

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, AUGUST 25, 1898.

[No. 34.]



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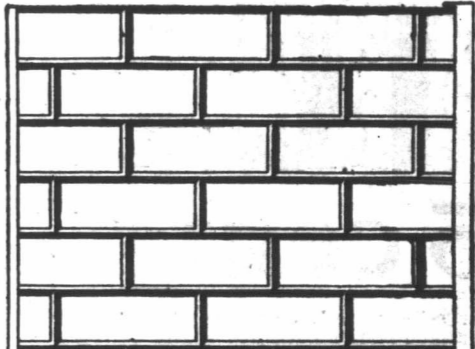
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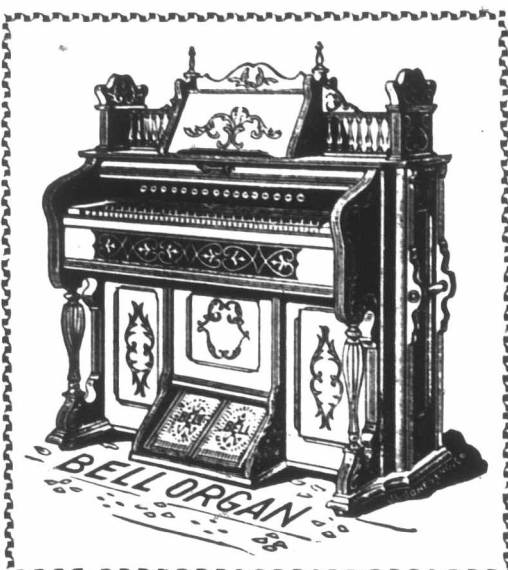
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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

August 28—12th SUNDAY AFTER TRINITY.

Morning—1 Kings 22, to 41. 1 Cor. 8.

Evening—2 Kings 2, to 16 or 4, 8 to 38. Mark 2, 23—3, 13.

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

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 197, 307, 324, 554, 555.

Processional: 33, 298, 302, 304, 308.

Offertory: 191, 165, 172, 186, 189.

Children's Hymns: 194, 234, 337, 341, 570, 573.

General Hymns: 17, 36, 163, 167, 169, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321, 322, 323.

Processional: 34, 36, 179, 215, 447, 542.

Offertory: 210, 226, 235, 240, 259.

Children's Hymns: 217, 336, 338, 342, 547.

General Hymns: 231, 234, 239, 243, 478, 479.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Thirteenth Sunday after Trinity.

St. Luke x., 23. "Blessed are the eyes which see the things that ye see."

Like as a hart desireth the water-brooks so does the soul of man long for God. A truth of all experience and of all history. True, in man a shrinking from God. But herein only a confirmation of reality and depth of need.

In spite of this nothing finite can satisfy the heart. Moses prayed, "Show me Thy glory." St. Philip said, "Show us the Father and it sufficeth us." So with men in general.

i. To such needs our Lord refers in text.

1. Remark of Pascal—No religion true which does not recognize at once man's greatness and man's meanness. (1) Men miserable, degraded, but (2) Fall so terrible because from so great a height.

2. Here reconciliation of conflicting theories. (1) Right those who assert the greatness of man—Image of God. (2) Right also those who declare him fallen.

3. Man's need of God illustrated by facts which seem to contradict belief of his Spiritual desires. (1) Men live without God—seek satisfaction in worldly and sensual gratification. (2) But not satisfied. The heart is restless until it has found God.

ii. In all ages God has responded to this need.

1. Left not self without witness. (1) Nature, history. (2) Supernatural revelation in earlier times. Law, Prophets.

2. Not in vain, yet inadequate. Precepts. Sacrifices, etc.

3. Only in Christ was the glory of the Father displayed. "He that hath seen Me," etc. (1) Knowledge of God communicated. Love of God. Creation. Wrath. Mercy. (2) Man's sin. Terrible, yet not hopeless. Light views impossible (Death of Jesus). Yet here also revelation of hope. Darkest hour before morning of hope and peace. "Blessed are the eyes."

4. If such blessedness great, how sad the case of those deprived. The light shining around and not penetrating. Sadder than the state of those sitting in darkness.

5. Yet ours may be the blessedness of seeing. Prepared for us. Revealed to the child-like and humble. To those who are willing to be taught by Jesus.

6. And a yet more glorious prospect beyond. Even now—"Blessed are the eyes." Even now—"God hath revealed unto us by His Spirit." But still as through a glass darkly; but then, face to face, we shall see the King in His glory.

THE END OF THE WAR.

We seem at last really to have come to the "end of the war," in the ordinary sense of these words. Whether we are within view of peace in those miserable islands which have been cursed by Spanish misrule is quite another thing. We must not be impatient in our expectations. It will take a long time to bring Cuba, Porto Rico, and the Philippine Islands into working order, even when the last signs of Spanish authority have been removed. We know tolerably well now what the Americans demand and what they expect. They are to keep Porto Rico, they are to get Cuba into shape as a republic, and they are to exercise some control over the Philippines. Not

an unreasonable programme. If they have not spent a great deal of human life in the war—perhaps a surprisingly small amount of this all things considered—they have certainly spent a great deal of money; and they show no sign of expecting any indemnity of this kind from Spain. It is to be hoped that they will find Porto Rico not unremunerative; and there may also be commercial advantages connected with the other places. It is also certainly a duty not to let go the incipient republics, if that should be their destiny, until they have been got into some kind of shape and order. Some of those who have looked unfavourably upon the action of the United States are now pointing to two things which they suppose to disprove the claims of the revolters. In the first place, it is said, the Americans find their Spanish foes far more agreeable than their Cuban allies. Who can doubt of it? "When Israel came out of Egypt," there is little doubt that their Egyptian masters were much more cultivated and gentlemanly than the miserable band of slaves who fled away over the desert. Bondage does not make men true or hopeful or strong. Yet those slaves had in them the making of one of the greatest peoples in the world. At any rate we must not expect too much of down-trodden men; and their faults or even their vices form no reason against their emancipation, but the contrary. Again, we are told that the Cubans are showing a spirit of sullenness to their American allies. Quite likely. How could it be otherwise? The programme of Cuba would be very simple: That the Americans should defeat the Spaniards and send them back (what was left of them) to Spain, and make over the island to the patriotic Cubans—who would then deal as they thought fit with any remaining Spaniards who might have preferred the old regime, and develop out of their own consciousness such a form (or no form) of government as might please them. In the name of humanity such a thing could not be allowed. If the Americans emancipated the down-trodden Cubans, they are bound to see that their liberty does not become a curse to them. This is the work of the victorious people—not a simple or easy one. All just and true men will watch the doing of it with sympathy, interest and good-will, and also with boundless patience.

THE BISHOP OF CALCUTTA.

Her Majesty, on the recommendation of Lord George Hamilton, the Secretary for India, has nominated the Rev. J. C. Weldon, D.D., Head-master of Harrow School, to the bishopric of Calcutta, vacant by the resignation of the Right Rev. E. R. Johnson, D.D., who has held that position for the past twenty-two years. The position of Bishop of Calcutta carries with it the title of Metropolitan of India and Ceylon, and in a short while it will, in all probability, become the seat of

an Archbishopric. Dr. Weldon's appointment is an excellent one in every way. He was educated at Eton and King's College, Cambridge, where he had a most distinguished career. At Eton he carried off the Newcastle Scholarship, and at the university he carried everything before him. He gained a scholarship at his college, and afterwards became a Fellow of the same Foundation. Besides these honours, he carried off, between the years 1873 and 1877, the Carus Greek Testament prize, the Bell University Scholarship, Sir Wm. Browne's medals, and the Craven Scholarship, all of which are university prizes. In the latter year he took his B.A. degree, heading the list of the Classical Tripos. He was, in addition, the Senior Chancellor's Medallist. Three years later he proceeded to the degree of M.A., and in 1883 was ordained deacon in Canterbury Cathedral by the late Archbishop Benson, being advanced to the priesthood two years later at Rochester. For two years—1883 to 1885—Dr. Weldon was Head-master of Dulwich College, and in the latter year was appointed to the position which he now holds at Harrow-on-the-Hill. He is one of Her Majesty's chaplains-in-ordinary, and has been select preacher, both before his own university, as well as the sister university of Oxford on several occasions. Last year he filled the position of Hulsean lecturer at Cambridge. The Bishop-designate of Calcutta has published a number of books, and has frequently read papers at various Church Congresses. He was born in the year 1854, and is therefore but 44 years old. Lord Hamilton has done well in making so excellent an appointment to such an important bishopric.

DIVORCE.

In our previous article we endeavoured to point out the nature of the Law of Divorce as promulgated under the Mosaic economy and expounded by our Lord. Certain points were clear enough. Others were made probable. To the latter class belongs our adhesion to the ordinary interpretation of Porneia, in opposition to Doellinger. It may be well to add to this the remark of Watkins in his able and comprehensive treatise on Holy Matrimony. It will be remembered that Doellinger held that Porneia, in St. Matt. xix., 9., referred to prenuptial unchastity. But Mr. Watkins observes well: "In reply to the argument of the great German theologian, it may be urged, first, that the one ground of divorce thus alleged to be sanctioned, viz., prenuptial unchastity, has never been recognized as a ground of divorce by the Christian Church; and next, that careful examination of the early Christian writers shows conclusively that they held Porneia in this and the cognate passages to mean adultery." We may then regard this point as fairly settled, or at least, as susceptible of no more complete explanation. But the most serious part of the subject remains. If we hold that, for these reasons, a man may send away his wife, then the question still arises, Does this involve the dissolution of the marriage tie, and the dissolution in such

a sense that either or both of the parties may marry? In answering these questions we naturally turn to the history of early Christianity and more especially to the decisions of the early Councils, bearing in mind that the utterances of individual writers must be carefully examined, that we may ascertain whether they are pronouncing personal opinions, or are witnesses for the belief of their age. In the case of a rigorist like Tertullian, for example, we shall know that he is merely speaking for himself. In the earliest days of the Church the question hardly came up. A Christian who had fallen under censure for reasons of the kind here dealt with would probably have lapsed into heathenism and fallen back on the Roman Law which allowed divorce to be effected by consent. The Council of Elvira, however (A.D. 305 or 306), passed several canons on the subject. (See Hefele, Eng. ed., vol. i., pp. 141 ff.). Thus Canon 8 laid down that women leaving their husbands with no preceding cause and marrying others (*quae nulla praecedente causa reliquerint viros suos et alteris se copulaverint*), should not again be received to communion. The following canon (9) determines what should be done to a woman leaving her husband not without reason (*quae adulterum maritum reliquerit*) and marrying another. If she does marry another during her husband's life, she is not to receive communion until the husband she left has died, except in case of sickness (*nisi forsitan necessitas infirmitatis compulerit*). Some canons follow relating to catechumens, which need not detain us here. The Council of Arles (A.D., 314) deals with a different case (can. 10), that of a man putting away his adulterous wife, and decrees that in such a case counsel should be given to the man not to marry again (*placuit ut in quantum possit consilium iis detur, ne viventibus uxoribus licet adulteris alias accipiant*). In the former case, the woman leaving her adulterous husband was forbidden to marry under penalty of excommunication. Here the man is only advised not to remarry. In both cases the Canons deal with the innocent party. The reason for the difference assigned by Hefele (Vol. i., p. 190) is as follows: "Undoubtedly because the existing civil law gave greater liberty to the husband than to the wife, and did not regard the connection of a married man with an unmarried woman as adultery." There is another Canon attributed to this Council somewhat different; but it is regarded as spurious. At the eleventh Council of Carthage (A.D. 407) it was decreed (Canon 8): "Married people who have been separated may not marry again, but shall either be reconciled or live as divorced persons. At the second Council of Milevis (A.D. 416) marriage was forbidden to both parties, in accordance with the decree of Carthage just mentioned. The Synod of Vannes (A.D. 465) decreed (Canon 2): "Those who leave their wives on account of unchastity, and without proof of their adultery marry others, are to be excluded from communion." Upon this Hefele (Vol. iii., p. 16) quite reasonably remarks: "If a man repudiated his wife because of adultery, and married another, this

was disapproved of, yet was not visited with ecclesiastical penance by the Synod of Arles, A.D. 314." Such are the principal authoritative utterances of the Church during the first five centuries. It may be of interest to add some of the statements of opinion by leading divines of the first ages. Tertullian in one treatise dissuades remarriage in all cases to divorced persons, and in another declares remarriage after divorce unlawful. Lactantius holds remarriage permissible in the husband who has put away his wife for adultery. No provision is made for the relief of the innocent woman. Origen and Jerome pronounce remarriage not permissible in such a case; and again S. Jerome declares it to be unlawful in both parties; so does Athenagoras, so Pope Innocent I. Such came to be the judgment of the Western Church, which ultimately declared against remarriage in either case during the life of the other party. Such was the decree of a Council at Nantes (c. A.D. 658), of a Council at Hertford (A.D. 673), of a Council at Friule (A.D. 791). We cannot do better than sum up in the language of Prebendary Meyrick in the Dictionary of Antiquities: The general conclusion that we arrive at from a review of the documents and authorities of the early Church is that, while the remarriage of the guilty party was sternly and uncompromisingly condemned, there was no consensus on the question of the lawfulness or unlawfulness of the remarriage of the innocent party. After a time an ever-widening divergence exhibited itself on this point, as on others, in the practice and teaching of the Eastern and Western divisions of the Church. Eastern theology at length framed for itself rules shortly expressed in the following canons, found in the synodal decisions of Alexius, who was Patriarch of Constantinople in the beginning of the 11th century. (1) No clergyman is to be condemned for giving the benediction at the marriage of a divorced woman, when the man's conduct was the cause of the divorce. [Here is a concession to the woman unknown in the early Synods]. (2) Women divorced by men whose conduct has been the cause of the divorce are not to be blamed if they choose to marry again, nor are the priests to be blamed who give them the benediction. So too with regard to men. (3) Whoever marries a woman divorced for adultery is an adulterer, whether he has himself been married before or not, and he must undergo the adulterer's penance. (4) Any priest who gives the benediction at the second marriage of parties divorced by mutual consent (which is a thing forbidden by the laws) shall be deprived of his office. Such has continued to be the teaching and practice of the Eastern Church to this day. The question of the legality of the marriage of the innocent party in a divorce has been answered in the affirmative. In the Latin Church marriage is declared to be indissoluble except by a papal decree. The Law of England permits the remarriage of either party when a divorce has been regularly obtained, and grants the use of the Church for such remarriage, but does not require the incumbent of the parish, as in ordinary cases, to celebrate the marriage.

SACRED BOOKS OF THE EAST.
VOL. II.

This second volume of the new edition of Professor Max Muller's Sacred Books of the East contains the contents of volumes 2 and 14 of the original edition bringing together the principal early commentaries on the Vedic hymns, which, as has already been pointed out, contained the elements of all Oriental teaching in religion. The first part of the present volume contains the Sacred Laws of the Aryas as taught in the schools of Apastamba and Gautama, and the second part the teaching of the Schools of Varishta and Baudhayana. These books are of more than general interest. For example, Apastamba's aphorisms possess a special interest not merely because they were discovered not long ago, but because their contents enabled Professor Max Muller to "dispose of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life. It enabled him . . . to substitute a sounder theory, the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic Schools, and that the so-called revealed law codes are, in most cases, but improved metrical editions of older prose works, which latter, in the first instance, were destined to be committed to memory by the young Aryan students, and to teach them their duties." There is no suspicion, the editor says, of Apastamba's work having been tampered with by secretaries or modern editors, so that it is entitled to a first place in a collection of commentaries on the Vedic hymns. The translator, Dr. George Buckler, furnishes careful and lengthy introductions, giving the full account of the contents and relations of these ancient documents, showing that the name Apastamba is a patronymic, and that therefore it is impossible to identify the individual writer. Still he is able to teach us something of the school represented by that name; and he holds that its origin cannot be placed in the early times of the Vedic period and probably falls in the last six or seven centuries before Christ. The other writings are examined in the same careful manner. In these documents we find, as before, the mingling of profound spiritual truth and childish puerilities; but they are necessary for those who would explore the origins of religion.

RELIGIOUS INSTRUCTION IN THE
PRIMARY SCHOOLS.

By Rev. Herbert Symonds, M.A.

The subject of Religious Instruction in the Public Schools is one which, in various forms of recent years, has been agitated in many countries, nor is it at all likely that the Public School System of any country will be regarded as complete until some solution of the admittedly difficult problem of imparting

Religious Instruction, in a manner satisfactory to the body of the people, is solved. In England we have seen that the difficulties in the way of the passage of a great Education Bill were religious difficulties. We have been told that in the United States a great conflict is imminent between two parties in the Roman Catholic Church upon this subject, and in our own Canada the great school question in Manitoba was a religious question. In venturing to contribute, with the kind permission of the Editor of the Canadian Churchman, a few articles upon this much debated question, I may explain that it occurred to me that the present seemed an opportune time for a discussion of the whole subject, in view of the fact that the last Synod of Toronto, in adopting the report of the combined committees on Religious Instruction in the Public Schools of Ontario, requested the Bishop "to appoint a committee to take steps to bring the subject of religious instruction in the Primary Schools before the public, through the medium of sermons, addresses, and in other ways to secure the co-operation of the other Diocesan Synods and Christian bodies in the province in obtaining such legislation as may be necessary to give effect to the scheme above referred to." The meaning of this is that the Synod perceives that little or nothing has yet been done to arouse and educate public opinion in the interests of religious education. The public is not unnaturally somewhat shy of this question. It has the vaguest possible idea of what is meant by such religious instruction, and yet the public of Ontario is perhaps as orthodox and religious a public as is to be found in the world. Surely it ought not to be a matter of overwhelming difficulty to devise such a simple and practical scheme of Biblical instruction as would secure the support of the minister and laity of the three principal reformed communions of Ontario. In the first place, endeavouring to look at the subject from the layman's, rather than the clergyman's point of view, let me recapitulate some of the reasons why religious instruction should form a part of the curriculum of our Common Schools. Some years ago, an enterprising journalist conceived the idea of asking the most distinguished men of letters of the day to send him a list of what they considered the best one hundred books in the world. Amongst these men some were commonly understood to be agnostics, and others were, to put it mildly, very vague in their religious ideas. But most of them put the Bible at the head of the list. No one put it anywhere else, some, doubtless, from sentiments of reverence, omitting it altogether, as standing apart from all other books, in a class by itself. The first reason then, why the Bible should be in the curriculum of our Public Schools is because it is the best of all books. But it is quite conceivable that it should be the best of books, and yet not suitable to a Public School curriculum. The Republic of Plato, Dante's Divina Commedia, and Carlyle's French Revolution, are among the best of books, but we do not consider them suitable for reading or study in the Primary School. What then of the

Bible? Let us after the manner of Socrates, go out into the market-place and put some questions to the people we there meet. Here, for example, comes an intelligent farmer. He is full of business, but we stop him for a moment, and ask him whether he can kindly oblige us by telling us who was Alexander the Great. He looks at us as though doubtful of our sanity, and shakes his dubious head. Were he a student of Shakespeare he would doubtless very aptly say, "What's Alexander to me, or I to Alexander?" We therefore try again. Perhaps he can tell us something of Abraham, of Joseph, of Moses. Now, indeed, he is on more familiar ground. Or, again, he is entirely ignorant of the laws of Solon. But he has heard of, and probably could recite, the ten commandments of Moses. Of the moral writings of Seneca or Epictetus he has never heard, but he knows of the parable of the Prodigal Son, and of the Good Samaritan, and can tell you who said that the meek the pure, and the peacemakers are the blessed of God. You ask him when he learned these things. Does he during the long winter evenings pore over the commentaries of Matthew Henry or the histories of Josephus? Not at all. He learned all these things when a little boy. *Ex uno disce omnes.* His experience is that of us all. And herein is the unanswerable proof that the Bible (not of necessity in all its parts), is as well adapted to the study of children as it is to that of adults. The first and most enduring lessons most of us have learned, are the stories of the patriarchs of the Old Testament. The Bible, therefore, is not only the best of books, but it is adapted to the curriculum of the Primary Schools. In the next place, we may consider the influence that the Bible has exercised over the development of the civilization of the Western world. The religion of modern civilization has its roots in the Bible. And not only the religion, in the narrower sense of that word, but the moral ideas of the people are derived from the same source. Will the candid historian deny that the greatest events of the last 2,000 years have been the life of Jesus Christ, the labours of St. Paul, the conversion of Constantine, the growth of the Papacy, and the Reformation of the XVI. Century? "The first of human concerns," says Lord Acton, "is religion, and it is the salient feature of the modern centuries." Few, if any, impartial observers of the past twenty or thirty years, would say that the interest in religion was dying out or likely to die out. "Now and then," writes Principal Schurman, "we hear the requiem of religion chanted alike by the spirits who mock, and by the pious souls whose 'only language is a cry.'" I suppose we shall always have professional mourners. But it is greatly to be desired that their services should not be prematurely given. If there is anything in the world that is alive and active, it is just this religious spirit for whose demise certain mourners go about the streets. . . . Furthermore, I assert, as a matter of observation, that there is no topic, not even politics, and still less science, on which men are so anxious to be instructed. Man feels himself akin to the All-Father, and he would fain

know more of the condition of his sonship." Neither Greek philosophy, nor Roman law, have had a tittle of the influence over Christendom that the Bible has, and if it be urged that no one wants to teach these in our Primary Schools, the reply is simple. We should want to teach them if they were suited to the minds of children, but they are not. On the other hand, we have seen that there is no book more adapted to the curriculum of the Primary School than the Bible.

(To be continued).

REVIEWS.

Our Life after Death. By Rev. Arthur Chambers. Twenty-sixth Edition. Price \$1. London: C. Taylor; Toronto: Publishers' Syndicate, 1898.

When a book has come to its 26th edition, it may claim to be independent of criticism, and therefore it may suffice merely to repeat the words of commendation with which we greeted this volume at its first appearance. Without accepting every word or phrase, we can say without hesitation that its general teaching on the future state is sound and scriptural. The writer holds the belief in an intermediate state as one of consciousness, that there will be no break made by death in the continuity of our existence, that we shall recognize one another in the intermediate estate, that we shall progress in the Hades-Life, that without holding Universalism, we may yet believe that some will come to the knowledge of the Gospel in the Intermediate State. The reader will see that the Treatise does not deal so much with the final condition of men as with the transition from death to judgment. As we have said, it seems to us sound and good and it is well written.

Magazines.—The Expository Times has a very interesting analysis of an article by Professor Estes in the Bibliotheca Sacra on the Authority of Scripture. The article is supposed to be conservative in character, and in some of its methods it reminds us of the biblical criticism of earlier days; but its conservatism is of a very modified character. The reader will find it fully described in the Expository Times. Many other interesting items are contained in the Notes at the beginning of the August number. The Rev. W. Tarbolton writes on Faith and Revelation, "the two fundamental principles of Ritschlianism," and as he remarks, "the two pillars upon which every theological system rests," although in different senses. Ritschl's two positions are (1) That theology must be sharply distinguished and disentangled from metaphysic (i.e., from the doctrines of the first great Councils), and (2) That Christ is the sole (supreme?) medium of Divine revelation. In this article Mr. Tarbolton deals with faith, promising to take up the second point hereafter. Among many other valuable articles we would mention one on the Temptation of Christ by Professor Bernard of Dublin, Notes on the "Acta" of Martyrs by Professor Ramsay of Aberdeen, together with the Great Text Commentary and other contributions.

The Critical Review brings its reviews of theological and philosophical publications well up to date. Mr. Illingworth's Divine Immanence is favourably noticed, and so is Dr. Brown's Apostolical Succession, with which we are less in agreement. One interesting notice is that of a Syriac translation of Eusebius' Church History, a book, which, however, adds little to our actual knowledge. We would specially draw attention to the notice of Dr. Zahn's Introduction to the New Testament (in German, not yet translated).

Only the first volume is published, and it is to be followed soon by a second. As far as we can judge, the work is of first-rate excellence, being conservative and yet liberal, and above all well-informed and rational. There is a favourable notice of Dr. Gladden's "Christian Pastor." The short reviews are numerous and good.

The Homiletic Review (Funk & Wagnall), is a meritorious publication, and keeps up its high reputation for the variety and excellence of its contents. The sketches and instructions are excellent.

The Outlook preserves its high character, and, although it has lately been greatly taken up with the war, yet there is no Spread-eagleism in its tone, and other topics are not disregarded. Mr. Kennan continues his "Story of the War," and Dr. Lyman Abbott, the editor, we think, has a striking article on the Fatherhood of God.

The Literary Digest carries on its weekly issues with success. The articles are mostly extracts from and condensations of papers in magazines of all countries. Thus of Bismarck we have extracts from the New York Sun, the Springfield Republican, the New York Herald and other papers. An interesting article on "Byron as a Degenerate," although containing little that is new, makes us very sorry for the unfortunate poet. We are glad to learn that some poems of Victor Hugo, hitherto unknown, are being given to the public. The "Literary Digest" is a first-rate paper, but our impression is that it becomes less literary. The Arena holds its own and, in the present month (August), the articles are of a more conservative character than is usual in this ably-conducted magazine, which professes to welcome all comers, but which seems to rejoice more in negations than affirmations.

The Preacher's Helper of Clema, Pennsylvania, is very good and very useful, and we feel honoured by its transferring some contents of our own columns to its pages. We should be still better pleased if it acknowledged the source from which they were derived.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—The funeral took place last week at the cathedral, of Dr. W. B. Slayter, a life-long member of the congregation. He was a member of one of the oldest families in the province, an ancestor having participated in the capture of Louisburg, Cape Breton, under Governor Pepperell, of Boston, Mass., in 1745, nearly five years before the founding of Halifax. He was one of our leading practitioners, and a man whose great kindness of disposition endeared him to all classes. The poor of Halifax will long miss him. The funeral, which was conducted by the bishop and rector, was one of the largest ever seen in Halifax.

The bishop has started upon another extended confirmation tour, which will occupy the whole of this month and part of next.

St. Paul's.—Rev. W. J. Armitage, the rector of this church, has returned from his vacation at Chester. Both he and his curate, the Rev. Geo. Williams, are meeting with marked success in their work.

Mr. Ernest E. Leigh, of St. Catharines, who has been appointed organist and choir-master of this church, has taken charge, and officiated on last Sunday for the first time.

Springhill.—The Rev. J. Wilson, the indefatigable rector of this place, whose noble work in connection with the building of the hospital is so

well known, is now engaged in enlarging the building by an addition, which will be known as the "Katharine Block." The bishop visits the parish this week to administer confirmation.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Fredericton.—Your correspondent has given you a brief report of the first two days' work at Synod. On the third day, July 7th, the session was concluded. The morning of that day was chiefly spent in the further consideration of Sunday School matters. The report of the Committee on Interesting Sunday Schools in the work of Home Missions received special consideration, and led to a profitable debate. Great regret is felt by all those interested in this important branch of the Church's work, that so many parishes fail to fill out the form sent for a report of work done for the year, and also that the appeal made by the committee at Advent and Lent, asking for children's offerings, is not in every case responded to. The bishop was asked to issue a pastoral to the clergy requesting that these offerings be made. Another resolution, which was the subject of much interesting discussion, was that of the Rev. C. P. Hanington, to the effect that the bishop be requested to authorize certain forms and services to be used at "Thanksgiving," Intercession for Missions, the Burial of the Unbaptized, and for special occasions. The resolution was carried.

In the afternoon, Mr. C. N. Vroom, one of the most enthusiastic temperance workers of the diocese, brought forward a resolution upon temperance. It was in view of the coming "plebiscite," and was in the form of an urgent appeal that the Church people of the diocese now give the subject of temperance most earnest and prayerful consideration.

The synod adjourned with the usual complimentary resolutions.

The Rev. J. Parkinson, who for some years was rector of St. Mary's, York Co., has gone to the parish of Victoria, St. John, and the Rev. W. B. Belliss has succeeded him in the former parish. Mr. Belliss was curate of Woodstock for two years, and in order to testify to their appreciation of his services, the parishioners there presented him with an address and a useful present upon the eve of his departure to his new field of labour. Mrs. Belliss also received a gift, as a little reminder of their esteem for her.

The Rev. J. de Soyers and Mrs. de Soyers, who have been spending a holiday in England, returned home last week.

The parish of Musquash, near St. John, is vacant. The Rev. A. Bareham, who was there for a few years, has gone to the parish of St. Martin's.

St. Andrews.—All Saints'.—The rector of this church, the Rev. Canon Ketchum, has been greatly exercised this summer over the dilapidated condition of the old burying ground and the fence enclosing it. During previous years there was always a sufficient sum raised to make repairs, but this year a solitary five dollar bill was all that found its way into the good Canon's pocket for this very necessary purpose. Answering a call the other day the Canon found a gentleman at the door, who said he was a grandson of the first rector of St. Andrews, and he was desirous of visiting his tomb. Canon Ketchum expressed regret that the old burial place was in such a shameful condition. The stranger slipped a twenty dollar bill into the clergyman's hand and offered to make the amount five times as large in order to have the ancient city of the dead enclosed with a suitable hedge.

QUEBEC.

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

Trenholm, P. Q.—At day-dawn June 23rd, Marian Ridley, widow of Edward Trenholme, entered into rest, at the good old age of 84 years, and with all her faculties unimpaired. God had in-

deed granted her a long life, and her "borrowed years," as she termed them, were full of peace. Born in Wexford, Ireland, in 1815, six years later she came with her family to the Eastern Townships, where she married and grew up with the history of this place, and was the last of its pioneers. At the time of her death she was President of Trenholm's W. C. T. U. and superintendent of its Band of Hope. Early imbued with patriotism, her godfathers having perished on the field of Waterloo, Mrs. Trenholme was quick to identify herself with all that pertained to the best and truest interests of her country. In the rebellion of 1837 she loyally supported her husband in his efforts to provide for the comfort and sustenance of Canada's patriotic volunteers. Of a stock in which the fires of early martyrdom burned—of staunch Church of England parentage, where the recital of the "Creed" ever followed the morning grace, Mrs. Trenholme remained loyal to the one Catholic and Apostolic Church, and the Church "over the river" wherein was the family pew in early days, ever found her present when able to attend its services. She will be remembered by those who knew her best as most lovingly sympathetic, with kind word and deed for all. And her children for whose advancement she so unselfishly strove, amid all the difficulties and hardships of "earlier days," and whom in her last hours she truly thanked God for, well may "rise up and call her blessed." Of these, seven survive to mourn her irreparable loss, five having already passed to their rest before her. Her body was borne to its last home by six of her grandsons, and committed to its rest by the parish rector, Rev. W. J. Curran, in "sure and certain hope" of a joyful resurrection.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

Mrs. Trenholme was the mother of Mrs. Fessenden, Hamilton, and grandmother of Rev. E. C. Trenholme, B. A., late of Holland Landing, now Cowley, England.

MONTREAL.

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

Clarendon.—The week commencing on Monday August 8th, has been exceptionally interesting in the parishes of Clarendon and Portage du Fort, and has revealed to the thoughtful, unbiased mind the fact that the members of the Church of England in this part of the diocese are earnest, devout, God-fearing men and women. The services in each case consisted of Confirmation followed by the celebration of the Holy Communion.

Shawville.—The first service was held here in St. Paul's Church on Tuesday, August 9th, at 10 o'clock, the following clergy being present: Ven. Archdeacon Naylor, (rector), Rev. H. Plaisted, M.A., Portage du Fort, Rev. W. A. Fyles, B. A., Quyon, Rev. J. M. Coffin, Bristol, Rev. W. E. Kaneen, Aylwin and Rev. F. W. Barnes, Thorne. Notwithstanding the fact that the church stands in the centre of a large farming community, and that hundreds of acres of grain were standing waiting for the "reaper," the church was well filled. The Rev. W. E. Kaneen addressed the 15 candidates and impressed them with the fact that all the grace of the Holy Spirit would not be given to them in a moment: but first as they needed it in their daily lives, and in proportion to their faith and prayer. The Bishop's sermon was, as usual, a spiritual treat and was followed by the Celebration of the Holy Communion, about 95 persons communicating. On the following day a most impressive service was held at the new church at Parkman, about five miles from Shawville, there being present in addition to his Lordship, Ven. Archdeacon Naylor, Revs. W. A. Fyles, F. W. Barnes and H. Plaisted. The address to the two candidates for confirmation was delivered by Rev. F. W. Barnes of Thorne. Then, in the name of the congregation, the Ven. Archdeacon Naylor read his report to the Bishop giving a history of the building of the church. He said that the work of

erecting the building and completing the interior had been done voluntarily by the people and that there was not a single family in the congregation unrepresented in the work, while many others had contributed. The lumber was given by the people, and the fund for the Holy Table by Mrs. Smart, Sen., the linen and hangings by Girls' Guild, Church of the Advent, and by Miss Hinds, of Action Vale. The organ was presented by two Montreal Sunday School Classes conducted by Miss E. Bond and Mrs. Gomery, and the east window was the gift of the Rector and Mrs. Naylor. The west window was given by Mr. A. S. Smart and the plastering by Mr. H. Elliot. A handsome solid silver communion set, costing about \$45, was given mostly in England. The church was sufficiently completed to be opened for continual service on July 14 and 17, when a celebration of the Holy Communion, and of the Rite of Baptism were respectively performed, the church in the latter case being crowded. His Lordship in reply congratulated the Archdeacon on being at the head of such a parish, and the people for their noble work in erecting such a church. He hoped, nay, he was sure that God would bless them. His Lordship spoke especially of the beautiful ceiling, which he said was not only a work of art, but was also built with a due regard to sound. Following this he preached an eloquent sermon in which he impressed his hearers with the absolute necessity of not neglecting the means of grace which had been so admirably provided for them. There were in all twenty-six communicants. After lunch the Bishop, accompanied by Archdeacon Naylor, drove to Portage du Fort and were there received as the guests of Rev. H. and Mrs. Plaisted.

At Portage du Fort.—In St. George's Church, which was tastefully adorned with flowers, the service was similar to that at Shawville but was semi-choral in character. The following clergy assisted the Bishop: Ven. Archdeacon Naylor, Rev. H. Plaisted, (curate,) Rev. W. A. Fyles, Rev. J. M. Coffin and Mr. Ernest Smith. Five candidates presented themselves for confirmation, and were feelingly addressed by the Archdeacon, regarding their duty as Christians in the home circle and in their daily works. The sermon was preached by His Lordship. After the sermon between fifty and sixty persons communicated. On Thursday His Lordship held a reception at the Parsonage.

Bryson.—The last service of this delightful week was held in St. James' Church, Bryson. It was similar to the others in character. The church had been beautifully decorated by the young ladies of the choir, and was full long before the service commenced. Here three candidates were confirmed and were addressed by the Archdeacon. The sermon by the Bishop was most impressive. About 26 persons communicated. Thus ended a most interesting week. There was, however, one dark shadow cast over the neighborhood when Rev. J. M. Coffin of Bristol received a telegram summoning him at once to the sick bed of his little one. He obeyed, but found the little child dead on his arrival. He and his wife have the heartfelt sympathy of all.

St. Luke's.—This church was reopened on Sunday, August 14th, when the sermon was preached by Mr. George B. Chapel, in the absence of the Rev. T. E. Cunningham. The handsome little edifice has been tastefully redecorated throughout, and now presents a very attractive appearance. The services in the evening were conducted by Major Whitley.

OTTAWA.

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

Ottawa.—The statistical reports from the several deaneries in the diocese show that there has been good progress made during the past year, as the following figures will show if compared with former reports:

Carleton—Families, 2,783; baptisms, 390; con-

firmations, 289; marriages, 140; funerals, 159.

Lanark—Families, 1,138; baptisms, 169; confirmations, 81; marriages, 52; funerals, 88.

Prescott and Russell—Families, 378; baptisms, 88. confirmations, 39; marriages, 16; deaths, 23.

Pembroke—Families, 362; baptisms, 95; confirmations, 47; marriages, 20; deaths, 31.

Renfrew—Families, 380; baptisms, 76; confirmations, 53; marriages, 26; deaths, 22.

Stormont—Families, 999; baptisms, 170; confirmations, 155; marriages, 52; deaths, 92.

Total for diocese—Families, 6,040; baptisms, 988; confirmations, 671; marriages, 306; deaths, 415.

In the diocese there are 94 Sunday Schools and 5,591 pupils. There are 599 teachers over the pupils. The salaries of the diocese amounted to \$35,321.46. The sum of \$13,028.72 was contributed to outside parishes. One new church is reported, making 113 in the diocese. There are also 45 parsonages. The total value of Anglican parish property amounts to \$625,555. The General Fund of the Ottawa See is increased this year by \$12,000, and now amounts to \$295,000. The total wealth of the bishopric is fixed at \$920,555, and there are other considerations that bring the value well up to one million dollars.

The annual report and statistics of this diocese of the Anglican church have been prepared by Canon Hanington. The financial statement is very satisfactory. The church collections amounted to \$5,122.96, distributed among the various deaneries as follows:—Carleton, \$2,442.59; Lanark, \$1,457.38; Pembroke, \$454.36; Prescott and Russell, \$458.27; Renfrew, \$354.94; Stormont, \$945.42. For all the purposes of the diocese the sum of \$20,213.21 was collected, including a sum of \$1,535.80 collected for widows' and orphans' jubilee fund, and \$3,615.22 collected for foreign missions.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

There recently died in this city a lady who in her earlier years was an active and zealous worker in the church. This lady, Mrs. Thorp by name, was the widow of the late Walter Bagot Thorp, M.D., was born in Dublin, Ireland, in the year 1820. She was married on the first of January 1852. In 1856, after practicing in Haywood near Manchester for some years, owing to ill health, Dr. Thorp moved with his family to Canada, settling in Toronto for a year. The County of Bruce at that time promising to be an attractive field for speculation. Dr. Thorp took up a large quantity of wild land and commenced building in Southampton, but died suddenly before his house was completed. After her husband's death Mrs. Thorp resided in Southampton until 1881, when she left there to live permanently in this city. While a resident of Southampton the deceased lady took a very active interest in Sunday school work as many of the old settlers can testify. She was also indefatigable in visiting the sick. After a prolonged illness Mrs. Thorp died on the 18th of July, 1898. Services were held at the house early on the morning of the 20th by Rev. Prof. Clark of Trinity College and Rev. R. J. Moore, Rector of St. Margaret's. The remains were taken to Southampton, and upon arrival of the afternoon train were met at the station by a number of old friends and conveyed to the cemetery, where they were laid beside her late husband. The beautiful burial service of the Church of England was read by Rev. R. J. Seton Adamsqn, incumbent of St. Paul's, Southampton. The pall bearers were Messrs. James T. Conaway, Thos. Lee, John M. McNabb, D. McNamara, Wm. Gilbert and Dr. P. J. Scott.

Port Hope.—From the new edition of the Trinity College School Calendar, which has recently been published, we gather that Mr. Cecil A. Heaven, M. A. of Trinity University, has been appointed assistant master in the place of the Rev. E. G. May, who resigned at the end of last term. Mr. Heaven is an Old Boy of the school, and has had a distinguished career at Trinity, carrying off the

Wellington and Jubilee scholarships, obtaining first-class honours in mathematics at the final examination for B. A., and winning the highest prizes during his divinity course. The corporation of the school are offering for competition ten entrance scholarships of the annual value of \$60 each and tenable for five years. Two of these scholarships will be open for competition in September to boys under 12 years of age. Among the distinctions obtained by pupils during the year 1897-98, it is noteworthy to remark that Messrs. A. S. B. Lucas and G. B. Strathy won both the Wellington scholarships, in mathematics and classics respectively, at Trinity University. These young gentlemen had also won last year the scholarships in matriculation in the same departments. This speaks well for the education and training given at the school. Among the Old Boys, whose distinctions shed lustre upon their school, are mentioned the appointments of Judge Irving to the Supreme Court of British Columbia, Dr. William Osler, medical superintendent of the Johns-Hopkins Hospital at Baltimore, to be a Fellow of the Royal Society of England; and Mr. J. Austin Worrell, Q. C., to be Chancellor of the Diocese of Toronto.

Apsley.—We have recently been favoured by a visit from the Venerable Archdeacon Allen of this Archdeaconry, and though it is now three or four weeks since he was with us, his visit is still remembered and spoken of with kindly interest. It was quite an arduous undertaking for one in his period of life. He came up to St. Julien's landing in Stony Lake by boat, and thence was driven 14 miles to Apsley, where he spent the night. On the following day (Saturday), came the longest drive—a distance of 32 miles—to the boundary of the Hawley Settlement. Leaving Apsley about 9 a.m., we drove on past St. Stephen's Church up to Clydesdale, stopping for dinner on the road. From Clydesdale, turning off at right angles to the Post Settlement, and passing through this settlement and past the new church of St. Andrew, and then through the Hawley Settlement, we arrived at length at the house where it was designed to spend the night. Next day, being Sunday, a drive of 4 miles brought us to the Church of St. Andrew, where a good congregation assembled. Mattins was read by Rev. C. Lord, and the sermon preached and the Holy Communion administered by the Archdeacon. Another drive of 8 miles brought us to the Methven school house for an afternoon meeting, which was also fairly well attended. Another three mile drive and we reached St. Paul's Church for Evensong at 7 p.m., where the Archdeacon preached once more. Another 8 mile drive and we found ourselves back once more at Apsley, about 11 p.m. Monday brought fresh work and a drive of 4 miles in the afternoon took us to St. Stephen's Church where we had service at 3 p.m., after which we returned to Apsley for Evensong, when Canon Harding read the service and the Archdeacon preached as on other occasions. Tuesday was comparatively a day of rest, the only engagement being a Band of Hope meeting in the evening, at which the Archdeacon was pleased to be present, and to speak. This brought the Archdeacon's visit to a close, and the next day he was driven back to St. Julien's landing and bade us farewell after having, by his presence and kindly words, given us a lift forward on our way.

Alliston.—The ladies of this congregation have succeeded by a system of monthly collections, in both seating and lighting the church. The seats were purchased from a London, Ont., firm (Ben-nets), and cost \$175. The ladies are now turning their attention to the parsonage debt, and no doubt equally good work will be done for that object as for the others. This parish has made steady and healthy progress under the faithful ministry of Rev. Rural Dean Carroll.

The Venerable the Archdeacon of London, Dr. Sinclair, recently preached to a congregation of 20,000 people on Douglas Head, Isle of Man, in aid of the Life Boat Institution.

NIAGARA.

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

Rothsay.—The W. A. of St. James' Church has at last sent off a much talked of bale. It goes to Shequandah, Manitoulin Island. It was found almost impossible to hold meetings, and often the parson's wife was much troubled as to the result, but by repeated notices and distribution of missionary literature, the women were induced to do some work at home. One woman gave all the material for a quilt and asked members of the congregation in for the quilting; three others furnished material for a quilt, and did work amongst themselves. Accordingly one way and another the W. A. sent off a bale of 85 pieces, including six quilts, some assistance coming from Moorefield. A new and "necessary picket fence" was built around the parsonage grounds this summer, while the parsonage debt is being gradually reduced.

Drayton.—Members of the W. A. and patrons of the Diocesan Mission Fund will be glad to learn that after many vicissitudes Drayton is doing better. There is a fair choir, and the average attendance is better than it has been for the last ten years.

Hamilton.—The members of the General Council of the Brotherhood of St. Andrew have issued an address to the brethren at large, dealing with the forthcoming convention which is to be held in this city from September 22nd to 25th next, inclusive. They have also published a provisional programme of the various meetings, etc., which are to take place thereat. These have been published in pamphlet form, and can be obtained on application at the office of the Council, 24 Adelaide St. East, Toronto Ont.

HURON.

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

London.—Hellmuth Ladies' College.—The calendar of this excellent school for young ladies and girls has been received and is replete with information regarding the exceptional advantages afforded by the college. The style in which the pamphlet is got up also makes it a suitable expression of the refined ideas and good taste for which Hellmuth is so favorably known. The next term begins on Sept. 7th. Those of our readers having daughters to be educated should acquaint themselves with the very superior training imparted at this institution.

Wallaceburg.—Rev. M. Roy, the former rector, having been appointed Diocesan collector at the last Synod, has resigned this parish and begun his new work. He has been succeeded by Rev. H. H. Tancock, formerly curate of St. James' Church, Stratford. Mr. Tancock is a young, active man, and an exceptionally good singer, with a thorough knowledge of the various branches of Church music, and will be sure to do a vigorous work in his new parish. Wallaceburg is in many respects a very important manufacturing centre and a splendid field therefore for Church enterprise.

Hamburg.—Sunday, August 14th, the Masonic Order, 95 strong, turned out in regalia to an afternoon service in the English church. The service was conducted and sermon preached by Rev. David Williams of Stratford, who is a member of the craft in Stratford lodge and well qualified to address such a gathering. Rev. James Ward took the services in St. James' Church, Stratford.

Paris.—The Rev. Canon Brown, of Paris, has over his own name answered in The Church Times the disparaging remarks concerning Huron Diocese, recently published in that paper.

Strathroy.—Rev. F. G. Newton, former rector of Strathroy, has been offered by the congregations of Warwick and Wisbeach (with the Bishop's

sanction), the pastorate of their congregations, and has accepted. Mr. Newton is widely and favorably known in Western Ontario, being a member of the Executive Committee of the Diocese, and having given much generous and valued help to other parishes in the way of holding missions and delivering lectures on popular and instructive topics. He is followed in Strathroy by the Rev. W. T. Cluff, formerly of Thorndale.

Millbank.—The autumn meeting of Perth rural deanery is fixed to take place at Millbank on Tuesday, Sept. 13th. A good programme of addresses and services is being arranged, as the effort is now being made to enlarge the scope of the autumn meetings so that they may, like the May meetings, interest the public as well as the members of the deanery chapter. The last May meeting of this deanery attracted much attention, Mr. Symonds' address on "Church Unity," having been widely noted in the church and secular press of this country, and also in Church Bells in England.

Cambray.—On Wednesday, Aug. 10th, there passed away Mr. Amos Coates, of this place, at the ripe old age of 72. He was born in Yorkshire, Eng., and in his long residence in Cambray, his life has been "a living epistle" of Christianity and staunch Churchmanship, being at the time of his death churchwarden and lay-delegate. The funeral service was conducted by the Rev. Carl S. Smith, of Berlin, former curate in Lindsay, and personal friend of the family.

Kincardine.—There has been received at this place the news of the death at Minden of Mr. Benjamin Freer, M. A. public school inspector of Haliburton district. Mr. Freer was born in the Isle of Man some sixty years ago, and educated at Oxford University. Coming to Canada in the sixties, he taught school in Renfrew for a short time, and afterwards occupied in succession the positions of head master in Kincardine High School, inspector of schools for the county of Bruce and head master of the Church School for Boys, Toronto. Mr. Freer was a lay reader of the Church of England and had been Past Master of the Masonic Lodge and past principal of the chapter, Kincardine.

Kelvin.—A Sunday school has recently been started here with every prospect of success. The matter was mooted at the visit of the Rev. Canon Smith this last spring. Its inauguration supplies a real and long felt want.

Mount Pleasant.—On Sunday evening, August 14th, the Rev. E. Softley, jr., preached a special sermon, dealing with the subject of intemperance and the prohibition plebiscite. In it he urged very strongly the duty of removing that which is the occasion of many a young man's fall—the saloon and the bar. His text was taken from St. Paul's Epistle to the Romans, chap. xiv., 13: "Judge this rather that no man put a stumbling block or an occasion to fall in his brother's way."

ALGOMA.

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

Sault Ste. Marie.—The bishop is very anxious to find a man to take the position of teacher-catechist at Lake Nepigon. It is a lonely outpost of the Church, reached by canoe, on the shores of the lake, and is purely an Indian mission. The work would be to teach the Indian children, day by day, and to take Sunday duty in the mission chapel. The stipend would be small, and the man who goes should have his heart full of the love of God, seeking his reward in the discharge of his duty. It is a noble work. And for one who is a lover of nature should be full of interest. Above all, for one eager to reach the souls of men, here is a blessed work. It is not a position for a man with a family, though a devoted wife, strong and cheerful, might help and support her husband, and do a

grand work among the Indian women and children. On the whole, perhaps a "lonely man without home ties of any kind" were best. Whoever goes should either speak or be determined to learn Ojibway. He could not do much good unless he spoke the Indian language.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

Calgary.—The synod of the diocese met in this city on the 12th ult., when the Lord Bishop of the diocese delivered his annual address, of which the following is a synopsis: His Lordship referred, at the commencement, to his visit to England last year, to attend the Lambeth Conference, and of what was accomplished thereat. He spoke also of the Queen's Diamond Jubilee, and of the service held on the steps of St. Paul's Cathedral, on the memorable 22nd June. In referring to the work accomplished for the diocese, whilst in England, he said: "During the whole of my visit to England, I worked very hard preaching and speaking on behalf of the great Church societies which help us. By far the largest amount of such work was for S.P.G. I secured for the Calgary Bishopric Endowment Fund, the sum of £436 4s. 7d., which has been paid to the treasurers in England; and the promise of £10 per annum for this and the next three years, total, £476 4s. 1d.; and for work in both dioceses, £357 2s. 3d., together with a promise of £10 per annum for this and the next three years, made, like the promises for the Bishopric Endowment Fund, by my kind friend, Mr. J. C. Sharpe. From the £357 2s. 3d., I deducted £147 2s. 3d., for expenses. Of the balance, £112 10s. has been paid to our treasurer, and the rest has gone to Saskatchewan. I never work harder than when I am in England, and I only wish the financial results were greater than they are.

"His Lordship spoke of the difficulty experienced by the lay delegates of some parishes to be present at the meeting of synod, and hoped that in due time all duly organized congregations throughout the diocese would be represented at synod by their own delegates. The bishop referred to the loss sustained by the diocese in the removal of Archdeacon Cooper to the diocese of Ferns, and in speaking generally of the clergy he said that, including himself, there were now 26 clergy at work in the diocese, which was about three times the number that were at work in the district of Alberta, in 1887, when steps were taken to constitute the diocese. His Lordship spoke at some length on the question of the maintenance of the clergy, and declared that, owing to the action of the committee of the S.P.G., in lessening their grant to the diocese, it might be necessary to form a diocesan organization for the purpose of raising funds in England. Owing to the state of the diocesan finances, the bishop very strongly urged the necessity of developing every source of income within the diocese.

"In speaking of the work being accomplished on the four Indian reserves, the bishop spoke in encouraging words concerning it, but at the same time declared that funds were urgently needed for this as well as for all other branches of work in the diocese. His Lordship mentioned that, during the past year, a new Piegan boarding school, known as the "Victoria Home," had been erected, and that the Indian Industrial Home, which was capable of accommodating 45 pupils, was full, both of which were cheering and encouraging facts.

In conclusion, the bishop asked all present to in every way possible help forward the work of God and His Church throughout the diocese."

The synod assembled for business in the Church school-house on Wednesday, July 13th last, at 2 p.m. The meeting was opened with prayer, by Rev. R. Hilton, Rural Dean of MacLeod, after which the bishop appointed Rev. H. W. G. Stocken and Mr. J. P. J. Jephson a committee to examine the credentials of the lay delegates. The committee having reported, the report was adopted. The printed copy of the proceedings of 1896 was approved. The roll was then called.

On motion of Mr. Jephson, seconded by Rev. H. W. G. Stocken, Rev. W. F. Webb was unanimously re-elected secretary of synod. Mr. A. G. Harrison was elected lay-secretary.

Rev. H. A. Gray and Mr. A. G. Wolley-Dod were appointed scrutineers for the election of the Executive Committee, and the election resulted as follows:

Clergy.—Revs. H. P. Lowe, H. W. G. Stocken, H. A. Gray, R. Hilton, H. H. Smith. Laity.—J. P. J. Jephson, A. R. Collier, W. Pearce, A. G. Wolley-Dod, A. W. R. Markley, Dr. Turner, Archdeacon Tims as a member ex-officio.

The election of delegates to the Provincial Synod resulted as follows:

Clergy.—Revs. H. P. Lowe, H. W. G. Stocken, R. Hilton, Archdeacon Tims, Revs. H. A. Gray, W. F. Webb, R. M. Webb-Peploe. Laity.—Messrs. Jephson, Pearce, Collier, Harrison, Markley, Wolley-Dod, Col. Elton.

On motion of Mr. Pearce, seconded by Mr. Collier, the bishop's address was referred to a committee, consisting of Revs. Lowe, Webb, and Gray, and Messrs. Collier, Jephson and Harrison, to report, and make such recommendations to the synod as seemed advisable. Mr. Lowe to be convener. The secretary then read the report of the work done by the Executive Committee since the last meeting of synod, and on motion, duly seconded, and carried, this report was adopted and incorporated in the minutes of synod.

Mr. Pearce read the report of the Committee on Canons and Rules of Order. The report recommended a number of amendments, which the synod duly considered, in committee of the whole, and subsequently adopted.

Mr. Jephson, as solicitor of synod, reported as to the certificates of title received by him in accordance with a resolution of last synod; and a resolution was adopted requesting him to write to the several parishes whose title to their lands is defective, drawing their attention to the defects, and the proper remedies to be applied, and that he report their answers to the Executive Committee.

Rev. R. Hilton read the report of the committee on Religious Education, and moved, seconded by Mr. Wolley-Dod, that it be adopted, which was agreed to. The report is as follows:

"The Committee on Religious Education beg leave to recommend, for the favourable consideration and adoption of the synod, the following resolutions, which were agreed to, with almost unbroken unanimity, at a conference of Anglicans, Presbyterians, Methodists and Baptists, held in Calgary, on April 22nd and May 20th, 1897, viz.:

1. That the use of the Lord's Prayer at the opening of schools, in the N.W.T., be made compulsory.

2. That the Ten Commandments be printed in legible form and hung in a conspicuous place in every school-room of the public schools in the N.W.T.

3. That the curriculum of studies should include the employment of some text-book or books on Christian ethics.

4. That the daily programme in all Public Schools should embrace the reading of a scripture passage, without note or comment, at the opening of the school, immediately after the Lord's Prayer—the book of selections authorized by the Department of Education for the Province of Ontario being suggested in this connection.

5. That it be a recommendation that the greatest vigilance be exercised in maintaining the highest possible standard of Christian character, on the part of teacher and inspectors; and that advocacy of infidel or agnostic views, or the being known to be antagonistic to the Christian religion, should void the appointment to office." Respectfully submitted, on behalf of the committee, R. Hilton, convener.

On motion of Mr. Pearce, seconded by Rev. H. W. G. Stocken, it was resolved: "That the treasurer's report be received and considered at the next session." The meeting then adjourned.

The second session of the Synod was opened at

10 a. m. on Thursday, July 14, with prayers by the secretary. The roll was called. The minutes of the last meeting were read and approved. Rev. H. P. Lowe read the report of the committee appointed to consider the Bishop's address as follows:

1. Encyclical Letter of Lambeth Conference.—Having carefully considered the Bishop's suggestion in regard to the printing of the encyclical letter, report and resolutions of the Lambeth Conference of 1897, your committee feels that in view of the probable cost of lengthy reports of Synod committees already submitted, which will have to be printed, the expense of carrying out the said suggestion cannot be at present undertaken.

2. Lay Representation of Parishes in Synod.—In view of the great importance of an adequate representation of the laity of the Diocese in the Synod, and that such representation is not at present at all what it ought to be, owing to the great difficulties in the way of laymen in a Diocese, such as one's attending the Synod meetings even though duly elected and intending to attend if possible, we beg to recommend that the Synod take into consideration the question of the provision of substitutes in any parish, to take the place in Synod of those persons who at the parochial election received the highest number of votes, and who may be prevented from attending its meetings. This may be done if the Synod is unanimous upon the point by an amendment either to section 3 or section 5 of the Constitution.

3. The Transfer of £3,240 from the Saskatchewan Bishopric Endowment Fund to that of Calgary by the Synod of the former diocese.—We feel sure that the whole Synod will cordially endorse the Bishop's words, viz.: That our "warmest thanks are due to the Synod of Saskatchewan for their action," and that a suitable resolution conveying these thanks will be unanimously passed.

4. Completion of Episcopal Endowment Fund.—Your committee considers that this matter had better be left in the hands of the Executive Committee, and that therefore it would not be advisable to form a special committee to consider the subject.

5. Other Subjects.—There are several other matters touched upon in the address which your committee would have felt it right to report upon but for the fact that they are already the subject of motions which will come before the Synod in due course.

All of which is respectfully submitted; signed on behalf of the committee.

H. P. Lowe, Convener.

The report was adopted.

Rev. W. F. Webb presented the report of the sub-committee on parochial returns, and moved, seconded by Mr. Pearce, and it was resolved, that the report be received and adopted.

The Synod then considered the treasurer's report. There being a number of misprints and clerical errors in it the report was referred to a small committee consisting of Rev. R. Connell and Rev. A. R. Cotton to receive notices of corrections, to take action thereon, and to report to the Executive Committee. Notices of motion were given.

The Synod then went into Committee of the Whole to consider amendments. After some progress had been made the Synod adjourned at 1 p. m.

The third session of the Synod met at 2.30 p. m. The roll was called, and the minutes of the second session were read and approved. The Synod then went into Committee of the Whole to consider amendments to the Constitution. On the committee rising it was moved by Mr. Jephson, seconded by Mr. Pearce, that the amendments as agreed to be adopted. The motion was carried unanimously, each order voting separately. On motion of Rev. H. W. G. Stocken, seconded by Mr. Jephson, it was resolved:

"That it is expedient that the Synod of the Diocese of Calgary arrange that the secretary of Synod attend to the collection of all moneys belonging to the Synod and its Church work, and also the giving of such aid in the organizing and rais-

ing of funds in missions and elsewhere, as may be practicable."

The Bishop stated that the Diocese was now, from the number of its licensed clergy, entitled to elect two delegates of each order to attend the General Synod, and appointed Rev. G. C. d'Easum and Mr. Collier scrutineers. The election resulted as follows:

Delegates.—Clergy: Revs. H. P. Lowe and H. W. G. Stocken. Laity: Messrs. Jephson and Pearce. Substitutes: Revs. R. Hilton, W. F. Webb; Messrs. Collier and Wolley-Dod.

Motions of which notice had been given were then submitted and adopted, as follows:

On motion of Mr. Gray, seconded by Mr. Hilton: "This Synod desires to express its sympathy with Rev. H. H. Smith in the serious illness of Mrs. Smith, and also to express the hope that she may ere long be fully restored to her accustomed health."

On motion of Mr. Pearce, seconded by Mr. Lowe: "The Synod of the Diocese of Calgary offers its most grateful thanks to the S. P. G., for all it has done to advance the interest of the Church in this Diocese. To the society's kind, considerate and generous aid more than to any other human agency, is it due that there are to-day so many clergy at work within it, three of whom are rectors of self-supporting parishes, which owe their existence to the society's timely help. Priding itself on having made the best use in its power of the society's grants, and feeling how utterly hopeless it will be to attempt in any real sense to provide for the spiritual needs of Church people who are widely scattered over the immense area included within the limits of the Diocese, without the fullest and most generous aid the society can give, the Synod views with consternation the society's proposal to withdraw help, and earnestly asks the Standing Committee to reconsider the representations made by the Lord Bishop and the Executive Committee, and in the interests of the Church to continue the policy pursued up till 1896."

On motion of Mr. Hogbin, seconded by Rev. H. W. G. Stocken, a resolution was adopted having reference to a Diocesan register for baptisms.

Resolutions of thanks to the Synod of the Diocese of Saskatchewan; to the C. C. C. S., the S. P. C. K., and other societies and friends, and to the treasurer were then adopted.

The printed report of Indian missions was received.

Mr. M. J. Morris was elected treasurer, and Messrs. W. R. Winter and A. M. Grogan were elected auditors. Rev. W. R. Beal, seconded by Mr. Conybeare then brought up the motion of which notice had been given with reference to an amendment to the Constitution of the Provincial Synod in the matter of the appointment of Bishops of any See except the Metropolitan See or a missionary jurisdiction.

After some discussion in which several members took part the Synod adjourned.

The fourth session of the Synod opened at 10 a. m. on Friday with prayer by the secretary. After the calling of the roll the minutes of the previous session were read and approved. The Bishop announced that he had appointed the following Standing Committees:

See House.—Clergy: Archdeacon Tims, Convener; Revs. H. P. Lowe, H. A. Gray and R. Hilton. Laity: W. Pearce, A. W. R. Markley, C. Freeman, Col. Elton.

Diocesan Book.—Clergy: Revs. H. W. G. Stocken, Convener; W. R. Brewer, R. Connell and S. H. Cubitt. Laity: A. R. Collier, A. G. Wolley-Dod, D. L. Munson and E. Faithorn.

Superannuation.—Clergy: Revs. R. Hilton, Convener; H. H. Smith, C. H. Andras and W. E. Perrin. Laity: A. W. R. Markley, F. M. Turner and J. M. Goddard.

Religious Education.—Clergy: Rev. H. A. Lowe, Convener, G. C. d'Easum, R. M. Webb-Peploe and G. H. Hogbin. Laity: J. N. J. Jephson, R. G. Matthews, A. G. Harrison and N. B. Sanson.

Canons and Rules of Order.—Clergy: Revs. W. F. Webb, Convener, H. W. G. Stocken, H. A.

Gray and J. Hinchcliffe. Laity: J. N. J. Jephson, W. Pearce, F. C. N. Conybeare and J. E. Graham.

On motion the Bishop was asked to appoint a committee on printing, and he appointed Revs. W. F. Webb and H. P. Lowe, and Messrs. W. Pearce and A. R. Collier.

Rev. Webb presented the report of the Book Committee and moved its adoption, which was agreed to.

Discussion on Mr. Beal's motion re election of Bishops was then resumed, and it was referred to a committee consisting of Revs. H. P. Lowe, Convener, R. Hilton, G. H. Hogbin, W. R. Beal and Messrs. Pearce, Jephson and Collier; the committee to report to the session to be held in the afternoon.

A motion by Rev. d'Easum re parochial statistics was adopted; also a resolution re the holding of a missionary meeting, and a number of votes of thanks.

At 12 noon the Synod adjourned.

The members of the Synod assembled again at 2.30 p. m. The roll was called and the minutes of the fourth session were read and approved.

The rules of order were then suspended in order to receive the report of the committee re the election of Bishops.

Rev. H. P. Lowe presented the report of the committee as follows:

Report of the special committee on amendment to Provincial Synod Constitution re election of Bishops.

"To the Synod of the Diocese of Calgary.

"Whereas to this Synod the election of Bishops to Sees in the Province of Rupert's Land other than those provided for under clauses 1 and 2 of section 7 of the constitution of the Provincial Synod does not appear to be the best in the interests of the Church, because the interest of the Diocese involved is not sufficiently represented in the election of its Bishops, it is resolved that this Synod strongly recommends the procedure of election in such cases be as follows:

No. 3. In all other cases the selection of the Bishops shall be made as follows: The Synod of the vacant Diocese shall be a majority of the votes of each order voting separately decide upon the names of three persons to be submitted to the Metropolitan and two other Bishops of the Province, one of whom they shall be requested to elect Bishop of the vacant See. Notice of such election shall be sent by the Metropolitan to the Bishops of the Province. Any Bishop objecting to such election shall send his objection in writing to the Metropolitan. Such objection shall be on some one or more of the following grounds.

[Here follow the grounds of objection and action thereon as already provided].

"Should the Metropolitan and Bishops named fail to agree upon any one of the names submitted they shall advise the Synod of the vacant Diocese to that effect, whereupon the said Synod shall submit three other names, and the same procedure shall be followed until an election is secured.

"All of which is respectfully submitted.

"Signed on behalf of the Committee,

"H. P. Lowe, Convener."

The adoption of the report was moved by Rev. Lowe, seconded by Rev. Pearce, and carried unanimously.

It was resolved that the delegates to the General Synod be the members of the Executive Committee of the Board of Missions for this Diocese.

On motion the Synod adjourned sine die, the Bishop closing the proceedings with the benediction.

NEW WESTMINSTER.

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

New Westminster.—The Ven. Archdeacon Pentreath's missionary tour of the Kootenay district has been a most successful one. At Nelson he made an appeal for Diocesan missions resulting in a pledge of \$173.60, which is the second largest amount so far in the Diocese. At Rossland the parochial finances have been placed on a very sat-

isfactory basis, and \$100 per month will in future be paid to the rector. At Greenwood, which is a village of 400 people, a mission has been organized by the name of St. Jude, and \$50 a month promised towards the stipend of the clergyman. The mayor, Mr. Robert Wood, not only gave a lot in the town, but also an acre, 300 feet frontage, half a mile up the valley, where the best residences will be. The value of this contribution is at least \$1,300. At Midway, nine miles away, St. Columba's mission was organized, and \$25 a month promised. These two places can be taken together at present, and this district becomes at once self-supporting. At Grand Forks, twenty miles over the Greenwood divide, Trinity mission was organized. With some help from Cascade City, and a grant of \$150, which the Archdeacon promised to recommend, this place can support a clergyman at once. The Rev. H. Irwin accompanied the Archdeacon to the Boundary District, and was of very great assistance. Lots were secured at Midway and Grand Forks. Fully \$2,000 worth of sites were given in this district. The Archdeacon next visited the Slocan mission and held services and meetings at Slocan City, New Denver, Silverton (with baptisms), and Sandon. Through Mr. Fletcher, of Nelson, a lot valued at \$400 was given at Slocan City, and a lot and small building at Nakusp, valued at \$300. At Nelson a stone church is in course of erection, which will, when finished, seat 300 people. It will be opened, if all is well, in October next.

It is quite possible that steps will be taken in the near future with a view to making the Kootenays a separate diocese with Nelson as the cathedral city. It is found to be impossible to carry on the work of the diocese efficiently as it is at present constituted.

Vancouver.—The Synod of New Westminster has approved of the memorial from East and West Kootenay, asking for the erection of a new diocese. A special joint committee has been appointed to consider the details, and on their report, with the approval of the Bishop, the Executive Committee was instructed to create and organize the new diocese.

British and Foreign.

The Hon. and Rev. C. J. Littleton, M.A., has been appointed rector of St. Mary's, Stafford.

A new organ was recently opened in St. Asaph cathedral by Mr. H. P. Allen, the organist of Ely cathedral.

The Rev. A. W. F. Cooper, D.D., late Archdeacon of Calgary, has been appointed rector of Killanne, Diocese of Ferns, Ireland.

The Rev. S. P. Smithwick, incumbent of Monasterevan, has been appointed chancellor of St. Bridget's cathedral, Kildare.

The Rev. T. B. Parker, rector of Whitfield, Brackley, has been appointed vicar of St. Paul's cathedral, Rockhampton, Queensland.

The Rev. Canon C. C. Mackames, vicar of St. Martin's, Scarborough, has been appointed Archdeacon of the East Riding of Yorkshire.

During the past six weeks £25,000 has either been given or promised towards the £100,000 asked for on the church extension work needed in the Diocese of Bristol.

A most beautiful set of Communion linen has lately been presented to Coleraine church by Miss Scott of Avondale. The linen is of the finest quality, and is most beautifully embroidered.

The Archbishop of Canterbury has approved of the formation of a Chapter of the Cathedral church of St. George, Freetown, and the Bishop of Sierra Leone has accordingly constituted a Chapter

A beautiful pulpit of alabaster and marble has been placed in the new church of North Meols, Southport. The pulpit has been subscribed for by the working men of the parish. Their wives gave the font.

The Bishop of Guildford and Mrs. Sumner recently celebrated the 50th anniversary of their wedding day at Winchester. There was a special celebration of the Holy Communion in the cathedral, and the Bishop of the Diocese was the celebrant.

The Bishop of Rochester lately dedicated a reredos and two windows, which have been placed in the church of St. John the Baptist, Kingston Vale, in memory of the late Duchess of Teck, who for nearly twenty-five years was a constant worshipper therein.

Glendalough Parish Church at Laragh and Derrylossory, in Ireland, are about being restored. About £800 will be required, and of this the church population of 200 have contributed £120. Derrylossory church is situated on a site from which the Gospel has been preached for no less than 1,400 years, at the mouth of the Vatry River, where it is said both Palladius and St. Patrick landed.

At a collection made at Christ Church, North Brixton, recently, for a rebuilding fund, the sum of £954 was reached. Of this, £368 10s. 10d. was in cash. This is believed to be the largest collection ever made in one day in a South London church. It was made up by general giving, no cheques or notes for large amounts being included. The Rev. W. R. Mowll is the vicar of the church.

The living of Sunbury, recently rendered vacant by the death of the Rev. H. Vigne, is unique in that it has only once become vacant in 108 years. The late vicar's predecessor, the Rev. James Cowie, was appointed in 1790, and Mr. Vigne succeeded him in 1842. The dean and chapter of St. Paul's are the patrons. They have appointed thereto the Rev. William Russell, Mus. Bac., sub-dean of St. Paul's cathedral.

The windows in the transepts of St. Paul's cathedral, which have been provided by the Duke of Westminster as a part of the decorative scheme, are now almost complete. That in the south transept represents the kings of the Saxon Heptarchy, in whose time, as we read, Christianity was introduced or restored after a lapse. In the north transept the window is not quite complete. It will represent the Archbishops or Bishops under whom the new faith was introduced or restored.

Family Reading.

CANADA'S GREAT EXPOSITION.

Many new and interesting features will be offered at the Toronto Exhibition this year, which is to be held from the 29th August to the 10th September. The harvest throughout the Dominion is good, and with the return of better times and the unusually low fares now being given by the railways, many will be induced to visit this great exhibition who perhaps would not otherwise do so. The entries in all departments will be great, and the attractions offered will be of a character to draw. Among the many will be realistic representations of the present Cuban-American War, the blockade, bombardment and battles of Santiago, or Havana, firing and explosion of shells, explosion of sub-marine mines and blowing up of vessels on the lake in front of the exhibition grounds, exhibitions by Maxime and Gatling machine guns, etc., all of a specially interesting nature at the present time. The programme of attractions promises to far excel that of

last year, which is saying a good deal. The exhibits will include many from Great Britain, France and the United States, whilst almost every section of the Dominion will be represented.

IF YOU ARE IRRITABLE.

You are irritable, perhaps. "Cross as a bear!" your little brother puts it, with childhood's privileged frankness. Why is it? If you have an inclination to reply snappishly to the most innocent remark, if a child's laugh provokes you, and the unavoidable little frictions of everyday life seem unendurable, there is a reason for your state of mind. And very likely the reason is not natural depravity.

A Christian loses his influence for good as soon as he yields to peevishness and irritability. Yet often the reason for such yielding is purely physical. You may need more sleep than you are getting, or you may have been careless about your eating. Instead of praying for strength to control your temper, very possibly you need to answer your own prayers by taking such care of your body that its weakness will not react unfavourably upon your nerves. Overwork, even in a good cause, is a sin, if it makes it impossible for you to be gentle, patient and self-controlled. If you are irritable find out why, and instead of keeping at work cutting down this most unpleasant weed, strike at the root of the matter, and so rid yourself of it forever.

MISUNDERSTOOD.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruelest trial reserved for self-devotion; it is what must have oftenest wrung the heart of the Son of Man; and if God could suffer, it would be the wound we should be forever inflicting upon Him. He also—He above all—is the most misunderstood, the least comprehended. Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender, to look for the budding flower and the opening heart; to hope always like God; to love always—this is duty.

I AM NOT GOOD ENOUGH.

This should be made a strong motive for seeking Christ instead of being used as an objection against serving Him. If you were good enough you would not need Him. He came to call not the righteous but sinners to repentance. He suffered and died because you had not righteousness of your own, and could not be saved without Him. He instituted His Church with its means of grace for those who are conscious of their own weakness and unworthiness, and desire through the assistance of the Holy Spirit to lead a life of trust and obedience. You never can in your own strength make yourself better, and the feeling you have that you are not good enough, should take you immediately to Him who will be the strength of your heart and your portion forever. The greatest of saints feel themselves to be the greatest of sinners. Saint Paul, during his triumphant career, speaks of himself as the "chief of sinners."

WORRIES.

It is showing great disrespect to God to worry over things which we cannot help. Yet many seemingly good Christians are guilty of worrying over trifles. How perfectly ludicrous it is for us to kneel down

and pray, "Give us this day our daily bread," and then worry where we will get the next meal from. Worrying about small matters shows our lack of faith in God, and is pure selfishness on our part. If we pray to God to aid us in any way, we should have faith enough to believe that we shall receive what we ask for, if best for us, without needless worry on our part. To worry is purely a lack of faith in God. If we believed that God would grant what we prayed for, we would not need to worry.

"Tis enough if Thou wilt care;
Why should I the burden bear?"

We need not bear any burden. God bears them for us if we only trust Him fully. He is our guide, no matter what betides. Only believe in Him.

TORONTO'S GREAT EXHIBITION.

Admittedly the Most Varied, Attractive and Comprehensive Annual Fair in the World.

On Tuesday next, the 30th inst., Canada's Great Exposition and Industrial Fair opens at Toronto. It is no idle boast to say that the arrangements made for this year guarantee that the Exhibition will be easily the best ever held. Owing to the war, amusement matters have been very quiet in the United States. As a consequence the management have been able to secure special features that otherwise could not have been obtained. Nor is that all, for the exhibits are of a great deal better quality and more varied than usual. For the first time manufacturing establishments of both France and Great Britain are sending over collections of goods especially made for this purpose, included in them being several recent scientific inventions of a revolutionary nature. It would be impossible here to enumerate the wonderful attractions that will be offered, but they will include the famous diving elks, that have created a tremendous furore throughout America, as samples of the greatest state of perfection to which animal training has been brought; Mlle. Gertrude and her four magnificent lions; Mons. Achille Phillion, spiral tower and revolving globe artist; and a whole army of other performers, who are at the top of their profession. And these are only minor features, for two great spectacles are to be given, one, which will be free, by day, and the other by night. The first will be an illustration of real warfare, and will be conducted by the Royal Engineers, of Halifax, and the Dominion Artillery, of Kingston, and will comprise the exploding of submarine mines, the blowing up of ships, the storming of forts with shot and shell from quick-firing and Maxime machine guns, Red Cross hospital work, and so on. At night the great spectacle presented will include the blockade, bombardment, and surrender of Santiago, the sinking of the Merrimac, the captive balloon, and the destruction of Cervera's fleet, concluding with a joyful celebration of victory. There will also be horse races and horse jumping contests every day, and one day of bicycle races. An exhibit of horseless carriages will be another feature of interest, while the bands of music will number a score, including three or four from the United States. The usual dog show will be held, but the value and number of prizes exceeds previous years by several hundred dollars, the amount involved being \$2,800. On the whole there is more to be seen at Toronto for less money than at any fair in America, and such an opportunity as the present, when rates prevail on the railways that may never be so low in another year, should not be missed.

—"The best way to be thankful is to so live and act that all our actions show forth our gratitude."

IF I KNEW WHAT POETS KNOW.

If I knew what poets know,
Would I write a rhyme
Of the buds that never blow
In the summer time?
Would I sing of golden seeds
Springing up in iron weeds?
And of raindrops turned to snow,
If I knew what poets know?

Did I know what poets do,
Would I sing a song
Sadder than the pigeon's coo
When the days are long?
Where I found a heart in pain,
I would make it glad again;
And the false should be the true,
Did I know what poets do.

If I know what poets know,
I would find a theme
Sweeter than the placid flow
Of the fairest dream;
I would sing of love that lives,
Of the errors it forgives;
And the world would better grow
If I knew what poets know.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

Written for The Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue).

Shakespeare's house, in Stratford-in-Avon, such a funny little place as it is—what could there have been in those homely surroundings to inspire that immortal pen? The same worn old stone floors, low ceilings, crazy little winding stairway, and narrow oaken doors; in the "best kitchen" is a huge fire place, with poles across where bacon was smoked, and settles on either side, literally under the pot-hooks—a wash room and pantry. Shakespeare's birth room contains some old furniture, his school desk, and among the names cut on the glass panes of the little leaded window, we deciphered that of Garrick; the room behind, where Shakespeare's father "combed his wool," holds the famous painting of his illustrious son. The museum attached is most interesting, with its many records and relics of Shakespeare, his library, manuscripts of his plays, legal documents, with his signature and seal attached, his watch and rings. The little garden is planted, as far as possible, with all the trees and flowers mentioned in the poet's works. The quaint old front kitchen, or "living room," had for years been used as a butcher's shop. About 1847, the property was purchased at auction, by a committee formed to collect funds for that purpose, saved thus from further desecration, and is now in trust, the fees defraying expenses and salaries of officials. We congratulated ourselves upon escaping the horrors of two coach loads of tourists, who, making their entry as we departed, completely filled the little rooms. Then a walk to the pretty little church, where we inspected the entries in the old parish register, of Shakespeare's baptism and burial, the old stone font in which he was baptized, and read the following quaint inscription, at the foot of his grave, where he lies by the side of his wife, inside the sanctuary rails.

Good frend for Iesvs sake forbear,
To digg the dvst enclosed heare;
Blese be ye man yt spares thes stones,
And cvrst be he yt moves my bones.

The beautiful American memorial window, not yet finished, in the south transept, was unveiled on Shakespeare's birthday, in 1896, by Mr. Bayard, the American Ambassador. Stratford appears to possess a special interest

for Americans. At the church-yard gate, we hired a conveyance. "What's in a name?" A great deal sometimes, and for respectability's sake, we shall call ours a "brougham," drawn by a battered old horse, and driven by the sharpest little imp of a lad it has ever been my lot to encounter. It must, however, have been a case of "diamond cut diamond," as he only succeeded in chiselling me out of sixpence. We drove to Shuttery, and Anne Hathaway's picturesque little thatched cottage; unwilling to spend another shilling to see her room and bed, from our "carriage" we viewed the pretty overgrown garden, the identical old well and thorn tree, and the large stone in front of the low doorway, upon which Shakespeare is supposed to have done his courting. It is all very interesting. The house, "New Place," where the great poet died, the quaint old Grammar School, where he was educated, and the historic old five-gabled inn. Such a hot day! and right glad we were to come upon a little old-fashioned tea room, as old as any building in the town, and cool, in spite of the low ceiled room and little vine-covered windows. Our next tramp takes us to Warwick Castle, one of the sights of England; the ruins of the original ancient stronghold, supposed to have been built by Ethelfleda, daughter of King Alfred, and overgrown with ivy, stands on the summit of a high mound in the castle yard, confronting visitors as they emerge through the rock-hewn roadway from the entrance gate. From Guy's tower, on the battlements, 137 steps, winding to the top, the view from such an elevation, of the surrounding country, over river, hill, and wooded valley, may be better imagined than described. Through the state apartments of the castle, the Gilt drawing room, the red room, the cedar room, Queen Anne's bedroom, state bedrooms, the chapel, armoury passage, cut through the solid wall of the castle, the Countess of Warwick's private boudoir, and the grand banquet hall, the walls covered with suits of mail, the horse armour of Guy, Earl of Warwick, his shield, sword and coat of mail, and his porridge pot (a huge metal cauldron). In the state drawing-rooms, such wonderfully beautiful pictures and tapestry, marqueterie furniture, tortoise-shell cabinets, inlaid with gilt. The cedar drawing-room, panelled in that beautiful red wood, with carved ceiling and doors, the depth of the windows 9 feet, showing the thickness of the walls. Then a stroll through the gardens, conservatories and lovely park to the town again, past Walter Savage Landor's house (now a school), to St. Mary's Church, dating before the Conquest, a fine interior with groined roof, painted windows, and marble tombs of Earl Beauchamp and his wife. The Beauchamp, or Lady Chapel attached, is a little gem among chapels, the floor is laid in chequered black and white marble, a magnificent east window, and carved altar piece, with several fine Purbeck marble tombs, amongst which is that of the notorious Earl of Leicester, who, with his third wife, lie buried here, his marble hands folded in prayer, while in the distant corner is the little tomb of his crippled infant son, said to have been poisoned by his father; here also stands the tomb of Leicester's brother Ambrose, the good Earl of Warwick.

(To be continued.)

FORMALISM.

The fatal defect of Pharisaical righteousness was its formalism. The vigour of the plant was all thrown upwards; it had stalk and leaf, but it had no root, and therefore no produce. There is, perhaps, no matter which makes a larger demand upon Christian wisdom and Christian discernment, wisdom in the teacher, discernment in the hearer, than

the use and abuse of forms. It is evident that a religion which dispenses with forms breaks down eventually even in its spirituality. The experiment has been tried—tried seriously and confidently, tried by true Christians and with a high Christian aim; but the result has ever been this—in the second generation, if not in the first, a congregation, or a sect, or a school of professed Christians, formed on the basis of a spiritual isolation, of a worship dispensing wholly with ordinances, has been proved by experience to have attempted an impossibility. In fact, the history of the Church has been a perpetual oscillation between the too much and the too little in these respects; between a worship oppressed with carnality and a worship extinguished in the efforts to sublime it. The spirit of formalism is a secret and subtle thing; it creeps in where there should be everything to bar its entrance, and infects the devotion of many with a slow, but fatal poison. Never put away from you, never regard as a wearisome truism the caution which bids you to beware of it. The formalism of the Pharisee, his proneness to value himself upon the punctuality of his worship and upon the minuteness of his ceremonial obedience, should ever occupy in our minds a foremost place when we seek to lay to heart the warning voice of our Lord, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "God is a spirit; and they that worship Him must worship Him in spirit and in truth."—Dean Vaughan.

HINTS TO HOUSEKEEPERS.

Deep Apple Pie.—Fill a deep earthen or granite dish with apples, pared, quartered and cored. Sprinkle over them half a cup of brown sugar mixed with one saltspoonful of allspice; or you may use maple sugar, or half sugar and half molasses. Roll a strip of paste one inch wide, wet the edge of the dish, put the paste on the edge, wet the rim of paste, then cover with a piece of paste a little larger than the dish, with the extra fullness thrown back into the centre. Press the cover to the rim but not on the outer edge. Bake half an hour, or until the apples are soft.

Tomato Preserves.—Four pounds green tomatoes, three pounds sugar, three lemons sliced, ginger root to taste. Cook slowly till juice is thick.

Chili Sauce.—Five large, ripe tomatoes, four ripe peppers, one large onion, one tablespoonful salt, one tablespoonful sugar, one-half cup vinegar. Chop the onion and peppers; mix all together and boil one hour. Bottle while hot.

Plum Catsup.—Cook the plums and when cool put through a sieve to remove the skins and pits. Then to five pounds of plums put two pounds of sugar, one pint of vinegar and one teaspoonful each of salt, pepper, cinamon, and cloves. Boil twenty minutes, be careful not to burn, bottle and cork tightly.

Cabbage Salad.—Two eggs, five tablespoonfuls vinegar, five tablespoonfuls milk, one teaspoonful mustard, one tablespoonful sugar, salt and pepper to taste. Cook until it thickens and pour over the cabbage when cold or just before serving.

Canadian Churchman Muffins. For one dozen muffins, say, butter, one-half cup; sugar, one-half cup; two or three eggs, one cup milk, and teaspoonful of baking powder. Enough flour to make batter drop from spoon. Stir butter to cream and add sugar. Stir both well, add eggs and stir well again, then add milk and flour. Add baking powder before putting same in oven. Bake 15 or 20 minutes. Be sure to stir well, this is the great secret.

Children's Department.

DOLLIE, AND DICK, AND MARJORIE.

Dollie, and Dick, and Marjorie,
Kneel sober-faced at Mother's knee
Some well-known words to say;
"Our Father," low and reverent,
With folded hands, and heads down-bent,
The white-robed children pray.

Dollie, and Dick, and Marjorie,
Rise sunny-faced from Mother's knee;
And standing hand-in-hand,
"Sun of my soul, Thou Saviour dear
It is not night if Thou be near,"
Carol the little band.

Dollie, and Dick and Marjorie,
Cluster once more round Mother's knee;
"Some stories now," they plead.
"As still as little mice we'll sit,
And will not interrupt a bit;
Dear Mother, if you'll read."

Dollie, and Dick, and Marjorie,
A blessed place is Mother's knee.
When you have older grown
Mem'ry will bid you live again
Those hours, that had no touch of pain,
And sigh that they have flown.

ON HONOUR'S SIDE.

It was with a heavy feeling at his heart that Walter opened his eyes that bright morning. The leaves of the gnarled old apple-tree that stood just outside his window were frisking merrily in the morning breeze; one or two foamy white clouds were floating lazily in the blue sea overhead, and some feathered songster, hidden in his leafy bower, was sending out a perfect cascade of liquid, mellow notes. Altogether, it was a morning to make the heart rejoice, and if it had not been the day of the Amesbury school picnic, Walter would have been as happy as any boy in town. That he was not, was due to the fact that his father, when the subject was first mentioned to him, had said that he did not wish Walter to go. The stream that flowed through the picnic grounds, never quite safe, had been swollen by heavy rains, and the current ran swift and strong.

"I do not like to disappoint you, Walter," Mr. Mitchell had said. "But you know what a temptation it is to you boys to take one of those old boats and pull around on the river. I consider it really

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dangerous now, and so I would rather you would not go."

That was all that had been said, and Mr. Mitchell had been called away from home on business a day or two afterward. He was still absent, and so the matter rested.

"Couldn't you go with me, mamma?" Walter asked wistfully, the day before the picnic. "Papa wouldn't mind if you went with me, would he?"

"No, dear, I can't go," Mrs. Mitchell answered. "I'm sorry for your disappointment, but I must stay at home to-morrow, for an old friend is coming to spend the day with me."

That was why Walter woke with a heavy heart on that bright morning, and why he came down-stairs with such a woe-begone face. After breakfast he wandered out into the yard and stood by the gate, waiting to see the others go by on their way to the station from which the picnic train was to start. He had not long to wait, for they soon made their appearance, loaded down with baskets, and as happy as only a lot of boys and girls can be.

"Where's your basket, Walter?" called out Fred Gleason, Walter's particular chum, as soon as he was within hailing distance.

"I haven't any—I'm not going," Walter answered dolefully.

"Not going!" Fred said in amazement. "Why not?"

"Papa doesn't want me to. He thinks the river's dangerous."

"Why, he isn't at home!"

"He told me before he went away."

"Did he say you mustn't go?"

"N-no," Walter answered.

"Well, then, come on with us. You can have some of our lunch. As long as he didn't say you mustn't go, it's all right."

Walter hesitated. He felt that Fred was trying to lead him into something that was not quite right, and yet he did so wait to go to that picnic! But the struggle did not last long. His straight, slender body seemed to grow still straighter as he drew himself up proudly, and said, in a voice that had not a suspicion of wavering:

"No, I won't go. Papa didn't say I mustn't, but I know he doesn't want me to, and I don't think it'd be honourable for me to go."

"Oh, pshaw!" Fred said, with an impatient shrug of his shoulders. "If you want to be such a goose, you can. We'll come around to-morrow and tell you what a fine time we had, and you'll be sorry you didn't go. Good-by."

Walter watched them till they were out of sight, then turned back to the house, still a little cast down over his disappointment, but feeling he had done what was right.

It was, perhaps, an hour later that Walter's mother said to him:

"What would you say, dear, to us having a little picnic, just by our two selves, in Wilson's woods?"

"Oh, that'd be fine!" Walter said, his face brightening up in a

moment. "But I thought somebody was coming to-day, mamma?"

"I have just had a letter from her, dear, saying it will not be possible for her to come, after all. I'll go and put up some lunch, and my manly boy, who was too honourable to do what he knew his father didn't want him to, even though he hadn't been really forbidden to do it, shall have at least a bit of a picnic."

Walter looked up in surprise.

"You see, dear," his mother went on, "I couldn't help hearing what you and Fred were saying, for I was sitting right here by the open window. And you may be sure I was glad and proud when I heard my son take such a manly stand."

Those words in themselves were enough to make up to Walter for any disappointment he had suffered; and when a little later he found himself, with a well-stocked lunch basket on his arm, walking side by side with his mother through one of the forest paths, on either side of which, tall, slender, white birches rose in a stately colonnade, he was as happy as any boy at the larger picnic.

What a day that was! They ate their lunch on a broad, flat, lichen-covered stone lying close beside a little stream that ran rippling and singing over its pebbly bottom. Here Walter could wade and splash to his heart's content, for this crystal stream had no treacherous depths or eddies. Walter's mother had always loved birds and plants, and she had many wonderful stories to tell him about the small songsters, that flitted lightly from tree to tree; how they built their nests and found food and taught their little ones to fly; about the gray squirrels that sat on the branches above their heads, looking down at them with their bright eyes and flirting their plume-like tails with a saucy air that was decidedly captivating; and about the different plants that grew along the edge of the brook, kept always fresh and bright and green by its clear waters.

"It's the best picnic I ever went to," Walter declared as he picked up the basket and they started homeward. His mind was still busy with what he had heard, and he felt that he had found a host of new friends in the plants and birds that lived in the still depths of the forest.

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

Fred did not come the next day, as he had promised, to tell Walter of the good time he had had at the picnic, and Walter learned the reason from one of the other boys whom he met on the street. Poor Fred was in bed, the result of an unexpected plunge into the river that had nearly cost him his life. He had been poling about with an old boat, had shifted his weight suddenly and been overturned, and the swift current of the stream had almost carried him beyond help.

"He went down twice before Mr. Washburne got him out," Joe said, telling Walter of his chum's narrow escape. "It scared him pretty well, I guess, 'cause he says he never wants to go there again. It kind o' spoiled the picnic for the rest of us, too."

"Yes, sir, 'twas the best picnic I ever went to," Walter said again, when, on his father's return, he had finished telling him about the two picnics and about Fred's narrow escape from drowning.

"Do you know what made it so?" his father asked.

"N-no," Walter answered, a bit puzzled by the question.

"I'll tell you. It was because honour and conscience told you that you had taken the right stand. They can make it very uncomfortable for us when we do wrong, but when we take the right course



they give us a satisfaction and happiness that are hard to equal. I am proud of my boy for taking his stand on honour's side, and I hope that he will always be found there."

There was a flush on Walter's cheek as he listened to these words. He said nothing, but his mother knew from the light in his eyes that he intended to do his best always to be worthy of them—that he meant to be found always on the side of right and honour.

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THE SWEETEST OF VOICES.

They were travelling through a dreary waste of country, without so much as trees and green grass to look at. Nannie took the seat nearest the window, while grandpa looked over her curly, golden head at the scenes passing so swiftly by. Suddenly the car stopped and several people came aboard, very conspicuous among them being an old lady and a little boy.

They were seating themselves when the old lady's voice sounded loud and shrill through the car:

"Samuel! hev' yo' got the basket?"

"Yes, grandma." Nannie could not but notice how soft and gently he spoke.

"Is it right side up?" the old lady queried in raspish voice.

"The basket is all right, grandma."

A silence followed, interrupted only by the jolting of the train and the whispered conversation of grandpa and Nannie.

"Samuel! did you bring my umbrella?"

"No, grandma."

Nannie started at the unexpected expression from the old lady's lips, while grandpa, for a moment, turned his gaze to the inside of the car.

"Just like your carelessness!" continued the old lady. "There's a black cloud now a-risin' in the west. Like as not I shall get as wet as water. But what could it matter to you if I did? you wouldn't have the rheumatism. Young folks never do have any feelings for old ones."

"That is not a cloud, grandma; it is only smoke." This, too, was spoken in the same kind, gentle tone.

"Yes, and here I sit in my blindness, to be told that I can't see straight. I can remember when I could see as straight as anybody,

and wouldn't have had to take anybody's word for a thing."

Here Samuel seemed to be in some unexplained way at fault for his grandmother's blindness and looked the picture of sorrowful sympathy, when grandma raised her glasses and asked:

"Samuel! did you shut up the chickens?"

"They were already in the coop, grandma."

"Another piece of your thoughtlessness," continued grandma, "left there to choke and starve, while you are having a good time."

"I fed and watered them, grandma."

"What'd ye say?"

"I fed and watered them." This time in a trifle louder tone of voice.

"Well, I wish that folks that talk to me would talk so I can hear them."

The old lady was silent for some little time now, and Samuel was quietly enjoying the scenes flitting so rapidly by the car window, when the old lady's sudden call aroused all within hearing:

"Samuel, my shawl is falling! I should think you would see something!"

"There it is, grandma," and the child quietly raised the shawl, fast slipping from off the old lady's shoulders, and carefully wrapped it about the thin, shriveled form. "Here is your handkerchief, too, grandma; think you must have dropped it."

"It's awfully cold here, Samuel; I wish you would build a fire."

"There's no stove in the car."

"No stove in the car!" Here the old lady's voice seemed filled with unutterable consternation! "Did you bring your old grandmother into a car without first knowing if there was a stove in it?"

An abused expression now crept into the features; but Samuel, apparently unconscious of its appearance, added in a soothing tone:

"Never mind; we will be there in a few moments, grandma. See! the houses are getting close together; we will soon be inside the city."

In spite of herself, the old lady's attention was diverted from herself, for the moment, as she watched one after another of the buildings they came in sight of.

"I had a house as nice as that myself once, before I knew what it was to be poor and old."

"I think your home is lovely, grandma!" said Samuel, with emphasis; "the climbing roses are the prettiest I have ever seen."

"Pretty!" and an indignant expression covered the old lady's face.

A moment later the train stopped, and the peevish grandmother, with the sweet-voiced child, stepped out of the car and they were lost in the crowd.

"What a beautiful voice that child had," grandpa said to Nannie, when they were alone again; "I do not think I ever heard a sweeter."

"Why, grandpa, he talked through his noise and lisped."

"He spoke beautifully, Nannie. Every word sounded like some sweet distant music. I shall never forget that voice."

"Why, grandpa, you could not have heard distinctly; his voice was harsh."

"No, child, his voice was beautiful. I shall save that voice and store it away in my music room among other voices that I cherish."

"But, grandpa, you have no music room."

"None that you have ever seen, I know, my child, and none that you may enter, for it lies here," pointing to his forehead, "and strangers are not allowed to enter."

"It is an old room, is grandpa's music room, and full of sweet, happy strains. Here are the voices of those gone before and the tender words they have said. Here are the cherished lisps of my own darling babies, now, alas! dead or wandering far away. Here are the sweet psalms I learned in childhood, and the beautiful voices I have gathered, one by one, and placed with my other treasures. Then when the twilight comes on, Nannie, and I sit in my open door and watch the gathering darkness, I open the door of my music room and listen. They never refuse my request, but one after another they make their free-will offerings, and I think what a beautiful world it is that we live in after all."

Nannie remembered how often she had seen grandpa sit in this way, while a bright smile played upon his features. These were the times, then, that grandpa had the door of his music room open.

"Here I shall place Samuel's voice, and when I am tempted to be cross or impatient, I shall think of the poor freckled boy who placed before me such an example of patience."

Nannie could not imagine grandpa ever feeling cross.

"How beautiful it must be to spend even a moment in your music room, grandpa."

"Yes, Nannie, but this music room is one each must make for himself. These selections are one's own."

Nannie wondered if the unpleasant expression some faces wore was caused by the unpleasant selections their music room contained.

They had reached their own little station now, and as grandpa assisted Nannie to alight, she whispered:

"Are you sure the voices in your room are not angel voices, grandpa? for I most believe God hears Samuel's voice as you do."

But grandpa only smiled as they trudged through the muddy streets together.

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TWO WAYS OF WORKING.

There are two boys in the Reamer family, brothers, so unlike in habits and dispositions that no one would ever suspect them of being related. There occurs to me no better way of illustrating the difference between them than to tell how each boy cleaned the carriage not long ago. Their father, after he had started down town to business one morning, came back and said to Felix, the older son:

"Felix, I wish you'd clean the carriage this morning. My drive yesterday got it pretty muddy."

Felix looked up with something very like a scowl on his face.

"I wanted to go over to Cary Hope's this morning," said he. "Can't I wait until after school, father?"

"Your mother is going to take Miss Elliott out for a drive before lunch, and I think she would like to have the carriage in good shape," answered Mr. Reamer.

"Miss Elliott is so near-sighted she'd never notice whether the carriage was muddy or not," grumbled Felix.

"Your mother isn't near-sighted," remarked Mr. Reamer, dryly. "You can clean it to add to her pleasure. If you begin now and work briskly, you can get through in time to go to Cary's."

"Can't I wait until after school, mother?" asked Felix, with a whine that irritated his father beyond all endurance. He brought his cane down on the floor suddenly and sharply, and answered for his wife with considerable sternness:

"You cannot wait until after school! Clean the carriage this morning and get at it right away!"

Felix left the house to begin the work which his own unwillingness made doubly disagreeable.

Going to the barn, he opened the big sliding door with a jerk, and lifting the thills of the carriage he gave it such a bad-tempered

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push that when it was once on the incline leading from the barn door to the gravelled driveway, the trills slipped from his hands and the carriage rolled rapidly down, turning sharply as it struck the gravel, and breaking with its wheels two geraniums and a tall stalk of yellow lilies that grew in a narrow bed between the walk and driveway.

"There!" exclaimed Felix, impatiently pulling the carriage back into place. "See what the contrary thing has done now!"

Taking up the hose he went to the hydrant and turned on the water. But just as the stream from the nozzle struck the wheels he remembered that he had not taken whip, lap-robe or foot-mat from the carriage. So he threw down the hose, dragged them out and tossed them into the barn to be out of the way, the water in the meantime making a good-sized puddle which he thoughtlessly stepped in as he again took up the hose, wetting his feet most uncomfortably, which circumstance did not tend to increase his good humour.

Then he allowed the water to play on the running gear of the carriage, moving the stream idly back and forth to wash off the mud spatters that clung and stuck to the wheels most persistently. The cat came to the door and sat down to sun herself, and the temptation to send her flying away from the water was too strong for Felix. She got a most unwelcome shower-bath and retreated in high dudgeon. The dog, too, came in for a share of the same treatment, and while he watched for their re-appearance Felix industriously sprinkled the gravel and the walk.

With these diversions it took a long time to wash the mud from the carriage, and when at last it was done, it was so late that the leather dash-board, top and cushions received only the briefest and most unsatisfactory dusting before Felix ran upstairs to get on dry footwear. Then he started for school, saying complainingly to himself:

"It's too bad that I couldn't get over to see Carv this morning! I hate to wash that carriage! I think father might give me a quarter for doing it!"

When Mrs. Reamer went out to harness her pretty brown pony to

the carriage, she found it standing on the gravel, its wheels dull and streaked from having been improperly dried, the cushions white with dust in the creases and the lap-robe and mat in a damp, crumpled heap on the dusty barn floor. Was it any wonder that she frowned when she saw the work so poorly done, and that the pleasure of her ride with Miss Elliott was marred by the unpleasant reminders of her son's carelessness? And was it strange that Felix was reproved both for what he had done and what he had not done? Or that he was cross and surly in consequence? That is the way Felix cleaned the carriage.

The next week, after a sharp rain had made the streets muddy, the carriage needed attention again. This time Mr. Reamer spoke of it to his younger son, saying, as he arose from the breakfast table:

"Rob, I wish you would clean the carriage this morning before you go to school."

"All right!" answered Rob cheerfully, and soon after he started for the barn, whistling so blithely that the "mocking-bird," had it heard him, could not have helped trying to imitate the wonderful variations of trills and quavers that issued from his pursed-up lips.

Rolling the carriage carefully down to the driveway, Rob took out the robe, shook it free from dust and hung it over the back fence to receive a bath of fresh air and sunshine. Next the carriage mat got a vigorous shaking and went to keep the robe company, while the whip was taken from its socket and set in one corner of the barn. Then he looked at the carriage with a critic's eye and shook his head.

"Pretty muddy, sure enough!" said he, and, going into the barn once more, he found a broom, with which he proceeded to vigorously attack the dried mud until he had dislodged the greater portion of it from its resting-place on the wheels and hubs. Then the hose was brought into play and in a surprisingly short time the mud-covered wheels were clean.

Next he ran to the kitchen for a pail of warm water, and with the big carriage sponge he carefully washed the top, dash-board and floor of the carriage, wiping the

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leather dry and shining with a cloth. Then he turned his attention to the cushions and not a crease so small that it escaped his notice—or his cloth. By the time the cushions were finished, the wind had partially dried the wheels, but he polished them up with the cloth until not a streak marred their glossy blackness.

"There!" said Rob, stepping back and surveying his work with much satisfaction. "That looks most like new. Now I'll put it back in the barn out of the dust, and mother can ride out as befits the best woman in the world!"

So, with a long pull and a strong pull, he drew the carriage up the incline, put the whip again into its socket, brought in the mat and put it in place, and folded the robe neatly and laid it on the seat. Then he ran into the house, saying triumphantly as he glanced at the clock:

"Just an hour from start to finish! I call that pretty good time, don't you, mother?"

"Pretty good time, indeed," replied Mrs. Reamer, with a smile. "I hope the work is pretty good, too."

"Yes'm, the work's all right," answered Rob confidently. "It makes it 'most as good as play to run a race with yourself when you're working. That's what I did this morning. Now can I go over to Joe Perry's a minute before school?"

"Yes," assented Mrs. Reamer; and Rob was off on a run with his books under his arm, and whistling as though cleaning carriages was the best thing in the world to put a boy in tip-top spirits.

And this is Rob's way. Which do you think is the better, his or his brother's?"

DEATH.

At Bury, Quebec, on August 13th, 1898, Mary White, widow of Cornelius Helgemis Tambs, and mother of the Rev. R. C. Tambs, M.A., Incumbent of the Mission of Waterville, Que., in the 86th year of her age.

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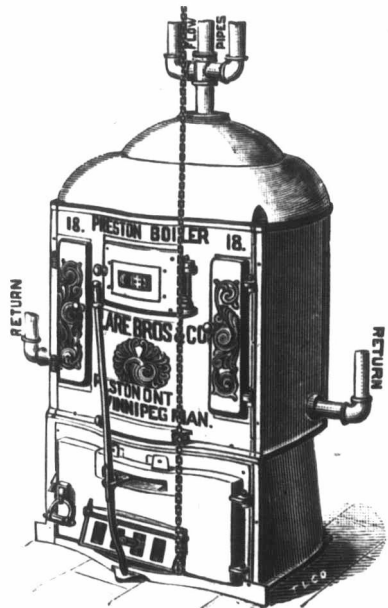
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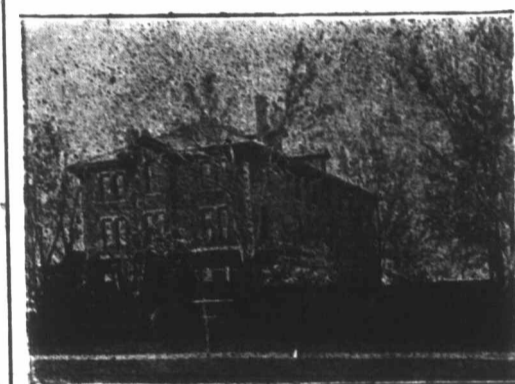
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