

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23]

TORONTO, CANADA, THURSDAY, JUNE 24, 1897.

[No. 25.

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Address all communications,

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Lessons for Sundays and Holy Days.

June 27th.—SECOND SUNDAY AFTER TRINITY.

Morning.—Judges 4. Acts 8, v. 5 to 26.
Evening.—Jud. 5. or 6, v. 11. 1 John 2, v. 15.

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

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 317, 554.
Processional: 22, 163, 273, 302.
Offertory: 158, 227, 235, 366.
Children's Hymns: 270, 334, 338, 595.
General Hymns: 14, 161, 164, 212, 237, 474.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 310, 315, 558.
Processional: 34, 162, 281, 390.
Offertory: 216, 228, 232, 276.
Children's Hymns: 236, 329, 335, 571.
General Hymns: 17, 171, 241, 262, 453, 538.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Third Sunday after Trinity.

I. St. Peter, v. 5: "All of you, be subject one to another."

Two tables of the Law—Duty to God, duty to man. And different persons differently affected. To some duty to man seems near, to others far. To others duty to God a delight, to man a necessity. But two things certain: (1) One who is ignorant of God will scarcely understand his duty to man; and (2) God will not accept a service from one who does not recognize duty to brother. The formula in the text one of the deepest expressions of our duty to brethren.

i. The nature of the Duty.—A duty which all owe to all other men. 1. Differs from subordination to those above us, as parents, teachers, rulers. (1) Such submission inculcated by God. (2) An evil sign when lacking. (3) But this different—a duty owed by all to all—i.e., superiors to inferiors. 2. Differs from subordination, from weakness, to superior power. (1) In that case not under our own control. (2) The duty of the text voluntary. 3. Differs from courtesy. Admirable, necessary, but comparatively superficial. 4. Differs from natural amiability. A quality justly appreciated. But, in itself, without moral character. A gift of God, not obedience to a command. 5. The duty here inculcated springs from the deepest Christian principle. (1) Rests upon humility. Pride opposes. "Poor in spirit"—"Clothed with humility." (2) Springs from love, which prefers others. (3) A form of sacrifice, which is the true expression of love.

ii. The Extent of the Duty.—1. Universal—To all men; by all men. 2. Whatever relations we sustain to the object. 3. At all times. 4. One limitation, "in the fear of the Lord."

iii. Enforced by many considerations. 1. Resisted by selfishness and pride—in all their forms—bigotry, conceit, arrogance. 2. Highly commended, outcome of Christian graces. Imitation of Christ. "If His example supreme, then no escape from this duty. "I am among you as He that serveth." 3. The secret of a true life. Outcome of love. Secret of peace. Way to spiritual power.

THE DESTRUCTIVE AT THE MISSIONARY MEETING IN TORONTO.

In the early days of Queen Victoria a favourite engraving was "The Young Destructive," a schoolboy in a pet tearing up his hated books and exercises. One is reminded of it in these later days by Mr. S. H. Blake. Nature is always the same. It is a pity that people take Mr. Blake seriously; a man of the kindest and most generous feelings, he is an advocate by nature, and endowed, unfortunately, with a bitter and venomous tongue. Assuming for the moment that the missionary reports were as trifling as he represented, how much wiser and better for the Church, the missionaries, everybody, would it have been for Mr. Blake to have sought out the good points, enlarged on these, given credit for good intentions, and pointed out improved methods, than to indulge in wholesale and unjust denunciation? Injustice never does good; it stirs up hatred, wrath and opposition to the wrongdoer, even where his intentions are good and his proposals beneficial. Mr. Blake's remarks were fully met by Bishop Sullivan, but unfortunately the Bishop of Toronto, in his wish to say something for his friend, Mr. Blake, made a mistake in supporting some of his observations regarding the trifling character of the notices in the Church papers. Fault-finding of this kind can only be excused on the ground of his wish to be generous to Mr.

Blake, because anyone who knows anything of a country mission knows that it is unfounded. What kind of notices does Mr. Blake desire from a Canadian mission? He cannot expect the reports that come from foreign lands of so many converts from the heathen; we have none. Nor can he wish to hear of those dreadful hysterical gatherings at which, in large centres, crowds gain salvation. What a clergyman may know of the work of the Spirit is a sacred confidence, not to be blazoned to the world's cold sneers and criticisms. What, then, is left to report but what the Bishop and Mr. Blake condemn—enlargements of churches and parsonages, little improvements or changes, and especially annual gatherings, confirmations, and festivals. We are sure that these two gentlemen stand alone in their opinions that these should pass unnoticed. In the poorer missions these little gatherings are generally indebted to kind friends in the cities and towns, and all are gratified by notices in a Church paper showing appreciation and progress. Is it too late to ask Mr. Blake to reflect and to try to conserve and build up, not to destroy, in other words, to imitate Dr. Parkin? All his life Mr. Blake has been a destructive; even when he has taken an apparent interest in building up institutions like Wycliffe College, it has been for the purpose of pulling down or injuring others which he disliked.

BISHOP OF MOOSONEE IN TORONTO

The Bishop of Moosonee has arrived in Toronto with wife, sister, and three children, just fresh from a very fatiguing canoe journey of 17 days. The water was so high and current so strong that the journey took some three or four days more than usual, while the hardships for the ladies and children were correspondingly increased, and they were just at the end of their provisions when they reached a post of the H. B. Co. The Bishop expects to leave for England in about a week to attend some part of the Lambeth Conference, and especially to transact urgent business with the Permanent Committee C.M.S., at their headquarters. Bishop Newnham has various schemes for opening up new missions, and some offers of men for clerical or lay missionaries. But as yet Wycliffe men have not made any response to his invitations or appeals to them. The work is ready, the men are probably forthcoming, it only remains for the churches and individual friends to supply the funds.

THE PROPOSED DIVISION OF THE DIOCESE OF TORONTO.

On the evening of Trinity Sunday Rev. C. B. Kenrick, rector of St. Mark's church, Port Hope, addressed his congregation on the subject of the proposed division of the diocese. The Church of England, he said, was an Episcopal Church. It was so because those who belonged to it believed that Episcopacy was of apostolic origin, and that was the form

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of Church government which Jesus Christ intended that His Church should maintain. The speaker enumerated the principal functions of the office. But he said it was not of a bishop's ministerial powers that he wished to speak. A bishop was something more than the minister of confirmation or ordination. Those were important things, but if a bishop had no other duties than those of confirmation and ordination, the large and unwieldy dioceses at present existing would be sufficient. But a bishop was a chief pastor, and had spiritual oversight of all in his diocese, both clerical and lay. It was impossible to read the Acts of the Apostles or the Epistles of St. Paul without being convinced that the Apostles not only constantly visited the congregations in their charge, but were also in close personal touch with the individuals who composed them. And when the Church grew too large for this personal supervision by the Apostles, delegates were appointed to assist them in their episcopal duties, such as Timothy at Ephesus and Titus at Crete. And soon every town of importance had its bishop, with an ever-increasing group of surrounding congregations under his charge. The present system of overgrown dioceses was modern, and it was wrong. It placed Episcopacy in a false position and hampered its usefulness. So far as government and supervision were concerned, modern Episcopacy was largely a failure, and inferior in its working to the excellently organized systems of some other religious bodies. It was time for Churchmen to insist that the form of Church government in which they believed was really episcopal and not an apology for it. At present the size of the dioceses made effective episcopal supervision impossible, and to this was largely due the unsatisfactory condition of the Church of England in Canada to-day. The speaker pleaded for smaller dioceses, and gave several instances of the good effected when bishops had been able to devote more time to detail with persons in various parishes. At present, he said, this was not easy, because a bishop had so many other things to do. Continuing, the speaker condemned the present requirement of a large endowment as a necessary preliminary to the erection of a new diocese. Endowments were excellent things, but they were not necessary, and to postpone the founding of a diocese until the sum of forty thousand dollars had been raised for an endowment, seemed to him to be suicidal. They might learn many a lesson both in diocesan and parochial matters from the missionary enterprise of other Christian communities. The Church had been restrained by timidity and bad old traditions, while others had gone in and occupied the land. And while the Church now waited for great endowments, the work languished. Endowments might come afterwards. Meanwhile let bishops be content to depend on free-will offerings, just as other clergy did. He then spoke more particularly of the steps which had been taken to erect the counties of Ontario, Haliburton, Northumberland, Peterborough, Durham and Victoria into a new diocese. A committee had been appointed at the 1896 meeting of the Synod of the Diocese of Toronto to consider and report on the matter. Meanwhile

the Archdeaconry of Peterborough, which comprised five of the six counties referred to, had petitioned for separation, and now the Synod Committee had brought in a favorable report, and the Synod had adopted that report. It only remained, therefore, to raise the necessary funds. That was of course, as always, the difficulty, but the speaker hoped that it might be overcome, and that a want of faith and an adherence to stereotyped methods might not be allowed to hinder the consummation of their desires. He was certain the proposed division, if effected, would, as in other places, mean a revival of Church life and activity, and he commended the subject very earnestly to their consideration and their prayers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Glen Sutton.—Church of Good Shepherd, Glen Sutton.—On Whitsunday the Rev. J. H. Lackey, incumbent, baptized five adults and four children, having baptized four others in the parish during the past two weeks, making a total of 18 since January 1st. A number of others are being prepared for the same sacred rite. A very pretty wooden font, in bird's-eye maple, a gift of the incumbent, was used on Whitsunday for the first time.

OTTAWA.

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

Williamsburg.—The Lord Bishop of Ottawa held two confirmation services on the afternoon and evening of the 14th of June in Holy Trinity, the old parish church of Williamsburg, at which services 17 persons received the Holy and Apostolic rite of the laying on of hands. The candidates came from different parts of the parish. One man who has been infirm and afflicted for many years, to whom the night air was injurious, arrived on the scene in the afternoon and the Bishop confirmed him, together with his son, before the others, to enable them to return home before the night set in. The candidates were presented by the rector of the parish, the Rev. Montague G. Poole. The Rev. G. S. Anderson read the first lesson, and the Rev. S. Gower Poole, of Cornwall, read the prefaces and second lesson. The Bishop delivered several addresses in his earnest, instructive and forcible way, putting clearly before those present their duty to Christ and the Church. If all those who have the privilege of listening to the Bishop will act upon his instructions, parishes must flourish and the world become better. The church was beautifully decorated with flowers, the altar being adorned with a floral cross and lilies of the valley. In this parish, which comprises Aultsville and Gallingertown, since Bishop Hamilton's appointment to Ottawa, he has confirmed 59 persons.

Ottawa.—The Synod of the Diocese opened with Divine service in Christ Church cathedral, Monday evening, 31st May. There was a good attendance. A procession of the clergy and others was held from the lower part of the church, up the main aisle to the sanctuary. It was headed by Chaplain Rev. S. Gower Poole, of Cornwall, and Rev. A. W. Mackay, acting chaplain, in the absence of Rev. W. J. Mucklestone, of Perth. Rev. Mr. Bogert conducted the service. Rev. Mr. Pollard read the first lesson, and Rev. Mr. Nesbitt the second lesson. Rev. A. Elliott, rector of Carleton Place, preached an excellent sermon to the clergy, on the life and teachings of Christ, and on the self-

sacrificing spirit of His disciples. The Bishop pronounced the benediction. During the service Rev. Mr. Loucks announced that the overdraft of \$1,000 of the Mission Board had been paid during the year. Adjourned meetings of the Executive, Mission Board and Widows' and Orphans' Fund were held after the service. The Bishop appointed Rev. Mr. Bogert to act as precentor and Rev. Messrs. W. J. Mucklestone, S. Gower Poole and A. W. Mackay to act as chaplains of the Synod.

Tuesday morning. In opening the Synod, his Lordship the Bishop spoke at some length, giving a review of the work in the diocese during the year. The reports, he said, showed that 1,417 confirmations had been celebrated. As to day schools, he did not look for any rapid movement towards separate schools for each denomination, but was persuaded that there was no other way of securing religious teaching for the children of the Church. Continuing, his Lordship urged the clergy to interest the children in Sunday school work, to make their addresses as interesting as possible when on missionary deputations, and to keep minute statistics of the work accomplished in their respective parishes. Alluding to marriage, his Lordship said: "The clergy are most solemnly reminded that marriage can only be broken by death, and warned to enquire into all the circumstances of those who come to be married, as the license which the parties may bring from the State is no longer a safe defence for the clergy, seeing that the State allows marriages which the Church has never sanctioned. Marriages should not be celebrated in private houses, but always in the church. The contracting parties should be urged to have the bans pronounced in the church for three Sundays before the marriage, that all secrecy may be avoided. The thing above all others to be avoided in marriages is secrecy." His Lordship referred to the making of Christ church the cathedral of the diocese, and the appointment of the officers of the cathedral. The Synod decided to have his Lordship's address published in pamphlet form. The officers of the Synod were next reappointed and the Synod adjourned until the afternoon. The officers are: Secretary, Rev. E. A. W. Hanington; Lay Secretary, Mr. John Fosbery Orde; Treasurer, Mr. C. A. Elliott. Audit and Accounts Committee—Rev. Mr. Lowe, W. H. Berry and W. H. Marler. The afternoon session was devoted chiefly to the consideration of the reports of committees. Early in the session, on motion of Venerable Archdeacon Bogert, seconded by Rev. W. H. Scantlebury, an invitation was extended to Venerable Archdeacon Roe, of Quebec, to a seat on the platform. The Bishop addressed a few words of welcome to Archdeacon Roe as he accepted the seat. Chairman Phillips, of the Episcopal fund, reported that the capital belonging to this fund remained unchanged, \$45,500. It was invested in different ways. Rev. Mr. Pollard submitted the report of the Clergy Superannuation fund. The capital handed over to the diocese on the division of the funds was \$3,750; and the interest on principal was \$131. The collections were \$339 and annuitants on the fund during the year, Rev. J. E. Fraser, \$100; Rev. W. Fleming, \$200; Rev. W. Mercer, \$200; Rev. W. H. Smythe, \$100. For the current year the committee were obliged to reduce the grants to Rev. Mr. Fraser to \$75, to Rev. Mr. Fleming to \$100. They deeply regretted that they were compelled to reduce the grants made last year, but they had no power to pay any pensions out of the capital, which must be kept intact. It was with much concern that they were not able to comply with the request of Rev. J. M. Snowdon, to be placed upon the fund, but they hoped his position would be favourably considered by the Mission fund. A very lengthy discussion was continued on Rev. Mr. Fleming's case, and the report was adopted. Consideration of the report of the Widows' and Orphans' Fund Committee took place at the opening of the evening session. The report was presented by Rev. A. W. Mackay, and showed a reduction in the capital of the fund by an overdraft. Ottawa's share of capital was \$12,575, overdraft \$655, leaving a balance of \$11,920; receipts during the year were \$1,149, and expenditure, \$1,527, leaving an overdraft of

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\$378. The committee strongly recommended a special Jubilee offertory on June 20th, to augment the capital of the fund. The report was adopted unanimously.

To hold a conference—Rev. G. J. Lowe presented the report on Sunday schools. It stated that on May 18th the committee passed a resolution, stating that it was found impossible to hold the conference on Sunday schools last year, and recommending that an evening be devoted to this important subject during the meeting of the Synod. The report was adopted. Rev. Mr. Bogert presented the report of the Clergy Trust Fund Committee. It showed that the present nominal capital of the fund is \$125,073. The question of withholding payment from the last annuitant on the list (Rev. T. Garrett), until the deficiency was made up, had been considered, and it was decided to allow the payment, believing that the fund would recoup itself in time, to the amount necessary for the whole of the annuitants. Rev. Mr. Bonsfield moved an amendment to the report that the committee conform with the canons in not encroaching on the capital in order to pay the last annuitant on the list. Several of the members thought this action would mean a law suit. On division the amendment was defeated, and the motion was carried almost unanimously. Archdeacon Lauder made some remarks on the matter of the arbitration in the matter of the funds of the dioceses, and the Synod afterwards adjourned. Wednesday morning's session of the Synod was taken up with discussion on the question of repealing certain canons, principally those concerning incomes. It was argued whether \$300 or \$400, should, when the clergy trust fund permitted, be given the senior clergyman of the diocese, next in order, to the regular annuitants. On a division the \$400 was decided upon, the vote being 49 to 37. Chancellor Lewis, Mr. W. H. Rowley and Mr. C. A. Eliot entertained the Bishop, the officials of the Synod, the newly-appointed chapter, the archdeacon, and the rural deans to luncheon at the Rideau Club.

At the afternoon session delegates were appointed to the General Synod, Provincial Synod and Mission Board. Those elected to the General Synod were: Clerical—Dean Lauder, Ven. Archdeacon Bogert, Canon Lowe; substitutes, Canons Pollard, Muckleston and Nesbitt. Lay—Judge Senkler, Col. Matheson, W. H. Rowley; substitutes, J. F. Lewis, J. P. Whitney and F. W. Avery. The delegates selected for the Provincial Synod are:

Clerical delegates—Dean Lauder, Archdeacon Bogert, Canon Lowe, Pollard, Nesbitt, Elliott, Muckleston, Hanington, Rural Deans Houston, Reed, Bliss, Rev. R. W. Samwell; substitutes, Revs. A. W. Mackay, A. Phillips, A. H. Coleman, C. Saddington, T. Bayley, W. Stiles.

Lay delegates—Judge Senkler, Col. Matheson, W. H. Rowley, J. F. Orde, W. L. Marler, C. Macnab, J. T. Lewis, J. P. Whitney, T. McFarlane, F. W. Avery, A. Code, E. A. Johnson, Dr. R. W. Powell; substitutes, Mr. Hall, Col. Anderson, C. A. Elliott; J. Bishop, J. G. Higginson.

Clerical delegates to the Mission Board are:—Revs. E. Elliott, W. A. Read, R. L. Houston, C. V. F. Bliss, R. W. Samwell, W. J. Muckleston, C. Saddington and A. Phillips.

The lay delegates are:—W. H. Rowley, Lt.-Col. Matheson, Judge Senkler, F. C. Avery, C. Macnab, A. Code, L. W. Howard, T. MacFarlane.

Rural Dean Bliss presented the report of the Board of Rural Deans, which reviewed the work done during the year in the different deaneries. It has not infrequently happened, stated the report, that the board has come in for some very sharp criticism at the hands of the Synod, but this year they ask for your forbearance, as, having been bereft of one half their number by the resignation of the rural deans of Carleton, Lanark and Prescott and Russell, they come before you in mourning. The remnant that remaineth of the old board, the rural deans of Renfrew, Stormont and Pembroke, deem it their duty, as a tribute of justice, no less than an act of courtesy, to place on record an expression, not alone of regret at the severance of old ties, but also of the board's appreciation of the ser-

vice rendered to the Church, more especially in the country missions, by Rev. J. J. Bogert, Rev. A. C. Nesbitt and Rev. H. Pollard. To the new rural deans who have just been appointed to the vacancies thus created, the board extends the assurance of a very ready welcome, and expresses the hope that the infusion, all at one time, of so large a quantity of new blood into an old body, may not result in so great a shock to the system as to produce a state of collapse.

Ven. Archdeacon Bogert, of Carleton, reported generally a steady improvement throughout that deanery. Two new parishes were created during the year, making the total number twenty. Special reference was made to the progress of the parish at Manotick, whose stipend to the clergyman increased from \$470 in 1890 to \$900 in 1896, while at the same time the parish had been building and paid for a parsonage.

The report of Lanark was submitted by Rev. A. C. Nesbitt, rural dean. A new mission had been started there, and, in his opinion, a great opening was at hand in the diocese for so re-arranging parishes and missions as to increase the staff of clergy, and thereby render possible an attempt to reclaim many who in times past, when clergy were few, strayed away from the ecclesiastical home of their ancestors. He anticipated great results from the labours of the new rural dean, Rev. Archibald Elliott.

Rural Dean Read reported that the rector's stipend in Pembroke deanery had been increased, contributions had been sent to the diocesan funds, \$200 paid to the church-building, and a new organ bought. Stafford was shown to be strongest in the deanery, having 125 families.

The rural dean of Prescott and Russell reported that it was in contemplation to erect a new church in Navan. The communicants had increased from 594 to 719. Rural Dean Bliss reported the Deanery of Renfrew to be prosperous and with a promising future. The Rev. R. M. L. Houston reported on behalf of Stormont deanery. There were 133 communicants. The committee called the attention of the Synod to the small stipend paid missionary clergy and the urgent necessity for some regulations to secure them a living income. The report was adopted. The Synod passed a resolution of congratulation on her Majesty having attained her sixtieth year on the throne. Dean Lauder presented the report of the Clergy Trust Fund Committee, and, after a short discussion, the Synod adjourned.

Thursday morning—During the morning session a discussion took place on the clause in the Mission Board's report recommending the establishment of an Anglican mission near the St. Andrew's Glebe property, and that a grant of \$400 be made for that purpose. Rev. Mr. Mackay supported the suggestion, stating that there were 40 or 50 Church of England families living in the district of the Glebe, who required a place of worship. Mr. Macnab opposed the granting of a sum for that purpose, as the district was in the city, and could not be regarded as a mission. It was finally decided to strike the clause out of the report, as it was the opinion of the Synod that the people there now could attend the nearest English churches in the city without much difficulty. In the afternoon their Excellencies Lord and Lady Aberdeen visited the Synod. His Lordship the Bishop, in pleasing terms, extended a cordial welcome to their Excellencies on behalf of the Diocese of Ottawa and Church of England. He said the Synod felt highly honoured in having them, the representatives of her Most Gracious Majesty Queen Victoria, attend the Synod. He spoke of the bright and noble example his Excellency had set to the people of Canada in every way, particularly in the cause and promotion of Christianity.

His Excellency, in reply, said it was with no small amount of gratitude he received such a hearty and grateful expression of welcome greeting. He thanked his Lordship for the kindly words of praise to himself and Lady Aberdeen, stating that he had only acted as he thought proper, being the representative of her Majesty, in doing all in his power to assist the Church in its work. Anyone occupy-

ing such an office as he did, should be a force for good. His Excellency expressed his hearty good wishes for the Synod and the Church they represented—the great and national Apostolic Church of England. Alluding to the Victorian Order of Nurses, he thanked those clergymen and lay representatives in the Synod who had so nobly responded in assisting the realization of the scheme. It was a good memorial of her Majesty's Jubilee, inasmuch as it gave help to those who required it. The scheme was supported by earnest and able men throughout all parts of the country, and as time went on and its objects were better understood, it would be valued still more. In conclusion, his Excellency regretted that he was unable to be present at the benediction service in Christ Church cathedral, owing to a previous engagement. Their Excellencies remained at the session for a short time, and on leaving the Synod arose and sang the National Anthem.

Rev. E. A. W. Hanington resigned from the office of the Domestic and Foreign Mission Board, and Mr. Maynard was elected as his successor.

Canon Pollard afterwards presented the details of the Quebec scheme for the payment of missionaries, which was recommended for adoption in the Ottawa Diocese by a special committee appointed to consider it. After a lengthy discussion on the scheme it was adopted as a whole. According to the scheme missionaries will be paid through the secretary of the Mission Board instead of by the parishes directly, as heretofore.

His Lordship afterwards extended a formal invitation to Archdeacon Bogert to a seat on the platform. As the new archdeacon walked forward there was loud and enthusiastic applause. Being called upon for a speech, Archdeacon Bogert expressed his pleasure at having an opportunity to thank his Lordship for appointing him to his new and important position. He realized the responsibilities of the office, knowing that in addition to the honour it carried there was a good share of work also to be performed. During the fifteen and a half years that he was rural dean of Carleton he had come in contact with all the clergy and lay members of the Church in that deanery, and had found them loyal and warm friends of the Church. He had received great kindness and universal hospitality at their hands.

The grants recommended to missions were as follows: Archville, Fitzroy Harbor, Janeville, Osgoode and Russell, \$100 each; Franktown, Lanark, Navan and Vankleek Hill, \$150 each; Chrysler, Gloucester, Mountain and Nepean, \$200 each; Beachburg, Newington, Renfrew and Winchester, \$250 each; Plantagenet and Tennyson, \$300 each; Douglas, Grattan, Mattawa and Petawawa, \$350 each; Combermere, \$400. The Synod after some discussion, made the following changes in the grants: Vankleek Hill was taken from the \$150 list and put down for \$200. Bearbrook was recommended for \$150. Cobden was struck off the \$250 list and added to the \$300 list.

The Primate received.—The Primate of Canada, the Most Reverend the Archbishop of Rupert's Land, afterwards entered the hall, and was accorded a hearty welcome. The Primate addressed the members, congratulating them on the formation of their new diocese, and on their efforts during the year. Mr. L. M. Fortier presented the report of the Committee on Parish Boundaries, and the Synod then adjourned.

Ottawa.—Christ Church Cathedral.—The installation of the first dean and chapter took place on Thursday evening, June 3rd, and was one of the most impressive services in the history of the Church in Ottawa. The cathedral was crowded to the doors.

After the processional hymn, the Bishop, attended by the Chancellor and the rector of the church, read the following, with the congregation standing: Brethren beloved in the Lord: Two solemn acts, full of benefit and blessing to the Church in this diocese, as we humbly hope, are before us this evening. First, we are about to constitute this parish church the cathedral of this diocese, and to implore the blessing of Almighty God upon its

use as such. Second, we are to install the first dean and chapter of Christ Church cathedral. A cathedral is more than a parish church. It is the church of the diocese. It is the mother of all the churches. It is the home of all the people throughout the diocese. Here all the clergy and all the people meet as the Church, the body of Christ in this diocese, to engage in solemn acts of worship. The officers of the cathedral shall be the dean, the canons and the treasurer-seneschal.

On direction of the Bishop the Chancellor next read the instrument erecting the cathedral church, including therein the covenant by and with the rector and wardens of the parish. It was as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. To all to whom these presents shall come. Greeting:—Whereas, we Charles, by Divine permission, first Lord Bishop of Ottawa, have been requested by the rector and churchwardens of Christ church, in the city of Ottawa, to erect Christ church aforesaid our cathedral church in the city of Ottawa. And whereas, we have assented thereto, subject to the terms, conditions, and reservations herein contained, to which the rector and churchwardens of Christ church aforesaid have assented, and do by these presents assent: Now, therefore, these presents witness that we, Charles, Lord Bishop of Ottawa, do, pending the erection of a cathedral proper, constitute, during our pleasure, the church of Christ church in the city of Ottawa our cathedral church and seat of the see, subject to the following terms, conditions, limitations and regulations, duly accepted and agreed upon, for themselves and their successors, by the Venerable John Strut Lauder, D.C.L., rector and priest in charge of Christ church and its parish, and David H. Keeley and John Bishop, the churchwardens thereof, whose act in this behalf hath been duly ratified at a special meeting of the vestry of Christ church held for that purpose on the third day of May, in the year of our Lord 1897.

First. We, Charles, first Lord Bishop of Ottawa, do reserve to us and our successors the right, at all times and our pleasure, to annul and revoke these presents; and thereafter at pleasure, by any further writing or writings under our hand and Episcopal seal, to make, constitute or erect any other church now or hereafter erected within the Diocese of Ottawa, to be our cathedral church and the seat of the see of us and our successors, in the place and stead of Christ church aforesaid:

Second. And we, Charles, Lord Bishop of Ottawa, do further ordain that while and so long as Christ church aforesaid shall be the cathedral church of the Diocese of Ottawa, the following terms, conditions and regulations shall be observed and fulfilled by the Lord Bishop on the one hand, and by the rector and churchwardens for the time being of said church, on the other hand, viz.: (a) The Lord Bishop shall at all times take such part in such services of Christ Church cathedral, and preach therein, as and when he may desire: (b) The Lord Bishop may invite, at any time, any clergyman to preach or officiate in Christ Church cathedral, with the concurrence of the rector or priest in charge: (c) From time to time, upon the occasions of a visitation, ordination, confirmation, Synod meeting, public thanksgiving or fast, festival of the Church, or of such other service as may be by the Lord Bishop deemed of a special character, the Lord Bishop shall have sole authority to prescribe, direct and control the character and conduct of the services of Christ Church cathedral, and the use and character of both the ornaments of Christ Church cathedral and of the vestments of the officiating clergy, shall be under the sole direction of the Lord Bishop, who shall on such occasions appoint the preachers and assign to the officiating and other clergy, choirmaster, organist and other persons, their respective duties, places and seats, in chancel, choir, and nave (and may for such purposes delegate his authority to a precentor or other dignitary); but the rector or priest in charge of the parish of Christ church shall at all times have a right to occupy his own seat in the choir: (d) The Lord Bishop shall be entitled, at all services of the church, to occupy such an episcopal seat in Christ church cathedral as may be hereafter provided by the par-

ish of Christ church, such seat to be placed in such position in the church as the Lord Bishop may direct: (e) The Lord Bishop shall, on giving timely notice, have at any time the use of the school-room or basement of Christ church for the purpose of holding any meeting which he may desire to hold, provided that the school-room or basement has not already been appointed for any parochial purpose.

Third. And the rector and churchwardens aforesaid, for themselves and their successors; agree to at all times observe, abide by and fulfil the terms and conditions of these presents, and for the purposes hereof at all proper times to afford ingress and access to the edifice of the church and make proper provision for the conduct accordingly of all such services as the Lord Bishop may from time to time hereunder appoint. In testimony whereof, we, Charles, Lord Bishop of Ottawa, have hereunto fixed our Episcopal seal, and the rector and churchwardens of Christ church have hereunto set their hands and seals, respectively, at the city of Ottawa aforesaid, this second day of June, in the year of our Lord 1897.

Signed, sealed and delivered, by the Lord Bishop, in the presence of J. Travers Lewis, Chancellor.

CHARLES OTTAWA (L.S.)

And by the rector and churchwardens, in the presence of W. H. Rowley, John F. Orde, J. S. Lauder, rector; D. H. Keeley, J. Bishop, churchwardens.

After the indenture was read the Chancellor addressed the rector and delivered, on behalf of the Bishop, the present erecting the church into the cathedral of the diocese.

Singing followed and then the Primate bestowed his benediction. He prayed the Almighty to fill the people of the diocese with all wisdom and spiritual understanding, preserve them in soundness of faith, steadfastness of hope and charity, drive off their enemies and bring them to the brightness and glories of the Church triumphant in heaven. Further singing took place and then the officers were installed, as follows:

Dean—The Ven. J. S. Lauder, D.C.L., rector of Christ church, Ottawa, and archdeacon of Ottawa.

Archdeacon—The Rev. J. J. Bogert, M.A., St. Alban's, Ottawa.

Canons—The Rev. Henry Pollard, of St. John's, Ottawa, and rural dean of Prescott and Russell; the Rev. A. C. Nesbitt, rector of Smith's Falls, rural dean of Lanark; the Rev. G. J. Low, Almonte; the Rev. E. A. W. Hattington, B.A., St. Bartholomew's, Ottawa; the Rev. W. J. Muckleston, M.A., rector of Perth.

Treasurer-Seneschal of the Cathedral Chapter, Mr. W. H. Rowley.

The Venerable Henry Roe, archdeacon of Quebec, delivered an impressive sermon. Benediction by the Bishop brought the important service to a close.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

An ordination was held in St. James' cathedral on Trinity Sunday by Right Reverend Bishop Sullivan, on behalf of the Bishop of Toronto, who is on his way to attend the Lambeth Conference. Morning Prayer having been said at 9.30, the ordination service commenced at 11 o'clock, a large congregation being present, and after the customary examination the following gentlemen were made deacons: Messrs. J. H. Cooper, E. G. Dymond, J. L. Lawrence and J. Rounthwaite; and Revs. R. J. Carson, Arthur Gadd, H. B. Gwyn, and Maloney were admitted to the priesthood.

The Rev. T. A. Teitelbaum has received from the pupils of the Bishop Strachan school the following sums: Collected 1895-96, for the Diocese of Qu'Appelle, \$46.50; collected 1896-97, \$43.25.

Parish of Cavan.—On Monday evening, June 14th, "the King's Daughters," of St. Thomas' church, Millbrook, gave one of their delightful entertainments, on the contiguous grounds of Mr. George Foster and Mr. Thomas Grandy. There

was a large assemblage on the occasion, a pleasant feature of which was the presence of a goodly number of the more prominent members of the other Christian bodies of the village. An excellent tea was served in the earlier part of the evening, of which many partook, sitting under the shade of the beautiful spreading trees around tables covered with all that could delight the eyes and provoke appetite. Later on, lemonade, ice cream and luscious strawberries were supplied in abundance to all and they were many who desired them. Delightful music was supplied, both instrumental and vocal, by Mr. and Mrs. Gilchrist, of Bailieboro, and Mr. Long and other gentlemen whose names I did not learn, from Peterboro'. Much interest was excited among those present by witnessing the military exercises of the company of the Boys' Brigade, lately established in connection with St. Thomas' church by the exertions of the assistant rector, the Rev. W. C. Allen, and Mr. George Fowler, the worthy superintendent of St. Thomas' Sunday school. The boys marched on to the ground under the command of drill instructor Mr. George Fowler, Captain William Leach, and Lieutenant William Hanley. The young fellows showed wonderful proficiency for the short time they have been under drill instruction; their accuracy and precision of movement was creditable to themselves and spoke volumes for the thorough teaching of their instructor, Mr. Fowler. A few words were spoken to the boys as they stood in line, by the rector, Archdeacon Allen, and his assistant, the Rev. W. C. Allen. After votes of thanks to the ladies who provided the good things, to Mr. Fowler, and Mr. Grandy, for the use of their grounds, and to those who furnished song and music, the large assembly worded their way homeward under the light of the full moon that rose so opportunely as the light of the lovely summer day faded into twilight. A lady voiced the general feeling when she said it was the most delightful garden party she had ever attended. The proceeds were in aid of the Church Building fund of St. Thomas' church.

Ida—A most enjoyable garden party was given by the ladies of St. John's church, Cavan, on Tuesday evening, June 15th, in the pleasant grounds of Mr. Robert Vance, a prominent member of St. John's church. A large number of people were present on the occasion, both Churchmen and members of the other religious bodies, and all seemed to enjoy themselves, as their smiling faces and glad greetings to each other testified. No pains were spared by Mr. Vance, his wife and the other members of his family, and by the ladies and gentlemen of the congregation generally, to make all present comfortable and happy. The tea table was supplied in abundance with all that was excellent while the other refreshments usual on such occasions were all that could be desired by the most fastidious. The Millbrook brass band discoursed sweet music on the happy occasion, and their performance elicited again and again the applause of the happy throng of listeners as they moved to and fro on the moonlit green sward. The assistant minister, the Rev. W. C. Allen, and his wife, were present, and expressed their gratification at being present at so pleasant a gathering. The proceeds, which were satisfactory, were for Church purposes in connection with St. John's church. All in attendance expressed themselves as delighted with the evening's entertainment.

Tullamore.—On Monday, June 14th, Bishop Sullivan paid a visit to this parish for the purpose of administering the Holy Rite of Confirmation. The day was delightfully fine, much enthusiasm was manifested, both churches were crowded, and looked both cheerful and bright, made so by the profuse supply of flowers of all kinds, shapes and names, tastefully arranged by the ladies. At St. John's, in the morning, the following clergy took part in the services: The Right Rev. Bishop Sullivan; Rev. Rural Dean Swallow, of Woodbridge; Rev. William Walsh, of Brampton; Rev. H. M. Little, of Bolton; and Rev. George B. Morley, the rector. At St. Mary's church, in the afternoon, the Bishop was assisted in the service by

Rev. Wm. Walsh and the rector. Thirty-six in all were confirmed; the average age of the candidates was 24, six of which were formerly Methodists and three were Presbyterians. The services at both of the churches were most impressive, the Bishop's addresses to the candidates were very instructive, and dwelt chiefly on the spiritual life, its help and hindrances. The close attention paid to his Lordship's discourses by the two large congregations he addressed during the day was indicative of the eloquent manner in which he portrayed the great scheme of salvation.

Holy Trinity.—We are pleased to hear the Rev. Mr. Andrews has withdrawn his resignation and will remain as curate to this church.

St. James' Cathedral.—On Tuesday, June 8th, the Synod was opened by service at 10 o'clock in the cathedral. The Lord Bishop was assisted by Bishop Sullivan, Archdeacon Allen, Canon Cayley, Rev. Richard Ashcroft, and Rev. G. C. Wallis. At half past eleven the Synod assembled in the school-house, the Bishop taking the chair. On the platform with him were Bishop Sullivan, Archdeacons Boddy and Allen, Chancellor Worrell, Rev. Dr. Scadding, and the Hon. Secretaries, Rev. T. W. Patterson and Dr. J. G. Hodgins. The Archdeacon of York read the appointed prayers, and the Rev. A. H. Baldwin read the report of the committee appointed to examine the certificates of lay representatives, which was referred to the Court on Contested Seats, as several changes have been made since the date up to which the report is made up. Chancellor Worrell having read the Bishop's commission. The Bishop in his address said: The present list of clergy in the diocese numbers 175, classified as follows:

Engaged in parochial work	142
Tuition or chaplaincies	12
On leave or retired	14
Superannuated	7

175

The annual reports to the rural deans for the past year exhibit results that are most encouraging and gratifying, showing that in spite of the stationary or retrogressive state of the population, and the continued financial depression, the Church in this diocese has made very substantial progress. The only falling off is in the average attendance at Holy Communion, which is 19 less than last year, out of a total of 5,478; in the amount contributed by the Sunday schools, which is \$315 less; and in the contributions to missions, both diocesan and domestic and foreign, which I notice elsewhere. On the other hand, a summary of the statistics gives the following increases: Church population, 2,080, communicants on roll, 749, the present number, 20,215, being the highest yet reached, having more than doubled in 14 years. There were 150 more celebrations this year than last, and 976 more communicated on Easter day. I first asked for a return of the Easter communions in 1888; the number then was 8,302; it has steadily increased, year by year, till on Easter day, 1897, it reached 14,516.

In the Sunday schools ten more schools are reported; 32 more teachers, 900 more scholars, the total of 22,257 being the largest yet, as is also the average attendance of 16,188, nearly 1,000 more than last year. But the largest and most unexpected improvement has been in the voluntary contributions, the total for clergy stipends showing an advance of \$2,023; for parochial purposes, \$6,797, and for extra parochial objects, \$7,872; the whole amount contributed under these heads being \$24,076, \$16,692 more than last year, and more than in any previous year. In my confirmation visits I have been greatly cheered in many instances by the very evident growth of Church life and earnestness of spirit in places which had for long appeared to be almost lifeless; and I desire to acknowledge, with much thankfulness, the warmth of hospitality and kindness with which I have been received everywhere, both by clergy and laity. The Synod at its last session adopted a scale of contributions, indicating the amount which each parish and mission should aim at raising in order to furnish the

board with an income of \$20,000. No further thought seems to have been given to this scale since it was so easily adopted. The present attitude of the diocese to this fund is most deplorable, and disastrous. Whilst it continues, Church extension is out of the question; all the parishes are supplied; no more men can be ordained; and Trinity University and Wycliffe College may as well close their doors to divinity students so far as Toronto Diocese is concerned.

The income of the Foreign Mission fund has slightly increased from \$5,539 to \$6,020. The Woman's Auxiliary of the board have prosecuted their work with unabated zeal, adding to it the gathering in of the parochial collections for the Diocesan Mission fund. Our sincerest thanks are due to them for their earnest and ably directed efforts. The recent annual meeting of the Auxiliary displayed a magnificent accession of numbers to their membership, and intense spirit of enthusiasm and living interest, and a marked ability in the valuable papers contributed. It is with great thankfulness that I am able to report a more hopeful outlook for St. Alban's cathedral. The mortgagees have consolidated the principal and overdue interest in a new loan, which they have made to the chapter on very favourable terms for one year, with the promise held out that, if this year's interest is punctually met, they will enter into an arrangement on the same terms for an extended period. I have every reason to hope that the scheme which I have adopted of a quarterly subscription of 25 cents through the offertory will raise enough to meet all the annual charges upon the property, now that all fear of the property being lost to the Church is removed.

Business of the session.—The re-election of Rev. T. W. Patterson as hon. clerical secretary, and Dr. J. G. Hodgins as hon. lay secretary, and of Mr. Kemp as secretary treasurer, were carried unanimously, with flattering reference to their past services. When the mid-day adjournment arrived, so much progress had been made that all business had been disposed of except reports, motions, and the election of officers.

Afternoon session.—The reports of the Executive Committee, the Clergy Commutation Trust Committee, the See Endowment, Rectory Lands and Lands and Investment Committee, and the Diocesan Mission Board were fully discussed and adopted, and the report of the Widows' and Orphans' Fund Committee was being debated at the hour of adjournment. His Lordship announced that a member of the Synod, who did not wish his name mentioned, had offered \$100 for every \$1,000 which might be contributed up to \$5,000 for mission purposes. In the evening the usual annual service was held in St. Alban's cathedral, the Rev. Herbert Synonds, M.A., of St. Luke's, Ashburnham, being the preacher.

Wednesday morning.—Under the head of the appointment of special committees, the Bishop nominated a committee to draft a congratulatory address to the Queen upon the occasion of her Diamond Jubilee, the members of such committee to be Right Rev. Bishop Sullivan, Rev. Provost Welch, Rev. Principal Sheraton, Rev. Prof. Clark, Dr. J. G. Hodgins, Lieut.-Col. Boulton, Mr. Barlow Cumberland, and Mr. N. W. Hoyles, Q.C., with Rev. Prof. Clark convener. Before the noon adjournment the report of the Church Extension General Purposes and Assessment Committee was submitted by Rev. W. E. Cooper, and after luncheon the discussion on it was concluded and the report adopted. The report of the Sunday School Book and Tract Committee was referred back for further information; the reports of the Superannuation Fund and Toronto Rectory Committees were adopted, and the Synod Investment Committee's report was then submitted by Mr. Ince. As usual, this report gave rise to considerable discussion upon the investments of the diocesan funds, a discussion which was still in progress when the Synod adjourned at four o'clock to allow the delegates to attend Mrs. Sweatman's reception at the See house, a function which was greatly enjoyed by the large number present. During the afternoon the result of the election for representatives on the Mission Board of the Gen-

eral Synod was announced by the scrutineers as follows: Clerical representatives—76 ballots cast, 24 names voted upon; elected, Rev. T. C. Street Macklem, 39, Rev. C. H. Shortt, 24; substitutes, Rev. F. H. DuVernet, 22; Rev. C. H. March, 15. Lay representatives—73 votes cast, 29 names voted upon; elected, Mr. N. W. Hoyles, Q.C., 37; Hon. S. H. Blake, Q.C., 34; substitutes, Mr. F. E. Hodgins, 11; Mr. G. B. Kirkpatrick 8.

Missionary meeting.—A missionary meeting was held in the evening. Bishop Sweatman presided. There was a large attendance, and the interest in the addresses was evinced by frequent hearty applause. Dr. Parson, principal of Upper Canada College, said that the Church of England when it compared itself with other Churches made very large claims. It pointed to a long history connected to a great degree with the important events in the world's progress. It pointed to a liturgy which its people believed was more fitted to the common needs of humanity than that of any other Church. After all, however, no great past, no traditional success, nothing in the form of external appliances, nothing gathered from the past, could ever take the place of what was the fundamental principle of the true Church. That principle was the commandment, "Go ye into all the world and preach the Gospel to every creature." A Church that was not a missionary Church was not a true Church. On the fulfilment or neglect of that commandment the Church would be gauged. The Church of England itself was the outcome of the missionary spirit. Continuing, he dealt at length with the vast efforts of the Mother Church in the British and foreign fields. There was no branch of the Church which knew better than the Canadian branch what it was to be fostered and cared for in its infancy by the strong, vigorous Mother Church. The Church in Canada had as great responsibilities as the Church in any other lands, and it behooved laymen and ministers alike to so work and strive that this responsibility would be duly discharged. Every sensible man and woman knew that the conditions of modern life had changed wonderfully during the last ten years. The increased calls on the time and money of the people through the demands of modern civilization were enormous. But when he looked around on the scientific inventions and the great wealth, he could not but believe that in time to come these would be turned to aid in the cause of Christ. During the course of his remarks he referred to the immense power and growth of the British Empire. Canada had taken its place amongst the nations of the world. He did not hesitate to say that during the next few days the position which Canada had gained would be acknowledged in a manner never before equalled. In conclusion he again pointed out the responsibility of the Church and its members in Canada.

Mr. S. H. Blake said from its wealth and position the Toronto Diocese stood forth in a commanding attitude. Because of that much was demanded of it, but it had not, in all things, come up to general expectations. In every parish there should be a true and zealous man, with a really decent salary and a good library, a building worthy of God and the Church, a good parish house, and many earnest workers. These were some of the matters which, during this Jubilee year, should be seen to. He thought, also, that there should be a reasonable changing of charges, so that the best and most recent thought might be given in country, as well as city, dioceses. The responsibility that God had cast no man could shake from his shoulders. An enormous responsibility rested upon the shoulders of those in this, the most important city of the Toronto Diocese, and the question was whether they would rise to the occasion, or sit still allowing the opportunity to pass. If they would rise to the opportunity it would result in a glorious return. It was by a missionary effort that the Church in Canada existed, and therefore its responsibility in the way of missionary effort for others was peculiarly great. During his address, and while speaking in regard to the necessity for "live men" and earnest work in place of so many concerts and socials, Mr. Blake read reports from a number of missionary stations as to the success of Christ-

mas entertainments and concerts, and notes regarding the erection of picket fences around churches and school houses. He interjected some sarcastic remarks during the reading, and finally tore up the report and contemptuously threw the pieces on the floor, remarking that he wouldn't bother to read any further. In the present day, he continued there were many attacks from all sides upon the Bible, and it was the duty of clergymen and laity alike to stand shoulder to shoulder in its defence. He concluded by moving a resolution to the effect that a committee be appointed whose duty it shall be to supply speakers on missionary subjects at Church meetings. Rev. Canon Cayley seconded the resolution, which was carried, and will be reported at to-day's meeting of Synod.

Rev. Bishop Sullivan then came forward. He said that although he was not on the list of speakers for the evening, he was in duty bound to say something. In Mr. Blake's address certain allusions were made to certain accounts of missionary work, so-called, which he felt compelled, in justice, to correct. He would be very sorry to have the audience leave with the impression conveyed by Mr. Blake's remarks. He could not help feeling that the fragments of the paper, so dramatically torn to pieces and flung on the floor of the school-house, were none other than those of a copy of the Algoma Mission News. He reached that conclusion because in his remarks Mr. Blake had mentioned the name of a station in the Algoma Diocese. If any reflection could be cast on that diocese—which God forbid—he would be the last to stand up and defend it. It was not perfect; its late Bishop was far from being perfect; its clergy was far from being perfect; but he challenged Br. Blake to find anywhere in the broad Dominion, or on the face of the earth, a body of clergy or laity more loyal to the Church of England. None understood more thoroughly or better than they what the true functions of the clergy were. They had not to learn that the chief function of the clergyman was the care of souls, they learnt it long ago. He regretted however, that it had been implied in Mr. Blake's address that the care of souls had been neglected, and the attention of the clergy given to Sunday school entertainments. Their first duty was to preach the Gospel, which Mr. Blake had himself set forth so fully and forcibly, and they were doing it. They were spending their lives in the missionary Diocese of Algoma in discharge of that function. He (the speaker) knew them better than Mr. Blake or anyone else knew them, and they all upheld and preached, as faithfully as human lips could preach, the full and free Gospel of Jesus Christ. If above that they found it necessary to enter into the little details of church life, they did so because they found that the Saviour, in whose footsteps they were following—while He was on earth preaching the Gospel—identified Himself with the temporal interests of those for whom He ministered. The erecting of a picket fence around a school-house or church in Algoma, trifling as it might seem, and when presented in a certain form appealing to the risible faculties, stood for an amount of free, loving, self-sacrifice which, he ventured to say, could not be equalled in the city of Toronto itself. Looking over the audience he saw the faces of personal friends who had once resided in Algoma, and who, in a certain mission there, had taken an active part in everything going on. They were members of a family which had been sorely tried with a variety of burdens, which they had borne willingly and submissively, and yet they had devoted themselves, their energies and their little substance, to the building of a little stone church, the erecting and purchasing of a parsonage, putting up the necessary picket fence, the securing of land for a cemetery, and the clearing of it for consecration. He himself had consecrated the cemetery before leaving the diocese. With regard to the little entertainments, it should be remembered that the children there were not like the children of Toronto. They were completely isolated, and the Sunday school entertainment was the one great thing in their lives. Their grief was sincere if by any means it did not take place. He spoke of these things because he did not wish the gathering to

take away such an impression as might be conveyed by the remarks of Mr. Blake. The latter he could not think intended them in the fullness of meaning which lay in his words, because he (Mr. Blake) would be the last man to make little of a true act of sacrifice. While he thanked Mr. Blake heartily for his inspiring words regarding missionary work generally, he asked him, as an act of simple justice to the clergy and laity of Algoma, not to repeat elsewhere any statements, with regard to the subject on which he had spoken, similar to those which had fallen from his lips to-night. A vote of thanks was then passed to the speakers.

Thursday morning.—The scrutineers reported the result of the election to the Executive Committee, held Wednesday, as follows:—Clerical representatives, Revs. Septimus Jones, Dr. John Langtry, C. H. Marsh, Canon J. P. Sheraton, B. Bryan; lay representatives, Messrs. A. H. Campbell, Hon. S. H. Blake, N. W. Hoyles, Q.C., Stapleton Caldecott and J. R. Roaf.

The Bishop nominated the following members to the same committee: Clerical, Ven. Archdeacon Boddy, Ven. Archdeacon Allen, Rev. Canon Sweeney, Rev. Canon Cayley, Rev. Canon Farncombe; lay, Hon. G. W. Allan, Chancellor Worrell, C. R. W. Biggar, A. R. Boswell and William Ince.

Hon. S. H. Blake made a report upon the action of the missionary conference the previous evening in the matter of the appointment of a deputation to visit the churches of the diocese in the interests of the missionary schemes of the Church, and concluded by moving "That a committee be formed to be called the Deputation Committee, whose duty it shall be to endeavour to supply speakers at annual meetings of our Church for missionary and other purposes, and that this committee be composed of the Chancellor of the Diocese, Bishop Sullivan, Rev. Dr. Langtry, N. W. Hoyles, Q.C., Rev. Arthur H. Baldwin, Hon. Senator Allan, C. R. W. Biggar, Q.C., Dr. Parkin, Ald. James Scott, F. E. Hodgins, N. Ferrar Davidson, G. B. Kirkpatrick, W. D. Gwynne, Lawrence H. Baldwin, Hon. S. H. Blake, Lieut.-Col. Boulton and Barlow Cumberland, with power to add to their numbers." This was briefly discussed and approved with every expression of hopefulness for the success of the innovation and the consequent improvement in the condition of the funds. The report of the Synod Investment Committee, which had been left under discussion Wednesday evening, was then taken up, and after a few words of comment, adopted. The Sunday School and Book and Tract Committee again brought in their report, and, having been adopted, resolutions were passed urging upon the teachers and scholars the importance of availing themselves of the advantages afforded by the annual inter-diocesan Sunday school examinations. Rev. Canon Farncombe and Mr. G. B. Kirkpatrick were appointed representatives of the Synod on the Inter-Diocesan Sunday School Committee. At this point the Bishop announced that he would have to take leave of the Synod at noon in order to prepare for his departure to England this morning, and, further, that he had appointed Ven. Archdeacon Boddy his commissary during his absence and to preside over the deliberations of the Synod after his departure. The special committee charged with the duty of preparing a loyal address to the Queen, reported through Rev. Prof. Clark the following, the entire assembly rising to their feet and standing while it was read:

To her Majesty, Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Empress of India, and of the colonies and dependencies of the Empire: May it please your Majesty:—We, the Bishop, clergy, and laity of the Diocese of Toronto, in Synod assembled, venture to approach your Majesty with earnest and reverent congratulations on the completion of the sixtieth year of your reign, the longest and the most prosperous in the annals of the nation, and with humble and hearty thanksgivings to Almighty God, for the great mercies and blessings which He has vouchsafed to your Majesty, and to your people, through your gracious and benignant rule.

"As loyal and loving subjects of the British Empire, we recognize with profound gratitude your Majesty's constant loyalty to the principles of the constitution which you have been called to administer, your deep, unfeigned and affectionate interest in all classes of your people, your sympathy with every form of suffering, and the pure and unblemished life which you have left as an example to all who shall, by the blessing of God, sit upon your exalted throne. And we earnestly pray that God, in His goodness, may accord to your people many generations of rulers of your august race who shall walk in your footsteps.

"Whilst thus acknowledging the goodness of God to your Majesty and your people, we would, with no less gratitude, recognize the manifold blessings bestowed upon the whole race of man during your Majesty's reign, and largely through the influence of your people in the diffusion of the Gospel, in the extension of the Church, in the spread of Christian civilization, in the increasingly equitable and merciful character of recent legislation in the attempt to substitute arbitration for war, in the great and successful endeavour made to ameliorate the condition of the poor, the dependent, the weak and the suffering.

"As members of a Church whose history has been peculiarly identified with the history of the British people, with the development of their constitution, with the progress of literature, art and science among them, we beg to assure your Majesty of our continued and profound devotion to your person, your family and your throne, and to pray that in this life, every good and perfect gift may be granted to you, and in the life to come everlasting joy and felicity."

(To be continued.)

St. Alban's Jubilee Services.—The decorations in St. Alban's were in accordance with strict propriety, comprising everything which should be present and nothing more, the spirit of the decoration being to avoid a gaudy and meaningless profusion and to admit nothing but what was strictly correct and proper for the occasion, and every detail had a definite purpose and significance. There were no decorations in the sanctuary, excepting red and white flowers. Upon the pulpit was a large bouquet of roses, Scotch thistles, shamrocks and maple leaves, with pendants of Victoria tartan ribbon. On the side of the pulpit was a trophy of the six national flags, viz., the Royal Standard (looped with Victoria ribbon), the Canadian Ensign, the white, red and blue ensigns, and the Union Jack. Only one Royal Standard was used, but the other five flags were repeated around the building, 31 in all being used, and no other flags were allowed, nor was any fanciful decoration admitted. Bunches of maple leaves were used in suitable places, and a small quantity of Victoria tartan. The Rev. Mr. DePencie preached a most earnest and patriotic sermon.

NIAGARA.

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

(Concluded from last week.)

The committee on the address of Bishop DuMoulin submitted the following report: Your committee notes with pleasure the Bishop's intention to be present at the meeting of the Pan-Anglican Synod, and respectfully suggests the desirability of securing proper recognition of the status of Canadian clergy who may desire to take duty in England. Your committee notes with satisfaction the increase in the mission fund of the diocese, acquisition of the see-house, and the sound condition of the Episcopal Endowment fund. Your committee, recognizing the importance of the Widows' and Orphans' fund, deeply regrets the falling off in the contributions thereto, and respectfully suggests that the Bishop extend his fatherly admonition to the delinquent parishes. Your committee notes with pleasure his Lordship's expression of satisfaction at the helpfulness of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, and with the practical work done by the Brotherhood

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of St. Andrew. Your committee recommends the adoption of his Lordship's suggestion that the grant hitherto made by this Synod to the stipend of the Bishop of Algoma be applied to the Algoma Mission fund. There was some discussion over the clause referring to the Widows' and Orphans' fund, Kirwan Martin moving to have the Standing Committee take steps to stir up the delinquent parishes on the matter, but this was voted down and the report passed without amendment. Canon Worrell moved a resolution, of which he had given notice, seeking to amend the canon on the Widows' and Orphans' fund, so that, where a clergyman has failed to keep up his annual payments of \$5, his widow or children shall not be entitled to participate in the fund. This was discussed at some length, and voted down by a large majority. Canon Gribble's motion to substitute the words "Holy Communion" for "Morning Prayer," in a clause of the constitution, was also voted down. J. J. Mason, secretary-treasurer, was given two months leave of absence, to enable him to attend to his duties as commandant of the Bisley team. Thomas Hobson, for George E. Bristol, moved the resolution of which the latter had given notice, for the appointment of a committee to investigate the working of the system of having select vestries, as in vogue in the United States and Ireland. Mr. Bristol entered in time to speak in favour of his motion, which was carried, the following committee being appointed: Rural Dean Spencer, Rev. C. E. Whitecombe, Rural Dean Irving, Rev. J. O. Irving, George E. Bristol, Thomas Hobson, George Roach and J. J. Mason. A motion was passed requesting the Standing Committee to prepare an order of business for the conduct of business of vestry meetings. On the recommendation of a Special Committee, it was decided to appoint a committee to deal with some missionary correspondence. The customary resolutions of thanks were passed, and the session ended at 5.30.

St. Catharines.—St. Barnabas' church held the anniversary services for St. Barnabas' Day on Tuesday, June 15th, 1897. They were of an unusually interesting character. Matins were said at nine o'clock. At the beautiful solemn Eucharistic service at 11, a large number of those present communicated. Ven. Archdeacon Houston, of Niagara, preached from the text, Acts viii, 24: "And Simon answered and said, pray ye for me to the Lord, that none of these things which ye have spoken come upon me." His sermon was a masterly presentation of the most striking features of the life of St. Barnabas, the patron saint of the Church, and the lesson which he drew from the facts were calculated to make a profound impression upon his hearers. Of the clergy there were present Rev. Rural Dean Spencer, Thorold; Rev. Canon Gribble, Port Dalhousie; Rev. F. Archer, Stamford; Rev. W. Morton, Toronto; Canon Sutherland, Hamilton. After service the clergy were escorted by Rev. M. W. Britton to St. Barnabas' house, where a sumptuous dinner was served at 1.30 by several ladies of the Guild, also high tea at 6.30. Choral evensong began at eight o'clock. The lessons were read by Canon Gribble and Rural Dean Spencer. Rev. Canon Sutherland preached a thorough sermon from the text I. Samuel, viii, 19: "Nevertheless, the people refused to obey the voice of Samuel; and they said, 'Nay, but we will have a king over us.'" The church was comfortably filled and everyone enjoyed the bright and hearty services throughout the day. The choir roof beams were festooned with bunting, and a crown of Union Jacks was suspended from the terminal of the king post. The screen was covered with flowers, and, besides the festal hangings, the altar was decorated with roses, lilies, peonies, syringa, white lillies and dentzia. The floral embellishment of the font was a picture in that art, the whole being surmounted by a beautiful cross. Banners bearing symbolical devices were hung upon the walls and in the nave, flags in pairs were fastened upon the beams, and the main truss of the roof was festooned with bunting. The decorations were bright and effective, and with some additional touches will remain up for the Jubilee services on Sunday.

HURON.

MAURICES, BALDWIN, D.D., BISHOP, LONDON.

The London Society for Promoting Christianity Among the Jews.—Since the commencement of the present year the secretary for Canada, Rev. Dr. Beaumont, has remitted to the chief office in London, England, rather more than one thousand dollars.

The Rev. Arthur Beaumont, of the Diocese of Michigan, has been appointed by the Bishop, the Right Rev. Dr. Davies, to the parish of Harrisville, in Michigan. Mr. Beaumont is the younger son of the Rev. Dr. Beaumont, secretary for Canada of the London Society for Promoting Christianity Among the Jews.

British and Foreign.

The largest East window in England is at Carlisle and consists of nine lights.

The Rev. John Crawford, incumbent of Kilconnel, has been appointed examining chaplain to the Bishop of Killaloe.

It is stated that the Lord Bishop of Bangor, who is very seriously ill, is not likely to recover. He has been Bishop of that see for the past seven years.

The Rev. F. E. Gardiner, rector of Hackney, has been appointed by the Bishop of Truro sub-dean of Truro cathedral and rector of the parish church of that city.

The Archbishop of York has appointed the Rev. Canon Hutchings, M.A., rector of Kirby Misperton, to the Archdeaconry of Cleveland, Yorks, vacated by the death of Archdeacon Yeoman.

The Rev. G. W. Gent, principal of St. Mark's College, Chelsea, has been appointed principal of St. David's College, Lampeter, in the place of the recently-consecrated Lord Bishop of St. David's.

Her Majesty the Queen has directed that £500 be paid out of the Privy purse towards the augmentation of the small livings in the Duchy of Lancaster, of which she is, in her own right, the Duchess.

The second festival of the Glasgow and Gallogay Diocesan Choral Association was held in St. Mary's church, Glasgow, on May 29th. Twenty-one choirs took part in the service, which was largely attended.

The Bishop of Qu'Appelle has been initiated an Oddfellow at Bolton, his native town. It is said that this is the first time that a bishop has been made a member of the Order—at any rate, of the Manchester Unity.

A mission house which has been recently erected in Iona was solemnly dedicated by the Lord Bishop of Argyle and the Isles on Wednesday, the 9th inst., which date was the 1,300th anniversary of the death of St. Columba on that island.

The Jubilee service at St. Paul's cathedral on the 20th inst. was attended by the Prince of Wales and many other members of the Royal Family. A large number of the Ambassadors and many of the judges were present. The sermon was preached by the Lord Bishop of London.

Sir Henry Irving read Lord Tennyson's "Becket" in the newly-restored and re-opened Chapter-house of Canterbury cathedral before an audience of about 600 people, on the 31st ult. The reading took place about 80 yards distant from the very spot where Becket was murdered.

The East window of York Minster, is the largest window in England which yet contains its original glass.

The official list of bishops expected to visit England for the Lambeth Conference contains 200 names. The list is made up as follows:—Home Episcopate with suffragans, 60; Ireland, 12; Scotland, 7; India, 8; Canada, 12; Australia, 11; New Zealand, 5; South Africa, 8; West Indies, 6; United States, 49; and 22 others holding missionary sees in various parts of the world.

A large number of the colonial troops now stationed in London attended Divine service in Westminster Abbey on a recent Sunday. They were escorted to the abbey from Chelsea barracks by the full regiment of the Queen's Westminster volunteers, together with the regimental band. The National Anthem was sung at the close of the service with a massive enthusiasm not to be excelled.

The Great Hall of the Church House at Westminster was filled recently by a vast assembly of children, drawn together from all parts of the metropolitan district. The meeting was held under the auspices of the S.P.G., and the Archbishop of York presided. The Bishops of Caledonia and Minnesota and the Rev. G. Lefroy were amongst the speakers.

Bishop Taylor-Smith, who was consecrated in St. Paul's cathedral on Ascension day last, is the seventh Bishop of Sierra Leone. The ceremony of the imposition of hands at this service was a striking ceremony, the consecrators, eight in number, forming a complete circle, and the coloured faces of the negro bishops Oluwole and Phillips—one on each side of the new bishop—made an impressive and touching spectacle.

An interesting service in connection with the Church of England Training College took place in St. Paul's cathedral on Ascension day. The service was fully choral and was rendered by fifty select choristers in the choir, assisted by 700 voices, male and female, who were seated just outside the choir gates, chosen from the inmates of three of the largest Training Colleges. The Archbishop of Canterbury preached the sermon from Hebrews v. 14.

A grand Masonic service was held at St. Saviour's, Southwark, on the afternoon of Ascension day. The congregation numbered 2,000. Masonic dress was worn, and this produced a very striking effect of colour. The Earl of Latham, Pro. Grand Master, was present and he was supported by some 200 past and present Grand Officers. The Dean of Rochester (Dr. Hole) preached the sermon from the words, "Sirs, ye are brethren." The collection in aid of the building fund amounted to over £2,000.

The newly-founded association in the rural deanery of Shoreditch for arousing interest in Church affairs, both at home and abroad, organized a great meeting lately in the Town hall to offer a "first welcome" to some of the bishops now assembling from all parts of the world for the approaching Lambeth Conference. The bishops present were the Bishop of New York (Dr. Potter), the Bishop of Minnesota, the Bishop of Tasmania, the Bishop of Lebombo, the Bishop of Columbia, the Bishop of Waiapu, the Bishop of North Queensland, and the Bishop of Pretoria, who were all received with much enthusiasm.

Toronto, Ont.—I have been troubled with headache and biliousness and have been so much run down that I have hardly been able to go around. Hearing so much about Hood's Sarsaparilla, I thought I would try it. I began taking the medicine and it built me up and did me so much good that I am happy to recommend it to my friends. A. Morrison, 89 Defoe street.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Family Reading.

SINGING IN GOD'S ACRE.

(Eugene Field.)

Out yonder in the moonlight, wherein God's Acre lies,
Go angels walking to and fro, singing the lullabies.
Their radiant wings are folded, and their eyes are bended low,
And they sing among the beds whereon the flowers delight to grow.—

'Sleep, oh, sleep!
The Shepherd guardeth his sheep,
Fast speedeth the night away,
Soon cometh the glorious day!
Sleep, weary ones, while ye may—
Sleep, oh, sleep!

The flowers within God's Acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night;
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber-song.—

'Sleep, oh, sleep!
The Shepherd loveth his sheep,
He that guardeth his flock the best
Hath folded them to his loving breast;
So sleep ye now, and take your rest—
Sleep, oh, sleep!

From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along;
So through all time, whose flights the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby.—

'Sleep, oh, sleep!
The Shepherd loveth his sheep,
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may—
Sleep, oh, sleep!

IRRADIATION OF LIGHT.

I have read lately that it is a curious fact that if the same letters of the same size precisely are painted on two boards, the one white on a black ground, and the other black on a white ground, that the white letters will appear larger and be read at a greater distance than the black. This is owing to what is called the irradiation of light. It depends on this, that the impression made on the bottom of the eye by bright objects extends a little wider than the actual portion of the organ struck by the light, and invading the space occupied by the darker objects, makes the brighter appear larger than they really are. I have heard that in Germany people are thinking of printing white letters on black paper, both in books and newspapers, for general reading, with a view to saving the eyes of the public.

More

Curative power is contained in Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. More skill is required in its preparation and it combines more remedial qualities than any other medicine. Consequently it has a record of more cures and its sales are more than those of any other preparation. Hood's Sarsaparilla is the best medicine to buy because it is an honest medicine and thousands of testimonials prove that it does actually and permanently cure disease.

ALWAYS CHEERFUL.

It was said of a woman in an Eastern village, who lived to the great age of one hundred and four years, that she was "always cheerful." If this was true, she will live for years to come in the regard of those who knew her on earth. There is no estimating the value of a cheerful spirit. The bright, smiling, cheery boy, with a ringing laugh and voice, is nothing more nor less than a public benefactor. These "sunshiny" boys and girls! How blessed it is to know them! They are real joy-makers. I fully agree with the wise man, who, when asked how to overcome temptation, replied: "Cheerfulness is the first thing, cheerfulness is the second, and cheerfulness is the third." It is the moody and dejected man who falls an easy victim to temptation of every kind. Constant brooding and fretfulness will produce a disease of mind far worse than any disease of the body can be. Cultivate the habit of cheerfulness if you want to give to your own life and to the world your full proportion of joyousness.

RESPONSIBILITY OF THE GIFTED.

By Mary F. Butts.

Every unusual gift entails an unusual responsibility. "What hast thou done with the talents that I gave thee?" Who of us will be able to meet this startling question? Not the laggard who wastes his time; not the doubter who undervalues his gift; not he who is vain of the power God gave, and looks to others to serve him because he is better than they; not the lover of ease, nor he who cares not for the needs of his fellow-men. "I would like to be a great writer, a great speaker, a greater singer," is the thought of the young man and woman. They dream of the supposed privileges of the successful individual; of the homage, the love, the admiration that he receives; they think of his freedom from the toil, the monotony, the service of humbler lives, and long discontentedly to be in the place of him who is singled out for honour and preferment. But he who walks in a high place needs more than any other to have great faith, great steadfastness, great sense of responsibility to God. The possessor of a great gift is like one who is sent to carry messages and supplies across dangerous passes to a helpless multitude. How careful must every step be lest he jeopardize that which means life to his fellow-men! No idle days of feasting and jollity for him. As soon as the needful rest is taken he must be up and away. Not too much taken up may he be with the beauty of the country through which he journeys, lest he loiter by the way while his brethren faint for that with which he has been intrusted. If he would hear the "well done" from the Master he must match his efforts to the greatness of his delegated power. Therefore do not long for great gifts, you who are starting in life. Desire rather industry and faithfulness, belief in God's help, and the ability to keep firm hold of Him. So shall the little gift grow, and character shall be so strengthened that if great things are required of you, you may not fail in their fulfilment.

LONELINESS.

We are social beings. Much of the happiness that we enjoy in this world comes from our mutual sympathy as relatives and friends. And yet we are all conscious of experiences so deep, so intensely personal that we can not share them with any, even our nearest and dearest. This feeling of solitude in the midst of society is stated by Solomon, in his terse and graphic style, in Prov. xiv. 10:—"The heart knoweth his own bitterness, and a stranger doth not intermed-

dle with his joy." In studying this passage lately I found an exposition so rich in practical suggestiveness that I am impelled to copy it for the benefit of my readers:

Thomas Chalmers says: "Every man we meet carries in the unperceived solitude of his bosom a little world of his own, and we are just as blind and insensible about his engrossing objects as he is about ours. Did we suffer this fact to have its full weight upon us it might make us more candid and more considerate of others; abate the monopolizing selfishness of our nature; soften the malignity that comes out of those envious contemplations that we are apt to cast on the fancied ease and prosperity that are around us. It should reconcile every man to his own lot, and dispose him to bear with thankfulness his own burden. And we should safely conclude that throughout all conceivable varieties of human condition there are trials which can neither be adequately told on the one side, nor fully understood on the other; that the ways of God to man are as equal in this as in every department of His administration, and that, go to whatever quarter of human experience we may, we shall find that He has provided enough to exercise the patience, and to accomplish the purposes of a wise and salutary discipline upon all His children."

QUOTING SCRIPTURE.

Some Christians have an idea that they are on very safe ground if they can only quote plenty of Scripture in support of some favourite doctrine or theory. But they seem to be ignorant of the fact that simply quoting passages of Scripture, having some sort of reference to their subject, is by no means a Divine defence of it. Some very absurd uses of Scripture have been made by those who have set out to prove a practice or demonstrate a theory. But, much worse, the true meanings of God's words have often been abused and dissipated by such a course. One can as truly make God a liar by wrongly quoting His word as he can by flatly misrepresenting His promises.

A SWEET CHRISTIAN LIFE.

Unless our religion has sweetened us to a very considerable extent—checked us in the moments of our irritation and weakness, enabled us to meet misfortune and in a measure overcome it, developed within us the virtues of patience and long-suffering, making us tender and charitable in our judgments of others, and generally diffusing about us an atmosphere which is genial and winsome—whatever else we may have gained, one thing is sure; religion is not having its perfect work in us; and, even though our Christian life is clear and positive, it is only as a gnarled and twisted apple-tree which bears no fruit, only as a prickly bush which bears no roses, and the very thing which of all others we should have is the very thing in which we are most deficient. A Christian life without sweetness is a lamp without light, salt without savour.

—Life is not the mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether honoured or ignored, whether wealthy or destitute—we have done something to make the world we came to better and happier—we have tried to cast upon the waters some seed which, long after we are dead, may still bring forth its flowers of Paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. * * Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of the love, joy.

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BEARING AND DOING.

It is a fine thing to be active. This is not a great cross to most young people. Something to do is what they want. Something to bear is not coveted at all.

"John is the busiest fellow anywhere about," say his companions; "he is always doing something, and he is willing to lend a hand too, but there are some things he can't endure. He can't bear contradiction; if anybody differs from him, he can't stand it, and he won't bear it. He can never bear to wait, either; when he was sick awhile ago, he raged like a caged animal because he couldn't be doing something all the time."

Doing shows only part of what one really is. "What can he bear?" is an important question. It often takes more courage to stand still and wait than to rush forward and do. It takes more patience to bear with those who are clumsy in helping and awkward in doing than to do all the work one's self; but there are things to be borne quietly, as well as others to be done briskly, in this world. If one of these is harder than the other, more help from above must be gotten for it; and the help never fails, if it is sought.

BE OF GOOD COURAGE.

What is there to be afraid of, in this world? Just one thing, and that is sin. A good conscience will make good courage.

Everybody wants to be strong and brave, but every one is not willing to use the means. An obedient soldier is a brave soldier, but one who does not trust and obey his commander will get into all sorts of trouble and may well be afraid of what will follow.

It is just as much a duty to be of good courage as to be honest and truthful, for God tells us to be all of these. There is no need to fear that any dreadful thing will happen which will not be good for us, for there is the promise that all things shall work together for good. There is no reason to be afraid of starving, for daily bread is promised. There is no danger of being forgotten, for our Father never forgets. No foes will be too strong for those who trust in Jesus, for He will fight for them, and he always wins the battle. Why, then, is any one ever cowardly and afraid? Because he does not trust, that is all. Sin is at the bottom of it. Fear and doubting go together, only the doubting comes first. Don't be afraid that the loving Jesus will allow any real harm to come near, but be afraid always of doing wrong.

PRAYER.

When we find in our experience that prayer really does open the gates through which we are admitted to the secret chambers of the Ruler of this universe, the marvel is that we so often forget our privilege. "Knock, and it shall be opened unto you," is true. If not, then every other Bible statement is false. Admit one Divine word to be unreliable, henceforth, on just principles, nothing promised in the Bible may be trusted.

And so, if Jesus stooped to our condition that He might, among other benefits, show us the path of prayer, is it possible that we can neglect it? Who can think of it otherwise than as wonderful condescension or unspeakable privilege? His torn and bleeding feet bore Him along this way for us. Shall we not follow Him? He ascended the mountain slopes of Galilee, not to view the Judean landscape, but to pray; He rose "a great while before day" to engage in holy communion with the Father; He sanctified the closing moments of His earthly life in this exalted exercise. And when Gethsemane was His bitter portion, the crown of thorns and

Calvary His supreme agony, closer still He drew Himself into the Father's presence. So it should ever be with us. Sorrow shall then speedily open into sunlight, into life without a pang, and into glory without a cloud.

GIVEN FREELY.

The best things of life have to be given freely, not from a sense of duty. You never can measure out friendship; you never can tell how much a man ought to do for his country; you never can tell what he should do for God. There is always that overflow, that abundance, which is chiefly valuable for us and is valuable to God as it comes as the free-will offering of our hearts. You say of a certain person that he is just, implying you don't quite like him. You say of another person that he is generous, meaning that you do like him. It is because of that which he does beyond what he is obliged to do.

If there is any life where this applies with the utmost force, it is to the religious life. Your piety must make the cup overflow. If you do exactly your duty, and nothing else, your life is no comfort to you and little help to anyone else. You want something of joyousness and freedom in it, and then it tells.

HE KNOWS BEST.

Let those who are restless and dissatisfied, those who are longing for a larger sphere, those who feel that their lives are not what they would have them be, read these helpful words from Norman McLeod:—

"My life," he wrote, "is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, to go deep into things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporal waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and my weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow Him. And I am quite sure that He has thus enabled me to do a great deal more in ways which seemed to me almost a waste of life, in advancing His kingdom, than I would have done any other way. I am sure of that."

There comes to all trustful and thoughtful persons a time when the wisdom of God's leading is borne in upon them so forcibly that they wonder they ever questioned His will or sought to turn from the life He gently guided them into.

How many of us are living the lives we would lead if we could choose for ourselves? How many of us are sure that the lives we are leading are such as may be made to blossom if we but choose careful guidance?

The writer knows a wonderfully sweet and beautiful old lady who has been for many years a mighty power for good in the world, although she has lived a very quiet and simple life in a small town. But every life that has touched hers has been helped by her beautiful spirit.

"Yes, she said only the other day, "I had all sorts of lofty ambitions when I was a young girl, but they were not founded on any desire to do much for others. I wanted to be a great scholar. I wanted to travel. I wanted to see and hear and know much. I wanted to be a brilliant woman, a second Madam De Stael perhaps. But God ordered it otherwise. I am not a great scholar; I have never been out of the State in which I was born but once or twice; I know little about the world, and I am not in the least brilliant. And yet I feel and know that my life is richer, fuller and better than if every desire of my girlhood

had been gratified. God knew what was best for me. He knows what is best for every human soul."

He does know best, and they are happiest who trust lovingly to His shaping of their lives.

THE EMPTY GRAVE.

We must not look on the grave as a conqueror. We are tempted, I know, as we turn away from the fresh-filled grave, and leave our dear one's body sleeping there, to feel that the grave has vanquished us, that all the agonized prayers, and the careful nursing, and the clever doctors were of no avail, that the grave has gained the victory. But it is not so. Jesus, by His resurrection, has conquered death, and robbed the grave of its victory. As a preacher of the day tells us, He has left His grave-clothes in the tomb, like the torn flags which hang in our cathedrals, as tokens of victory. As it was impossible for the grave to hold the Son of God, so it will be impossible for it to hold any of God's people when the day of resurrection comes. As the humble tabernacle of the Jews was removed to give place to the glorious temple, so will the earthly tabernacle of our flesh be dissolved only to give place to the splendour of the resurrection body, the grander temple of the Holy Ghost. Perhaps some of us have been worshipping an earthly idol, and God has taken it from us, and we cry in our sorrow: "They have taken away my Lord, and I know not where they have laid Him." Our husband, or wife, or child, or money, or pleasure was our lord, our idol, and it is gone. Better gone, if it stood between us and God. Turn to-day, and see the risen Jesus standing in our midst, and cry with faith, "My Lord, and my God."

WALLED CITIES OF COREA.

All the cities in Corea are walled, the gates being opened at sunrise and closed at sunset. Seoul, the capital city, has a battlemented stone wall, six miles in length, and from twenty-five to forty feet high. There are eight gates; and these are opened and closed at the stroke of the great bell, said to be the third largest in the world, which hangs in a roofed pavilion, behind bars, in the heart of the city; an inscription on it relating that it was first rung in 1468. Seoul is one of the great cities of the East, with a population of 300,000, of which 1,000 are Japanese, as many more Chinese, and about 100 Europeans and Americans. With its numberless tiny thatched houses huddled together along narrow alleys, it must present a curious appearance. Three magnificent avenues, fifty yards wide, mark the capital city; one leading directly to the palace gates at the north is at right angles with another which crosses the city from east to west, while the third extends from thence to the south; but even these highways are encroached upon by the squalid little hovels of the poorer classes, who build their huts in a double row along the middle. Very temporary homes, however, for when the King, two or three times a year, is driven out through the palace gates into the city, his pathway must be clear, and the homes of his subjects are sacrificed with royal prodigality. Seoul being situated in a low basin between hills, and there being absolutely no system of drainage, it is a malodorous spot. The foreigners have taken advantage of the few land elevations within the walls and have put up their buildings on them. The British, Russian, and Japanese Legations and the French Roman Catholic Establishments, so placed, are the most conspicuous objects in the city.

"Emotion can never take the place of devotion."

DOING GOOD.

One of the greatest blessings that God has conferred upon man is the opportunity of doing good. Persons are living in every community whose lives are sad and wretched beyond description, and who are wondering if there is any love for them anywhere in God's universe. The privilege of carrying a little sunshine and happiness to such souls is too little appreciated by us.

According to one's opportunity, so is his responsibility. He may not be able to do much, but he can do a little. He who gives a cup of cold water to a thirsty, weary one, is doing God service, and shall receive his reward. He who is able to feed the hungry and clothe the naked, much more will be required of him than of one who is not able to do such works of kindness. The persons who are measuring up to their full opportunity for doing good are few and far between. Selfishness in too many cases is dominating the human heart, rather than Christlike charity and benevolence. The sadness in many a life is intensified by the neglect of those who have it in their power to "scatter seeds of kindness," but fail to do so. How much better this world would be if all the good that might be done was done! How many cheerless homes might be made effulgent with sunlight and gladness if those whom God hath blessed with plenty would use it to this end!

This opportunity to do good is not presented to the rich alone. Opportunities for doing good are presented to every person, but not to the same degree. All have not the same ability to do, any more than a tall-dip is able to dispel darkness equal to the electric light. This is no reason, however, why the candle should refuse to let its dim light shine. Are you refusing to do any good because you cannot stand in the pulpit and preach like a Spurgeon? Are you saying, "If I could only occupy the position of Clara Barton, I would gladly spend my life for the good of others?" The work in your sphere may be just as important, but less extended, as the work done by persons who have a greater opportunity. Your work may be obscure, and your name unknown, but you are just as sure of your reward as are those whose work is more conspicuous, and whose names are household words. "As we have, therefore, opportunity, let us do good unto all men." "She hath done what she could."

LIFE WITHOUT AN AIM.

Those of you who are familiar with the shore may have seen, attached to the inundated reef, a creature, whether a plant or an animal you could scarcely tell, rooted to the rock as a plant might be, and twirling its long tentacula as an animal would do.

This plant-animal's life is somewhat monotonous, for it has nothing to do but grow and twirl its feelers, float in the tide, or fold itself up on its foot-stalk when that tide has receded, for months and years together.

Now, would it not be very dismal to be transformed into a zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but spin about your arms or fold them up again, and knowing no variety, except when the receding ocean left you in the daylight, or the returning waters plunged you in the green depths again, or the sweeping tide brought you the prize of a young periwinkle or an invisible star-fish?

But what better is the life you are spontaneously leading? What greater variety marks your existence, than chequers the life of the sea-anemone? Does not one day float over you after another, just as the tide floats over it, and find you much the same, and

leave you vegetating still? Are you more useful? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the one hundred and sixty-eight hours of which last week consisted? And what higher end in living have you than that polypus?

You go through certain mechanical routines of rising and dressing, and visiting and dining and going to sleep again; and are a little roused from your usual lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it curtsies in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea-anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?

BEARING FALSE WITNESS.

Witness-bearing is not always in word, or even in deed. It may be in looks and manner.

A genial and pleasant man sends his servant with a message to another, who does not personally know the sender. The servant is unwilling to go, and does the errand with such a sour aspect, such a gloomy and grudging manner, that his very appearance and expression are disagreeable and depressing. What sort of an impression does he give of his master? Surely he is guilty of bearing false witness, for he conveys no hint of the gracious manner and kindly spirit of the one who sent him.

In representing another in any way whatever, one should represent the spirit and the character of the person in whose stead he comes. A perfectly innocent remark or message may be repeated in such a tone and way as to give serious offense where none was meant. This is a misrepresentation, is it not? Ah, how important it is to remember that in all things, even in looks and words and tones, those who are Christ's servants represent Him. Even in giving a message for Him it is possible to misrepresent Him and distort the meaning of the loving word, by giving it in a careless or grudging manner, or mar it by inconsistent conduct in the delivery.

On the other hand, it is good to think how one can serve the Lord he loves by being like Him, and bearing witness for Him, even in simple, every-day matters, by constantly asking and honestly answering the question: "What would Jesus do in my place, and how would He do it?"

SACRIFICE.

It is sacrifice which balances pleasure in connection with your work, and with all the duties you owe to your fellow-man. The great doctrine of sacrifice it is that arrests a man when he is rushing on in his career of gratification, and says to him firmly: "Thus far shalt thou go," but, by a higher law than that of pleasure, "no farther." The great law of sacrifice runs through the whole of creation; it is the law upon which the world itself reposes; it is the law without which no human society could hold together; it is the law, I had almost said, without which no animal life or animal functions could go on for more than a very limited period of time. We shrink from sacrifice, and we are drawn toward it. It is at once so difficult and so consolatory, so entirely opposed to our dear self-indulgence, and so inseparably connected with our highest sympathies; so nearly connected with the central figure of our religion, so intimately interwoven into the highest theory and practice of Christian ethics, that we must return to it again and again.

FOR HIS SAKE.

It is an acknowledged fact that the value of our deeds depends on the motives which prompt them.

The most common or insignificant action becomes beautiful when the motive that inspired it is a noble one. Even the giving of a cup of water is accounted worthy of reward.

How are the drudgery and toil of daily life sanctified by the patient love and heroic self-sacrifice that are often thrown into them by the poor!

"For love" might well be the motto in many a humble home, when father, or mother, son, or daughter, labours on with utter disregard of self in weariness, poverty, and pain to keep the little home together for the sake of the beloved ones of the family circle.

And if to labour thus, merely for one's own kith and kin, be accounted heroic, even by worldlings, of how much greater account will Christ hold all that we do for His dear sake alone!

CAN BE BUT ONE RESULT.

A man whose life was far from what it should be once said: "I knew the better, but I chose the worse." How many there are of his kind! How many there are who have a perfectly clear conception of what the better part is, and deliberately choose the worse! This is a direct defiance of God, and there can be but one result—sinfulness; and this sinfulness will bring its own punishment. It is a joy to know the better part and a greater joy to live it.

KIND ACTIONS.

Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

HINTS TO HOUSEKEEPERS.

Floating Island.—Put one quart of new milk in a double kettle over the stove. Beat the whites of four eggs to a stiff froth and when the milk boils put in a tablespoonful at a time into the milk; cook about one minute, then dip out the egg into a dish, and put in more until all is cooked. Set them away in a cool place. Make a custard of the four yolks, well beaten, a teaspoonful of corn-starch, half a cupful of white sugar and flavoured with two teaspoonfuls of lemon extract; stir this into the boiling milk and let it cool until it thickens a little. Take off the stove, cool, pour into a glass dish and drop the whites into little islands over the top of the custard; set in the ice chest until ready to serve.

Lemon Pudding.—Grate three lemons, beat the yolks of six eggs; add to the lemons with two cupfuls of sugar and half a cupful of butter. Line the bottom of a deep pudding dish with slices of stale cake; pour the mixture over and set in the oven to bake for 20 minutes. Take out; cover with meringue made of whites of the eggs and a teacupful of powdered sugar beaten together; set in the oven to brown slightly, and serve with sauce.

Whilst her father came to his bread. She collected and gave told by the less to give always eat away, she did with surprise fall on his before his contents, the praise scanty my children c miserable every con the exam "went at may one much as these my

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Children's Department.

The Beggar.

Whilst a young lady was playing in her father's garden, a poor old man came to her to request some broken bread. She ran into the kitchen and collected all the scraps she could find, and gave them to him. Having been told by the servants that it was useless to give scraps to beggars, as they always either sold them or threw them away, she followed him to see what he did with her bounty. What was her surprise when she saw the old man fall on his knees, and, with his hat set before him, eat, or rather, devour its contents, at the same time offering up the praises of a thankful heart for the scanty morsel he was receiving. Dear children ought to think of the poor and miserable, whilst they are enjoying every comfort. They ought to copy the example of Jesus of Nazareth, who "went about doing good," that they may one day hear Him say, "for as much as ye did it unto the least of these my brethren, ye did it unto me."

The confidence of the people in Hood's Sarsaparilla is due to its unequalled record of wonderful cures.

Her First Thought.

There was a big meeting for children in a large church. The room was trimmed all over with pretty paper banners, floating from cords fastened to the sides and ceiling of the house. Helen had been allowed to keep her younger sister to the meeting, as a special favour, and now, as it was early, the two sat admiring the decorations.

"Sit up close, so I can take good care of you," said Helen to Susie; and Susie curled up beside her sister. Helen was so glad to have Susie there that she meant to look after her as carefully as possible.

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

For sale by all druggists.

Beware of Substitutes and Imitations

Suddenly a little autumn breeze came wandering into the room, and having no work to do, it played with the paper banners, and loosened one of them, though everybody thought all were fastened tight. The loosened banner floated down to the chandelier, and in a second it was on fire and fell down by Helen and Susie, on the seat. There was no one else near just then. Helen put out her hand and caught the paper as quick as she could. Dropping it on the floor, she put her foot upon it, and the small blaze was soon out. Her hand was burned a little, but she did not mind that.

"I thought first of Susie," she said, telling mamma about it. "I was so afraid she would be hurt."

Was she not an unselfish sister! Here is one way to find out just how loving and unselfish the heart is. If, in time of danger or trouble of any kind, the first thought is of somebody else, what does it show?

Wise Men Know

It is folly to build upon a poor foundation, either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

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

Nor love thy life, nor hate; but what thou liv'st, live well; how long or short, permit to heaven.

Accidents will Happen.

But this Time it was a God-send to Mr. John Brown, a G. A. R. Vet ran, of 2446 Marshall St., Philadelphia—Dodged Shot and Shell in the Interest of his Country, only to be Attacked by that Insidious Disease, Catarrh—But Dr. Agnew's Catarrhal Powder Cured and Permanently, too—This is what he says:—

"By a mere accident I came across Dr. Agnew's Catarrhal Powder. I was a great sufferer from that dread malady—catarrh. To-day it gives me unbounded pleasure to state for suffering humanity's sake that this wonderful remedy effected a speedy and permanent cure in my case, and I have been so thankful for it that I am willing to spend the remainder of my days in spreading the good news to my fellow sufferers."

The Trouble with Martin.

Martin was a bright, capable boy. He learned fast at school and was able to do many useful things out of school.

During a short vacation he was anxious to earn some money, and got a chance at the village store to do small, odd jobs. Soon after this Martin tried to get the chance to do a little work on Saturdays for a gentleman who had some work to be done. The boy wanted some more money, and his parents were poor.

"What sort of a boy is Martin?" asked the gentleman of the store-keeper, after mentioning the fact that the boy wanted to work for him.

"Well, I'll tell you," was the answer. "He's bright and smart and knows how to do a good deal, but he doesn't know everything and he won't bear telling. He thinks his way is always the best, and that nobody ought to give him any advice at all."

"He won't do for me, no matter how smart he is," said Mr. Blake,

walking away. "A boy that will not take telling, when he is as young as Martin, will only grow more set in his ways as he grows older. It is his own fault."

And because of this trouble with Martin, he lost a good chance to earn the needed money and to learn much besides.

Heart Pain.

Dr. Agnew's Cure for the Heart Defies the Most Intense Pains—No Matter how long Standing the Trouble, it Matters Not in Half an Hour, and in the case of John Crow, five Bottles Cured Heart Disease of ten Years' Standing—Here's his Testimony Unsolicited:—

John Crow, son of Mr. George Crow, farmer, near the village of Tara, Ont., writes: "I was alarmingly afflicted with palpitation and enlargement of the heart for nearly ten years. I doctored with best physicians and tried numerous remedies with very little benefit. In our local papers I noticed Dr. Agnew's Cure for the Heart advertised, and I determined to give it a trial. Inside of half an hour I had relief. I have taken about five bottles, and feel to day that I am as well as ever I was. I am completely cured."

A Whole Day to do Nothing.

"If I only could have a whole day to do nothing—no work and no lessons—only play all day, I should be happy," said little Bessie.

"To-day shall be yours," said her mother, "You may play as much as you please; and I will not give you any work, no matter how much you may want it."

Bessie laughed at the idea of wishing for work, and ran out to play. She was swinging on the gate when the children passed to school, and they all envied her for having no lessons. When they were gone, she climbed up into the cherry-tree, and picked a lapful for pies; but when she carried them in, her mother said, "That is work, Bessie! Don't you remember you cried yesterday because I wished you to pick cherries for the pudding? You may take them away. No work to-day, you know!" and the little girl went away rather out of humour. She got her doll, and played with it a while, but was soon tired. She tried all other toys, but they didn't seem to please her any better. She came back, and watched her mother, who was shelling peas.

"Mayn't I help you, mother?" she asked.

"No, Bessie; this isn't play." Bessie went out into the garden again, and leaned over the fence, watching the ducks and geese in the pond. Soon she heard her mother was setting the table for dinner. Bessie longed to help. Then her father came back from his work, and they all sat down to dinner. Bessie was quite cheerful during the meal; but when it was over, and her father away, she said wearily, "mother, you don't know how tired I am of doing nothing! If you would only let me wind your cotton, or put your work-box in order, or even sew at that tiresome patch-work, I would be so glad!"

"I can't, little daughter, because I said I would not give you work to-day. But you may find some for yourself, if you can."

So Bessie hunted up a pile of old stockings, and began to mend them, for she could darn very neatly. Her face grew brighter, and presently she said, "Mother, why do people get tired of play?"

"Because God did not mean us to be idle. His command is, 'Six days

Cures

Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

Hood's Sarsaparilla

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

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

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



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They're so easy to work, and their so easy to get good work with them.

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The Park contains one hundred acres of forest and meadow land. A grove of wonderful variety of foliage, large area and great beauty and luxuriance of shade. A lake frontage, open to the delightfully cooling water breeze and commanding a magnificent view. An unequalled beach, safe in every respect, and affording the best possible opportunity for bathing and boating. Two large hotels, general store, telegraph office, post office, etc. The Park Temple, the most unique structure in America, will hold about 6,000 people. Illustrated programmes, giving full particulars on all points, may be had at the Methodist Book Room and sent free on application to Mr. B. C. Fairfield, St. Catharines, or the Secretary. For hotel accommodation address Mr. J. D. Strawn, and those wishing to rent cottages or tents, address Mr. C. C. Homan, Grimsby Park.

NOAH PHELPS, Merriton, Pres. W. C. WILKINSON, Toronto, Sec.

shalt thou labour.' He has given all of us work to do, and has made us so that unless we do just the very work that He gave us, we can't be happy."

"He has hard work who has nothing to do."

Honesty the Best Policy.

One day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighbourhood of Dalkeith, where he lived. The cow was to be sent home the next day. Early in the morning, as the duke was taking a walk in a very common dress, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out to him in broad Scotch accent, "Hie, mun, come here and gie's a hand wi' this beast!"

The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding that he could not get on with the cow, he cried out in distress, "Come here, mun, and help us, and as sure as anything I'll gie ye half I get."

The duke went and lent a helping hand.

"And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I dinna ken," replied the boy; "but I'm sure o' something, for the folks at the big house are guid to a' bodies."

As they came to a lane near the house the duke slipped away from the boy and entered by a different way. Calling his butler, he put a sovereign into his hand, saying, "Give that to the boy who has brought the cow."

He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back.

"Well, how much did you get?" asked the duke.

"A shilling," replied the boy, "and there's the half o' it to ye."

"But surely you had more than a shilling?" said the duke.

"No," said the boy, "sure that's a' I got; and d'ye no think it's plenty?"

"I do not," said the duke; "there must be some mistake; and, as I am acquainted with the duke, if you return I think I'll get you more."

They went back. The duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that chap there wi' the apron," said he, pointing to the butler.

The butler fell on his knees, confessed his fault, and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately. "You have lost," said he, "your money, your situation, and your character by your deceitfulness; learn for the future that honesty is the best policy."

The boy now found out who it was that helped to drive the cow; and the duke was so pleased with the manliness and honesty of the boy that he sent him to school and provided for him at his own expense.

JUST A COLD IN THE HEAD very often develops into the most acute and disgusting form of Catarrh. Dr. Agnew's Catarrhal Powder relieves a cold in the head in 10 minutes and precludes the possibilities of the Catarrh malady, but should Catarrh have gained headway this wonderful remedy will cure it in a wonderfully short time. The Lord Bishop of Toronto over his own signature gives a strong testimony to its curing qualities.

"Open the door of your heart for Christ, and He will open the door of heaven for you."

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

"The temple of perfection is entered by the gate of sacrifice."

Grover C. Connelly, of Richmond Corners, N.B., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so-called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me."

"Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous."

A Croupy Cough was soon Driven away by Dr. Chase's Linseed and Turpentine

"My little boy had a bad croupy cough," says Mrs. Smith of 256 Bathurst street, Toronto. "My neighbour, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighbourhood. It appears to me it can now be found in every house."

"On the day we have done no good we have done much evil."

- 25 cents cures Catarrhal Headache
- " " Incipient Catarrh
- " " Hay Fever
- " " Catarrhal Deafness
- " " Cold in the Head in 10 minutes
- " " Foul Breath caused by Catarrh.

25 cents secures Chase's Catarrh Cure with perfect blower enclosed in each box. Sold by all dealers.

THE OPEN DOOR.

A STORY TRANSLATED FROM THE FRENCH.

Madame Van Loon was a poor widow, who had four children; the eldest, named Richard, was but eight years old. One evening they were all very hungry, for they had had nothing to eat all day, and their mother had no food to give them. Then she lifted up her heart to God, who she knew was able to help her, for she trusted in her Saviour, and taught her children also to do so.

When she had finished praying, Richard said, "Mother, does not the Bible tell us that God once sent some ravens to a man, to take him bread when he was hungry?"

"Yes, my child," answered the mother; "but it is a long time since then, a very long time."

"Very well," said Richard, "God could still send ravens to feed us: I am going to open the door, that they be able to come in;" and in a moment

he was at the door, and set it wide open, so that any one passing in the street could not fail to notice the light in the room.

A few minutes after, the mayor of the town happened to pass, and seeing the door open, and such a happy looking group inside, could not resist entering.

"Ah, my good lady," said he, "how is it that your door is open so wide at this hour?"

Madame Van Loon was rather embarrassed at the presence of such a fine gentleman in her small cottage. She rose in haste, and bowed to the mayor; then, passing her fingers through Richard's light hair, answered, "That was an idea of my little Richard's, who thought the ravens might come and bring us food."

The gentleman was clothed in black from head to foot.

"Ah, really!" said he, laughing. "Richard was not so very far wrong. Here is a raven, and a large one, too. Come, Richard, with me, and I will show you where the bread is."

The little boy followed him to his house, and returned to his mother with a basketful of provisions. The children began to jump for joy and clap their hands at the sight of such plenty. They did not, however, forget to give thanks to Him who had heard their prayers; and little Richard, when he had finished his supper, went to the step of the open door, and, taking off his cap, said, "We thank Thee, God, for having sent the raven."

Little children, learn to put your trust in Jesus whilst you are young, and He will not forsake you when you are old.

The Policy of Tongues.

If we could only control our tongues at the moment of anger and excitement, how seldom would we wish to recall a spoken word! It is the flood breaking over the dam that causes destruction; so long as the water is held in check, the landscape is enriched by a lake, a waterfall, a stream, but when the lake has burst its bounds it leaves behind it a mud-pond, and a trail of destruction wherever its force has spread. So words, if they burst through the self-restraint of good thoughts, good manners, and charity, rob life of its beauty, and leave a sadness that can be compared only to the landscape when a flood has swept over it.

If we could express opinions only when we controlled our emotions, when we sought to feel kindly toward our opponent or enemy, how much that

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becomes kindling, and adds to a fire already started, would be saved to good purpose! We all know that anger uses vital power. No person ever was angry and gave expression to it at the moment who did not, consciously or unconsciously, suffer in loss of physical power; and morally there is always a loss of self-respect.

If we gave expression to our feelings for another only when patience and kindness controlled anger and annoyance, unkind, uncharitable conclusions would never find voice. It is the unguarded moment that is responsible for the misunderstandings, the unjust charges, the scandals that have wrecked friendships, destroyed homes, and ruined reputations.

Every human being of any character can train himself to silence when the expression of opinion means an attack on another.

The strongest of us make mistakes, commit errors of judgment that misinterpret our characters, and give rise to opinions that reflect against our reputations. This common weakness should make us common champions, for we never know when our friends may feel obliged to use for us that voluminous mantle under which most of us must take shelter sometimes. Knowing this, is it not the duty of each of us to refrain from the expression of opinions at the moment when we are not at our best morally?



NO ONE KNOWS how easy it is to wash clothes all kinds of things on wash day with SURPRISE SOAP, until they try. It's the easiest quick-est best Soap to use. See for yourself.

How rich father called evening, at first penny Jessie's fat had not off he loved to pleasure, at more that to see her light at his sleep that treasure, a it. She shop in the dressed do besides qu and she v next morn day had c must pass penny. long that that after very diffe expression loved Je the little asked no interest ments w tented lo

After I ture less prepared my dear you aw missions give up and que world, o of Jesus came in died, to children do not!

The ested in them al hard th heather had ne "Dear thing much f those v not kn it is tr teach by you others aries l and (bough witho girls, on sw soon and s toward to te teach. Jessie crims that going as th the s her t thing it, te was spok the t shor took mur chil in J only Dea

Jessie's Penny.

How rich little Jessie felt when her father called her to him one Saturday evening, and put into her hand the first penny she had ever possessed.

After hearing the hymns and Scripture lessons, which the children had prepared for her, she said, "Now, my dear girls, I am going to talk to you awhile, this afternoon, about missionaries—good men, who often give up their happy English homes, and quiet life, to go to all parts of the world, on purpose to tell the heathen of Jesus Christ, who, you all know, came into our world, and lived, and died, to save every one, even little children, and poor black people, who do not know God."

The class was soon deeply interested in what their kind teacher told them about the missionaries, and how hard they worked for the good of the heathen. The time for closing school had nearly come, when she said, "Dear children, you can all do something for Christ, who has done so much for you, and something also for those who are in distant lands, and do not know the Saviour. You cannot, it is true, go over the great sea and teach them yourselves, but you can, by your prayers and your pence, help others to go. You know the missionaries have to be supported, and Bibles and other good books have to be bought, and nothing can be done without money. So my dear little girls, instead of spending your money on sweets, or other things which are soon gone, why not deny yourselves and save your pennies and half-pence towards helping to send a good man to teach the heathen?" As the teacher concluded, she glanced at Jessie, and saw that her cheeks were crimson with suppressed feeling, and that evidently a great struggle was going on in her mind. Just, however, as the bell sounded for the closing of the school, she laid a gentle hand on her teacher's arm, and pressing something into her hand, whispered, "Take it, teacher; my first penny." There was a tear on the child's cheek as she spoke, that showed how great for her the trial had been; and a tear, too, shone in the kind teacher's eye, as she took the treasured penny, and murmured, "God bless you, my dear child." But there was real happiness in Jessie's heart—a joy that can come only from the exercise of self-denial. Dear children, do likewise, and God

will bless you, and make you as happy as little Jessie, who gave to Him.

THOSE WORRYING PILES!—One application of Dr. Agnew's Ointment will give you comfort. Applied every night for three to six nights and a cure is effected in the most stubborn cases of Blind, Bleeding or Itching Piles. Dr. Agnew's Ointment cures Eczema and all itching and burning skin diseases. It acts like magic, 85 cents.

—“He honors Christ's truth most who lives it best.”

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

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures tetter, salt rheum, eczema, barbers' itch, and all eruptions of the skin. Relieves in a day; 85 cents.

A Story of Queen Victoria.

Mr. A. T. Story vouches for the truth of the following incident of the Queen's childhood, which he narrates in the London Quiver. She was at the time about seven or eight years of age, and her heart was set on a

certain doll which she had seen in a shop window. She had to wait, however, until she could save the price, six shillings, out of her pocket money. At last the day came and the coveted doll was paid for and received. The story proceeds as follows:

“And now, with the precious treasure upon her arm, the little lady bade the shopkeeper good afternoon, and was about to step from the door when a poor, miserable-looking object of a man met her eye. He was standing but a couple of feet away, and seemed as though he were going to speak to her, attracted doubtless by the innocent kindness of her expression, and the tenderness of her blue eyes. But though his lips moved, no sound came from them.

“He stood aside to let her pass—a mute agonized appeal in his sunken cheeks and quivering chin.

“Did you wish to speak to me?” asked the little lady, staying her steps.

“Encouraged by her winning voice, the poor tramp—for such he was—said, in trembling accents:

“I am very hungry. I would not ask for help if I were not ready to sink with hunger.”

“He looked famine from his eyes. “I am sorry; I have no money or else—”

“His lips trembled forth a humble ‘Thank you, lady,’ then he shuffled on his way, hunger impersonate.

“Stay!” murmured the little owner of the new doll. There was a quiver in her childish voice and a moisture in her eyes as she spoke. ‘Wait a minute, please.’

“She stepped back into the shop, approached the lady behind the counter, and said:

“Oh, please, do you mind taking the doll back and keeping it for me a few days longer?”

“Certainly I will,” replied the shopkeeper; ‘and you wish me to return you the money?’

“Yes, if you please.”

“This was done, and the little lady, hurrying out of the shop, placed the whole of the money in the hands of the starving man.

“He was like one thunderstruck. Never had bounty rained upon him in such profusion before.

“The object of her bounty murmured in a low tone, though loud enough to reach her ear:

“If the Almighty made you a queen, it would not be more than your goodness deserves!”

“Then he hobbled away to satisfy his hunger.”

—Cheerfulness is the daughter of employment.

HEART DISEASE RELIEVED IN THIRTY MINUTES.—Dr. Agnew's Cure for the Heart gives perfect relief in all cases Organic or Sympathetic Heart Disease in 80 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side, and all symptoms of a Diseased Heart. One dose convalesces.

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

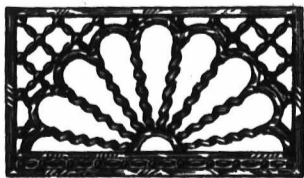
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Trinity College School, POIT HOPE.

SPEECH DAY, Wednesday, June 30th

Service in the Chapel at 10:30 a.m. with Sermon by the REV. PROF. WOKKI L.L.M.A. Royal Military College, Kingston. Distribution of Prizes in the Speech room at 12 o'clock.

The parents and friends of the boys, the "old boys," the clergy, and other friends of the School, are cordially invited to be present.

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

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The school will re-open after the Easter Holidays, on Monday, April 26th. Apply for Calendar to MISS GRIER, Lady Principal.

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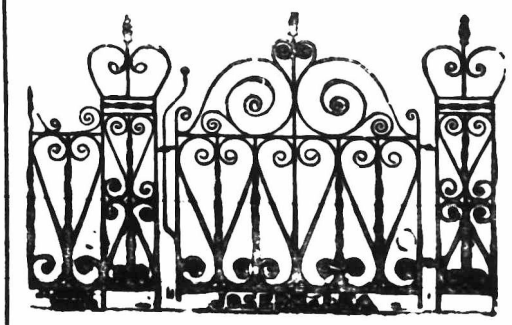
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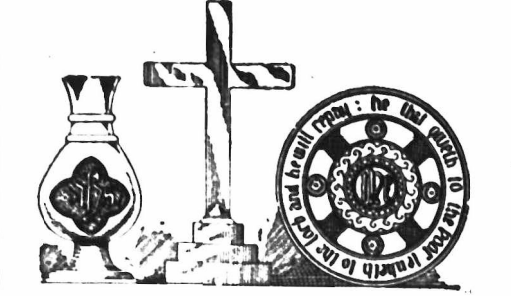
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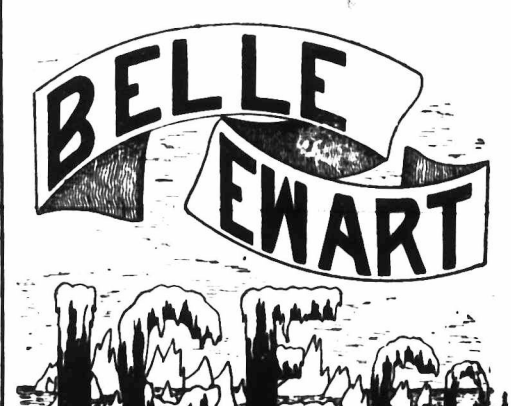
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