

Canadian Churchman

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The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, JULY 21, 1898.

[No. 29.



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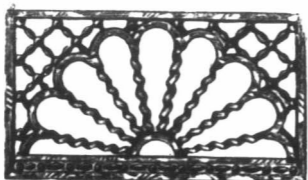
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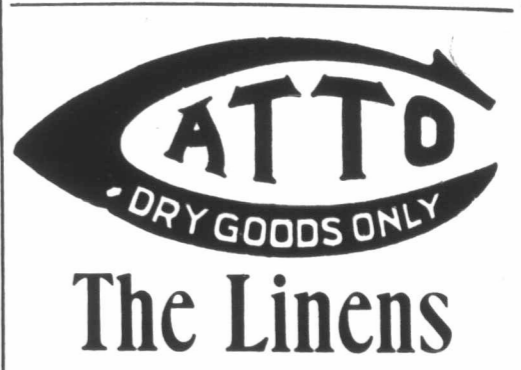
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Canadian Churchman.

TORONTO, THURSDAY, JULY 21, 1898.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 24—7th SUNDAY AFTER TRINITY.

Morning—1 Chron. 21. Acts 24.
Evening—1 Chron. 22, or 28, to 21. Mat. 12, 22.

Appropriate Hymns for Seventh and Eighth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 320, 520.
Processional: 179, 215, 393, 306, 392.
Offertory: 216, 243, 293, 367, 532, 604.
Children's Hymns: 217, 233, 242, 336, 337.
General Hymns: 235, 239, 214, 418, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

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

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Eighth Sunday after Trinity.

St. Matt. vii., 21. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

The Kingdom of Heaven is the ideal kingdom of humanity. Man will be realized when that is fulfilled. The work of the devil from the beginning to make man throw off the rule of God. The work of Christ to destroy this work of the devil. Words of text near end of Sermon on Mount. Here reminded of

i. Something which is insufficient as a qualification for admission to the Kingdom of God.

A necessary warning.

1. Not that our Lord undervalues the importance of professions. To deny Him involves being denied by Him.

2. And no difficulty if this profession always = confession. If profession meant confession in thought, word, and deed, well; but other kinds—superficial.

(1) Even in the time of our Lord, many thus ready—popularity—excitement. Prophet of Nazareth! Palm Sunday.

(2) How much greater the danger now. Christianity accepted. (3) Nor must we entirely condemn such emotional utterance. Yet often unreal, or outcome of self deceptions. (4) Not here alone the warning given. Case of five foolish virgins—wedding garment.

ii. Hence caution as to nature of Divine demand.

Not enough to say—must be and do. Supreme test in doing.

1. Not meaning that favour of God gained by outward works. (1) Not uncommon mistake. Invasion of true order. (2) Nor pretending that we can do all required.

2. Yet action the test of the new life. Clear from every point of view. (1) The doing of the Will of God the following of Christ. The Christian must follow Christ, and Christ's meat was to do the Father's Will. (2) Only thus enter into the true life of man. For the true life of man is the reflection of the life of God.

3. Nor is the way of life so hard as we make it. Gate narrow? Yes; but ways of pleasantness and paths of peace. "The daily round, the common task." Christ found His satisfaction in the Will of God: So may we.

CHURCH DIFFICULTIES.

The Moderator of the Presbytery of New York, Dr. J. B. Shaw, recently delivered an address at a gathering of New York clergymen which made a great impression upon his hearers, and which contains several things well worthy of consideration. The difficulties of Christian work in New York are, of course, different from those among ourselves, yet there are a good many points of resemblance. For example, the cosmopolitan character of New York is only partially reproduced among ourselves, yet it is not altogether wanting, and we may feel with Dr. Shaw that we hardly know what to do with Jews, Germans, Roman Catholics no longer attached to churches, and others. The financial difficulty which he mentions is the same everywhere—that is the difficulty of keeping the Church alive in poor districts. The Roman Catholics, he says, plant their churches among the poor and "maintain them by a system of charges and collections drawn directly from the neighbourhood it-

self. We, on the contrary, must depend upon outside help, and, if this does not come, we are obliged to pull up our stakes and move into fields more favourable, thereby confessing the weakness of our system, and often leaving Protestantism without a single church to represent it in the most crowded districts of the city." Undoubtedly the Moderator here touches upon a danger very widely confessed. Then there are other difficulties. The absence of traditions has a chilling effect; and this arises from the migratory character of the population which is, of course, less the case among ourselves. This, he says, leads to people living in flats, which he declares to be demoralizing. Then the changing character of the population prevents their becoming interested in their Church in such a way as to lead them to give it much support. There is another matter which has two sides—the difficulty, in such a population, of keeping people attached to the Communion in which they were brought up. Let us hear Dr. Shaw, not only because of the interest of his remarks, but because they are partially applicable to our own circumstances. "How to keep our people loyal to their branch of the Church," he says, "is a question. Methodists become Presbyterians here without any evolution of their creeds. Quakers turn good Episcopalians without any metamorphosis that is apparent. The Protestant Episcopalians have a rear door that opens inwardly from Presbyterianism; and they manage to keep it always unbolted. Even the Roman Catholics lose their bigotry here, and it is not an uncommon thing for them to attend service in the Protestant churches. As for Congregationalism, it has scarcely enough of a Church element in it to preserve its identity in the Metropolis. Some of its strongest leaders have grown discouraged and abandoned the task." There can be no doubt that this tendency to obliterate the distinctions of the different Communion prevails. "Graceless zealots" no longer "fight" to the same extent "for modes of faith." Partly this has resulted from a more liberal study of theology which has led men to see that in all fundamental questions they are very nearly agreed. Whether we have gone too far in this direction may be a question. At least there are some advantages as well as disadvantages resulting from the change. In this fusion of creeds there is a better hope for the survival of the fittest. As for us Anglicans, for example, it may inspire us with new hope. If we have lost numbers of our people, in this case they are not irrevocably lost. If, as we believe, our doctrines are true, and our system is adapted to the religious needs of man, then it is only necessary that it should be administered wisely and energetically in order to secure success. At any rate we have our opportunity. We can have no privileges. The days of privilege are gone, and well gone, and they return no more. But we are better

without them, because we can thus build up on more solid foundations. Many reflections suggest themselves on a survey of the field thus presented for our observation, especially two things—the need of the central organizations of our fore- and devoted work on the part of the clergy in particular, and also of those who are their helpers and fellow-workers. Of our work we do not venture to speak here, for that can be known only to the workers and to God. But of our Church organization we know something, and it is far from complete or satisfactory. What must be done?

THE RIGHT TO THE EARTH.

"The equal right of all men to the use of the earth." How plausible, how seductive is the thesis! It sounds like a first principle, an elementary truth. Is not one man as good as another? Above all, is not the earth, which was made by God, and not called into existence by any act or work of man, equally the possession of all? Well, but what does this mean? Does it mean that the whole world belongs to the whole human race, and should be cultivated for the benefit of the whole human race? If we say, Yes, we shall then have to ask how this may best be done, for we have not in that way come to the end of our difficulties. Does it mean that those who discover and cultivate land hitherto unoccupied may have it in possession as their own? As a general principle this will not be denied. Does it mean that any one or any body of men may dispossess those already in possession? This would be anarchy. The question, then, is not quite so simple as it looks. Even if we admit the general principle, we are hardly a step nearer to the application of it. We have before us a discourse by the Very Rev. the Dean of Cleveland, Ohio, written in a very excellent tone and spirit, in which he professes to explain and defend "the equal right of all men to the use of the earth;" by which he says, he does not mean the equal right of every man to equal ownership; and he lays down these axioms:—"That which the individual produces belongs to the individual. That which the community produces belongs to the community. That which God gives belongs to all His children." With these propositions we are not disposed to quarrel, although we may not think as the writer does on the application of them. "The hand of labour alone can write the title of private property on any natural object." Granted. And labour does not create the land. Granted also. But labour may impart to the land all the value that it possesses, and, in such a case, all that value on the writer's own premises belongs to labour. The writer imagines certain cases of unjust possession, and doubtless there have been many cases of unjust possession and transference of land in the history of the world, and many instances of the undoing of such wrongs. But neither the wrong nor the righting of the wrong can be elevated into a principle of universal application. If we go back to the undoubted truth, that the earth belongs to mankind and

should be cultivated for the benefit of men, then we have simply to consider how this may be best accomplished. The universal or almost universal practice of mankind has been to concede a special proprietorship in land to those who had reclaimed it—not indeed an absolute proprietorship, for the owner or tenant-in-chief has always been held bound to perform certain duties to the community as the condition of his holding his estate. These duties or conditions have varied at different times. The rights which were conceded to the owner were sometimes greater, sometimes less. The duties required of him have also varied. But certain principles have been recognized—that the land was held of the nation, that the owner had certain equitable rights in the land, and also that he had duties to the country. In recent times we have seen how a government has intervened to diminish immensely the rights of landlords in the recent legislation on the subject in Ireland. To many persons the action of the British legislation in that case seemed oppressive and inequitable. But the evils of the existing system were grievous and some great changes had to be made. All were suffering, landlord and tenant alike; and something had to be done. Undoubtedly the thing which was done pressed heavily upon the owners of the land; but the measures taken were believed to be justified by the necessity of the case. Now, it seems to us, that this is the right way of approaching such a subject. Those vague statements about "the equal rights of all men" are not only indefinite and unintelligible, but they are generally mischievous. They raise hopes that can never be realized. They suggest changes which, in many cases, would be hurtful to the community. At present they chiefly end in what is becoming a kind of fanaticism—the single tax doctrine—the doctrine that all taxes should be laid upon the land. It is curious that this doctrine should have come up at a time when land almost everywhere is depreciated—when, in England, large areas are falling out of cultivation, when, on this continent, the young men are deserting the freehold farms on which their forefathers have lived. This state of things will not be altered for the better by Single Tax.

LAWLESSNESS IN THE CHURCH.

An article in the Times (London, England) with the above heading, demands the serious consideration of all Churchmen. We subjoin the greater and more important part of it.

The reasonable expectation of loyal Churchmen has just received support from a somewhat unexpected quarter. At a conference between "the two wings of the advanced school in the Church of England"—i.e., we suppose, between moderate and extreme High Churchmen—held last week under the presidency of Prebendary Berdmore Compton, certain resolutions were carried unanimously, which, if they represent the real mind of the "advanced school," and will be accepted by its free lances, ought to satisfy moderate Churchmen and strengthen the hands of the Bishops. These resolutions affirmed "the full authority of "the Bishop" to prohibit any service not contained

in the Book of Common Prayer, or any omissions from or additions to the services contained in that book; and directed that a copy of the resolutions with a list of those present should be forwarded to the two Archbishops and the Bishop of London. More valuable, perhaps, than resolutions which may be disregarded in practice was the strong disclaimer of lawlessness by so eminent and so respected a representative of advanced Churchmanship as the Venerable Canon Carter, the convener of the conference. Speaking as one who had been associated with Pusey and Keble and others in the struggle for principles now generally recognized, on which the High Churchmen of an earlier day were united and acted together, he deprecated the fact that men now acted as they liked and on their own responsibility in any forward movement, and reprimanded his hearers of a truth too apt to be forgotten by those whom the Bishop of Hereford designates as "heady and high-minded clergy"—that authority is a distinctive principle of the Catholic Church. Such resolutions and such expressions of opinion must, of course, be taken for what they are worth. They will, perhaps, be disregarded by those clergy who snap their fingers at all authority. They will not satisfy Churchmen who like Lord Grimthorpe, seem to believe in the inherent incapacity of all Bishops for administration, and whose great bugbear, in all schemes for Church reform, is the fear of giving too much power to the episcopate. They do not deprecate "forward movement" in itself but only undisciplined forward movement by irregular free lances. Nor do they offer better security than at present against the possible case of a Bishop in sympathy with ritual irregularities. They tell him that he has full authority to repress them, but they do not say that he must exercise it. Their value is possibly negative rather than positive, but it is, we think, appreciable. It is something that some of the most trusted leaders of the most influential section of the clergy—a section popularly credited with no great respect for law and authority when opposed to their views—should publicly declare that authority is necessary, and should dissociate themselves from the irregular action of men whose freaks, however unimportant or ridiculous, loom large in the public eye, and weaken the hold of the Church upon the people. It is something to know that the leaders of the High Church party find, as Dr. Pusey found in his time, that it is necessary for the common good of the Church to dissociate themselves from, if they cannot suppress, the misguided zeal of their followers.

For behind these little questions—out of which, however, as of old, great movements sometimes arise—there lies something more serious. It is of comparatively slight importance whether Mr. Kensit can or cannot find a service to his mind in any parish of which he constitutes himself a troublesome parishioner; whether "Father" So-and-So may sprinkle an indignant Protestant layman with what he is pleased to term holy water; or whether a parish priest nominally in communion with the Church of England, and owing allegiance to her formularies, may offend his Anglican congregation by announcing a celebration of "High Mass" in their church. These matters are of importance to those immediately affected by them. But of far greater importance to the English people as a whole is the credit of the Church and its continuance as an establishment. That credit, as all will admit, stands higher than it did. Increased life and activity, and a higher standard of clerical duty, have brought increased respect, while diminishing revenues have lessened hopes of spoil. The Church is far more than it was the Church

of the people; and the working classes are partly friendly, partly indifferent, rather than hostile, to a body from whose ministers they and theirs receive much good will and kindness, and whose revenues offer less temptation than the accumulations of capital. But over the head of the Church as an establishment still hangs the sword of Damocles. A large Conservative majority, as Churchmen have discovered more than once, is a broken reed on which to lean; and meanwhile the Liberation Society, as was seen at a recent meeting, has not abandoned one jot of its aims and hopes, and is even suggesting disestablishment as the best rallying cry for the next Liberal reaction. In these circumstances anything that discredits the Church as a national institution, or shakes public confidence in its administration, may constitute a danger out of all proportion to its immediate magnitude. The "heady and high-minded" clergy who play with Roman ritual may not, perhaps, object to be told that they are helping the Liberation Society to bring about disestablishment; from which, by some strange process of reasoning, some of them hope for greater freedom than they at present enjoy. But it is none the less certain that, in so far as their practices, conducted under the aegis of the establishment, help to rouse the fear of Romanism that seems an instinct with Englishmen, they are dangerous to the Church of England. We do not undervalue the toleration of widely different views which is so marked a feature of the Church of England as compared with that of Rome, or, for the matter of that, with any Nonconformist sect. It is essential to freedom that there should be liberty to differ. But there are limits even to freedom, if it degenerates into license and sets order at defiance; and English Churchmen look to those who are in authority over the clergy to see that due limits are observed.

REVIEWS.

Magazines.—The Homiletic Review (July), has contents of a very varied character—and generally of real excellence. Dr. Cunningham Geikie writes well on the Preacher in his Study. Dr. Hommel gives high praise to Maspero's "Struggle of the Nations," and Professor McCurdy of Toronto has a valuable paper on the Light thrown on Scripture Texts by recent discoveries. The Sermonic Section has sermons on Mr. Gladstone, and the hints and suggestive themes and sidelights and seeds of thoughts are calculated to help the preacher.

The Outlook (July), is a quite excellent number of a first-rate magazine. Naturally a good deal of it is taken up with the war, but there is no jingoism about it. The editorials are able, the contributed articles—essays and stories—up to the mark, and the reviews good. The correspondence between Burns and Mrs. Dunlop, recently published, receives sympathetic notice.

The American Antiquarian (July and August). The value of publications devoted to the preservation of the records of the past is incalculable. History, ethnology, and every kind of antiquities are enriched by these studies. We are therefore happy to commend the American Antiquarian and Oriental Journal, as filling the place of such a periodical with great ability and success. The first article is on a subject of perennial interest, Caves and Cliff-dwellings compared. Most interesting accounts are given of these in different parts of the world. Accompanied by excellent illustrations of biblical interest are the papers on the "Story of the Serpent and the Tree," and on the "Holy Land, Pisgah, and Mount Hor." Among the shorter papers is a note on Hawarden Castle.

The Expository Times (July), has Notes of unusual interest on Babylonian and Egyptian civilization, a new book by Professor Blass (famous for his work on the Acts), on St. Luke's Account of the Last Supper, the Harmony of our Lord's Trials, on the theory of there being two editions of St. Luke. Some excellent notes are given of "Recent Foreign Theology." Professor Sayce continues his Archaeological Commentary on Genesis. There is a good article on Zekiel's Temple, and the usual supply of careful book notices.

The Canada Educational Monthly (June—July), continues its useful work. We have been more than once indebted to this excellent magazine, and we see, with pleasure, that this month we contribute to its contents.

In His Steps (June), is a new magazine of some promise, but with a little more of subjectivity than quite suits our taste. We believe, however, much of its contents may be found useful.

The Church Economist (June—July), is of varied contents. For example, in one article, Rev. Mr. Cornwell tells why he left the Methodists for the Baptists, in another the "Keswick" movement is described, in a third "a vigorous movement to systematize and improve Sunday School work in the Episcopal Church." Again, the devotional side of Army Life is described under two aspects, Presbyterian and Roman Catholic. Here is variety; but there is also much of excellence.

THE SUMMER SCHOOL FOR CLERGY.

I do not know who was the originator of the idea of summer schools, but there is no doubt of its excellence. It has proved highly successful in the United States, and more recently at Oxford and Durham and other places in England. It was, therefore, a happy thought to make the experiment in Canada, and the first Canadian summer school for the clergy has demonstrated its practicability and utility in Canada. That the school was in the highest degree successful was the unanimous opinion of all who attended it, and we desire at the outset to say that great praise is due to Rev. E. V. Stevenson, the secretary of the committee, for his untiring labours, and for the excellence of the arrangements down to the smallest details. The school was held at the school of Rev. A. W. Mackenzie, of Lakefield. Mr. and Mrs. Mackenzie most generously placed the buildings and beautiful grounds entirely at the disposal of the committee free of charge. The proceedings commenced on Monday evening, July 4th, when addresses of welcome were delivered, after evening prayer, by Rev. G. Warren, of Lakefield, and Rev. A. W. Mackenzie. The following morning the Holy Communion was celebrated at 7.30, and after breakfast the regular work of the school commenced. The proceedings of one day were very similar to those of another. Three hours each morning were devoted to lectures. From dinner until 8 p.m. the members took various kinds of recreation, boating, fishing, tennis and so on. Then came evening prayer, after which an informal discussion, lasting till 10 o'clock, was held, upon some practical points in the life and work of the pastor. The committee was happy in its choice of lectures, and fortunate in securing those whom they invited. The various speakers spoke with the authority of learning, conviction and experience. When we say that four lectures were delivered by Prof. Clark, on the English Reformation, we need add nothing to assure our readers of their interest and value, as everyone knows Prof. Clark has the gift of stimulating as well as informing his hearers. One who is no mean judge, remarked to the present writer, immediately after the second lecture in this course, that it was the most interesting historical lecture which he had ever heard. The heaviest burden of instruction fell upon the shoulders of Rev. Algon S. Crapsey of Rochester, N.Y., who most

kindly undertook a course of eight lectures on Christian Doctrine. These, delivered with scarcely a note, each lasting a full hour, were of the utmost value. They were profound, for Mr. Crapsey has the truly philosophic mind, but so charmingly delivered, with apt illustration, and here and there relieved with a vein of quiet humour, that never for a moment did they become tedious. The following were the subjects of his course: "Providence," "God," "The Fatherhood of God, as seen in the Sonship of Christ," "The Divine Personality of Jesus Christ," "Sacrifice Christ for us," "Grace: Christ in Us," "The Kingdom of God: The Church as the Sphere of the Operation of the Holy Ghost," "The Communion of Saints: The Church as the Brotherhood of Man." Mr. Crapsey very heartily threw himself into the spirit of the school, and before its close, was styled "The Head Master." The American Church supplied the school with the main supply of lecturers. From Boston came an old Trinity graduate, now a man of mark, Rev. C. H. Brent, who out of much reading and even more experience, expounded the fundamental principles of Christian fellowship and applied them to some of the practical social problems of the day. Professor Roper gave a course of lectures on recent teaching on the atonement, accompanied by a valuable bibliography of recent works on the subject. Single lectures on "Preaching," illustrated from the sermons of Phillips Brooks, Archbishop Alexander, and Canon Liddon, were given by Rev. T. C. Street-Macklem, Rev. Canon Dann, and Rev. Geo. Warren, of Lakefield. Space will not permit of more than mention of the evening conferences on some practical matters of the clerical life and work, or of the recreations of the afternoons, including an exciting tennis tournament, and two cricket matches. Suffice it to say in conclusion that the utmost harmony and good fellowship prevailed throughout, all were agreed that it was a most profitable and enjoyable ten days, and the old committee, with the addition of Very Rev. Dean Smith, Rev. Canon Dann, and Rev. Mr. Belt, were appointed to arrange for another summer school of theology for next year.

HERBERT SYMONDS.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Windsor.—The annual Encoenia, at King's College, passed off very successfully and was largely attended. Mr. Chief Justice Hodgson, of Charlottetown, P.E.I., presided, with his accustomed dignity and tact. Bishop Courtney was also present. The annual "Haliburton dinner" was also held. This venerable seat of learning seems at last to have turned the corner and to be entering upon brighter prospects. But its financial condition is still a grave reproach to the Church people of the Maritime Provinces, and contrasts most unfavorably with that of other denominational universities. The boy's school is probably the oldest institution of its kind outside of Great Britain, and which was founded nearly 120 years ago by Bishop Inglis, is in a fairly satisfactory condition, and its prospects are improving. The ladies' college at Edgehill, under the new management, is more than holding its own, and there is already a practical certainty of a very large increase in its membership next term. Windsor is now being rapidly rebuilt. It may be remembered that at the disastrous fire last year all the Church property was spared.

Halifax.—Rev. T. R. Gwillim, of Baddeck, Cape Breton, died during the recent session of the synod. He had been ailing for many months. A short obituary notice will be given in some future issue.

St. Luke's Cathedral.—Rev. R. Cumming, B.A., was ordained to the priesthood in St. Luke's Cath-

dial, on 20th ult. The Bishop preached the sermon.

Amherst.—A very successful entertainment was given in the Parish Hall here last Wednesday.

Herring Cove.—Rev. C. Clerk, of this parish, continues in very precarious health, and his recovery, it is said, is very problematical.

With the exception of Baddeck and possibly Herring Cove, there are no vacancies in this diocese. The former is a very extensive and arduous parish on the shores of the far-famed Bras d'Or lakes, C.B. It is becoming, however, a favourite summer resort for Americans. Cape Breton Island, though little known in Ontario, is one of the most beautiful and romantic districts in the Dominion. Herring Cove is a small parish at the mouth of the harbour within six or seven miles of the city. The scenery is fine, but desolate and rugged.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. Stephen.—This place has been the centre of Church life during the past week, the occasion being the meeting there of the Diocesan Synod. The synod was opened on Tuesday morning, July 5th, in Christ Church school-room, and the business was all completed early Thursday afternoon.

Services.—Every day there was a celebration of the Holy Communion at 7.30 a.m., and evensong at 7.30. On Tuesday, at 10 a.m., there was matins with sermon by Ven. Archdeacon Brigstocke, D.D. The clergy robed; the Rev. B. Barton, rector of Canterbury, read the prayers, Rev. Canon Roberts the 1st lesson, and the Very Rev., the Dean, the 2nd. The Bishop was celebrant throughout the communion services. He was assisted on Tuesday morning by the dean and the two archdeacons, on Wednesday morning by Canon Roberts and Canon Forsythe, on Thursday morning by Revs. O. S. Newnham and W. O. Raymond. The sub-dean, Rev. H. F. E. Whalley, acted as the Bishop's chaplain.

Business of the first day.—The roll called, the secretary announced a quorum present. This was not the limit of the number present; the representation both of clergy and laity was rather larger than that of other years. This being finished, the rules of order were at once suspended to admit of a resolution relating to the late Rev. Richard E. Simonds. It was moved by Mr. Howard Peters, and seconded by Rev. Canon Kitchener, D.D. Both the mover and seconder of the resolution spoke most feelingly of his saintly character. Almost ever since the formation of the diocese, his presence has been marked at the meeting of the old Diocesan Church Society, and afterwards, when it was constituted, at the synod. A humble and faithful priest, he gave his strength to the work of the Church in the diocese. The most commendable memorial does not express that which is felt in the hearts of those who have laboured long with him, or of those who later have been associated with him in the ministry. To speak of Rev. Richard Simonds is to recall an example of Christian manliness and true gratitude. Advancing in the order of business, His Lordship, the Bishop, delivered his address to the members of the synod. It was such as to review the events of the past year, and a call to meet the duties before us in the strength of God's grace. It was full of timely counsel. The Bishop then received the thanks of the synod for delivering it, and by resolution it was ordered to be printed in the journal of the synod, and referred to the standing committee to report on the recommendations which it contained. The following gentlemen were then appointed as the Nominating Committee: Ven. Archdeacon Neales (convener), Canon Forsythe, Rev. W. O. Raymond, Rev. H. Montgomery, Messrs. A. C. Fairweather, C. N. Vroom, G. A. Schofield, H. S. Wright.

The afternoon session was taken up with reception of the reports of several committees of the synod. Rev. W. Eatough read reports of the "Board of Church Literature," and of the "Committee on interesting Sunday Schools in the work of Home Missions." Ven. Archdeacon Brigstocke read the report of the Governor of King's College, Windsor, N.S. Judge Hanington, for Trustee Foster, read the report of trustees of Girls' School, Windsor. Rev. O. S. Newnham the report on statistics. There were other reports. The matter contained in these received special consideration later. It had been requested that an opportunity should be given for the reading of the reports of Church work in the several parishes. Formerly under the D.C.S. every aided mission was bound to report. Under the new order of things (the amalgamation of D.C.S. and synod), no canon provided for reports of Church work in any parish. The Bishop, accordingly, issued a circular requesting the clergy—both of aided and self-supporting parishes—to give a short account of the work done in the past year. The evening of the first day of synod was fixed for the reading of these reports. It is needless to say they were full of interest, for they were themselves an index of the Church's life. Forty odd reports were read. Just before leaving, the Nomination Committee were allowed to report. A few of the most important committees, as nominated, were left to be voted upon at the morning session, as many had left the hall when the report of the Nominating Committee was read. But the report of this committee was received without the suggestion of any change in the committees they proposed. These are a few of the committees appointed:

Standing Committee.—The Right Rev., the Lord Bishop, Ven. Archdeacon Brigstocke, Ven. Archdeacon Neales, ex-officio; Very Rev. Dean Partridge, Rev. Canon Forsythe, Rev. O. S. Newnham, Rev. W. H. Sampson, and Messrs. Geo. A. Schofield, A. C. Fairweather, C. N. Vroom, Mr. Sheriff Sturdee.

Committee on Sunday Schools.—Revs. E. B. Cooper, A. W. Daniel, H. Montgomery; Messrs. S. G. Olive, T. B. Robinson, Chas. Coster.

Corresponding Committee, in connection with the Board of Management of D. and F. Missionary Society.—Right Rev. the Lord Bishop (ex-officio), Rev. Canon Forsythe, Rev. A. Bareham, and Messrs. G. E. Fairweather, W. E. Smith, J. R. Campbell.

Committee on Statistics.—Right Rev. the Lord Bishop, Rev. O. S. Newnham, Rev. C. P. Hanington, and Messrs. G. A. Schofield, C. H. Smith, C. E. L. Jarvis.

Executive Committee.—Right Rev., the Lord Bishop, Very Rev. the Dean, Ven. Archdeacon Brigstocke, Archdeacon Neales. Members of Standing Committee, Rural Deans and Sec. and Treas. of Synod, (ex-officio). Revs. H. Montgomery, W. J. Wilkinson, J. R. Campbell, J. R. S. Parkinson, L. A. Hoyt, R. P. McKim, A. W. Daniel, J. de Soyars, A. G. H. Dicker, W. O. Raymond, J. M. Davenport, Scovil Neales; Messrs. W. M. Jarvis, T. B. Robinson, G. O. D. Otty, J. Roy Campbell, W. W. Hubbard, W. S. Fisher, Judge Hanington, J. S. Beck, W. J. Cornfield, J. P. Burchill, Alfred Porter, H. B. Schofield.

Board of Home Missions.—The Lord Bishop, Very Rev. Dean Partridge, Ven. Archdeacon Brigstocke, Ven. Archdeacon Neales, Rev. O. S. Newnham (sec'y), W. G. Smith (treas.), ex-officio. Chosen by the rural deaneries: Chatham, Rev. G. P. Snow and Mr. E. Lee Street; Fredericton, Rev. H. Montgomery and Mr. J. S. Beck; Kingston, Rev. A. J. Cresswell and G. O. D. Otty; St. John, Rev. A. G. H. Dicker and W. M. Jarvis; St. Andrews, Rev. E. W. Simonson and W. D. Forster; Woodstock, Rev. A. W. Teed and Lee Raymond; Shediac, no return to secretary. Elected by synod, Rev. Canon Roberts, Rev. J. M. Davenport, Rev. Scovil Neales, Rev. A. D. A. Dewdney, Rev. A. W. Smithers, and Messrs. Geo. A. Schofield, R. B. Emerson, Geo. E. Fairweather, C. E.

L. Jarvis, Hon. J. P. Burchill, H. A. Harvey, A. C. Fairweather, Alfred Porter, T. T. Odell, Henry Hilyard.

Board of Church Literature.—The Lord Bishop, the Very Rev. the Dean, and the two Archdeacons (ex-officio), members of S.P.C.K. resident in diocese, and Revs. W. Eatough, C. P. Hanington, A. D. A. Dewdney, Canon Roberts, Canon Forsythe, and J. R. S. Parkinson, with Messrs. J. Roy Campbell, C. E. L. Jarvis, G. A. Schofield, T. B. Robinson, Alfred Porter, T. C. L. Kitchener.

It was a late hour when business was concluded on the first day. Some of the reports of the committees above mentioned will receive later attention.

Maugerville.—Christ Church.—The congregation of this church intend celebrating on Wednesday, August 31st, the formation of their parish. This is the oldest Anglican parish in this diocese. The first meeting for the election of churchwardens and vestrymen was held on Easter Monday, April 13th, 1784. The Rev. John Sayre, rector of Trinity church, Fairfield, Connecticut, was the first clergyman of the Church of England who officiated at Maugerville. He landed at St. John with the Loyalists in 1783, and spent the winter of 1783—84 at Maugerville, where he preached to a mixed congregation of old settlers and refugees in the Congregationalist meeting house. Mr. Sayre did not live long in his new field of labour. He died at Burton, Sunbury Co., on the 5th of August, 1784, aged 47. Rev. John Beardsley, the first minister at St. John, succeeded Mr. Sayre. The present rector is the eleventh incumbent—an average of over a decade for each pastorate.

QUEBEC.

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

Quebec.—The Bishop is at present making a tour of the Eastern part of his diocese. The latest news received from him was to the effect that he was making good progress, and that all was going on well. Dr. Dunn is accompanied on the trip by his Labrador chaplain, the Rev. J. Hepburn.

A meeting of the Central Board of the diocese was held in this city on the 21st ult. Reports were submitted by the Education Department, the Finance Committee, the treasurer, and the secretary, and they were of a fairly satisfactory nature. Ten grants were made in aid of sons and daughters of clergymen. Other business of a routine nature was transacted, and the Board adjourned. Dr. Dunbar, one of the vice-presidents, in the absence of the Bishop, presided over the meeting.

Levis.—Holy Trinity.—The jubilee of this church was held on the 22nd ult., and passed off very successfully.

East Angus.—Mr. L. Jarratt, who for the past four years has been head manager of the mills in this place, and who has been one of the best helpers and supporters of the Church in the parish, recently left, and on the eve of his departure he was presented by the incumbent and wardens, on behalf of the congregation, with an illustrated copy of Milton's "Paradise Lost." Both he and the members of his family were very regular attendants at church, and were also most liberal in their offerings.

Miss Minnie Cowling, for the past three years organist at this church, has left the parish, and was presented, on her departure, with a gold ring set in opals, by her friends.

Ascot.—The Church has lately been presented with two beautiful banners by friends of the parish of Stoke. A committee has been appointed to take steps to purchase a new graveyard as the old one is now filled and closed up.

MONTREAL.

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

Portage du Fort.—St. George's.—Commercially, this lovely spot, on the banks of the upper Ottawa, has had its day. It is one of those delightful little places in which one with an over-worked brain can rest "far from the madding crowd," and recuperate his lost energy. But there is another view of the subject. Spiritually, Portage du Fort is alive and progressing. The church here was built in 1856. It is thoroughly Anglican in architecture, and those entering the sacred building for the first time would, if they had been accustomed to the Church service in a similar parish in England, forget that the broad Atlantic rolls between that land and this. Not a thing seems to slip the memory of the curate, who is a friend to all, but especially is he identified with the children. There is a sacredness about the surroundings that makes trilling in church impossible, while there is an earnestness on the part of the people which suggests real worship. The children are trained to sing, they are encouraged to attend choir practice regularly. The register shows that they do it, and their singing on Sunday shows that they love it. The service is not elaborate or "classical," it is earnest, hearty, soul-stirring. Surely Portage du Fort is doubly blessed. Visitor.

Glen Sutton and West Potton.—The Bishop visited this parish on Sunday, July 3rd, and preached to large and attentive congregations, at Glen Sutton at 11 a.m., and at West Potton at 3.30 p.m. Almost 40 persons partook of the Holy Communion in the morning, while 4 received the rite of confirmation at West Potton, this being the first confirmation service held in that church. Revs. Rural Dean Brown, of Mansonville, and J. A. Lackey, of Hemmingford, assisted in the service. The churches and other property show progress, to which the Bishop referred with words of praise to pastor and people. The incumbent was present on Saturday, July 9th, at the golden wedding anniversary of Mr. Albert Eastman and his wife Tirzah Holbrook, which was celebrated at their residence, where 50 years ago they began their married life in the forest, which by industry has become changed to fertile fields. The Church of England, with her services, was something unknown here at the time, but they availed themselves of such religious privileges as were then to be had, and trained up their children for the Lord. During the incumbency of Rev. John Ker, about 20 years ago, they, with some members of their family, united themselves with the Church of which they have since remained faithful members. One by one the other members have followed their precept and example, the last, with his wife, being a year ago baptized and presented for confirmation by the present incumbent, and now they all rejoice as members of one communion. Their family consists of three sons and six daughters, all living, and of whom eight are married. Besides the nine children there were present, at the jubilee anniversary, 17 of their 18 grandchildren, and a number of other friends. Numerous presents in gold and otherwise, testified to the high place which Mr. and Mrs. Eastman hold in the hearts of their children and friends. Rev. J. H. Lackey conducted a service of prayer and thanksgiving, with a celebration of the Holy Communion, of which, besides the 11 members of the family, a number of other guests were participants. That they may enjoy many happy returns of their wedding anniversary is the prayer of their many friends.

ONTARIO.

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

Adolphustown.—St. Alban's Memorial.—His Grace, the Archbishop, administered the rite of confirmation to 34 candidates in this church on Sunday, June 26th.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Anne's.—Several ladies and gentlemen, who are members of the congregation, visited the Rev. G. F. Davidson, at his residence, on Wednesday evening, the 13th inst., to present him, on behalf of the parishioners, with a gold watch as a suitable expression of the regard and esteem in which he is held by them. Mr. Davidson, after filling a curacy in that parish very acceptably for the past three years, has just severed his connection with St. Anne's in order to take up other work. Mr. S. W. Matthews, the people's warden, made the presentation to the reverend gentleman, and in the course of his remarks he dwelt upon the large measure of success which had attended Mr. Davidson's work in the parish, and spoke also of the steady progress which the Church had made, both financially and otherwise, during the time which he had been amongst them. Mr. Davidson, to whom the gift came as a very pleasant surprise, acknowledged the present in a suitable manner, thanking Mr. Matthews, on behalf of the donors, one and all, most warmly for their very kind expression of goodwill towards him. The watch is a handsome open-faced stem-winder, with monogram on the back, and it bears the inscription: "Presented to the Rev. G. F. Davidson, by the congregation of St. Anne's Church, Toronto, 13th July, 1898," on the inside. Mr. Davidson sailed last week on the "Parisian" for England, to enjoy a well-earned holiday, carrying with him the good wishes of his friends for a pleasant trip and a speedy return.

Millbrook.—The Bishop of Toronto held three confirmations in this parish on Sunday, July 3rd, and on Monday and Tuesday of the same week visited Norwood, Westwood, Hastings and Rosemeath for a similar purpose. His Lordship went on from thence to Warkworth and Campbellford, where he held similar services. In the former place he confirmed 14 candidates and in the latter 38.

Lakefield.—The summer school for clergymen opened here at Mr. Mackenzie's school on Monday evening, July 6th, at eight o'clock, with evening prayer, followed by addresses of welcome delivered by Rev. Geo. Warren, and Rev. A. W. Mackenzie. The actual work of the school was commenced on Tuesday morning, when Rev. Dr. Crapsey gave an admirable lecture on "Providence," the first of a series on Christian Doctrine, Rev. T. Street Macklem on "Phillips Brooks as a Preacher," and Rev. Prof. Clark on "The Reformation of the Church of England." The following are the clergy in attendance, with one or two more to come: Rev. A. Crapsey, D.D., Rochester, N.Y.; Rev. C. H. Brent, Boston; Rev. Prof. Clark, Toronto; the Very Rev. Burton B. Smith, Dean of the Cathedral, Kingston; Rev. Canon Dann, London, Rev. Canon Spragge, Rev. Canon Farncomb, Rev. Rural Dean Allen, Millbrook; Rev. Rural Dean Webb, Colborne; Rev. W. B. Carey, Kingston; Rev. J. K. McMorine, Kingston; Rev. T. Street Macklem, Toronto; Rev. F. C. Heathcote, Toronto; Rev. F. T. Dibb, Wolfe Island; Rev. G. Warren, Lakefield; Rev. C. W. Hedley, Brantford; Rev. J. W. Hunter, Vankleek Hill; Rev. W. L. Armitage, Peterborough; Rev. J. S. Broughall, Whitby; Rev. John Bushell, Otonabee; Rev. Christopher Lord, Apsley; Rev. W. Creswick, Young's Point; Mr. Mills, Upper Canada College, Toronto; Rev. A. W. Mackenzie, Lakefield; Rev. E. V. Stevenson, Peterborough; Rev. Herbert Symonds, Ashburnham.

Islington.—St. George's.—The Lord Bishop of the diocese held a confirmation service in this church on Sunday, July 10th, when he admitted twelve candidates to the full privileges of the Church.

Dr. Caird has resigned his position as Principal of Glasgow University.

NIAGARA.

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

Barton.—Rev. S. Bennetts, incumbent. Old St. Peter's Church has been restored, and all the windows repaired. They are stained glass. A Sunday school is held regularly. Mrs. Jane Dalton (formerly Tillman), one of the oldest Church members of Barton, recently departed this life, full of years, and much esteemed. She was a zealous church-worker, faithful and devout. St. Peter's Church was her parish church for many years; no one was more regular than she in attending its courts for worship. Two miles distance was as nothing to prevent her regularity in summer and winter. In later years, she attended Holy Trinity Church, which was built to supply the needs of a growing population, on the old stone road, and nearer to her residence. There are now very few of the first members living of Old St. Peter's Church. The population around that church was always small. In time two other churches were built—St. George's and Holy Trinity—which naturally served people resident in Barton East.

Lincoln and Welland.—The Church clergy and families of these two counties enjoyed their annual picnic on Thursday, July 7th, in the Niagara Falls Park. Rev. Dr. and Mrs. Roy, also Rev. G. Moshier and family, from over the river, added greatly to the enjoyment of the occasion.

Sunday school summer excursions in the Lincoln and Welland deanery have been again enjoyed. Port Colborne on Lake Erie is a favourite resort.

ALGOMA.

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

Emsdale.—The burial ground at Sand Lake being cleared and well fenced by the industry of Mr. John Wilkins and a few others of that congregation and made ready for consecration, the Bishop arrived on June 10th, and consecrated the ground, returning to Emsdale in time to take the 5.30 p.m. train going north. Since then the new seats have been placed in the church. This congregation and mission received the sad information that Charles Wilkins, son-in-law of John Wilkins, one of the active wardens of this church, was drowned at Hamilton on July 3rd. Charles Wilkins was prepared for confirmation this winter, and was confirmed by the Bishop of the diocese at his winter visitation. We all deplore his sad and sudden death, as he promised by his steady and regular Church life, so well begun, to grow up a good Churchman. The whole neighbourhood express hearty sympathy with his youthful widow and little boy. Since his confirmation, Charles Wilkins has shown a lively interest in all Church work up to the time of his death.

Novar.—St. Mary's.—On Thursday, July 7th, the annual picnic and social gathering in connection with this church's Sunday school, was held in the bush near to Fish Lake, on ground which had been prepared for the occasion and kindly lent by Mr. Paget, Sr. About eleven o'clock in the morning the children, young people, their parents and friends, mustered in strong force, ready for an early dinner to which ample justice was done. This being finished, the prizes for regular attendance, good conduct, etc., were distributed. The prizes won by members of the Saturday afternoon children's sewing class were a special feature. This class was started last March and has proved most helpful to those who were able to avail themselves of the instruction given. The afternoon was spent in games of various kinds, also races, etc. Many willing hands made work light, and after tea had been served, the outing, which had been an unqualified success, was brought to a close.

The Rev. E. F. Hoerule has been elected rector of St. James', Leith, in succession to Canon Jackson, who has resigned.

RUPERT'S LAND.

ROBT. MACHKAY, D.D., ARCHBISHOP AND PRIMATE.

Synod Report Continued from last Week.

After the opening prayers on the following morning the Dean presented the report of the committee appointed to consider the Archbishop's address. The report was considered clause by clause and adopted. Rev. W. A. Burman next presented the report of the Committee on Clergy Superannuation Fund, and explained very fully the provisions of a proposed canon. The recommendations were taken up in detail in Committee of the Whole; the Archbishop remaining in the chair. The following sources of revenue were enumerated: a. Annual subscriptions of the clergy. b. Parochial assessments. c. Church offertories. d. Benefactions and legacies. The proposed scale of annual subscriptions by the clergy was, for 30 years of age, \$5; 40 years, \$6; 50 years, \$8; 60 years, \$10. Compulsory membership and parochial assessments at the rate of 2½ per cent. on the amounts guaranteed by the parishes for the clergymen's stipend for the previous year. To qualify for an annuity a clergyman must have served at least fifteen years, and must have paid ten years' subscriptions or an equivalent amount. The scale of payments proposed was, after 15 years' service, \$200 a year; after 20 years, \$300; after 25 years, \$350; after 30 years, \$400.

The provisions for a parochial assessment did not commend itself to the committee; and on motion of Mr. W. P. Sweatman, seconded by Rev. C. R. Littler, it was decided to substitute an offertory to be taken on the third Sunday in Advent, or on some other date.

The provisions requiring at least fifteen years' service, and the payment of ten years' subscriptions, or an equivalent amount, to qualify for coming on the fund, were struck out.

After luncheon the Synod proceeded with the consideration of the canon on clergy superannuation funds. An amendment of the scale of payments was made, so as to provide that clergymen unfit for service may, after less than 15 years' service, receive \$100 per annum.

Provisoes regarding removal to another diocese were adopted; also regulations as to services which may be performed by clergymen on the fund, and the granting of annuities only after the revenue reaches \$600 per annum, were adopted. Arrangements were made for withdrawal of annuities, on the recipients being restored to health. It was provided that until a capital of \$10,000 has been obtained, not more than one-third of the amount derived from parish offertories shall be available for current grants, the remaining two-thirds to be paid into capital account.

The committee of the whole reported, and the Synod adopted the report and directed that copies be sent to the different Bishops of the ecclesiastical province with the intimation that it is proposed to be presented to the provincial synod, and with the request that it be considered by the diocesan synods. Canon Coombes then presented the report of the committee on Sunday schools. It showed the number of teachers to be 65, increase 14; of scholars 5,271, increase 114. Making allowance for scholars not reported and including the Indian missions, the total increase was 700. A deficit of \$108 in the contributions was shown, but there were ten centres which had not reported. Of 66 parishes, 14 made no returns. Several suggestions made last year were repeated. Where there were union Sunday schools, the fact should be noted. Sunday school contributions should be divided so as to show how much was raised for expenses and how much for missions. A column should be added to the blank forms for showing the number of books in the library. Suggestions were made as to church services in connection with the Sunday schools. Reference was made to union services of all the Church of England Sunday schools in Winnipeg. Quarterly morning services for the children; the practice of publicly catechising the children and giving them marks for attendance at church were recommended.

After reports on the work of the rural deans in the diocese, and the report of the Rev. H. F. Leshe, immigration chaplain, had been presented and adopted, a number of votes of thanks were passed unanimously to various persons and societies. A special vote of thanks was passed to the S. P. C. K. for continued kindness to the diocese, and in particular for £1,000, besides £500 to the fellowship of St. John's College; also expressing congratulations on the completion by the Society of 200 years of valuable service. Further votes of thanks were passed to the S. P. G. for continued generous aid to the work of the diocese, £2,000 for the endowment of St. John's College, and grants to some eighteen churches; to the C. C. M. S. for a grant to the Rainy River mission; to the Masonic body for kindness in loaning their banquet hall to the Synod; and to Mrs. Wigram for the gift of £500 to the Synod.

The business having been brought to an end the Synod was then closed by the Archbishop, who pronounced the benediction.

Winnipeg.—The Rev. Herbert Dransfield, late of this diocese, has taken up his residence in St. Andrew's, Scotland. He has been for a time curate of Worsboro' Dale in Yorkshire, and the following is copied from a recent number of the Worsboro' Dale Parish Magazine: "Few curates have left their parishes with such deep and sincere feelings of regret. During the fourteen months in which he laboured at Worsboro' Dale he won the affections and goodwill of all with whom he was brought into contact." Worsboro' Dale is a village situate near to Barnsley in Yorkshire and is in the Diocese of Wakefield.

Owing to the late date at which this year's meeting of the Synod of the Church of England diocese of Rupert's Land was held, it was feared by some that the meeting would be of a rather perfunctory and uninteresting character. On the contrary, however, though the Synod had to be compressed into fewer days than usual, it was one of the most successful gatherings of the Church for many years.

The prolonged absence of His Grace, the Archbishop, in England, might give rise to the fear that the work here would somewhat slacken, but the reports showed that the reverse of this has been the case, a result due to two causes; first, to the determination of churchmen to uphold the hands of their Archbishop, who was labouring in England for the good of the diocese, and second, to the energetic work of the dean and other lieutenants left in charge by His Grace, who made reference to this fact in his annual charge.

The successive charges of the Archbishop, since the first meeting of the Synod of Rupert's Land, form a history of this country that will become more and more valuable as the years go by, and the charge delivered at the opening of the present Synod will rank as one of the most important of these documents.

The salient points presented in a general view of the Synod are, that in spite of all representations, the greatest English societies have decided to adhere to their policy of steady withdrawal from work in this country, and on the other hand, that the Church in the diocese cheerfully faces this fact and has set herself to the work of making up this deficiency by her own exertions. This action of the English societies seems dictated by two reasons, first, a desire to develop work in newer fields, and, secondly and chiefly, a fear that the Church in North-western Canada may be injured by continuing this help too long, as it is felt that some Eastern Canadian dioceses have been injured. While the two cases are not at all parallel, the societies decline to recede from the position they have taken, and Rupert's Land will be forced to depend entirely upon her own exertions, with the assistance of Eastern Canada, at a period when by reason of the still further extension of our sparse population, she is called upon to put forth renewed efforts to cover the field. In spite of this the situation has been faced cheerfully, and some have ventured to predict that this will prove a blessing in disguise.

One avenue, through which this blessing may come, is the drawing closer together of the different units of the Canadian Church. The idea of a Canadian Church with united funds, with adequate information of the work carried on in all dioceses, and with the strength that comes from common aims and thorough organization, is growing, but growing too slowly. But it is to be hoped the need of Rupert's Land, and her energetic attempt to overtake her work, may quicken the process; and that this autumn the ecclesiastical provinces of Canada may merge its effective missionary society into the larger missionary society of the General Synod, having the whole of Canada under its purview.

The reports presented show that the financial condition of the country has greatly improved, and that the Church, through the increased gifts of her loyal sons, is feeling the effects of this improvement. The total amount raised for all purposes in the diocese was greater by \$13,000 than any previous year. All the funds, with one exception, the Indian Mission Fund, show a gratifying increase and this fund will doubtless be placed in a satisfactory condition as soon as its needs are systematically placed before the parish. It is, if possible, even more gratifying to note that the debts on the parishes of the diocese have decreased by \$4,000; although very considerable additions have been made to the number of Church buildings. In this connection the rural deanery reports are most encouraging, showing as they do a number of new churches opened last year free of debt.

St. John's College report indicates that never in the history of the diocese has the college been in such a good position, or its outlook as promising. Along with this general improvement, the college will shortly get an additional lift in the shape of an endowment of at least \$25,000 for a lectureship in higher mathematics in order that His Grace may be relieved of these duties. Towards this end His Grace has secured about \$18,500 in England, and in the diocese an effort has been started to secure \$10,000, of which \$6,000 has been subscribed, and \$3,000 already paid in. If in all these advances credit is due to the efforts of the Churchmen of the diocese, no small share of it must be given to the Churchwomen, who, chiefly through the Woman's Auxiliary, have exerted an influence that has been felt in every department of work.

The only new movement to note is the very important one of launching a clergy superannuation fund scheme, which, however, to continue the figure, will not get under way for a year. The desire is to make the scheme as wide-reaching as possible, and with this end it will be presented to the Synod of the Ecclesiastical Province of Rupert's Land in the expectation that it will be adopted in all the dioceses from Lake Superior to the Rockies.

The time that could be devoted to the more strictly religious and spiritual aspects of the work of the Synod, was by the necessities of the case, very much circumscribed this year, but the meetings held were probably more enthusiastic and more helpful than on any previous occasion. It is likely, moreover, that conventions will be held during the coming year in different parts of the diocese, when clergy and laity can gather to discuss the spiritual aspects of the work under even better conditions than during Synod week.

On the whole, therefore, instead of being a purely legal gathering to receive the accounts and reports for the year, the Synod has been a most successful meeting, full of thankfulness for the past, and courage for the future; a meeting from which clerical and lay delegates went home, feeling new inspiration, and realizing that whatever difficulties occur, this great section of the Church Catholic will go forward in faith and will overcome all things, under the guidance of her Divine Leader.—The Winnipeg Daily Tribune.

Winnipeg.—All Saints'.—The closing session of the annual meeting of the Church of England Woman's Auxiliary for the diocese was held Wednesday

day afternoon, June 29th, in the school-house, and was combined with the annual meeting of the junior branch. The room was well filled, and the meeting was a most enthusiastic one. The business was to complete the election of officers, and the full list of officers, as elected, stands as follows: Hon. presidents, Lady Schultz, Mrs. Phair, Mrs. Roy; president, Mrs. Fortin; first vice-president, Mrs. Baker; second vice-president, Mrs. T. Gill; treasurer, Miss Forrest; recording secretary, Mrs. A. M. Patton; corresponding and Dorcas secretary, Miss Milledge; diocesan correspondent, Mrs. Lawler; literature secretary, Mrs. Burman; superintendent of junior work, Mrs. Gill. The reports of thirteen junior branches were then received, nearly every branch sending in an encouraging report of the work done. The voting to missionary objects of the money in hand was proceeded with, and it was decided to continue to support a child in Japan, and also to devote certain of the funds to Indian mission work. Excellent and telling addresses were then delivered by Mrs. Gill and Mrs. Baker, which were fully appreciated, especially by the junior members. At the close refreshments were served by the Guild of St. Mildred, of All Saints' parish.

SELKIRK.

WM. DAY REEVE, D.D., BISHOP, MACKENZIE RIVER, SELKIRK.

Vancouver.—The S.S. "Athenian" brought the news to this port a few days ago of the death, by drowning, of the Rev. Walter Lyon, who is supposed to have been drowned in the White Horse rapids, whilst on his way to Selkirk. The report has not been confirmed as yet.

NEW WESTMINSTER.

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

Vancouver.—The members of the New Westminster Clerical Society initiated a new departure last month, when they issued an invitation to the clergy of the diocese of Columbia to meet them at a clerical conference, which was held in this city on the 8th and 9th ult. Four clergy from that diocese accepted the invitation, viz., the Ven. Archdeacon Scriven, Canon Good, Mr. Cooper, of Wellington, and Mr. Grundy, the Chinese missionary. Three clergy came to the conference from the diocese of Seattle in the U.S. Amongst other matters, work among the Chinese was fully discussed, and upon this subject the experience of Mr. Grundy, who has laboured for many years amongst the Chinese, both in China and in Canada, was found to be very helpful. It is hoped that he will not only meet with much success in his work in Victoria, but will also, before long, be given the entire oversight of Chinese mission work on the mainland. The meeting was a success in every way, and the wish was expressed at its close that many such-like conferences might be held in the future.

The meeting of Synod is to take place in the early part of next month, after the holding of which, the Bishop proposes to go home to England in order to collect money for the re-endowment of the See, which is a matter of the utmost importance for the well-being of the Church in that part of Canada.

British and Foreign.

During the past few years, six new Anglican churches have been built and consecrated in Glasgow.

At a meeting held in Bristol recently, under the presidency of the bishop of the diocese, an elaborate scheme of church extension was adopted, involving a capital outlay of £250,000.

The sexton of Trusthorpe, Lincolnshire, in digging a grave in the churchyard, recently, unearthed

a leaden bulla of Boniface IX., who was Pope from 1389 to 1394. The find has great anti-quearian value.

The foundation stones of St. Columba Memorial Church, at Glasgow, were laid recently by the Bishops of Argyle and Glasgow, respectively. Large numbers of people attended the ceremony.

A thanksgiving service will be held in Salisbury Cathedral this month to commemorate the completion of the restoration of the beautiful tower and spire. The cost has been £15,000. The Archbishop of Canterbury will be present. It will be a great junction.

The Duke of Westminster has consented to act as chairman of the provisional committee, which has been appointed in order to further the raising of a memorial to the late Mr. Gladstone, which it is proposed shall be of a national and unsectarian character.

Canon Valpy has undertaken the work of the whole of the central part of the altar screen of Winchester Cathedral, in memory of his wife, lately deceased. The value of the gift is estimated at about £1,800, and the work will be finished in the course of the autumn.

A prominent Hampshire Churchman, Mr. W. Nicholson, of Alton, who recently gave £20,000 to the Winchester Diocesan Clergy Sustentation Fund, has just invested £9,000 in the names of the Ecclesiastical Commissioners for the purpose of increasing the incomes of Froxfield and Privett—two livings of which he is patron—to £300 a year each.

No less a number than 150 children were baptized in St. Lawrence's Church, Birmingham, lately by the vicar, the Rev. T. J. Bags. It was in this church that on invitation of the vicar, a "scrubbing service" was held a short time ago. Over 100 adults are also to be baptized shortly in this church. The parish is one of the poorest in Birmingham.

Earl Stamford presided at the annual council of the Church Army lately, when the accounts for the year were approved. The total receipts amounted to £98,000, an increase of £5,000 over the previous year—£16,000 was contributed in working people's pence. It was resolved to ask for £140,000 for the maintenance and extension of the work during the ensuing twelve months.

A very sudden death took place at St. Martin's Church, Charing Cross, a little while ago. John Nelms, aged fifty-eight, who had been a ringer at the church for forty years, had been taking part in a muffled peal on the occasion of Mr. Gladstone's funeral, when he fell forward, became unconscious, and shortly afterwards died. Death was due to the bursting of a blood vessel in the brain.

There has been placed in Leeds parish church a tablet of brass, or more strictly speaking, Latin metal, bearing a full inscription of the names of all the clergymen who have been vicars of Leeds, with, in nearly every case, the dates of their appointment. The list, in its revised state, is considered to be the most authentic yet published. The plate bearing this interesting memorial is the gift of the Rev. Manley Power, now precentor of the parish church. It measures three feet by two feet. It dates back to 1110.

The Prince of Wales, who was accompanied by the Princess, recently laid the foundation stone of a new hospital, which is to take the place of University College Hospital, in Gower street, and the whole cost of the erection of which is being borne by Sir J. Blundell Maple, M.P., H.R.H. greatly eulogized the generosity of the giver, and spoke of it as being an act of munificence unparalleled since the days of Mr. Thomas Guy. The Bishop of Lon-

don said a dedicatory prayer. The total cost of the new hospital will be £100,000.

A meeting of the parishioners of St. Michan's parish was held recently in St. Michan's School, Church street, Dublin, for the purpose of presenting the Rev. Thomas Long, M.A., rector of the parish, with a handsome illuminated address, as well as a pair of silver candlesticks and a silver inkstand on the occasion of his silver jubilee as rector of the parish. In addition to these presents, a lady long connected with St. Michan's and St. Mary's parishes presented the Rev. T. Long with a silver-pocket communion service in memory of the long friendship existing between him and the Rev. Dr. Monahan. The Dean of Christ Church, who presided, made the presentation. The Rev. T. Long, in response, thanked the donors very heartily for their kind words and gifts.

The consecration of the Bishop of Islington, a short while ago, provides the diocese of London with a band of bishops such as it has never before had. There is, first and foremost, the Bishop of London, and then come three home suffragans, the Bishops of Marlborough, Stepney, and Islington. The foreign suffragan, Bishop Wilkinson, has the care and oversight of the congregations of Church people in Northern and Central Europe, and then there is Bishop Barry, who is assistant-bishop, with a commission to perform episcopal functions in the diocese. Exclusive of Bishop Wilkinson, there are therefore no fewer than five bishops at work in the diocese, and yet the number of bishops is still insufficient to cope with the ever-increasing work to be done.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ST. ALBAN'S CATHEDRAL.

Sir,—As the Bishop declared, at the late meeting of the Synod of Toronto, that he was not responsible for St. Alban's Cathedral, it may be permitted to one who has the sincerest goodwill and respect for the Bishop, to place before your readers a statement of the general sentiment of the diocese in regard to St. Alban's. It may be granted that there is a good deal to be said in defence of the promoters of St. Alban's on two grounds: 1. The state of St. James' Cathedral at the time; and 2. The apparent probability, that the city would spread far beyond its present limits. All the same, it was a mistake. St. James' Cathedral, with certain improvements not at all difficult to effect, would make an excellent cathedral, and it is in the right place. St. Alban's Cathedral has been "stopping the way" in more senses than one, and things will not go on smoothly until, somehow, it is got out of the way. And how can this be done? Two things seem clear. The diocese will not undertake St. Alban's as a cathedral. This is the quiet and no longer silent resolve of the diocese—as was made manifest at the recent Synod. But it has been said over and over again, during the last few weeks, although only in private intercourse—if the Bishop will frankly give up the idea of making St. Alban's the cathedral of the diocese, the people will come to his assistance, and enable him to set St. Alban's on its feet as a parish church. This has been said over and over again. It is believed that it is the only way out of the difficulty. If the Bishop would give a hint that he would fall in with such a plan, it would be a great relief to the Church.

AMICUS CURIAE.

RECEIVED WITH THANKS.

Sir,—Allow me to acknowledge the receipts of the following sums towards the Community Mission Fund for which I appealed a few weeks ago: Mrs. W. G. P. Cassels, \$10; Edgar Hallen, \$2; Richard Hallen, \$1; Mrs. Gilmour, \$1; E. A. S. Chatham, N.B., \$1; the Rev. Pro. Welch, \$5; J. L., \$5.

J. LANGTRY.

Toronto, July 8th, 1898.

WILLING TO HELP.

Sir,—You will confer a great favour on me if you would kindly insert the following in the correspondence columns of your very highly esteemed and valuable paper, *The Canadian Churchman*. The hardships and difficulties with which unmarried clergymen and young missionaries have to contend, in the back countries of Canada, have been so forced on my mind since I came to this country, that I have become impressed with the idea that I may be of use in the sphere I suggest. For anyone who may want me I would take entire charge of housework, play organ, teach (have lay reader's license), or in any way help that would be in my power. My only remuneration would be that God would bless anything that my project might be the means of doing towards the advancement of His Holy Church.

H. DEVERE, Lakefield, Ont.

HURON SYNOD.

Sir,—The Synod of Huron closed recently without discussing the matter of relief for those clergy who had suffered by the reduction of 100 per cent. off their appropriations. It was not owing to the Synod being unconcerned, for, on the contrary, a feeling of sympathy pervaded it, and the expressions were many that something should be done, but a point of order was raised which cut off discussion, and thereby the door was closed against any measures that would have been proposed for relief. Some clergymen were willing to subject their stipends to an assessment of 2 per cent., others proposed that the 100 per cent. reduction be made 50 per cent., and others again thought a special appeal should be made to the congregations of the whole diocese. Nothing was done, but cannot something be done? Surely those who suffered will not be allowed to continue to suffer alone. To hope that something will be done ere long will give no relief, something should be done at once and something can be done. Will not some influential clergyman or layman request the Bishop to set apart a Sunday for a special collection to be taken up for the purpose, and ask his Lordship to write a pastoral to be read in all the churches upon the previous Sunday, in the same way that the collections are taken up for Foreign and Domestic Missions? The home claim is surely greater, and I feel assured that the response would be liberal. It wants a moving and directing hand, and that hand is the Bishop. His Lordship is deeply distressed, and gave up almost 15 per cent. of his stipend, an example worthy of imitation by both clergy and laity. There is not a clergyman whose "bowels of compassion are closed," there is not a layman whose "soul is so dead," as not to wish to do justice to those whose grievance is real and who need relief now. The Bishop's opinion is supported on every hand "that every effort be now made to arouse the sympathy of our people, and secure the help they are so qualified to bestow." If all the clergy would voluntarily give 2 per cent. of their stipends, the laity would be inspired to respond worthily, and the sacrifice would be small as compared with the 100 per cent. reduction upon those who have borne it. The laity receive about \$4,000, from clerical fund, and they would not refuse to give as much as they receive. Only let the opportunity be granted, and the ability and willingness to give will be proved. Let the wardens in every parish work systematically, being thoroughly awakened to the importance of their united efforts, and the good result will be assured. The clergy

and laity are loyal to the Bishop, and will respond to an appeal emanating from him. At the last Executive Committee meeting, a very pitiable case was presented, a clergyman of 30 years' service in the diocese, asking for relief from positive distress, the case was referred to the Bishop to "look into." This clergyman lost \$150 by the 50 per cent. reduction last year, and will lose \$300 by the 100 per cent. reduction this year. Why should clergymen be placed in such a position? To look into every case of suffering arising from the 100 per cent. reduction, will not provide "food and raiment." "The iron has entered into their souls," and they need relief now, not a year hence. On the first of July their cheques were not forthcoming, but the younger clergy, the government rectors, and those having self-sustaining parishes, received theirs. What was done in Toronto diocese can be done in Huron; the appeal there was not in vain, neither would it be here. The Apostle Paul exhorts all to "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also in the body."

A CHURCHWARDEN.

Family Reading.

"IT IS I."

Starlight shone on the murmuring sea,
And tinged its waves with light;
The billows wandered wild and free
Through the silence of the night.

It was midnight in the quiet sky,
It was midnight on the deep,
And far in misty realms on high
Did the stars their vigils keep.

A vessel tossed by wind and wave,
Now aimless seemed to roam,
While waters wild its frail sides lave
In showers of snowy foam.

Watchers gazed out on the stormy main,
And near a figure was seen—
Walking the sea where moonbeams had lain,
Gliding through shadow and sheen.

"'Tis a spirit!" wondering they cry,
With fear and doubt dismayed,
Then clear came the Saviour's soft reply,
"It is I, be not afraid."

E'en so in the darkest hours of life,
When 'neath sorrow's weight we sigh,
A voice sounds through the pain and strife,
"Be not afraid, it is I."

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.Written for *The Canadian Churchman* by
Mrs. E. Newman.

(Continued from last issue.)

Melrose Abbey, dedicated to St. Mary, like all ancient churches, is in the form of a cross. It is, I believe, one of the finest specimens of Gothic sculpture and architecture of which Scotland can boast; and certainly ranks among the most beautiful ecclesiastical ruins of this reformed land. Melrose Abbey was founded by King David I., and granted by royal charter, with large portions of crown lands, forests, and rights of fishing, to the Cistercian order of Monks; the first monastery of that order in Scotland. The first abbot was "Richard," a man of strict piety, and a rigid disciplinarian. The entire destruction of this beautiful abbey was accomplished by the English, under Henry VIII., and for years the ruin was used as a quarry by the people of Melrose; we were told that there is hardly a house in the village that has

not a stone from the abbey in its walls. Since it came into the hands of the Duke of Buccleuch, every care has been taken to prevent the ruin from further decay. There is nothing of the monastery remaining but the Abbey Church and the cloister walls. The young guide, with her well-learned lesson, dispensed with, as speedily as possible, we wandered slowly round, carefully noting each point of interest, lost to everything but the marvellous beauty and grace of this grand old Abbey church, the Roman priests, in minute detail, explaining the symbols, statues, chapels, and translating the latin inscriptions and scrolls, with a sketch of monastic life, and the history of the Cistercian order in particular; we were deeply interested, it was a rare treat. We passed through the little "steel-clenched postern door," through which William of Deloraine came by night to search for the book, in the tomb of Michael Scott, the wizard. (See Scott's "Lay"). There was the tomb, with the stone effigy, standing at his head, the grave-stone broken, as Sir William was supposed to have broken it; under the window, through which the light of the moon cast the blood-red cross on the grave, the cross undoubtedly too is there. Under the chancel window, a little stone marks the spot where lies the heart of Robert Bruce, beside the tomb of the noble Douglas. Oh, who could tell in a short paper, one-tenth of the beauties of this wonderfully beautiful abbey? it forms a scene at once imposing and sublime. The stone traceries, the carvings round the capitals of the pillars, are truly exquisite, no two alike, one in particular, in the south aisle, representing the "curly greens" grown in every garden in Scotland, as finely executed as the natural leaf; the roses and lilies, thistles and ferns, oak leaves, and ash leaves, chiselled with an accuracy and grace unrivalled in architecture. The "crown of thorns" window high up in the north transept, figures of saints and angels, and the sculptured canopies of niches, from which statues have been rifled. The groined roof of the chancel contains carvings of the crucifixion, and in the arch under the rood screen, our Saviour's face, in a passion flower. The magnificent east window is perfect, of which Scott writes:
"The moon on the East oriel shone,
Thro' slender shafts of shapely stone,
By foliage tracery combined;
Thou wouldst have thought some fairy's wand,
Twixt poplars straight the ozier wand,
In many a freakish knot had twined,
Then framed a spell when work was done,
And changed the willow wands to stone."
We read these lines as we sat on a heap of stones in the chancel, the base of an old pillar, Sir Walter's favourite seat for contemplation of this grand window. Then through the grave-yard, read the quaint inscriptions on the tombstones, and stood on the spot, where, no doubt, the inspiration came to him when he penned those well-known lines, "If thou wouldst view fair Melrose aright. . . . We did not hear "owlets hoot," but birds were singing over the "dead man's grave," and we could plainly hear the "distant Tweed." We could trace each thought, in the deep shadows, the flying buttresses, the broken arches, and ruins gray; how deeply Sir Walter loved this "scene so sad and fair." It would be impossible to describe the intensity of one's feelings, as standing in that old churchyard we quoted those beautiful lines from Byron's lament over Greece.
"So coldly sweet, so deadly fair,
We start, for soul is wanting there;
It is the loneliness in death,
That parts not quite with parting breath,
Expression's last receding ray,
A gilded halo, hovering round decay."

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Upon the outside of the building, on the perfect south wall, the carvings are extremely beautiful; armorial bearings, angels' and monks' faces, with flower-wreaths and leaves; latin scrolls, heads of kings and saints. Statues of the Virgin and Holy Child in a pinnacle on the roof, and beside the figure of St. Andrew on the apex of the roof, as if an irresistible sense of fun had seized upon either architect or sculptor, a life-like representation in stone, of a pig playing the bagpipes. Under the shadow of umbrellas, for it was now raining, we had vainly searched for this famous gargoyle, when Father _____ called out, "who wants the pig? here he is." And there he was, as fine a porker as one could wish to see, a genuine "Berkshire." On the very last buttress, at the present extremity of the west end, are the royal arms of Scotland, date 1505, and the letters I. H. S. all plainly to be seen. There were, altogether within and without this old abbey, about 70 statues, and many chapel remains. In the walls of the cloisters are marks of cannon balls; Oliver Cromwell (the ubiquitous Cromwell), is said to have attacked the abbey from the heights of Gattonside, on the opposite side of the Tweed. In the east corner is the figure of an angel in the act of flying, with a message from the Church, and only a few feet away, the head of a negro, grinning with delight. It would be difficult to say where the dead have not been buried, the stones in the floor cover many graves of kings, and warriors, and venerable priests. I should love to tell you more about these beautiful sacred ruins had I time and space, there remains much untold. And so ended the most delightful (if rather costly), day that we have yet spent during our wanderings. We arrived in Edinburgh at 10 p.m., in the midst of a heavy thunder-storm, and at our apartments, in Albany street, drenched through.

(To be continued.)

GOD'S PLANNING.

Men's accidents are God's providences. What seems at first to the little child merely to happen so, he soon begins to learn is the product of his father's thought and planning. And as he comes better to understand, he sees that the gate-latch is where it is, not because it happened so, but because of its relation to his safety. Eventually, everything that transpires within his little sphere—the locked doors and drawers, the guarded tools and the many other combinations of circumstances—he comes to connect with his father's love and watchful care. Infinitely more so is it with our heavenly Father. One great lesson of life is to learn that we cannot get beyond God's thoughts concerning us; His plans touch us at every point. And it is well to be moving with those plans.

ALONE WITH GOD.

We are far too little alone with God; and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the very best some well-meant, Martha-like serving; but where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed, self-appointed toils and humbly at His feet to let Him carry on His blessed work within ourselves? If the Mary-like method were carried out more, it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundred-weight and get instead of it only a pound—if the hundredweight lost were only lead and the pound gained were pure gold?

SAFE HOME.

The conquering commander triumpheth, yet had he not conquered unless he had fought, and the more peril there was in the battle, so much the more joy there is in the triumph. The storm tosses the sailors, threatens shipwreck; sea and sky are calmed, and they are exceeding joyed as having been exceeding afraid. Everywhere the greater joy is ushered in by the greater pain.—St. Augustine.

YOU CANNOT ALWAYS CHOOSE YOUR COMPANY.

One great trouble in doing a mean action is that you are compelled to associate with yourself afterwards and to despise yourself. Take care what you make of yourself, for you can never get rid of yourself.

THERE ARE TOO MANY DECEIVERS IN THE CHURCH.

It is true that the Church Militant is of a mixed character. Christ compared it to a field in which the wheat and tares grow together until the harvest. He also likened it to a net containing good and bad fishes. Through every age the Church has had within its folds the sincere and the insincere. One of the apostles was a traitor, and Demas and others went back to the world. But it would be most inconsistent to condemn all the apostles, because of the perfidy of one, or reject the whole Church on account of the wickedness of a small part. The many should not be judged by the few. The circulation now and then of a counterfeit note does not make all money spurious. Moreover it is your duty to come into the Church and preserve its character by the influence of a consistent and holy life. The unfaithfulness of others does not relieve you of your responsibility to God.

TO BE ENDURED.

There are some things in life to be endured and other things to be changed for the better. It shows Christian submission and fortitude to stand what cannot be helped, but it indicates laziness and cowardice to put up with what can, and should, be mended. God did not put us here simply to endure our lot, but to improve it whenever possible. He tests our character and principles by his varying providences. He loves the heroic carriage under one set of conditions, but under others he delights in the disposition and capacity to triumph over difficulties and to transform adversity into prosperity.

THE CALL OF SAUL.

What messenger is it which reaches Saul's soul when those around him lie lowering on the ground overwhelmed by a mighty but unintelligible sound? It was his own name, "Saul, Saul." What a gathering up of memories, of personal history! What tenderness of reproof, what sternness is there of rebuke in that twice-uttered name; Saul. You remember the tenderness of the name "Mary," which recalled the weeping Magdalene to herself, and the merciful rebuke to him who had lost his reputation as the Rock, "Simon, son of Jonas," once more the fisherman, no longer the brave pillar of the Church. So here "Saul, Saul" is a gathering up of all the man's history, all that had tended to form the personality known as Saul. Was it for this he was born into the political freedom of a great empire? Was it for this that he was admitted by circumcision into the fold of God's people? Did Gamaliel, the doctor of the law, with all his reputation, lead him no farther than this? The piety of his father,

who had watched his religious growth and taught him the law, and given him a trade, and enveloped him with a responsibility, was it for this? Saul was a reality which had been growing up under these and other influences of which he thought little, and did not pause to trace the power which left him just as we encounter him in history, with that intensity of character which so distinguishes him, sensitive, impetuous, independent, brave, a mighty engine for good or for evil in the world known as Saul. And the full inrush of the pouring tide of God's power was being arrested; there was a barrier of wilfulness which dammed it back. And the power of a great character was sweeping in harm over the lives of others which it should have been fertilizing in a self-contained stream of good: "Saul, Saul!" It is the recall of a noble nature to its better self.—Rev. Canon Newbolt, M.A.

I AM GOOD ENOUGH.

There are thousands who live this excuse, if they do not express it in words. No language can describe the presumption of those who take this position. What an awful thing it is for one who is impenitent and prayerless, and places all his hopes upon this world, to so deceive himself as to think he is good enough without Christ, and without salvation from sin. The time is coming when the emptiness of the world will be seen, and the heart will learn to its sorrow that if Christ is rejected all is lost. Remember the words of the prophet, "Woe unto them that are wise in their own eyes, and prudent in their own sight."

BE YOURSELF.

Few temptations are more common to ardent souls than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better; and therefore to every such man St. Paul speaks, telling him that it is his duty to try to be himself—simply to try to do his own duty; for here in this world we are nothing apart from its strange and curious clockwork; and if each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or of one of the inferior parts.

LIVING EPISTLES.

We ourselves are the real word, the life-utterance which speech often falsifies. There are faces that never deceive or mislead us. A spiritual nature can but be frank and honest because its foundation-stones are laid in the truth and it knows that nothing else holds. It is in us as human beings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself; if it is a true life, it has no need or desire of concealment.

BE SWEET-TONED.

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be touched as not to respond with a jangle. There is the same difference in people.

From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth.

THE FATHER'S CALL

Not long until the call shall come
The Father's call, "My child, come home,
Thy day is done, thy toil is o'er;
Come home, and rest for evermore."
Weary and tired I then may be,
How sweet that call will be to me!"

How it will come, or when, or where,
I cannot know, nor need I care—
God only calls when it is best,
And I can trust him for the rest;
Infinite love and truth and skill
Control it all, and guide his will.

Infinite love o'er all prevails;
Infinite wisdom never fails
To carry out the Father's will,
And all his purposes fulfil.
Eternal good crowns every soul
That yields itself to his control.

O restless, weary, troubled soul,
Why not submit to his control,
And trust his love and power and skill
Who never had a thought of ill?
Rooted in love his every plan
That shapes the destiny of man.

Where is that home? I know not where;
Enough to know that he is there,
There, with my sainted and the Christ,
In love we'll keep eternal tryst;
That is the home and there the life
That knows no sin, no death, no strife.

No eye hath seen, no ear hath heard,
No mind conceived, nor hath appeared
The glories of that fatherland
Which Christ hath veiled with loving hand,
Till we can see with sinless eyes,
And be with him in paradise.

TRUE SUCCESS.

Let us not unduly depress ourselves because we have not succeeded in what we have undertaken. It may be the very best thing that has ever happened to us. When there are so many successful reprobates in the world we need tremble at that which unspiritualized men esteem success. When in our New Testament we find no trace of the word "success," while the word "faithfulness" comes up again and again, are we not driven to the conclusion that faithfulness in God's sight is success? "Be thou faithful unto death and I will give thee a crown of life." Oh blessed word! Oh encouraging truth! The unsuccessful man who has been faithful—whose very faithfulness may have been in the way of his material success, shall receive the crown of life. Let us, then, Christian brethren, interpret afresh our failures. Let us read them in the fuller light of our Lord's teachings. Let us believe that had we achieved them they would have lowered our spiritual vitality; would have weakened our dependence upon God; would have cooled our prayers; would have chilled our zeal for God; would have made us idolaters of the material. Let us be encouraged by the thought that God our Father valued us too highly to reward us thus; that He has given us something better than that to which we aspired; that He has not allowed us to lose our spiritual life; that the germ within us has been vitalized, and not destroyed; that we are still God's men, God's children; that we have a sure and certain hope of eternal life. Oh, let us be thankful for this. Let us congratulate ourselves that to us the world is full of God as the atmosphere is of sunshine. This congratulation is not wrong. It is not Pharisaic. Paul had it.

The Roman dungeons were around him. His life seemed to the Roman politicians a failure—the fanatical attempt of a hot-headed zealot to do the impossible. Not so to himself. Listen as he speaks: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of glory which God, the righteous Judge, will give me at that day—and not to me only, but to all them which love His appearing." He had no doubt and no fear. He had lived for that which is within, and the without had become luminous and glorious. Through the translucent walls of his dungeon he saw the vision of the new earth and the new heaven. This is the law of life. Live for that which is without and you perish. Live for that which is within and the whole earth becomes a porch to that home of homes where the Fatherhood of God is the life of the redeemed and glorified soul.

A PERSONAL GOD.

The deepest instincts of the soul, the highest demands of reason, and the best experiences reached by the greatest souls demand a faith in a personal God. Without it there is no centre to the Universe, no reason for its order, no basis for its universal law. Without it religion ceases to have any substance or any vital power. Faith has no object; there is no meaning in Providence; there is no hope for man or the race. And without this faith, communion with God would cease to exist. The communion of the soul with God is the Alpha and Omega of religion. It begins with the child's first uttered prayer at its mother's knee, and ascends unchanged through the saints and martyrs and prophets of all ages, till it rises into the chant of seraphs who stand nearest the throne. This great truth, that the highest Being in the Universe desires to come into intimate union of love with his every created child, is the truth revealed to babes, and which angels desire to look into. This is the substance of all genuine prayer. It is not a cry to an infinite abstraction, to a vague, unknown God, to a nexus of elemental forces, but to a love before which all human love is faint and cold, to a friendship which holds us in its embrace through all chance and change, to one who knows us better than we know ourselves, who knew us before the foundation of the world, in the hollow of whose hand we rest safely amid all danger, who has made us in His own image, in order that we may thus be able to commune with him, and whose infinite love demands that His every child shall at last enter into union of mind and heart with Him. It was this which Paul saw, when in his lofty glow of thought he cried, "I am persuaded that neither life nor death, nor things present nor things to come, shall ever separate us from the love of God which is in Christ Jesus our Lord."

THE CHURCH OF CHRIST.

Man is not, and cannot be, a solitary being long. "God setteth the solitary in families." Neither is the natural family a mere social compact—it is a divine arrangement under a divine blessing—nor yet is the spiritual family a voluntary association agreeing to think and act and pray together. No, it is a divine arrangement; it is God's own institution, with His grace resting on it. If it be not, it is no sacred Church—it is but man's invention.

Christians, in fact, find themselves thus placed by God. They do not baptize themselves nor teach themselves; they cannot confirm themselves, nor bless themselves; they cannot make for themselves a private communion; nor let anyone else pretend to

do it for them without authority. They must receive all these blessings from others; but receive them from and by the society Christ has set up, which is called the "Church." Now some persons pretend it is hard to know the meaning of this word "Church." We wonder at them. There is not a plainer word in human language. When Christ said to His followers,—"I will build my Church," did He mean to puzzle them? When He told them, on the occasion of disputes to tell the "Church," was it not a plain rule? I am bold to say that His disciples understood Him well enough, and supposed He was going to form a society which would have to be guided by the rules He would give.

INTEREST IN WORK.

Interest in our work for its own sake is a cultivatable quality. We all possess it in some degree, and we may all increase it if we will. Children may be accustomed at a very early age to take pleasure in the success of their own efforts, quite apart from any personal good they may derive from it. The careful observer of child-nature will notice that this is a natural delight, and is deadened and diminished only by the growth of selfish considerations. If care is taken to make work as congenial as possible, to prevent its being excessive and exhausting, and to sympathize with and encourage the natural joy of success, there is no reason why it should ever decrease. The youth who enters upon a well-chosen life-employment with his power of happiness and also with the power of self-government has every reason to hope that his work may be successful and his life valuable and happy.

HINTS TO HOUSEKEEPERS.

Frosted Peaches.—For twelve large peaches take the whites of three eggs, beaten to a froth; put this with two tablespoonfuls of water; have ready a cup of powdered sugar; remove the stones from the peaches and rub off the fur; then dip in the egg and roll in powdered sugar; set carefully on the stem-end upon white paper laid in a sunny window. When half dry, roll again and finish drying.

Peach Cream.—Pare and stone one quart of very soft peaches. Add to them one pound of sugar, and mash them thoroughly. When ready to freeze, add two quarts of rich cream, which, when frozen, will fill a dish holding four quarts.

Red or Black Raspberry Jam.—To use one-third currants to two-thirds raspberries is better than the berries alone. Mash the fruit well and let it boil twenty minutes; weigh the quantity; allow two or three pounds for the kettle to weigh, and to every pound of fruit use three-quarters of a pound of sugar. After this is put in let it boil till, by taking some out on a plate to try it, no juice gathers about it. Then it is ready to put away, as you would jelly, in glasses—or stone jars are nice.

Cherry Water Ice.—Stone and mash half a gallon of cherries, let stand for one hour and strain; boil a pound of sugar and a pint of water until it threads, then set aside to cool; when cold, mix with a cherry juice and freeze. Currant, grape and gooseberry water ices may be made the same way.

To Clarify Pickles.—The scum which often rises on the top of pickles can be remedied by putting a slice or two of horseradish in the jar, which soon sinks to the bottom, taking all the scum with it, thus leaving the vinegar clear.

To Keep Pickles from Getting Soft.—To one barrel of pickles, when in brine, add one-half bushel of grape leaves. This will keep them sound and firm.

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A PROTEST.

When a fellow knows every bird's nest In the fields for miles around, Where squirrels play in the sunshine, Where prettiest flowers are found; When he knows of a pair of robins That will fly to his hands for crumbs He hates to be penned in a school room And he's glad when Saturday comes.

There's a bee tree up on the hillside, But I'll not tell anyone where; There's a school of trout in the millstream And I want to go fishing there. I know where an oriole's building, And a log where a partridge drums; And I am going to the woods to see them As soon as Saturday comes.

They shouldn't keep school in springtime, When the world is so fresh and bright, When you want to be fishing and climbing, And playing from morning till night. It's a shame to be kept in a schoolroom Writing and working out sums-- All week it's like being in prison; But I'm glad when Saturday comes

THE TURKEY-COCK.

From the German.

The greatest pleasure little Augusta had was to tease the turkey-cocks in her father's poultry-yard, till they became quite enraged and made loud angry noises at her; then little Miss Gussy would run away laughing.

One day her mother saw her and forbade her to tease the birds. "Leave the turkey-cocks alone," she said, "some day, if you make them so angry, they may do you mischief in return."

But Gussy only said to herself, "They won't hurt me," and on the very next morning, she stood, as usual, in a corner of the poultry-yard, and cried:

"Poodle, oodle, oodle! Poodle, oodle, oodle! I'm redder than you are, poodle, oodle, oodle!"

She had on a red frock that day, and as turkey-cocks cannot bear red, the birds grew more angry than ever and kept on calling out, "Kooder, ooder, ooder! Kooder, ooder, ooder!" till the whole poultry-yard was in a commotion. Then they ruffled up their feathers, spread out their tails, and hung down their wings to the ground. Their red combs above their beaks turned blue and purple with rage.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Gussy laughed till she shook all over, at their anger, and began again to call, "Poodle, oodle, oodle! I am still redder than you, poodle, oodle, oodle!"

All of a sudden the biggest of the birds flew at her, perched upon her back, began flapping her with his wings, and pulled up her head with its beak.

All laughing was over now, and Gussy screamed for help. Fortunately her mother heard her, and released her from the enraged bird before it was too late. But Gussy had a deep wound in her head, and her shoulders were black and blue with the flapping of the turkey-cock's wings.

From that time you may be sure she left the turkey-cocks in peace and never teased them again.

She has now learned obedience.

INSPIRATION.

"Essay written yet, John?"

"Not yet; haven't begun."

"Why not? You've only two days left. Have to hand it in on the sixth."

"Time enough, Philander; I'm still waiting for an inspiration! Must have it too! I can't work when I don't feel in the mood."

"All stuff, John! You'll find a slow pull, just at the last minute. We were looking for the prize essay from you."

"Well, if I were an old slow-coach and drudge, like you, Phil," (and John laughed), "I'd hire out on the road! Nobody ever wrote a prize essay, except by inspiration! Never! I wasn't cut out to drudge."

"Hear that, girls?" asked Phil of the class waiting at the school-room door.

"Yes, I heard," answered Mildred. "Inspiration, indeed! Come round after school a few minutes. I've a little story to tell John, and all of you."

Mildred Rogers was the eldest of a bright class of boys and girls in the high-school, whose examinations and essays were just now of absorbing interest. Her family made many sacrifices that Mildred should attend school. She was a strong, helpful spirit, and a devoted Christian. The very spirit of a disciple of Jesus shone from her blue eyes. And all her work was in the service of the Master.

"Go on, Mildred, go on!" shouted John, as they sat together, in the lovely June evening. "I'll leave it to the class if one mustn't be filled with inspiration to do good work!"

"Now I want to confess," said Mildred. "You know our subject, or theme, is 'Courage: Mental and Physical.' Was there ever a wider field for one's best work? We had two weeks in which to prepare our essays. I said to myself: 'Now I won't write one word until I feel exactly in the spirit of it. It shall be my best effort. It shall glow with enthusiasm, and have the touch of genius! It shall burst upon me like a storm of quick,

magnetic thought, and speech. I will not, as heretofore, drudge over it, as I get the time, but leave it until inspiration comes!" The very theme was inspiring: the heroes and heroines of war, of danger, of sorrow, and pain; nurses, firemen, sailors, martyrs, and enthusiasts of history. They thrilled me day by day, as I went to school, as I worked at home. But the time didn't seem to come when I could pour it out on paper.

"At last, as days slipped by, I planned, and thought, and put ideas into shape a little; but I was tired, and the time was short. No great inspiration had come. Down I sat one night, and wrote 'Courage' in big head-lines—I to write of courage! I laid my paper down, and prayed that God would forgive me for this slow performance of plain duty, and inspire me with a love for work; would help me to tell the great story of courage. For hours and hours I wrote and re-wrote; copied, and wrote again. So soon as I was willing to do good, faithful, systematic, conscientious work, the true inspiration came!

"It always comes with honest effort. Don't you see my mistake? All our work must be done with a purpose. It is the test of our strength to do it well."

"Mildred," asked John, "suppose one can't work systematically? I like study when I feel like it, I enjoy writing when the spirit moves; but I am dead and dull sometimes, and hate my books."

"We are all weak of ourselves, but no one soul can be dead or useless in this busy life, John, if it is healthy, and growing, and possesses a desire to do better. We must put away moods, and think no work drudgery which can add to our store of knowledge, or which is plainly the work God sets us to do."

"Good for you, Mildred!" said Phil. "That's a tip-top talk! I say, let's go home and write our essays over. I'm inspired this minute."

"I am ashamed of such a sermon," said Mildred, humbly, "but my experience was such a lesson to me. When we make up our minds, and desire in our hearts to do a duty, however simple, joyous, or irksome, it gives the full power to try. To write, to read, to 'dig and drudge' over problems, to get a dinner for a household, or

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." Mrs. P. H. MOORE. Remember

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carry a bucket of water for mother, with an entire willingness, brings the true inspiration!"

And Mildred was right. Inspiration comes with richer growth of character, "looking unto Jesus" for willing service.

DENNIS, THE COACHMAN.

"Dennis," says she, "Ye'll find thim kittens," sez she, "and ye'll dhrown them kittens," sez she.

"Dade, an' I won't thin. It's a dacent b'y I am, and it's not for dhrowning kittens and that like dirty work that I came here at all."

"And what's this in the bar'l? Marcy, presarve us! it's Tab and the kittens! Shure now, Tab, what for would ye sarve me such a mane trick as to put yourself right here foreninst me very nose! 'That's the most unkindest cut of all!' And it's dead ye ought to be yourself."

Tabby stood up. She arched her back, and waved her tail, and sang Dennis a sweet song, and the heart of Dennis melted within him.

"Bedad!" quoth Dennis, "it's a black shame to murder the little bastes." And Tabby arched her back and sang her siren song.

Suddenly the stairs creaked. Tab's eyes glared widely at Den-

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nis. Dennis started guiltily as he looked at Tab. Stealthy footsteps approached the barrel: "Dennis! Dennis!" cried Connie, "where are the kittens? Cook says Tab has some kittens, and you're going to drown them. But you won't, will you, Dennis dear. Please, please, don't drown them!"

"You're not to drown those kittens, you know, Dennis," said Rex. They belong to us—to Connie and me."

"O Rex! here they are in the barrel. One, two, three, four, five, six, dear, darling kittens all squirming about. O! Dennis! do put them all in my apron," and she held it out, and looked at him with blue, beseeching eyes.

"And what will I say to horr?" said Dennis, pointing upward.

"It's none of her business," said Rex. "I guess we can do as we like with our kittens. Give the kittens to Connie, and I'll take old Tab, and we'll hide 'em in the barn, where she can't find 'em."

Dennis went cautiously to the foot of the stairs and listened. Then he said, "Whist! She's not there at all. Run, me darlins! Stand not upon the orther of your goin'."

JOHNNY AND THE GOBLIN.

"What's that funny thing up there?"

Just home from school, Johnny had caught sight of something which made him laugh. It was on the top of a long pipe which came out of the kitchen chimney.

"That's a thing to keep the smoke from blowing down the chimney," said his grandfather, to whom he had spoken. "Your grandmother's been complaining about it lately, so I've had it fixed. It will make a good vane, too."

It looks," Johnny laughed harder, "exactly like a little goblin—like I read of in the fairy story-book."

As the wind had it just then, it is no wonder Johnny thought so. It had a round head, a queer, crooked arm, and something that looked like an odd little body. It was only when the wind held it one way that it looked so.

"Well," said grandfather, "I hope it will be a good little goblin and do well what it's set to do. That's all a goblin's good for—or any of the rest of us, for that matter."

One morning some time afterwards the goblin looked so very much like a goblin that Johnny felt a longing to see him closer. "If I climb up that big tree I could look him right in the face."

It was nearly school-time and his lunch basket was waiting for him on the back porch. Johnny knew this, but his mind was set on climbing that tree.

"It won't be long," he promised himself. "If I run I can be at school in time anyway."

Up the tree he went. He had often climbed it before and knew of a place in it where the thickly-laced branches formed a resting-place almost as easy as a cradle.

When he reached it he found he could see the goblin very well.

It was delightful up there. The wind softly rocked the branches and made a murmuring sound in the leaves. He could see far and wide over the country, and caught sight of some of the boys and girls on their way to school.

"How much nicer it is up here than down there plodding in the road—"

"It's so hot and dusty—"

"It's so nice and cool up here—"

"I wish I didn't have to go to school—"

"I don't believe it would be any harm to stay away just for one day—"

"I—believe I will stay away."

It took some time for the small boy to fully arrive at this. Once there, it was easy for him to lay his plan.

"I'll stay up here as long as I want to. Then I'll creep down and go round by the back of the house so nobody can see me. Then I'll go into the woods and get some nuts. I can eat my lunch, and I'll come home just when school's out, and grandmother won't know."

"It's just like a sota," he said, settling himself back among the branches.

A bird or two flew into the tree, but fluttered away with chirps of alarm at seeing such a strange visitor. The goblin whisked his head the other way for a while, then turned again towards Johnny.

And now Johnny saw that he had a queer goblin face and was looking straight at him.

He felt a little startled, but soon saw that the face was a good-humored one. He wanted to be polite, but scarcely knew how, having never talked with a goblin. At length he said:

"Good-morning, Mr. Goblin."

"Good-morning, said the goblin, quite heartily. "I'm glad to see you, for I get lonely sometimes."

"How do you like it up here?" asked Johnny.

"Oh, well enough, when the wind doesn't hustle me 'round too roughly. He hasn't any manners, you see."

"That's what I've often thought," said Johnny. "Specially when he takes my hat off when I'm carrying a great lot of things from the store for grandmother. 'Though," he added, "he's a good fellow to have about when you want to fly a kite."

"Maybe so," said the other. "I never flew a kite. Here he comes—please excuse me if I turn my back a moment."

The wind caught him and whisked him first one way and then the other. He looked so long towards the west that Johnny thought perhaps he was going to stay so, but he came back with a sudden jerk.

"I shouldn't like to be whirled 'round like that," said Johnny.

"Oh, he means well," said the goblin. "It's just his way. He's changing to-day."

"Do you move just as he tells you all the time?"

"Yes."

"I wouldn't."

"That's what I'm here for. If I didn't do what I'm set to do, there'd surely be trouble. Your grandfather looks up to see if I'm in the rainy quarter. If I am he doesn't cut his hay. Susan looks to see if she had better hang her clothes out. Your grandmother doesn't go to town if I tell her it's going to rain. In fact, I believe it makes trouble almost anywhere when people don't do what they ought to do. Oh—here he comes again!"

The wind seized the goblin and gave him such a twist towards the east that he fairly creaked. The branches of the tree were violently shaken, and in the same moment Johnny felt an awful shock which made him open his eyes wide.

"Who struck me?" he cried, half bewildered. "Was it you?"—he stared at the goblin—"or was it the wind?"

The wind had probably the most to do with it, for Johnny lay bruised and breathless at the foot of the tree.

The goblin was looking straight into the east as Johnny slowly picked himself up, to find that nothing worse had happened to him than the bruises and a large bump on his head. He slowly limped to the back porch and sat down on a step with a woe-begone face. "If I didn't fall asleep up among those branches! I—guess you're right, Mr. Goblin," he said between two sniffs. "I'd have done better to go to school as I was told."

DON'T BORROW.

I wonder if all the young people who read this paper know what a dangerous habit it is to be constantly borrowing money. I am afraid for the future of the young man who every few days goes to some friend with this request:

"Will you lend me a dollar or two for a few days? I am just out of money, but shall have some shortly and will pay you."

It often seems like an act of unkindness to refuse such a request; still, if we know that this friend is developing the habit of borrowing, it really is kind gently but firmly to refuse.

Why? Because just in this way many a young man has laid the foundation for a life of failure. I once knew a clerk in one of the great departments at Washington who had this habit. Few who would lend to him in that office but had entrusted small sums to him. There was always some good reason why he needed "just a few dollars," until pay day.

Not all knew, however, that this young man every month spent all of his salary, and that, worst of all, he was not only borrowing all he could from his fellow-clerks, but was anticipating his next month's pay by getting in debt with the brokers of the city, who charged him roundly for this advance. And all this was contrary to the rules of the department. Things

went on from bad to worse, until one day this young man was stunned by the announcement that he had been discharged. His habit of borrowing and the attendant expensive ways of living had lost him his position. How many he owed when he went out, none could tell.

It is but a very short step from borrowing to more serious offences, and before long crimes follow which ruin forever. Many of the defaulters of our country could tell bitter tales of the beginning of their troubles, and far too often it would be found that the habit of borrowing lay at the bottom. Nine times out of ten it began with borrowing a little from members of the family. Then the circle became wider, as the request grew easier to make, until there

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scemed no hesitancy about asking even the most casual acquaintance for a loan.

Out in a piece of wood, I once saw a tree which had been killed by a vine, which grew up from the ground at its roots. Steadily day by day the vine climbed up and around the tree, thrusting its tendrils down through the bark and sucking the sap until at last it smothered and drew the very life out of its helpless victim.

The habit of borrowing will do just that very thing if left to go on uncontrolled. Closer and closer the habit will fix itself upon the young man who indulges it, until in the end it will prove his ruin.

It is better to know what it is to go without some coveted thing than to allow this habit of borrowing to get a hold upon one's self. We can spare many things better than we can our reputation for upright dealing with men. Borrowing leads to carelessness about paying and soon to positive deception. Shun the habit at all times. If it has fastened itself upon you, cast it off now, and forever keep it far from you.

HOW SHE WAS TROUBLED.

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A CLEVER PARROT.

Mrs. Charlotte Boner contributes to July St. Nicholas, "Tim, a Parrot Story." Mrs. Boner says:

"Soon after Tim came into my possession, I noticed that at night-fall he became restive; and often while making ready his cage for the night, I said: 'Tim wants to go to bed,' or, 'He wants to go to bed,' frequently adding 'so bad.' It was not long before, at the first shade of twilight, he would let me know he was sleepy, by saying: 'Tim wants to go to bed. He wants to go to bed so bad.'—always speaking of himself in the third person. Afterward, by teaching, he acquired the use of the word 'I.' Now, on hearing sunflower or other seed poured into his cup, for feeding, he will exclaim: 'Oh, I'm going to get such a nice dinner!' For it happened that I spoke of his food as 'dinner' whenever I gave it to him, and having heard it so called he cannot be induced to change the phrase to 'breakfast' or 'supper.'

"Sometimes before covering him at night, I say: 'Kiss your mother good night—here,' presenting my lips and smacking them; at which he will slide to the bars of his cage and very gently

touch my lips with his open bill. "Only once he, like the monkey that married the baboon's sister, 'kissed so hard he raised a blister.' I scolded him severely for the rudeness, and he seemed to understand. If I do not kiss him good-night he is sure to say: 'Kiss your mother good-night—here,' smacking his bill. He never says: 'Kiss me good night.'

"Tim has never known the commonplace name of 'Polly,' and he has never been asked by me if he wanted a cracker. I have always been alert to check any visitor who was about to ask the old question: "Does Polly want a cracker?" With the same caution I have checked the 'Howdy do Polly?' by requesting the visitor to say: 'Howdy do, Tim?'

Tim seemed to have noted my wish to exclude 'Polly' from his list of words. One day a lady called, and, on discovering the bird, exclaimed: 'Why, howdy do, Polly?' He immediately corrected her by replying: 'Say, howdy do, Tim!'

"So much by way of illustrating the fact that a parrot knows how to apply intelligently the phrases that he acquires in mimicry. In the few further examples that I shall give of Tim's talking, let it be understood that he repeats only what he has heard, but the reader will notice his tact in applying his remarks as if he knew their meaning.

"Frequently, when my husband is leaving for the city, Tim calls after him: 'Good-bye, John.' It need hardly be explained how the bird learned that phrase.

In some way he knows when we are eating at table, perhaps from having occasionally been in the dining-room at meal-time, and from noting the table-noises made by knife and fork, cup and saucer, etc. He often calls out at such times, wherever he may be: 'What are you eating? Is it good?'

We have a Scotch-Irish terrier, named 'Jack,' and a huge jet-black cat, named 'Tony,' who often engage in a friendly tussle. Sometimes, when Jack has been too rough for Tony, I have encouraged the cat by saying: 'Whip him, Tony! whip him!' As the cat and dog are almost hourly at their play of racing and wrestling, it is a common thing to hear Tim, who may either see or only hear them, shouting: 'Whip him, Tony! whip him! whip him!'

"Jack sometimes expresses his affection for me by tousling my skirt, and I feign to be alarmed at him, and cry: 'Oh, please don't, Jack!—please don't!' in baby talk. One day, when Tim was sitting on a lady visitor's lap, Jack playfully began to nip and bark at him. With outstretched wings, and feathers all a-ruffle with real or affected fear, the bird cried: 'Oh, please don't, Jack!—please don't!'

"This dog we were compelled to name Jack because of Tim. We had owned a dog of the same breed and name, that was slain by our country-road trolley, and Tim was continually saddening us by calling him. It was my custom,

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when the dog was out in the park somewhere, to go to the door and call: 'Here, Jack!—whistling—here, Jack!' occasionally saying to myself: 'Where is Jack?' This the parrot repeated over and over, time and again, after the death of the dog: 'Here, Jack!—whistling—here Jack! Where is Jack?—where is Jack?' And that dog used to run to meet the postman and bring our mail to the house in his mouth. Whenever I heard the whistle of the postman, I would call the dog and tell him to go get the letter. Tim soon had the command pat—'Come, Jack! go get the letter.' So when, after the death of our dog, we were fortunate enough to get another of the same family, the new one also was called 'Jack.'

"Tim has learned to imitate the postman's whirring whistle so perfectly that in summer-time, when he hangs in the front or the back porch, he often causes neighbours to run to their doors expecting the letter-carrier. Last summer, to the great worry of conductors, he learned how to stop the trolley-car that runs near our house. Mimicking the call of a certain gentleman whom he had heard hail the car, he would cry: 'Hey, there!—hey!' and whistle shrilly. Several times the conductor hurriedly signalled the motorman, who frantically shut off the current and put on the brakes. At first they were quite nonplussed at seeing nobody; for they could not see Tim because of the vines on the porch, and probably would not have suspected him if they had seen him, so human was the call. In some way they learned of this trick, and thereafter the conductor looked about sharply before stopping at that spot."

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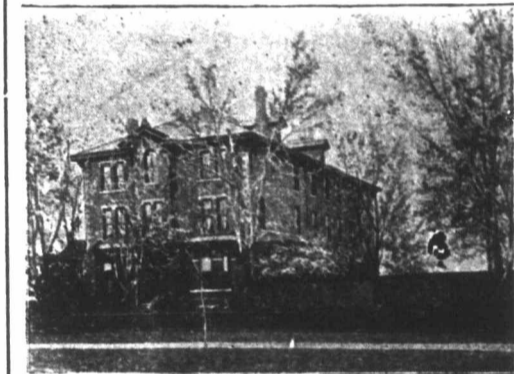
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