

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

Vol. 23]

TORONTO, CANADA, THURSDAY, JULY 1, 1897.

[No. 26.]

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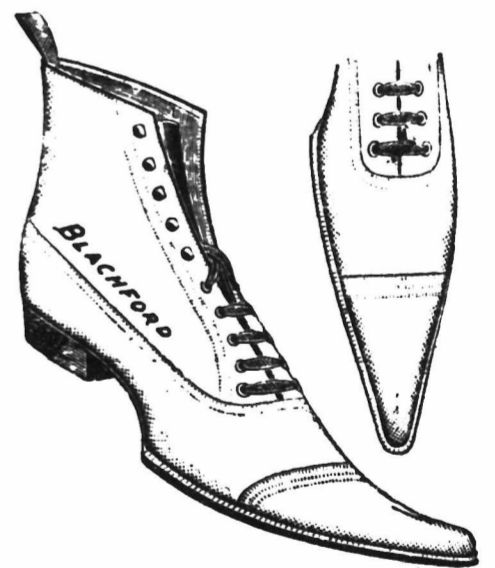
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TORONTO THURSDAY, JULY 1, 1897

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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 Third and Fourth 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:

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 310, 315, 558.

Processional: 34, 162, 281, 390.

Offertory: 216, 228, 232, 276.

Children's Hymns: 236, 329, 335, 571.

General Hymns: 17, 171, 241, 262, 453, 538.

### 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.

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

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

Romans viii. 21: "The creation itself also shall be delivered from the bondage of corruption, into the liberty of the glory of the children of God."

*Epistle for Fourth Sunday after Trinity.*

Two wrong ways of regarding Nature. (1) Making an idol of it; (2) professing to despise it. The latter perhaps more dangerous, as being generally insincere. The Scriptural view, Nature not our master, but our fellow-servant—to be used by us to the glory of God. Passage before us of deep interest—connects Nature with man in the present and the future.

i. Nature is in sympathy with fallen man.

The word "ktisis," translated by two English words, creation and creature, in A. V. Better, "Creation," meaning "the whole rational creation, animate and inanimate"—all nature—all the visible creation except man. A general truth underlying—that the world of Spirit has its correspondence in the world of Nature. Body and Soul. But beyond this—God and Nature—a kind of disorder allowed. 1. Nature is said to be subjected by and for some one. Whom? God, not Adam, (1) He subjected it. (2) And in hope. (3) Correspondence with Gen. iii. 17: "cursed, etc." 2. As to the manner of subjection. (1) A mighty shock. (2) Paradise a portion reserved. The second agrees well with the text of Genesis. Yet no necessity for entire exclusion of the other. 3. Something said of the nature of the subjection. (1) Made subject to Vanity. Word applied to heathen gods—worship of idols—sin (Ephes. iv. 17; 1. Peter, i. 18; Eccles. i. 2, 14; Psalm xvii. 9; xxxix. 5. Expressive of insufficiency, failure. (2) Bondage of corruption—deeper. Outcome and result of vanity—sickness, pain, death—not of its own will, by constraint.

ii. The subjection of Nature not hopeless. 1. Not of its own will, and "groaneth and travaileth." Evidence of pain and anguish. (1) Nature beautiful. (2) Yet sadder aspects—decay, discord. (3) Men have fancied a yearning, longing (a) in animal world, (b) convulsions of nature. 2. This longing recognized in Scripture. Subjected in hope. Not the final triumph of evil. 3. Longing in sympathy with that of the regenerate man. "We ourselves groan, etc." The curse only half removed.

iii. How this hope is to be realized. "Delivered, etc." 1. General truth often asserted in Scripture (Is. lxxv. 17; xi. 6. Allusions: St. Matt. xix. 28; Acts iii. 21; 2 Peter iii. 13; Rev. xxi. 2. Here more explicit. (1) "Delivered" (2) Into "Liberty." State of purity and order, and state of liberty. 3. In what manner and at what time? Connected with the 2nd advent and final restitution. Complete vindication of Divine order. A subject of deep interest. Connected with resurrection of body. The longings of our own hearts point us onwards.

## OUR JUBILEE NUMBER.

All new subscribers will receive a copy of The Canadian Churchman Diamond Jubilee Number, which, the Mail and Empire says, "is a credit to Canadian journalism. The cover is a very handsome one, and the journal, both as to illustrations and letter press, has been excellently done, and is of unusual interest."

The Toronto Globe says: "The Diamond Jubilee Number of The Canadian Churchman is an artistic and especially interesting and appropriate issue. Among the engravings is a full page portrait of the Queen, in royal purple, also portraits of the Prince of Wales, the Archbishop of Canterbury and the Lord

Bishop of London, and views of Westminster Abbey, St. Paul's Cathedral, St. James' Palace, Windsor Castle, Balmoral Castle and Buckingham Palace. Well-written articles relating to the Queen and the Royal Family and the Church during her Majesty's reign, added to the usual supply of Canadian Church news, makes this a number that will attract a good deal of attention."

We are sure, if the clergy and friends of The Canadian Churchman will take the trouble to show this number, hundreds of new subscribers could be got without much trouble. We hope all will make an effort to get as many as possible.

## THE JUBILEE.

The great day to which the British race, scattered over the surface of the earth, has looked forward with feelings of attachment, honour and love—the great twenty-second of June, 1897—the sixtieth anniversary of our Most Gracious Queen's accession to the throne of England, has come and passed. We are safe in saying that no public function, in all the pages of history, is so unique, so wonderfully glorious and grand. The cavalcade of knights, nobles, and squires passes in all the resplendent majesty of Britain's might. The invincible power of the nation comes prominently to the front in the noble presence of Britain's sons and daughters, flocking from afar in friendly rivalry to honour their beloved Sovereign, but all this touching affection, devoted fealty and deep devotion are only the outward manifestations of the freeman's heart, who stands beneath the protecting shield of the Empire, and who feels that in any wrong or any injustice done him Britain's might stands forward and the humblest subject in the wide domain of British rule is safe and secure.

There is no parallel, as some would draw, between the triumphal procession of the proud Roman general returning to the Eternal City with his captives, his train of misery, his rich spoil from the vanquished and the wretched, and the scene of Tuesday last, when the Empress Queen of one-fifth the population of the earth, with bowed head, asked in prayer, in the presence of thousands of loving and devoted people, the blessing of God upon her and them till He is pleased, at last, to separate them. There is no likeness between the two functions, the one is brutal, harsh, cruel, hellish, the other gentle, mild, sympathetic, in a word, Christian.

No. There is no likeness between the triumphal misery of Imperial Rome and the sympathetic charm that pervaded the whole line of march through the British capital from Buckingham Palace to St. Paul's.

Of our own procession, in this the Queen City of Ontario, we were most justly proud—proud of the physique, the splendid presence of Canada's sons, proud of our Italian and of our coloured brethren, proud to see the Orange and Green marching shoulder to shoulder and foot to foot, and by their unan-

imity doing honour to themselves and to the Sovereign of Britain. A shade of sorrow passes over all. Would to heaven it had been so ordered that the Red Man, once the owner of these fair fields, had been marching too. Mas! he was not present. The hunting grounds are now another's. And now we ask, what is the secret of all this fixed and permanent and devoted passion to Britain's Queen? The reply is at hand. It is the spirit of the British law which makes liberty commensurate with and inseparable from British soil.

#### ST. PAUL'S CATHEDRAL, LONDON.

BY REV. PROF. CLARK, F.R.S.

When we speak of London, we may mean a good many different things. The city of London proper extends only to the Tower eastward to Temple Bar westward, to London Wall northward, and to the Thames southward—all in the County of Middlesex. But London in the larger sense stretches out into Essex and Kent and Surrey. The city proper has a continually diminishing population, the city in the larger and largest sense a population continually increasing. In 1851 the population of parliamentary London was put down at nearly two millions; in 1891 it was less than one million. At the present moment parliamentary London (with a somewhat increased area), has about four millions, and the postal district of London about five. All this has grown from the small city on the north of the Thames, around which the Romans built walls before the birth of Christ.

But it is not of the great city or its history that we have here to write, but only of its great church, St. Paul's (illustration of which appeared in our Jubilee number), standing a little way to the north of the Thames, in the very heart of the city proper. The present cathedral, as everyone knows, was built by Sir Christopher Wren in the reign of Charles II., after the destruction of the old cathedral in the great fire of 1666. No part of the earlier church remains; but we possess some good views of parts of the interior from which we can judge of its style and period, and we have views of the exterior, taken both before and after the fall of the spire.

When Sir Christopher Wren dug out the foundations of his great church, he found the graves of Saxons and Britons, and the funeral urns of Romans and other memorials of the conquering people. Of the existence of a temple of Diana, of which local legend had told, he found no trace whatever.

As far as we know the earlier church on this site was built by Ethelbert, King of East Kent, and Mellitus, the companion of Augustine, was bishop. But after this the people became pagan again, and it was nearly 40 years after when Erkenwald, brother of St. Chad of Lichfield, became bishop, and by his good works and miracles spread the faith of Christ among his neighbours. William the Conqueror bestowed considerable privileges on St. Paul's, and Lanfranc, the first Norman Archbishop of Canterbury, held at St. Paul's a council which Dean Milman has called "the

first full ecclesiastical parliament of England." Twelve years after this, A.D. 1087, the year of the Conqueror's death, the church was almost entirely destroyed by fire.

The Bishop, Maurice, immediately undertook the rebuilding of the cathedral on a grander scale, with a great crypt in which the remains of St. Erkenwald were enshrined. The Conqueror aided the enterprise in various ways. The next bishop, De Balmeis (1108-1127), is said to have devoted his whole income for twenty years to the carrying on of the building. King Henry I. granted privileges for the same purpose. In the reign of Stephen the church was again partially destroyed by fire; but the bishop immediately undertook the rebuilding, in which he was assisted by the citizens. This work was completed by Bishop Richard Fitzneal, about A.D. 1199.

Many strange incidents took place, and important assemblies were held, within the walls of the great church. As we are constrained to restrict ourselves mainly to the history of the building, our readers are referred for such historical details to the admirable work of Dean Milman. One meeting may be mentioned, an assembly of prelates, abbots, barons, under Stephen Langton, who then and there displayed the charter of Henry I., and got those present to pledge themselves to demand the great charter from King John.

The nave of the church, completed about the last year of the reign of Richard I. (except the clerestory), was Norman, as is still shown by the extant drawings. The rebuilding of the choir was begun in the reign of Henry III. by Bishop Eustace de Fauconberg (1221-1228), and completed by Bishop Roger Niger (1229-1241). The cloisters shown in the view of the Chapter house, were built A.D. 1260, and the Lady chapel, A.D. 1310. These parts of the building were all early English or geometrical, of the types presented by Salisbury, Westminster Abbey, and Merton College chapel, Oxford.

The famous St. Paul's pulpit cross stood in the middle of the churchyard, at the northern side of the close. Here sermons were regularly preached, and many attacks on the Reformation and defences of it were spoken from this pulpit. Here also the general meeting of the citizens (Folkmote) was wont to be held. It was rebuilt by Bishop Kemp in 1449, but was destroyed when Parliament ordered the demolition of all the crosses, in the year 1643.

The nave consisted of twelve bays, with semi-circular arches, had a triforium, also Norman, and a clerestory with early English arches and windows. The nave was 290 feet long and 104 broad. The choir was geometrical and early decorated with a beautiful eastern rose window, and was separated by a rich screen from the nave. The total length of the building was 596 feet, the breadth 104 feet, the height of the nave to the ridge of vaulting 91 feet, of the choir roof, 101 feet 6 inches, so that the height was very nearly the same as that of Westminster Abbey.

The great church had fallen into a bad state of repair by the reign of James I., and great efforts were made to strengthen and pre-

serve it. The celebrated architect, Inigo Jones, was employed on this work, and the extant views will show us something of what he did in the way of covering the old building with very questionable renaissance work. Among other things he built a portico at the west end of the church of the Corinthian order, which was much admired by Sir Christopher Wren. The reader will perhaps remember what Sir Christopher himself did, by way of completing the western towers of Westminster Abbey. But the crisis came in the great fire of London, which broke out on the evening of Saturday, September 1, 1666, and not only destroyed the greater part of the building, but so seriously injured the remainder that restoration was found impossible.

The work of rebuilding was entrusted to a commission appointed in November, 1673, who appointed as architect Sir Christopher Wren. His first design was on a larger scale, and by some is thought superior to that which was adopted. Finally, his design being approved, and a warrant issued (May 1, 1675), for the commencement of the work, the first stone was laid by Wren, June 21, 1675.

There were difficulties about the foundation, but they were surmounted, and the work was carried on with vigour, and in two and twenty years from the laying of the first stone the choir was opened for divine service, on occasion of the thanksgiving for the peace of Ryswick, by which William III. was confirmed on the throne of Great Britain and Ireland. In 1710 the highest and last stone on the top of the lantern, was laid by Christopher Wren, son of the architect, in the presence of the principal mason, Mr. Strong, who had been present at the laying of the first stone.

St. Paul's is built of Portland stone, on the plan of a Latin cross (Wren had originally intended it to be in the form of a Greek cross). The length of the church, with the portico, is 500 feet, the width of the western front with the towers, is 180 feet, and the length of the transept within the doors of the porticos is 250 feet. The circumference is 2,292 feet. The dome, which is at the intersection of the nave and transepts, is 145 feet in diameter. From the top of the dome springs a lantern, enriched with columns, and surmounted by a gilded ball and cross. The total sum expended on the building of St. Paul's cathedral, according to Dean Milman, was £736,752 2s. 3d. The charge of the fabric was vested not in the dean and chapter, but in the Archbishop of Canterbury, the Bishop of London, and the Lord Mayor. In various respects Wren's designs for the cathedral were crossed. He had intended to place the organ on one side; he was compelled to place it on the screen. He wanted mosaics for the internal decoration, but these were pronounced too expensive. It was reserved for the present day to see effect given to the original plans of the architect. The organ has been removed, and much has been done in the way of decoration by mosaics.

The architectural elevation of St. Paul's consists throughout of two orders, the lower Corinthian, the upper Composite. The upper is merely a screen to hide buttresses which

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are carried across from the outer walls to resist the thrust of the great vaulting. Various objections have been made to the details of the building as compared with St. Peter's at Rome, the cathedral at Florence, and the Pantheon in Paris; but most spectators will place it before at least two of these. If technical objections may be offered to the construction of the dome, it is admitted to be the most remarkable and magnificent feature of the building. For dignity and elegance, says an accomplished architect, no church in Europe affords an example worthy of comparison with the cupola of St. Paul's.

Various attempts were made to complete the decoration of St. Paul's without success. But a real start was made in 1858, when Bishop Tait obtained the opening of the cathedral for Sunday evening services. Dean Milman took the opportunity of urging that such decorations should be introduced "as may give some splendour, while they would not disturb the solemnity or the exquisitely harmonious simplicity of the edifice; some colour to enliven and gladden the eye, from foreign or native marbles, the most safe and permanent mode of embellishing a building exposed to the atmosphere of London."

Subscriptions to the amount of many thousands of pounds have been obtained for this purpose; but the work has gone forward very slowly, partly because of differences of opinion on the subject. Still a good deal has been done, especially in the spandrels of the dome, and the work has recently been carried forward with spirit and unanimity. Among recent additions to the church is a noble altar and reredos in marble, the gift of the Duke of Newcastle; and even those who objected to some of the details of this structure can hardly deny that it is an immense addition to the effect of the choir and sanctuary, the previous arrangements being quite poor and mean.

Many eminent men repose under the dome of St. Paul's. Two of the greatest sleep side by side in the crypt—Lord Nelson and the Duke of Wellington.

#### REVIEWS.

The Times of Christ: By L. A. Muirhead. B.D. Price 2s. Edinburgh: T. and T. Clark; Toronto: Revell Co., 1897.

This little volume, belonging to the excellent series of handbooks for Bible classes, takes in hand to help its readers to understand "the secular conditions" under which the events recorded in the New Testament took place; and therefore it supplies a very useful preparation for the study of the Gospels. The whole subject would embrace the geography, the secular history and life of the age, and also an account of its religions. The first part, however, has already been dealt with by the volume on Palestine, in this series, by Dr. A. Henderson; so that Mr. Muirhead restricts himself to (1) history, relating to the Herods and the Romans in Palestine; (2) the secular life of the Jews in the time of our Lord, dealing with the language, the trade, the social life, and local government of Palestine; and (3) the religious life of the Jews at the same time; the Sadducees, the Pharisees and Scribes, the synagogues, other sects, and the Messianic hope, with an appendix on the Jewish festivals noticed in the Gospels and Acts. The volume is a model of care-

ful and accurate condensation, and will be invaluable for use in Bible classes.

The Old Testament Vindicated as Christianity's Foundation Stone: By Rev. G. C. Workman, Ph.D. Price 60 cents. Toronto: W. Briggs, 1897.

The recent volume entitled, "Guesses at the Riddle of Existence," by Mr. Goldwin Smith, is receiving an amount of attention to which it was not intrinsically entitled, on account of the eminence of its author. We have already said what we had specially to say on that subject, and we are glad to recommend this excellent little volume of Dr. Workman's on one particular part of the subject, the treatment accorded to the Old Testament. Mr. G. Smith had spoken of the Old Testament as the millstone round the neck of Christianity; to this Dr. Workman replies that it is the foundation stone of Christianity. If the Old Testament professed to be, or was thought by Christians to be, a series of treatises dictated by the Holy Spirit, then indeed Mr. Smith might hold his ground. As, however, we know of no one who holds such a theory—the Christian Church has never committed herself to it—we must regard Mr. Smith's attack as being made on a man of straw. This is substantially Dr. Workman's answer. The Old Testament is not itself a Divine revelation, but it is the record of such a revelation; and this is not the least brought into doubt by the human element in its composition. Dr. Workman brings out this aspect of the subject with effect and cogency; and we strongly recommend his book. At the same time we have received the Guardian (for May, 26), also containing an excellent notice of Mr. Smith's book very much on the same lines as our own remarks, some weeks ago.

Magazine.—The Expository Times has a life-like portrait of Dr. A. B. Davidson, the eminent Hebrew scholar, who is credited with having done more than any one else to stimulate the study of Oriental languages in Scotland and in Great Britain. A notice is given of an extremely interesting meeting held in New College, Oxford, "to consider the possibility of a new departure in the study of the text of the New Testament." The late Dean Bangor did a great deal to retard these studies, and almost to make a good many men believe that New Testament criticism was a failure, if not an absolute mistake; but the effects of that assault are now passing away. In this connection it should be mentioned that Messrs. Moulton and Geden have prepared a new concordance on the New Testament, based on the texts of Westcott and Hart and Tischendorf, as well as on that of the English revised text. Dr. Sanday declares that he is able to accept the principles of Westcott and Hart, and generally their conclusions. In that case we shall probably hear shortly that the Revised Version is so far from being revolutionary, that it is ultra-conservative. A great many interesting subjects are discussed in this number, some of them dealing with the "burning questions" of the day.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX

Windsor.—Bishop Courtney's success in securing for Edgehill a lady principal from the Cheltenham Ladies' College in England, is a matter for congratulation to all interested in education in Nova Scotia. The lady who is to succeed the well-known principal at Edgehill requires a record to re-

commend her. This record appears to be most happily held by the niece of the vice-chancellor of the University of Oxford, who is to fill Miss Mac-lin's place. The new principal has spent sixteen years in Cheltenham Ladies' College, two years as a pupil, four years as an assistant teacher, followed by ten years as a class mistress with an assistant under her. Further than this, she has had twelve years' experience of house governess in one of the college boarding houses, where she had 25 young ladies under her charge. This continuous record in one famous institution speaks well for Bishop Courtney's selection, aided by the widely-known principal of Cheltenham Ladies' College, Miss Beale. The lady has besides a noted literary record. She holds Cambridge University higher certificates for English language and literature, for French, for arithmetic, for political economy, etc. She holds besides a Cambridge University for "the theory, history and practice of teaching." Of all these tributes of fitness for her new position, that which will doubtless meet with the most approval by fathers and mothers is the twelve years' continuous tenure of the domestic charge of twenty-five young ladies in a college of the highest repute in England. In another place will be found a notice of the closing exercises at Edgehill on the 15th June.

#### DIocese OF TORONTO.

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

The Canon Missioner in England.—Since Easter Canon Macnab has been attached to the clerical staff of St. Margaret's church, Oxford, and acting locum tenens during the Vicar's absence. He has also been taking Sunday duty at Claydon, Bucks, an old historic parish within easy wheeling distance (20 miles) from Oxford. On the 27th ult. Canon Macnab preached in St. Margaret's on behalf of St. Alban's cathedral. He has already collected two hundred and eighty dollars, notwithstanding the numerous extra claims made upon English Church people this jubilee year. For July and August Mr. Macnab has been appointed (under license of the Bishop of London) to the S.P.G. chaplaincy at Berisal, in Switzerland, a mountain resort on the famous Simplon pass, and from September to the close of the year he will be engaged in preaching and lecturing for the S.P.G. in various parts of England.

Centre Island.—The Bishop of Moosonee has the last few days been the guest of Mrs. Henderson, Centre Island, and on Sunday last was present at all the services at St. Andrew's church. The Holy Communion was celebrated at 8 a.m., the Bishop being the celebrant, assisted by the Rev. F. W. Shepherd, the priest in charge during the month of June. At 11 a.m. there was the Morning Prayer and Litany. A special sermon was preached by Mr. Shepherd on the Queen's reign of 60 years. At 3.45 Evening Prayer was said. After the third collect, it being 4.18 o'clock local time, 4 o'clock solar time, the National Anthem was most feelingly sung by the large congregation present, this being a link in the chain of anthems sung all over the world.

Haliburton.—George Bemister, Esq., has been duly licensed to act as lay reader and catechist in the mission of Dysart, under the direction of the Rev. F. W. Shepherd, the incumbent.

Streetsville.—The Bishop has given Rev. J. Hughes Jones three months' leave of absence. He and his wife will sail for England from Montreal on July 7th, by SS. Lake Superior.

(Synod Report continued from last week.)

The conclusion of the reading of this patriotic document was greeted with enthusiastic and prolonged applause. The Synod for the nonce setting aside its deliberative character, and bursting into a hearty chorus of the National Anthem, followed by three rousing cheers. When the applause had somewhat subsided the Bishop announced that the Women's Auxiliary had adopted a loyal resolution

in connection with the same matter, and now asked that they might forward the same through the Synod. Upon the motion of Bishop Sullivan and Rev. Prof. Clark, the Synod address, together with the resolution of the Auxiliary, was adopted, ordered to be engrossed, signed by the Bishop, and the honorary secretaries, and forwarded to the Queen. The resolution passed by the Women's Auxiliary on May 7 last, and referred to above, reads as follows:—

Moved by Mrs. Sweatman, seconded by Mrs. Renaud, resolved.

"That the women of the Toronto Diocesan Auxiliary to Missions, in connection with the General Board of Missions of the ecclesiastical Province of Canada, desire to unite in devout thanksgiving to Almighty God, our Heavenly Father, that He has so richly crowned the sixty years of our noble Queen's memorable reign with His gracious favour and abundant blessings. Our Queen has no more loyal and loving subjects than the women of this auxiliary, and they rejoice to know that she for whom this loving devotion is shown is their beloved Sovereign, so noted for her queenly dignity, her untiring zeal in the discharge of the duties of her august position, and the remarkable and never-failing sympathy for every form of sorrow and distress that may happen to her subjects everywhere. We unite, therefore, in offering to her Majesty the homage of our loving hearts on the auspicious completion of the sixty years of a reign distinguished in the annals of our nation as the most memorable and glorious in the history of the British Empire." Carried by a standing vote.

The audit report declared that the committee had examined the properties and securities belonging to the Synod as far as possible, and found that all the properties reported last year, with one exception, were in a more unsatisfactory state now than they were then. The accumulated interest, and expenditure over income, exceeded last year's figures by \$8,117.13. This criticism applied to properties of the aggregate value of over \$200,000, or about a quarter of the total investments of the diocese. Discussion waged fiercely around this statement, and the condition of affairs it called attention to, and at one o'clock, when the house took recess, the matter was still under consideration. Immediately prior to adjournment, however, Ven. Archdeacon Boddy moved, and Mr. N. W. Hoyles seconded a warm resolution of esteem and regard to the Bishop upon the eve of his departure for England to attend the Lambeth Conference, wishing him Godspeed and a safe and happy return. The resolution was enthusiastically adopted by a standing vote, and the Bishop appropriately and feelingly acknowledged the kindly action of the Synod, at the same time thanking the house for another and very practical expression of good feeling, which had been manifested a short time before when a representative clergyman and a representative layman had waited upon him and handed him a purse of money to assist in defraying the expenses of his trip. He again thanked them for the encouraging and gratifying testimony of their confidence and regard, and prayed that every blessing might rest upon them in his absence. His Lordship then pronounced the benediction, and the house adjourned for lunch. It is understood that the purse, which was made up in a very brief period on the floor of the Synod, contained \$260.

Afternoon.—When the session reopened after luncheon, Ven. Archdeacon Boddy took the chair, and announced that with the consent of the Bishop he had asked Ven. Archdeacon Allen to preside for the balance of the meeting of Synod, and the Archdeacon of Peterborough was accordingly placed in charge forthwith.

Standing Committees.—The house then proceeded to appoint the standing committees of the Synod which, as finally revised, are as follows:

Clergy Commutation Trust Fund Committee—Clerical—Revs. T. W. Paterson, L. H. Kirkby, E. H. Mussen, W. E. Cooper, W. F. Swallow, J. Pitt Lewis, W. C. Allen, A. B. Chafee. Lay—A. H. Campbell, William Ince, J. A. Worrell, Q.C., G. F. Harman, C. E. Ryerson, Colonel Boulton, Columbus P. Greene, T. Millman, M.D.

See Endowment and Lands Committee—Clerical—Revs. Canon Osler, Canon Tremayne, Canon Spragge, A. Hart, John Gillespie, B. Bryan. Lay—H. W. M. Murray, Beverley Jones, H. T. Beck, R. M. Dennistoun, J. J. Cook, F. W. Summerhayes.

Toronto Rectory Endowment Committee—Clerical—Revs. John Langtry, John Gillespie, J. McL. Ballard, J. Scott Howard. Lay—Henry Pellatt, sen., Frank E. Hodgins, G. F. Harman, Ald. Jas. Scott.

Mission Board—Clerical—The Bishop of Toronto, Ven. Archdeacon of York, Ven. Archdeacon of Peterborough, Revs. Canon Sweeny, E. H. Mussen, W. F. Swallow, J. A. Hanna, Geo. M. Kingston, W. E. Carroll, W. C. Allen, W. E. Cooper, Canon Harding, John Langtry, Canon Farncomb, Joseph Fletcher, A. H. Baldwin, C. H. Marsh, John Gibson, A. J. Broughall, G. H. Webb. Lay—Stapleton Caldecott, N. F. Davidson, John Cowan, Jas. Johnston, George Raikes, W. B. Sanders, Hon. Geo. W. Allan, E. E. McGaffey, Col. Boulton, Geo. Bemister, Henry Pellatt, sen., R. M. Dennistoun, Capt. Whish, Thos. Morphy, J. C. Morgan, Frank E. Hodgins, A. M. Dymond, James Scott, T. R. Clougher, Principal Parkin.

Widows' and Orphans' Fund and Theological Students' Fund Committee—Clerical—Revs. A. H. Baldwin, J. C. Davidson, Canon Greene, Dr. John Pearson, Provost Welch, T. R. O'Meara. Lay—W. C. Hall, W. D. Gwynne, Jas. Haywood, Hon. S. H. Blake, Q.C., L. H. Baldwin, J. T. Jones.

Church Extension, General Purposes, Statistics and Assessment Committee—Clerical—Revs. C. L. Ingles, G. B. Morley, W. Hoyes Clarke, A. C. Watt, Herbert Symonds, John Gibson. Lay—A. McLean Howard, F. G. Snider, George McKenzie, A. R. Boswell, Q.C., F. Barlow Cumberland, J. Herbert Mason.

Sunday School and Book and Tract Committee—Clerical—Revs. Canon Cayley, James H. Talbot, C. L. Ingles, Bernard Bryan, Canon Sweeny, A. Hart, Canon Farncomb. Lay—George B. Kirkpatrick, S. G. Wood, C. R. W. Biggar, Q.C., A. M. Dymond, J. S. Barber, Grant Helliwell, J. C. Morgan.

Audit Committee—Clerical—Revs. J. Pitt Lewis, George I. Taylor, W. H. Clarke. Lay—Frank E. Hodgins, B. W. Murray, N. F. Davidson.

Superannuation Committee—Clerical—Revs. Septin us Jones, C. H. Marsh, J. S. Broughall, A. H. Baldwin, T. C. Street Macklem, Canon Mockridge. Lay—Captain Whish, G. B. Kirkpatrick, L. H. Baldwin, T. Millman, Wm. Wedd, E. W. Trent.

Investment Committee—Clerical—Revs. John Gillespie, J. McLean Ballard. Lay—A. H. Campbell, William Ince, J. A. Worrell, Q.C., H. T. Beck, R. H. Tomlinson, Harry Paterson.

Proposed New Diocese.—Much interest was evinced in the report of the Special Committee on the Extension of the Episcopate, which was presented by Rev. Dr. Pearson in a lucid address. The report included a couple of resolutions, one passed at the annual meeting of the Archdeaconry of Peterborough last November, and another by the rural deanery of East York, both of which very strongly endorsed the proposal to divide the present Diocese of Toronto, taking the Counties of Ontario, Northumberland, Durham, Peterborough, Victoria and Haliburton, and forming the new diocese of Peterborough. In view of these expressions of opinion, the committee had "no hesitation in recommending that steps be at once taken to carry into effect the resolution of the Synod of 1873, provided that a sufficient sum of money can be raised to ensure an income of \$2,000 for the Bishop of the new diocese."

The report continues: "With this object in view the committee respectfully submit the following scheme, which they think to be quite practicable, provided that all members of the Church in the present diocese will give it their hearty co-operation:

"(1) That as a preliminary to the setting apart of the new diocese a sum of at least \$10,000 should be raised.

"(2) That, on the inception of the new diocese, a further sum of \$10,000 be asked for, payable within

five years, with interest in the meantime at the rate of 5 per cent. per annum.

"(3) It is also estimated that \$10,000 may be expected from the English societies the S.P.C.K., the S.P.G. and the Colonial Bishops' Fund.

The committee also recommend that no part of the Episcopal fund of the present Diocese of Toronto be asked for, but that a share of the Clergy Commutation Trust fund (less the amount set apart for the Bishop of Toronto), in proportion to the number of parishes and missions therein contained, be given for the new diocese.

If the fund can be secured, your committee would recommend that the necessary steps for the establishment of the new see should be taken as soon as possible, and so relieve our respected diocesan of the responsibility of such a large number of parishes and clergy as that of the present diocese, and in order to establish a new centre for the ever-increasing work of the Church of Christ. This would be in accord with the universal practice of Christendom, and would no doubt be at once followed by a wider extension of the kingdom of God amongst us."

This was followed by a detailed statement of the present position and prospects of the proposed new diocese, and showed, among other interesting particulars, that the invested capital of the rectories and parishes was \$119,708.17, the estimated income available for clerical work, \$7,880; the estimated amount required for clerical work, \$6,650, leaving a surplus of \$1,230, which, with interest on \$10,000, \$500, and \$204 raised by yearly assessment, would make the \$2,000 needed. The number of clergy taken from the present total of 188 would be 46 in the new diocese.

Rev. Dr. Pearson presented the report in an earnest address, in which he emphasized the facts therein set forth, and declared that after nearly a quarter of a century's deliberation the time for action had now manifestly arrived. The discussion which followed was animated and most interesting, and was, moreover, remarkable for the great unanimity and good feeling shown by all speakers. That ample time might be given to the consideration of so important a matter a night session was held. Resuming the discussion after supper, Chancellor Worrell took exception to the figures and estimates, declaring that they had been made to appear more favourable to the new diocese than the facts warranted. Mr. J. Herbert Mason asked if Bishop Sweatman had ever expressed the opinion that his diocese was too large, and the Archdeacon replied that he had no knowledge of any such expression on his Lordship's part. Mr. N. W. Hoyles, while largely in sympathy with the scheme, did not think it should be disposed of in the Bishop's absence, and I moved that it be laid over a year. The Chancellor seconded this. Rev. Herbert Symonds, Ashburnham, objected to this amendment to the proposal to adopt the report forthwith, declaring that too much time had been wasted now and that the Bishop was well aware of what was going on. Rev. Edwin Daniel, of Port Hope, asserted that the people had not been sufficiently consulted, and asked for delay in settling the question. Mr. Grace, Lindsay, spoke strongly in favour of the report, and Dr. J. George Hodgins followed in the same line, urging that the people most concerned being practically unanimous, it would not be seemly in the western part of the diocese to stand in the way. All were agreed as to the expediency of the proposal, and if those who had to make it workable were prepared to put it through there ought to be no further delay. Rev. C. B. Kenrick, Port Hope, declared that better Episcopal supervision was needed, the work being altogether too much for the bishops to do single-handed.

Rev. Dr. Langtry thought it was time to wake up the Church; they had lost the country because they had been afraid to go in and possess it; but it was not irretrievably lost, for with efficient and sufficient men the land might be conquered yet for the Church. As to the absence of the bishop, they all knew that his Lordship was strongly opposed to the scheme, and would not help it if he were present; this was only human and natural. It would not, in the speaker's opinion, be wise to defer action longer. Rev. Arthur H. Baldwin, Rev. J. Pitt

Lewis, Mr. T. B. Moberly and others spoke, after which a vote on the amendment to defer action twelve months only discovered twelve in favour of delay in a house of over one hundred. The report was adopted, without further division, and the result was warmly applauded.

The Committee on Religious Instruction in the Public Schools reported through Rev. Dr. Langtry. The report expressed regret that more had not been done, but urged continued and persistent effort towards securing the concessions desired. In the discussion on the report, Mr. A. M. Dymond referred in fervent terms to what he termed the indifference of their clergy and laity to the influence they might now exercise in the schools, and declaring that they might pass resolutions as long as they liked, but no good would result unless they also "piled in" and made every possible use of the opportunities now at their disposal. The report carried.

The report on voluntary schools was the last item taken up, and it was read by Mr. Baldwin: "(1) That the voluntary school scheme in its general outline be endorsed by the Synod as being desirable and practicable. (2) The appointment of a representative committee, with instructions to confer and co-operate with any similar committees appointed by other religious bodies to deal with this matter. And generally to take such action through the press and otherwise as may most effectually arouse, inform, convince and persuade the public mind upon this question. (3) To report to the next meeting of this Synod." The report was still under discussion when the house adjourned.

Friday morning.—Mr. Lawrence Baldwin's scheme of voluntary schools was further discussed at the Synod this morning, but the feeling of the members appeared to be that for the time being the voluntary plan was deemed impracticable. Therefore, Rev. Dr. Langtry moved in amendment to the committee's report "that the Committee on Voluntary Schools and the Committee on Religious Teaching combine to consider the matter and present their report at the next meeting of the Synod." Rev. Charles L. Ingles presented the report of the Committee on the Gothenburg system, and recommended the Synod to endorse the principles of the system. On a small majority the report was adopted, and the following resolution in connection with it was passed: "That the following be appointed a committee to bring this system for the control of the liquor traffic before the attention of the Church throughout the Dominion, and before the attention of all others, as opportunity may arise and the committee may deem fit. viz.: Right Rev. Dr. Sullivan, Revs. J. Pitt Lewis, G. A. Kuhring, Canon Sweeney, C. H. Shortt, C. L. Ingles, and Messrs. Beverley Jones, G. B. Kirkpatrick, M. Sheppard, W. C. Hall, T. P. Clougher, J. H. Mumford."

Mr. Biggar presented a memorial from the Churchwomen of Toronto, asking the Synod to provide the funds to build a Synod hall, where the Synod itself and the Woman's Auxiliary could meet. The Auxiliary undertakes to see that 4 per cent. interest on all capital expended is provided. The ladies' suggestion was thoroughly endorsed, and approved of, and the memorial was referred to the Executive. Progress was reported by the special committee on the St. Alban's cathedral debt, and the committee was reappointed after the report had been adopted.

The evening meeting was taken up with the notices of motion given during the session and business of a routine nature. The motion of Mr. Dymond, to the effect that some means ought to be devised for getting rid of clergy who were manifestly useless in the Church, came in for a good airing, and called forth opinions from a number that there were too many deadheads in the Church who were not unlike dead-beats. The matter was finally handed over to the Executive. The usual votes of thanks to the various committees, the press, etc., were passed, and the Synod broke up, having cleared the business slate at eleven o'clock.

"It is our business to do our duty; we haven't anything to do with results."

#### NIAGARA.

Glanford.—The Lord Bishop of Niagara held a confirmation at St. Paul's church, Glanford, Saturday, June 12th. The Rev. S. Bennetts presented seven candidates, two women and five men. The church was crowded. The congregation have bought five large brass lamps, which were used for the first time. On June 17th a garden party was held at Mr. Allan Young's, Mount Hope, which was a great success, making ninety-five dollars. This is to go towards church improvements.

Rothsay.—The Church people of Rothsay observed in a fitting manner the Queen's Diamond Jubilee. For Sunday, in the work of decorations, loyal hearts and willing hands had transformed the church into a scene of striking beauty. Wreaths and festoons of maple leaves served to throw out in bold relief a wealth of blooming flowers; and the thistle, shamrock and rose, with numbers of Union Jacks and large portrait of her Majesty, emblematically reminded the assembled worshippers of the greatness of our heritage, and the goodness of God to our Queen and Empire; whilst the British flag unfurled from the belfry summoned the inhabitants to a long-to-be-remembered service. Tuesday, 22nd, began with procession of school children, all carrying Union Jacks and maple branches, then a picnic in the woods, then sports, the day concluding with bonfires and a dozen large rockets, accompanied by the National Anthem.

Hamilton.—Christ Church Cathedral.—The Jubilee cantata of 100 voices with orchestra and organ accompaniment, under direction of R. Thomas Steele, on 18th June, was a fitting commencement of the Diamond Jubilee services and celebrations. Musically it was a grand success, and it is hoped the object aimed at will be equally a success—that of equipping an operating room in the City hospital. The interior of the cathedral was appropriately decorated with red, white and blue bunting and innumerable small flags. A portrait of the Queen hung over the door, with "Victoria" in gold letters, and 1837-1897 in royal blue. The male choristers wore cassock and surplice, while the assisting sopranos and contraltos wore white dresses and college cap of royal purple. It is some years since such a grand volume of tone was heard in the cathedral. The orchestra was an effective one and most ably supported the soloists. The organ was of great value in giving body to the choruses, and was skillfully played by Miss Ambrose. Miss Findlay was the pianiste. To Mr. Steele, the conductor, great praise is due in getting up the music in the short time allotted him in so excellent a manner. Canon Bland deserves thanks for placing within reach such a musical treat and for the excellence of the general arrangements. The thanksgiving service promoted by the Sons of England was attended by nearly 5,000 people in the drill hall Sunday. The immense procession of the various organizations and fraternal societies was preceded by a surpliced choir of over 200 voices, including members from each Anglican church choir in the city, marshalled by Rev. Father Whitcombe, followed by a cross-bearer with beautiful brass cross. As one followed the white robed throng as it wended its way to the raised platform, the thought suggested itself that England's strength lay not alone in its red line of defense. The sermon by Canon Bland from Proverbs viii. 15. was most patriotic and inspiring. Canon Sutherland read the prayers; Fathers Whitcombe and Geoghegan the lessons, and Rev. Rural Dean Massey pronounced the benediction. The offertory amounted to over \$100. The Sisters of the Church had their closing exercises on Thursday, 24th. A most attractive programme was well carried out, and the prize list showed that much good work had been done during the past year. A pleasing feature was the address to Sister Frederica by the ladies who had attended her Bible class. It expressed in high terms their appreciation of her work.

Ancaster had most loyal and inspiring ser-

vices on the 20th. The church beautifully decorated with flags and flowers, special music, and a most patriotic and eloquent sermon by Canon Clark.

Grimsby excelled itself on this occasion. The special Jubilee services were most inspiring. The offertory for the Widows' and Orphans' Fund, as ordered by the Bishop, amounted to some \$50.

Jarvis.—The ceremony of turning the first sod for the new church took place on the evening of the 17th June. The two oldest members of the congregation turned the sod. Mrs. Matthew Phibbs, aged 81 years, and Mr. Wm. Peterson, aged 75 years, both energetic church workers. The service was very hearty and well attended. Mr. W. B. Leather, of Hamilton, is the architect for the new building, and is giving all his services gratis. Messrs. W. C. VanLoon & Co., of Hagersville, are the contractors. The corner stone will be laid on July 22nd. The building will be 35 x 71, with a tower 60 feet in height. *Laus Deo.*

Grand Valley.—Very bright, cheerful, Jubilee services were held in St. Alban's church, Grand Valley, on Sunday, June 20th. In the morning a number of the congregation showed their gratitude to Almighty God by partaking of Holy Communion. The special form of worship appointed for the day was used at both services. The singing was very good. The following special hymns were heartily sung by the choir and congregation, all of whom were supplied with copies: "The National Anthem," "From North to South," "O, Lord of Lords," "Arise, O Church of England," "O, Blessed Trinity," and "All the Mountain Heights." There were good congregations and they joined well in the canticles and other choral parts of the services, and in the responses. The beauty of the services was due in no small degree to the skillful playing of Mr. Willie Bowen, who officiated as organist. We never before heard in a small country church services so reverent and devotional, and at the same time so united and cheerful. No doubt the feeling of loyalty to the Queen and gratitude to God for her long and prosperous reign, opened the hearts of our people to a greater degree than usual on that day. But the success of our Jubilee services ought to show Churchmen how delightful they could make Divine worship by taking their proper part in it. Loyalty to the King of Kings ought to inspire them at all times to earnestness in setting forth His praises. Then it would be seen how beautiful is the worship of the Church and how much more life and vitality there is in it than in the modern substitutes for it. We would ask our readers to continue the hearty responses that characterized Jubilee Sunday, and see if renewed life will not bring with it renewed growth for the Church in this land.

#### HURON.

Meaford.—The Rev. D. J. Caswell has received the pleasing information that there has been conferred upon him the high honour of being made a Doctor of Philosophy by the University of Chicago. Some nine years ago he passed his first examination, hoping some day to complete the course, but ill-health and busy occupation in other directions hindered. At last, however, he has received intimation that his final thesis has been accepted and the degree conferred. The degree of Doctor of Philosophy is a mark of scholarship, and is only won after long and persistent study. Dr. Caswell is certainly to be congratulated upon the honour thus conferred. Last month the Bishop visited St. James' church, Euphrasia, and held an afternoon service. On the same evening services were held in Meaford. The rector presented 26 candidates for confirmation, two of whom came from Collingwood. The Bishop's addresses both before and after the ceremony were most impressive, and were listened to with the deepest interest. Altogether the service was most solemn, and to see so large a number taking upon them the solemn vows of service to Christ and encouraged thereto by the prayers of the people and the laying on of

hands of the Bishop was a matter of much comfort to their relatives, and so forth. The Rev. I. H. Kirkby, rector of St. Paul's church, Collingwood, and the Rev. R. J. Murphy, B.A., of Walters Falls, were present, the former assisting in the service.

Brantford. Grace Church, June 24th. Brantford was probably not behind her neighbours in the observance of Jubilee Sunday. Besides the regular morning services, the large church was crowded afternoon and evening with unusual congregations. In the afternoon the S.O.E. and sister societies paraded for their world-wide service. Rev. T. A. Wright, the Supreme Grand Chaplain, preached a loyal sermon, after which the National Anthem was sung with great enthusiasm. In the evening the four Sunday schools of the parish paraded for a special service, which was most inspiring. The chancel was enlarged to seat three vested choirs—Grace church, St. John's, and St. Paul's Kanyengeh (Indian). The Psalms were sung antiphonally between choirs and schools, the 400 children taking their part remarkably well, the result of earnest practice. Rev. C. W. Hedley addressed the children on the Queen's resolve. "I will be good."

Owen Sound.—This beautiful church, named in honour of the patron saint of England, St. George, probably never held such a large assemblage of people within its sacred walls as on Sunday, June 20th. On that occasion three companies of the 31st Battalion attended the very appropriate and inspiring service. The church was very prettily decorated with large flags and many cut-flowers. The east window and south entrance may be mentioned as being particularly beautiful. At fifteen minutes to eleven o'clock no seat in the large church was available, and a great many were forced to turn away, having sought in vain for admittance. The rector, Rev. James Ardill, preached a very loyal and forcible sermon, taking as his text, 29th chapter of 1st Chronicles, 11-13 verses, which was listened to with rapt attention by the vast concourse of people. During the offertory Mr. C. Eaton, in a fine tenor voice, sang "Sound the Alarm," from Handel's "Judas Maccabaeus," very acceptably. At the close of the service the rendering of the National Anthem by the choir and congregation was very inspiring, and will long be remembered by those fortunate enough to be present at St. George's on that occasion.

Brookholm.—Work has been commenced upon the new Church of the Epiphany, which will supply a long-felt want to the members and adherents of the Church of England in this place. The incumbent, Rev. R. J. S. Adamson, is much to be commended for his untiring zeal in its behalf.

London.—This ordination was held for Huron Diocese in Christ church, London, the preacher being Rev. Prof. Burgess, of the Western University, London. The following gentlemen, all of Huron College, were admitted to the diaconate. Mr. Thomas Dobson (who read the Gospel), appointed to Tilbury Centre; Mr. E. W. Crawford, appointed to Teeswater; Mr. I. G. Abey, appointed to Brussels; Mr. H. Tancock, licensed as second curate of St. Paul's cathedral, London, but who will probably take summer work in connection with St. James' church, Stratford. The following deacons were priested:—Rev. J. C. Ferrier, appointed to the newly-created parish of Dutton, Rodney and Bismarck; Rev. C. L. Mills, who remains at Hensall; Rev. R. J. S. Adamson, who remains at Brookholm.

Dundalk.—The former incumbent, Rev. J. C. Ferrier, has been removed to Dutton, and the new incumbent is Rev. Mr. Condell, who removes from Heathcote.

Port Dover.—Services appropriate to the Diamond Jubilee of her Majesty's accession were held in St. Paul's church, on Sunday, June 20th. Immediately at 4.21 p.m. the National Anthem was sung, and after the creed, the order of service is-

sued by the Archbishop of Canterbury was used. The services throughout were most hearty. The church was filled to overflowing by a most representative congregation. The choir was in good form, and the sermon by the incumbent, Mr. Newell, was very appropriate and highly instructive. The text was Deut. iv. 7, 8. The church was harmoniously decorated with flags and banners.

London. On Tuesday, the 8th of June, the Synod of the Diocese of Huron opened with Divine service in St. Paul's cathedral, at 11.30 a.m. The Synod opened for business at 2.30 p.m. On motion, Rev. Canon Richardson, M.A., was re-elected clerical secretary, and Mr. J. D. Noble lay secretary of Synod for the ensuing year. On motion, Messrs. G. F. Jewell, F. C. A., and C. F. Complin, Esq., were reappointed auditors for the ensuing year. The report of the Committee on Certificates of Lay Delegates and Synod Assessment was then read: 248 congregations sent certificates of 323 lay representatives. The report was adopted. The Bishop then delivered his charge. The first part had reference to the affairs of the diocese, first paying tribute of thanks to God for the blessings of another year. The income of the diocese, received during the year for diocesan objects, was \$15,314.30, for other objects, \$11,783.00—making a total of \$27,097.00. This includes the sum of \$4,523.00 already paid in towards the diocesan debt and \$3,073.14 for India famine fund. Deducting these two sums, leaves a balance of \$19,500.86, as against \$20,180.40 for the previous year. The slight falling off was attributed to the prolonged period of financial depression, and would cause necessary reductions in the incomes of the clergy. His Lordship then referred in feeling terms to the removal by the hand of death of Revs. Canon Newman, J. Jacobs, Edward Hutchinson and David Carscaden during the past year, briefly tracing the work of each and giving each his proper meed of praise. One ordination had been held since last session, when one deacon and three priests were ordained. New churches had been opened during the year at Chesley, Malden, Appin and Listowel, and the churches at Cottam and Napier renovated; new parsonages had been erected at Wyoming and Petrolea. His Lordship stated his desire that a committee on patronage be appointed to advise with him in regard to appointments to vacant parishes. The Bishop in compliance with a request made by the Synod last year, gave the substance of his remarks on "The Principles of Christian Liberty," showing first the analogy between the tabernacle of old and the Christian Church, in that the tabernacle had no windows or means of admitting light from without; but received its light from the seven-branched candlestick, which stood in the Holy place. The Church of God also has its inward light, the light of the Holy Ghost. His Lordship then pointed out the reasons which produce the decline and fall of churches, supposing the case of a congregation fallen into a low state and indicating the usual methods adopted to restore such. One man wants a new organ, another better music, another wants a different style of preaching, another wants the church to be conducted on strictly business principles. The Bishop reminded the Synod that the Church is not a business at all, but a Divine institution; and therefore does not want the principles of an earthly business applied thereto. The Church of God is not lighted by the wisdom and maxims of men, but by the abiding presence of God, the Holy Ghost. The Bishop pointed to what God requires, first, from His shepherds, and secondly, from His flock. From the clergy He demands that he shall be faithful in two particulars: first, in the accurate delivery of the message entrusted to his care; and, secondly, in the discharge of the ministry to which he was ordained. The Divine commission and the Church's commission at ordination laid this very solemn obligation upon each, and the failure to preach Christ was so terrible in its results that it dwarfs into insignificance, for it not only brings judgment upon the minister, but prevents others from fleeing from the wrath to come. Yet, often themes more congenial to the mind of the flesh are selected, rather than the

one chosen of God. Prominent members congratulate such upon so doing. It was pointed out that to preach Christ, power far above anything human is absolutely needed, and especial provision had been made for this. The disciples were to tarry at Jerusalem until they were endued with power from on high. The duty of pastoral visiting was next urged as of paramount importance. Leaving the clergymen, his Lordship examined into the state of the congregation, to see if the secret of the Church's failure lay with it. Reference was made to the seven churches of Asia—only two were found without fault. All the rest were rebuked. The two perfect ones remained standing in their integrity, while the other five were swept away. Two important lessons may be gathered from these facts:—First, the eternal stability of those churches which walk in the fullness of Christ's light; and, secondly, the certainty of judgment where sin is unconfessed and unrepented of. Instances were cited from history in confirmation of this, and the same searching eyes gaze upon the Church to-day. The first reason for the Lord's anger against the Church to-day is where members have set up their idols in their hearts' love of gold, of pleasure, of strong drink, of gambling, etc. A second reason is where its members are guilty of the sin of lukewarmness. This was the great sin which aroused the indignation of Christ, and it is the sin most common in our churches to-day. A third reason is where its members work only for themselves, and do nothing for the advancement of the Gospel among the unenlightened nations of the earth. The subject of Christian liberality was then enforced in terse and beautiful language, and his Lordship closed with an earnest address in regard to the Queen's Jubilee, setting forth the beauty of her Majesty's character and her influence in spreading the Redeemer's kingdom, and asked that a committee be appointed to prepare an address, which will embody our respect for her person, her character and her throne.

After various reports were handed in and notices of motion given, the Synod adjourned.

Evening session.—The Ven. Archdeacon Mills, D.D., of Montreal, was cordially welcomed to a seat on the platform. The report of the Executive Committee was considered clause by clause. Clause one, containing the preamble, was passed; clause two, stating the amount of income, as appears in the Bishop's charge, was passed; clause three stated the amounts subscribed towards the diocesan debt to be \$11,847.00. The canvass is in progress in all deaneries except one, and it was felt that a reasonably successful beginning had been made. Passed. Clause four, relating to collections for diocesan purposes, evoked a long discussion regarding the wisdom of the standard of a dollar per family. Judge Ermatinger thought the rule should be insisted upon or else abolished. Rev. D. Williams urged the difficulty of obtaining complete returns. They varied according to the idea of what constitute a Church family, and he moved that the table, giving the percentage raised in each deanery, be expunged. Rev. Rural Dean Mackenzie seconded this and cited cases where it had been impossible to carry out the rule. Mr. Charles Jenkins believed the standard set up some years ago a good one, and thought the comparison stated useful to provoke one another unto good works. Rev. Rural Dean McCosh thought the condition of the people to pay. Revs. J. Ardill, Canon Hill, were going back and others forward, and allowance should be made for this in calculating the ability of the people to pay. Revs. J. Ardill, Canon Hill, F. Roy, D. H. Hind, H. Bray, F. Moore and W. Stout and Messrs. H. Macklin, A. C. Clark and J. French followed, and finally, at the suggestion of Matthew Wilson, Esq., the clause was amenable to read that the percentage be according to returns received. The Synod adjourned at 10 p.m.

Wednesday morning.—The official report of the Synod of 1896 was then formally confirmed. Communications were read from the secretaries of the General Synod in regard to the memorials sent from this Synod last year. First, in reference to the establishment of a new ecclesiastical province. As such is under consideration of the Provincial

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Synod, it was inexpedient for the General Synod to take action. In the memorial in regard to representation, no action was taken. That in regard to religious instruction in schools, it was resolved that it was essential, both for the community and for the children, that there should be religious instruction in primary schools; that a half-hour a day should be given to it; that where this is impossible there should be provision made in the course of studies for teaching the Scriptures, the Creed, the Lord's Prayer and the Ten Commandments; that with regard to the powers by the General Synod, no action was taken; that with regard to a Canadian edition of the Prayer Book, we recommend that an appendix be added to the Prayer Book, containing special forms of service for thanksgiving, consecration of churches, institution and consecration of incumbents, and for intercessories with regard to the expansion of the Diaconate. The matter will be laid before the Lambeth Conference. A memorial was received from the Diocese of Ontario with regard to the marriage laws of Ontario. The consideration of the Executive Committee's report: Clauses 1, 2, 3 and 4 of section 5 passed as being mere statements of fact. Clause 5, accounting for the deficit: the causes were stated to be (1st) reduction in contributions; (2nd) reduction of rate of interest earned on invested funds; (3rd) increased demands on the General Purpose fund, and consequently reduction of amount left to be transferred to the Mission fund. This evoked a long discussion. Canon Young stated that this clause was the result of the work of the Committee on Income and Expenditure, and that the reduction applied only to this particular fund, and was caused chiefly by an appeal for the Indian Famine fund.

Rev. T. G. A. Wright, of Millbank thought the difficulty lay in not having a proper standard of giving, which he believed to be a tenth. If this were adopted there would be no lack of funds. Rev. T. L. Armstrong thought an explanation was due from those clergymen who omitted making collections for the Mission fund. Rev. Rural Dean Hicks thought the lack of funds was due to the lack of sympathy on the part of the laity, and this was owing to want of information with regard to the management of the funds. There was a prevalent belief in some quarters that the funds were mismanaged. He thought it hard that sixty of the most prominent men selected out of the Synod should be charged with misappropriation. If this lack of confidence were to continue we might as well shut up our churches. What is wanted is fuller information to be given on these points. Rev. J. Ardill thought with the last speaker that it was necessary to educate the people in regard to the management of funds, and suggested that the report of the Executive Committee should be published in connection with convening circular of Synod. The laity were to a large extent ignorant of the state of the funds. "Are not the clergy to blame for this?" asked Mr. T. H. Luscombe. Mr. Ardill thought also that a deputation should be appointed from the centre to attend meetings in the remoter parts. The Synod of the Diocese of Niagara, now in session, sent fraternal greetings to the Synod of Huron. A committee was appointed to draft a reply.

Afternoon session.—The report of the Layworkers' Association was read, in which allusion was made to the six annual meetings held at different centres as having been very successful, and especially the one at Clinton in October last. In view of this being the Septennial year, it had been decided to hold a Church Congress in London in October next, and already the services of prominent men had been secured. A communication was received from the secretary of the Y.M.C.A. extending a cordial invitation to visit their rooms. The courtesy of the association was much appreciated by the members. Discussion on the remaining clauses of the Executive Committee's report was continued by Mr. T. H. Luscombe, who pointed out that the funds had been temporarily diverted. The Synod had borrowed from themselves until it could replace the funds. Rev. J. T. Wright thought the cause of the deficit could be traced to former legislation in uniting the Church Society with the

Synod, and in putting the surplus commutation into the Mission fund. He thought the See House debt should be separated from the Mission fund, and offered to be one of a hundred to give a hundred dollars to wipe it out. The proposition was cheered, but there was no response. The remaining clauses of the report were then passed. The Committee on the Diaconate asked to be continued, and that the names of Revs. J. C. Farthing and W. Craig be added. Adopted.

The annual missionary service was held in the evening in St. Paul's cathedral at 8 o'clock. The service was conducted by the assistant minister, Rev. A. G. Dann, and by the Cathedral Chapter, Archdeacon Davis, Revs. Canons Young, Richardson and Hill taking part. The choir, under the direction of Mr. Sippi, rendered excellent music. The sermon was preached by the Venerable Archdeacon Mills, D.D., of Montreal, a former member of the Synod of Huron and a graduate of Huron College, and also of the Western University. The text was taken from the first clause of 19th verse of the 17th chapter of the Gospel according to St. John: "For their sake I sanctify myself." The sermon called attention to the many suggestions made as to the proper qualifications for the pulpit and pointed out that all was of no use without holiness, without which no man shall see the Lord. The preaching of the Word is God's means of bringing men to Himself, and the secret of success is set forth in the text. Holiness is essential to work of the ministry. Entire consecration to His service has more influence than many other qualifications. The Word denotes consecration and complete devotion to the work, and the Lord Jesus is thus our mediator and example. There must be the same consecration in His people, the same devotion to the work which God has given them to do. There is no scope for successful shamming in the ministry. The eyes of men and the eyes of God are upon His ministering servants. A minister's success will always be in proportion to his consecration to God. More of the power of holiness is needed, not only in the pulpit, but in the pew. True Christianity is Christ, and His people should preach Christ by living Christ. The sermon was eminently practical, and was listened to with the closest attention.

Thursday morning.—The rules of order were suspended, and thanks of the Synod were moved by Archdeacon Davis, seconded by Rev. W. Craig, to Ven. Archdeacon Mills, D.D., for his able, practical and instructive sermon and for his kind donation of his expenses to the Mission fund of the diocese. Carried unanimously.

Notices of motion were given—By Canon Young, that incomes should not be reduced below \$700. By Rev. J. T. Wright, for a committee on superannuation, to report at next Synod. By Rev. Rural Dean Ridley, for a pastoral from the Bishop to make up to those whose salaries are to be reduced the amount by such reduction.

The report of the Committee on Lord's Day Observance was read clause by clause by Rev. W. J. Taylor. The first clause considered the humanitarian view of the subject, the second the scientific, and the third the Divine standpoint. The first abuse to which attention was called was Sunday visiting, the second that of Sunday newspapers, the third keeping open of stores to a late hour on Saturday, the fourth that of social entertainment, suppers, etc., on Sunday afternoons or evenings; the fifth the use of bicycles on the Lord's day, except for necessary purposes. The latter was declared to be an increasing evil which should be condemned.

The report of the Sunday School Committee was read clause by clause by Rev. J. Downie. The first clause called attention to the stock of prayer and hymn books and library books. The statistics show the number of teachers and officers to be 2,319, the number of scholars 18,213—or a total of 21,530. The committee recommend having quarterly missionary lessons in every school.

Afternoon session.—The scrutineers appointed to examine the ballot reported the following gentlemen elected, arranged in order of election:

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

Canon Richardson.

General Synod—Lay—C. Jenkins, A. H. Dymond, M. Wilson, Q.C., R. Bayly. Substitutes—Judge Ermatinger, V. Cronyn, James Woods, A. C. Clark, and Sydney Smith, the last two being equal.

Provincial Synod—Clerical—Dean Innes, Archdeacon Davis, J. C. Farthing, D. Williams, G. C. Mackenzie, Alfred Brown, R. McCosh, Canon Hill, Canon Richardson, W. Craig, R. Hicks, J. Ridley. Substitutes—Canon Young, G. B. Sage, Canon Hincks, T. R. Davis.

Provincial Synod—Lay—Principal Dymond, M. Wilson, Q.C., C. Jenkins, James Woods, Chancellor Cronyn, Judge Ermatinger, R. Bayly, Q.C., J. Ransford, A. C. Clarke, W. J. Imlach, J. D. Noble, Judge Woods. Substitutes—E. Sidney Smith, Q.C., F. T. Harrison, T. H. Luscombe, H. Macklin.

Executive Committee—Clerical—D. Williams, Archdeacon Evans Davis, Canon Hill, Dean Innes, R. McCosh, J. Ridley, R. Hicks, W. Craig, G. C. Mackenzie, A. Brown, J. C. Farthing, T. R. Davis, S. F. Robinson, G. B. Sage, Canon Hincks, Canon Richardson, J. Ardill, J. W. Hodgins, Canon Young, C. R. Gunne, D. Deacon, W. Lowe, W. A. Graham, J. H. Moorehouse, H. A. Thomas, J. T. Wright, W. J. Taylor, F. G. Newton, and J. Hill. Lay—Principal Dymond, Matthew Wilson, Judge Ermatinger, James Woods, C. Jenkins, R. Bayly, Chancellor Cronyn, J. D. Noble, J. Ransford, A. C. Clark, T. H. Luscombe, J. E. Brooke, Sidney Smith, J. Fennell, H. Macklin, R. Fox, W. J. Imbutlach, J. Peers, J. W. Ferguson, Col. Gilkinson, Judge Woods, Philip Holt, G. M. Harrison, G. D. Sutherland, R. Shaw-Wood, L. Skey, W. Crawford, J. Golden, G. A. Ray.

(Continued in Next Issue.)

#### ALGOMA.

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

The wardens of St. James', Ebberston, sent \$1.73 to the Rev. R. Rennison, Sault Ste. Marie, for the Indian Famine fund in March last.

#### British and Foreign.

The Rev. Canon Hayes, rector of Drunragh, has been appointed Dean of Derry cathedral.

Bishop Elliott has taken farewell of the clergy and people in his old Diocese of Bristol.

The Bishop of Bangor, who has been seriously ill, is now reported to be much improved in health.

The Rev. L. Gilbertson, M.A., one of the minor canons of St. Paul's cathedral, has been appointed Librarian.

The Most Rev. Dr. Peacocke, the new Archbishop of Dublin, was enthroned in Christ Church cathedral on the 17th inst.

The Rev. S. Harris, one of the curates of Leeds Parish church, has been appointed precentor of St. John's cathedral, Brisbane.

The Ven. Dean of Llandaff (Dr. Vaughan) was well enough to attend the morning service in his cathedral on Whitsunday last.

No fewer than 130 bishops have accepted the invitation of the Bishop of Bath and Wells to visit Glastonbury Abbey on August 3rd next.

The Rev. H. H. Bull has left to the Bishop of St. David's a sum of £8,000 to be used for the augmentation of poor benefices in that diocese, and for Church work generally.

The Right Rev. W. L. Williams, D.D., Bishop of Waiapu, N.Z., is at present visiting England for the first time since he went out to the Antipodes as a missionary of the C.M.S., in 1853.

The London Gregorian Choral Association celebrated its 27th anniversary service in St. Paul's

cathedral recently. The cathedral choir takes part in the service numbered over 1,000 voices.

On last Trinity Sunday the Lord Bishop of Newcastle on Fyne held an ordination service in Hexham Abbey. The last ordination held on the spot was in the year 820 A.D., which is just 1,077 years ago.

A new Fishermen's Institute in connection with the Missions to Seamen Society, is to be opened early in August next by the Archbishop of York at Scarborough, as a local memorial of the Queen's Diamond Jubilee.

A mission on the lines of the Oxford House, is to be established in the poor district adjacent to St. Giles-in-the-Fields. It is to be known as the Inns of Court Mission, and its first warden is to be the Rev. H. G. D. Latham.

The infant daughter of T. R. H. the Duke and Duchess of York, was baptized on June 7th in Sandringham Parish church. The Archbishop of York officiated and the infant Princess was named Victoria Alexandra Alice Mary.

The death is announced of the Rev. Claude Bousanquet, who for many years past was vicar of Christ church, Folkestone. The late Mr. Bousanquet was one of the very few blind clergymen holding cures in the Church of England.

A Thanksgiving service was held in Salisbury cathedral recently in commemoration of the 1,300th anniversary of the baptism of King Ethelbert. The choir numbered 1,440 voices and a congregation of nearly 7,000 attended the service. The Bishop of Minnesota preached the sermon.

Mgr. Antoine, the Archbishop of Finland, attended the great Jubilee services held this week in London on behalf of the Orthodox Church of Russia. He was especially deputed to do so by the Czar. He will be present also at the services held in connection with the forthcoming Lambeth Conference.

The first annual conference of the members of the Brotherhood of St. Andrew in England took place in the Church House, Westminster on the 24th inst. (St. John Baptist's day). The Bishops of New York and Albany, and Mr. Eugene Stock were the principal speakers. A corporate communion service was held in the Abbey at 8 a.m.

The Bishop of Gloucester enjoys the unique distinction of being the only one of all the bishops attending the Lambeth Conference this year who has been present at all the gatherings. The bishops attending the conference in 1867 numbered 76; in 1878, they numbered 100, and in 1888, 145. This year it is expected that over 200 bishops will be present.

Archaeologists will be glad to hear that some interesting discoveries have just been made at the ancient parish church of St. Mary the Virgin, Chatham. To facilitate the work of restoration it was found necessary to remove the porch on the south side, and this revealed portions of the original Norman structure. It is found that the present west wall is in reality part of the chancel of the old Norman church, and in the porch taken down were the remains of an ancient structure, showing that an altar once stood near the spot. Two old Norman windows, one in the porch, and one in the staircase close by, have been laid bare, whilst a Greek slab, adorned with the figure of the Goddess Euphrosyne, has been discovered, built in the masonry. It is conjectured that the latter was an importation, and was originally inserted in that position in order to preserve it. Sir Arthur Blomfield, the architect for the restoration, has reluctantly come to the conclusion that it will not be possible to save the old Norman work found in the porch, owing to the extensive cracks and fissures existing; but the fine doorway, which manifestly

belongs to a date anterior to the erection of the present church, will be carefully preserved.

#### THE HIGHLANDS OF ONTARIO.

Sir, Now that the hot season is approaching many of the clergy and their families will be thinking of a holiday outing. What most people desire at this time is a calm and quiet retreat where they could rest and recuperate. Such a desirable resort is to be found in the village of Bancroft, North Hastings. The village is reached from the west by the L.B. and O. railway, from the south by the C.O. railway, and daily stage line. There is a daily mail and telephone communication with Toronto. A church weekly Eucharist and Sunday service. The scenery of North Hastings is very much like that of Muskoka, and looks as if fresh from the Creator's hand. A network of little lakes with beautifully clear limpid waters, abounding in trout, stretch over the country. If any of our clergy desire to visit the "Highlands of Ontario," further information would be gladly furnished by Mr. Geo. Jarman or myself.

THOMAS LEECH,

Missionary Priest.

Mission of Dungannon, North Hastings.

#### PUBLISHED BY REQUEST.

To the Editor of Toronto World.

Sir.—In your report of the meeting of the Toronto Anglican Synod in to-day's issue, certain criticisms on the Mission Board by speakers yesterday are calculated, considering the wide circulation of your paper, to do much injury to the cause of missions, that is the support of a number of our clergy. Though I am a lay delegate of a parish which has paid its Synod assessment, I am unable to attend, and cannot therefore speak to the question, but I shall feel obliged if you can find space for this my humble protest.

I have been a member of the Mission Board every year but two or three for a great many years, and I can bear willing testimony to the diligent and patient work that has been done there. Though the speeches have occasionally, but not often been unnecessarily long, but little time has been wasted at the meetings. An honest effort has always been made to do justice to the claims of the missions and the clergy, and if this has not always been meted out, it has not been from lack of goodwill, care and diligence, but from want of funds. Party feeling, which some years ago ran high in the Synod, never manifested itself at any meeting of the Mission Board at which I have been present, and I have not missed many. Mr. Jones makes a very general, and I cannot but think a very unjust attack on his clerical brethren. The rest of his charge amounts to this, that the Mission Board has been too liberal—making grants when they had not any funds in hand. In this, from a business point of view, he is undoubtedly correct, but if the board erred in such cases it was from a business zeal in a good cause, not sufficiently counting the cost.

Let the laymen in the diocese do their part in increased liberality to the Mission fund, particularly to that of this diocese, and the Mission Board will be enabled to do its work well and efficiently with the funds properly at its disposal.

The laity, I can assure them, may be certain that every dollar that they contribute to the mission, or any other Church trust, will go to that fund. I cannot see what ground there is for supposing otherwise. The secretary of the Synod acknowledges receipt of every dollar sent, and enters it under the proper heading. These sums duly appear in the Church returns published every year. If at any time in the case of any parish there may appear to be a slight discrepancy, our secretary will, I am sure, be able to explain it to the entire satisfaction of any enquirer.

I do not suppose that any one will imagine that I have any personal end to serve in sending these few lines to the public, but I may as well mention that I wrote last week requesting that my name

should be taken off the list of the members of the Mission Board, as I am set down as representing Haliburton, in which rural deanery I have ceased for some time to be a resident.

CHAS. JAS. BLOMFIELD,

Lakefield, June 9, 1897.

#### OUR LETTER FROM ENGLAND.

From Our Own Correspondent.

We are in the throes of the keenest expectation of keeping the great commemoration day. It has been long since an event in England in Britain I ought to say—has bent all people's thoughts in one direction and made the whole nation's heart beat as that of one man. And thinking of the nation, we of course take in the Empire from every part of which come significant signs and foreshadowings of great rejoicings. Indeed one very direct result of the Diamond Jubilee is the very obvious object lesson to the world of the enormous extent as well as the striking variety of the Empire. Kipling's lines in the song of the English find a responsive chord in every true Imperialist's heart.

Fair is our lot, oh goodly is our heritage,  
(Humble ye my people, be fearful in your mirth),  
For the Lord Our God on high  
He has made the sea as dry:  
He hath smote for us a pathway to the ends of all  
the earth.

And the producing cause of our Imperial greatness and glory, the gentle and gracious religion of Jesus Christ, is being duly honoured in our midst in two ways. The coming of Augustine and the consequent conversion and baptism of Ethelbert received becoming commemoration at a striking service at St. Paul's in the morning of Whitsunday, and a massive sermon was preached by the Primate on the same theme in the evening at Canterbury cathedral; the Primate saying they that day were celebrating the anniversary of the baptism of King Ethelbert because it was the beginning of the conversion of all the race to which we belong settled in these islands. Looking back, we saw that from that time until this there had never been a break in the succession of the English Church. It had had its fluctuations, there had been changes for good and for evil such as we always saw in the history of human nations and of all human institutions, but the light of the Christian life had never gone out. It was a wonderful blessing to look back upon all this and to see the hand of God in all the work which He has done in this Church of ours. He bade them do their part to let all future generations know that they valued what the past had given them.

Then every preparation is made to mark the commemoration day itself as well as the previous Sunday, by special hymns and services. Care has been taken to explain that the Thanksgiving service on the steps of St. Paul's is to be only an incident in the day's proceedings; the Sunday before is to be the general Thanksgiving day; the Prince and Princess of Wales, if not the Queen-Empress herself, will take part in the nation's act of gratitude in St. Paul's cathedral. Should we all be spared the day will prove for motherland and daughterlands one of unparalleled occurrence and one of unmatched importance.

The Fall of a Star is a new book just appearing in Macmillan's Colonial library, and it has been long since I read such a fascinating story. Sir William Magnay throws his magic spell over you, and you are egged on with continual wonder as to how the story will end. Another book, the Philanderers, should have a special interest for South Africans, as it deals with raid, etc. A soberer work, but invaluable in its way, is the new scholarly book by Rev. F. Rendall on the Acts of the Apostles. The Greek text is given, and though the notes are very short, they are very much to the point. The map is a model of clearness, and in the introduction nothing is omitted which has an important bearing on the style, drift and matter of this inspired sequence to the life of the Head of the Church as recorded in the four Gospels.

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## THE LOST SHEEP.

The traveller in Palestine sees not infrequently a parable of the Gospels acted out before him. One of these living pictures passed before Frances Power Cobbe as she was riding through the low hills which bound the blighted flats of the Dead Sea. In her autobiography she describes the beautiful sight, and the impression it made:

While riding along, a few hundred yards in advance of the caravan, she met a man, the only one she had seen passing a few black tents eight or ten miles away. He was a noble-looking young shepherd, dressed in the camel's-hair robe and with the powerful limbs and elastic step of the children of the desert.

Round his neck, and with its little limbs held gently by his hand, lay a lamb he had rescued and was carrying home. The little creature lay as if perfectly contented and happy, and the man looked pleased as he strode along lightly with his burden. As Miss Cobbe saluted him with the usual gesture of pointing to heart and head and the "Salaam alaikam" (Peace be with you), he responded with a smile and a kindly glance at the lamb, to which he saw her eyes were directed.

"It was actually," writes the delighted witness, "the beautiful parable of the Gospel acted out before my sight. Every particular was true to the story; the shepherd had doubtless left his 'ninety-and-nine' in the wilderness, round the black tents we had seen so far away, and had sought for the lost lamb 'till he found it,' where it must quickly have perished without his help. Literally, too, when he had found it, he laid it on his shoulders, rejoicing."

## NO "SHORT CUT."

There is no "royal road" to anything that is worth having in this life. I saw not long ago in a newspaper a little advertisement to this effect: "Violin playing taught perfectly in twelve lessons." I immediately called to mind the reply of Giardini, the great violinist, to some one who asked him how long it would take to learn to play the violin.

"Twelve hours a day, for twenty years together," was the instant reply.

There is no "short cut" to perfection in music, art, literature, or in anything else that brings one real fame and honour. To labour is "the common lot of all." It is God's wise plan for developing the power He has given us. Patience and perseverance, these are the things, combined with unflinching industry, that have made all great men what they are. They have lost no time in seeking for the "royal road" that exists only in the imagination of the idle and the characterless.

## A SECRET OF POWER.

There is marvellous strength in quietness. The low, clear, controlled voice rules as no stormy invective or command can do; the firm, even hand sways more surely than any amount of impatient pointing or pushing. It is to the steady eye and the calm face that we instinctively turn for courage and direction. "In quietness and in confidence shall be your strength," writes Isaiah; but how few of us know this secret of power, or understand that it is something that may be acquired.

—No submarine cable—not even a foot—lay in the ocean sixty years ago. Now millions of messages are sent every year, and the waters of the globe are threaded with over 170,000 miles of wire—sufficient to stretch three-quarters of the distance from the earth to the moon.

## PATIENCE.

We have need of patience with ourselves and with others; for the greatest things and the least; against sudden inroads of trouble and under our daily burdens; in the weariness of the body or the wearing of the soul; in every-day wants; in the aching of sickness or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart or its sickness amidst delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.

## HIS HOME AND OURS.

This is the glory of the home of Jesus, that it is a human-nature heaven. Jesus tells us of an existence beyond death that is not severed at all from anything that is pure and holy and beautiful in the present life; of an eternal manhood of which this is the infancy; of an eternal harvest of which this is the seed-time; of a family embracing patriarchs and prophets and apostles, and a noble army of martyrs, and all the holy and good who have ever lived, with all the pure and dear of the friends that we have ever known! Then immortality is attractive and to be longed for, for it enables us to follow our departed in thought to the assembly with Abraham; and to feel that instead of wandering lonely through an illimitable desert of eternal existence, they are with friends who care for them and with Jesus who loves them. Yes, let us "think away" the shadows. Let us think much of the light and love beyond.

Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? Each particular shall be brought out, and there shall be demanded an account for each one.

## THE GIFT OF APPRECIATION.

There is, perhaps, no other natural gift that brings so much genuine pleasure to its possessor as does the keen sense of appreciation. It teaches us, or points out to our understanding, the beauties of Nature that are all about us, gilds the commonplace, and emphasizes the joys of life and of living. Appealing to us through all our senses, the pleasures that it brings are ceaseless and unflinching. Seen through appreciative eyes the beauties of life overshadow and eclipse the homely, rough places. There is an attractive side to everything, and this an appreciative mind will see first, and longest remember.

—Railways were just beginning in those days. The world's mileage was only 1,600 miles; now it is over 420,000. In 1837 twenty miles an hour was considered good time; now we have regular trains making over fifty miles an hour. Cars were then lighted with candles and heated with cheap stoves. There were no double tracks, no telegraph stations, no baggage checks, no printed railway tickets, no modern sleeping cars, no vestibule cars, no library cars, no air-brakes, no safe coupling apparatus, no dining cars, no smoking cars.

Slavery existed throughout the world sixty years ago. In the second year of Victoria's reign emancipation was complete in England. Ten years later France and South American republics freed their slaves. Russia and the United States followed in 1863. Then Brazil declared its slaves free in 1871, Portugal in 1878, and Cuba in 1886. To-day slavery has been abolished throughout all parts of the civilized world except in portions of Africa.

## LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm hand-clasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed, weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of everyday life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasantries, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those we love than we ever know, and we should be watchful of our actions and our words.

## WHAT TO RECKON UP.

When one has met with disappointments or losses, it is a great temptation to stop and make a list of the grievous things and ponder it over. To the actual things, an active fancy often adds the might-have-beens, and so the list lengthens.

As a fine corrective for the gloom this brings, and as something certain to balance the account of grievances, it is well to reckon up what is left, even after subtracting every loss.

A single disappointment written in capitals may cover a whole page of experience, and leave no room to record gifts and gains and blessings, but the capitals are out of place and should not be used.

In reckoning losses one may indeed spend his whole time and strength and may feel that there are enough distresses to occupy him fully, but, after all, one is apt to count the same things over and over again, if he is not careful. Is that fair? In reckoning mercies, there is no need of doing this.

## HOW TO MAKE A SCANDAL.

Take a grain of falsehood, a handful of run-about, the same quantity of nimble tongue, a sprig of herb backbite, a teaspoonful of don't-you-tell-it, six drops of malice, and a few drachms of envy. Add a little discontent and jealousy, and strain through a bag of misconstruction, cork it up in a bottle of malevolence and hang it up on a skein of street yarn; keep it in a hot atmosphere; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the desired result will follow.

—Christ, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the broad noonday, men do their various works by his light, but they do not so often look up to him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love.

—Many a poor man owns more of a railroad by being able to now and then ride a few miles upon it, than the millionaire whose stock gives him a controlling interest. The artist gets a glimpse of heaven in the meadow, where the farmer sees only so many loads of hay. The covetous man, in wishing for his neighbour's possessions, loses his own, while the man who gives to help another, learns how best to help himself.

## THREE SHIPS

Three ships there be a sailing  
Betwixt the sea and sky,  
And one is Nox, and one is Then,  
And one is By and Bye.

The first little ship is all for you—  
Its masts are gold, its sails are blue.  
And this is the cargo it brings:  
Joyful days with sunlight glowing,  
Nights where dreams like stars are growing,  
Take them, sweet, or they'll be going!  
For they every one have wings.

The second ship it is all for me—  
A-sailing on a misty sea  
And out across the twilight gray,  
What it brought of gift and blessing  
Would not stay for my caressing—  
Was too dear for my possessing—  
So it sails and sails away.

The last ship, riding fair and high  
Upon the sea, is By-and-Bye.  
O Wind, be kind, and gently blow!  
Not too swiftly hasten hither,  
When she turns, sweet, you'll go with her—  
Sailing, floating, hither, thither—  
To what port I may not know.

## "UMBRELLA HOSPITAL."

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

CHAPTER II.—(Continued.)

He stood there for some time, looking up and down—not that he enjoyed this occupation, for the afternoon was hotter than ever, but simply because he was in no humour for reading, and the umbrella he had to mend could keep until it grew dark. This time some ragged children just at the opposite side of the street were too much absorbed by their play—the manufacture of mud pies—to notice him, or run away as was their wont, at his appearance on the scene.

They formed a little group, seated together on the pavement; two or three ragged boys, a girl or two, and, pre-eminent among them, the grotesque girl and the baby.

Old Henderson never could bear these "city brats," as he called them, and he liked to exercise the wholesome awe with which he generally inspired them.

On this occasion they were even more obnoxious than usual, reminding him of the curate's disagreeable visit, and his own spoiled afternoon.

"Cush! Get out of that!" he shouted to them, when he found that they did not stir. "Get away, you little brats, and leave the path clear for honest folks!"

As usual, his loud voice and stern aspect had the desired effect. The children did not care to play under old Henderson's eyes; they scattered like frightened hares, all except the grotesque girl and the baby.

"Get away! Follow your companions!" he called to her.

He was surprised, however, when, instead of the obedience he expected, keen black eyes gazed full at him, and a shrill, pert voice replied:—

"I ain't a-goin'; this ain't your pavement, Mr. Umbrella Man, and me and the baby, we means to stay here as long as we likes."

Henderson was too surprised and too dignified to make any answer to this; he stood in the doorway a moment longer, then went back into his shop.

The small girl gave a short laugh, which he heard as he went in. But then the baby began to cry, and she turned her attention towards it. As she did so the pertness seemed instantly to die out of her tiny, sharp face, and a look of tenderness to fill the black eyes, and to soften the hard little mouth.

"Don't 'ee, don't 'ee," she said, kissing and fondling the little one. "There, Lizar Hanne, I can't abear to hear yer cry." Her caresses seemed to soothe the baby, who presently fell asleep in her arms.

She held it listlessly on her lap, gazing straight before her. She was a very, very thin girl; her face was pale; the cheek-bones almost starting from the skin. As she watched the baby, she coughed once or twice.

"Yes, I be had enough," she soliloquized aloud. "There ain't no manner o' doubts as I aint up to the mark, and this here 'eat seems to grind more strength from a body even than the cold." She gazed up at the sky. "Why, I'd real like it to rain fur a little bit; I'm fur athirst for sum'ut cool-lik."

There was no sign of rain, however, in the fierce heat of the sun. It beat on the old poke bonnet, and presently its owner, half tottering under the weight of the baby, staggered to her feet.

"I'm glad as I give old Umbrella a bit o' sarce, and druv him in," she said to herself. This fact seemed to give her great satisfaction, for she laughed shrilly, though she managed to hold the baby in such a position that it did not wake.

"I'll just go and take a look at the old 'un," she said again, and she crossed the street and once more peeped in at the door of the Umbrella Hospital. Henderson had returned to his little parlour, and Plato's Discourses lay on his knee; but he was not reading.

"My h'eyes!" said the small girl, and she came into the very centre of the open doorway to gaze more comfortably. As she did so her sharp gaze took instant note of the furniture and the little shop and parlour.

"It do look cool," she said. "Wouldn't Lizar Hanne sleep sound in yer?"

As she spoke she pointed with her finger to a small wool rug; seeing, in imagination, Lizar Hanne reposing peacefully on its softness.

Suddenly an idea darted through her brain. Why might she not place the baby there for half an hour? Henderson would be sure to sleep for an hour, perhaps for two hours, and it would be so nice for the baby to rest in a place which was by comparison so cool; and, oh! what a relief to her own aching arms!

No sooner thought of than acted on—grotesque bonnet, bare legs, fat baby, and all, entered the shop; from the shop they went to the parlour, and the fat baby was laid at old Henderson's feet.

"I'll be back fur babby in 'arf an hour," said the girl as she scuttled away.

## CHAPTER III.

Old Henderson slept on, not comfortably as he would in bed, but in that uneasy fashion which an upright position and the constant jerking of the head forward induce.

This sleep was sure to produce dreams, and Henderson dreamt. His dreams were very annoying, their principal figure being the curate, while round him revolved the most disagreeable and repulsive-looking street children he had ever seen.

The curate was taking these children into the country; but as they went they jeered at Henderson, and taunted him for contributing nothing to their enjoyment. Each of these children had the same style of voice and the same style of face as the grotesque girl who had refused to leave the steps at his bidding.

There were fat babies also in the group—heaps of fat babies—until it seemed to Henderson that not only did each child hold a baby, but the fattest and largest was held by the curate himself; and they all—curate, children, babies—were going country-wise, and laughing at him as they went. He almost fancied himself back in the days of the Egyptian plagues, and that this plague of babies and children was sent for his special benefit.

From so unpleasant a sleep he presently awoke, smiled with relief at its being but a dream, and stretched himself in his old arm-chair. The day was a little cooler now; the sun had left his parlour, and no longer beat with fierce power on his head. He sat still for a moment before exerting himself to put down the kettle for tea.

What an unpleasant dream he had had! But what a good thing that it was but a dream, that he was not really surrounded by those dreadful fat babies and pert children! Why were such things really to happen they would drive him mad. But, hark! What was that? He started forward, to perspiration even stood out on his forehead, for very, very close to him was a sound uncommonly like the sound he had heard so distinctly in his dream. It was the gurgling, contented sound which a baby makes when it crows to itself and sucks its thumb.

(To be Continued.)

## HINTS TO HOUSEKEEPERS

To Cure Mosquito Bites.—A mixture of glycerine and carbolic acid is said to form a wonderful protection from mosquitoes as well as a cure for the bites. Take about twenty drops of the acid and put it into a bottle containing an ounce of glycerine and half an ounce of rosemary water. If used freely at night, the sting of the bites will be almost miraculously cured and the disfiguring blotches removed by morning.

Here is a dish called "sponge pudding," of which Southerners are very fond:—Beat seven eggs till they are light as seafoam; add six tablespoonfuls of sugar, and beat for five minutes furiously. Sift into this seven tablespoonfuls of sweet corn meal, one tablespoonful of salt, grated rind of half a lemon and its juice, freed from seeds. Stir quickly and bake in sponge-cake pans, serving hot with hot sauce or creamed butter and sugar, with nutmeg.

Oatmeal Breakfast Cake.—Take one quart of Canada oatmeal, wet with one quart of cold water, and pour it into a baking tin, so that it will stand half an inch deep. Shake down level and bake in a hot oven half an hour, or until it is crisp and brown on the surface. Cut quickly into two-inch squares and serve hot.

Iced Tea—Is now served to considerable extent during the summer months. It is, of course, used without milk, and the addition of sugar serves only to destroy the finer tea flavour. It may be prepared some hours in advance, and should be made stronger than when served hot. It is bottled and placed in the ice-chest till required. Use the black or green teas, or both, mixed, as fancied.

To make tough meat tender.—When flesh of beast or bird is so tough that it must be boiled, a tablespoonful of vinegar put into the pot hastens the process and destroys the tissue of the toughest and hardest muscle.

Success eludes the average cook in the making of those appetizing breakfast relishes—pop-overs. A teacher says it is simply a question of beating. Pop-overs belong to the class of batters dependent for their lightness upon the beating in of air bubbles, and this must be done. The two eggs should be beaten separately, the two cups of milk beaten in, and the two cups of sifted flour, to which the pinch of salt has been added, lightly folded in; then the batter beaten with a Dover egg-beater to the last degree of lightness. They are perfectly baked in small bowls of yellow ware, the small stone pans that don't seem to be procurable anywhere outside of Boston being especially suitable. But they will be perfect in the bowls or gem-pans if the beating is sufficient. They should bake a long time in a hot oven.

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**Children's Department.**

**KINDNESS TO ANIMALS.**

Turn, turn thy hasty foot aside;  
Nor crush that helpless worm  
The frame thy wayward looks deride,  
Required a God to form!

The common Lord of all that move,  
From whom *thy* being flow'd,  
A portion of His boundless love  
On that poor worm bestow'd.

The sun, the moon, the stars He made  
To all His creatures free;  
And spreads o'er earth the grassy blade,  
For worms as well as thee.

Let them enjoy their little day,  
Their lowly bliss receive;  
Oh! do not rashly take away  
The life thou canst not give.

—“Only nervous” is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

**FOR OUR GIRLS.**

Among the qualities to be desired in a young girl's character is a high sense of honour. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what you see or hear, in such circumstances, you are bound, if you are an honourable person, to be silent about it, neither making comments nor looking as if you could tell something if you chose, nor in any way alluding to what is unpleasant at any future time. A guest in a home cannot be too careful to guard the good name of those

**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.

Ramford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

**Sales Talk**

With Hood's Sarsaparilla, “Sales Talk,” and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

**Hood's Sarsaparilla**

Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass. are the only pills to take with Hood's Sarsaparilla.

**Hood's Pills**

under its roof, for it is an honour to be a guest, in the first place, and honour is demanded in return.

Again, a nice sense of honor in matters connected with money is very important. Polly is treasurer of a society, and has the care of the funds. She must lever for an instant, or in an emergency, lend these funds to other people, or borrow them for her own use. I knew a girl—Polly was her name, by the way—who was induced, being treasurer of a certain guild, to lend her brother for one day the money she had in her care. The brother was older than Polly, and a very persuasive person. He said: “Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that fifty dollars and pay a bill I owe before noon to-day.” Foolish Polly permitted her scruples to be overruled. The money was not brought back, and but for her father's kindness in making it good, she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money which she held in trust.

**POPULAR HOTEL MAN.**

“I was troubled with pimples on my face and head which caused me much annoyance. After trying many remedies without benefit, I was advised to take Hood's Sarsaparilla. The first bottle helped me and I took four bottles. I am now completely cured.” James Reilley, Proprietor Ohapman House, Sarnia, Ont.

—Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

**CHARACTER.**

If I were to ask the boy who reads this what is the most powerful thing in the world, he might perhaps say “money,” and there are not lacking men and women who would tell him that money is the master-key that opens the door leading to all worldly honours and enjoyments. But money is not the most powerful thing in the world. Call to mind the great

men of our country who are dead and gone, but whose names are loved and honoured above all others. Do we love Washington and Lincoln because they were rich men? On what rest their unfading honour and glory? On character. No one remembers or cares to remember the richest men of Washington's day. Their names died with them, if money was their only wealth. In character are honour and power and influences that will live when you are gone. Character counts for much more than money. If you do not think so now, my boy, you will sometime when God has opened your eyes to His truth.

**SEEKING TO MAKE AN IMPRESSION**

It is a mistake for a boy to imagine that in order to create a good impression he must dazzle and surprise every one by his brilliancy. It is unwise to try to “show off” in any way. The quiet, modest, unassuming lad who goes steadily and silently about his work is certain to outdistance the noisy, showy one who is seeking to establish a reputation for smartness. The best impressions are always made by the quiet lads, and when our boys are men of mature judgment they will understand why this is true.

**CHASE'S KIDNEY-LIVER PILLS.**

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alterative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the kidneys or bladder. One pill a dose, 25c. a box. The cheapest medicine in the world.

**A GOOD PROOF.**

A small servant maid who had become a Christian, wished to unite with the church, and at the appointed time came with others to be examined concerning her faith.

Among other questions she was asked how she could be sure that she loved Jesus.

Looking up earnestly into the face of her questioner she answered: “Why, I try to do everything as He would have me. Now, I always sweep under the mats.”

It was indeed a good proof of her love for Christ, that in her everyday work there was no slighting any part of it where neglect would not be readily seen,—that every item was done in a way that He would approve.

Unconsciously she had been obedient to this principle long ago laid down for service: “Not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart.”

“I bought a box of Dr. Chase's Catarrh Cure at the Drug Store of Mr. Boyle here. I am thankful to say it has proved most effective. I have also tried your Kidney-Liver Pills and found them excellent.” Henry R. Nicholls, rectory, London.



**A Child Can Use Them.**

They're so easy to work, and it's so easy to get good work with them. THE SHERWIN-WILLIAMS PAINTS

are made for good painting—painting that lasts and looks well. We make paints for all kinds of home painting. Send for our booklet, “Paint Points,” it is full of useful information about painting. Its free.

THE SHERWIN-WILLIAMS CO. Cleveland Chicago New York Montreal ADDRESS FOR BOOKLET 4 St. Genevieve St., Montreal

**A STEP AT A TIME.**

The easy chair was in its accustomed place by the pleasant window, but the hands that were usually so busy had dropped their knitting, and grandmother's kindly eyes were watching a figure that passed on the opposite side of the street.

“Isn't that Janet Graves? How tired and forlorn she looks!”

“Yes; poor Janet, she has a good deal to worry about,” answered Aunt Hannah. “John is out of work, and she is afraid they are going to have a very hard winter.”

“I suppose she hasn't learned how to walk in the fog,” said grandmother, thoughtfully. “When I was a little girl we lived in the country, in a house on the hillside, and my uncle lived nearly a mile away from us, down in the valley. One morning my father wanted me to carry a message to my uncle. I was only a little girl, but I had several times travelled the winding path down the hillside by myself, and I started out gayly. But at the garden gate I stopped. A thick, white mist hid all the world, and I ran back into the house.”

“Father, the path is all covered up with clouds, and I can't see it,” I said. “You don't want me to go when I can't see the way, do you?”

“Oh, no,” he answered gravely. “But can't you see any of it?”

“I thought a minute. ‘Yes; I can see as far as the crooked tree,’ I told him.”

“Then go just as far as you can see the way,” he said; “when you come to a place where you can't see a step farther you needn't go on.”

“Of course the fog thinned little by little, and I went all the way. But I've often thought since then how we travel through this world in much the same way, seeing only a single step at a time. God sends us now in this path, now in that, and we are always crying out to Him, ‘Father, I can't see the way!’ But He is always asking of us only the one thing—trustingly to take the step we can see, and leave the rest to Him. The way will always open to our feet as we go forward, step by step. If we could but learn to go quietly on step by step without wanting to see the whole path, we should save ourselves years of worry, and come peacefully to our journey's end.”

THE USE OF ONE'S FACULTIES.

BY ANNA L. BURNHAM.

In speaking of the very aged or decrepit, one often hears the question, "Has he the use of all his faculties?" or, we have the statement: "He still has the use of all his faculties."

That is a grand thing to say of any one, old or young! Step out, boys and girls, and answer for yourselves! How many of you have, like these fine old people, the use of all your faculties? I have seen "first honour" boys in Greek and Latin who could not go upstairs and find their mother's spool of thread and thimble, or the pattern from the piece-trunk in the sewing-closet. They could not see well enough to "find things."

You have known girls who would rattle off the strangest things as fact, though nobody ever said or thought of saying exactly such things as they are reporting, not from any willful misrepresentation of the truth, but simply because they have not the gift of hearing well-developed. They see things in a partial or crooked fashion, and tell them in the same fashion. Sometimes the trouble is with the tongue, or the tongue and the brain together—I was going to say the tongue and the heart together.

You remember how, when Mr. Emerson grew old, it was said of him that he would sometimes vainly struggle to remember the right words to express his thought. It was often a very simple, easy word. I remember reading a newspaper story which told with a kind of playful pathos the sad failure of his memory. He could not think of the word "umbrella," and at last made people understand what he meant, by calling it "that thing which everybody borrows, and nobody ever returns." I do not vouch for the story, but it illustrates. Now I want to say that a great many young people seem to suffer from just such partial and singular loss of memory. They cannot think of the appropriate word to say when any one does them a favour. Mother mends a jacket, putting all the buttons on strong, and relining the pockets, and the only reward she gets is a sharp scrutiny of the restored garment, and a careless "All right" tossed back over the shoulder as the door slams. Now that boy hasn't the use of all his faculties! There is something the matter with his tongue. He should have said "Thank you," of course—you don't need me to tell you. But all he can think of is "All right" or some such words to express his satisfaction. What a pity that he doesn't try Emerson's witty plan of paraphrasing! "Dear mother," he might say, "I can't think of the right word to say in return for your kindness, but I appreciate the fact that you have done for me what nobody but a mother would do for such a careless fellow, and so I hope you will excuse me." Don't you think she would excuse him?

PROMISE CAREFULLY.

Be very careful in your promises, and just in your performances; and remember, it is better to do and not promise, than promise and not perform.

CURED WEAK BACK FOR 25 CTS.

For two years I was dosed, pilled, and plastered for weak back, scalding urine and constipation, without benefit. One box of Chase's Kidney-Liver Pills relieved, three boxes cured. R. J. Smith, Toronto. One pill a dose, price 25 cents.

—When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature.

CATARRH CURED FOR 25 CENTS.

Neglect cold in the head and you will surely have catarrh. Neglect nasal catarrh and you will as surely induce pulmonary diseases or catarrh of the stomach, with its disgusting attendants, foul breath, hawking, spitting, blowing, etc. Stop it by using Dr. Chase's Catarrh Cure. 25 cents a box cures. A perfect blower enclosed with each box.

—Ask God to show you your duty, and then do that duty well; and from that point you mount to the very peak of vision.

Right From the Mines.

Family Ties may be Broken in the Grand Rush for Gold, but what's Wealth Without Health—Dr. Agnew's Catarrhal Powder is a Wonderful Cure—It never fails to Relieve in ten Minutes.

Fred Lawrie of Trail Creek, B. C., writes: "I have used two bottles of Dr. Agnew's Catarrhal Powder, and have been wonderfully helped. I can recommend it very highly to all sufferers from Catarrh." And here is another:—Mr. B. L. Egan, Easton, Pa., says: "When I read that Dr. Agnew's Catarrhal Powder would relieve Catarrh in 10 minutes, I must say I was far from being convinced of the fact. I decided to try it. I purchased a bottle. A single puff of the powder through the blower afforded instantaneous relief."

—"Truth often knocks at the door of him who has ears to hear."

Cherry's Troubles

Were of the Heart—Human Skill was Almost Defeated when Dr. Agnew's Cure for the Heart fell into the Breach, and in a few Minutes after one dose he Found Great Relief, and five Bottles made a Bad Heart a Good one.

Wm. Cherry, of Owen Sound, Ont., writes: "For the past two years I have been greatly troubled with weakness of the Heart and fainting spells. I tried several remedies, and consulted best physicians without any apparent relief. I noticed testimonials of great cures made by Dr. Agnew's Cure for the Heart. I procured a bottle, and the first dose gave me great relief. The first bottle did wonders for me. After using five bottles there are none of the symptoms remaining whatever. I think it a great boon to mankind."

HOW TO BE A HERO.

"I'm going to save somebody's life some time, or put out a fire or save some person from great dangers when I get big," said Elmer; and he spoke in earnest, and looked as if he meant it.

"You mean to be a hero, I suppose," said papa.

"Indeed I do," was the answer.

"What is this watch made out of?" asked papa.

"Gold," said Elmer.

"In order to make gold watches, what must one have?" was the next question.

"Gold, of course, papa."

"Very well. If you want to be a hero, you must have the stuff in you

to make a hero, and I would advise you to begin now, so as to make sure. You will need courage and love of truth and love for others, unselfishness, fearlessness, patience and many other things. These go into the stuff that makes heroes. If you want gold, you must go to the place where it is to be had; so if you want to be a true hero and do noble, grand, brave deeds, you must ask the Lord above to make you His child first, and to make you what He wants you to be, for he is the only One who can do it."

It Holds the Key.

Insignificant Beginnings—but they Steal on one as a Thief in the Night, and Before one has time to Wonder what ails him he is in the Firm Grasp of Disease—South American Kidney Cure will Break the Bonds and Liberate, no matter how Strong the Cords.

The thousands of cases that have been helped, and cured by the great South American Kidney Cure, is the best recommendation of its curative qualities. The remedy is a specific for all kidney trouble. The formula is compounded on the very latest scientific discoveries in the medical world. There are thousands to-day who do truthfully say "I am living because I used South American Kidney Cure." It relieves in six hours.

HOW NELLIE HELPED WITH THE SERMON.

Mamma had gone to see Aunt Helen, so Nellie was left at home with her papa. He was sitting at his table writing a sermon.

"We have come to make a call, papa," said Nellie, going into his study. "Please get up and shake hands and say: 'How do you do, Miss Nellie Day? I'm very glad to see you.'"

"But how can I when I have not finished my sermon?" said her papa.

"I'll help you," said Nellie; "I'll take one of these pens and help you finish it, and then you can play with me."

"That will be very nice," said her papa. "But I think that I would better keep the pens; that will be my part of the work; your part will be to take Amelia and some picture books and sit up at this little table here and not make a bit of noise till I speak to you."

"Will that really be helping?" asked Nellie, as her father lifted her into her chair.

"Indeed it will," said her papa, and then he kissed her and went off to his own table.

Presently Nellie became so interested that she forgot everything but her pictures, and was surprised when her

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\$1.50 PER GALLON

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MONUMENTAL

The old-established firm F. B. GULLETT, Sculptor for 21 years on Church St. Now at 740-742 Yonge Street. Few doors south of Bloor street.

papa got up and came to her saying: "Our sermon is finished, little girl, and now we will play. You have helped very much."

On Sunday Nellie listened very eagerly to that sermon. "For you know, mamma," she whispered, "I helped papa write it."

—Do little things now; so shall big things come to thee by and by asking to be done.

—"There needs no counsellor when God is the Commander."



WELL BEGUN IS HALF DONE

Start wash day with good soap, pure soap; that's half the battle won.

**SURPRISE SOAP** is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing.

It's best for this and every use.

Don't forget the name **SURPRISE.**

THE T

Some tin village near a field about from home a dreadful lightning cal lonely situ afraid, think ment was c "What sha see our de other repli cow house, Almighty C save us." little fellow out then Father, w shook the clap, and t through its they had say the L before ente ing of that from evil and they tender me lated what ed their c let their known in thanksgiv n w a Su

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THE THUNDER STORM.

Some time ago, two boys, in a village near York, were sent out to a field about half a mile's distance from home. Whilst they were there, a dreadful storm of thunder and lightning came on, and, being in this lonely situation, they were greatly afraid, thinking the great day of judgment was come. One of them said, "What shall we do? shall we never see our dear mother again?" The other replied, "Let us run to the cow house, and there pray to Almighty God; it may be He will save us." Here then were these little fellows on their knees, pouring out their souls to their Heavenly Father, whilst the loud thunder shook the frail cow-house at every clap, and the vivid lightning darted through its shattered sides. Though they had been regularly taught to say the Lord's prayer, they never before entered so fully into the meaning of that expression, "Deliver us from evil." The storm soon abated, and they returned in safety to their tender mother, who, when they related what had happened, commended their conduct, and told them to let their requests at all times be known unto God, by prayer and thanksgiving. One of the boys is now a Sunday-school teacher.

DAY-DREAMING.

It is very easy for boys and girls, and older people too, to fall into the habit of day-dreaming about the good they mean to do, the knowledge they intend to gain, and the fame they hope to win. They forget that idle dreaming is a foe to the carrying out of good resolutions. There are always better ways of employing one's leisure hours than this. Haven't each of us, time and again, been bitterly ashamed of ourselves and surprised at our own negligence, when our consciences told us that our carelessness was the direct result of a half-hour's purposeless castle-building? Such a habit, indulged in, will spoil what might have been a beautiful and helpful life. But a habit of wide-awake, energetic endeavour, formed while we are young, will cling to us through life, and make the fact of our being in the world a great blessing to everyone with whom we come in contact.

Peter dreamed when he should have been praying, and when temptation came he was defenseless, and denied the Lord. We must be careful not to dream when we should be asking for strength, else we shall deny our Master in word or deed.

THE BETWEEN-TIMES.

Mary came home from school one bright afternoon, rosy and hungry. She had come the long way around, and the crisp air had made her hungry before supper time.

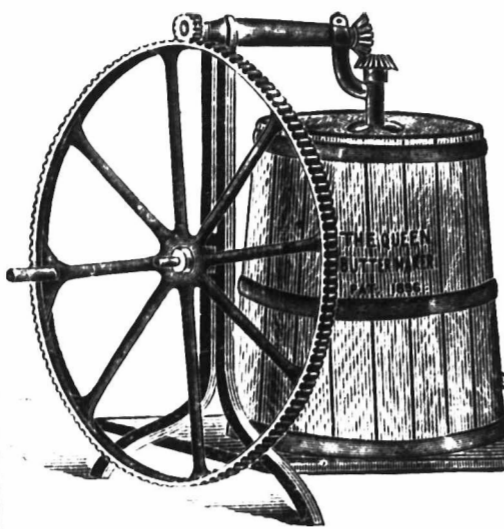
"May I have something to eat now, mamma?" she asked.

Mamma gave her some bread and butter, and Mary ate it with relish.

"It tastes as good in between-times as if it were meal-time," she said, "because I am so hungry."

Not long after this, Mary came to mamma with a sad story of wrongdoing at school.

"I tried hard to be good, but I wasn't," she confessed. "When I



A FORTUNE AT YOUR DOOR.

Making Money Selling the Wonderful Queen Butter Maker.

Mrs. Gentry, of Kentucky, whose husband keeps a store, sent a man to take her machine around the neighborhood, and in two weeks time he sold thirty, making a profit of \$90 for her. Z. T. Hiatt, of Kansas, a member of the Society of Friends, says: "My wife started the Butter Maker as a team was leaving the yard with a load of wood, and before it was forty rods away the churning was done. I will have nothing to do when my dozen Butter Makers arrive, only to deliver them; they sell right at the door. My next order will be for twenty-five or fifty." Mr. Chester says: "I am going to make a fortune selling the Queen Butter Maker. Every one says the principle is perfect. I sold eight the first day and made \$24; I am perfectly delighted with my success, and am sure I can make \$200 a month, and not work hard either. I will devote my whole time to it, as it is the easiest thing to sell I ever saw. I met Mr. Haney, of Michigan, who said he sold seventy-five the first two weeks and made \$262.50."

Do not miss sales because people tell you they have not got any money and times are hard. Remember you are out to sell Butter Makers and make money. Tell the good lady of the house to give you the price of the "Queen" in chickens or eggs; you can easily take these to your county town and get your money out of them that way, or sell on the instalment plan, fifty cents or a dollar a week or a month. Mr. Head, of Georgia, sold 25 "Queens" in ten days and made \$85.00 on the machines in addition to the profit he made on the produce.

The "Queen" is the only Butter Maker in the world that can be relied upon to make butter in from two to five minutes, and increase the yield from twenty to forty per cent, thus quickly paying for the machine, and is the only up-to-date, scientific, quick Butter Maker that can be relied upon to make butter of the best grain and quality.

Every American is a born salesman, and if you are not making much money just now, why not take hold of the wonderful Queen Butter Maker, take an agency, and go into the churn business? The "Queen" is the hottest seller on the market at present, and more money can be made right now introducing it than in any other business. Some agents are making as high as \$500 a month. Every woman who makes butter, when she sees the "Queen" turn out butter like magic in one or two minutes, will have one. Whether you are an experienced canvasser or not, send and obtain a wholesale price-list and get into the very best business of your life. Money, and lots of it, can be made right now. Write to the Queen Butter Maker Co., 127 E. Third Street, Cincinnati, O.

began in the morning, everything was all right; but when the girls teased me and acted mean, I got angry and talked back, and we had a regular quarrel."

"Do you remember how hungry you were between-times, the other day?" asked mamma. "You had used up your strength, and needed food before the regular time. I gave it to you and you were better for it. There was no need to wait till supper was ready, for I was there to give you something to eat. Now, my dear, you prayed in the morning that God would help you, but you needed special help in time of need, when the girls teased you. If only you could think to lift up your heart to Him and ask for help in between-times as well as at the

time of your morning and evening prayer, you would surely get it, for Jesus is always ready to give it."

"I'll try to remember," said Mary.

RALPH AND HIS MOTHER.

Ralph and George were little children; but they were both very hasty and hot-tempered, especially Ralph, and often quarrelled about their playthings. When Ralph was angry, he would strike his little brother, and sometimes throw him down.

One day they were running about outside the cottage; their mother was nursing a sick baby, so the two little boys kept getting farther and farther from their home. Presently they began to dispute about a ball: it belonged to George, and he wanted it; but Ralph would not give it up. They got very angry about it. George struck his brother. Ralph struck back again. Then George tried to snatch it away, and there was quite a scuffle between them; and, in the scuffle, Ralph, with all his strength, gave his brother a violent push, and pushed him into a pond. Oh, how terrified and frightened he was when he saw poor George struggling in the water. He ran screaming away; but he took the wrong path, and could not find his home for some time; and when he did find it, and his distracted mother rushed after her child, alas! poor George was quite dead.

A sad story. It should teach us that if we once yield to our tempers we never know where they may hurry us. When we are inclined to be angry and revengeful, we must think of Jesus, how gentle and forbearing He was; and we must ask Him to make us meek and loving like Himself.

"The soul that has never learned to love God and to trust Him is indeed imprisoned."

Charges Moderate. Phone 5355. SOMERVILLE BROS. UNDERTAKERS. Open day & night. 712 Queen W.

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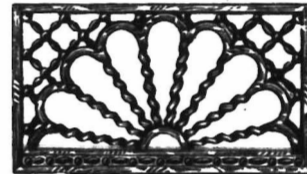
SERVICE OF CARS INTO THE PARKS

King Street Cars run to Balmor Avenue close to Victoria Park and Munro Park, every six minutes. Nearly all these cars are open. Connections are made at Woodbine gate with Scarborough cars, which run direct to the park every fifteen minutes.

High Park—There is a ten-minute service on College and Yonge direct into the park. Long Branch—Special rates for excursions and picnics.

Special cars may be chartered for school or church parties. School tickets are accepted for children at all hours during the summer season. JAMES GUNN, Superintendent.

To make Home Pretty and Attractive



IS THE WISH OF EVERY LADY

Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.

We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and made in any kind of wood desired.

For further particulars address OTTENVILLE MFG. CO., L.d., Ottenville, Ont.



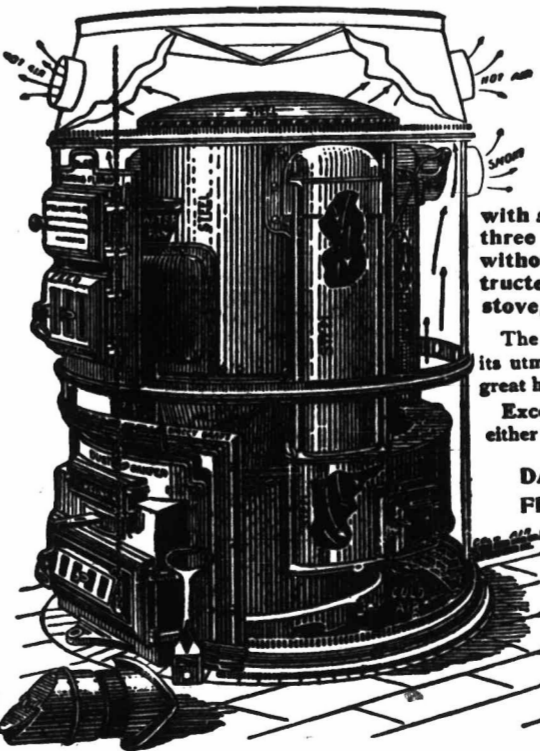
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with steel dome, low steel radiator and three steel flues, (insures quick heat without danger of cracking), is constructed on the principle of a baseburner stove, and is as easily regulated as one.

The distance the heat has to travel compels its utmost radiation, and consequently insures great heating power with economy of fuel.

Exceptionally heavy fire pot fitted with either flat or duplex grate. Large ash pit.

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### Trinity College School, PORT HOPE.

SPEECH DAY, Wednesday, June 30th

Service in the Chapel at 10.30 a.m., with Sermon by the REV. PROF. WOKRELL, M.A., Royal Military College, Kingston. Distribution of Prizes in the Speech-room at 12 o'clock.  
The parents and friends of the boys, the "old boys," the clergy, and other friends of the School, are cordially invited to be present.

Rev. C. J. S. BETHUNE, D.C.L.,  
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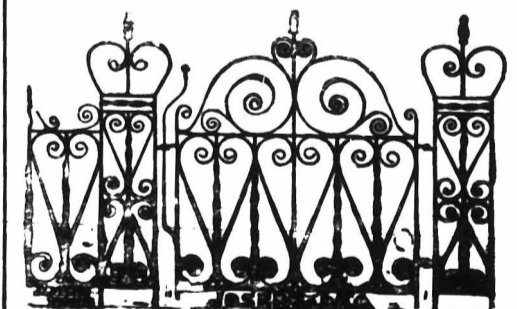
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