

Canadian Churchman

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

Vol. 23.]

TORONTO, CANADA, THURSDAY, AUGUST 26, 1897.

[No. 34.]

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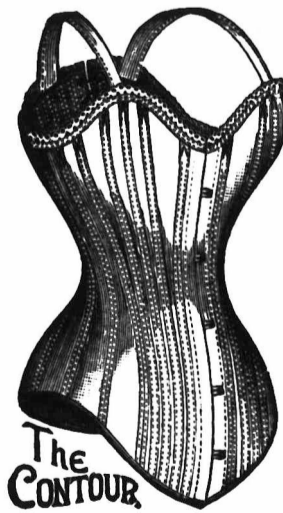
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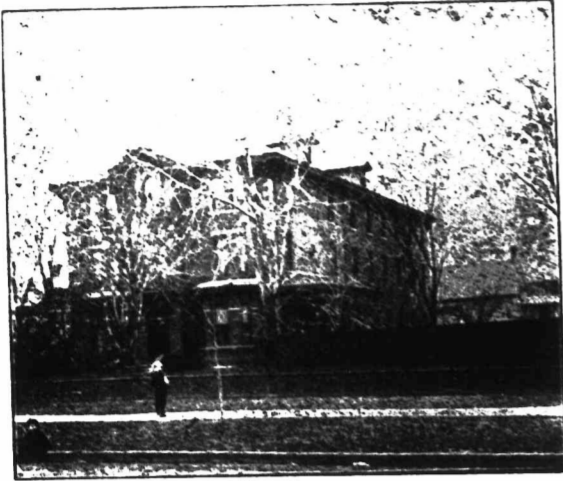
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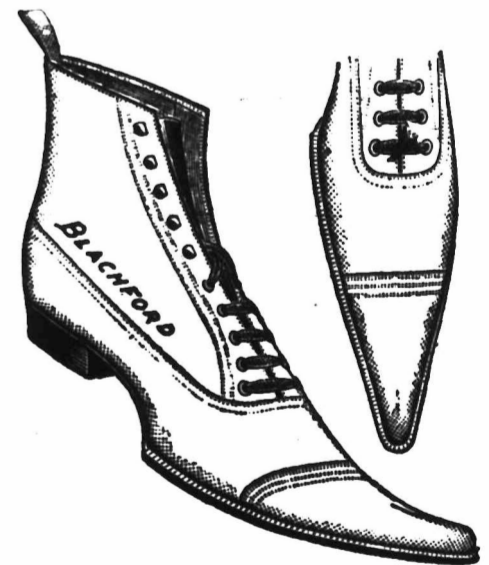
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

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Lessons for Sundays and Holy Days.

August 26th—ELEVENTH SUNDAY AFTER TRINITY.

Morning.—1 Kings 18. 1 Cor. 9.

Evening.—1 Kings 19; or 1 Kings 21. Mark 3, v. 13

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

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 311, 316, 556.
Processional: 165, 202, 297, 390.
Offertory: 20, 160, 174, 234.
Children's Hymns: 224, 338, 342, 569.
General Hymns: 170, 237, 266, 462, 479, 512.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 314, 320, 559.
Processional: 217, 219, 228, 478.
Offertory: 225, 271, 293, 521.
Children's Hymns: 194, 341, 571, 574.
General Hymns: 2, 181, 103, 256, 264, 519.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Twelfth Sunday after Trinity.

2 Co., iii. 6: "The letter killeth; but the Spirit giveth life."

All familiar with a common application of these words. Letter supposed to signify literal and external. Spirit, internal, spiritual. Thus speak of words being true to the letter and false to the spirit. An important contrast, but not the meaning of this passage. St. Paul, speaking of two great systems—Law and Gospel. Both of God; both necessary, each adapted for its purpose. Both had a rule of life.

(1) On stone; (2) on heart. Producing

different effects. (1) Life (2) Death. True in human experience.

i. The effect of the law: "The letter killeth."

The law a written code. Thought perfect by Jew. Yet the promise to Abraham and seed not through the law. No disparagement to the law. Law had its work. Not to give life. Law killed in two ways:

1. Found men dead and left them so. (1) Men dead in trespasses. (2) From this state law could not raise them. Could only give clearer knowledge of responsibility, so destiny, hope.

2. Worse still—not merely leaves dead, but kills. Comp. Rom. vii. (1) Alive without law. No law, no transgression. (2) Law entered, sin revived, he died. (a) Giving knowledge of sin; (b) Revealing internal discord. "O wretched man."

3. Why does St. Paul thus often go back? Not merely for the glory of Christ, but to warn against relapse. And this warning ever needed. Out of Christ is still death.

ii. "The Spirit giveth life." Spirit not exactly Holy Spirit. Rather Christ and His Gospel generally. "The Lord is the Spirit. (v. 17.)"

The new covenant as contrasted with the old. Mark:

1. Life man's great need. Means all good things. Death, discord, paralysis, dissolution. Life, harmony, energy, fulfilment. So Jesus, 'that they might have life.'

2. This life in God alone, and only this union with Him. Just as a plant must be rooted in earth, So this life manifested.

3. Communicated to man by the way of death. Man must die in order to live. Christ died unto sin. But death not the end, only the way to life. Second Adam, died, rose, for us: And we die in Him and rise with Him (1) in baptism, (2) this faith, (3) by the power of the Holy Ghost.

4. So comes actual experience of life. And (1) Fear removed. No condemnation. (2) Adoption; not merely external—position. "Spirit beareth witness." (3) Thus new covenant brings life. A new heart and a right spirit. "Love of God shed abroad." Liberty. Power.

5. Here touch the very heart of religion. Opinions important—so outward conduct—but the "life of God in the soul of man" the essential. "He that hath the Son hath life." The life of fellowship with God alone true life.

THE LAMBETH CONFERENCE.

(Continued.)

On Saturday Canterbury rejoicings began. It was a lovely morning, and a large number of visitors attended an early celebration at St. Martin's, the place where King Ethelbert, England's first Christian King, was baptized, 1,300 years ago. At 10 o'clock they had gathered in the churchyard to await the arrival of the Bishops. Among the large number who came were the Archbishop, the Bishop of Niagara, the Archbishop of Ruperts-

land. The procession forming, marched from the lych-gate up the steep path to the church, singing "The Church's One Foundation." After a half hour's service the rector (Canon Routledge) read a brief history of the Church. Among the prayers for the special service were three beautiful collects, in which thanks are given for St. Augustine, Ethelbert, and Bertha, his Christian Queen, and St. Martin, respectively. The service was concluded with the hymn, "We Love the Place, O God," and the benediction pronounced by the Primate.

The next move was to the cathedral, where the service began at 11.30. The beautiful minster was crowded in every available space, and the devout reverence of the vast congregation was beyond praise. The Bishops robed in the crypt and were formed into procession, passing through the cloisters to the west door of the cathedral. There were 151 Bishops actually present. Meanwhile another procession passed through the choir into the nave, and so down to the west door, consisting of the bedesmen, a verger followed by the crucifix, the Archbishop and Dean, the Archbishop's chaplain, a verger, the Vice-Dean, the canons, the honorary canons, the six preachers, the minor canons, the choir, the seneschal, the head master and master of the junior department of the King's School, the King's scholars, the rural deans, the Fellows of St. Augustine's College, and the city clergy. As soon as the Archbishop and deans had reached the west door the Bishops entered the nave, moving to the right and left of the deans in single file, and reaching the steps, entered the choir two by two and took their seats in the sacrum. When the Bishops had passed the city clergy, the procession from the nave into the choir took place in the reverse order of entering the nave, and all took their appointed seats. The canons and honorary canons according to seniority, occupied the western stalls. The rest of the cathedral body, namely, the minor canons and six preachers, took seats on the lower altar steps, the dean passing with the Archbishop into the sacrum. The impressive character and grandeur of the scene cannot be easily described. It was a great and deeply-moving ecclesiastical spectacle to the effect of which many elements contributed. Massive architecture, hallowed surroundings, grand music, imposing personalities in rich and splendid vestments, coupled with a sense of the great import of the present services and commemorations—all these things conspired to impart to the services a solemn and memorable beauty. "As the glorious procession moved up the nave and ascended the choir steps, "Blessed City, Heavenly Salem" was sung to the well-known tune, the translation being one by the late Archbishop Benson. The so-called St. Augustine's chair had been moved to the lower steps of the sacrum in front of the altar, and here the Primate took his place, the other Bishops surrounding him. As soon as the first notes of the Te Deum were heard the whole body, following the Archbishop's example, turned to the

east. At the conclusion the Archbishop delivered his allocution, in which he welcomed the prelates from all parts of the world, and expressed the fervent hope that this meeting would be for God's glory, and for the furtherance of the work which God had committed to them to do. These conferences were not brought about by the imposition of the will of any authority, but by the spontaneous desire of the Bishops throughout the world to discuss great questions of interest to all, and to strengthen the bonds of union and love between all those who are in communion with the See of Canterbury, that the Church's power for the extension of the Gospel might be increased in all lands. The services being over, Dr. Maclear, the Warden of St. Augustine's College entertained the Bishops at luncheon. Admirable and feeling speeches by the Warden, the Archbishop of Canterbury, and Bishop Whipple, of Minnesota, Lord Northbourne, Major General Sir Charles Warren, K.C.B., Lord Selborne, and other distinguished laymen were present. On Sunday the presence of so many prelates from a distance made many strangers available for English pulpits. The cathedral was again crowded both morning and evening, when Dr. Alexander, Archbishop of Armagh, and Bishop Boyd Carpenter, of Ripon, gave of their best and each kept their hearers spell-bound for an hour. At St. Paul's cathedral there was a very large congregation, including the Archbishop of York and the Premier of Newfoundland in the morning, when Bishop Doane, of Albany, preached. Dr. Perry, Bishop of Iowa, preached in the afternoon. At the evening service the Right Rev. Dr. Cowie, Primate of New Zealand, was the preacher. At Westminster Abbey Right Rev. Dr. Seymour, Bishop of Springfield, preached in the afternoon, and Right Rev. Dr. Potter, Bishop of New York, in the evening. On the Monday morning following, at nine o'clock, between 70 and 80 of the Bishops received the Communion at a choral celebration held in Westminster Abbey, after which they repaired to the room in Lambeth Palace for the conference, where the 198 Bishops who had accepted the invitation to be present at the fourth Lambeth Conference assembled at 11 o'clock and answered to their names (except the Bishop of Natal, who was too ill to be present). The subject for the opening day was "The Organization of the Anglican Communion," the appointed speakers being the Bishops of Brechin, Capetown, Jamaica, Long Island, Manchester, Pennsylvania, Salisbury, and Tasmania. On Tuesday the subject was the "Relation of Religious Communities within the Church of England to the Episcopate." It was introduced by the Bishops of Bloemfontein, Fond du Laer, Oxford, and Wakefield. In the afternoon the subject was the "Clerical Study of Holy Scripture." The speakers were the Bishops of Adelaide, Gloucester, Bristol and Worcester, and Bishop Barry. At the conclusion of the day's proceedings the Bishops were photographed in their robes, forming a striking and picturesque group. They met again for conference on Wednesday morning, when the subject discussed was "Foreign Missions." (a) The duty of the Church to the following (i) Ethnic re-

ligions, (ii) Judaism, (iii) Islam. (b) Development of native churches. (c) Relation of missionary Bishops and clergy to missionary societies. The invited speakers were the Bishops of Arkansas, Newcastle, Colombo, South Tokyo, and Stepney. In the afternoon "Movements on the Continent and Elsewhere" were discussed. The invited speakers were the Bishop of Albany, the Archbishop of Dublin, and the Bishop of Gibraltar. In the evening the members of the Conference were guests of the Lord Mayor at dinner at the Mansion House.

(To be continued.)

MISSIONARY WORK IN THE DIOCESE OF MOOSONEE.

The Lord Bishop of Moosonee occupied the pulpit of St. Andrew's-by-the-Lake, Toronto, on Sunday morning, August 15th. Basing his remarks on Romans v. 13-14, his Lordship gave a most interesting and instructive address upon the work of the Church in his large diocese. The territory over which his jurisdiction exists contains no less than 600,000 square miles, and stretches from Labrador to the North-West Territories. His diocese lies partly in the Provinces of Quebec and Ontario, and partly in Keewatin. It lies all round Hudson Bay, and that part of it has been settled more or less for the past 200 years, it having been and still being the headquarters of the officials of that well-known company, the Hudson Bay Co.

Moose Factory, where his Lordship resides, is situated on James' Bay, and it is the chief place of importance in the diocese. The nature of the country differs very greatly from dioceses in the N.W.T., for it is very thickly wooded, and there is no open land capable of cultivation. It is, moreover, a diocese without any towns, roads, post-offices, mails, or colonists, for there is absolutely no opening for colonists in that region. Again, it is a country in which there is no use for horses. The only white people to be found therein are the missionaries and the officials of the Hudson Bay Company. The rest of the inhabitants consist entirely of Indians, and in the far northern parts, of Esquimaux. There are three tribes of Indians to be found within its borders, viz., Crees, Chippewayans, and Ojibeways. These Indians are all hunters, and are consequently continually on the move, and as they have no settled place of abode—there being no Indian reserves in that part of Canada—it is very difficult for the missionaries to find much opportunity of teaching to them the truths of the Gospel. It is only possible to teach the Indians for any length of time during one period of three months in the year, when they are encamped around Moose Factory—which is in the summer time. Despite the difficulties in telling the Indians of the Gospel, quite a number have been led to profess Christianity, and it is calculated that in the whole diocese there are some seven or eight thousand Indians who are members of the Church of England, of which number some 800 are communicants. The Indians to be met with round about Moose Factory are a law-abiding race, and are clothed decently, and many of them can both read and write. At Moose Factory there is a day school for the Indian children, and during the summer months a daily service is held each evening at 7 o'clock, which is well attended by the Indians, and often an address is given by one of their number, seven or eight of whom can speak well in public. There are ten clergy in the diocese, five of whom are Indians, and three others half-breeds. The Bishop spoke at some length of the work done by these clergy, and also of bands of Indians located to the north of Moose Factory, and also at a

place named Spit Lake, which is north of Winnipeg, where the Christian Indians are carrying on themselves the Church of England services, and who are entirely without the benefit of resident missionaries. These are visited at rare intervals by the Bishop, and he has both baptized a number of the children and married several couples who were living together, but had never been married according to the rites of the Church. His Lordship gave many interesting details also of the work which is being carried on amongst the Esquimaux, and gave several instances of the great cruelties and superstitions which find a lodgment amongst them. He said that the great trial of the missionaries in his diocese was their state of isolation. There are only three mails in the year at Moose Factory, and only one in most places. It takes one year to communicate between Moose Factory and Fort Churchill, which is the northernmost port in the diocese. All goods, even Canadian goods, reach them by way of England, and in regard to food there is a great scarcity in some parts; in fact it was not long ago since one of his clergy was obliged to send his wife and children home to England, for fear in case they remained with him that they would die of starvation. Many of the Indians in the diocese are in need of both food and clothing, and often they die of starvation, for they receive no help in any shape from the Canadian Government. Travelling in the diocese is done entirely in canoes, by dog trains, or on snow-shoes. It is 300 miles from Moose Factory to the nearest railway, and it took the Bishop 17 days to perform this journey, and it will take him 12 days to cover it on his return journey. The Bishop spoke of the work done by the Archdeacon Vincent, who has been for 40 years at work in the diocese, and who lives at Albany. It takes the Archdeacon a month to travel over the district, which is in his immediate charge. His Lordship also spoke of the self-denying work done by Dr. Lofthouse, who lives at Churchill, and whom he had visited about two years ago. The Bishop was the first white-faced visitor the doctor had seen for six or seven years. Towards the end of his address the Bishop mentioned the fact that he has one clergyman, who is in deacon's orders, who will be obliged to travel 400 miles on snow-shoes in order to receive priest's orders at his hands!

In conclusion the Bishop strongly urged upon the congregation the great need that there was amongst Church people living in more favored parts of the world, taking a more real and lively interest in the lives and work of those pioneers of the Cross of Christianity, such as are to be found in his diocese, and to be ready to aid and help them at all times as far as they were able. The Bishop's able and interesting address was listened to throughout with the closest attention, and will, it is hoped, be productive of much good to the missionary cause.

OUR LETTER FROM ENGLAND.

From our own correspondent.

It is pleasing, Mr. Editor, to learn how well the distant parts of the Empire have kept the Diamond Jubilee—exactly as we in the Motherland could have expected. Indeed, I am not sure that you do not excel us in your genuine regard for the gracious and righteous sovereign who has for so long controlled the destinies of our world-wide Dominion. And how fitly Rudyard Kipling has reminded us all of our responsibility. You will have read his noble recessional, beginning:

God of our fathers—as of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet
Lest we forget, lest we forget.

The Times, the Spectator, and other papers have admired and commended the serious and becoming spirit which is thus suggested after all the jubilation of the grand and unique occasion. We are all rejoicing over the elevation of the Bishop of Stepney to the See of Bristol. In every way it is an admirable selection. On two occasions it has been my privilege to meet the new prelate—once in the English Lake country, and once in the Engadine, when the hard-worked priest was on recreation bent. I was drawn to the man for his frank manliness and ministerial consistency. A minor result of the Lambeth Conference is the recommendation that the Metropolitans of Sydney and Cape Town shall in future be known as Archbishops. Dr. Jones has already been so addressed, and doubtless De Saurmerez Smith will follow suit. How pleasing to see another Bishop added to the long roll of Anglican prelates. Canon Stone-Wigg was in London four years ago, and made a favourable impression on those who met him. We heard a good deal about his new diocese from Rev. T. Ekin, in his book *Parts of the Pacific*, and while many portions are undoubtedly beautiful, they are also terrifically hot, and in New Guinea not a little dangerous as well. Still, we feel a glow of satisfaction in thus seeing a man ready to step into the breach and to find the dear old Church enlarging her border, even by crossing the Equator to the British portion of New Guinea. I have just read the *Guardian's* account of the impressive gathering at Glastonbury, and the stirring address under the main arch of the ruined abbey, under which I stood myself about four years ago. At two points in the address the speaker was applauded: first, when Dr. Browne said the English Church was never Roman Catholic; she was always in document and in common speech *ecclesia Anglicana; ecclesia Anglarum*; and when the Bishop designate recalled the Primate's passionate appeal to the Bishops, in the guard-room of Lambeth Palace, for more zeal for the foreign missions of the Church. It is whispered, Mr. Editor, that one of your Bishops led the way in this pardonable innovation. Provided a right spirit be brought to the task there can be no harm taken, but good received from re-studying the sacred writers from the point of view of literary form. This is well done in Professor Moulton's *Modern Reader's Bible* (MacMillan). For half a crown anyone is put in possession of the best critical results as to such portions as Isaiah and Jeremiah, the two volumes of the series which I have before me at this moment. Their bright blue colour, their clear, logical arrangement of matter, their brief, crisp notes, make the volumes taking and satisfying, reminding us that these writers were not merely the public preachers of their times, but poets also, the matter which is poetical in the original is thrown into poetry in this new text. A discourse addressed to an audience is one thing, food for devout meditation and imagination is another, and in these pages we see the distinction very clearly, and we get the full benefit of both styles by the new arrangement. All readers of Clarke Russell's works will know what to expect in his new book "*A Tale of Two Tunnels*." To me the volume has had a great attraction, because I have good reason for thinking I have identified the scene of the tale. I advise the reader not to begin the book without a fair prospect of reading it through at a sitting. In a different style, but equally amusing, is Anthony Hope's new volume, "*The Indiscretion of the Duchess*" (the Colonial Library.) Illustrations are given in this book, and though scarcely needed, add a piquancy to the entertaining narrative.

Twenty years ago England had 11,616 male and 14,001 female school teachers. Last year there were 66,210 female, and only 26,270 male teachers.

REVIEWS.

Best Methods of Promoting Spiritual Life.
By the late Phillips Brooks, Bishop of Massachusetts; price 50c. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

These two papers, by Bishop Brooks, are characteristic of the man, inspiring and elevating. They were both written to be read before a Church Congress, and we are grateful to the publisher for bringing them before the wider audience. Both hinge upon the same leading thought that each man is a unit and must be developed from the centre-power of God. "God and man belong together. Naturally, therefore, every seeking by man of something greater than the life he is living now, must be a seeking ultimately after God, and God in every movement of His nature, by the revelations of Christ, must be seeking that medium of the human soul in which He would sit Himself down and be its spiritual master." The small volume is very tasteful in appearance, and will be acceptable as a present to a young person.

The Continuity of the Church of England, and the Papal Encyclical Apostolic Curæ,
by the Venerable Henry Roe, D.D., D.C.L., Archdeacon of Quebec. Published by the "*Morning Chronicle*," Quebec.

This pamphlet, of which we thankfully acknowledge receipt, is one of the ablest answers to the Pope's encyclical which we have yet seen. It necessarily covers much of the same ground as the Archbishop's reply, and contains a good deal of matter showing very careful original research. It is in two parts (1) A statement of the case for the validity of Anglican orders, and (2) a reply to certain strictures made by "A (Roman) Catholic Theologian," in the *Montreal Star*. The Archdeacon has distinguished himself by the evidence herein displayed of his usual acumen and learning, and is more than a match for his unfortunate gainsayer, who was only too glad to take up a brief with a view to discredit the position and authority of the Church of England. Nevertheless, the controversy has been conducted in an amiable spirit on both sides. The statement of the Archdeacon has the advantage of being terse, direct, and to the point, and most logical in argument, and his answers to "A Roman Catholic Theologian" are of a similar character. The simplicity of form and spiritedness of style, together with the valuable information contained in this pamphlet ought to make it eagerly sought by the clergy, for circulation among persons to whom it would do the most good. For particulars as to price, etc., address the author, Windsor Mills, Quebec.

Harper's.—The Inauguration of President Harrison, by Richard Harding Davis. **The Hungarian Millennium,** by F. Hopkinson Smith, and **The Tenth Paper,** by Poultney Bigelow, on **White Man's Africa,** are the leading features. In the line of fiction Frederick Remington contributes a story entitled, "**A Sergeant of the Orphan Troop**," profusely illustrated by himself.

The Arena, under its new management and reduction in price, continues to advance. The leading article on "**Evolution; What it is, and What it is Not**," by Dr. David S. Jordan, president of Leland Stanford Junior University, is accompanied by a full-page photograph of the author.

The *National Magazine's* frontispiece is a full-page photograph of her Majesty, accompanied by a well illustrated description of the Diamond Jubilee, by R. H. E. Starr, Niagara Falls, by Irvington Trudell, and **The Beautiful Isle of Wight,** by Mercia Abbott Keith (illustrated), are among the other interesting subjects.

Scribner's for August is the fiction number, and contains contributions by Rudyard Kipling, Frank R. Stockton, and other well-known authors. The opening number of Walter A. Wyckoff's story, "**The Workers**," gives promise of great things to follow.

McClure's midsummer fiction number has complete stories by A. Conan Doyle, Ann Devoor, and Rudyard Kipling. James Whitcomb Riley's poem, "**Our Queer Old World**" is written in his well-known style. Hamlin, Garland and Anthony Hope also contribute to this number.

THE LAMBETH CONFERENCE.

Full Text of the Encyclical Letter.

The following Encyclical letter from the Archbishops and Bishops assembled in conference at Lambeth appeared yesterday in a small volume issued by the society for the Propagation of Christian Knowledge, which contains also the resolutions adopted by the Conference—sixty-three in number, and perhaps of more importance than the letter itself, which will be given next week—and the reports of its committees:

To the Faithful in Christ Jesus, greeting:
We, Archbishop, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, 194 in number, all having superintendence over dioceses, or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1897, under the presidency of the Most Reverend Frederick, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents—the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the resolutions. But we have thought good to print these reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the reality of religious life.

Temperance.—Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work—namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

Purity.—We desire to repeat with the most earnest emphasis what was said on the subject of purity by the last Conference, and we reprint herewith the report which that Conference unanimously adopted. We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognize the duty of checking the spread of such diseases, but we recognize also the terrible possibility that the means used for this purpose may lower the moral standard, and

so in the end, foster the evil in the very endeavour to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it, which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the grace of God, fights the battle of his baptismal vow.

Sanctity of Marriage.—The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honour is the precept of our Lord, "What, therefore, God hath joined together let no man put asunder." We utter our most earnest words of warning against the lightness with which the life-long vow of marriage is often taken; against the looseness with which those who enter into this holy estate often regard its obligations, and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

Industrial Problems.—The industrial problems of the present day present themselves under the double aspect of justice between man and man and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favourable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail, but we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel that it is, on the contrary, the rich, as such, who are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this; but while it is one of the most imperative it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggles for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort, and give up all true manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment, though often longing to find it. The difficulty of helping these is well known, and requires most careful study. And, lastly, there are the many who are physically unable to maintain themselves: sometimes from congenital weakness, sometimes from accident or disease, sometimes, and, indeed, most often, from old age. To instil Christian principle into the great body of Churchmen; to press on them the duty of not only being ready to give and glad to communicate, but

of giving their time, their trouble, their careful thought to the discovery of the best mode of helping individual cases of need is the task which our Master gives us. We warmly commend to all Christian people the report of our committee on this subject.

International Arbitration.—There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort stands the value of peace itself as the characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars, and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honour of the nations concerned, and yet determines the questions at issue with completeness. War brutalises, even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt, for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

The Organization of the Anglican Communion.—Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving towards one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling, we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the oath of canonical obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's mandate for service abroad should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

(To be continued.)

BROTHERHOOD OF ST. ANDREW.

The following circular has been sent to all the chapters of the Brotherhood of St. Andrew in Canada: The International Convention of the Brotherhood to be held at Buffalo, October 13th to 17th, approaches, and we now forward you for your earnest consideration the circular of the International

Committee. We are jealous for the honour of our Canadian Brotherhood that it shall be properly represented, and this demands the attendance of at least 200 members, and that these should come from every district in Canada where the Brotherhood is at work. Your plans for representation will have to be laid somewhat earlier and more carefully than in other years, by reason of the fact that delegates will have to provide for their own accommodation whilst in Buffalo. We are confident, however, that in view of the importance of the occasion, this will not prevent any chapter from being represented. Reduced rates (possibly a single fare) will be obtainable on the railways, and boarding house and hotel accommodation will cost anywhere from \$1 to \$3 per day, as to which full particulars will be furnished from Buffalo. We will hold a separate session for the business of our own Canadian annual convention, at which our council's report will be presented. Please see that there is no mistake about filling up and returning the enclosed annual report of your chapter. Send some report of your condition and work, however little seemingly there may be to mention. It is the only way we can form an estimate of the exact condition of the Brotherhood in Canada. It has been a matter of considerable criticism at former conventions that so many chapters habitually disregard the request of the Council for regular reports, and more especially for their annual report. Please help to make this an exceptional year. Do not forget that every bona-fide Brotherhood member is welcome at this international convention, as well as all clergy and any other person really desiring to participate in this great gathering as a visitor. Please let us hear from you as to the prospects of a good representation from your chapter, and also keep the Buffalo Committee fully advised. On behalf of the Council, Horace J. Webber, general secretary; N. Ferrar Davidson, president.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax. St. Luke's. The Rev. Dean Gilpin was the cathedral preacher at evensong on Sunday, Aug. 15th. Following the sermon the favourite and beautiful hymn, "For all the Saints" impressively sung by choir and congregation in commemoration of the author, the late beloved Right Rev. Walsham How, Lord Bishop of Wakefield. Smart's grand solemn march was the concluding voluntary.

MONTREAL.

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

Dunham. The 1897-98 calendar, just issued, of Dunham Ladies' College, shows a good record for the past year and hope of increased facilities in the future, for this flourishing establishment, devoted to the higher education of young women. The calendar says that the number of pupils in attendance has been larger, their standing in the university and government examinations higher, and the condition of the finances better, than at any time since the re-opening of the school. During the year more than twelve hundred dollars have been expended in improvements to the building, and the addition of a chapel and more class-rooms are now being discussed. The college is situated in one of the most picturesque spots in the Eastern Townships. The faculty for the coming year will consist of Miss O'Loane (lady principal), mathematics, Latin, and Scripture; Miss E. L. Baker (lady vice-principal and bursar), plain and art needlework and household accomplishments; Miss Blanche B. Evans, B.A. (McGill), music, English and drawing; Miss C. Kruse, French and German; Miss Georgina Brown, English and French; Miss I. Ball, elementary subjects; the rector of Dunham, lecturer on the Liturgy and Church History; Professor George W. Cornish, Montreal, director of piano instruction and teacher of advanced pupils.

ONTARIO.

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

North Hastings—Mission of Dungannon and Mont Eagle.—Rural Dean Bogert, of St. John's church, Belleville, has just completed a visitation of the Mission of Dungannon and Mont Eagle, holding services at different stations, as follows: Ormsby, Coe Hill, Faraday, Bancroft, L'Amable, Bronson, Bird Creek, Peever Settlement, Maynooth, White Church and Mont Eagle, travelling over three hundred miles from his home in Belleville, holding ten services and spending twelve days, from August 2 to 13. Mr. Bogert has come in personal contact with most of the leading families, winning the confidence and hearts of all, and strengthening the Church in the mission, making the different congregations feel that they are part of a great whole, and not isolated bodies. He urged the increase of the contributions toward the missionaries' stipend by means of the envelope system or gifts of kind, where the former was not practicable, and endeavoured to put in motion the machinery for carrying on this work. The Rural Dean expressed himself as being much pleased with the three new churches at the south. The one at Faraday practically finished, those at Coe Hill and Ormsby nearly so, and all nearly out of debt. Also a quaint little log church at the Peever Settlement. The Rural Dean advocates the cutting off of the three stations at the south, Faraday, Coe Hill, and Ormsby, into a separate mission as soon as possible. His visit greatly helped and encouraged the missionary, and much benefit must surely flow from his visit.

Portland.—The beautiful bell placed in this church lately was made by the Meneely Bell Company, Troy, N.Y.

TORONTO.

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

Millbrook.—St. Thomas' Church.—A handsome stained glass window has lately been placed in the nave of St. Thomas' church by the family of the late Mr. Walker Needler. Rich in colouring, and pleasing and satisfactory in its general effect, the work has been well executed by N. T. Lyon, of Toronto. The subject depicted is the sermon on the mount—Christ in the attitude of a teacher, is seated beneath a canopy with the blue sky for a background, and surrounded by His eagerly-listening disciples. The lower part of the window is a ventilating leaf, harmonizing in design with that above the picture, on which are inscribed the words: "Blessed are the pure in heart. In loving memory of William Walker Needler. Born June 15th, 1856. Died Dec. 19th, 1896." The window not only adds greatly to the enrichment of the interior of the church, but is a most suitable memorial to one so distinguished for his high Christian character, and for his devotion to the Church's interests, as was the late beloved superintendent of St. Thomas' Sunday school.

Archdeaconry of Peterborough.—The Council of the Archdeaconry of Peterborough met at the summer residence of F. J. Tate, Esq., Stoney Lake, to arrange the meeting of the Archdeaconry at Lindsay next November. The Ven. Archdeacon of Peterborough presided. The following programme was drawn up:

First Day.—9.30 to 11 a.m., Morning Prayer and devotional meeting, by F. H. DuVernet; 11.15, the Archdeacon's address; 11.30 a.m. to 1 p.m., discussion of the division of the diocese, 2.15 to 6 p.m.; same subject continued. Proposed speakers: Revs. Dr. Pearson, W. E. Cooper, and C. H. Marsh; Messrs. John Burnham, F. E. Hodgins, and Wm. Grace. 8 p.m., Evening Prayer and sermon by Rev. Dr. Pearson.

Second Day.—9 a.m., celebration of the Holy Communion; 10 a.m. to 1 p.m., the work of the laymen in the Church. Proposed speakers—(a) In Parochial or other organizations, R. M. Dennistoun, Esq., Peterborough; (b) In support of the church, A. L. Colville, Esq., Campbellford; (c) In the service of the Church, Rev. Canon Spragge, M.A.,

Cobourg; 2.30 to 5.30 p.m., Christian unity; (a) What attitude should the Anglican Church assume to other Christian communions, Rev. Canon Farncomb, M.A., Newcastle; (b) How can we best promote Christian unity? Rev. H. Symonds, M.A., Ashburnham; 8 p.m., missionary meeting, North-West Missions, Rev. F. H. DuVernet, M.A., B.D., Toronto; Diocesan Missions, Rev. Rural Dean Allen, M.A., Millbrook.

Rural Deanery of Northumberland.—The clergy of the rural deanery of Northumberland held a most enjoyable meeting at "Headlands," the Stony Lake residence of Mr. F. J. Tate, on August 2nd, 3rd and 4th. The following clergy were present at the meeting; Ven. Archdeacon Allen, Revs. E. H. Webb (Rural Dean), Canon Spragge, J. C. Davidson, H. Symonds, John Gibson, E. V. Stevenson, W. L. Baynes Reed, R. H. McGinnis, R. L. Weaver, George Scott, W. C. Allen, Christopher Lord, and C. H. Marsh, the number being slightly increased by the meeting at the same time of the Council of the Archdeaconry of Peterboro'. For three summers Mr. Tate has offered his beautiful summer home as the meeting place for the deanery, and this offer has been renewed and accepted for another year. The session of the Deanery began on Tuesday by a celebration of the Holy Communion at 8 a.m. The meeting opened for business at 10, Rev. Rural Dean Webb in the chair, and after the usual formalities the first subject was introduced by Rev. E. V. Stevenson, in an able paper on the "Seventh Question in the Ordinal for Priests," which enjoins on candidates the promotion of quietness, peace, and love. A very practical discussion followed. Following this the Rev. H. Symonds reviewed at length Dr. Salmond's recent great work on "The Christian Doctrine of Immortality." Dr. Salmond describes the form of this doctrine, which he finds to be universal amongst the human race, as it was held amongst the Hindus, Egyptians, Persians, Babylonians, Greeks, and other people of antiquity. He then expounds the doctrine of the Old Testament, devotes much space to the teaching of Christ, passes in review that of the Apostles, and finally reviews more or less modern ideas as restorationism, conditional immortality, and the like. His conclusions on all these heads are conservative. On resuming, after lunch, Rev. W. L. Baynes Reed described the history and working of the Church in Otonabee, and some difficulties in connection with the work were discussed.

It was moved by Rev. H. Symonds, seconded by Rev. Canon Spragge, and resolved: That the Rural Deanery of Northumberland hereby expresses its appreciation of the generous offer of the Missionary Deputation Committee, to conduct missionary meetings in the country districts during the winter months, and hereby requests the Rural Dean to communicate this resolution to the chairman, and to inform him that the Deanery hopes to make such arrangements as to enable it to avail itself of this opportunity of stimulating the missionary interest in this part of the diocese as may be convenient to them. Rural Dean Webb was appointed to confer with the Deanery of Durham and to make arrangements for holding the missionary meetings to be addressed by the Toronto deputations.

It was decided to hold the next deanery meeting in Colborne, and an interesting programme was drawn out. On motion of Archdeacon Allen, a vote of congratulation was given to Rev. E. H. Webb on his promotion to the position of Rural Dean. A very hearty vote of thanks was tendered to Mr. Tate for his generous hospitality, and the meeting adjourned. The majority of the members stayed over till Thursday on the invitation of the host, and enjoyed a day's fishing. The deanery is decidedly fortunate in possessing such a large-hearted Churchman as Mr. Tate, who is able to offer for meeting a place replete with all the requisites for business and Divine service, coupled with the advantages of an outing on one of Ontario's most beautiful summer resorts.

The Council of the Archdeaconry of Peterboro' have arranged the programme for the next meeting, which will be held at Lindsay in October. The division of the Diocese of Toronto will form the chief subject of discussion. Other topics will be:

"The Layman's Work in the Church," and "Christian Unity." The following clergy and laity will be asked to contribute papers or addresses: Rev. Dr. Pearson, Rev. F. H. DuVernet, Rev. Canon Spragge, Rev. Canon Farncomb, Rev. C. H. Marsh, Rev. W. E. Cooper, Rev. H. Symonds, and Messrs. John Burnham, A. L. Colville, R. M. Dennistoun, and W. Grace. Rev. Dr. Pearson will preach the conference sermon.

BRIEF MENTION.

To salute with the left hand is a deadly insult to Mohammedans in the East.

Mexico proposes to issue a new series of stamps bearing a map of the republic. They will be larger than the present ones.

Preserved fruit, in a state fit to be eaten, has been taken from the ruins of Herculaneum.

More than 14,000,000 ten-cent pieces were coined last year at the new Chinese mint in Canton.

France is the greatest wheat-growing country in Europe, not excepting even Russia.

England is secretly laying a military cable between Vigo Bay and Gibraltar, according to the Paris Matin.

Over 500 fossil elephant teeth have been dredged from the sea at Molesea, on the coast of the Mediterranean, since 1870.

Drimtaidhvekilichattan is the name of a small hamlet in the Isle of Mull, containing not more than a dozen inhabitants.

It is no unusual thing for a vessel plying between Japan and London to carry 1,000,000 fans as a single item of cargo.

The future of Washington, D.C., continues to grow darker. The latest census reveals the presence of 88,000 negroes in a total population of 277,000.

The late Sir Augustus Harris, the theatrical manager, who was supposed to be poor, has left an estate worth a quarter of a million dollars.

In England and Wales the death rate from typhoid fever has declined from 277 per million in 1876-80 to 135 in 1891-94.

Trondhjem, the ancient capital of the Norwegian Kings, is celebrating the 900th anniversary of its foundation.

A Scotch collie has just jumped from a church tower in Norfolk, eighty feet, to the ground, unharmed, save for a shaking up. It was the rector's dog.

Dr. Hu King Eng, the first Chinese woman doctor, is in charge of the Siang-Hu hospital in Foo-Chow. She obtained her education in the United States.

Livingstone's tree at old Chitambo, which shaded the spot where his heart is buried, has nearly fallen to pieces.

In a home for sandwich men in London there are said to be several university graduates and medical men, and a Scotchman who ran through £50,000 in three years.

Secretary Linden, of the Zoological Station at Naples, has invented a boat with steel fins, which is propelled solely by the motion of the sea water. It goes best in rough weather.

Sir John Lubbock, who has been considering the ant and its ways for many years, has ascertained that these active insects live to the age of fifteen years.

The largest telegraph office in the world is the general post-office building, London. There are over 3,000 operators, 1,000 of whom are women. The batteries are supplied by 30,000 cells.

The Empress Dowager of China sent to Queen Victoria as a jubilee gift a picture painted by her own hand on a roll twelve feet long and five feet broad. It consists of an expanse of rocks and trees, with storks wearing red crests, the emblem of longevity.

A Russian writer, N. A. Rubakin, has published a book entitled, "Reading Russia," which contains some interesting statistics. It appears that only 17 out of every 100 Russians know how to read. For the 125,000,000 of Russians there are but 900 newspapers, and their circulation is small. Most of the books read are translations of foreign authors chiefly French.

Bread, which has been considered the staff of life throughout the world, is actually used only by one-third of the fifteen hundred millions of inhabitants of the globe. In the Pampas regions dried beef is the main staff; in Eastern Asia, rice; and along the coasts of Spanish America the banana constitutes the daily meal.

A steel bridge, cantilever, 140 in span, to connect the Rue Stephenson in Paris with the Rue de la Chapelle, will be put in place over the tracks of the Nord railroad in a single night, without using supports or interfering with the trains.

A boy in Surrey, of the name of Thomas Ward, will be decorated by the Queen with a gold medal, because for the last ten years he has been neither late nor absent from school. This includes 4,202 school sessions. He is the first and only boy in England who has ever made such a record. He has nine other medals, granted him by the School Board for good conduct and perfect recitations.

The United States Anglican Board pays its missionaries who have families from \$850 to \$1,050 annually; to single men from \$440 to \$675; to single women from \$390 to \$575. The Presbyterians pay to married men from \$1,080 to \$1,250; to single men from \$720 to \$833; to single women from \$540 to \$628. The Methodists pay in Asia, including China, Japan, Korea, and India, to married men the first five years \$950; single, \$680; the next ten years, to married men, \$1,000; single, \$700; the next ten years, to married men, \$1,100; single, \$800; after 25 years, \$900 to \$1,200.

British and Foreign.

The Archbishop of Dublin was enthroned in Kildare cathedral on August 17th.

An anonymous gift of £1,200 has been made to the Queen Victoria Clergy Sustentation Fund.

The foundation of the See of Bristol dates back to the year 1542, in the reign of Henry VIII.

The Very Rev. Edward Bowen, M.A., Dean of Raphoe, is dead, aged 69. His illness was of short duration.

The Metropolitan of the Church in South Africa will henceforth adopt and use the title of Archbishop of Capetown.

It is proposed in due time to place a bust of the late Archbishop of Canterbury in the new aisle of Wellington College chapel.

Dr. G. Forrest Browne, suffragan-Bishop of Stepney, has been appointed Bishop of the newly-constituted See of Bristol.

On Sunday, August 1st, Hymns Ancient and Modern were used for the first time in Canterbury cathedral in place of Church Hymns.

The Rev. R. Hudson, M.A., Tutor of Selwyn College, Cambridge, has been appointed principal of St. Mark's College, Chelsea, S.W.

It is proposed to establish a bishopric of Thursday Island, which will practically be a bishopric for North-west Australia, in the near future.

The Earl of Cork unveiled recently in Wells cathedral, a lifelike effigy of Lord Arthur Hervey, the late Bishop of Bath and Wells. This was done at a special service at which 40 Bishops were present. The Bishop of Maine, U.S.A., preached the sermon.

An English church is to be built at Lucerne as a memorial of the Diamond Jubilee of the Queen. The cost of the site and of the church will be £7,000.

The Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, near Torquay, is going out to India this autumn in order to conduct a special mission in the Diocese of Lahore.

The Lord Primate of Ireland is suffering from the effects of overwork, and has been ordered to take a complete rest for some weeks before returning to Armagh to resume his duties.

The Archbishop of Canterbury was present at the unveiling of the Tennyson memorial Beacon Cross on Freshwater Down, Isle of Wight. He offered the dedicatory prayers and pronounced the benediction.

All the English papers, both secular and religious, in commenting upon the Bishop of Stepney's appointment to the See of Bristol, speak very favourably upon the choice which has been made by Lord Salisbury.

The Lord Bishop of Rochester and Canon Gore will be leaving England very shortly in order to be present at the general convention of the Brotherhood of St. Andrew, which is to be held in Buffalo, N.Y., next October.

The Bishop of South Tokyo, Japan (Dr. Bickersteth), died in England from an attack of pneumonia on the 5th instant, aged 47 years. He had been in failing health for some time past. He was the eldest son of the Lord Bishop of Exeter.

Mrs. Blunt, of Scarborough, the mother of the Bishop of Hull, entered her 90th year about three weeks ago. She celebrated the jubilee of King George III. in 1810 as the guest of her great grandmother, who was born in the reign of Queen Anne.

The Rev. Montague John Stone-Wigg, sub-Dean of Brisbane cathedral, has been appointed the first Bishop of the Anglican mission in New Guinea. The Bishop-designate is an Oxford man, and has been working in the Diocese of Brisbane for the past nine years.

Mr. R. Green, who for many years past has been Dean's Verger at St. Paul's cathedral, was recently presented by her Majesty the Queen with a framed portrait of herself, together with an autograph letter in remembrance of the service held at St. Paul's on Jubilee Day.

The sum of £2,000 has been subscribed by present and ex-members of Wellington College in order to meet the expense of adding a new aisle to the college chapel in memory of the late Archbishop of Canterbury, who was the first head-master of that now well-known Public school.

The Cathedral of Lichfield has been recently enriched by the gift of a very beautiful processional cross, which will be used therein. The Hon. Mrs. Meynell Ingram, of Hoar Cross, Staffs., was the donor thereof. The cross, which was purchased in the Island of Corfu, is of Italian workmanship of the 13th or 14th century.

Canon Ingram, rector of St. Margaret's, Lothbury, writing to the City Press, says: "A pair of wood-pigeons have built their nest in one of the trees in the little garden churchyard in front of my rectory house in Ironmonger lane, and the young birds were hatched lately. The tree is within one hundred yards of historic Cheapside, the busiest thoroughfare probably in London, at about the same distance from the Bank of England, and within, I suppose, two hundred yards, as the crow flies, of the Manor House. I should imagine that there is no previous record in the modern history of London of a pair of wild birds building their nest and rearing their young so near the very heart of the City."

In St. Mildred's, the parish church of Whippingham, Isle of Wight, the Battenberg memorial chapel is now nearly completed, and will form a beautiful monument to the late Prince Henry. The base of the new sarcophagus is composed of dove marble, and the panels above, of pure white statuary marble, bear the arms and the orders of the Prince and Princess, carved in perfect detail. The massive top is adorned with appropriate scriptural texts, and the Latin words, "In te Domine Spero." The altar table, constructed of dove and statuary marble, is approached by polished steps. Above the table is to be erected the figure of an angel with outstretched wings, which will stand about eight feet high, and occupy the major portion of the east end. Princess Louise, Marchioness of Lorne, is now engaged upon this work, which will give a noble as well as graceful finish to that portion of the church.

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.

REV. MR. SYMONDS, PLEASE ANSWER.

Sir,—I see by your last issue that Mr Symonds would like to form a circle containing common ground on which all Christians might stand. I should like to hold this view. I have advocated it, but a friend of mine, a learned man, is opposed to it, and it seems only reasonable that I should defer to his superior reading and ability. One of his arguments is that we must mark them that cause divisions and avoid them (Rom. xvi. 17). May I ask Mr. Symonds how he would answer this?

N.C.E.

SOME EXCUSE FOR THIS BLUNDER.

Sir,—There is a story, told I think, by St. Irenaeus, of a captious critic of the Bible who made the objection that it taught atheism because it said "There is no God." There was possibly some excuse for this blunder in an age when writing was not punctuated. But I am amazed at the carelessness, for I should not like to think it was anything worse, which has led "Hoosier" twice in the course of his letter to represent Phillips Brooks as saying in regard to the ministry: "These things shaped themselves," and to put a full stop after the last word, regardless of the fact that without even a comma the sentence proceeds, "out of the free life of the Church." No one who possessed the slightest acquaintance with the writings of Phillips Brooks would suppose that he taught or believed that the free life of the Church shaped itself independently of the Holy Spirit.

HERBERT SYMONDS.

A PRESSING APPEAL.

Sir,—Please allow an appeal to be made through your columns for funds to complete a church in process of erection in a small mission called Grand St. Marie, annexed to the Parish of St. Philip's, West Selkirk, Manitoba. The inhabitants of this mission are mainly poor half-breeds, who, notwithstanding their extreme poverty, firmly believing that God would provide money, have undertaken the erection of a log church in their district, but for lack of funds they are unable to put the building in weatherproof condition, there being a want of covering for doors and windows. As the climate in this district of our fair Dominion is not particularly cordial, the energetic rector of St. Phillip's, Rev. R. E. Coates, who also has charge of the Grand St. Marie mission, and at whose instigation the little church was begun, is making untiring efforts to raise money to finish it before the coming winter sets in, and a great deal might be done to promote true Christianity by strengthening

the faith of these poor half-breeds with contributions from wealthier members of the English Church for the above-named purpose. Otherwise their faith might easily, and not without justification, be chilled out of them. Contributions will be gratefully received for remission to Mr. Coates by Miss Hallen, organist, St. Jude's, Oakville, Ont.

HOMES WANTED FOR LITTLE ONES.

Sir,—My letter dated June 30th has been the means of getting excellent homes for several of the society's little wards, but there are still many who ought to be in homes. Some of those mentioned in that letter are still in the Shelter, and others who have come since the letter was inserted are unprovided for. I hope that many will apply as the result of your kind publication of this letter, regarding it not only as a Christian duty, but as a privilege to be entrusted with the training of one of these little ones. The list I give this time is larger than usual, and contains a brief description of some bright children: Two years old—James A., auburn hair, fair complexion, brown eyes. Willie E., flaxen hair, blue eyes, fair complexion, affectionate, bright, beautiful. Gilbert H., brown hair, blue eyes, fair complexion. This is a sturdy, bright little fellow. He has a small scar on his forehead, but it does not mar his looks very much. Three years old—Miriam B., fair hair, blue eyes, fair complexion. This is a peculiar little miss; but we believe that away from the company of so many children she may get the warm affection of some motherly heart and return love. Four years old—Frank F., brown hair, blue eyes, fair complexion; a quiet little fellow. Five years old—Wm. E., light hair, blue eyes, fair complexion, sturdy. Seven years old—Charlie F., light hair, blue eyes, fair complexion, bright. Nine years old—Cora S., dark brown hair, blue eyes, fair complexion, bright, healthy. Ten years old—Florence S., black hair, brown eyes, clear complexion, affectionate. Andrew R. F., dark brown hair, blue eyes, fair complexion. Eleven years old—Fred. A. C., brown hair, blue eyes, fair complexion; strong and healthy. Thirteen years old—Arthur O., light hair, grey eyes, fair complexion. With kind, fatherly and motherly care we believe this boy will be a treasure to those who give him a home. William E., dark brown hair, brown eyes, fair complexion. This boy has had a poor chance. With careful, kind training he ought to make a son worthy of some good man. Maud R., light brown hair, blue eyes, fair complexion. Fourteen years old—Emma C., dark brown hair, brown eyes, dark complexion. Some mother who would like an affectionate daughter might find in this girl all that she wants. Olive C., brown hair, blue eyes, fair complexion, bright and healthy. Besides applications for the above children, I want to again ask applications for baby boys and girls from a month to 18 months old. Those applying for such young children must not expect to get them at once. The society does not shelter such little ones—that is impossible—but they are often at a loss to find places for such very young children, and if they had a number of applications on file they would be relieved of this difficulty. Since my last letter was published such cases have occurred, and the society could not take the little ones. I would like to say further that far too many write enquiring about children seemingly to desire to have them placed with them simply for all the work they can get out of them. This society will not knowingly place any of its children with such applicants. Each application receives careful scrutiny from the officers of the society, and where work seems to be all a child is wanted for the application is rejected. The society prefers that only those who are willing to adopt the children and give them the kindness and care of parents shall have them. This policy has been very successful so far, and of nearly 200 children placed but few have proved unsatisfactory. Enquirers should address all communications to the Secretary, Children's Aid Society, 32 Confederation Life Building, Toronto. The society would welcome many new subscribers to its funds, who would thus assist in its growing work, and the proceeds of some of the many entertainments given at summer

resorts at this time of year would be turned into a good channel if sent to the treasurer of this society.

J. STUART COLEMAN,

Toronto.

Secretary.

REV. MR. SYMONDS' REPLIES TO HIS CRITICS.

Sir,—The chief point of offence in the Synod sermon appears to have been the quotation from Bishop Brooks, to the effect that Christ did not appoint the grades or functions of the ministry, which shaped themselves out of the free life of the Church, and are free to change. Since Bishop Brooks' views on the ministry are supposed by some to have been peculiar and eccentric, will you permit me by means of quotations from impartial writers, which it would not be difficult to multiply, to show that the best Anglican scholarship of our day takes a view of the New Testament teaching about the ministry, with which the remarks in the Synod on that subject are in full accord.

A few years ago a very beautiful and thoughtful book appeared by Rev. Dr. Latham, the master of one of the colleges (Trinity Hall, I think) at Cambridge. The book, which was a study of the work of Christ in the training of the Apostles, entitled, "Pastor Pastorum," was received with general favour. It was not a popular book, but it was unobtrusively learned, thoughtful, and profoundly reverent. Here are two quotations from it: "Our Lord is not founding a sect at all; He is not a missionary making converts; He comes on earth to proclaim that God loves men, and to open a way by which men should come to the Father. He leaves behind Him men entitled to direct a religious movement, but He organizes none Himself. * * * He never baptized, never instituted rites, laws or fasts, or stated services of prayer; it is not till He leaves the earth that He enjoins the sacraments of His Church. It was to be left to men to put all into shape, for the outer form belongs to man, and if He had Himself adopted any particular practice in any of the matters above named, men might imagine that this was binding for evermore, and had a virtue in itself." (p. 222.) May I ask your readers to notice how exactly the thought of this passage corresponds with that of Bishop Brooks, when he says, "All these things shaped themselves out of the free life of the Church. They are free to change, as the Gospel, always the same, changes its attitude to each changing age." Here is another passage from the same writer: "It may be asked, 'Why did not our Lord do as St. Paul did? Why did He not ordain elders in every city, and establish His religion territorially, step by step, just as an advancing army occupies the ground it has won? This is part of the wider question, "Why did not our Lord found a Church Himself?" to which an answer has been given before. His business was to kindle the fire, and only to kindle it. What has been said of ritual applies to Church government as well. Church politics, like forms of secular government, were to be formed by men of each age for themselves; and to lay down a system, for which a Divine authority would inevitably be claimed, would bar all human intervention in matters ecclesiastical, and hamper men's minds in ways that I have glanced at before." (236).

The most recent work on the question of the origins of the Church is "Ecclesia," by the late Professor Hort. In Cambridge, where he was best known, Dr. Hort was regarded as fully the equal, if not the superior of Lightfoot and Westcott in scholarship. One of his distinguishing characteristics was an extraordinary and even exaggerated cautiousness in the adoption of views that would not bear the most searching tests of scholarship. Hence the volume of his published writings is much less than that of either Lightfoot or Westcott. "In "Ecclesia," Dr. Hort says: "The true way, the Apostolic way, of regarding offices and officers in the Ecclesia is to regard them as organs of its corporate life for special purposes, so that the officers of an Ecclesia at any period are only a part of its organization. There is no trace in the New Testament that any ordinances on this subject were set up as permanently binding by the twelve, or by St. Paul, or by the Ecclesia at large." No trace

of any binding ordinances in regard to the ministry in the New Testament, says the first and most fastidious scholar of our times, a Churchman held in universal esteem. Now, let me quote Article VI: "Whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as a matter of the Faith." Mr. Editor, when a brilliant galaxy of scholars, who by their writings and sayings continue that tradition for sober and impartial scholarship, which has ever been one of the chief glories of the Anglican Church, commend to us these and similar results of the most profound and prolonged researches into the origins of the Christian Church, is it unreasonable that a clergyman called upon by his Bishop to address his brother clergy upon the most important occasion of the year, should—his own particular tastes having led him to give some study to the same questions—lay before them these results and commend them to their consideration? Let us hear Dr. Hort a little further on this subject: "Of officers higher than elders we find nothing that points to an institution or system, nothing like the Episcopal system of later times. The Apostolic age is full of embodiments of purposes and principles of the most instructive kind, but the responsibility of choosing the means was left forever to the Ecclesia itself, and to each Ecclesia, guided by ancient precedent on the one hand and adaptation to present and future needs on the other." In other words, in the early Church there was in this matter what I called "the combination of conservative and liberal elements." Again: "Jewish usage in the case of rabbis and their disciples renders it highly probable that laying on of hands was largely practised in the Ecclesia of the Apostolic age, as a rite introductory to ecclesiastical office. But as the New Testament tells us no more than what has been already mentioned, it can hardly be likely that any essential principle was held to be involved in it. It was enough that an Ecclesia should in modern phrase, be organized, and that all should be done decently and in order." (p. 216.) Now, sir, please allow me to quote one more distinguished Anglican, the first of living English New Testament scholars, Prof. Sanday, of Oxford, who says: "The enquiries which have of late been made into the early history of the Christian ministry seem to me to result in an eirenicon between the churches. The enquiries in question do, I think, stand in the way of aggressive partisanship. Our confessional differences are indeed reflected in primitive Christianity, but not as mutually exclusive. They represent not conflicting and irreconcilable conceptions of the original constitution of the Church, but only successive stages in the growth of that constitution. The Church has passed through a congregational stage; it has also passed through a Presbyterian stage. The main note of the eirenicon from both sides is the frank recognition of the relativity of all existing ecclesiastical politics." (From the Expositor.) Should it be said that the most learned opinions of one age are upset by those of another, I cannot deny it. But I believe that the view of the ministry, implied and expressed in the passages above quoted, is in the true line of Anglican theology, and that its frank recognition as Scriptural, would do more towards the healing of divisions than anything else. "Which divisions," says Hooker, "and contentions might have easily been prevented, if the orders which each Church did think fit and convenient for itself had not so peremptorily been established under high commanding form, which tendered them unto the people as things everlastingly required by the law of that Lord of Hosts against whose statutes there is no exception to be taken." (From Allen's "Continuity of Christian Thought," p. 329).

Ashburnham. HERBERT SYMONDS.

Family Reading.

WHAT THEY CHOSE.

"Suppose, children," said Miss Lee to her class one Sunday, "that you could have exactly what you wished, what would you

choose? What do you really wish for most? Think a minute, and then tell me, one by one."

How the faces brightened. Every child was interested in this. All wanted something, of course, and all wanted to tell what they would choose.

Up flew the little hands to show that the minds had been made up, and as Miss Lee asked different ones to speak, the wishes seemed to come pattering about like so many hailstones. These were some of them:

A horse, a knife, a gun, and so on. But nearly every little girl sitting on the small chairs wanted a doll. To be sure each child must have had at least one, but each wanted another, while not a boy wanted a doll—not one. More than one boy wished earnestly for a gun, and several wished for horses and knives.

But all had not told their choices. "What would you like best to have, Jean?" asked Miss Lee.

"Wisdom," answered Jean softly. "She has been studying the lesson about Solomon's wise choice," thought Miss Lee, but she said nothing, only went on with the questions.

Presently Georgia's turn came, and she said, "Wisdom," and after some others had answered, Louise, who had thought a pony and cart the nicest thing, said, "Please, I've changed my mind; I would rather have wisdom," and when Miss Lee found out by asking, that these girls understood wisdom to mean knowing how to do right, she was very glad to hear their choice.

"I wanted you to be honest, and say what you really meant," she said. "You have told me a great deal about yourselves, in telling your wishes. If it were dark here so that I couldn't see your faces, I would know that it was a boy who wanted a horse and a girl who wished for a doll. I know from your wishes what sort of play you like. The things you want are good things, most of them, unless it may be the guns. But how long would they last if you had them? Only three of you have chosen something that will last forever. What is it?"

"Wisdom," was the answer that came, after a moment.

"Yes. A heart that knows Jesus and knows how to please Him, is the sort of a wise heart that Solomon chose when God told him to ask what he liked. Now I will put a mark on the board for every one who thinks that after all the best choice is a heart like this, a wise heart that will always be a blessing."

And every one in the class decided finally, after thinking and hearing about it, that a wise, loving, obedient heart was the best thing to choose. Those who really choose this can have their choice, for God will give it.

What is your choice?

PRAY WITH THE SPIRIT AND UNDERSTANDING.

Christian teaching and Christian prayer and Christian praise are to be intelligible to the people, yea, to the meanest among them. (I. Cor., xiv. 15.) To conduct any of these in a foreign tongue, which the people do not understand, is an absurdity so monstrous that nothing but the fact of its having been done, and now being done, in the Church of Rome, could ever reconcile us to the mention of such a thing. For what is prayer? The expression of the heart to God, the breathings of man's inner spirit to the Father of his spirit, the Abba Father of the reconciled and adopted son in God's family. Surely, if anything should be hearty and earnest, this should! Some tell us of holy places on earth, and men have lavished cost to represent by stately form and gorgeous colour and dim religious light the presence of God, and have erected

altars before which men should bow in reverence, and shrines which they should pass with soft and trembling steps; but I would have you know but one holy place in this world, and that place is the footstool of the throne of grace, when a Christian's heart is lifted in prayer. The liturgy of the sanctuary is the universal utterance of mankind; it speaks in the lisp of the infant, in the falter of the aged, in the silent assent when the voice has failed. There the true Cross of Jesus is uplifted before the eye of faith. There is the mercy seat, and the mild and reconciled presence of Him who once dwelt awful and unapproachable between the cherubim. And there every believer, at every time, has boldness to enter by the blood of Jesus.—H. Alford.

A FABLE.

"Good afternoon, Mrs. Howley," smiled the rector, as the surly, ungracious door opened to his tap.

Only that morning the rector had heard that her little son was sick. This had taken place soon after his last visit to the family, and had been kept a profound secret from him, meantime, so far as the home folks were concerned. He saw quickly that Mrs. Howley was not overpleased and divined the reason, but nothing was left him but the obvious remark:

"I hear that Erasmus has been quite ill."
"Yes," replied Mrs. Howley, with a vigour that made the windows rattle; "and he might easily have died and been buried for all he's seen of you."

The rector, being of a very meek and placid nature, as all rectors are, recovered from the shock directly, and further asked:

"When was he taken ill?"
"Three weeks ago and more," responded the energetic mother.

"That is a long time," replied the spiritual visitor. "Have you had a doctor for him?"

"Had a doctor!" The words were ground between the teeth of the irate mother. "Of course I had a doctor. Do you suppose I would let my child lie here in the house and die without a doctor?" The rector did not see the look of scorn hurled at him with these words, or he might have trembled afresh.

"Ah, you have had a physician. But how did he happen to call?" the rector meekly continued. "Perhaps he was accidentally passing by and dropped in."

"Now, did I ever! Mr. Camp you must be beside yourself," interjected the further indignant mother. "How did he happen to call? What a question! He called because I sent for him."

"O! you sent for him!" said the rector.
"Now, do you think any doctor would come if we didn't send for him? How did he know Erasmus was sick?" The mother looked at the meek man of God as though she heartily pitied his stupidity.

"But do you always send for the physician when you are sick?" the pastor further queried.

"Well, I do say! What sort of a question will the man ask next?" muttered Mrs. Howley, gazing vacantly at the ceiling.

"Only as you seem to think the clergyman must find out for himself if any member of his parish is sick, I suppose you might do the same with your family physician."

These last words from the rector were uttered with a twinkle in his eye, and with the best of grace, so that something new and strange began to dawn upon the clouded brow of Mrs. Howley.

"Yes, I see," she at last broke in. "I guess I had ought to send for you, as I do for the doctor. But really, did you not know till this morning that Erasmus was sick?"

"Till that time I had not heard a whisper of it; and then only by the merest chance."

"Well, well, I shall remember better next time. Will you not come in and see Erasmus? He'll be mighty glad to see you, Mr. Camp."

The rector went in, pleasantly chatted with the convalescent boy a few moments, offered prayers at the mother's request, and went home meditating on the somehow unequal ways of life.

Moral.—Hæc fabula docet, that however reasonable and sensible people may be in secular concern of the world, they are not so consistent in things ecclesiastical and spiritual.

USING GIFTS PROFITABLY.

Let us remember that even when we seem to be using our gifts profitably, we may be using them in a spirit of blindness and presumption before God, as unlovely as that of those who more openly misuse them. High intellectual culture, good as it is and stimulating, often carries with it an element of moral weakness in developing a man's acuteness out of all proportion to his training in judgment and moral strength. It has a tendency, especially in early life, to lead to a very false estimate of qualities so common as mere cleverness, or even cleverness combined with learning, to overrate them as possessions, and as keys to unlock what is really deepest in human life—to make a man overlook the fact that others whom he perhaps despises for their beliefs, are able to rest in them, not because they are less acute than their critics, but because they are of a more earnest mood and a finer spirit. May God keep us all from yielding to the temptations to which our several temperaments or circumstances may most naturally incline us—from illness and selfish indulgence, from coldness and vanity—that none of these things may ever bind us to our true position and duty as in the sight of the Great Judge who is no respecter of persons.

TO-DAY, NOT TO-MORROW.

There are duties that must be done at a particular moment or they cannot be done at all. It is to-day the sick neighbour needs your visit, your help; to-morrow he may be well, or others will have administered to him, or he may be dead. It is to-day that your friend needs your sympathy, your comfort; it will not be of any use to him to-morrow. It is to-day that this tempted one needs your help in his struggle; to-morrow he may be defeated, lying in the dust of shame. It is to-day you must tell the story of the love of Christ; to-morrow it may be too late. Learn well the meaning of Now in all life. To-morrow is a fatal word; thousands of lives and countless thousands of hopes have been wrecked on it. To-day is the word of Divine blessing.

SELF-DEVELOPMENT.

Parents often feel in doubt as to how to educate their children; but of one thing they should never doubt, that is that every one must in the main educate himself, no matter how many or how capable his teachers may be. Herbert Spencer puts it correctly when he says: "In education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Humanity has progressed solely by self instruction; and that to achieve the best results each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men."

FRIENDS.

Friend after friend departs :
Who hath not lost a friend ?
There is no union here of hearts
That finds not here an end ;
Were this frail world our only rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath ;
Nor life's affections transient fire,
Whose sparks fly upward to expire.

There is a world above
Where parting is unknown,—
A whole eternity of love,
Formed for the good alone ;
And faith beholds the dying here
Translated to that happier sphere.

Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day ;
Nor sink those stars in empty night,
They hide themselves in Heaven's own light.

TORONTO COLLEGE OF MUSIC.

This school, which enters upon its tenth year Sept. 1st, has been a pronounced success from its inception. It was the first musical institution affiliated to the University of Toronto, and is represented upon the Senate by its founder, Mr. F. H. Torrington. Incorporated by Government in 1860, it has maintained its supremacy for the highest class of work ever since, as its programmes, the success of its students, both practical and theoretical, conclusively prove. The elegance of the College of Music, its environment, and its complete and thorough equipment, together with special advantages not to be found in any other music school in Canada, and which place it on a level with the very best European musical institutions, furnish unequalled facilities for all-round musical education, from the earliest to the most advanced professional stages. Students prepared at the College of Music have taken the Mus. Bac. degree at the University of Toronto, thus giving positive proof of the efficiency of the instruction given, and the examinations provided at the College of Music. Several important additions have recently been made to the staff of teachers. Mr. Frank Welsman, of the Krause Pianoforte School, Leipzig, Germany; Mr. John Bayley, in the violin department; Madam Lucy Terauklein and Miss C. E. Williams, in the vocal department; and the eminent reader and exponent of dramatic art, Dr. Carlyle. A strong feature of the college work for the next year will be the School of Expression and Dramatic Art, under the direction of Dr. Carlyle, assisted by Miss Lillian Burns and other teachers. While several hundred pupils find accommodation at the College building on Pembroke street, it has been found necessary to provide a branch in the west end of the city. This branch is in the Dominion Bank building, corner College street and Spadina avenue. The College of Music, its mission and work, has been endorsed, and approved of by musicians of world-wide fame, such as Sir Alexander Mackenzie, of the Royal Academy, London, England; Dr. Ebenezer Prout, Dublin University; Madam Albani, and the Governor-General of Canada, Lord Aberdeen, who, with her Excellency, the Countess of Aberdeen, are patrons of the College. Under its experienced director, Mr. Torrington, the college enters upon another year with brightest prospects. The new calendar, which is of great interest, may be had upon application to the registrar of the College.

LIFE.

Life is discipline. A life with no touch of trial, testing, or temptation would by no means bring out the best there is in our capabilities. Some are disciplined by poverty, some by great responsibilities, some by sorrows or loss of objects deeply cherished. God's ways of putting us in the refiner's fire, are many. Life is growth. Nothing dead grows. When one is converted soul-growth begins, and can cease only if one dies again in trespasses and sins. So much can we grow that his abundance of life is a constant surprise. We sometimes hear people say that they have wondered if they could enjoy any more. But it is better farther on. The uttermost of to-day is farther along than that of yesterday. God has always something richer in store for us. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Then, too, this abundance of life is full of hope of eternal life. Nature teaches us we do not want to die. The life given Him is the beginning of eternal life. Stephen only fell asleep. So high does the tide reach in this world that it easily floods over the dam across the stream we call death. At the very best of life here we have only just a taste of what is in store for them that love Him. On the other side capacity will be adequate for opportunity. Sin's dwarfing power will have ceased. We can then use to the fullness the water of life and the tree of life. Hope's brightest rays here are but the pale dawn to the flooding noontide. Jesus said to the sad disciples: "Where I am there ye may be also."

A TERRIBLE END.

A learned man one day said that people ought not to consider that their education was finished until they had read "Fox's Book of Martyrs." It is an old book, and gives an account of many different kinds of punishments which were common in olden times. At your present age I don't suppose you would very much care to read it, nor should I press you to do so. But there is an account of a punishment given to one poor man which carries with it a lesson, and of which I may tell you. This man had seen a number of people put to death by being tied to a stake and then set on fire, but a death much more terrible was reserved for him. It was this: He was placed in a long, narrow chamber, more like a passage than anything else. This gave him quite a considerable length in which he could walk up and down. Then, into this room there were placed the very choicest kinds of food and fruits to eat, and the richest wines to drink. Here, day by day, he passed his time. It was a puzzle to him as to why he should be so mildly treated and so well fed.

One day, however, a grave suspicion came into his mind. As he walked from one end of this room to the other it struck him that it was not quite so long as it had been. At first he thought it must be a mere fancy, but he measured the length by his steps, and then in two days he measured it again. He knew then that there could be no doubt of it,—the room was getting shorter. Again he tried it, and to his horror he found that the two end walls were coming nearer and nearer together. They were moved by some machinery beneath. He saw what his fate must soon be, he would quickly be in a cell, then in a coffin, and then crushed to death. This slow process of putting him to death was enough to send him crazy before the walls squeezed him.

Now, what would you say if you had to see anybody shut themselves up, quite of their own will, into such a horrid room? Why,

I am sure, you would think that they were not quite in their right mind, and you would not be far from the truth.

But now, have you never known people shut themselves off from the brightness of things around them, make a very narrow walk for themselves, which somehow grows shorter and shorter every day? They are so wrapped up in their own selfishness that they can see no good in anything or anybody. They nurse their own little sorrows, and make themselves positively ill by fretting over trifles which are not worth a thought. We may call it what we will, but it is a squeezing out of themselves all true life. It is a sort of moral death.

Whatever you do, keep far away from fretfulness, ill-temper, and selfishness. That there are, and will be as you grow up, plenty of things to vex and annoy you there can be no doubt, but there are always two ways to meet them. One is to brood over them and make them larger, and the other is to look at the brighter side. Let me beg of you to make it a rule of life never to grumble. No, neither at your position, nor your friends, nor your difficulties, nor your sicknesses. Make it a rule to speak pleasantly, and to do such little kindnesses to others as fall in your way. If you smother down your own sorrows and try to be of use to others, your life enlarges, the room you walk in grows longer and brighter. It is wonderful how consideration for others eases your own pains. Try it day by day, and practice will make you more and more perfect.

CANADA'S GREAT FAIR.

As the time approaches for the opening of the Victorian-Era Exposition and Industrial Fair at Toronto next week, interest in its success throughout the country increases, and it is safe to say that the attendance will be greater than ever. The great Diamond Jubilee Procession, and the numerous other incidents connected therewith, will prove a great attraction. All the paintings, uniforms, costumes, and state paraphernalia have arrived from England, and every preparation has been made even to the cream-coloured horses which are to draw Her Majesty's carriage. Such a grand spectacle and opportunity to see the soldiers of the British Empire has never before been placed before the people of Canada, and it should not be missed. Cheap excursions will be run the first week as well as the second, and everything will be complete both weeks of the Fair.

HAVE SOME PLAN.

One practical cause of our slow progress in spiritual vigour is our lack of rule and regular system in our spiritual life. In no department of man's activity can he prosper with indefinite regularity. The unsystematic merchant or lawyer or mechanic is sure to be only partially successful. And in our secular life we really do keep some sort of rule. Most of us have our regular time for rising and work and food and rest, and without it we could scarcely get on well in our daily labour. But when we come to our spiritual life we have very little of that same unfailing rule. Some of us even in our sacraments, have no fixed times, and most of us have not made for ourselves any definite rule concerning the details of our spiritual routine.

—You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong; honour that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.

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QUEEN-OF-RADIATORS

COMBINES IN CONSTRUCTION EVERY GOOD POINT
 NO BOLTS, NO PACKING, WILL LAST FOREVER
 THE LATEST INVENTION 225 SIZES, 20 PATTERNS
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RETROSPECTION.

Oh, how oft unseen, unknown,
 Does "the soul of feeling"
 Muse on friends far off or gone,
 Memory's stores unsealing!

Scenes which long have disappeared,
 From their sleep awaken
 Sounds of loved, lost friends endeared,
 Joys of them partaken.

Bright and fragrant there appear
 Flowers of recollection,
 Bathed by many a holy tear,
 Nursed by fond affection.

O ye loved, lamented few,
 Once to me united,
 Heavenward by each thought of you,
 Be my soul incited.

ROY'S CONFESSION.

I know two little boys whose duty it is to keep their mother's sitting-room nice and tidy. They are expected to attend to this duty every morning before they go to school. Harry, the older boy, who is eleven, does his share of the work very cheerfully, but Roy,

aged nine, sometimes frets a little over it and is inclined to allow Harry to do it all.

One morning their mother came into the room just before school time and found it in such perfect order that she said:

"How very neat and nice the sitting-room is! It rests me just to look at it."

Roy was piling up some books on the centre table, but Harry was not in the room, having been sent on an errand.

"I'm so much obliged to my little Roy for making the room so tidy," continued the mother. "You did it all this morning, didn't you?—Harry has been so busy doing other things."

Roy made no reply, and in a few minutes he and Harry went to school.

At about eleven o'clock Roy's mother was surprised to hear his footsteps in the hall down-stairs. At first she feared that he had been taken ill in school, but knew this was not the case when she heard him come running up the stairs. He burst into the sitting-room, calling out:

"Oh, mamma! mamma!"

There was a sound of tears in his voice and his mother exclaimed:

"Why, what is it, dear?"

"I—I got excused after the 'rithmetic lesson, mamma," he said, breathlessly, "and I ran all the way home to tell you that I—I—

O mamma, I storved' to you this morning."

"Why, Roy, I'm so sorry!"

"So am I, mamma. That's why I couldn't wait until noon to tell you."

"Now, tell me all about it," said the mother, gently.

"I didn't clean up a bit of the sitting room, mamma. Harry did it all, and I let you think it was I. It was just the same as telling a real story, wasn't it?"

"Yes, dear, it was; but I'm glad you came and told me about it. It was the right thing to do."

"I know it, mamma, and I'll clean the room all by myself now for a whole month to help me remember another time not to tell a story about anything. That will help to make it all right, won't it?"

"It will help, but you can make it all right only by being truly sorry and accepting God's loving forgiveness."

BRITISH AMERICAN BUSINESS COLLEGE

The British American Business College of Toronto has for many years been recognized as one of the most important educational institutions in this country. Its various courses of training are of the most thorough and practical character, and its facilities for doing first-class work are not surpassed by those of any similar college in either Canada or the United States. It occupies the entire fourth floor of the west section of the Confederation Life Building, corner of Yonge and Richmond streets, and is owned and directed by Messrs. Edward Trout, president of The Monetary Times Printing Co.; E. R. C. Clarkson, F.C.A., the well-known chartered accountant and trustee; Frederick Wyld, of Wyld, Grasett & Darling; William McCabe, F.C.A., manager of the North American Life Insurance Co.; and S. F. McKinnon, wholesale milliner. It is impossible to look over the names of the directorate without being impressed with the special advantages possessed by young people who avail themselves of the privilege of being trained in an institution governed by men who themselves stand at the head of several of the most important commercial enterprises of the Dominion. The college is affiliated with the Institution of Chartered Accountants, and its staff consists of only the most capable and experienced teachers, with Mr. David Hoskins, C.A., as principal. In addition to the regular commercial and shorthand courses, special attention is given to the preparation of candidates for the Civil Service examinations. An unusually large number of new pupils have registered for the fall term, which commences on Wednesday, September 1st.

HINTS TO HOUSEKEEPERS.

Gooseberry Wine.—To every gallon of ripe gooseberries add three pints of boiling water; let stand for two days, mash, and squeeze out the juice, to every gallon of which add 3 pounds of granulated sugar. Pour into a cask; when fermentation has ceased drawn off and bottle.

Currant Wine.—(Recipe used in the household of General George Washington).—Mash ripe currants and squeeze out the juice; add 3 pounds of brown sugar to every gallon. Put into an old wine cask, and let stand one year before draining off.

Grape Wine.—Take perfectly ripe grapes, mash them so as to break all the skins, and put them in a clean vessel; let them stand for 24 hours; press out the juice, and to every gallon add two pounds of granulated sugar; mix the juice and sugar, put into a cask, and cover the bung-hole with a piece of muslin; let remain undisturbed until cold weather; then draw off and bottle.

Children's Department.

THE CHILDREN'S FRIEND

Jesus loveth little children, And He listens while they sing; He accepts the grateful praises That the little children bring.

Jesus seeth little children As they daily kneel to pray; And, however softly whisper, He can hear each word they say.

Jesus sees the hearts of children, Every feeling good or ill; Knoweth those who truly love Him, Those who long to do His will.

Jesus kindly watches o'er them, Kindly leads them day by day, Safely guides their little footsteps, That they may not go astray.

Jesus knows the careless-hearted, Those who slight His loving call, Those who seek earth's sinful pleasures, Heeding not His voice at all.

And it grieves the loving Saviour Little children thus to see, For He longs to tend and feed them, And their Shepherd kind to be.

He is looking, now, this moment, Down into each youthful mind; Children, ask yourselves this question, "What in me does Jesus find?"

THE KIND OF CHRISTIANS WE NEED.

Christians who will keep sweet. There are altogether too many mean, selfish, cantankerous, uncomfortable people, at home and abroad, principally at home, whose meanness is excused by our saying, "It's his way." So it is, and a mean way it is, a way that will require considerable smoothing down before it becomes the way of righteousness.

Old Christians who will appreciate how many obstacles there are in the way of the young people becoming active Christian workers, and will give them more cheer and less criticism.

Young Christians who will learn

Delicious Drink

HORSFORD'S ACID PHOSPHATE

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

is the best—in fact the One True Blood Purifier. Sold by all druggists. 84; six for \$5.

Hood's Pills

are the best after-dinner pills, aid digestion. 25c

wisdom at the feet of the fathers and mothers in Israel, and then vitalize it with their rich young enthusiasm, and harness it to larger service for Christ and the Church.

Christians who are not trying to see how little they can do and yet be saved, but how much they can do to save others.

Christians who will back up the pastor. Christian business men who will give the Church the benefit of their executive ability, and relieve the pastor of being both business manager and spiritual shepherd.

Christians who do not have "that tired feeling" Sunday evening and prayer-meeting night, and when they go to a social prayer-meeting will be social, and not sit like stuffed figures in a museum. If we should act in our parlours as we do in our prayer-meetings, we should become the laughing-stock of the town.

Christians who believe that the Lord is entitled to more than one thirty-second of one per cent. of their wealth, and that a cent and three-quarters a week is too small an average for the members of evangelical churches to give for home and foreign missions. Christians who will be ashamed to pray, "Thy kingdom come," until they have done more to relieve our missionary boards of the great debts that are paralyzing all their work.

Christians who, when the pressure comes either along the line of time or money, will not always economize on the Lord's portion.

Christians who believe that the kingdoms of this world are to become the kingdoms of our Lord Jesus Christ, and who will not consent to let the rumseller and gambler and ward-heeler conduct affairs in the meantime.

Christians who are willing to eat the food (daily Bible reading) and breathe the air (daily prayer) and take the exercise (work for others) that alone can give spiritual life, strength and beauty.

Christians who "beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

THE DANDELION.

A FABLE.

"Ugly flower! I won't pluck you!" said little Harry, as he pulled the daisies and buttercups in the meadow, and suddenly came to a fine large dandelion.

The dandelion had done its best to look bright and gay all day, and it was very sad to hear its happy broad golden face found fault with like this.

"I wonder why nobody likes me," it thought sadly; "every other flower is taken notice of, and I am left neglected and forlorn. I did not make myself, and I do not want to be disagreeable. I wonder if anybody will ever care about me, or shall I shut up my petals and die."

"No, no," whispered the breeze which passed over it, "keep on hoping."

And just then a large bee came buzzing through the long meadow grass, and it rested on the dandelion, and found some honey in its heart, and said, "Beautiful flower, I am glad I found you out;" and the dandelion held up its golden face to the sun, and said, "I have not lived for nothing."

God has given us all the power of being a comfort to somebody.

THE LIFE OF DR. CHASE.

As a compiler of Chase's Recipe Book, his name is familiar in every household in the land, while as a physician his works on simple formulas left an imprint of his name that will be handed from generation to generation. His last great medicine, in the form of his Syrup of Linseed and Turpentine, is having the large public patronage that his Ointment, Pills and Catarrh Cure are having. Dr. Chase's Syrup of Linseed and Turpentine is especially adapted for all Bronchial and Asthmatic troubles.

—Happiness may fly away, pleasure pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails, and the love of Him is never rejected.

DR. CHASE CURES BACKACHE

Kidney trouble generally begins with a single pain in the back, and in time develops into Bright's Disease. People troubled with stricture, impediments, stoppage of water, or a frequent desire to urinate at night, will find Dr. Chase's Kidney-Liver Pills a blessing. Read the wonderful cures in another column. One pill is a dose, and if taken every night will positively cure Kidney trouble.

—Talkers are no good doers, be assured. We go to use our hands and not our tongues.

How many people are ashamed to go into company on account of their foul smelling breath, caused from catarrh or cold in the head? If they would study their own interests they would soon have sweet breath like their neighbours. There is one sure cure for Catarrh and that is Dr. Chase's Catarrh Cure. Give one blow through the blower and you will get relief immediately. Price, including blower, 25 cents.

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will pay an invaluable dividend to any bright intelligent young man or woman who attends the school. The best time to invest will be on Sept. 1st, when the Fall Term begins. Scores of young people sent direct to good situations during the last session. Particulars cheerfully given.

Address W. H. SHAW, PRINCIPAL.

THE WONDERS OF A LITTLE SPRING.

I must tell you about this spring. What a wonderful one it is! Many travelers have seen it and drank from its cool, sweet waters.

The name of the spring is Dripping Spring, and the pool at the foot of the rocks is formed entirely of the tiny drippings of water that come sparkling like wee diamonds over the face of the cliff. The little spring is in the Table Mountains, in the Chickasaw Nation, Indian Territory.

It falls entirely by drops, as I have told you, issuing from between two rocks, the one lying over the other, and the opening whence it comes can barely be seen. You would think that with so little to depend on, the tiny spring would assuredly grow dry. But it never does. Even in the driest season, when some of the larger water courses have entirely disappeared, that little spring drips, drips away from the face of the rock, never giving out, never seeming to grow tired of its work. The travelers know of its faithfulness—how in the hottest and driest weather, when all around is parched and bare, their thirst may be quenched in the unfailing pool at the foot of the rocks. Thus many faint and weary ones have been refreshed by the sweet cool draughts that never fail them. Even life has been saved by the little spring.

What wonderful things may be accomplished through the little deeds of tiny ones,—an effort here, another there—sweet, precious water-drops of love and helpfulness that gathering, will form a pool of blessing where many sad and weary ones may drink. Little missions there are for all. Will not the dear ones who read this find heirs?

—One hour to-day is worth two to-morrow.

THE FATHER'S ARMS.

A little girl, out at play near the place where her father was working, thoughtlessly ran upon a bridge that was not safe. Her father saw her and called to her to stay where she was. He was afraid to have her go back or go on. Molly stood still, just as she was bidden.

"Now look at me," said her father, standing beneath and stretching out his arms. "Jump and I'll catch you."

Molly obeyed and was caught and carried to a place of safety.

"Were't you afraid you'd fall on those sharp rocks there?" asked a little friend afterward.

"Why, no," said Molly, "papa's arms were under. He wouldn't let me go, you know. He caught me and held me tight."

This is the loving way in which we should all think of our heavenly Father. We may be sure that he is strong enough to save us from every harm, and that when we are in danger, whether the danger is to the body, or to the soul which may easily fall into sin, our Father's arms are under, and He will bear us up.

ALWAYS FELT TIRED.

"I suffered with severe headache and loss of appetite, and I always felt tired. I concluded to try Hood's Sarsaparilla and after taking one bottle my headache disappeared. I continued taking it until now I am never troubled with headache and my appetite is good." Laura Garland, 247 Claremont St., Toronto, Ont.

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

SHE KEPT THE CHARGE.

"I don't understand what it means to keep the charge," said Letty studying the Golden Text for the Sunday's lesson, which began, "Keep the charge of the Lord thy God."

"A charge," said mamma, "is something given into your care—something you are trusted to do, or told to do. Perhaps you can understand it better if you do just what I tell you to this afternoon, for I intend to give you a charge which I wish you to keep faithfully."

"Oh, I will!" said Letty eagerly, thinking it meant something remarkable.

"I am going out at four o'clock," said mamma, "and I want you to take care of little sister. She is to be your charge, for nurse is gone for the day. She is to be your care till I come home; you are to be in charge of her, you understand, and I charge you—that is I tell you earnestly—to be faithful. Will you keep the charge, Letty, and let nothing make you neglect it?"

Letty was disappointed to find it was only this common sort of a thing, but she promised to keep the charge.

But though it was a common sort of a thing, it was not an easy one. Baby was restless, and wanted to get out; Letty had much to do to keep her amused and happy. A playmate came and begged her to go with her on an errand, and Letty wanted to go, but refused. It meant giving up her own way and pleasure, it meant watching and working, but it brought happi-



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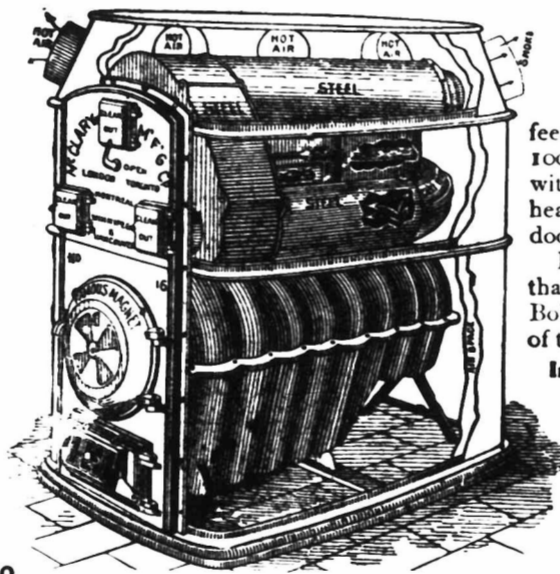
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ness when mamma said, "You have kept the charge, and I am glad."

—Every day in this world has its work; and every day as it rises out of eternity keeps putting to each of us the question afresh: What will you do before to-day has sunk into eternity and nothingness again?

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This choice is the wise one when temptation comes. Perhaps a boy might escape great harm if he passed a saloon daily, and looked in to see what was going on, or if he read only one book that was not exactly the best sort for boys, or stayed out in the street a few minutes after he knew he ought to come in. But there is only a possibility of escape if one goes along a dangerous place. There is certain safety if one keeps away. The touch of poison ivy might be followed only by a poisoned finger or hand, but even if it did not spread, why not keep out of the way of the poison altogether, and

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be entirely safe? People have been sorry enough for entering into temptation and danger, but no one was ever sorry for keeping to the safe side.

KEEP CLOSE TO FATHER.

"If I keep close to father I think I shall be all right. The rain can't hurt me then."

It was raining, and Albert and his father were walking home from the evening meeting at the village a mile away from their home. Father had his umbrella up to shield them from the storm; But Albert was not nearly so tall as the full-grown man who walked beside him. In fact, his head hardly came up to his father's waist, so that when a step or two away, he was not covered by the umbrella and the rain came down upon him.

"Yes. Take my hand, Albert, and walk close by me, and the rain will not fall on you," said father; and the boy did so, trudging bravely on unharmed by the storm.

Keeping close to father! What a good place to be in! to feel the protecting power of one stronger than ourselves. And thus is our heavenly Father willing to help and shield us. Are we walking close to Him? In early life the young feel so strong and able to care for themselves that often they do not see the need of anyone to assist them. This self-reliance flees away soon, for there comes a time when the young person realizes how weak he is. Then he will see that keeping close to his heavenly Father is his only safety. No earthly parent may be near to guide his footsteps; but no such parent could be more watchful over his children than is the All-Father: and he is always ready to help those who come to Him.

Keep close to your Father. Take His hand in yours. Trust Him to lead you through the storm and darkness. Talk with Him often. Read his message every day, and remember always that that message is for you—"Keep close to Father."

—What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.

"SO THOUGHTLESS."

"Walk home with you? Ye-es I think so! Would you mind if I took old Mrs. Dame instead? I'll tell you why, the next time I see you!"

I was used to my friend, and waited with all patience. The next time came in a day or two.

"There! I'll tell you just all about it! I knew you would understand. That little Annie Dame is so thoughtless! You know she's the youngest, and the only one left at home now. All the others have gone off and got married or something, and Annie and her mother are left alone to be company to each other. But I am afraid she isn't much company—Annie, I mean! I suppose she means to be, but I can't imagine myself going off with the other girls and leaving my mother the way she does. It's perfectly forlorn to see that poor woman—and such a nice little woman, too!—poking off alone by herself after meeting. You see Annie is so taken up with her friends and all that, she doesn't seem to see her mother hanging round and waiting for her, till even she can't wait any longer, and so she has to go alone,

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unless somebody else happens to think of her."

"But hasn't the mother any friends?"

"Mrs. Dame? Oh yes! Why, there was a time when she was the life of the church and all the festivals and everything. She is the brightest, most entertaining person! You can't imagine! You needn't think I go marching off with her out of charity. I enjoy it, though of course I shouldn't leave you for her, every day. But they've moved away down there out of the village, and there isn't apt to be anybody going her way, that's all. If there was, little Miss Annie might find herself at a discount, for I would rather talk with her mother than with her, any day. As it is, I do pity that poor lonesome little woman."

"Well, it is rather selfish. I am sorry, too, for Annie is such a bright, gay, affectionate little thing—"

"Oh, she doesn't mean to be selfish! Annie is perfectly devoted to her friends."

"So devoted that she can't see her mother!"

Well, I don't like to call it selfish, but she is "so thoughtless!"

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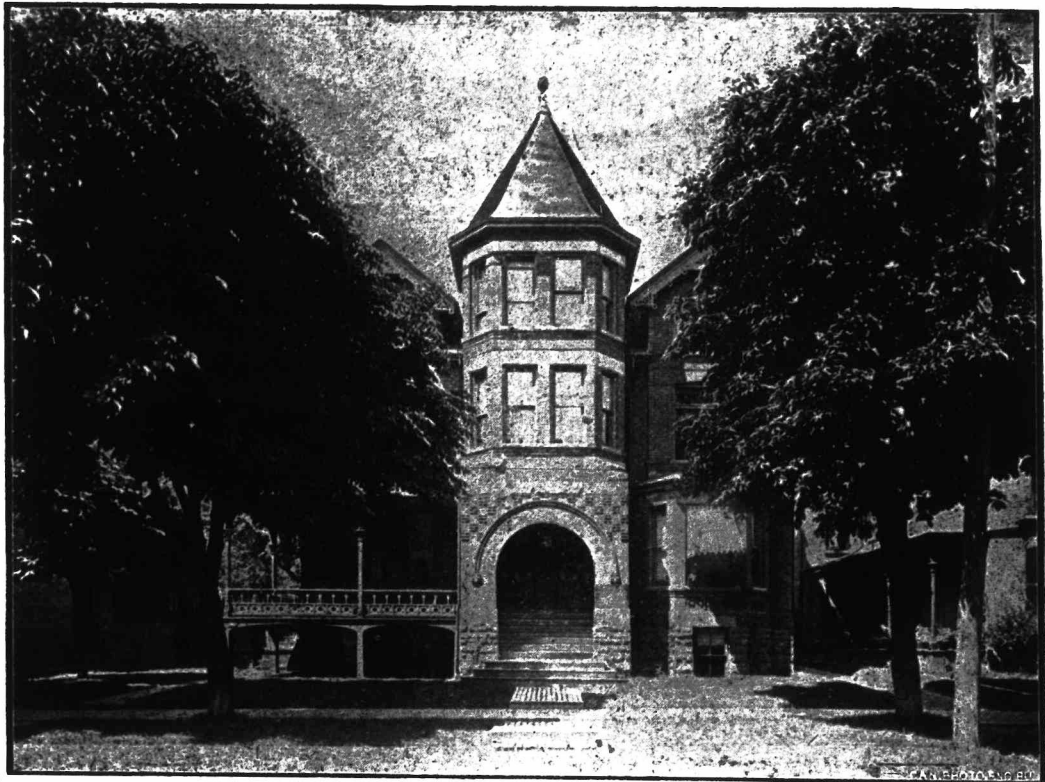
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