheridan's on June the 17th, which proved to be a grand success. The tea was everything that could be expected. Much credit is due to Mr. Sheridan for the manner in which the lawn was illuminated. The proceeds amounted to \$55, which go towards buying a horse for Rev. C. A. French, pastor. Every person went home well pleased with the evening's amusement.

Lansdowne Rear.—Rev. Mr. Wright delivered a very impressive Jubilee sermon on Sunday to a large congregation. The church was tastefully decorated for the occasion.

#### OTTAWA.

Almonte.—The J.W.A. of St. Paul's church held a lawn social and sale of work on the evening of 17th June, in the pretty grounds of the Rosamond Woollen Co., which were rendered gay with electric lights, Japanese lanterns and other decorations, among which portraits of the Queen and other loyal symbols were conspicuous. A handsome sum was netted, of which \$50 were voted to the mission of the Rev. J. G. Waller in Japan. This guild was organized about four months ago, with the following officers: President, Miss Low; vice-president, Miss Scott; secretaries, Misses K. Gemmill and A. Smith; treasurer, Miss C. Coulter. On Sunday, 20th June (Jubilee Sunday), services of Thanksgiving were held morning and evening with the special Psalms, lessons and collects, appointed by the Bishop of Ottawa. The offertory of \$45 was made for the "Jubilee W. and O. Fund" of the diocese. At 3.30 p.m. a unique function was held. The Sons of England, Sons of Scotland, Foresters, Oddfellows, Orangemen, etc., together with the local volunteer company, marched in procession, headed by the band, to the church. The service began with "Old Hundredth." Then followed the Litany (choral), after which Psalm 72 was read as a lesson. The moment the clock struck four, the whole congregation, which crowded the church, started singing "God Save the Queen." After a brief address by the rector (Canon Low), the service closed with hymn 477 A. and M. and collects. The offering on this occasion was, by desire of the S.O.E., devoted to the Victorian Order of Nurses. The church was prettily decorated with flowers and flags, and during the afternoon service the effect was heightened by the draping of the lectern with the Union Jack of the S.O.E. The pulpit, which was given a few years ago by the Sunday school girls, appeared furnished with a brass hand-rail, on which was a shield bearing the inscription: "Erected by the choir in the sixtieth year of the reign of Queen Victoria, 20th June, 1897."

#### NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Jubilee cantata was repeated by request on Friday, and scored another success for those taking part in it. On Sunday the Masonic lodges, some six chapters, attended special services at the cathedral, being the Sunday following the Festival of St. John the Baptist. The order of services was printed and distributed throughout the church, and most heartily joined in. The singing of the National Anthem came with a volume of sound that told of true loyalty. Canon Bland preached a most eloquent and practical sermon from the life of St. John. The handsome regalia worn added not a little to the beauty of the scene, as the members followed the white-robed choristers out of the church with its flowers and banners and flags, all lit up with the rays of the western sun.

Ancaster.—St. John's was most beautifully decorated, the music inspiring, and a loyal and eloquent sermon by Canon Clark.

Chippawa.—Trinity church, as befitting one of the oldest historic places on the border, had the Jubilee services duly kept.

Grimsby kept Festival day, and the W. and O. fund was augmented by nearly \$50 in offertory.

Niagara Falls.—Christ church had an immense congregation on Sunday afternoon. The Venerable Archdeacon preached a most eloquent sermon, full of patriotic enthusiasm.

Niagara Falls South was duly loyal, as might be expected, with its patriotic rector, and the Sunday services were largely attended. A new Union Jack floated from the tower of All Saints'.

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Port Robinson.—St. Paul's church was tastefully decorated for the special services of last Sunday with flags and bunting, and two very good pictures of her most Gracious Majesty of 1837 and 1897. The sermon was eloquent and patriotic, and listened to by large congregations.

Port Colborne had a most successful garden party at Eric park on Wednesday.

Thorold.—On the 20th of June the Jubilee service was very successfully rendered. In the morning the opening hymn was the National Anthem, and the Jubilee form of service was used throughout. The church was very prettily decorated with flowers, and two new banners were used in honour of the Queen. The banner on the pulpit had on it a crown and the letters V.R.I. in gold, and the one on the reading desk had on it the words, "Honour the Queen." On Friday, the 25th, the members of the Guild gave a very successful Jubilee "At Home."

Guelph.—St. George's.—The church presented a beautiful appearance, being profusely decorated with flags and banners and maple branches. There was a large attendance, several of the new Jubilee hymns were very fine, and Jackson's Te Deum was admirably rendered. The Archdeacon preached from 1st Kings, 3rd chapter, verses 7, 8 and 9. Solomon prayed for wisdom, but it was not the wisdom that maketh wise unto salvation, but rather intellectual power. It was not that for which his father prayed, "Create in me a clean heart, O God, and renew a right spirit within me." Had it been so he would not have said in his latter days, "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." He then dwelt on the accession of the Queen and her recognition of the God of her fathers as her sole reliance, and the Divine blessing the pledge of her people's welfare and her own happiness in time and eternity. He then dwelt on the many blessings that have attended her through the long sixty years, while Solomon's last days closed in darkness and despair. God Save the Queen closed the impressive services.

St. James'.—The services on Sunday at St. James' church were in keeping with the Jubilee of her Majesty. Special prayers and hymns were used. At evensong the Te Deum was sung by the choir while the offertory was being taken up. At both services the rector preached appropriate sermons.

Oakville.—The congregation of St. Jude's held a Jubilee tea the evening of the 21st of June, at the residence of Mr. C. P. Chisholm. The sum of \$110.44 was raised, which, after deducting the expenses, will leave \$100 to be devoted to the debt upon the tower.

## HURON.

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

(Synod report, concluded from last week.)

The committee appointed to draft an address to the Queen, Rev. G. I. McKenzie, Rev. T. Williams, W. J. Imlach and E. Sidney Smith, presented the following, which was read, the Synod standing: "We the bishops and clergy and lay representatives of the Church of England, in the Diocese of Huron, in Synod assembled, approach your Most Gracious Majesty on this sixtieth anniversary of the happiest, longest, most prosperous and progressive reign in British history, to convey the expression of our devoted loyalty as members of the Church of England in Canada, to Your Majesty's most gracious person, and to your ancient and illustrious throne. We believe that the advances made in the perfection of responsible government throughout your Majesty's dominions, the greater mingling of mercy with justice which has characterized the legislation and government of your Majesty's reign, the elevation of the standard of morality, public and private, the sending abroad the light of the truth and the bringing out of darkness into light through the agency of your Majesty's subjects more nations and peoples than in any age since the first ages of

the Church, have been largely due, under God, to your Majesty's high and true sense of duty to God and your subjects, and to the inspiration of God's Holy Word and the teaching of His Church, and we thankfully recognize God's blessing in the unparalleled progress, prosperity and peace which He has sent us in your Majesty's long and happy reign, and ever pray that the King of Kings and Lord of Lords may continue to preserve, bless and guide you for many years to come as our ruler upon the throne of your fathers."

The address, as read by Rev. D. Williams, was unanimously carried. The members, at the suggestion of Col. Gilkinson, joined in singing the National Anthem.

Rev. Canon Young moved for a committee to draft an address to the Bishop on the occasion of his leaving to attend the Lambeth Conference. Chancellor Cronyn took the chair and the motion was carried amid applause. The following address was subsequently presented:

"To the Right Reverend the Lord Bishop of Huron.—The Synod of your diocese has learned with pleasure that it is your Lordship's intention to attend the approaching meeting of the Lambeth Conference at the invitation of the Primate of All England, on the 13th hundredth anniversary of the foundation of the See of Canterbury. This Synod cannot allow you to leave your diocese even thus temporarily without assuring you of our deep appreciation of the unwearied diligence, faithfulness and zeal with which for the past 13 years you have administered the affairs of this large diocese, and of the unflinching kindness which you have shown to all the members of the Church, both clerical and lay. We unite in praying that your Lordship's visit may afford you much pleasure and benefit from intercourse with the members of the Episcopate of our communion, and also result in unison with the counsels of your brethren, in promoting the unity and extension of the Church among the English-speaking peoples of the world and to those nations and tribes who yet 'lie in darkness and the shadow of death'; that Almighty God may watch over you in your journeyings by land and by water, and bring you back to us and to your family in safety and in peace, is our wish and prayer in your behalf."

The Bishop was much affected, and expressed in feeling and eloquent terms his sincere gratitude to the Synod for the address. It would cheer him very much, and he assured them that it was only a sense of duty that prompted him to leave the diocese even for so short a time. He asked for the prayers of the members for the Lambeth Conference and for himself, and trusted that God would enable them all to meet again in peace.

The report of the Committee on Temperance was presented by Rev. W. J. Taylor, and showed first the state of the cause in England to be making good progress, many Bishops and clergy heartily labouring to promote it. Next the cause in Canada is stated to be making progress, as evidenced by instruction given in schools—the exclusion of liquor sellers from various societies. The cause in this diocese is also making progress. The report refers to the new License Act as being, though not perfect, a progressive one. No prohibitory act is of service unless supported by public opinion, and while we would hail with delight a really effective prohibitory law, we are not inclined in default of that to refuse any restrictive measure. In regard to the coming plebiscite, the committee refer to the declaration made by the Synod: "If a further struggle is to be inaugurated against the traffic in liquors, then our Church will be found on the Lord's side fighting against evil." This states the position of the Synod with regard to the coming plebiscite. The Synod of Montreal pledged itself to do all in its power to make the next plebiscite a success. Reference was made to the Gothenburg system, and much credit given to Mr. R. D. Noble for efforts put forth. Judgment is reserved in regard to the success of that system. The report was unanimously adopted.

Principal Dymond presented the report of the Board of Management of the Layworkers' Association. The report was adopted. The Committee on Religious Instruction asked to be continued.

Granted. Mr. Wilson asked that the Committee on the General Synod be allowed to report at next Synod instead of this. Granted. Chancellor Cronyn asked for a committee of three clergymen and three laymen, to be nominated by the Bishop, to act as a committee on patronage, the Bishop or commissary to be chairman, said committee to be for consultative purposes only. After considerable discussion, the resolution passed in the above form. Rev. W. Craig asked for a committee to look into the case of unused churches. Granted. Principal Dymond moved to amend the canon on the Episcopal and Archdeacon's fund (canon 25), in order to comply with the terms of the award.

The first clause provides that the sum of \$33,333.33—being the amount of the award from Toronto and the sum provided by the Diocese of Huron—shall be set apart as a specific fund to be called the Award Provision for Bishop and Archdeacon. The second clause provided that the capital of said fund shall be held in trust by the Synod to invest and manage, and out of the net proceeds to pay to the Bishop four-fifths and to an Archdeacon of Huron one-fifth of the same. These two clauses carried. The Synod then adjourned.

Evening session.—Clause of the proposed canon on the Episcopal and Archdeacon's fund provided that the Executive Committee or Synod shall direct which Archdeacon shall receive the portion of the award. This was amended to read that the Bishop shall say who shall receive it. The fourth clause provided that the balance be paid to the Bishop. The new canon, as amended, was then passed.

Col. Gilkinson moved that women be allowed to vote in vestry. The Colonel urged the qualification of women to vote as evidenced by the business done by the W.A.M.A.

Mr. G. T. Florey seconded, and spoke of the good work accomplished by ladies, saying they should be encouraged. Dr. Bowlby thought ladies would then want to become delegates to the Synod, and in that case it would extend the length of the session. Mr. H. Macklin favoured the motion in a vigorous speech, showing women to be equal to men in education and intelligence. Rev. J. Hill spoke in favour of the motion, and pointed to the fact that the privilege had been taken away by the Synod of Huron. Rev. J. Ardill thought women were not anxious to become members of vestries. The motion was lost.

Resolutions proposed by Revs. D. Williams, W. Craig and T. L. Armstrong were withdrawn or sent to the Executive Committee.

Rev. T. L. Armstrong's motion in regard to the Mission Fund was amended to read that the pro rata clause shall not be enforced to a sufficient extent in any case to reduce the total income to which a clergyman may be entitled below the sum of \$700. Rev. W. J. Taylor's motion in regard to the disabilities of colonial clergymen was withdrawn. The Bishop announced the Advisory Committee on Patronage to be Archdeacon Davis, Canon Young, W. Craig, V. Cronyn, Matthew Wilson and T. H. Luscombe. The Synod adjourned.

Friday morning.—The Synod reassembled at 9.30 a.m., the Bishop in the chair. After prayer by the Dean, the minutes of last meeting were read and confirmed. The Bishop named the following committees:

Sunday Schools—Revs. John Downie, G. C. Mackenzie, W. M. Shore, R. McCosh, W. J. Taylor, J. Edmonds, Messrs. James Woods, T. H. Luscombe, J. B. Dale, J. D. Noble, and Judge Woods.

Church and Parsonage Building Committee—Revs. Canon Young, W. Craig and J. Downie, Messrs. V. Cronyn and P. Holt.

Provincial Reorganization—The Dean, Archdeacon Davis, Canon Young, A. Brown, T. R. Davis, R. McCosh, R. Hicks, J. Downie, Messrs. V. Cronyn, R. Bayly, C. Jenkins, Judge Ermatinger, Matthew Wilson, P. Holt, A. H. Dymond and Jas. Woods.

Temperance—Revs. W. J. Taylor and G. B. Sage, Messrs. R. D. Noble, T. H. Luscombe and Judge Woods.

Board of Domestic and Foreign Missions—Very Rev. Dean Innes, Rev. Archdeacon Davis, Messrs. T. H. Luscombe and James Woods.

Statistics—Revs. Alfred Brown, D. Williams, T. C. Farthing, W. Stout, Messrs. Shaw-Wood and H. Macklin.

The Diaconate—Very Rev. Dean Innes, Rev. D. Williams, Messrs. R. Bayly, M. Wilson, C. Jenkins. Religious Instruction in Schools—Revs. Canon Richardson, H. A. Thomas, C. R. Gunn, D. Deacon, A. Brown and D. Williams, Messrs. V. Cronyn, W. J. Imlach, James Woods, F. T. Harrison, T. H. Luscombe and G. W. Harrison.

Lord's Day Observance—Revs. W. J. Taylor, W. M. Seaborne, C. R. Gunn, Messrs. A. C. Clark and T. H. Luscombe.

#### BISHOP'S CLOSING REMARKS.

The Bishop had approached the Synod at first with feelings of anxiety, knowing that they were called upon to face a deficit, and to make reductions in salaries of men who were already receiving little enough. He thanked God that the business had been brought through with so much calmness and unanimity. He trusted they would all separate determined to do all in their power to rectify matters, and that all had been done for the promotion of God's glory and the good of His Church. The Synod closed with the doxology and benediction.

Executive Committee.—The newly-elected Executive Committee met immediately after the Synod, and after routine, the matter of reorganization of Port Stanley, Dutton, etc., was reconsidered, and the action of the committee at the March meeting was confirmed, which separates Port Stanley from St. Thomas and Dutton from Tyrconnel.

On motion, it was resolved that the pro rata reduction should take effect from the first of May, 1897. After some further business, the committee adjourned.

Mitchell.—The fraternal societies and Town Council of Mitchell united in a parade under the auspices of the Sons of England on Sunday, 20th, and all were privileged to hear a brilliant and instructive review of the Queen's reign, by the Rev. I. T. Kerrin, who took for his text Acts xxi. 20. On Thursday, June 24th, the cornerstone of the new church was laid by Dean Innes, who was assisted in the service by the rector, Rural Dean Deacon, Revs. Taylor, Ashbury, Jeanes, Mills, etc. The evening was spent in a garden party on Mr. Davis' lawn.

Stratford.—St. James' Church—In the afternoon, Sunday, June 20th, a large number of fraternal societies attended St. James' church, and were addressed by the rector, Rev. D. Williams, M.A. The procession included the Sons of England, the Chosen Friends, Ancient Order of United Workmen, Ancient Order of Foresters, both juvenile and senior courts, Knights of Sherwood Forest, Canadian Order of Foresters, including the court from Gadshill, Woodmen of the World, Charity Encampment, and Avon and Romeo lodges, Independent Order of Oddfellows, Canton Patriarchs Militant, I.O.O.F., lodges of Loyal Orange Order, including representations from the adjacent townships, Knights of Pythias, Independent Order of Foresters, Veterans of 1866-7, and Mayor O'Donoghue and the aldermen of the City Council, headed by the 28th Battalion band. The number participating was in the neighbourhood of 700, and in addition to these several thousand people thronged the line of march. The overflow at the church numbered several times as many as gained entrance. In the evening again St. James' was the scene of another society gathering. This time it was the Masonic fraternity that honoured their Queen and country by attending the service in a body and joining in singing the National Anthem.

#### ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE MARIE.

Rev. Rural Dean Chowne begs to acknowledge with hearty thanks £1 1s. 6d. from E.T.G., per A.C.D., England, for St. Mary's, Sand Lake. Also a

set of solid silver altar vessels from Miss Bennete, Quebec, for St. Andrew's church, Dunchurch.

His Honour Judge Johnston acknowledges the receipt of \$12.15 from the Rev. Alfred W. H. Chowne, as follows:—Emsdale, \$7; Ebberston, \$2.15; Sand Lake, \$3; total, \$12.15, on Algoma Mission fund.

#### British and Foreign.

The Archbishop of Ontario recently addressed a large meeting at Kew on behalf of the S.P.C.K.

The Thirteenth Centenary fund for the restoration of Canterbury cathedral, now amounts to nearly £17,000.

At his ordination, held on Trinity Sunday last, in St. Paul's cathedral, the Bishop wore both his cope and mitre.

At several of the cathedrals in England and Wales on Jubilee Sunday the lessons were read by local Non-conformists.

There have been twenty-seven changes in the composition of the English Bench of Bishops during the past ten years.

The death is announced of the Ven. Archdeacon Hugh Jones, of Rhyl, who was the oldest clergyman in the Diocese of St. Asaph.

The Rev. N. Jones, B.A., minister of White Hills, Victoria, Aus., has been appointed Principal of Moore College, Sydney, N.S.W.

The total number of the C.M.S. missionaries at the present time is 723, or 43 more than at this time last year. Of these, 471 are men and 252 women.

The Leighton memorial in St. Paul's cathedral is to take the form of an altar-tomb. Lord Leighton was buried in the Metropolitan cathedral.

A silver processional cross has just been presented to the Dean and Chapter of St. Paul's cathedral, and it will be used on all the great festivals of the Church.

The subscriptions towards the Victorian Liverpool Church House have now reached £11,760, which sum includes a donation of £1,000 from the Lord Bishop of the diocese.

The Bishop of Natal makes but very little perceptible progress towards recovery, and he has been forbidden by his physician to take any active part in the proceedings of the Lambeth Conference.

Two of the American Bishops at present in England took part in the dedication services at Stratford-on-Avon Parish church on a recent Sunday. They were the Bishops of Minnesota and Georgia.

A choir festival was recently held in Rochester cathedral, in which 10 choirs, comprising about 600 voices, from parishes in the Archdeaconry of Rochester, took part. The singing of the united choirs was excellent.

Mr. Austin, of Trinity, is the senior Wrangler in the mathematical tripos at Cambridge this year. He is just 22 years of age, and commenced his education in a Board school in Birmingham, where he lived with his parents.

The sum of £7,358 has been expended upon the restoration of the west front of Rochester cathedral. A further sum of £500, which was raised by the Dean's lecturing tour through the States, has been applied towards the cost of restoring the crypt, which is one of the finest in England. In it the old Norman work has been carefully preserved. It is now proposed to restore the two roofs, and to erect a new tower and spire, at a cost of some £20,000 more.

An eight days' mission was recently conducted in H. M. Prison at Wandsworth, by one of the Church Army staff evangelists with very beneficial results. It is proposed to conduct similar missions in various other prisons throughout the country.

The Drapers' Company, of the city of London, has offered to erect, at the expense of £15,000, a new building for the Radcliffe Library, thereby enabling Oxford University to provide additional accommodation for its scientific work, which was much needed.

The members of the Ruridecanal Chapter at Caerphilly, in East Glamorganshire, recently elected a lady as one of the delegates to represent them at the Llandaff Diocesan Conference. This is the first time, in Wales at any rate, that such an appointment has been made.

The Lord Bishop of Ossory and Ferns, Dr. Pakenham Walsh, has placed his resignation in the hands of his Grace the Archbishop of Dublin. He was consecrated in 1868. The Bishop's resignation will take place in October next. He has spent the whole of his clerical life in Ireland.

In the course of a speech made recently by Canon Newbolt, at the annual meeting of the E.C.U., that speaker made a bold proposal. It was to the effect that there should be a sacred congregation of rites in the Anglican Communion to assist each bishop in ordering the ceremonial of his diocese.

A considerable number of Non-conformist ministers have accepted the invitation of the Council of the Home Renuion Society to meet the American and colonial Bishops visiting England for the Lambeth Conference. The conversazione is to be held at the Church House on July 14th.

The Archbishop of Canterbury paid his first official visit since his elevation to the Primacy, to the King's School in that city, and in proceeding to the school-room ascended the famous Norman staircase, known as the King's Stairway, and which is only used by the Archbishop of Canterbury and members of the Royal Family.

The Archbishop of Canterbury has conferred the Lambeth degree of D.D. on the Bishop of Sierra Leone. The Bishop has also received a like dignity from the University of Durham. Bishop Taylor Smith is the only bishop who wears a decoration for services in the field, having the bronze star for the Ashantee expedition of last year.

It is proposed to erect a cathedral at Cape Town at a cost of £100,000, as a permanent memorial of the jubilee of the foundation of the Diocese of Cape Town by Bishop Gray, its first bishop. This was the first diocese founded in South Africa, and the whole South African Church has just been celebrating it. The new cathedral is to be one for the whole Province of South Africa.

Ten years ago, at the Queen's Jubilee, the Church House scheme took definite shape as the Church's general memorial of the Jubilee year. At her Majesty's Diamond Jubilee the Church House is in being, a recognized centre of the Church's organizations, and is now welcoming for some of its business the Lambeth Conference of Bishops who represent the Anglican Communion the whole world over.

The triennial Handel Festival, held recently at the Crystal Palace, was a very great success in every way. In speaking of the performance of "The Messiah," on the first day, one of the London papers speaks of it as being "but very little short of absolute perfection." Madame Albani took the leading soprano solos. The chorus numbered 4,000 voices.

The Bishop of London, Canon Lyle, rector of St. Dunstons, is one that is throughout more than 1 Religious E financial stud undergra and won a logic and et ity testimon rector o been previo meath, from Stewart on W. Stewart art, formerl Stewart was wife is a da Archdeacon

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The Bishop of Down has conferred the chancellorship in Down cathedral, vacant by the death of Canon Lyle, upon the Rev. H. W. Stewart, M.A., rector of Knockbreda, Belfast. The appointment is one that will be received with much satisfaction throughout the united diocese. To Canon Stewart more than to anyone else the Diocesan Board of Religious Education owes its present position and financial success. Canon Stewart had a distinguished undergraduate course in Trinity College, Dublin, and won a gold medal and senior moderatorship in logic and ethics in the year 1857, taking his Divinity testimonium the same year. He was appointed rector of Knockbreda in the year 1873, having been previously Vicar of Rathaspeck, County Westmeath, from 1863 to 1873. We congratulate Canon Stewart on his well-merited promotion. Rev. H. W. Stewart is a Canadian, son of Rev. E. M. Stewart, formerly of Guelph, in which parish Rev. H. W. Stewart was for some time assistant minister. His wife is a daughter of the late Ven. Arthur Palmer, Archdeacon of Toronto.

### Correspondence.

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

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

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

#### CHILDREN FOR ADOPTION.

Sir,—There are a number of little boys now in our Shelter who ought to be adopted into good homes, and it seems to me that many a Christian couple who are without children have only to be made aware of the fact, and have a description of the children, to be induced to apply for one of them. This is a partial description of them: Two years old—James A., auburn hair, fair complexion, brown eyes, sunny temper. Gilbert H., brown hair, fair complexion, blue eyes, a sturdy little chap. Three years old—James S., brown, curly hair, dark complexion, black eyes. This boy has some African blood in him, and is one of the brightest boys in the Shelter and a general favourite. Four years old—Frank F., brown hair, fair complexion, blue eyes, good tempered, quiet. Five years old—Albert S., dark complexion, brown hair, brown eyes, small for his age, but very bright and quick to learn. Nine years old—Albert C., fair hair, fair complexion, hazel eyes, bright boy. The society would also be glad to receive applications for baby boys under two years of age. There are in the Shelter two or three little fellows from four to six years of age, for whom it is not possible at present to find homes. These children would very greatly benefit by a residence in the country for the summer. If some kind persons would offer them the accommodation it would be a real blessing to the boys and might result in their finding permanent homes in the country. The secretary is desirous of hearing of some good woman, who may be going to Manitoba in July or August, who will consent to take charge of twins—a boy and girl—two years old, as far as Winnipeg. The only thing that will keep these children and the expectant foster mother in Manitoba apart is the difficulty of sending the children so far, and it is hoped some one will offer to do this kind deed for them and her. Applications for any of the children mentioned in this communication should be addressed to the secretary, Children's Aid Society, 32 Confederation Life Building, Toronto.

J. STUART COLEMAN,

Secretary.

—The time of seed-sowing passes quickly. Ere it be gone, let me consider closely: "Have I sown the seed of all I purpose to have?" For as is the seed-sowing, so must be the summer glory and the autumn fruition.

### Family Reading.

#### SERVICE.

One serves by incessant toil in a home; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer, and bless; another by the living voice, whose eloquence starts impulses to better, nobler living; another by the ministry of song, which warms hearts and stirs holy emotions; another by sitting at Jesus' feet, drinking in His spirit, and then pouring out the fragrance of love; yet each of these serves Christ acceptably and hears His commendation, "Well done."

#### A KIND WORD.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while she was yet with us. But there will never come into our hearts at such moments a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

#### IN THE DAYS OF HORACE.

As far back as the days of Horace, the countryman found his delight in going to the town, and the townsman in going to the country. It is only natural that people should find their chief happiness in complete change, and no one ought to grumble if they do. Among queer ideas of holidays the following may be noted: A couple of servants saved up their wages, and at the end of the year had £3 to spend. Their holiday was to be limited to a day. They bargained with a livery-stable keeper for a brougham to be provided, with a footman as well as a coachman, and it was stipulated that the footman should touch his hat and say "My lady," every time he spoke to them. Here is another way: A gentleman staying at a first-class hotel in London, was struck with a face he was sure he knew, whose owner was seated at a table close by his. The gentleman saw that he was known, too, but evidently recognition was not desired. It turned out the familiar face was that of a porter who daily examined the gentleman's ticket. He saved up his tips, and gave himself a fortnight in some first-rate hotel as "a gentleman." He, accustomed to wait on others all the year, found his chief delight in being waited on himself. Two hospital nurses took a cottage in a small village for a fortnight, and duly moved in. The tongues of the village gossips soon began to wag in conjecture about them, for they were never seen. A servant did their marketing, and neither at the windows or in the gardens did the ladies themselves give any signs of life. On leaving they called on the vicar to give him a trifle for his charities, and explained the matter. They had spent their holiday in bed. Accustomed to sleep in such snatches as they could get, their idea of happiness shaped itself into one long, undisturbed repose. Every one to his taste must be allowed, especially on the matter of holidays.

#### THEY MOVED IN THE MATTER.

Directly opposite the house of a famous divine there was a very bad slough in wet weather. Of this he had often complained to the Local Board, but without avail. One day two members of the board, who had the care of the streets, were driving a dog-cart when the right wheel stuck fast in the hole, and the gentlemen were obliged to jump down into the mud to extricate their vehicle.

The minister came out, and, bowing respectfully, said: "Gentlemen, I have often complained to you of this nuisance without any attention being paid to it, but I am glad to see you moving in the matter now."

#### A NORFOLK "PEANUT FACTORY."

When the peanuts arrive at the factory they are rough and earth-stained, and of all sizes and qualities, jumbled together. The bags are first taken up by iron arms projecting from an endless chain, to the fifth storey of the factory. Here they are weighed and emptied into large bins. From these bins they fall to the next storey into large cylinders fourteen feet long, which revolve rapidly, and by friction the nuts are cleaned from the earth which clings to them, and polished, so that they come out white and glistening.

From this storey the nuts fall through chutes to the third and most interesting floor. Imagine rows of long, narrow tables, each divided lengthwise into three sections by thin, inch-high strips of wood. These strips also surround the edge of the table. Each of these sections is floored with a strip of heavy white canvas, which moves incessantly from the mouth of a chute to an opening leading down below at the further end of the table. These slow-moving canvas bands, about a foot wide, are called the "picking aprons." Upon the outer aprons of each table dribbles down from the chute a slender stream of peanuts, and on each side of the table, so close together as scarcely to have "elbow room," stand rows of negro girls and women, picking out the inferior peanuts as they pass, and throwing them into the central section. So fast do their hands move at this work, that one cannot see what they are doing till they cast a handful of nuts into the middle division. By the time a nut has passed the sharp eyes and quick hands of eight or ten pickers, one may be quite certain that it is a first-class article, fit for the final plunge down two stories, into a bag which shall presently be marked with a brand which will command for it the highest market price.

The peanuts from the central aprons fall only to the second storey, where they undergo yet another picking over, on similar tables, the best of these forming a second grade. The third grade of peanuts, or what remains after the second picking, is then turned into a machine which crushes the shells and separates them from the kernels. These are sold to the manufacturers of candy, while the shells are ground up and used for horse-bedding. So no part of this little fruit, vegetable, or nut, whichever it may turn out to be, is finally wasted, but all serves some useful purpose.

When the Empress Frederick is visiting Windsor she almost always occupies the famous tapestry-rooms—not on account of any fondness for the hangings from which the suite takes its name, but because of the remarkably fine collection of family portraits which are placed here. Among these are two striking pictures of the late Emperor Frederick, one of the present Emperor as a child, portraits of the old Emperor William and the Empress Augusta, a group of George III. and his family, and many others no less interesting, painted by Lawrence, Benjamin West, and other famous artists.

## RUTH.

I walked beside the ribboned corn  
One sacred, silent Sabbath morn,  
The soft wind in the branches stirred,  
I heard a single fluting bird:  
And far away o'er stream and tree  
The distant church bells chimed for me.

And back from childhood's mist and dream  
There came a dear and radiant gleam,  
I know not why, this day, in sooth  
My thought should stir to that fair Ruth  
Who in the barley's harvest sheen  
Still walks, still bends the ears to glean,  
Still in the dusk of glimmering dawn  
Flits homeward e're the dusk be gone,  
And in Naomi's loving clasp  
Finds hope and joy within her grasp.

But it is Ruth I seem to see,  
Sweet, slender, lissome, beckoning me,  
To that still time of childish bliss,  
Earth's dearest thing, my mother's kiss,  
When in a Bible worn and old,  
But worth far more than gems and gold,  
We little ones on Sabbath day  
Would read the stories, spell our way  
Through Abraham and Isaac down  
To David's deeds of great renown,  
And find no lore in all the books  
So sure to wake delightful looks  
As those old Bible stories did,  
Between those leather covers hid.

Ruth and Naomi, deathless pair,  
Your voices touch this mountain air:  
A vision of you, age and youth,  
Naomi grave and smiling Ruth,  
Unto my eyes to-day is borne  
Here, by these fields of waving corn.

—Margaret E. Sangster.

## "RICH TOWARD GOD."

You remember the incident from which this striking phrase is taken. St. Luke gives us the story of the Rich Fool. Read it, and note that the man is rich—rich toward men, but not toward God. To be rich in the wrong way is to be poor in the meanest and most abhorrent sense. Do not believe that because a man is poor therefore he has no God. That would be bad logic, without meaning and without truth. A great impossibility it ought to be, for the poor man's house stands very near to heaven, if it be blessed with love and faith and prayer, and sanctified by such simple service as is possible to the occupant.

Now, think for a moment of being "rich toward God." Without a portion, without a harvest field, without any much-making for the soul in a carnal and worldly sense, and yet rich. Wealthy, with a great and wondrous treasure toward God! Is it possible for me to be rich in that way? Yes. Let each of us say, "I will be wealthy in that sense."

But who is rich toward God? you may ask. Why, he who is consciously dependent upon Him. The man who says: "I can do nothing with this right hand unless it is sustained and strengthened and directed by the Most High. I have nothing that I did not receive. Every morning I turn by bread into sacramental uses, saying, as I use my daily food, 'This is the Lord's body.' Thus I live and move and have my being in God. Then I am rich toward Him—rich in my expectation, in my confidence, in my brightest hopes."

And humility follows dependence and belongs to it. I am nothing in myself, but I can do all things through Christ which strengtheneth me.

Hear the noble words of Paul, so humble: "I am the least of the apostles, and am not worthy to be called an apostle." It is out

of true humility that true majesty springs. Until you know the meaning and the infinite significance and suggestiveness of humility, you cannot be really great, really majestic and dignified. Behold, all things come out of the earth, and all things are seeking the heavens. It is God's way. When the little blade cuts the earth it says, "I am coming up to the blue sky." When the acorn begins to open and send forth its first shoots, it says, "I am coming up to the blue sky." They will not reach that blue dome, but they are in that direction. The soul can reach it, beginning in the depths of a true humility. But how does this come! It comes out of obedience. Now, do we obey? If so, we are rich toward God. We are rich toward God just in proportion as we get rid of ourselves. In the degree in which we are poor toward ourselves are we rich toward God. But how difficult to get rid of self! Yet the Christian ought to have no self. The Christian ought to say, "Lord, what wilt Thou have me to do? Lord, shed light on my way. Speak the word in mine ear this day, and say to Thy poor, infirm one, 'This is the way, walk ye in it.'"

He who is humble, he who is trustful, he who is obedient, is rich toward God. He has imperishable riches. Fail what banks may, they cannot touch his wealth. It is laid up in heaven, where thieves cannot break through and steal, and where no cankers do eat the golden store. Oh, be rich toward God in great, useful service! Heaven is the true storehouse. Lay up for yourselves riches there, where moth and rust do not corrupt, and then you are not dependent upon the harvest, upon the south wind, or upon the fair, calm seas.

## A THOUGHT FOR THOSE WHO TOIL.

Hanging on the walls of the Louvre, that beautiful art gallery which is the pride of Paris, there is a painting called "The Miracle of San Diego." It is one of Murillo's masterpieces, and in it the great artist has expressed in a striking way a noble and inspiring truth.

The scene represented is a convent kitchen, and none of a kitchen's homely details are omitted; the rough walls, the uneven floor, the clumsy furniture, are all faithfully reproduced. But in this lowly place, instead of coarse-clad monks busy about the prosaic duty of preparing food for themselves and their brethren, there are stately, white-robed angels doing the humble offices with heavenly dignity and grace. One hangs the kettle over the fire in the dingy fireplace, as serenely as though the commonplace task were something grand and noble and eminently fitted for angelic hands. Another lifts a heavy pail of water and seems to rejoice in the effort it costs. A third stands before the kitchen dresser reaching for the plates with which to make ready the table for the coming meal, and there is even a plump little cherub running around trying to help and getting in the angels' way instead. All are busy, working with a will and such evident enjoyment and so ennobling the work as they do it that the one who looks at the picture forgets to notice the homely things in it. He sees only the angels and thinks their occupation natural and beautiful—the very tasks that angels would choose.

It is the spirit in which work is done that dignifies or degrades it. The thing that is done grudgingly or complainingly is the thing that belittles the doer; the one which is done "heartily, as unto the Lord," is the one which elevates and refines him. When performed in the angels' spirit of cheerful self-forgetfulness the disagreeable duties of everyday life are changed and transformed and glorified into form of beauty and grace. The little

maid who washes the breakfast dishes with a smile on her lips and a song in her heart makes the homely task pleasant to do and see; and good George Herbert says with quaint truthfulness:

"Who sweeps a room as to God's grace  
Makes that and th' action fine."

The young man who labours cheerfully and faithfully on the farm or in the factory, at the carpenter's bench, or the blacksmith's forge, has nothing to be ashamed of, though hands be hard and clothing coarse. Industry is a king, though clad in jeans and homespun, while idleness, though dressed in purple and fine linen, is but a beggar living on the bounty of others.

Rightly understood and used, work is a blessing,—that which develops body, mind and heart into the best that these may become. It is the underlying principle of life, the foundation-stone upon which God has created the universe. "My Father worketh even until now, and I work," said our Master when He lived on earth, and He was as much the Messiah when he toiled at Joseph's workbench as when He healed the sick and raised the dead. So labour—the labour of necessity as well as works of love and mercy—brings the soul into closer fellowship with its God when it is received as His gift and done as to His honour.

## ALL THE PEOPLE.

Should keep themselves healthy, and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

## A HELPING HAND.

Whenever our Lord performed one of His acts of love and mercy He was giving an object lesson for us to copy. When He washed His disciples' feet it was a lesson of unselfish ministry to others, as though He said: "I have given you an example, that ye should do as I have done unto you." When He made the blind to see, He taught us the duty of removing, as far as possible, the ignorance or prejudice which makes people blind to the truth. When He made the lame to walk, He showed us that we should be always ready to help a brother over the rough places of the road of life. One golden lesson appears through every act of Jesus, that love is the fulfilling of the law, love to God as shown by loving acts of ministry to our neighbour.

## AN EFFECTIVE REPROOF.

That great preacher, the Rev. Rowland Hill, one day heard two of his domestics disputing as to which of them should wash the hall, each declaring that it was not her business.

Sending them both out on an improvised errand, the eccentric clergyman took up the mop himself, and when, upon returning, they found him busy at his self-imposed work, they each warmly protested against his being engaged in so menial an occupation.

"Pooh! pooh!" said he. "It's not your business, Peggy, nor yours, Jane; so it must be mine, I suppose."

The hall was regularly cleaned after this without any dispute.

## CONSOLATION.

O heart of mine, we shouldn't  
Worry so!  
What we've missed of calm we couldn't have  
You know!  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again,  
If it blow.

We have erred in that dark hour  
We have known,  
When our tears fell with the shower,  
All alone,  
Were not shine and shadow blent,  
As the gracious Master meant?  
Let us temper our content  
With His own.

For, we know, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And thro' all the coming years  
Just be glad.

## ONLY PURE AND UPRIGHT.

Sopronius, a wise teacher, would not suffer his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda—"dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth and reached it to his daughter. "It will not burn, my child; take it." Eulalia did so, and behold, her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also.

"We cannot be too careful in holding a coal," said Eulalia, in vexation.

"Yes, truly," said the father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

## THE TOMBS OF EGYPT.

Digging at Nagadah, in Upper Egypt, Mr. Petrie has come upon a very curious cemetery, which seems to be about the age of the twelfth dynasty. But the people buried there are not Egyptians, or of Egyptian habits, for the bodies have been systematically mutilated. The heads were taken off and apparently buried after the body. Moreover, the principal bones of each body are "broken off at the marrow-end and gnawed," so much so that the first idea of the finders was to account for it by cannibalism. But almost any other explanation will be accepted, for the articles found in the tombs, so far as we know, are of the latest or most advanced stone age, and are not like the tools of cannibals. There are stone and alabaster vases, beads, superb-worked flints, ivory and bone hairpins and combs and an enormous variety of pots, many decorated. No iron or bronze is mentioned. Of course, we know that many mummies were attacked by wolves in later days. No year now passes without surprises from Egypt, and this seems to be one of the most striking. We thus have indications of how long a time may have been required to reduce the whole valley of Egypt under one domination and one culture. Mr. Grenfell has also copies of some papyri he has found, in one of which we have for the first time the complete list of the first ten Ptolomies in Greek. Lepsius had determined

the list correctly from hieroglyphic and demotic documents as early as 1852. But now for the first time we have Eupator (VI.) and Philopator Neas (XIII.) set down in plain Greek. To those who are still skeptical concerning the accuracy of demotic decipherment this will be a welcome discovery, especially as the latter appears as Eupator on a Cyprian coin.

## WHY WE BOW AT THE NAME OF CHRIST IN THE CREED.

It was the custom once, in "Times whereof the memory of man runneth not to the contrary," to bow at any mention of the Lord's name. When the creed was formulated there was much discussion as to whether we had to bow at the name of "Jesus," as His by assuming humanity. He had resigned some of His attributes of divinity. So, the second creed was compiled to emphasize the assurance that He was "Very God of very God." And in the effort to impress this idea (as with most things handed on by tradition), the reason of its necessity and importance, the origin and occasion of the form of worship, has gradually died out of observance. Those men and martyrs could not have imagined a time when the Church could not give a "reason for the faith that is within her."

I can remember several old gentlemen (my grandfather, Dr. John Dove, among the number), who, whenever they used His name, would bow the head, or remove the hat and say, "With reverence be His name spoken."  
M. D.

## LONDON'S SPIRES.

The spires of Greater London number nearly a thousand. Seldom is a visitor far removed from at least one of them, and he cannot remain here long without acknowledging the potency of the influence exerted by the churches. One of my many surprises in London was a casual visit to Old Bow church at noon on a week-day, when I expected to find it empty; but there was a crowded congregation listening to a practical sermon from an eloquent preacher and joining in a hearty hymn. Outside was the whirl and rumble of London, at its busiest hour, and in one of the noisiest centres, but within was an old-fashioned evangelistic service conducted with fervour. I have yet to enter an English church on Sunday that was not thronged with worshippers; nor have I ever seen a great city that was more orderly and quiet on Sunday than this great, progressive, conservative London.

## BE BRAVE WHEN YOU MUST ENDURE.

I sometimes wonder why it is that so many good people seem to really enjoy talking about all the trying, vexing things that come into their lives and are forever silent regarding their mercies and pleasures. Why are the thoughts that come to them in their drearily despondent moods given to the world? Why do they not keep these demoralizing reflections to themselves?

It may be true that some cannot help having depressing thoughts, but it is not true they must give utterance to them. They should commit to memory these words of Emerson: "If you have not slept, or if you have slept, or if you have the headache \* \* \* I beseech you to hold your peace and not pollute the morning. Come into the azure and love the day."

How many men and women and boys and girls there are who literally "pollute the morning" by dragging into its freshness and purity and sweetness whining complaints, the outgrowth of their moody fretfulness!

I once boarded in a house in which there was one lady who invariably brought to the breakfast table a detailed and depressing account of how she had passed the night.

"I never slept a single minute from ten until one o'clock," she would say. "And then I heard the clock strike three, and four, and I don't feel as if I'd slept a wink. I shall have a headache all day to pay for it."

How much better would it have been for herself and for all of her friends, if this woman had kept her complaints to herself! How much better for her and for others if only she could "come into the azure and love the day."

I sometimes visit in a home in which there is a young girl of sixteen who is not very strong. She suffers from frequent and cruel neuralgia pains, and sleepless nights are common experiences in her life. She has other disagreeable things to endure, but she always presents a brave, smiling, cherry front to the world and few of her friends know anything about her sufferings.

There is no use in displaying one's miseries or moods to the world. It is more heroic, more like the true Christian to keep silent regarding them. The world is full enough of weariness and woe and dejection without any contribution from you to the supply on hand. Don't add to it. Take to heart Emerson's advice every morning of your life and "Come into the azure and love the day."

## JESUS THE BEST FRIEND.

However lonely our lot may be, the friendship of Jesus is offered to us. Those who enjoy that dear companionship need never be lonely:—

Earthly friends may fail or leave us,  
One day soothe, the next day grieve us,  
But this Friend will ne'er deceive us.

Let us not forget the sacredness and tenderness of the relationship which He permits us to hold. Oh that we might become more familiar with Jesus in our daily life! He alone can perfectly understand us. Though He knows our failings and wanderings, He is not alienated from us in consequence of them. His love is greater than His knowledge. And in that crisis, when our most constant earthly friends fail us, this Friend does not fail. The constancy of Jesus will outlast death. Let us make Him our daily Friend and family Companion, allowing neither business nor pleasure to interfere with our communion! Let no alienation rise with increasing years, but let the friendship grow dearer and dearer, until the day when we shall see Him face to face.

Contentment depends upon the person, not upon his circumstances. One is content, living in the plainest way, with bare necessities and no luxuries, working hard and enduring many trials. Another is discontented in a palace, with all the comforts, delicacies and ease that money can provide. The difference is in the hearts of the two persons. The former has in himself all the resources of contentment, and is not affected by changes in his circumstances. The latter depends entirely upon his circumstances for his contentment and therefore is affected by every vicissitude. Which is the better way to live? It ought not to be hard to answer the question.

—Ambition to be something for God is one thing; ambition to be something for self is another. Let the doing part of the business shape itself—the being part is of the most concern, and with this may I leave you with the Scripture:—"For it is God which worketh in you both to will and to do of His good pleasure." Let Him rule your life. "See that ye receive not the grace of God in vain."

## SHIPS THAT PASS IN THE DAWN.

It may be sad to have the ships  
That we watched for all day long  
Pass in the night, but sadder still  
To have them pass in the dawn.  
After the day of vain gazing,  
The night of uncertainty,  
The sadness of disappointment,  
To wake to find they have gone.

Just as the sun was peeping through  
His curtains at earth asleep,  
When the faint flush of crimson  
Crept in the gray of the sky:  
When the smaller stars had faded,  
And the young moon sunk to rest,  
With the first glad ray of daylight  
The ships of our hopes went by.

'Tis sadder, far, to lose them so,  
Than if they had crossed our path  
At midnight's calm, when all alone  
On the moonlit sea we sailed:  
And the lesson grows more bitter,  
Sharper our grief, when we find  
How near success our hopes were lost,  
How nearly fulfilled when we failed.

## "UMBRELLA HOSPITAL."

BY L. T. MEADE, AUTHOR OF "THE FLOATING  
LIGHT OF RINGFINNAN."

CHAPTER III.—(Continued.)

Henderson bent forward, looked down; then, indeed, he sprang to his feet with an exclamation of horror, for there, on his own rug, lay a large, fat baby—no other than the baby of his dream. It would be impossible to describe what he felt when he saw this smiling, dimpled creature. He was absolutely afraid of it. He moved farther away and gazed at it. The baby was wide awake, had slept comfortably, and returned his gaze out of large and pretty eyes in the most placid manner.

"Good gracious!" he said at last, "then the dream was true, and I've got the plague?"

The man felt really frightened, for how had that baby got there? He rubbed his hand over his forehead, as if to assure himself that he was not still dreaming. Then returned Plato to his place among the ancients, and went to look once more at the baby. It was long past his tea hour, and he liked his meals like clock-work, but he absolutely forgot all about tea to-night.

Presently the baby, who had never ceased sucking its thumb and smiling at him, stretched out two fat arms, with the unmistakable request that he would take her up.

Henderson stepped back another pace or two. What in all the world did the creature mean?

Now all babies are despots, and Lizar Hanne had been accustomed to have her requests obeyed. When Henderson did not at once respond to her invitation she first of all pouted, then scowled at him, and finally set up a very loud and lusty cry.

"Good gracious!" thought the unhappy man, "all the street will hear. I'll—I'll run away, and leave it—or—no—I'll just take it and put it in the street. Whoever brought it in will come for it. 'Twas a mean, nasty joke. But I'll pay 'em out!"

He approached the crying child trembling. He lifted it into his arms. Strange to say he did not do this awkwardly; his arms were strong, and the baby instantly felt comfortable. It stopped crying, smiled up into Henderson's face, and clutched hold of his silver beard.

Never had the man been in so strange a predicament, and never had he held so queer a creature in his arms. But the pretty blue eyes had a magic in them. He sat down in

his arm-chair, and no longer thought of leaving the baby in the street. He did not attempt to pet it or stroke it; he was still too much afraid that it would cry again; but he let one of his strong arms encircle it, while he said over and over to himself, "Is this what babies are like? I never saw anything so very queer."

After a time, however—still holding the baby in his arms—he got up and softly shut the shop door; and now it occurred to him that he might have his supper, and at the same time give the baby something to eat. He had not an idea how it should be fed or what it would like; but he was not quite such a savage as to let even so queer a thing as a baby starve. He laid it on the white wool mat again, and began to make preparations for tea.

He made the tea strong and good, and took a cup of the best to the baby. Lizar Hanne was not particular; but this hot and very bitter mixture was scarcely to her taste; she made wry faces, and after the first taste would have no more.

Henderson was in despair.

Just then a customer came into the shop. Henderson shut the parlour door hastily and went to her. She was a woman who kept a small pawn shop, and Henderson used to mend the umbrellas which she purchased for her to sell again. He knew that she had a lot of children. As she was leaving the shop he said abruptly—

"How are yer babies?"

Never before had he asked her such a question—for his hatred to children was well known. She thought he had taken leave of his senses, more particularly as he followed up this question by asking her what she gave the "brats" for supper. She told him what they liked best was bread and milk, but that she could not often afford it; and then she went away, more than ever convinced that the owner of Umbrella Hospital had gone mad. Henderson, however, had got the information he wanted. He went back to his parlour, poured the remainder of what milk he allowed himself into a cup, broke some bread into it, and gave it to the baby. This meal it not only ate, but enjoyed, smiling between each mouthful at Henderson, and kicking lustily both fat arms and legs.

## CHAPTER IV.

In the meantime, while all this strange scene was going on in Umbrella Hospital, the baby's little caretaker was having sufficiently exciting adventures of her own. She had faithfully promised herself to return in half an hour. She never meant old Henderson to awake and find the baby. She calculated shrewdly by her observation of other men of his age, that he would sleep for an hour at least, and she thoroughly enjoyed the sensation of having no burden in her weary arms. She was quite right in saying that "she was not up to the mark—not by no means up to the mark." Indeed, had any doctor seen her he would have said that the case was not hopeless, but that unless something soon was done to lighten the hardships of her lot, the tender little frame of only eight years would succumb—the cheeks grow thinner, the eyes brighter, until she died. Heaps of other children were fading just in the same way all round her. She saw that the end to which these children so surely steered was death. She knew that she was going the same way. She did not, however, trouble her head much about the matter. She knew nothing, it was true, about the next world; but there were few things very enjoyable in this. Perhaps the next world would be better. On the whole she would like to try the next world. Those who were dead never looked burning with heat as she was burning now. Yes, she rather liked to believe she must soon die, but for leaving the baby.

She walked on in leisurely fashion. She did not intend to return to the wretched home her drunken aunt gave her until as late an hour as possible. She thought she might have another game at mud pies with the children, and she sat down with the first of her companions she met for this purpose.

They were all busy over this congenial employment, when a tall girl who knew her, and who was hurrying by, suddenly, at sight of her face, stood still.

(To be continued.)

## HINTS TO HOUSEKEEPERS.

**Strawberry Shortcake.**—Place in the basin six ounces of butter, with ten ounces of sugar. Beat both well together until a creamy preparation is obtained. Then add three eggs, one at a time, two gills of milk and vanilla flavouring. After the whole is well mixed pour in a pound of sifted flour, into which has been added a coffeespoonful of baking powder. Have round, flat moulds, seven and one-half inches in diameter, with the edges raised three-eighths of an inch high. Butter and flour them well and fill them to the top with the mixture. Bake in a brisk oven, then unmould on a grate as soon as they are done and leave them until cold. Cover each layer of cake with vanilla pastry cream, and on it a ring of very fine ripe strawberries, one next to the other, strewn with sugar, and lay two of these garnished cakes one on top of the other. Put them on a dish and cover the cake with sweetened whipped cream flavoured with vanilla, pushed through a pastry bag.

**Preparation of Asparagus.**—This is a mode of preparing asparagus which the caterer has employed with much success: The asparagus is boiled for from fifteen to twenty minutes and is then set aside to cool. It is served in blocks of ice, with a rich cream sauce, with which horse radish, pepper and salt have been mixed. "These blocks of ice," said Mr. Sherry, "are hollowed out by means of an ice pick or with a hot flat iron. Another way is to place a bottle of hot water upon the block of ice and to let it remain there until a space large enough to place the asparagus has been hollowed out."

Boiled fish is best sewed up and wrapped in a cloth, or laid on a strainer or shelf in a fish-kettle, skin side down. Put in cold water, since boiling water cooks the outside so that it falls to pieces before the inside is done. Skim off any substance that rises. Allow five teaspoonfuls of salt to five pounds of fish, and a very little vinegar will add firmness to the flesh. After from fifteen to thirty minutes' cooking, or when a fin can be drawn out, the fish is done. Underdone fish is an abomination to the taste and the health, however it may be cooked. Serve with drawn butter sauce. Salmon requires more water than any other fish; it should be warm, quite salt, and skimmed until nothing rises. Egg sauce may be used. Parsley is used as a plate decoration for boiled fish.

**Delicious Strawberry Sherbet.**—Crush one quart of strawberries to a paste, add three pints of water, juice of one lemon, and one tablespoonful of orange flower water. Let the mixture stand for three hours. Then strain and add three-quarters of a pound of sugar, stirring until the sugar is dissolved. Strain again and set the jar of sherbet in ice for three or four hours before serving.

**Baked Cabbage.**—Parboil one head of cabbage fifteen minutes, pour off water, put on fresh boiling water and cook until tender. Let it get cold. Chop, add two beaten eggs, one spoonful of butter, three spoonfuls of cream, pepper and salt. Mix and bake until brown. Serve hot.

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Children's Department.

SECOND-BEST MANNERS.

"Where are the boys? Aren't they up yet?" asked Mr. Rosenbush for the second time, looking across the oatmeal dish at mother, who was supposed to be informed about the boys and girls and everybody else under the roof-tree.

"Up, and down!" she answered cheerily, turning her head to smile at the three tall fellows who entered at that moment and slid into their seats with the usual scramble at breakfast. Mrs. Rosenbush had heard a good deal from her sons about the hardships of term-time, and had a kind of fellow-feeling. Meals were literally served at all hours, as if it had been a railroad restaurant, and anybody who was especially delicate had his breakfast in bed—and a nice breakfast, too!" said Tom, who had tried it.

Yet with all these indulgences, the boys brought anything but gracious manners to their mother's table. She had noticed it and worried and thought her way out of the dilemma.

"Do you call these eggs fresh?" grumbled Tracy, tossing his 'dropped egg' about his plate discontentedly. "Mother tries to economize by getting 'store eggs.'"

She almost started to answer as usual. "My dear, they are the nicest to be had!" She hated to have the boys come home and find any lack of luxury or even any signs of economy. All that was tucked out of sight, like her headaches. But she checked herself with a sudden thought, and answered tartly:

"Good enough for you, I guess! The grocer called them 'strictly fresh,' I believe."

"Just like Tray!" cried Tom, thumping his brother's back delightedly. "You haven't anything to say now! Didn't know mother was so bright."

Delicious Drink

HORSFORD'S ACID PHOSPHATE

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations

Can't Eat

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

"Bright? What?" said mother, who had not meant any pun, if they saw one.

"Oh, that's good! And Tray deserves an answer like that," added Tom virtuously; "only it doesn't sound like you, mother?"

"Oh," said mother sweetly, "those are my second-best manners. I have concluded to have two sets, one for company, and one for own folks. What do you want, Will? Sugar? Well, I'll pass it as soon as I get through with it. Don't take all the milk."

Father sat by enjoying his breakfast and other things. By and by Tom spoke.

"Second-best will do for company, mother! if you don't mind, we'll pass the other kind!"

"With pleasure!" said mother.

THE SEED SOWN FIRST.

Jamie had a little garden plot given him in the spring. He had great plans for planting it, but put off doing the work till late.

When the seeds began to sprout and grow, it appeared that the good seed sown was not all that went into the garden. Some carelessly dropped grass-seed had been scattered first, and among this some weeds sprang up. Jamie was much disappointed to find that he had so much weeding to do in the beginning.

An old gardener who lived next door, leaned over the fence one day and talked the matter over with the boy.

"You see, Jamie," he said, "it makes a deal of difference what seed is sown first. It gets the best chance and is likely to come up ahead of everything else. You'd better make sure after this that as soon as your ground is ready, the good seed gets in."

It is so with the heart-gardens. Let the seed of God's Word and everything good and true have the first chance.

A plot of earth has to take the seed that is scattered; it can't help it, nor can it cast out what is dropped. But Sunday-school scholars can keep the good seed from being sown in the heart-gardens or can allow other seed to be sown, if they choose. Oh, let

the good seed be scattered first, and have a chance to grow!

"NO HARM DONE."

"Yes, I know I am a regular spitfire when my temper runs away with me, but I stay angry only a moment, so there's no harm done."

This was the argument advanced the other day by a girl who thinks she is privileged to fly into a passion at the slightest provocation.

"No harm done?" Ah, she little realizes how those outbursts of temper wound all about her, and how unlovely they render her, or she would never thus express herself. But if she does not soon see the folly of acting the "spitfire" and curb that temper of hers, the result may be so serious that, instead of saying indifferently, "I'm made that way, and can't help it!" she may be brought to realize that her temper has left her the legacy of a lifelong sorrow.

Going through a city hospital, recently, I saw a patient whose condition sent a pang to my heart. The door of the room where she was lying stood open, and I was about to enter—not out of curiosity, but in the capacity of "hospital visitor" for the month—but at the sight of the closed eyes, the face drawn with pain, and the little wasted hands working convulsively, I passed on.

"What a sad case!" said the nurse having the patient in charge, as I met her in the hall.

When I replied that knew nothing of it, she enlisted my sympathies by telling how the little sufferer came to be lying on that cot, instead of being the happy, healthy child she had been a few weeks before.

It was all the result of an uncurbed temper, the outcome of an uplifted foot and a kick—not from a dumb animal not responsible for its acts, but from a boy, who at a slight provocation had kicked his school-mate, the act resulting in a diseased bone and an amputated leg. No wonder that wan face was drawn with pain!

Just think of it! That innocent child not only endures untold suffering, but she must go through life a cripple, just because a boy let his temper master him.

I listened to the sad story, and then, with deepened interest in the little patient, retraced my steps. Halting again at the door I gazed on the sweet, pinched face of the innocent sufferer, and I heartily wished everyone with an uncontrolled temper might stand where I stood and hear what I heard. If you ever feel inclined to say: "I have a dreadful temper, but I'm soon over it so there's no harm done," think of this sad story. And remember, too, that you can curb your temper instead of being controlled by it, if you ask Jesus to help you.

PRACTICE ECONOMY

In buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses and will average, taken according to directions, to last a month, while others last but a fortnight.

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

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The houses, barns, out-buildings, fences, roofs, floors, cupboards, shelves, boxes, furniture, baseboards, window-blinds, bath tubs, iron beds, flower-stands, garden tools, children's toys, and in fact everything. That's the way to keep the home bright and attractive; that's the way to double its value as a place to live in or a place to sell.

Our booklet, "Paint Points," tells how to paint all these things and what paints to use for the different surfaces. It tells all about good paint and bad paint. It's a practical, money-saving book. Write to us to-day for a free copy.

Sherwin-Williams' Family Paint is the very best paint for painting baseboards, benches, brackets, flower-stands, and in fact all the little things about the house. It is made for this one purpose. Over 10,000 dealers sell Sherwin-Williams' Paints. Not one slap-dash mixture for all surfaces, but a specially prepared paint for each surface.

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THE POWER OF KINDNESS.

"Go away from there, you old beggar boy! You've no right to be looking at our flowers," shouted a little fellow from the garden where he was standing.

The poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and flowers within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbour near, and looking at both, said to her brother:

"How could you speak so, Herbert? I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added, "Little boy, I'll pick you some flowers, if you'll wait a moment," and she immediately gathered a pretty bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence and looking attentively at her and at the flowers. Turning to her husband she said: "It does me good to see people admiring the garden; I'll give that young man some of the flowers," and, approaching him, she said, "are you fond of flowers, sir? It will give great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said in a voice tremulous with feeling. "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ay, and they made a man of me, too. Your face, madam, has been a light to me in many dark hours of life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said,

"God put it into my young heart to do that kindness, and see how great a reward it has brought."

#### SEEING THE POINT.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed. "And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.

#### THE WISH AND THE WAY.

"Teacher," said little Mary Hill, "you keep telling us that if we love Jesus we must show it, but I don't know how. There isn't much that I can do, you know."

There was very little time to talk just then, but Miss Felton put her hand on Mary's shoulder and said, looking into her face, "Do you love Jesus, Mary, and do you wish to show it?"

"Indeed I do, Miss Felton," was the earnest answer.

"Then if you honestly wish it, He will show you the way," said the teacher; and that was all she could say at this time.

But it comforted Mary and she said to herself, and wisely too, "I will ask Jesus to show me the way."

Every day she asked Him, but she was not quite certain about the answer. While she was waiting to know, she thought she would watch, too, for little things to do for Him. So she tried to amuse baby when he was cross, she played with her younger sister instead of going across the way to have a good time with some girls of her own age, she jumped up and got things for mamma when she was busy at work, and remembered when she came home from school to ask, "Is there anything I can do to help you, mamma?" She got a little neighbour to go to Sunday-school with her, and gave some picture books to a sick child.

And one day mamma said, "I am sure, by the way you act, that you are growing to love Jesus more."

Mary thought it was to be by some one special thing or some kind of talk

that she was to show it; but after all, it was by the way she lived every day.

#### A BANKER'S EXPERIENCE.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

—God always furnishes revelations of duty in instalments, according to the necessities of the hour and the measure of our faith.

#### Hand-in-Hand.

Health and Happiness go Hand-in-Hand—With Stomach and Nerves all out of Sorts, Health and Happiness are unknown.

Frank A. Gadbois, Cornwall, Ont.: "I was for several years a great sufferer from indigestion, dyspepsia and nervousness. I took many remedies without any relief. I saw South American Nervine advertised. I procured a bottle, and I can truthfully say it is the best medicine I ever used and I strongly recommend it to anyone suffering as I did. A few doses wonderfully helped me, and two bottles have made a new man of me." It cures by direct action on the nerve centres.

—"Christ came all the way from heaven to help us, and every Christian ought to be willing to go to the ends of the earth to help Him."

#### Tortured and Helpless.

Rheumatism has Hordes of Victims, and is no Respector of Persons—South American Rheumatic Cure Resists his Cruel Grasp, and Heals the Wounds he Inflicts—Relief in Six Hours.

Geo. W. Platt, Manager "World's" Newspaper Agency, Toronto, says: "I am at a loss for words to express my feelings of sincere gratitude and thankfulness for what South American Rheumatic Cure has done for me. As a result of exposure I was taken with a severe attack of rheumatic fever which affected both my knees. I suffered pain almost beyond human endurance. Having heard of marvellous cures by South American Rheumatic Cure, I gave it a trial. After taking three doses the pain entirely left me, and in three days I left my bed. Now every trace of my rheumatism has disappeared."

—To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

Piles Cured in 3 to 6 Nights—Itching, Burning Skin Diseases Relieved in One Day.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures tetter, salt rheum, eczema, barber's itch and all eruptions of the skin. Relieves in a day. 35 cents.

#### KEEP SWEET AND GO ON SHINING.

"Now, girls, what are you going to tell me?" asked a loving Sunday-school teacher as she took her seat with her class of little girls.

"Teacher," replied a bright-faced little maiden, "don't you remember at the close of the lesson last Sunday, you said, 'Now this week I want each one of you to keep sweet and go on shining.' I went home and told mam-

ma, and she thought with me it was the very loveliest thing she had ever heard, and then we all talked it over, and we said this week we would try to live up to that motto.

"Monday morning I went to school and the little girl who sits next to me did something the teacher reproved her for, and then her face grew so dark. Oh, teacher, I think she had the pouts! I whispered to her, 'Keep sweet and go on shining!' and right off the sunshine came into her face again. The teacher saw the change and called me to her desk and said, 'What did you say to Mamie to make her brighten so?' I said, 'I only told her to keep sweet and go on shining.'"

"Where did you hear that?" she asked, and I said my Sunday-school teacher told it to us yesterday. Then she smiled and spoke to the school. "Oh, children, I do want to tell you what this little girl's Sunday-school teacher told her; it is this, 'Keep sweet and go on shining,' and do let us all try to see if we cannot do it all this week."

"Teacher, I'm sure I'll never forget it, and I'm going to try and keep sweet and go on shining all my life."

Another very modest little girl said, "I went home too, and I told everybody in our house what you wanted us to do, and every day at home and at school I've been talking about it, and trying to live up to it, and I too am going to remember it all my life."

After she had finished speaking, one more little voice said:

"Oh, I think it is so nice, and I've told ever so many people, and they think so too, and at our house all of us keep saying, 'Keep sweet and go on shining!' and we have been trying to do it, every one of us; and I am going to keep on telling it to everybody, because if we keep sweet and go on shining we shall all be so much happier."

"Don't you suppose a new joy entered into that teacher's heart as those little ones told how the beautiful thought had led them into sweeter living, and how they had helped others as they had been helped?"—[Sel.]

—After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

—Action is the word of God; thought alone is but His shadow. They who disjoin thought and action seek to divide duty, and deny the eternal unity.

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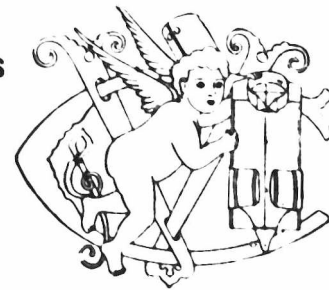
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—"The path of the just is as the shining light," and every step a good man takes he finds the light increasing. This creates a desire for more and quickens his steps in the heavenward path that ends in "perfect day."

—"It is well to read the Bible, but only the student of it will know much about it."

#### BIRTH.

FATT—At the Rectory, Burlington, Ont., on Wednesday, June 30th, 1897, the wife of Rev. Fred. Helling Fatt, of a son.

**TIRED?**  
**OH, NO.**  
This soap

**SURPRISE**

greatly lessens the work  
It's pure soap, lathers freely,  
rubbing easy does the work.  
The clothes come out sweet  
and white without injury to the fabrics

**SURPRISE** is economical, it wears well.

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THE REASON WHY.

"When I was at the party,"  
Said Betty (aged just four)  
"A little girl fell off her chair,  
Right down upon the floor;  
And all the other little girls  
Began to laugh but me—  
I didn't laugh a single bit,"  
Said Betty seriously.

"Why not?" her mother asked her,  
Full of delight to find  
That Betty—bless her little heart!  
Had been so sweetly kind.  
"Why didn't you laugh, darling?  
Or don't you like to tell?"  
"I didn't laugh," said Betty,  
"Cause it was me that fell!"

EMERSON'S ADVICE TO A DAUGHTER

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

THROAT TROUBLE CURED.

"I used Dr. Chase's Syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 254 Bathurst Street, Toronto. "It proved most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

"THE HOARY HEAD."

Tom was studying the Sunday-school lesson, which was in the twenty-second chapter of Proverbs. By and by he came to this verse: "The hoary head is a crown of glory, if it be found in the way of righteousness."

When he had read it over carefully two or three times, he said to himself aloud, "I never thought of that before."

"Of what, my boy?" asked Uncle Jack.

"Why, uncle, that almost all the very old people whom I know, are good. I can only think of three or four who are wicked. I wonder how that happens."

"I think we can find out a very simple reason for that, Tom. Which is the more likely to live long, the man who keeps the laws which God has made to govern his body, or the one who habitually breaks them?"

"The first, of course, uncle."

"Certainly. It is true that we sometimes see the sad sight of an old, white haired drunkard trembling and tottering along the street, but most drunkards are in their dishonoured graves long before they come to the time of the 'hoary head.' The rum-dragon has an appetite for the young and strong and beautiful.

"The man who lives a dissipated life, giving free range to his desires and passions, is truly said to 'burn his candle at both ends.' No wonder that it so early goes out in blackness!

"Sin has its root in the soul, but evil actions are worked out through the body. God made this marvelous machine of bone and muscle and nerve for right uses, but it is fashioned too delicately to bear persistent abuse,

without injury and destruction. So you see, Tom, that while age cannot make one good, goodness does very often make one aged. Length of days is a good gift of God, and it is sought most surely along "the way of righteousness."

Montreal, Que., Jan. 2, 1896.  
Edmanson, Bates & Co.,  
45 Lombard St., Toronto, Can.  
Messieurs the Manufacturers,—I tried a bottle of Chase's Linseed and Turpentine for ulcerated sore throat. It cured me in two days. It is an admirable preparation.  
Believe me, votre ami,  
D. F. Lafleche.

HOW TO DECIDE.

Sometimes we are perplexed. I have seen places ever so far away, way off in the West, where the only road through woods or across wide plains was a narrow trail. You would be lost and never get anywhere except you followed the trail. But sometimes even the trail itself would get you into difficulty. For, following the trail, you would come to a place where the trail forked, one branch of it leading into this direction, and the other in that. And the question would be which one of the trails to take to reach where you wanted to go? And if there were not some guide by to tell you, you would be in sad and questioning plight.

I think very often in life we come to some such place. We want to do the right, and as far as we know ourselves we are going on in the right; and then, we come to where we have to decide as to which is right—whether we may do this or may not do it; allow ourselves in this or refuse to let ourselves put our feet in that special way.

Nobody who lives can help getting into such a place sometimes. And the bother is there is nobody at hand to tell us; we have to decide ourselves whether we will take that trail or this. We often wish very much that somehow a voice would speak to us out of the sky; but no voice falls.

I think we may soon safely and certainly decide which trail to take when we come there where they fork. I think if we will prayerfully and honestly ask ourselves, "What do I think Jesus would do were He standing here?" and then quickly and bravely take the path whither our answer to that question seems to point, even though it looks like the hardest path, we cannot go far wrong. What would Jesus do? is the best sort of test by which to decide things.

SURPRISED HIS DOCTOR.

"A little over a year ago I was laid up with bronchitis," says Stanley C. Bright, clerk, Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across an advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

—Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty.

—One good mother is worth a hundred schoolmasters.

—Suffer if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain!

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Special cars may be chartered for school or church parties. School tickets are accepted for children at all hours during the summer season.  
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The School will re-open after Midsummer, Sept. 8th, 1897. Apply for Calendar to MISS GRIER, Lady Principal.

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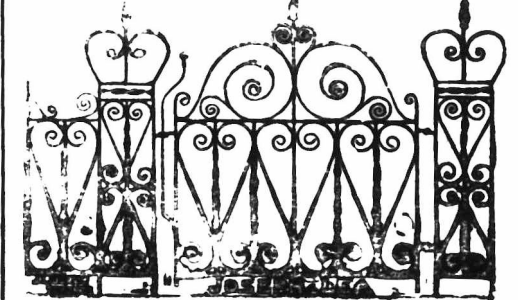


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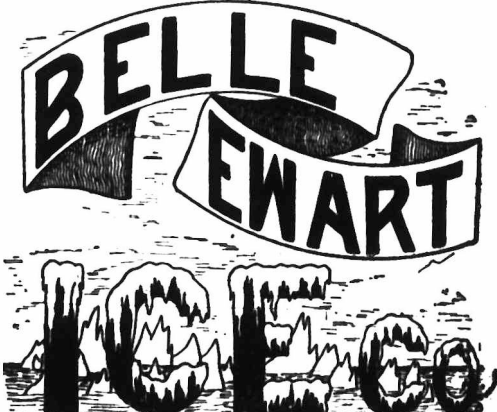
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