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[No. 31.]

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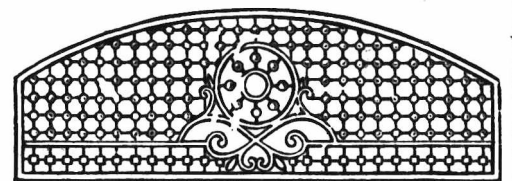
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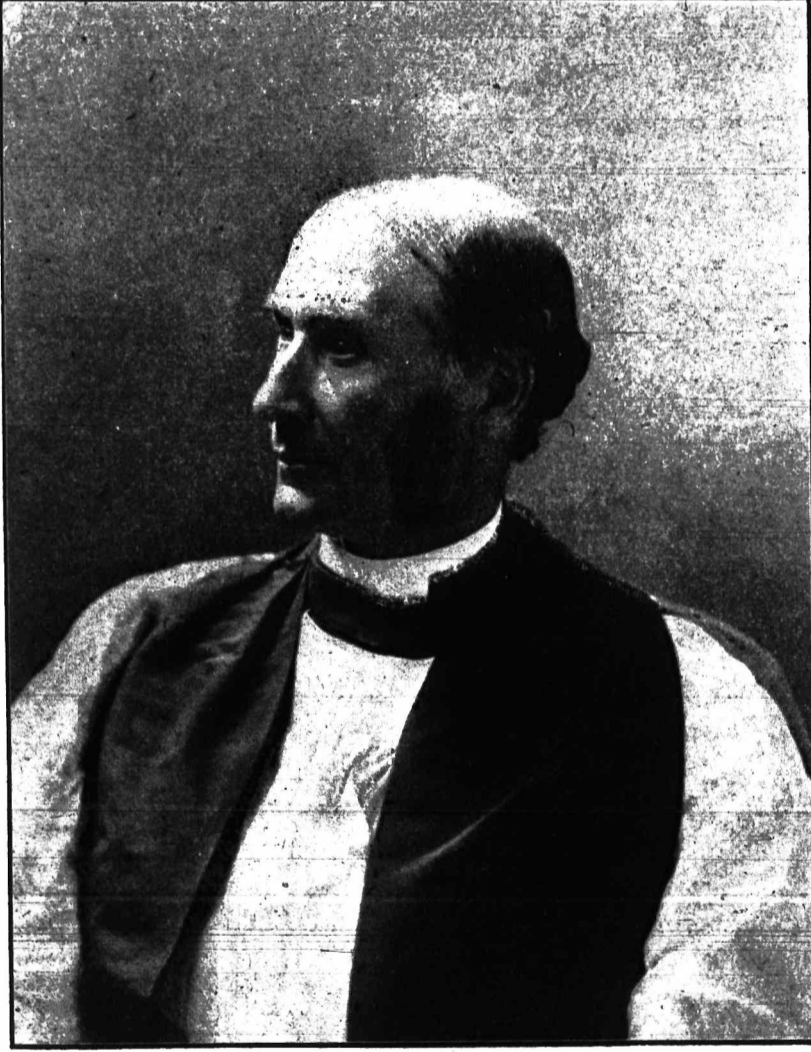
We have seen how mercifully God on His part guides and governs us through life, by the strengthening of His grace and the leading of His providence. Now we have to learn how we, on our part, are to "follow his counsel, so that we may be hereafter received into glory." For this purpose, then, it is that the history of the Israelites is brought before us in this day's epistle, as our warning and example. Their passage through the wilderness is in all things a type of our passage through the world. The same mighty Saviour Who is now present with the members of the Christian Church, to lead them to their heavenly inheritance, is the same as He Who guided the Church of Israel to their land of promise. He is "the Rock" on whom they built their hopes of salvation, as we do ours; only they saw Him but darkly, through types and by shadows; we through sacraments and ordinances of His own appointment. In the water flowing from the barren rock we see an emblem of that refreshing grace which flows to Christians out of Christ's rock, the Church; while the manna, "eaten by our fathers in the wilderness," prefigures that heavenly food which preserves the bodies and souls of Christians unto everlasting life—even the most precious Body and Blood of our blessed Lord and Saviour Jesus Christ. Thus were they, like ourselves, "grafted, increased and nourished" by the hand of God. This world,

then, is to us as the wilderness was to the Israelites, a place of trial; and upon our use or abuse of its good things will depend our safe arrival in the world to come. Such is the lesson which we draw from the parable of the unjust steward, read to us in the Gospel for the day. In reading this passage, we must remember that a parable is merely a figure of speech, which teaches us high and heavenly mysteries by means of common and familiar things. The persons mentioned in it are not held up for our imitation in their own characters, but merely according to the part they bear in the parable. Thus an inanimate object, or even a bad man, may be put to teach us a divine lesson. So it is with the unjust steward. With his own conduct we have nothing to do; but only to learn from it the lesson which our Lord intended it should convey. While we live in this world, we each hold gifts at the hand of God, by the faithful or unfaithful use of which we obtain for ourselves entrance into or banishment from the courts of heaven. "Riches, when used by the

in all ages, and especially those brought before us this day, show how God watches over His faithful servants, who walk through this world by faith, and not by sight. Having thus "heard with our ears what God did for our fathers in their time of old," let not our hearts be troubled. If we walk cautiously through the wilderness of this world, praying for God's guidance, profiting by His warnings, and following His instructions, we need fear no evil. "There hath no temptation taken us, but such as is common unto man; but God is faithful, Who will not suffer us to be tempted above that we are able, but will with the temptation also make a way for us to escape, that we may be able to bear it." Though of ourselves we can do nothing, yet, by the grace of God regulating each thought and desire, we shall be enabled to live according to His will.

CHURCH EDUCATION IN THE PROVINCE OF QUEBEC.

The volume of the proceedings of the thirty-seventh annual Synod of the Diocese of Montreal, held in January, 1896 contains much interesting matter, but, perhaps, certain points in reference to Church education are as interesting as any part of the volume. There are two parts of the proceedings to which special reference will be made in this article. (1) Report of the Committee on Education, pp. 101-106; included with this we shall take report of the Committee on Dunham Ladies' College pp. 106-107. (2) Report of Bishop's College, Lennoxville, pp. 107-110. (1) In considering the committee's report we note that the committee confined itself to institutions geographically situated in the Diocese of Montreal. Since the Synod of Montreal has equal powers with that of Quebec in the government of Bishop's College, we might have expected in a report on education some reference to that Church university. However, this omission, if it may be regarded as such, is amply made up by the full report of the Lennoxville institution, which we note was presented by the principal, who was invited to take a seat in the Synod. The position of Bishop's College in Quebec Province, with regard to the



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

owners thereof to their hurt," make it difficult, and even impossible, for them to enter into the kingdom of heaven, while, used to the glory of God, they may become a means of admission into the everlasting habitations. And, as with riches, so also is it with all other talents. Time, and learning, and spiritual advantages, are all of them gifts for which every one of us must give an account of himself to God. Let, then, the "children of Light" learn to improve these precious talents as the children of this world use their earthly goods. Seeing then how much depends upon the way in which Christians pass through the world, and how many and great are the dangers which beset them in it, we must trust for safety to no less a power than the help and direction of Almighty God. To Him, then, we pray in the collect for this day that He would grant us "the spirit to think and to do always such things as be rightful." The examples of the saints of God,

two Dioceses of Quebec and Montreal, is similar to that of the University of Trinity College in Ontario with regard to the Dioceses of Toronto, Ontario, Huron, Niagara and Ottawa. That university is geographically situated in Toronto Diocese, but it is governed equally by representatives from the other Dioceses of the Civil Province of Ontario. Algoma too is represented by its bishop on the Board of Governors. This point is urged as making for the wider view of Church universities; they are not meant to be diocesan institutions, but are for groups of dioceses. The diocese is for many purposes an excellent Church unit, but it is a unit which is meant to unite with other units for educational and missionary and other Church purposes and enterprises. The report treats fully of the primary school systems, explains the comparatively recent regulations of the Protestant Committee of Public Instruction

these, are explained by Chancellor Heneker, of Bishop's University, in the Provincial Synod of 1895, assign for use in the schools, amongst other things, the Lord's Prayer; the Decalogue; the Apostles' Creed, and definite portions of the Scripture, the Bible being the only authorized text-book. The privilege of being *ex officio* a visitor of the schools, is one that belongs to all parish ministers in the Province. The report deals with the way in which this religious teaching is practically done, and urges on the ministerial members of the Synod the opportunities they have of doing great and lasting good by regular periodical visits to the schools. The report also treats of the Montreal Diocesan Theological College, which is affiliated to McGill University, the Sabrevois College, which is a French institution under the management of the Diocese of Montreal, and the Dunham Ladies' College, which also has a report of its own. There are two ladies' colleges in the Province, Dunham, governed by the Diocese of Montreal, and Compton, governed by the Diocese of Quebec. Both have had periods of suspended animation, both have suffered from debt or financial weakness, both have made successful efforts to remove debt or other causes of financial weakness. In the case of Dunham, possible deficits are removed by a guarantee from Churchmen, which supplements the grant of the educational department. In the case of Compton, a brave effort made by Canon Thorneloe, D.C.L., of Sherbrooke, removed the debt in 1895, and it is hoped that Compton will make progress. Both institutions are very deserving, both are doing excellent work, while both require more support, whether by endowments or by pupils from Church people. What can be done for Church people by a ladies' college is shown by the success of the Windsor, N.S., Ladies' College. The difficulty seems to be in supporting two such colleges. There already exists a Board representing equally the Dioceses of Montreal and Quebec for the government of the Church University and School at Lennoxville. If the powers of this corporation were so enlarged by the bishops and Synods which appointed their members that this Board should take the same cognizance of female education as of that of boys and men, a great step would be gained. A college for women, like St. Hilda's, in Toronto, might then be founded, and the schools, or school, for girls, corresponding to Lennoxville for boys, would be under this government. If necessary the carrying on of the woman's department might be delegated to a large committee of the corporation, consisting of equal numbers from each diocese. The corporation referred to holds three general meetings a year; the annual meeting is held in Lennoxville, while Quebec and Montreal have one meeting a year in each. We may depend upon it that Church people have much to learn in the art of unifying their forces and thus multiplying their resources, and no better instrument for unifying can be found than that suggested by the organic structure of the Church itself. The corporation referred to is appointed equally by the two dioceses and reports to the two dioceses equally. The committee refer to the position of St. John's School, Montreal,

as strictly a Church school, and they refer gratefully to the munificent gift of one Churchman (Mr. A. F. Gault), who has built a new Theological College and considerably endowed the same, at a cost exceeding \$100,000. The college is a beautiful structure and will be publicly opened in October. This college is for Divinity Students of the Diocese of Montreal. One of its students is now the Bishop of Moosonee. (2) The report of the University and School of Bishop's College is also interesting. The report contains a review of what has been done in the way of pecuniary aid to the institution during twelve years. Besides a legacy of \$30,000 chiefly devoted to endowment, other endowments have been made or augmented to the extent of \$22,000. Building a Divinity

We do not know that any call is more urgent or likely to be more productive of permanent good than the call for increased endowments in our educational establishments. Enough we trust has been said to show that the subject of education in the Province of Quebec is one of interest to the Church at large. Within the year, at least \$150,000 has been raised for Church education; much more is really required if the Church is permanently to hold her own and to prosper as she ought in this most important regard.

BISHOP CLEVELAND COXE.

The death of the honoured and beloved Bishop of Western New York will fall like a blow upon the whole Anglican Communion. There is no name of an American Churchman so familiar on the lips of the members of our Church as that of Arthur Cleveland Coxe. There was no one dearer to all who knew him. Bishop Coxe had innumerable winning and attractive qualities, some of them known to all men, others known best to those who knew and loved him best. And all who knew him well loved him well. Who can ever forget the firm, strong, upright bearing, even in his old age, or the beauty, the intellectual power, the gracious kindness of his noble countenance; or his silver-tongued eloquence, sometimes rising to impassioned utterances? But those who knew him best can tell of the wisdom of his counsels, of the affectionateness of his sympathy, of the penetrating wisdom of his judgments. Bishop Coxe owed much to nature—the charm of his personal appearance, an admirable constitution, a beautiful voice, a keen intelligence, and poetic gifts of a high order. And doubtless he owed a great deal to a careful education and to all benign early influences. But all these were moulded by his own strong will, by his love of truth, by his devotion to learning, and by the manner in which he consecrated every power and every acquisition to the service of God and His Church. This is not the moment calmly to estimate his work for the Anglican Communion or for the American Church which he loved so well. No Englishman loved England with a more passionate devotion than Bishop Coxe; yet no American was more loyal to his own land, his own people, his own government. With him there was no discord in such feelings. He loved England because he loved the American people. We all owe much to him. His "Christian Ballads" have fostered Church senti-

ment among the people no less than has the "Christian Year." How great is our sorrow; yet how great should be our thankfulness! The Lord gave, and the Lord hath taken away. The following particulars respecting the late bishop may be of interest to our readers. He was the son of the Rev. S. H. Coxe, and was born at Mendham, N. J., May 10th, 1818. He graduated at the University of New York, in 1838, took deacon's orders in 1841, and served at Morrisania, N. Y., Hartford, Conn., Baltimore and New York. While Dr. Coxe was rector of one of the Episcopal churches at Baltimore, the civil war broke out; and as Maryland sympathized with the Southern and the rector was an ardent liberationist, with great good taste he exchanged for a New York church, Calvary Church, in Fourth Avenue,



(1) Rev. James Clark. (2) Rev. Dr. Atkinson. (3) Rev. Canon Holland.
(4) Rev. Canon Bland. (5) Rev. Robert Ker.
PAST AND PRESENT RECTORS OF ST. GEORGE'S CHURCH, ST. CATHARINES.

House for Theological Students \$15,000; other building and re-building, \$83,000, besides insurance. Thus it was found that in less than twelve years at least \$100,000 had been received for Lennoxville. The Jubilee Fund of 1895-96 is a deliberate attempt on the part of the authorities to foster and develop the institution by raising at least \$50,000 as a Jubilee Fund. Of this sum \$41,500 is now definitely subscribed; \$2,000 is given subject to a life interest; the S.P.C.K. offers a grant of £1,000 sterling on conditions which necessitate a further subscription of \$5,000; and to complete the plan of the circular issued in the current calendar aiming at \$85,000, in all not less than \$87,000 further is required. Many calls are to be heard by our people; calls for churches, for cathedrals, for missions.

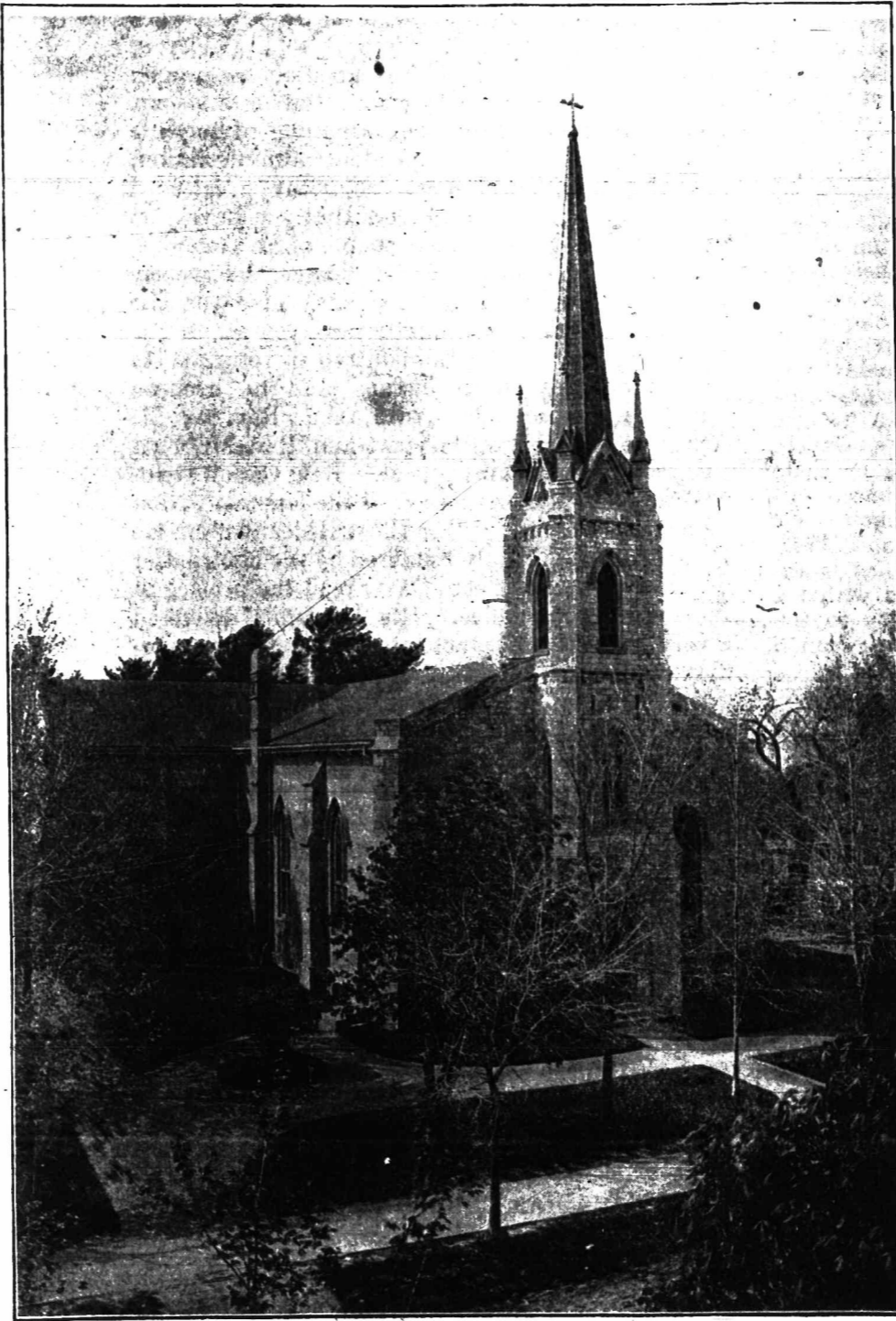
from which, in 1865, he was chosen to be Bishop of Western New York, a position which he has occupied with consummate ability. His publications have been numerous. In 1840, when only 22, he put forth his "Christian Ballads." In 1842, "Athanasius and other poems." In 1844, "Saul, a Mystery, and other poems." In 1856 he published a very remarkable volume, "Impressions of England"—which would give to most Englishmen a great deal of information respecting their own country. It is said that the learned gentleman was so well up in the history and architecture of the localities which he visited, that he had nothing to learn from the guides who professed to instruct him, but frequently corrected them in details. Among his later publications are "Criterion," 1866, "Moral Reforms suggested in a Pastoral Letter," 1869; "Apollos," 1873. He contributed articles of great value to various volumes, among others, to the second volume of the "Church of the Age," edited by the present Archbishop of York and the late Dr. Weir. When the late Governor Baldwin of Michigan and his wife founded the series of lectures bearing their name in the University of Michigan, Bishop Cleveland Coxe was the first lecturer appointed on that foundation; and he has delivered several other series of lectures of a similar character, all of them reflecting the learning, the deep thought, and the oratorical power of the lecturer. Bishop Coxe was a theologian of the Anglican type, but of its finest kind. He was a lineal and loyal descendant of the school of Hooker, Andrews, Taylor and Beveridge. While cherishing the deepest sympathy with the positive teaching of the Evangelicals, he yet regarded their theory as incomplete, holding views of the sacraments and the ministry to which they had not attained. The ritualists and the broad Church party he regarded with tolerance—perhaps not quite spontaneous. But he was a man so noble, so generous, so loving, so Christian, that he found it difficult to censure, whilst he did most strenuously contend for the truths which he held and confessed. Even if we cannot say, "we ne'er shall look upon his like again," we shall at least allow that few like him, if any, have been given to the Church in these days.

BISHOP DUMOULIN'S FIRST EPISCOPAL VISIT.

AN ENTHUSIASTIC WELCOME.

As our readers are aware, Bishop DuMoulin was consecrated on the 24th June, the Nativity of St. John the Baptist, and the following day he made his first Episcopal visit to the city and parish of St. Catharines, and his first official act was a Confirmation in St. George's parish church. The reception accorded to the bishop and Mrs. DuMoulin at the rectory was of the most enthusiastic and loyal description, and will be long remembered in the history of a parish which many circumstances have contributed to make unusually interesting. Some three or four years ago St.

George's Church had a jubilee celebration, and in connection with that event the present rector (Rev. Robt. Ker) published a history of the parish, which at the time attracted a great deal of literary attention, and no small amount of praise. We believe that the book is now out of print, but as it is to be found in our chief libraries, it will always be available for reference, and in the meantime St. George's Church, St. Catharines, has the honour of being one of the very few Canadian churches whose history has been published in permanent form, as well as being fortunate in having had the work done by one with the large literary experience of the present rector. We are enabled in this issue to give a cut of St. George's Church as it exists at present, and also of the five rectors who have guided its destinies.



ST. GEORGE'S CHURCH, ST. CATHARINES.

since it was constituted a crown rectory by Royal Letters Patent in 1835. Let us glance briefly at what had taken place previously. The Rev. Mr. Addison reached the Niagara district in 1792, but evidently the services of the English Church had been kept up by private families even before his arrival. At any rate, on the 17th February, 1796, a subscription was opened to secure "an appointment to the Church at St. Catharines." Two years later, 1798, the churchwardens, John Gould and Abel Letten, received a grant of land from the Hon. Robert Hamilton, of Queenston, in the Home District of Upper Canada. In 1813-14 the church in the village of St. Catharines was used by the British troops as an hospital and damaged to the extent of £100. It was not until 1829 or thereabouts that a rectory was thought of for a "resident minister." The

original church was burnt and the corner stone of the present edifice was laid with Masonic honours on 20th July, 1835, the Rev. James Clark, M.A., T.C.D., being then incumbent. Five years later, namely, on Sunday, the 14th July, 1840 Mr. Clark, on his way to hold service at Port Dalhousie, was thrown from his buggy and killed. Bishop Strachan felt much difficulty in supplying his place, as St. Catharines was then rapidly growing into importance and required a man of undoubted ability. The bishop's choice ultimately fell upon Dr. Atkinson, and a better choice it would have been impossible to have made. Dr. Atkinson's eloquence and learning were of a very high order, while his genial disposition and godly life won all hearts, and to-day his memory is still green in the old parish of St. Catharines. Dr.

Atkinson resigned the charge in 1864, and two years later the reverend gentleman entered upon his "exceeding great reward." On the 12th July, 1864, the Rev. Henry Holland was duly inducted as Dr. Atkinson's successor, and he held the rectory until the month of January in the year 1888, when he too passed away from the field of his faithful labours "to the rest that remaineth for the people of God." The Rev. E. M. Bland succeeded Mr. Holland, but having been called to the Cathedral in Hamilton, he only held the rectorship for a little better than a year. The vacancy created by Mr. Bland's removal was the occasion of a good deal of difficulty. In the month of July, immediately after Mr. Bland's resignation, the Rev. Mr. Ker, then rector of St. James' Church, Ingersoll, was approached, but declined to entertain the matter; then followed a long contest over the non-appointment of Dr. Roy, and ultimately the present rector was again pressed to re-consider the proposal, and finally accepted; and for some seven years he has guided the parish with prudence and good judgment. The fierce controversies that raged before his arrival have disappeared, and the parish is at peace. The work of the parish goes on in a dignified and Church-like manner, and under the present regime the popular and too frequently discreditable money-raising methods have been entirely abandoned. Mrs. Ker is a very zealous worker in the interests of the W. A. M. A., and as a conse-

quence the rectory has for the past six or seven years been the hospitable centre of parish life. When it became definitely known that the bishop and Mrs. DuMoulin were coming, Mrs. Ker and the ladies associated with her left nothing undone to make the reception at the rectory, as indeed it turned out to be, a very great success. Not alone were the Anglican clergy of the city and neighbourhood invited, but all the clergy of every denomination were cordially asked to be present, and all gladly accepted the opportunity of paying their respects to the new bishop. A pleasant incident in connection with the reception was the presence of the daughters of the late Dr. Atkinson. A visit under such circumstances to the rectory, which had been for so many years their home, revived not a few memories. The reception lasted from 5 p.m. to 7 p.m. After the re-

ception the bishop retired for a short while preparatory to the evening service, which took place at 8, and was very largely attended, and by not a few who saw an Anglican Confirmation for the first time. The bishop was accompanied by the following clergy in their robes: Rev. F. DuMoulin, Bishop's Chaplain; Rev. Robert Ker, rector; Ven. Archdeacon Davis, London; Rev. Canon Gribble, Rev. P. L. Spencer, Thorold; Rev. W. J. Armitage, St. Thomas' Church; Rev. Mr. Woodroffe, Homer, and Rev. F. H. Fatt. There was a strong choir under Mr. Alexander, the organist. Immediately after entering the Sacarium, his lordship, accompanied by his chaplain and the rector, advanced to the entrance to the choir stalls, where they were met by Mr. Johnson Clench and Judge Senkler. Mr. Clench then read the following address and read it in a clear and distinct voice, which enabled every person present to hear each sentence. He said:

May it please your Lordship: It is with feelings of deep and genuine satisfaction that we avail ourselves of the opportunity presented by your first official appearance in your diocese, of bidding you a cordial and a hearty welcome to our church and city. That you should have conferred the distinction of a primary visit upon our parish is an honour that we value very highly.

In the meantime we venture to think that it is not inappropriate that your Lordship's entrance upon your diocese should have been made in this church, which is, in some respects, one of the oldest, if not the very oldest in the Niagara peninsula. In the year 1796, or exactly one hundred years ago, loyal and pious Churchmen residing at Shipman's Corners, "Twelve Mill Creek," were moved to build an unpretending house for the worship and glory of God. Services had been held long previously, but just how long is a matter of some historic uncertainty. The fabric of St. Mark's Church, Niagara-on-the-Lake, dates back to 1808, or some twelve years later than St. George's Church, although the parishioners of St. Mark's reckon their history from the arrival of Rev. Mr. Addison in 1792. Still whatever difference may exist in point of antiquity, both parishes have a common and withal a creditable history of zeal for and loyalty to the Church of England in days that were very much darker than the present.

From this parish have practically sprung the following congregations, namely: St. Thomas', St. Barnabas' and Christ Church in this city; St. John's, Port Dalhousie; St. James', Merriton; Christ Church, Grantham; St. George's Church, Homer, and perhaps St. John's Church, Thorold. It was in the planting of the church at Port Dalhousie that the first rector of this parish lost his life, having been accidentally killed on his way to hold an afternoon service at this outstation. Nor is this parish less remarkable in other respects. It is in the very heart of a region consecrated by heroic deeds in the defence of "Home and Fatherland," in which members of this church took a large and distinguished part, and while we cease not to congratulate ourselves that our lot is cast in happier and more peaceful times, still we have what we may hope is a pardonable pride in recalling the fact that St. George's Church was once used as a hospital for the victims of war in the old time before us.

In bidding your lordship this hearty welcome, our feelings are alike deepened and chastened by the knowledge that you come to us through the almost forgotten but holy pathway of self-sacrifice, and we venture the hope that so worthy an example will serve to rebuke the prevailing worldliness of an age which gauges the interests of time and eternity by financial standards.

As a congregation we recognize that the office of chief pastor is of Divine appointment, and, not as some fondly teach, the mere outgrowth of ecclesiastical necessities, but, while we thus fully recognize the high spiritual dignity of the Episcopate, we are equally aware that on its mundane side it is an office beset with many difficulties and great anxieties, and for its proper discharge high spiritual attainments and wide experience are alike necessary. We rejoice to believe that the mantle of your lordship's distinguished predecessors has fallen upon one who will wear it worthily.

In the meantime we pray most earnestly that a full measure of "the manifold gifts of the Spirit" may abide with you for the successful supervision of the flock over which the Holy Ghost hath made you chief shepherd, and we further hope that your Episcopate may be crowned with many blessings to yourself, to us and to the diocese at large.

Therefore, in this centennial year and in the name of the Lord Jesus Christ, who gave His life for the sheep and through whose blood we have obtained reconciliation, we bid you a cordial welcome and an earnest God speed in your work.

His Honour Judge Senkler next presented his Lordship with an elegantly bound copy of the history of the parish since its foundation in 1796, after which Bishop DuMoulin replied and said: "My dear rector and members of St. George's Church: Words of welcome are always welcome words to him who receives them, and so I assure you are yours to me on this occasion. I cordially join with you in gladness that my first official visit should be made to this city, and my first episcopal act performed in one of the oldest, if not the very oldest, churches in the Diocese of Niagara. I congratulate you most heartily on the attainment of your centennial year, and on the distinguished history and recollections of the past. Within my own memory this parish has been ministered unto by the greatly beloved Dr. Atkinson, by his devoted successor, Rev. Mr. Holland, by the faithful Mr. Bland, and by your able and energetic rector of to-day. You have seen child after child gather around this venerable mother church till her's has become a noble parentage. May she and all her children ever dwell and work together in unity and in strength to the glory of God and the ever increasing good of his people. In taking up my work where the late bishop left off, I feel that I am following one of holy life and most amiable and excellent administration, and, therefore, I feel most deeply my great need of the kind words and prayers that you have just uttered. And for you, dear people of St. George's, and for all the sheep of this diocese, I fervently pray that God, even our God, may give you His blessing, and may continually have you all in His Holy keeping." His Lordship then returned to the bishop's seat in the chancel and the evening service was proceeded with, the Rev. W. J. Armitage taking the first part and Rev. Mr. Fatt the prayer to the third collect. Rev. Canon Gribble and Rev. Mr. Spencer read the lessons. Next followed the hymn, "Our Blest Redeemer ere He Breathed," exquisitely rendered by the choir, after which Ven. Archdeacon Davis read the preface in the confirmation office. His Lordship delivered a very earnest and practical address to the candidates and the congregation generally, dwelling upon the Apostolic rite of confirmation and its importance as a public profession of Christian faith. Nearly a dozen candidates received the rite of confirmation, which was followed by the choir and the congregation singing the Litany of the Holy Ghost, all kneeling. It was an impressive sight to see the large audience reverently invoke the influence of the Holy Spirit, and the service altogether will be one long to be remembered in this city. Great praise is due to the organist, Mr. Alexander, and his splendid choir, for the music, which was of an unusually high character. Altogether the rector and congregation of St. George's Church are to be heartily congratulated on the unqualified success which crowned these very interesting proceedings.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$385 18
Marriage Fees.....	2 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church

of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,
ARTHUR TORONTO.

OUR NEXT ISSUE, AUGUST 20th.

In consequence of taking our annual holiday, our next issue will be the 20th of August.

BROTHERHOOD OF ST. ANDREW.

Montreal Convention, Oct. 8 to 11, 1896.—This Convention bids fair to be the most important gathering of the kind yet held in Canada. The Convention proper will occupy the whole of Friday, Saturday and Sunday, the 9th, 10th and 11th of October, preceded by a Quiet Day on part of Thursday, the 8th of October. The fact that the Board of Domestic and Foreign Missions meets in Montreal the same week assures the Council of the Brotherhood of the presence at the Convention of many bishops and dignitaries of the Church, who would otherwise possibly not be able to be at the Convention. The Honourable John P. Faure, one of the three commissioners for public charities in New York City, and treasurer of the Brotherhood in the United States, has been invited to officially represent the American Brotherhood, and with him will probably be at least two or three prominent New York Brotherhood men. The Bishop of Niagara has already promised his valuable assistance upon the programme, and the Bishop of Nova Scotia has been asked to take charge of the Quiet Day, whilst the Bishop of Montreal will be the celebrant at the Corporate Communion. Other bishops of the Church will also be communicated with, and in the matter of attendance of bishops it looks as if our Canadian Convention would rival the noteworthy Washington Convention, when thirteen bishops of the Church in the United States were in attendance. An invitation to be present at and take part in this Convention is as usual extended not only to all Brotherhood men and clergy, but also to all male Church workers who come duly accredited, and for all such visitors the Montreal Chapters of the Brotherhood have kindly undertaken to provide hospitality. Reduced fares of not more than a fare and a third for the return trip will be arranged for. It remains for the members of the Brotherhood and the Church people generally to guarantee the success of the Convention by seeing that the attendance is as large as the importance of the occasion demands.

REVIEWS.

HISTORY OF CHRISTIAN DOCTRINE.—By G. P. Fisher, D.D., LL.D. Price 12s. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

We do not wonder that Dr. Fisher has found the task which he imposed upon himself in the production of this volume longer and more difficult than he had anticipated. It is indeed a great work, and this volume of the International Theological Library is among the most important of the contributions to that valuable series. It is possible that we may return to this book and give a more detailed account of its contents. But we are unwilling to let longer time elapse before giving it a welcome. Dr. Fisher's learning is not inadequate for so great a theme—which is saying much for any one. As far as we can judge from a careful survey of the volume and a minute examination of particular passages and subjects, he has treated the subject with complete impartiality, so that the reader who may not have access either to other and larger histories, or to the original sources, may rely upon the representations here given. It would be well, perhaps, that

reference should be made to such a treatise as that of Hagenback (among Protestants), or to the Roman Catholic history of Schwane, in both of which somewhat copious extracts are given from the original authorities. Still, for those who have no time for further reading, this book will be invaluable.

THE MISSIONARY FIELD.

Bishop McKim recently confirmed a class of seven from the English congregation of Trinity Cathedral, Tokyo.

The new Hongwang (Buddhist) temple of Kyoto, Japan, just completed, cost about \$6,000,000, and has been seventeen years in building.

The many friends of Miss Mary Reed, the devoted missionary to lepers in India, will rejoice to know that she has apparently been entirely cured of the leprosy with which she was stricken several years ago.

The Rev. Mr. Cooper, at Buchanan, Liberia, writes: "It would make the hearts of all Christians glad to see the committee of the Woman's Auxiliary surrounded on Sundays by heathen men, women and children, listening attentively to the story of the Cross.

The Kingdom has the following on Christianity in Japan: "No longer ago than 1864 Japan saw her first convert. In 1872 there were only a dozen Christians, and that same year one of these died in prison, for no other crime than that a portion of the Bible was found in his possession. In 1872 the first Protestant church was organized, with eleven members. Now there are three hundred and sixty-five churches and about forty thousand converts. The Judge of the Supreme Court of Japan is a Christian. In the Parliament of Japan from three to five per cent. of the members are Christians. The leaders of some of the strongest political parties are Christians."

Since Bishop Tucker's arrival in Uganda in October last, he has confirmed 921 candidates. Within the last year the adult baptisms seemed to have exceeded three thousand. Mr. Pilkington thus summarizes the position: "One hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read His Word; two hundred evangelists and teachers entirely supported by the native Church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives—all this in the centre of the thickest spiritual darkness in the world!"

Much prayer has been offered at home and in the various mission fields for China, and the missionaries there, since the massacres of the workers near Kucheng, and these prayers are being answered, especially in the province in which the massacre took place. Archdeacon Wolfe reports a widespread spirit of inquiry such as he has never known before. Even in the great city of Fuh-chow itself, which has always been hard to move, the Mission chapels are crowded by eager hearers. It is a wonderful thing that in the past year of sorrow and alarm no less than 503 adult converts were admitted by baptism to the Church. The C.M.S. Native Christian community in the province now numbers (including catechumens) over 13,000 souls.

Bishop Ferguson, writing from Monrovia, says: "Recently I held service at Trinity Church at 10.30 a.m. The Rev. G. W. Gibson said morning prayer, and I baptized an adult and an infant, preached, confirmed eleven and celebrated the Lord's Supper. There was a large mixed congregation present. 'Aunt Martha,' the aged lady who visited Queen Victoria four years ago, was conspicuous in the congregation.

Although a Methodist, she frequently attends our services, declaring that we are all God's children. Although the exercises on the present occasion were prolonged, the interest of the congregation did not seem to flag. In the afternoon I catechized and addressed the Sunday-school. The Hon. A. Barclay, Secretary of State, is the superintendent, and seems to take pride in the work. At night I said Evening Prayer, and the pastor preached."

A DIOCESAN DUTY.

The special committee of the Synod appointed to take steps towards raising the necessary amount to settle any claims of unsecured creditors of St. Albans Cathedral which might be considered by them to be morally binding upon the Church in the Diocese of Toronto, have already held four meetings of the full committee in consultation with the members of the Chapter of St. Albans Cathedral, besides a number of meetings of sub-committees, etc. They have issued a special circular to the members of the Synod of the Diocese of Toronto, clerical and lay, and a general circular to the members of the various parishes throughout the diocese, entitled a "Diocesan Duty," already published in these columns. They have started a canvass in Toronto through the assistance of different members of the committee, and in the country parishes are relying upon the efforts of the Rev. Canon McNab, Canon Missioner of the diocese, who will visit any parishes with the permission of the incumbent. The committee have already asked the co-operation of the clergy, and they especially appeal to them to assist Canon McNab in every possible way in his canvass. The following is a full list of the subscriptions made up to the 20th July, 1896, amounting in all to \$1,900. The amount which the committee appeals for is \$8,000, and it must be evident to every Churchman that it will require a very general response to the appeal to secure this sum during the current year:—Mr. J. H. Plummer, \$250; Hon. S. H. Blake, \$200; Mr. J. Herbert Mason, \$100; Mr. E. M. Chadwick, \$100; Rev. T. C. S. Macklem, \$75. \$50 each: Messrs. R. H. Tomlinson, N. W. Hoyles, John Kemp, F. B. Featherstonhaugh, Wm. Goulding, Nicol Klugsmill, Clarkson Jones.—\$350. \$25 each: Revs. J. D. Cayley, Septimus Jones, A. H. Baldwin, J. Fielding Sweeney, R. D., A. Williams, Messrs. James Hendersou, Buntin, Reid and Co.—\$175. \$20 each: Revs. A. J. Broughall, J. C. Roper, C. H. Shortt, Messrs. Geo. H. Holmested, T. E. Moberley, W. W. Nation, James Lockhart, C. J. Campbell, G. A. Mackenzie and E. B. Brown.—200. \$15 each: Revs. J. C. H. Mockridge, W. J. Creighton and Alex. Sanson.—\$45. \$10 each: Revs. F. Tremayne, E. B. Capp, C. H. Marsh, A. Hart, T. L. Aborn, W. Rainer, V. Clementi, C. J. S. Bethune, and Dr. Parkin; Messrs. R. B. Hutchison, G. B. Kirkpatrick, Thomas Langton, H. J. Bethune, L. H. Baldwin, G. J. Pyke, Mrs. J. L. Merritt and Mrs. S. F. Davidson.—\$170. \$5 each: Revs. C. L. Ingles, G. A. Kubring, F. W. Sheppard, A. S. Madill, Walter Creswick, G. F. Davidson, G. H. Webb, F. B. Hodgins, F. E. Farcomb, F. H. DuVernet, B. Bryan, T. O'Meara, A. C. Miles, H. R. O'Malley, L. H. Kirkoy, R. W. E. Greene, J. R. Talbot, and Messrs. C. E. Austin, J. C. Cumming, N. F. Davidson, T. Mortimer, George Bemister, Medland & Jones, J. E. Berkeley Smith and J. Choppin.—\$125. Mr. E. W. Trent, \$3; Rev. R. F. Burt, \$2; offertory and sundry collections in Shantie Bay, \$26.35; offertory and sundry collections in Orillia, \$28.50.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—*Synod Meeting Concluded.*—When the Synod formally convened in the afternoon, after the roll call, Rev. W. J. Ancient was elected clerical secretary upon the motion of the Archdeacons of Cape Breton and Prince Edward Island. The fraternal greetings of the Synod were cabled to the Synod of Newfoundland, now in session. Rev. W. C. Wilson, of Springhill, and Mr. Jones, of Digby, were appointed official reporters.

The bishop then delivered a most excellent and interesting charge. The Synod then proceeded to business.

The Very Rev. the Dean handed in the reports of the Executive Committee of the Synod, of the Board of Discipline, Synod expenses, W. and O. Fund, Investments committee, Quebec scheme, See House, Superannuation and Income of See. Archdeacon Kaulbach said that the reports on colporteur

work in Nova Scotia, and of the S.P.C.K. committee, had been made out and would be handed in later. The clerical secretary gave a lively cast to the proceedings by complaining that some gentleman had taken away a report from his desk which he had specially marked. The unfortunate clergyman, amid the laughter of his fellows, soon walked up with the missing pamphlet. Rev. J. Lockward's resolution of last year granting permission to any representative of the diocese to resign to the bishop at any time, was confirmed. Last year the Rev. E. P. Crawford gave notice of motion for some radical change in the collecting and disposal of the Home Mission Funds. The Synod decided to take up the motion clause by clause. Mr. Crawford enlarged upon the fact that there is at present no regular Sunday collection for the Mission Board, and as a result the Reserve Fund has been drawn upon and is exhausted. He advocated special delegation meetings, a special collection annually in February, and house to house soliciting at some other season. Archdeacons Jones, Smith and Kaulbach, Revs. Hagne, Almon, Lockward, Haslam, Harris, Amor and Wilson took part in the discussion. Practical suggestions were thrown out by Laymen Brown and Townsend. The motion that the fund under the control of the board shall consist of all collections for diocesan missionary purposes made in churches, chapels and missionary stations throughout the diocese, was passed. An amendment regarding the regular day for the collection, made by Archdeacons Jones and Smith, was approved of by the clergy, but was defeated by an adverse vote of the laity.

Archdeacon Jones presented the report of the committee on old arrearages and new assessments, which at the suggestion of the bishop was referred for further consideration.

A committee on the working of the Gothenburg Liquor Control was then appointed.

Archdeacon Jones reported in favour of printing an abbreviated edition of the Journal and Home Mission Report. It was stated that 5,000 copies could be issued at cost of \$100.

Widows' and Orphans' Fund.—Considerable time was occupied in discussing the by-laws regulating the destination of the fund.

A graduated scheme of premiums was adopted, based upon the age of the beneficiaries. Rev. E. P. Crawford regretted that \$100 a year was all that the Board could now pay, and that was in danger of being reduced.

It was determined that clergymen leaving the diocese, except to engage in mission work in Algoma, shall forfeit the widows' claim upon this fund.

Rev. E. P. Crawford's motion for the re-constitution of the Executive Committee, so as to make it consist of about thirty members elected and ex-officio, and giving the bishop the right to fill vacancies, was discussed at length. Strange to say, several laymen objected to the bishop being empowered to fill vacancies.

The duties of the Lay Secretary were defined. *Sharply Rebuked by the Bishop.*—It was now nearly one o'clock, and the bishop rose to speak a few words of reproof to the members of the Synod. He had noted with pain their irregularity in attendance, their lateness in the morning and their uncourteous haste in rising before the chair was vacated. He objected and thought it wrong that the opening prayer should be heard as it was in the morning by about half a dozen.

The Ven. Canon Maynard moved, and the Hon. Mr. Vail seconded a most hearty vote of thanks tendered to the Ven. Dean Gilpin in appreciation of his valuable services for many years past as treasurer of the diocese, and his faithful fulfilment of the duties of the office.

The Synod rose to a man and the bishop said he thought it fitting that while the tribute was read that they should remain standing.

In a few terse words the Ven. Dean thanked the Synod. He referred to the many times they had fought together shoulder to shoulder for existence. Now he was glad that the Synod was a sure success and would continue to gain in strength. He referred feelingly to the kind words spoken and told them that of course it came as a wrench to leave his official position, yet he would still do what he could towards the welfare of the Church.

St. Luke's Cathedral.—The rector, the Rev. E. P. Crawford, has instituted a slight change in the hour of services on the 3rd Sunday of each month. A trial was given on the 7th Sunday after Trinity, with such result that it may be of interest to rectors of other parishes. Hitherto a choral celebration with sermon on 3rd Sundays has followed choral matins, commencing at 11 o'clock. This generally occupied fully two hours, which to many appeared a long service. Accordingly matins was read at 10; choral celebration and sermon commenced at 11. There was a large congregation who remained to the end, and there were 120 communicants at the early celebration; on the same day there were 50.

OTTAWA.

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

OTTAWA.—The Rev. E. A. W. Huntington, B.A., rector of St. Bartholomew's, and late canvasser for the Episcopal Endowment Fund, was appointed clerical secretary, at a salary of \$800 per annum. The delegates to the Provincial Synod are as follows: Clergy—G. J. Low, A. C. Nesbitt, J. J. Bogert, W. J. Muckleston, R. L. M. Houston, A. Elliott, H. Pollard, A. Phillips, Archdeacon Lauder, W. A. Read, C. V. F. Bliss. Substitutes—A. W. Mackay, C. Saddington. Laity—Judge Senkler, J. P. Whitney, C. Macnab, W. H. Rowley, F. W. Avery, A. Code, W. L. Marler, J. F. Orde, J. T. Lewis, Dr. Powell, G. A. Hall. Substitutes—A. P. Johnston, W. E. Mills, J. Bishop, L. W. Howard, D. C. Higgins. The delegates to the General Synod are: Clergy—J. J. Bogert, G. J. Low, Archdeacon Lauder. Substitutes—H. Pollard, A. C. Nesbitt, W. J. Muckleston. Laity—Judge Senkler, Col. Matheson, J. P. Whitney.

TORONTO.

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

St. Mary Magdalene.—Special service was held in this church last Wednesday evening, being the anniversary of the dedication of the church. There was a very large congregation present, and Bishop DuMoulin preached a most earnest and eloquent sermon from the text, "God loveth a cheerful giver."

A well attended meeting of the Toronto Local Assembly was held in the tent, corner of Balsam avenue and Queen street, on Monday evening, July 20th, to hear an account from Mr. Carlton of St. Stephen's Chapter, Toronto, and Brasenose College, Oxford, of the progress of the Brotherhood movement in England. Mr. Carlton's address was most interesting, and showed that much of the success of the movement was due to his earnest and unremitting efforts. The deputation from the Brotherhood in the States, now in England, have found in consequence many difficulties removed, and their reception has been all that they could desire. At the close of the meeting, the men present adjourned to the grounds of the Rev. H. C. Dixon, which were prettily lighted up, and where refreshments were served by the ladies of the congregation of St. John's, Norway, and those attending the services at the tent.

PETERBORO LAKES.—After ten months of work it is pleasant both to mind and body to have a few weeks of physical and mental repose. Rest comes at length, and out of very slender means three of the Toronto clergy clubbed together, having all things in common, and were resolved that they would make a strike out for these most lovely lakes of the north. We left Toronto at 8.20 in the morning, got to Peterboro in due course, remained an hour and a half, and came on to Lakefield, where the "Mary Ellen" was ready with her obliging captain and civil crew, to carry us up the various lakes, lakelets, and arms of lakes and bays, to Burleigh Falls. Most unfortunately one of us was on the saving tack—would not allow us to spend anything on eatables at Peterboro, and so with a gnawing appetite and a stomach protesting against false economy, we were in a bad mood to admire the endless beauties of an eighteen-mile trip through these most enchanting waters, for though it is only thirteen miles from Lakefield to Burleigh Falls, yet the detours which the boat has to take to call at the various islands, make her travel, before the end of the journey, a distance of fully eighteen or twenty miles. We had some few camping things with us, and so the good ship came on with us past her destination till we reached St. Hilda's, where she unloaded her cargo—camp furniture, boxes, etc., and tho' last, not least, a stove in perfect working order. A good repast quickly prepared by the chef made us forget all the murmuring disquiet in coming up the lake and missing our dinner at Peterboro. Well, though we purposely left for a brief holiday, we could not allow the Lord's Day to pass without the service of praise and prayer, and Mr. Tate, of the "Headlands," took on Saturday one of our number away, who had Holy Communion at 8 a.m. at the Headlands. The two left behind had made arrangements the day before to have morning prayer on the verandah of the Burleigh Hotel, and so at 11 a.m. one of them read and preached, the other reading the lessons; the congregation, large and attentive, mostly composed of American gentlemen and ladies stopping at this favorite hostel. At the conclusion of the service Mr. Tate took us on down Stoney Lake to Headlands, where we passed a very pleasant time till 7 p.m., when one of our number read prayers and preached, the other reading the lessons; the congregation numbered about twenty-eight or thirty. This is a most charming summer residence, and owned by a most excellent host, who is resolved, with the help of God, to have the services of the Church for those visiting these delightful lakes.

The verandah on which the service was held commands a lovely and distant view of the lake, north, east, and south. It was a sight to be remembered to see the congregation scattering after the service was ended. The shades of night were gathering fast, and in the grey loaming, the sun having sometime gone down, the boats with their loads of Christian worshippers passing away into the obscurity of night, was a very peaceful scene, and worthy the artist's pencil. We had some refreshments, and our good and kind host taking the three visitors in his boat, pulled up the lake to Burleigh Falls, where we had our own boat awaiting us, and so home to St. Hilda's Island, after a day of quiet work and happiness long to be thought of.

MARKHAM.—The Rev. Mr. Scott, late of Cookstown, is taking duty for the Rev. Mr. Croft, during his three months absence.

NIAGARA.

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

NORVAL.—An event of exceptional interest to the Church people of Norval occurred on Thursday, the 16th of July, viz., the first visit of Bishop DuMoulin to this parish, who came to administer the Apostolic rite of confirmation to ten candidates, presented by the Rev. Arthur W. H. Francis, the incumbent. The Rev. J. Fennell, of Georgetown, the Rev. R. Seaborne, of St. Martin's, Toronto, and Messrs. Cooper & Macnamara, students in charge of Milton and Stewarttown, availed themselves of the invitation to be present. The preface to the confirmation service was read by Mr. Fennell, and the special lesson by Mr. Seaborne. The bishop's address to the candidates was listened to with undivided attention, by a church full of people, who joined heartily and reverently in the hymns and responses. Before the close of the service, a special offering was taken up for the Episcopal Endowment Fund of the Diocese. The choir is to be commended for its efficient part in this bright and attractive service, and Mr. Francis is to be congratulated on the result of his faithful work in this parish during the last three years as a student of Trinity College. And now we wish him God-speed in his first incumbency.

CAYUGA.—*Laying the Corner-stone of the new Church of St. John the Divine.*—Bishop DuMoulin visited the above parish on Sunday and Monday, July 19th and 20th, preaching in the Town Hall to a large congregation on the Sunday, and laying the corner-stone of the new church, with appropriate hymns and prayers, on Monday afternoon at 4 o'clock. A large company assembled on the lovely site overlooking the town and the beautiful Grand River, and adjoining the Court House Park. The bishop and the rector of the parish, with Revs. T. Geoghegan, A. W. Garden and C. Scudamore, robed in the registry office, and from thence walked to the temporary platform, where the stone was duly laid, the bishop using a silver trowel, suitably engraved, presented by the rector on behalf of himself and the congregation. A most admirable and appropriate address was delivered by the bishop, and after the collection and benediction, many of those present adjourned to the Court House, where any who desired were introduced to the bishop, and where several brief addresses were made, the very pleasant proceedings being brought to a close by a few words from the bishop, expressing his pleasure on this, his first visit to the parish, followed by a song, "The Maple Leaf Forever," by Mr. Johnson, musical instructor in the Hamilton public schools, and "God Save the Queen" by all present. The church will be a beautiful building of Oneida stone, with sills and arches throughout of Cleveland stone, the plans being furnished by Rev. Arthur Jarvis, of Napanee. It will be the only stone building as yet in the town. Its dimensions are 65 feet by 34 feet 6 inches, exclusive of apsidal chancel, with the heavily buttressed tower at the south-east corner; the front presents quite an imposing appearance, being 54 feet in length. The corner-stone, the gift of Mr. J. M. Gifford, not a member of the congregation, is of Ohio stone, and is placed at the north-east corner of the front wall. It is 2 ft. 6 in. by 2 ft. 20 in. in depth. Facing the road, the inscription reads, "Church of St. John the Divine, 1896." J. Philip DuMoulin, D.D., bishop of the diocese; J. Francis, B.D., rector of the parish. Facing the north, R. B. Martin and C. C. Gibson, wardens; D. Thompson, M.D., A. A. Davis, J.P., A. K. Goodman, LL.B., delegates to Synod, with the name of the donor at foot.

HAMILTON.—The council of the Brotherhood of St. Andrew for this district met in Christ Church Cathedral school house, on Monday evening, the 20th inst. John Boustead, vice-director in the chair, John O'Neil, secretary. The following delegates were present: Brother Walling, Christ Church Cathedral; Bro. M. Abrahams, from St. John the

Evangelist, and Brothers R. Conway and Yates, from Dundas. A good amount of business was transacted, the principal being the making of the arrangements for the holding of the next Local Assembly in Dundas on the 20th of August. A strong committee was also appointed to make arrangements for a Conference of Brotherhood men to take place during the meeting of the next diocesan Synod.

St. John the Evangelist.—The chapter of the Brotherhood of St. Andrew in connection with this church held a meeting in the school-room of the church last Tuesday evening, the 21st inst., the object of which was to give a hearty welcome to the new rector, the Rev. S. Daw, and also to become personally acquainted with him. There was a good attendance of the brothers. The chair was ably filled by Brother John Newman, vice director. Amongst those present were noticed Brothers H. Ward, secy., C. Olliver, John O'Neill, T. King, T. Dunford, and M. Abrahams. It was decided to attend the meeting in Dundas in August, and a committee consisting of Brothers O'Neill and Dunford was appointed to make all the necessary arrangements. Brother Abrahams, the delegate to the District Council meeting, made a full report of what was done at that meeting. During the evening the Rev. S. Daw delivered a stirring and eloquent address upon the good work being done by the order, and gave some good practical suggestions for the work for the future of this particular chapter.

St. Mark's.—The Rev. Canon Sutherland, rector of this church, has gone for a well-earned three weeks holiday and rest. During his absence his work will be taken by the Rev. Mr. Sapp and the Rev. Mr. Bennets.

HURON.

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

BRANTFORD.—*Grace Church Parish.*—A noteworthy baptismal service took place in St. John's Church, West Brantford, on Friday evening, the 3rd July, when twenty-six children were admitted into covenant union with Christ through Holy Baptism. The service consisting of hymns and the baptismal office, was rendered by the Rev. F. H. Graham; then immediately before the administration of the Sacrament, the rector, Rural Dean Mackenzie, addressed the parents, sponsors and congregation, on the nature of the covenant made by God with Abraham, that it was an "everlasting covenant," that it was made "in Christ" for the Gentiles, that infants were to enter it on the eighth day after birth, that circumcision was the seal of the covenant. When Christ came the covenant was not changed, but enlarged as God purposed, from a national to a Catholic covenant; but inasmuch as Christ's blood had been shed, and there was to be no more shedding of blood—the seal of circumcision was changed to that of baptism; hence Christ said to His Church, "Make disciples of all nations" by baptizing and teaching. The Lord had previously said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of God—and as our Lord taught Nicodemus—no one can enter the kingdom except he be born of water and the spirit," therefore, little children are capable of entering the kingdom, and the Lord Jesus is displeased with those who would forbid them. The rector then administered the Sacrament, as above stated, to twenty-six children. These are part of the fruits of the Mission Church of St. John's, in the suburb of West Brantford. Mr. Shadbolt, manager of the Bank of Montreal here, and Mrs. Shadbolt, have taken nineteen choir boys and other workers of St. John's Mission to the lake shore for a two weeks holiday. The camping ground of Grace parish choirs and workers, is on the lake frontage of Mrs. Docker's farm of the "Elms," in Cayuga parish, seven miles out of Dunnville. There, through the kindness and hospitality of the good people of the "Elms," a beneficial and pleasant holiday is enjoyed, boating, bathing, playing games and making expeditions to points of interest up and down the shore. Grace Church is to be congratulated on leading helpers, who not only work for the church all the year round, but devote their holiday to give pleasure to those who would not otherwise have it.

A Memorial Window in Grace Church Chancel.—The family of the late Mr. Henry Yates have placed in the chancel of Grace Church a very costly and beautiful window as a memorial to Henry Yates and Arthur Raymond Yates, his son. The work was entrusted by Dr. Harry Yates to the Messrs. Spence & Son, of Montreal. The subject selected is the Ascension. The window is now in position and completed, and is universally admitted to be very handsome. The difficult subject is treated with effective boldness, striking dignity and a richness of colouring. The centre panel contains the figure of our Lord in the act of blessing as He ascends, His

feet and hands bearing the nail marks of His passion; the quatre-foils above the two side panels contain figures of the heavenly choirs with musical instruments welcoming the return of the King of Glory; the centre quatre-foil at the apex contains a group of angels waiting with the crown for the enthroning of the King of Kings and Lord of Lords. In the lower part of the centre panel are the figures of St. John and St. Peter with the keys, and in the side panels are the remaining apostles with Mary, the mother of our Lord. Many who have seen good windows in England and in Europe, and are, therefore, capable of expressing an opinion, are unanimous in their admiration of this window. All agree that it is an immense addition and improvement to the church; it cannot fail to impress the most unimpressible with a feeling of awe and reverence. Outside the coloured window is another of annealed glass, frosted, imparting to the rich colouring a depth and transparency, which could not otherwise be obtained. Outside this again is a fine wire guard for protection. Dr. Yates instructed Messrs. Spence to leave nothing undone to complete the window in every way. The text is bold and easily read from every part of the church, "I ascend unto my Father and your Father." The inscription is fitting and unobtrusive: "To the glory of God and in loving memory of Henry Yates and his son, Arthur Raymond Yates." Taken as a whole, the effect is very fine, and imparts a sacredness to the sanctuary which it lacked before. It is somewhat remarkable that though Grace Church parish is about sixty years of age, the first memorial window ever erected in the parish was the one in St. John's Church, West Brautford, in 1895, in memory of the late "William Likius"; the second, that erected in the lady's choir of Grace Church, to "Mary Hilda Shadbolt," and now the third to the late Mr. Yates and his son.

ST. MARY'S.—On Thursday evening, July 16th, the Right Rev. Bishop Baldwin held a confirmation in St. James' Church, which was crowded, many of those present being from other religious bodies. Fifteen candidates were presented by the Rev. W. J. Taylor for the "laying on of hands." The Bishop gave a most earnest and practical address to the candidates, saying that he was sure they had been thoroughly prepared by their rector. He gave them some excellent rules for daily living, exhorting them to such privileges and duties as prayer, Bible-reading and attendance at church and the Holy Communion. He also spoke with power to the congregation as a whole. The bishop presented those confirmed with memorial cards, at the same time giving to each one a text of Scripture. The whole service was reverently rendered and most enjoyable. The grounds of St. James' Church and rectory are looking very handsome. The bishop expressed his great pleasure at their beauty.

British and Foreign.

The first lord of the treasury has granted a pension of £120 on the Civil List to the Rev. Sir George W. Cox, rector of Scrayingham.

The Rev. J. Thomas, for thirty years vicar of Wood Green, was publicly presented lately with a testimonial, consisting of a gold watch and a cheque for £180.

The Bishop of Ripon recently dedicated a new organ and altar frontals at St. Paul's Church, Nidd, near Harrogate, the gifts of the Hons. H. E. and Mrs. Butler.

Great efforts are being made by the friends of the Benefices Bill to obtain facilities from the Government, but it is generally felt that they must perforce be hopeless.

The Church Missionary Society has received an anonymous benefaction of £2,000. The committee has decided to send out another party of missionaries to Uganda in August.

Prebendary Acland, the Sub-Dean of Exeter Cathedral, has decided to resign the vicarage of Broadclyst, which he has held for 51 years, and will take up his residence in Exeter.

The Rev. James Frederick Sheldon, rector of St. Leonard's, Exeter, has been offered the important vicarage of St. Mary's, Bury St. Edmund's, vacant by the death of the Rev. A. W. Snape.

The stained-glass window to the memory of Philip Massinger, which has been placed in the new nave of the priory Church of St. Saviour, Southwark, will be unveiled by Sir Walter Besant.

The first company of the Church Lads' Brigade in Australasia has been enrolled at headquarters, St. Stephen, Newtown, Sydney, of which Canon R. Taylor is vicar, this parish pioneering the Church Lads' Brigade in Australia.

A sum of £250 has been subscribed by a number of Peers and Members of Parliament for the purpose of providing ornaments for the Holy Table at Westminster Abbey. The Dean and Chapter have consented to accept the offering.

A church is about to be built at Senghenydd, in the Aber Valley, East Glamorgan, which, formerly agricultural in character, owing to the discovery of coal and the sinking of many pits, has changed into a rapidly increasing industrial community.

The vicar of Dorking, speaking of cycling, in his sermon said—"When we see invalids regain energy and life from the exertion, we must grant that Sunday cycling is permissible, especially when it is sent to go to church, and not away from it."

The Rev. William Michell, rector of Dinder and Prebendary of Wells Cathedral, has been elected Proctor in Convocation for the Diocese of Bath and Wells, in the place of the Rev. A. C. Ainslie, LL.D., promoted to the Archdeaconry of Taunton.

The Synod of Tasmania has passed a resolution protesting against the proposed Government sanction to recognize gambling offices being established in the colony. In this the Church will have the support of the better part of the community.

One of the oldest working clergymen in England is the Rev. Carr John Glyn, rector of Witchampton, Dorset, who has entered upon his 98th year. The venerable cleric enjoys fairly good health, and still takes the deepest interest in parochial matters.

At a special committee meeting of the National Society held under the presidency of the Lord Bishop of London, a sub-committee was appointed to consider the possibility of suggesting a scheme to reconcile the divergent views on the Education Question.

The foundation-stone of the new church which is being built by the congregation of Christ Church, Moss Side, was laid very recently by the Bishop of Manchester in presence of a large gathering of clergy and laity from various parts of the city and surrounding district.

At a meeting of the Church Guilds Union recently held, the president announced his resignation of the office in consequence of his having been admitted into holy orders by the Bishop of London at the recent Trinity Ordination, the rules of the Union being that the president must be a layman.

Rugby has profited this year to an unusual extent by the benefactions of old students and masters, or by memorials in their honour. It is expected that the foundation will thus be increased by a total of nearly £15,000, in addition to a valuable selection from the library of the late Dr. Sharpe, F.R.S.

The present arrangement whereby the diocese of Sydney, in electing its bishop, elects also the Primate of Australia, is causing considerable dissatisfaction. It is probable that in the near future the Diocese of Sydney will be called upon to give the other bishops a voice in the election of the Primate.

A missionary conference was held at Navan, Co. Meath, for the purpose of stirring up interest in Foreign Missions. Addresses were delivered by Archdeacon Collison, Mr. Pilkington of Uganda, the Rev. K. Kennedy of Chota Nagpore, and others. The effort had the warm approval of the Bishop of Meath.

The Rev. R. R. Dolling has gone north to fulfil several preaching and lecture engagements made for him by his friends in Newcastle and neighbourhood. He will give an address on "Eucharistic Worship," and will preach three times in St. Thomas', Newcastle, and will give daily addresses in St. Cuthbert's.

The hon. secretaries of the Bristol bishopric committee state that they have capital subscribed or promised, sufficient to produce at the end of five years an income of £500. The committee therefore are able to announce that the re-endowment of the bishopric of Bristol, so far as the annual income of the bishop is concerned, is now complete.

Mr. Gladstone has written to a Baptist minister, whose mind sustained a shock from the letter on the validity of Anglican Orders, explaining his views

on separate religious communities and our common Christianity. He asked Mr. Gladstone whether he had a dogmatic dislike of separate religious communities, and has had a reply in the negative.

The Primate of Ireland has appointed the Rev. Precentor Fitzgerald, rector of Portadown, to the Deanery of Armagh. Dr. Fitzgerald was ordained in 1857 for the curacy of Stillorgan, Dublin. He is a hardworking clergyman and a member of most of the Boards of the diocese, including the Education Board, Diocesan Council and Diocesan Court.

At Folkestone on a Sunday evening recently, a procession consisting of a surpliced choir and clergy, with cross and banners, left St. Peter's Church, and after making a detour of the fishing quarter of the town, chanting the Litany, a position was taken up overlooking the sea. There the vicar gave an address, and asked a blessing on the fisherman's calling.

A dedication service in connection with the re-opening of Bruera Church, one of the oldest in Cheshire, was held recently. The building has undergone a thorough renovation at the expense of the Duke of Westminster. The bishop, who officiated and preached at the service, subsequently consecrated additional burial ground, in the presence of a large gathering of people.

On July 2nd a new church, St. Fillan's, was opened in Braid Road, South Morningside, Scotland. The bishop of the diocese authorized a special Collect to be said. The opening services began with celebration of the Holy Eucharist at 7.30 a.m. At 11 there was a large congregation. After Matins to the end of the third Collect, the bishop said the prayers of benediction, naming the church after St. Fillan.

The Bishop of St. Albans states, in an appeal which he has just issued, that at the end of 1895 there were 163 benefices in his diocese under £200 per annum, and that the incumbents throughout the diocese receive less by £51,000 than they did thirteen years ago. In answer to his appeal the sum of £3,000 has been already collected, and about £800 have been distributed amongst the most urgent cases.

Binsted-cum-Kingsley, Hants.—The ancient Church of St. Cross has just been furnished with a new font, which is considered to be the most beautiful in the Diocese of Winchester, and is the gift of Mrs. Wickham, the wife of Mr. William Wickham, M.P., of Bansted Wick. It is made entirely of alabaster and green Irish marble, the bowl being of square design on one large central and four smaller pilasters.

The Bishop of Liverpool recently at a public meeting said "he had been taken to task for not taking steps towards the building of a cathedral for Liverpool. He would be happy to see such a building. If anyone would come forward with half a million of money for that purpose, no one would thank him more thoroughly than he would. Rich as Liverpool was, five hundred thousand pounds was a large sum of money."

The Archbishop of York at a meeting of a Synod of the clergy of his diocese lately, said with regard to the enquiry recently held by Romanists respecting Anglican Orders, "that the English Church had neither desired it, nor sought it, and is indifferent as to the result, nor," said he, "should we be one whit the better, or one whit the worse, as regards our Holy Orders, whatever the opinion of the Church of Rome might be."

Correspondence.

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

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

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

The Financial Condition of the Diocese of Nova Scotia.

SIR,—That the financial outlook in this historic diocese is anything but a bright one cannot be denied. But there are two facts that if generally known would, I think, considerably modify Church opinion on the subject. The first is, that nearly all through his episcopate, the late Bishop Binney gave away every cent of his official income of \$4,000. It

is said that in this way he gave away alone over \$100,000, not reckoning interest. The second fact to be borne in mind is that Nova Scotia alone, of all the Canadian dioceses, contributes \$2,000 per annum to its bishop's stipend. In what can only be called "a moment of weakness," the Synod imposed this burden upon the diocese so as to bring the episcopal income up to \$6,000. Under these circumstances the financial embarrassments of the diocese are hardly to be wondered at.

BLUE NOSE.

The Clergy Commutation Trust Again.

SIR,—Since my last article on this subject, very alarming thoughts have presented themselves to my mind in connection with thoughts which it behooves every one not on the commuted list to ponder well and to resolve not to cease agitating the matter both in and out of Synod until the present unsatisfactory state of things is made right. During the last four or five years no less than eight or ten commutants must have died whom, if they had lived, would have to be paid between three and four thousand dollars a year, and yet, notwithstanding all this, the committee cannot see their way to place one name on the list of beneficiaries in lieu of the deceased; and worse than all that, I have learned that they have cut down the annuities of subsequent beneficiaries to the amount of about ten per cent., without doing any good to any one else. They, of course (the Commutation Trust Committee), lay the blame at the door of the Investment Committee, and, perhaps, justly so, but whoever is responsible for it, I would ask all my fellow non-commuters—yes, and subsequent beneficiaries, will we tamely submit to such treatment and be silent as dumb dogs whilst we are being deprived of our honest dues?

JURIS.

Generously Dealt With.

SIR,—In view of the cry raised by some secular Ottawa papers that the old Diocese of Ontario has not dealt generously with the new Diocese of Ottawa, it will be well to enquire into the facts of the case. An examination of statistics shows that in every fund the Diocese of Ottawa has given less, often considerably less, than that of Ontario. In the Mission Fund, out of a total of \$264,626, the difference is well over \$16,000. In the Divinity Students' Fund, out of \$10,963, Ontario contributed \$5,908, and in the Widows' and Orphans', Ottawa gave \$697 less out of \$23,000 than Ontario did. If the division of the Clergy Trust Fund had taken place on the principles which ruled in the division of Ontario from Toronto, Ottawa would have received \$88,850 against Ontario's \$154,670, whatever increase there was being divided in like proportion. Now what has been done? Accepting as the general principle that each half should receive in proportion to its contributions, Ontario has allowed every fund save the Episcopal to be divided into two equal parts as being a sufficiently close approximation. This is so even in the case of the Clergy Trust Fund, the amount given to Ontario by the Macaulay award, some \$12,400, being alone excepted and referred to arbitration. The Episcopal Fund, upon which Ottawa had no claim, legal or moral, is divided into thirds, of which Ontario retains two, giving Ottawa one. And of the bequests, which have all been given by residents of Ontario, with the exception of \$1,000 left to the Sustentation Fund, Ottawa is allowed a sum equal to the half of three, two others being left undivided. Whether Ontario has been generous or not can best be seen by the action of the two Mission Boards. Ontario has been compelled to reduce its expenditure by over \$500. Ottawa has been able to spend \$600 on new work. I make no comment on these figures, which speak for themselves, and but for the attempt made by the papers referred to (not, I am persuaded, with the approval of Bishop Hamilton and his Synod), to cast discredit upon the mother diocese, I should not have referred to the matter at all.

DELEGATE, Ontario Diocese.

Communicate Together.

SIR,—In the account of the proceedings of the Synod of Ontario, your correspondent surely commits an error in his remarks concerning the attendance of clergy at the Synod celebration. He blames those who communicated at the 10 o'clock service, instead of at the earlier celebrations in the Cathedral and All Saints'. Now, sir, as the celebration at 10 o'clock is the Synod celebration proper, is it not vastly preferable that the whole body of clergy and lay delegates should be present and communicate together at it, rather than that they should be divided, some receiving at one time and place, and some at another? I am sure that it is this feeling rather than the desire for a "comfortable breakfast," which your correspondent rather uncharitably imputes, that is responsible for the attendance at the Synod celebration.

ONTARIO PRIEST.

July 18.

A Diocesan Duty.

SIR,—It would seem that the city of Toronto, as represented by eight gentlemen who have issued a circular with the above heading, is making a spasmodic effort to discharge "a debt of honour" in connection with St. Albans Cathedral. Pity 'tis this had not been taken in hand sooner. Some three years ago there appeared in the *Montreal Star* a statement to the effect that St. Albans Cathedral, Toronto, was perilously near to a state of collapse, "that unless some fifty or sixty thousand dollars be raised forthwith there was a probability of the foreclosure of the mortgage." Now why was this? I believe that about that time his Lordship the bishop issued a circular to the Toronto clergy on this matter. I read the report of, I think, fourteen Easter vestry meetings held after that circular had been read—thirteen of them took no notice of it; at the fourteenth a resolution was passed that it should not be noticed. Is the reason for this course to be found in a casual remark in that same paragraph in the *Star*, alluding clearly to the Right Reverend the Dean of St. Albans, "if you will consent to make it a parish church we will help you;" and that from some who call themselves High Churchmen! The act of men who would do with the St. Albans property as the same disposition did with that now known as Knox's College, which, a few years ago, could have been bought by the Church at a very reasonable rate. What have the clergy of the city of Toronto done for that noblest conception of any of her bishops?—an act of faith, of courage, of taste. How has it been met? And these men, as though wishing to cast the blame from their own shoulders, come to me and say peremptorily, and say in red ink, "if this claim is not met a lasting reproach will rest upon the Church. . . . Every member of the Church who fails to do his part in meeting the claim must remain under the reproach." Why was not this said six, seven years ago? Now they come to me and say, "will you do your part?" I say to them, "will you do yours?" If half the Church people in the city of Toronto had given a tithe of what I have given, there would have been not less than \$200,000 provided for St. Albans.

PHI VEL FIE.

Superannuation.

SIR,—It is a provision of the canon of the Diocese of Toronto on superannuation that an annual grant shall be made to this fund from the General Purpose Fund. I would, therefore, like to know if the condition of the canon in this respect has been complied with. I have not been able to learn from any source whether any grants have been made or not. Grants I know have been made to this, that and the other, to satisfy the claims of some far less needy and less worthy objects. It often seems to me that the canons of the Church are a mere farce, or to say the least, made of very brittle material, when we see them so often violated or left aside to rust.

JURIS.

Worth Consideration by Those Interested.

SIR,—Would it have any influence upon the consideration of the proposed subdivision of the Diocese of Toronto if the enclosed paragraph from the *English Guardian* of June 17th last, were pondered upon by those interested in the division above referred to? I offer no remarks upon the extract, but merely present it for thought. The paragraph is as follows: "The Rev. T. A. Blyth, D.D., vicar of Stoke Coventry, and editor of the Worcester Diocesan Calendar, has been appointed by Bishop Hamilton, the first bishop of the recently formed Diocese of Ottawa, as his commissary in England. The bishop writing from Ottawa, on June 1st, 1896, says: 'Poverty is no crime, but it is a serious hindrance to the American Church in her work. It took me eleven years to add \$27,000 to the Niagara Episcopal Endowment Fund, and of those \$27,000 no less than \$10,000 came from S.P.G. and S.P.C.K. It has taken four or five years for an energetic and successful man to get together \$45,000, of which between \$9,000 and \$10,000 come from the same two societies for the Episcopal Endowment of this new diocese. I am thankful to say that Niagara will be able to pay her new bishop \$3,400 a year. It will be a long time before Ottawa can get beyond \$1,600 to \$1,800.' Your readers must be aware, also, that \$5,000 of the above named Niagara Endowment was taken by our Synod and paid over from our General Purposes Fund to Niagara. It would seem from all this that a new diocese has been actually completely organized with an income under \$2,000 a year. But this can only be done, some would say, when the bishop elect has abundant private means, or, as others would say, when he is sufficiently possessed of the original apostolic mind.

R. D.

That Caterpillar.

SIR,—Save the trees from the caterpillar by saving the sparrow from the murderous catapult. The tree-loving citizens of Toronto have been a good deal exercised over the ravages of the caterpillar. Numerous methods have been advanced for the destruction of said insect, but the right one has not been set forth, which is as above, that by protecting the birds we save the trees. The other day a man was seen by the writer armed with a catapult—the man darting from side to side of the tree-embowered street in pursuit of the sparrow—this creature of cruel instincts calling himself a man, darting with the swiftness of the evil one in pursuit. Mark you: "If all the birds should die not a human being could live on the earth, for the insects on which the birds live would increase so enormously as to destroy all vegetation."

A. G. SAVIGNY.

A member of the London, England, Society for the Protection of Birds.

Priest and Preacher.

SIR,—As instruction for "Ignoramus," I send the following brief article: A priest is one of the second order of the ministry of the Holy Catholic Church. He is sent by the bishop or apostle of a diocese to work in some specified jurisdiction. By virtue of Episcopal ordination he has power and authority to preach and teach the faith, to administer the sacraments which Christ "has ordained in His Church," to solemnize holy matrimony, to visit the sick, to hear confessions and to absolve the penitent. The term "preacher," however, is generally used to describe men of various denominational hues who claim to be ministers of Christ, but do not possess the afore mentioned authority and power—nay more, who repudiate, and in some cases despise, the authority of the bishops, from whom alone we can receive valid ordination with its powers and responsibilities. As examples of the use of the word preacher: We hear of the "preaching elder" of the Presbyterian body. Then there is the "Methodist preacher"; for we do not forget that the Wesleys appointed these men as "preachers"—"lay-preachers"—to officiate in "preaching houses." Wesley never dreamed of applying the terms "minister" or "clergy" to the modern clerics. He knew (as most Churchmen know to-day) the difference between the office of Aaron and the pretensions of Korah, Dathan and Abiram. Furthermore, the title of preacher or "Gospel preacher," with a denominational prefix, is claimed by the officers of a host of other sects—Hornersites, Campbellites, Darbyites, etc. Now of all these preachers it may be said that they derive their authority to preach from sources not recognized by the Church: some from the successors of Calvin and Knox, some from the congregation which "calls" and "makes" them ministers; others evolve their authority from the fount of their theology, viz., their own inner consciousness. And therein lies the real difference between the "priest and the preacher." It is a question of valid orders and lawful authority. The priest has received both; the "preacher" neither. In fact his standing is that of a layman in a state of schism—as he is made to realize when one of his class seeks "Holy Orders." Good Church-people know these things; hence your Franktown correspondent was correct in saying that his people "knew the difference between priest and preacher."

PRIEST AND PREACHER.

BRIEF MENTION.

Rev. Canon Curran, of St. Thomas' Church, Hamilton, has resigned and will return to England.

A painting by Alma Tadema, and one by Constable, were stolen from a van in London last week while being taken to Paddington.

June 2nd was "Hospital Sunday" in Sydney, N.S.W., when nearly \$20,000 was collected.

The Archbishop of Ontario laid the corner-stone of the new Anglican church, Flinton, on July 28th. The same day he administered the rite of confirmation.

Marquardt, the only passenger on the "Drummond Castle" who was saved, occupied stateroom No. 13.

A Manchester merchant in his will has left £50 a year to a certain person whilst married as "a reward for ingratitude."

Upon the death of a woman whose name is not yet divulged, Yale is to receive \$750,000.

A magnificent salmon, said to be of perfect symmetry, and weighing 41 pounds, was captured recently in the Killaloe waters, Ireland.

The sale of the estate of the late Lord Leighton realized one hundred thousand pounds.

It cost Oxford University \$1,600 to go to the High Court of Justice and have the title "Ford's Professor of English Literature" changed to "Ford's Lecturer."

Mr. W. A. Sherwood is busily engaged at present in painting a portrait of the Ven. Archdeacon Allen, of Millbrook.

A lock of Napoleon's hair, cut when the Emperor was on board the "Bellerophon" at Plymouth, in August, 1815, and sent with a letter to Mr. Capel Loft, of Troston, Suffolk, was sold at Sotheby's in London recently for \$150.

It took just two hours and a half to cut down three trees, chop them up, make them into pulp and then into paper, completely printed, and turn them out as newspapers at the Elfvethal wood pulp factories in Sweden recently.

The sea power of Great Britain is at this moment readier for action than the sea power of all the rest of the world.

Hansen, the Norwegian skie runner, is going to the New Siberian Islands to inspect the depots of provisions left there for Nansen, and to search for traces of the expedition.

The Hebrew tradition ascribed the invention of weights and measures to Cain; those of Egypt to Theuth; those of Greece to Hermes.

Henry C. Frick, chairman of the Carnegie Steel Company, will build a hospital for children, on Squirrel Hill, Pittsburgh, Pa., within a year, to cost \$500,000. The building will be on a plot of forty acres, which will be transformed into a private park and flower garden. The hospital will be placed under the control of the Episcopal Church.

Two Irishmen were working in a quarry, when one of them fell into a deep quarry hole. The other, alarmed, came to the margin of the hole and called out, "Arrah Pat, are ye killed entirely? If ye're dead, spake." Pat reassured him from the bottom by saying in answer: "No, I'm not dead, but I'm spacheless."

A Horncastle (Lincolnshire) correspondent states that a poor woman, aged 95, who lived, until recently, in a small cottage in that town, has just come unexpectedly into a fortune of between £40,000 and £50,000 left by a nephew of hers in Grimsby, who died intestate.

Irishman (whose mate has just fallen overboard with the bucket, while swabbing the decks)—"Plaze, Captain, do ye rimber that Scotchie ye tuck aboard the same toime as ye did me? I mane him wot had the lot o' good character papers, an' me that niver had a blissed wan?" Captain—"Well?" Irishman—"Well, he's off wid yer pail!"—Punch.

The Archbishop of Ontario has been obliged to cancel all appointments for the present, being quite unable to fulfil them until he has had complete rest.

Family Reading.

Church Terms Explained.

Maniple.—A vestment shaped like a stole worn on the left arm of the priest at the celebration.

Matins.—One of the seven canonical hours, also applied to the several morning hours which make up the Morning Prayer found in the Prayer Book.

Matrimony.—One of the seven Sacraments.

The Office of Holy Matrimony consists of the Address to the congregation, and the betrothal (both of which are to take place in the body of the church, at the steps of the choir.)

Maunday Thursday.—The Thursday in Holy Week, the day of the institution of the Blessed Sacrament. It is said to be called Maunday from the first word of the Antiphon, *mandatum novum de nobis*, i.e., a new commandment I give unto you. Holy Communion is celebrated with every solemnity. The organ which is generally silent during the week, is played again. Evensong is said without chanting.

Meditation.—A meditation is a conversation of the mind and heart with God; an application to

religious devotion of the three powers of the soul—the memory, the understanding, and the will. Meditations are sometimes uttered aloud in the public services of the Church—e. g., at Holy Communion.

Memorial Collect.—When two holy days fall together the superior day is used, and the collect of the inferior is said after that of the office of the Feast as its *memorial*.

Evening Prayer.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain thou my bed,
And cool in rest my burning pilgrim feet.
Thy pardon be the pillow for my head—
So shall my rest be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well; whichever side the grave for me
The morning light may break.

No Object in Life.

A person who has no object in life is apt to run a vagrant and useless career. A man who aims at nothing, cannot reasonably expect to hit anything. In military operations, there is always what is called the *objective point*. The objective point is the point to be made, the thing to be done. All the forces of the army are concentrated on the making of that point; and when that point is made, success follows.

In one sense, life is a warfare; it is a succession of campaigns. And every one should have his objective point—a clearly-defined purpose—and work up to it with undeviating persistency. This is the only way he can succeed.

God's Plan for You.

Go to God Himself, and ask for the calling of God; for as certainly as He has a plan or calling for you, He will somehow guide you into it. And this is the proper office and work of His Spirit. By this private teaching He can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely, living and walking in the Spirit; for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unerring inner light which, if we accept and live in, we are guided thereby into a consenting choice, so that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with Him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by Him, consenting, co-operating, answering to Him. We know not how, and working out, with nicest exactness, that good end for which His unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on, trusting and securely, almost never in doubt as to what God calls us to do.

Comfort in God.

The subject which has been on my mind this week is the way in which our sufferings have been made to unfold the character of God. Formerly I had always thought of suffering as appointed or permitted of God for our good, and I saw little or nothing more. But now I can see, in His choice and management of it, and in His methods of dealing it out to each single believer in the countless multitude of the redeemed, the most magnificent display of His own character. And I cannot tell you how altered a view it has given me of it.

His wisdom so exercised and exhibited in al-

ways selecting the right kind of trial for each individual character, the right quantity, the right time for sending it, so that it should not clash with any others, the right duration! And then His power, almightiness, tenderness, and patience, how wonderfully they are developed in sustaining and comforting us under them! Do you like the thought? To me it is most precious, and takes me off of self so much, and fixes the eye on God, which is just what I need when suffering presses somewhat sore. It seems to me the only comfort in looking at such of God's dealings with us as are otherwise perfectly inexplicable, that He is doing what He wills with His own; and since "He does all things well," since "His work is perfect," since all He does He makes "to work together for good to them that love Him," it seems to leave us without ground of complaint, while God is trying our faith to see whether we can trust Him so to order each event of our lives now as to best promote our eternal happiness and His own glory. It is a great exercise of faith; and yet how can we doubt it? I never felt the comfort of that twentieth chapter of Matthew so much before as I do now; to think that your dear, dear baby, who had continued "one hour only," should be made equal to those who had "borne the burden and heat of the day," is a very precious thought to me. I can only pray that God may enable you to trace His "bright designs" "treasured up," as Cowper so beautifully says, in deep unfathomable mines of never-failing love. May the God of love and peace and of all comfort be with you!

A Splendid Triumph.

St. Paul's last ten miles into Rome was perhaps the most fearful contrast this world ever saw, the most splendid triumph of life matched against force and impossible mountains of evil. There is something terribly real in that single man going into the gorgeous pit of hell, which was Rome, in the sunny spring day, down the flowery slopes of the Alban hills and along the great street, and matching his spirit calmly and quietly against the crushing magnificence of temples, palaces, fortresses, legions, and empires. Truly this was a seed of life, an immortal germ, living now and ever growing, though Rome has perished and many an imperial city since! But then, it was only one poor prisoner. When we see anyone like St. Paul, distinctly labouring for others and the good of life, we see a seed of life, and can never calculate the greatness it may be. Each and every one of us can be a seed-power, can be a life able to sow itself, as part of the life of God on earth.

A Life-Saving Gospel.

Let us remember that not St. Paul only, nor every Christian minister only, but every Christian man and woman among us, is set for the declaration and promulgation of the Gospel. Some are called upon to preach its truths; all to proclaim their power by the example of a holy life. The Gospel of Christ is still the power of God unto salvation to every one that believeth. This is the reason why we are not ashamed of the Gospel of Christ; not ashamed, though the track of the Church has been marked out not with peace but with the sword; not ashamed, though two-thirds of this fair world still lie in outer darkness, because we find that in the midst of all this the Gospel has not lost one atom of its life-giving power, that wherever a soul lays hold on the Redeemer by faith, whether in the corrupt Church of Rome or in the Reformed Church of England, or in any of the endless varieties of religious opinion and communion, or apart from all visible companies of Christians, there enters a new life unto God, a change into the Lord's image, a glorious progress in holiness here, tending to perfection hereafter.

—Christ's sufferings are a rebuke to our softness and self-pleasing. It is not indeed wrong to enjoy the comforts and pleasures of life; but we are too terrified to be parted from them, and too afraid of pain and poverty.

A Golden Fruitage

A memory lay at my heart
Of prayer said long ago;
It sweetened my day, and burst into song,
A harmony rich and low.

A word lay warm at my heart,
The word of a friend to me;
And it grew in beauty, and burst into bloom,
Like a bud of my white rose tree.

A thought came into my heart,
A thought from the Heart above;
And its fragrance spread to the world without,
For the name of the thought was love.

A memory, and word, and thought!
Ye are seeds from the Heart above,
Sown in true hearts that shall bring you forth
A golden fruite of Love!

Where to Spend Your Holidays.

Of course all of us are going away this summer as usual for our holidays, in fact a great many have already done so, and for this reason it is possible that someone will say that the remark is not a very sage one, but possibly a little information regarding the various ways of enjoying oneself may not be amiss.

To get away where the depressing effects of the hot weather will not be felt, seems to be the bent of the majority. This can be done with the greatest ease and without causing the slightest bit of annoyance or worry.

By consulting a few of the Canadian Pacific Railway's free publications, it is at once concluded a lake trip would be the means of invigorating us for the remainder of the summer and also leave with us, when the travelling part is over, happy recollections of what can be done at trivial expense.

Going from Toronto Saturday morning, for instance, we can take the Canadian Pacific Steamship "Alberta" from Windsor the same afternoon, and once on board worry ceases and every sense is given up for the keen enjoyment of the trip.

After touching at ports of call all along the Lakes, St. Clair and Huron, we reach Mackinac Island, a spot that truly surpasses description and which has so aptly been described as "The Seagirt Fairy Isle." Here ample time is allowed us for a trip to the many places of interest both historical and entrancing, and also to allow us an opportunity of realizing what nature can do in the way of creating loveliness.

Again we go on board, and are once more passing through countless islands, river bays and miniature lakes, bound for Sault Ste. Marie.

Here those who have only a short holiday can take the boat for Owen Sound, and are practically at home, only a few hours train travelling separating them therefrom.

For those who have decided on taking the trip across the great Lake Superior, all they have to do is stay on board and still enjoy the unequalled hospitality of the genial officers and crew, and finally they find themselves at the outing's end by arriving at Fort William.

From here we can take the Canadian Pacific Steamships "Athabasca" or "Manitoba," which return direct to Owen Sound via Sault Ste. Marie, or come home by our tried and trusted friend, "Alberta."

This trip is one that cannot possibly be adequately described by mere words. In order to appreciate the countless points of interest and scenery combined with the health-giving advantages, it has to be taken individually. "A veritable ocean voyage on the great inland seas," is really what we may expect, while at the same time we are not forced to undergo the monotony and other disadvantages such a trip is sure to entail.

For the pleasure seeker who has time to take a more prolonged holiday, there is nothing more instructive, comfortable and pleasant than to continue on from Fort William west by Canadian Pacific Railway. On this trip can be seen the great prairies of Canada, and still continuing west get the grandeur of the Rocky Mountain scenery, which for massive and rugged natural architecture cannot be surpassed anywhere in the world.

Observation cars are attached to all trains, allowing the passengers an opportunity of drinking in to the full extent their most wonderful surroundings.

The trip can be completed to the Pacific Ocean and return home at comparatively moderate cost.

Another way for the summer vacation to be profitably spent by those who have been fortunate enough to have already enjoyed the foregoing route, is to travel east over the Canadian Pacific Railway. In this manner all the eastern cities can be visited, and continuing on our way by way of Newport, Vt., and the Crawford Notch, the scenery of the White Mountains can be viewed to the greatest possible advantage, and once through a short ride brings us the Atlantic Ocean seaport, Portland, Me., and still a few moments of pleasant riding and Old Orchard Beach is at our disposal. These famous watering places have got to be visited to be appreciated, but in this short sketch can be seen that the connecting link between ocean and ocean is the Canadian Pacific Railway and its connections.

Free pamphlets are published on all routes and in them a thousand and one routes can be viewed. Get them.

Reverent Prayer.

We Christian people ought to be able to pray properly because we have been taught, and He Who taught us is our Lord Jesus Christ Himself. Why is it that we use the Lord's Prayer so frequently in all our Church services? Because it is the best of all prayers, it came to us from God Himself, it is a divine prayer, a model prayer. Our Lord told His disciples whenever they prayed to use those words of His, and so we rightly introduce the Lord's Prayer into all our devotions.

Sometimes we see children, and grown-up people too, irreverent in church, saying the Lord's Prayer without thinking of its meaning, and with their eyes wandering around them. If we remember that God the Father is in heaven, that there the very angels veil their faces before Him, we shall not presume to rush into God's presence rudely and irreverently. When we pray in church or at home, let us remember that we are going to speak to the Most High God, Who from His throne beholds all the dwellers upon earth; that our life, our welfare, everything belonging to us, depends upon Him.

Great Bell of St. Paul's.

REASON WHY IT WAS NOT TOLLED WHEN HENRY OF BATTENBURG DIED.

The great bell of St. Paul's was not tolled for Prince Henry, of Battenburg, because he was not in the line of descent from any English sovereign, says the *Westminster Gazette*. This honour is paid only to a member of the royal family who could under any circumstances succeed to the throne; though it may be doubted whether the bell would toll for a royal infant not in the direct line of succession. This rule does not apply to the consort of the sovereign, of the heir apparent, or of a prince or princess on the steps of a throne. The booming of the great bell of St. Paul's was the first intimation which the citizens of London received of the death of the prince consort, which occurred at 11 o'clock on the night of Saturday, December 14, 1861.

Outside the royal family, the only persons for whom the bell is tolled are the Archbishop of Canterbury, the Bishop of London, the dean of St. Paul's and the lord mayor of London dying in his year of office. The bell tolled is not "Great Paul," but the old great bell on which the hours are struck. On the occurrence of a death in the royal family, the home secretary at once communicates with the lord mayor, desiring him to convey the news to the dean of St. Paul's, with a request that the great bell may be tolled. The bell is then tolled at intervals of a minute for an hour. The last occasion was on the death of the Duke of Clarence on January 14, 1892. The Duke died at 9.15 a. m. and the bell was tolled from 11 till 12. At the funeral of the late Canon Liddon, in September, 1890, "Great Paul," which is much the deeper and more sonorous bell of the two, was made available, as by the rules the old great bell could not be used.

Canada's Pride.

A little over a month hence the Fall Fairs will be commencing, and first and foremost will be the Industrial at Toronto, which is to be held this year from the 31st of August to the 12th of September.

Every Canadian is very properly interested in and justly proud of the success of this great Exhibition, because it brings prominently before them, as well as the outside world, the vast resources and products of our country, and the progress which is being made from year to year in its agricultural and industrial pursuits, consequently the approaching Industrial Fair is being looked forward to with increased interest and pleasurable anticipation, and many are already making arrangements to visit it. By thousands it is made the occasion of their annual holiday outing, and it is usually a very enjoyable one. There is every indication that it will this year fully equal, if not excel, its predecessors. To meet the desires of those who usually look for this kind of thing, a large number of special attractions are being provided, of a new and interesting character. The live stock and all other exhibits, except cut flowers and fruit, will be on the grounds from Sept. 3rd, so that the first week of the Fair will be equally as good as the second. All entries have to be made before the 8th of August. The Toronto Exhibition has now become one of the best and most popular educational and entertainment enterprises on this continent, and those who have never visited it would be surprised at its magnitude and attractiveness, being almost like a small World's Fair. Prize lists and entry forms can be procured by anyone desiring them by dropping a post card to Mr. H. J. Hill, Manager, Toronto.

Hints to Housekeepers.

In bottling pickles or catchup, boil the corks, and while hot press them in the bottles; when cold they should be sealed tightly.

WHITE ICE CREAM.—One quart of cream, five cupfuls of rich milk, seven tablespoonfuls of sugar, one tablespoonful of corn starch, two eggs, whites, almond or vanilla flavouring. Mix sugar and corn starch and stir into the milk when boiling. Cool and add cream, beaten whites of eggs and flavouring. Freeze.

FRUIT ICE CREAM.—Three pints of rich milk, three heaping tablespoonfuls of sugar, three eggs, whites, one cupful pineapple or other fruit. Dissolve sugar in milk and add fruit. When half-frozen, stir in the well-beaten whites of eggs.

CUSTARD ICE CREAM.—Three quarts of milk, one cupful of cream, three cupfuls of sugar, ten eggs, one tablespoonful of corn starch, one salt-spoon of salt, preferred flavouring. Beat the yolks of eggs thoroughly before adding sugar and one cup of the milk. Mix with the stiffly beaten whites, to which the salt was added. Stir in the corn starch dissolved in a little milk. Heat the remainder of the milk in a double boiler, and when it boils beat in the egg mixture and cook one minute. Cool. Add flavouring and freeze.

The best raspberry ices are made by mixing currant juice with the juice of red raspberries. Use one pint of the currant juice to half a pint of raspberry juice, add one pint of water, a cupful of sugar, and freeze. When the ice begins to appear

A thin coating made of three parts lard, melted with one part resin, and applied to stoves and grates, will prevent their rusting during the summer.

ICED CHOCOLATE.—Four ounces sweet chocolate, one-half cup of sugar (scant), one-half pint of water, one quart of cream, one teaspoonful of vanilla. Put chocolate, water and sugar in a saucepan to melt; stir until smooth. Heat cream in double boiler. When hot add it gradually to the chocolate mixture; beat until well mixed. When cold add vanilla, strain and freeze.

The severe itching and smarting produced by being poisoned with ivy, oak or dogwood, may be relieved by washing the parts affected with a solution of saleratus water—two teaspoonfuls to a pint of water—and then applying cloths wet with extract of witch hazel.

Children's Department.

By-and-By.

A cheery little sprite I know, Who chases all the clouds away, When eyes or skies would overflow, And life's bright gold turns into gray.

When fainting hope knocks at my heart, This little angel ever near, Unties her sandals with sly art To make her rest and tarry here.

And so I greet the merry throng That waits upon my path to-day. Gay "Sometime," with her laugh and song, And "Never Mind," who smooths the way,

Robert's Victory.

Robert turned down a side street on his way from school. He walked rapidly, appearing anxious to put as much distance as possible between himself and his school-mates, as indeed he was.

He carried only two or three books in a strap. And yet it would be safe to say that few people in that town bore a heavier burden than he.

Heavy, because it was the burden of ill-doing, sought out of his own choosing, bound faster and tighter upon his heart with every day of concealment.

At last it was coming out. Most of us have found that it is difficult to hide a sin.

Faster and faster Robert walked. If only he could get away from himself.

Delicious Drink

Horsford's Acid Phosphate.

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

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

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

Descriptive pamphlet free.

Hamford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

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The above pictures are for sale at the offices of the CANADIAN CHURCHMAN 18 COURT ST., TORONTO

"What shall I do? What can I do? The boys all suspect it. They don't know exactly, but they might as well. It is getting worse and worse. Alf. Harding asked me out and out the other day. If I had had time to think I might have got round it somehow, but he took me by surprise and I said I didn't. Yes, I lied. There's where I am. What shall I do?"

Another quarter of an hour of rapid walking. He was out of the town now. It may be that nature's sweet silence bore its message to him, for, bringing himself to a sudden standstill, Robert arrived at his first wise conclusion in the whole sad business.

"I'll go to mother." He turned, the weight lightening a little with every step.

"Even if there were nothing else to it but this thing of not being able to look in her face, I couldn't stand it much longer. But—O dear!"

What a bitterness to have to sadden those loving eyes with such a thing. The talk was had and the advice given.

"Must I?" Robert said. "How can I?"

"You must, dear. You can—you will be helped. It is the only thing left for you to do."

The next day Robert stood up in school after the morning's religious exercises and made a speech.

"You've all been suspecting me of doing a mean thing, and it's true. I found Alf. Harding's rough draft of his essay and I used it. I may say for myself I didn't know it was his till I'd got so far into the thing I didn't see my way out. That's been the way with it all the time. When Alf Harding asked me about the rough draft I

lied to him. That's all—except—you can't any of you think any worse of me than I do of myself."

There it was. He had gone to the very bottom of it. There was nothing more to be said, even if any one had wished to say it, which it soon appeared they did not.

The boys were surprised and touched. They knew it was a very difficult thing which Robert had done, and some of them felt in their hearts that while they might have equalled him in wrongdoing, they could not have done so in the unreserved confession.

In short, the general opinion was that Robert had done a brave thing, a thing which entitled him to respect; and to his great comfort the boys were not slow in letting him know it.

Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach and strengthen your nerves.

The Debt of Praise.

"Praise is the rent we owe to God; and the larger the farm, the greater the rent," says one who had thought much about it.

In praying, one spends much of the time asking for blessings, but in praising, gratitude for the blessings given is shown to the Giver.

It is considered a very mean way of cheating, to refuse to pay rent when one has the use of property. If a tenant will not pay his rent when he is fully able to do it, most people will say, "Let him give up the property then."

If a farmer tenant should say, "This farm is so large that it takes all my time to work it properly and make it profitable; and I have no time to think about rent," what would people think? More than that, what sort of a man would he be? One would hardly believe him to be in his right mind if he made such a remark.

How strange it is that often those who have the most blessings think least about giving thanks for them! Surely the largest farm should pay the largest rent, and none should be so mean and dishonest as to refuse the "rent," whatever the size of the farm.

Be Sure You are Right

And then go ahead. If your blood is impure, your appetite failing, your nerves weak, you may be sure that Hood's Sarsaparilla is what you need. Then take no substitute. Insist upon Hood's and only Hood's. This is the medicine which has the largest sales in the world. Hood's Sarsaparilla is the One True Blood Purifier.

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

Appearances.

The old saying that "Appearances are deceitful," still holds its place because it is true. But it is also true that appearances seldom deceive for a great length of time. Make-believes are soon found out. The real thing is certain to show itself.

Wilbur found his small brother busy with a thermometer, one chilly day.

"I'm going to warm it up," said Jamie, "the weather is too cold. See how the silver goes creeping up high? Papa says when it goes away up there it's warm weather."

That Tired Feeling

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

"Yes, but it is when the weather is warm first, and makes the quicksilver go up," said Wilbur. "You can't be such a baby as to think that you can make different weather by warming the thermometer. You only make it tell a lie, and when you put it down, it will tell the truth again."

Wilbur said this with a lofty air of wisdom looking down upon his little brother.

But Wilbur himself was bent upon doing something more foolish still. Uncle Hastings was coming for a visit. The last time he came, he had given the boy a sharp lecture upon his idleness and selfishness. Wilbur was determined to make a better impression upon him this time. He thought nothing of being better, but only of doing differently while his uncle's eye was upon him. He meant to force his good behaviour, just as Jamie made the quicksilver go up in the tube by holding it in his warm hand.

And this Wilbur did. But whenever he thought no one was looking, he went back to his old ways. There was no change whatever, except in appearance. And one day, when Uncle Hastings suddenly came upon him unawares as he was imposing upon Jamie, forcing the boy to give up to him, in a very ungenerous way, the old selfish and idle character showed itself in a manner that could not be mistaken. It was like Jamie's putting down the thermometer to tell its own story.

It is impossible to change the nature by putting on appearances, and it is equally impossible to deceive by them, for any length of time.

It is the weather that registers the true temperature on a thermometer, and it is the spirit that speaks through the conduct. Be right, and doing right will follow.

It is impossible to change the weather, but if the heart is wrong there is One who will change it, and the change will show itself.

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter, valuable advice and information how to obtain a cure. Address with stamp, F. G. Smith, P. O. Box 388, London, Ont.

Our Example.

We scatter seeds with careless hand,
And dream we never shall see them
more;
But for a thousand years
Their fruit appears.
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to fleet.
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet! —Kehle.

Famous Boys.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency, and so he did, for he became the famous General Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life you will find that these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red shirted soldiers; so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Don't Tease.

There is a strange and unaccountable disposition on the part of some people to make others uncomfortable, which is too common and too far-reaching to be passed by unnoticed. Sometimes it shows itself in easy, bantering ways, sometimes in more cruel and deeper thrusts, which for the moment make the blood chill and the pulses cease to beat. Somebody knows your heart's secrets, or a hidden peculiarity or a life mistake, and, unexpectedly, when perhaps you have for the moment forgotten it, they amuse themselves by displaying such knowledge till you are ready to cry out:

"Take your beak from out my heart,
And take your form from off my door."

This is wicked. Said a dying mother to her only daughter, "Don't be teased." Very well she knew the child's sensitive nature, and as she could not talk to all the world to be-

seech them to spare her, she tried to prepare her for what she would surely meet. She chose to have her clad in an invincible armour, rather than to writhe for somebody's amusement. But who's so mailed? Unexpected guests are those for whom we are not prepared.

Teasing, real wicked plaguing, is one kind of "wild oats" which yields a plentiful but not always a pleasant harvest: a book the leaves of which are sweet only in the mouth, but bitter afterwards.

Two young girls, sisters, sat together one lovely summer afternoon, one enjoying a magazine, the other a piece of fancy work. The one with the busy fingers was particularly averse to reptiles, especially serpents. Courageous in the highest degree to fight in the warfare of life, she would run and scream, pale with terror, for a "snake in the grass." The sister with the magazine, growing tired of the monotony of silence, thought she would change the programme, and after studying a full page and almost lifelike picture of an anaconda, she thrust the book between the eyes and the work of her sister. She gave one scream, a reproachful look at her laughing persecutor, let fall her work, put her hands over her face, and spoke not a word. Soon silent tears crept through the white fingers, and she arose and left the room.

Years passed away. Had an angry retort or a threat to "get even" been given, the incident would have been forgotten; but too deep and indelible was the impression made by patient endurance. More than three decades of years have gone into the past, and one sister will shed no more tears, the other will never cease to regret the cruel act till she too shall sleep the sleep that knows no waking.

Going Out with Mother.

"Why, Edie, all dressed and ready? Where are you going?" asked Marion entering the almost empty nursery.

"I'm going out with mother."

"Are you? But why do you not go downstairs, then? She is in the dining-room waiting."

Edith looked up at her tall cousin with quiet rest in her eyes.

"She told me to stand here till she called."

"Aren't you afraid you'll be forgotten?" she asked, slowly.

"Mother never forgets me."

"Do you always do as she bids you?" asked Marion, pursuing her own thoughts.

"Yes," consideringly; "yes, I do; it's what I try to do always."

"There is the carriage," said Marion, looking down on the street.

Still Edie did not move; but she listened intently.

"There's aunt getting into the car-

riage?" exclaimed her cousin in dismay.

Edith's little face flushed beneath her broad hat, but that was all.

Marion looked out on the street with beating heart, and then back at the little waiting girl. Would this little child trust on, in spite of all evidence to the contrary?

"She is driving away!" burst from her lips almost involuntarily.

But Edie raised her head with sudden courage.

"She said she would not forget that I was waiting, and she will not. I can trust her."

The flush died out of her face, and a quiet patience came back to it.

Marion sat down by her side, and took her little hand almost reverently.

"Edie, dear, will you kiss me?" she asked.

The child stooped her head.

"What makes you cry, Marion," she asked, wistfully.

"Because—oh, Edie, if I could only wait like you."

"Don't you wait when your mother tells you?" she asked innocently.

"It is father this time," said Marion.

"Well, don't you?"

"Not always; but—but I will."

"Edie! Edie!" called a ringing voice up the stairs. "I'm ready now. Come, my child!"

"There!" said the little girl. And then only waiting to give her cousin another kiss, she flew down-stairs to her mother.

The Baby Sparrow's Ride.

A TRUE STORY.

Once I was working in a law office away up in the seventh story of a big building down town. I used to write all the letters for the lawyer, and I used to write them with printed letters just like these, only bigger, on a machine that some little girls once called my piano. But it was not a piano, for it did not make any music. The windows of this office did not look out on green trees and fields; but all we could see were brick walls and telephone wires.

One day while I was busy writing I saw something fly through one of the open windows and cross the big office. When I went to the corner where it had fallen upon the dusty floor I found a baby sparrow. It had just been learning to fly, and its little downy breast was beating as if its heart was trying to jump out, and its little yellow beak was wide open and its black eyes (just like beads) looked so frightened that I took it up as kindly as I could and stood it outside on the broad window-sill, so it could fly away when it was rested.

After a while, Willie, the office boy, told me to look at the chick-sparrow, and sure enough it was a sight worth

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seeing, for another bigger sparrow had come to see him and was talking to him. The bigger sparrow must have been his mother, for she would go close to him and say "peep-peek, cheep-cheep," and then she would fly a little way from the window and then come back and talk more bird-talk, as if she said "Do not be afraid. See how easy it is. Do try, dearie; mother is here." At last the baby sparrow opened his little wings and flew out; but he did not go more than a yard before he became frightened and hung on a telephone wire that came down from the roof. He looked so funny with his head down and his tail in the air, and his wings fluttered so you could see he was frightened almost to death. But mother-sparrow flew over to him and talked some more "cheep-cheep." I think it meant "Let go, dearie, and come fly with me." But he only held on tighter, and seemed so frightened that I felt sorry for the poor little thing. Then what do you think the mother-sparrow did? She flew close up to him, under his head, and spread out her wings, and Chick-Sparrow, her baby birdie, jumped on, and she carried him up to the roof!

Was that not a jolly ride for a frightened bird? Now I want you to find and learn a text in the Bible which tells us that God will send His angels to watch us better than the mother-sparrow watched her baby. The text is found in Psalm xci. 11, 12.

Something Worth Knowing.

Surely there is compensation or an antidote for every pain and sting which nature imposes upon us. The sharp bitter weather of our climate might seem unbearable, could we not find means of enjoying it without discomfort. It was long after wood was known to be a perfect non-conductor of heat and cold before any one thought of its possible uses in clothing, but now we take advantage of this fact. Wood is reduced to its strong silken fibres and then made into the fabric known as Fibre Chamois, which offers a perfect protection from wind, cold or sleet, that makes healthful warmth possible in all weather to everybody—and a durable protection that never fails till the garment is worn out.

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Table listing grain prices: Wheat, white, 00 00 to 00 07; Wheat, red winter, 0 00 to 0 65; Barley, 0 30 to 0 81; Oats, 0 22 to 0 23 1/2; Peas, 0 07 to 0 50; Hay, 12 00 to 14 00; Straw, 9 75 to 10 00; Rye, 0 00 to 0 45.

Meats.

Table listing meat prices: Dressed hogs, \$5 00 to \$5 50; Beef, fore, 2 00 to 4 50; Beef, hind, 4 50 to 7 50; Mutton, 4 00 to 5 00; Beef, sirloin, 0 14 to 0 17; Beef, round, 0 10 to 0 12 1/2; Lamb, 5 00 to 6 00.

Dairy Produce, Etc.

Table listing dairy prices: Butter, pound rolls, per lb., \$0 17 to \$0 22; Butter, tubs, store-pack'd, 0 14 to 0 17; Butter, farmers' dairy, 0 18 to 0 19; Eggs, fresh, per doz., 0 14 to 0 16; Chickens, 0 25 to 0 40; Turkeys, per lb., 0 08 to 0 11; Geese, per lb., 0 5 1/2 to 0 06.

Vegetables, Retail.

Table listing vegetable prices: Potatoes, per bag, 0 20 to 0 43; Onions, per bas., 0 25 to 0 30; Apples, per barrel, 1 00 to 2 00; Carrots, per bag, 0 20 to 0 30; Parsnips, per bag, 0 40 to 0 50; Lettuce, per doz., 0 00 to 0 23; Cherries, 0 00 to 0 06; Currants, 0 00 to 0 18; Raspberries, 0 00 to 0 18.

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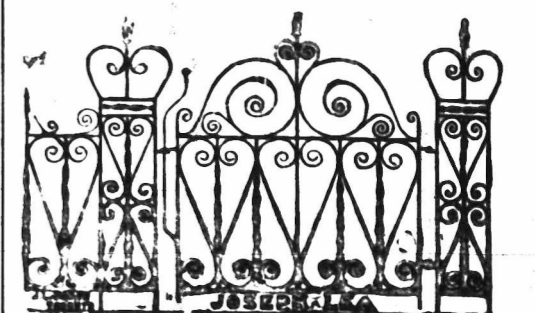


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