

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, JUNE 30, 1898.

[No. 26.



The Perfect Organ

CHANCEL ORGAN

For Church or Home

Fine rich full tones.

Every instrument guaranteed

THOMAS

Organ & Piano Co.

WOODSTOCK, Ontario, Canada

Write for Catalogue.

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitely (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART

402 Yonge St., 28 & 410 Queen West

TOBACCO THAT WILL NOT BURN THE TONGUE!

CLUBB'S DOLLAR MIXTURE

A select blending of high grade Tobacco. The only line that will positively not bite the tongue. 1 lb. tin, \$1; 1/2 lb. tin, 50c; 1/4 lb. package, 25c. To introduce this celebrated tobacco we will send postpaid to any address in Canada, sample 10th lb. package on receipt of 10c. in stamps. A. CLUBB & SONS, 49 King St. West, Toronto. Established 1878.

COWAN'S Healthful and Nutritious

Hygienic Cocoa...

Sold in 1/2 lb., 1 lb. and 1 lb. Tins only. Absolutely Pure.

DALE'S BAKERY

Cor. Queen & Portland Sts.

Best quality of Bread. Brown Bread, White Bread. Full Weight. Moderate price. Delivered daily. Send us card.

Casavant Brothers [Established 1879]

Church Organ Builders

ST. HYACINTHE P. Q.

Organs built with all the latest improvements. Electric Organs a specialty. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

St. Augustine Wine

\$1.50 per Gallon

Direct Importer of High Grade Foreign Wines, &c.

All goods guaranteed pure and genuine

J. C. MOOR 433 Yonge Street, Toronto. Tel. 625

High Class Dentistry

DR. CHAS. W. LENNOX

Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel

Accommodation for 300 Guests

Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.

JOHN HOLDERNESS, Prop.

Clarendon Hotel

WINNIPEG

A first-class Family and Commercial Hotel with every modern comfort and convenience. Accommodation for 800 guests. Rates from \$1.50 a Day and upwards.

C. F. BUNNEL, Proprietor

CLERGY HOUSE OF REST

CACOUNA, QUEBEC

Under the Management of a Committee

The House will be opened for the reception of guests on the 30th June. Charge for board and lodging 50 cents per day. The clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

Apply to **MRS. M. BELL IRVINE**, 555 St. John Street, Quebec, Que

Garfield Fig Syrup

Babies Like It. It Cures Them.

It regulates the Stomach— it purifies the blood— it CURES constipation It is pleasant to take

15 cent bottle, 35 doses for Infants
25 cent bottle, 35 doses for Adults
All druggists

BOOK—HOW TO KEEP THE BABY WELL "Worth its weight in gold" sent free, postpaid, to any address **GARFIELD TEA CO., Toronto, Ont.**


The Victoria

greatly beautifies moderate figures, ensuring

A Long AND Graceful Waist

Sold in all the Stores. Beware of imitations.

MANUFACTURED ONLY BY **The Crompton Corset Co. LIMITED.**



The Victoria

greatly beautifies moderate figures, ensuring

A Long AND Graceful Waist

Sold in all the Stores. Beware of imitations.

MANUFACTURED ONLY BY **The Crompton Corset Co. LIMITED.**

Have you yet given us a trial order for a Suit of Clothes?

A Clergyman who had had much difficulty in obtaining a good fit, ordered a coat and waistcoat from us—he now writes: "Enclosed find draft. It is the best fitting coat and vest I have had for years."

Call on us or write for samples and instructions for self-measurement.

Geo. Harcourt & Son, Clerical Tailors,

57 King St. West, Toronto

The York County

LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.

Head Office—Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President

WE MAKE A SPECIALTY OF

Clergyman Clothing

Choice Suitings in Serges, Cheviots and Worsteds in Sack Coat shape at

\$18.00

Very neat single breasted Frock Suits for **\$24.00**

BERKINSHAW & GAIN

348 YONGE STREET

Wedding... Cakes from Webb's

are made for people who want the best. For fifty years they have delighted Canadian brides and have been the chief ornament at fashionable weddings. We ship them by express to all parts of the Dominion. Catalogue and price on application.

The Harry Webb Co., Limited TORONTO

Niagara River Line!

CHIPPEWA, CHICORA, CORONA

STEAMERS

FIVE TRIPS DAILY (except Sunday)

On and after **Monday, June 20th**, leave 7, 9, 11 a.m., 2 and 4.45 p.m. Arrive 10.30 a.m., 1.15, 4.15, 8.15 and 10.15 p.m.

Passengers leaving Toronto at 4.45 p.m. by steamer **Corona** can make connection with steamer **Chicora** at Niagara-on-the-Lake and return to Toronto.

JOHN FOY, Manager.

Men's White Hats

at **Dineen's**

They're at the new store in full array of all the fashionable light shades, because white hats are the fashion the world over this summer, and whatever is new in Haddom is always shown in the greatest assortment of styles at Dineen's, to enable a man to select whatever best suits him in color, shape, quality and price. Splendid qualities in White Soft Felt light weights at from \$1.50 up.

DINEEN'S

Dineen's New Building. 140 Yonge Street. Cor. Temperance.

Old Buildings Made Handsome

At Little Expense if You Use Our

Metallic Cornices, Sheet Metal Fronts, &c.

They give a very fine appearance and durable, economical, fire-proof satisfaction. In popular use for new buildings, or fixing up old ones.

Send for our new Catalogue and see just what you can do for yourself with the great variety of patterns and sizes we make.

Metallic Roofing Company

LIMITED

1194 King St. West, Toronto

Books

Divine Immanence; an Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. \$1.50.

Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. \$1.75.

Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

The Old Testament and the New Criticism By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.

On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

ROWSSELL & HUTCHISON

76 King Street East, TORONTO

The Best COMPANY for the Best Risks is what

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

Claims to be.

Its record justifies this claim. Its paper entitled Our Advocate is sent to any address free on request.

HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.

Head Office, Globe Building, Toronto.

Western Assurance and Co'y

Assets, over \$2,300,000
Annual Income, over \$2,400,000

HEAD OFFICE, Cor. Scott & Wellington Streets, TORONTO

GEORGE A. COX, President.
J. J. KENNY, Managing Dir.
C. C. FOSTER, Secretary.

GEO. W. COOLEY
Importer of 567 Yonge St.
High-Class Wines & Spirits for Medicinal use.
Telephone 3089. **Sacramental Wine**

BELLE EWART

Remember we are the ONLY exclusive dealers in

LAKE SIMCOE ICE

Pure ice, liberal weight, prompt delivery, obliging men and double supply Saturdays. Write or phone for circular, giving full particulars. Office—18 Melinda St. Telephones 1947 & 2933. Look for the Yellow Wagons.

The Yorkville Laundry
45 ELM STREET
H. D. PALSER, - Proprietor
Telephone 1580
ALL HAND WORK

Presentation Addresses
Designed and Engrossed by
A. H. HOWARD, R. C. A.
53 King St. East, Toronto

To Make Home Pretty and Attractive



Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Seroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

Otterville Mfg. Co., Limited
Otterville, Ont.

Labatt's India Pale Ale

Is an excellent nutrient tonic. Physicians desiring to prescribe will hardly find anything superior to this.—Health Journal.

"We find that the Ale uniformly well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste likewise was always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—Superintendent of large United States hospital.

Order it from your Merchant and see that you get it

JOHN LABATT, BREWER, LONDON

Toronto—James Good & Co., corner Yonge and Shuter Sts.
Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St.

J. YOUNG THE LEADING Undertaker and Embalmer
359 YONGE ST. Telephone 679

LAGRIPPE Inflammations, Coughs, Colds, Catarrhs, Quinsy, Scarlet Fever, Pleurisy, Headaches are cured by THOMPSON'S NO. 2. Try it and be convinced of its tonic properties. Has cured hundreds and it will cure you. Send for Family Guide. Established 1868. D. L. THOMPSON, Homo. Pharmacist, 394 Yonge Street, Toronto.



BELL ORGANS

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ for Church or Chapel use ever produced. Special Discount to Church Committees

THE BELL ORGAN AND PIANO CO.
GUELPH, ONTARIO

We pay 30c per 100 for used Jubilee Stamps any quantity taken. We sell 50 Foreign Stamps, all different, for 5c; 100 Foreign Stamps, all different, for 10c; 5 Perak, 15c; 2 Gold Coast, 5c; 2 Lagos, 5c; 3 Persia, 10c; 5 Bolivia, 10c; 14 Hungary, 5c.

Weston Stamp Co., 31 King E., Toronto

Monumental
The old established firm

F. B. Gullett, Sculptor
For 21 years on Church Street. Now 740-742 Yonge st. Few doors south of Bloor street.

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 132. Established 1856.

Office and Yard, PRINCESS STREET DOCK Telephone No. 190.

P. BURNS & CO.
Wholesale and Retail Dealers in - **Coal and Wood**

Head Office, 38 King St. East, Toronto. Telephone 131

BRANCH OFFICES
338 1/2 Yonge st.—Telephone 151
546 Queen st. west—Telephone 139
199 Wellesly st.—Telephone 4483
304 Queen st east—Telephone 134

The London Society for Promoting Christianity among the Jews. Established A.D 1809

Patron—The Archbishop of Canterbury.
Vice-Patron—The Archbishop of Ontario.

The Missionaries, including their wives, their assistants, the missionary physicians and the teachers, number altogether about 185; and are located in the chief centres of Jewish population and commerce in Europe, Asia and Africa.

J. W. BEAUMONT, D. D.
Sec'y for Canada.

W. H. Stone
UNDERTAKER
343 Yonge Street
PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

BUCKEYE BELL FOUNDRY
E. W. VANDEUSEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed

CHURCH BELLS and Chimes. No Common Grades. The Best Only.

Brass and Iron

Bedsteads

Tiles Hearths Grates Mantels

RICE LEWIS & SON LIMITED
Cor. King and Victoria Sts., Toronto



We are now offering Clearing Sale Specials in

- Millinery,
- Mantles,
- Shirt Waists,
- White Duck and Pique Skirts,
- Linen Crash Skirts,
- Washable Fabrics,
- Colored Dress Goods,
- Black Dress Goods,
- Cambrie Underwear,
- Household Napery,
- Bed and Table Linen.

MAIL ORDERS given special attention.

JOHN CATTO & SON King Street, (opp. Post Office), Toronto

LISTEN TO OUR SONG

It will be a musical song—because it's about music. Have you a piano in the house? Is its action easy—does it send forth a rich, mellow tone every time it is touched? Is each note clear, clean and distinct? If you have, you own a good piano, no matter what you paid for it. If you haven't, you ought to have, and the easiest, quickest and safest way to go about it is to come here.

We will give you honest value—we will tell you all the good points, and where the bad ones might be. For a little money we will give you a musical, durable, pretty Karn piano.

Karn pianos and organs are warranted for seven years.

KARN IS KING

D. W. Karn & Co.
Piano & Organ Mfrs.
Woodstock, Ont.

Dunlop's
445 Yonge St., 5 King St. West. Tel. 4192. Tel. 1424. **FLORIST**

THE CANADIAN PHOTOENG BUREAU

ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS. BEST WORK. SEND FOR SAMPLES 16 ADLAIDE ST WEST TORONTO

TO
Subscrip
ADVER
ADVER
medium
Church
BIRTHS
Deaths,
THE P
a Family
Canada,
CHANG
not only
also the
Discon
received,
tinuo th
dollars p
RECEI
tion is p
postage s
or four w
CHECK
cents.
CORRE
of the C
than Fri
AGE:
travelli
DIAN C
Addre
Offices
NOTI
Toronto,
strictly
LES
Morni
Event
Apj
Sunde
Alber
direct
Toror
Ancie
found
FOU
Holy
Proce
Offer
Child
Gene
FII
Holy
Proce
Offer
Child
Gene
OUT
BY RI
Gc
St.
shalt
In
occa:
Apos
brief
fully
appli
i.
does
own
fishe

Canadian Churchman.

TORONTO, THURSDAY, JUNE 30, 1898.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

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

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN,

Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

July 3—4th SUNDAY AFTER TRINITY.

Morning—1 Sam. 12. Acts 10, 24.

Evening—1 Sam. 13, or Ruth 1. 2 John.

Appropriate Hymns for Fourth and Fifth 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:

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 315, 322, 554, 558.
Processional: 215, 224, 239, 303, 393.
Offertory: 165, 248, 256, 259, 290, 365.
Children's Hymns: 341, 342, 346, 540, 573.
General Hymns: 7, 12, 238, 243, 479, 603.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552, 557.
Processional: 218, 226, 232, 270, 280.
Offertory: 174, 259, 268, 271, 518, 583.
Children's Hymns: 176, 194, 335, 336, 338.
General Hymns: 214, 222, 223, 284, 285, 529.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR F. CLARK LL.D., TRINITY COLLEGE.

Gospel for the 5th Sunday after Trinity.

St. Luke v., 10. "From henceforth thou shalt catch men."

Imagery expressive—also suggested by occasion—work in which engaged. The Apostles fishermen. Miracle recorded briefly by St. Matthew and St. Mark, more fully by St. Luke. Words to the Apostles applicable to clergy and laity.

i. Note one point in which the analogy does not hold. Ordinary fishermen work for own profit—sacrifice the fish: the spiritual fisherman labours for the sake of the fish.

So takes them alive (meaning of Greek word).

1. Not forgetting: labourer worthy of hire. Not muzzle the ox. Live by Gospel. No disgrace. Disgrace to people to refuse.

2. Yet this never the end. (1) Shown by Spirit of life and work of Christ. (2) Enforced as duty, privilege.

ii. But the analogy holds in important points.

1. As regards the fish. They need to be decoyed into the net and caught. Men, like fish, ignorant, simple.

(1) Men do not naturally love God. (2) Often full of prejudices against Gospel. (3) Sin and sloth hinder.

2. As regards the fishermen. Closeness of analogy apparent not merely to bring souls into the ship of Christ; but to make them loyal servants as well as loving partners. What qualifications are needed! (1) Knowledge. Fishermen must know water, net, fish, etc. So we should know man, God, the Gospel. (2) Skill to apply this knowledge. More than theory. Fidelity and gentleness. (3) Constant watchfulness. Take every advantage of circumstances. Right moment.

(4) Perseverance and Patience. (a) Disappointments frequent: "Taken nothing"—"Nevertheless." (b) So in Christian work. "Laboured in vain!" (5) A certain generous ardour. Love of souls—love of God—or lukewarmness.

iii. The great encouragement in these words. "Catch men."

1. May long toil in vain—as these.
2. But at last succeed. Success promised. (1) Often seen here. (2) More hereafter.

3. A joy in which all may share. Every Christian man or woman has a ministry of souls.

4. Surely a reason for following, even although we should leave all besides. Great is the reward: in the honour done to Christ, in the salvation of men, in the fulfilment of the purpose of God, in glory everlasting.

SUSTAINING THE BISHOPS.

A curious and interesting phenomenon in the ecclesiastical history of the Mother Church is the protest of a number of advanced High Churchmen against excessive and illegal Ritual. It appears that, in the opinion of a large section of the party, and those the most important and responsible members of it, things are going too far. The public at large had arrived at this conclusion for some time; but a feeling of despondency, if not of despair, had come over them; and so they simply sat with folded hands, hoping that, some day, things would come right. Of course, it has been the fault of the bishops! So it is said, and partly with truth. If the bishops had agreed among themselves as to what they would allow, and what they would not allow, things might have been different. But they did not so agree, and

it can hardly be wondered that men, disinclined to obedience, should have said: Why, in the world, should I obey the Bishop of A., when the Bishop of B. may be giving me totally different instructions a month or two hence? There was something in that. Then, again, the Ritualist might plead, The bishops discouraged things quite lawful on the High Church side, and upheld violations of Law on the Low Church side; and now they talk of enforcing the law against one side, while caring very little whether it is observed or not by the other side. All quite true beyond a doubt; and yet the question comes: Are we then to have anarchy in the Church, and anarchy on the part of those who profess to be advocates and upholders of authority? Because the law cares little for trifles (de minimis), shall we say that the law cares for nothing? When the question is put in that way, the answer is clear. Anarchy cannot be allowed. The bishops must be armed with authority; and upon them must rest the responsibility of repression or toleration in any particular case. Such is the decision of the leaders of the extreme High Church Party. Things must have come to a pass before such a resolution could be taken. Is not this much the same provision which was condemned in the Public Worship Regulation Act? And now it is demanded by the very people who made that Act a dead letter. But the circumstances are changed. Among the lay members of the party earnest protests have been addressed to their organs in the press, and hints have been given of divisions in the ranks. The Spectator says that the bishops are doubtfully thankful for the support now offered them, because it will add to their responsibilities! If their Lordships shrink from responsibility, they must be content to part with authority; and we hope that this is not the case. The crisis is a severe one in many ways; and the future of the Church of England may depend upon the manner in which it is met. Quiet firmness, coupled with reasonable liberality, may yet pilot the vessel through the rocks; but no one can deny that there is danger.

THE TORONTO SYNOD.

In many respects the recent meeting of the Toronto Synod was one of the most important in its history. Apart from the sensational episode of the Bishop's resignation, several matters of great importance came before the synod. To some of these we shall probably return. Some others seem to demand immediate attention. Mr. Mothersill's motion for the removal of all clergymen at the end of five years—or rather for giving to each clergyman only 5 years' possession of his benefice—was lost almost without discussion. But the loss was more real than apparent; for in the first place, his resolution could never have passed without

considerable modification, and secondly, the new canon described in our last week's issue, makes provision for the contingency on which Mr. Mothersill's proposal depends.

We have said that Mr. Mothersill's proposal could not have been accepted without considerable modification. Such a revolution in the government of the Church would not have been accepted in its entirety by any Anglican synod in the world. It is not merely that there would have been an immediate necessity for the building and furnishing of parsonage houses throughout the whole diocese. This would be an obvious requirement. To expect every clergyman to move his whole household furniture every five years would be to impose an intolerable burden upon men already under-paid and heavily taxed in many ways. Even this would be a considerable difficulty to start with. But even if that had been got over, there remains the doubt as to the expediency of the change. The Methodists seem, on the whole, satisfied that the system works well with themselves. But even if we were convinced on that point, it would still be a question whether it would be suitable for people in different circumstances. No other Communion seems to have adopted it. The Presbyterians go on in their old ways, and show no inclination to adopt this manner of moving on their pastors. It is tolerably certain, therefore, that the proposal could not have passed in the exact form in which it was presented to the synod. Yet Mr. Mothersill need not feel that his labour has been in vain. He has drawn the attention of the synod to an evil for which a remedy was needed, and we think that, in the Canon to which we have already referred, there is such provision as is needed. That Canon directly aims at the composing of differences which may arise between an incumbent and his parishioners, and provides for the removal of the incumbent, where such an extreme measure may be necessary. Now it seems to us that everything is given here which is necessary to meet such cases as those which Mr. Mothersill aimed at. It is not at all intended that commissions shall be appointed immediately after the Bishop hears of something going wrong in a parish. It is competent for the Bishop himself to take the matter in hand, since no step can be taken in the process without the Bishop's consent. It is possible for him, in some cases, to compose the differences which have arisen, and thus restore peace to the parish. We believe there are many cases in which this has actually been done in all our dioceses—to say nothing of those in the Motherland. In the second place, when such pacification is difficult or impossible, or where it does not seem that it would be of long continuance, the Bishop might arrange an exchange between two clergymen without prejudicing the interests of either. Then there is a third case, an extreme one, in which the clergyman would have to be removed, with or without being transferred to another parish. This might be a case of hardship; but it might come to the alternative of removing the clergyman or ruining the parish; and we must remember—"Salus populi summa

lex." The welfare of the people is the Supreme law. Among the questions debated at length, and with much feeling on both sides, was the question of divorce. Neither party in this dispute went to the root of the matter—one party assuming, but not proving, that divorce a vinculo was positively wrong, the other standing upon the ground of actual law permitting the marriage of the innocent person. We propose to print in subsequent issues of our paper the utterances of the early Church on this subject—beginning with the interpretation of the classical New Testament texts.

REVIEWS.

A Lover in Homespun and other stories. By F. Clifford Smith. Price 25 cents. Toronto: W. Briggs, 1898.

This is the third edition of a book published about two years ago, and may therefore be known to our readers already. We think that many more will be glad to know it. The stories are excellent. Some of them we like better than others, but none of them are bad. The first, which gives its name to the volume, is excellent and touching. The second, although not without power, might, we think, have been better. "A Pair of Boots" is a very pretty story carefully worked out and highly effective. So is *Loup-Garon*, and a *Christmas Adventure*.

Monks and their Decline. By Rev. George Zurcher. Price 25 cents. Buffalo: of the author, 1898.

This is a frankly written pamphlet, giving a fairly complete estimate of the constitutions of the monastic orders and of the characters of monks at different times. With some hesitation we have come to the conclusion, that Mr. Zurcher is a Roman Catholic divine, since he refers to Gavazzi as an apostate priest, and speaks of the Roman Communion as the "Catholic Church." But he does not spare the unworthy of that Church. Indeed he hints that the Pope might be a little more diligent in his supervision of those who refuse to be under the control of the diocesan. At any rate, we can recommend the pamphlet as giving accurate information on the subject with which it deals.

The Free-trade Movement and its Results. By G. Armitage-Smith, M.A. Price 2s. 6d. London: Blackie & Son, 1898.

On this side of the Atlantic we are beginning to think that in Great Britain they have carried the Free-trade policy a little too far; but at any rate it is desirable that we should be acquainted with the history of that movement, and the reasons by which it has been commended to the government of the Mother Country. Mr. Armitage-Smith is a confirmed Free-trader, going so far, indeed, as to find fault with J. S. Mill for conceding that, in the case of new countries, industries of different kind might be protected in their earlier stages. In regard to the action of the other European powers, who, so far from abolishing protection, have ever increased their duties, he points out quite properly that they are not dependent, as Great Britain is, upon other countries for bare existence; but here again the argument is a somewhat partial one. Apart, however, from the opinions of the author, we have here an adequate account of the restrictions on trading, and on the gradual removal of those restrictions. We have a statement of the arguments for protection, reciprocity, etc., and the results of fifty years of Free-trade. Finally he has a notice of the recent reaction against Free-

trade, and a brief but careful chapter on Imperial Federation.

The Christian Pastor and the Working Church. By Washington Gladden, D.D., LL.D. Price 10s. 6d. Edinburgh, T. & T. Clark; Toronto: Revell Co., 1898.

In this volume we have a very comprehensive treatise on what is commonly called Pastoral Theology or Practical Theology; and, although the point of view of the writer, as a Congregationalist, is very different from our own, we are not sure that the volume will, for that reason, be less useful to the thoughtful clergy of our own Communion. There are many praiseworthy features in the book. In the first place, Dr. Gladden has a thorough sympathy with pastoral work in all its departments—a primary requisite in order to success in teaching others. In the second place, he has made himself widely acquainted with the literature of the subject in all its extent, from Chrysostom down to Vinet, and some after Vinet, and, in our judgment, he shows a wise discrimination in his citation of authorities. The number of subjects treated is so great that the treatment of most of them is necessarily brief, but it is not for that reason inadequate; and we feel sure that any young clergyman, adopting the principles here laid down, and carrying out, day after day, the instructions given, will hardly fail of being a successful parish priest. It is unnecessary and it would be wearisome to enumerate the various subjects dealt with; there is hardly anything connected with Christian work which does not find a place in the treatise, down to the pastor and the children of the Sunday Schools, Missionary Societies and Church Contributions, Revivals and Revivalism (dealt with in a very reasonable manner), and the care of the poor. In proof of the remark already made that the book may be helpful to many who do not hold the author's principles, we may refer to the Chapter on "Pulpit and Altar," where remarks and counsels of great value will be found. The remarks on preaching, although condensed, are excellent; and so are those on worship. Here is something for those clergymen who are accustomed to leave the choral part of the service in the hands of the choir-master or organist. "The pastor is the director of the worship of the congregation, including its song. This part of the service should not be surrendered by him to the control of irresponsible choirs and untutored music committees." Again, "the choice of hymns rests with the pastor. It is a matter of great importance. . . . The hymns now in use are, as a rule, far better than those of a former day." There can be no doubt on that point. Some excellent hints are given as to the choice of tunes. The author points out the necessity of proceeding upon right principles, observing with great truth: "These elementary truths are well-nigh forgotten in many of our fashionable churches. Music should be an aid to devotion; but many of those who keenly enjoy it in the concert room or the drawing room listen to the same thing in church with pain. The first thing to be desired in the Church song is that the whole congregation should heartily participate in it."

Magazines.—The Outlook has some very interesting papers in its recent issues. For one thing, it deals fully with the origin of the war with Spain, gives an account of its origin, and follows its progress. To those who take the Spanish side in the controversy, we strongly recommend the weighty reasons urged on the other side with great calmness and fairness by the Outlook.

The Biblical World is one of the numerous publications issuing from the Chicago

University Press. It is under the able editorship of Dr. W. R. Harper, and has many distinguished scholars among its contributors. The subjects discussed in the number before us are such as the following: The Origin and Character of Deuteronomy, Popular Bible Study in Scotland, The Political Effects of the Teaching of Jesus, etc. It is a living journal.

The Homiletic Review is a magazine thoroughly in touch with the age, and having a quite wonderful variety of departments, significant of the various classes and ways of thinking for which the modern pulpit must provide. Thus we have a review section treating of the Higher Criticism, the first chapter of Genesis, how to use Church History in preaching, Buddhist Extatology, etc. Then we have representative sermons, hints, suggestions, seed-thoughts and the like, an expository section, a pastoral section, and a social section. This publication is not quite adapted, in all ways, for preachers of our own Communion; but few will consult it without advantage.

The Arena carries on the work indicated by its title, and generally with fairness; and yet we think generally with a leaning on the negative side of accepted doctrines. In the numbers now before us (April and May) there is less of the controversial element. The article on the Place of Immortality in the Thought of to-day, is interesting, even if the Christian can attach little importance to its pros and cons in the presence of Him Who has brought life and immortality to light. We are bound to acknowledge that all sides are represented here.

BOOKS RECEIVED.

We have received from Messrs. Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, E.C., England, the following Church publications, published by this house. They will be kept in our office, and we shall be pleased to have anyone call and inspect them.

- "The Closed Door," by William Walsham How, D.D., 5s. 0d.
- "The Men Who Crucified Christ," by the Rev. Arthur F. Winnington, Ingram, D.D., 1s. 6d.
- "Good Shepherds," by same. Price, 1s. 6d.
- "The Law of Faith," by the Rev. William Bright, D.D., 6s. 0d.
- "Modern Problems and Christian Ethics," by Rev. W. J. Hocking 3s. 6d.
- "The Excellent Lady Kyrins," by one who speaks concerning the Church. 2s. 6d.
- "Thoughts on the Church," by the Rev. Vernon Staley, 1s. 6d.
- "Prayer and the Lord's Prayer," by Charles Gore, M.A., D.D. . . . 1s. 6d.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—Universal sympathy has been aroused here for Hon. J. W. and Mrs. Longley, in the loss of their daughter Frances. She was a child of most brilliant promise, having apparently inherited a large portion of her distinguished father's ability, and was, moreover, of a singularly sweet and winning disposition. The funeral took place at St. Luke's Cathedral and was very largely attended. The services, which were beautifully rendered, were conducted by the rector, Rev. E. P. Crawford, and the curate, Rev. J. Beevin. The Dean (Dr. Gilpin), also occupied a seat in the chancel. It was one of the most touching and impressive funerals ever conducted in the church,

and many were visibly affected. The interment took place at the beautiful cemetery on Bedford Basin, in connection with St. John's Church, popularly known as the "Three Mile Church."

The synod meets on Friday and a large attendance is expected. The Bishop has returned from England.

Sydney.—This parish has elected two rectors. Hitherto Sydney Mines and North Sydney have been combined. But each having elected its own man, the Revs. A. Gale and C. W. Vernon, it has been decided that each congregation shall "set up," for itself. As a rule our parochial system is quite different to that of Ontario. In our large parishes, consisting as they often do, of three or four or more congregations, there is one central parish church which alone possesses the full parochial machinery—wardens and vestry. The other churches are subsidiary, and are called chapels of ease, and their wardens (generally one each), chapel wardens. All diocesan contributions from these chapels of ease, are lumped together in the name of the parish church. On Easter Monday, what is called the "parish meeting" is held, when two churchwardens and lay delegates, who must be communicants, a select vestry of twelve, are elected, in which the clergyman has no voice. During the year all Church business is managed by the wardens and vestry with the rector as chairman. On very important occasions a "parish meeting" may be called. This parish meeting is the exact counterpart to what in Ontario is called a vestry meeting. One peculiarity of the Nova Scotia system is that no Church property can be conveyed without the Bishop's signature. The clergy, as of course is well known, are elected but are not dismissible by the congregations. If a congregation omits to elect in a year the appointment lapses to the Bishop.

MONTREAL.

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

Montreal.—On Friday, June 17th, the School of St. John the Evangelist brought the 37th year of its existence to a close. In giving a general summary of the work accomplished during the past twelve months, the head master, the Rev. Arthur French, spoke encouragingly of its prospects. There has been almost a complete change in the staff of the assistant masters during the year, and yet the school had prospered. The standard of work throughout the school had been maintained and the outlook for the future was of a decidedly hopeful character.

ONTARIO.

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

Kingston.—The Diocesan Synod opened in St. George's Cathedral on Tuesday evening, June 21st, when a special service, which was largely attended, was held. The Ven. Archdeacon Bedford-Jones sang the service, and the lessons were read by Canons Burke and Grout respectively. The sermon was preached by the Rev. E. A. Welch, D.D., Provost of Trinity College, Toronto. He took for his text the words, "The simplicity which is in Christ," II. Cor. xi, 3, and founded thereupon an excellent discourse. The "Te Deum" was sung by the whole congregation at the close of the sermon. The synod was formally opened next morning at 11.30, in St. George's Hall, the Holy Eucharist having first been celebrated in the cathedral. There was a small attendance of the lay members, but the clerical delegates appeared in full force. After a little preliminary business, the Archbishop proceeded to read his annual report.

His Grace addressed synod, recording ordinations at Brockville and Kingston, and expressing gratitude for the help of the Lord Bishop of Ottawa; also the confirming of 1,202 candidates, 525 males, and 677 females, the largest number in any year in this diocese as now composed. Of

these 1,025 received first communion. His Grace was much affected as he concluded, being frequently interrupted by applause.

"You have a most solemn duty before you this synod. It is to provide for the election of my successor to the See of Ontario. I prefer to put it in this way, rather than to speak of a coadjutor bishop. The election of my successor comes at an appropriate time, concluding as it does with my jubilee or the completion of fifty years' service in the Church of Him 'Who has led me all my life long until this day.' I desire to tender Him to-day most humble and hearty thanks for all His mercies, particularly for the great success attending our efforts, which has been owing in part measure to the harmony, and I may almost say, the unanimity which for thirty-seven years has existed between the Bishop, clergy and laity. I could dilate on this subject at great length, but my heart is too full for that. But I do entreat the synod when they come to an election of my successor to bear in mind that their old Bishop desires, with an eager desire, that the diocese should be administered in its future on the lines of the past. I have no doubt erred in many respects, but the union of hearts in this diocese for such a long period must have had some cause, and I believe it has been in the main caused by my trusting the clergy, as a result they trusted me. May God grant that under my successor this state of things may continue. Do not suppose now by what I have said that I intend to give up or surrender the administration of the diocese; that I shall not do while my mental vigour lasts. But I do feel that I am unable to perform the necessary work in the country part of the diocese, especially in the winter season. I thank the diocese as represented by this synod for associating my jubilee with the services of this session, and I implore God's blessing upon you, one and all."

Judge Macdonald moved for a committee to prepare a minute to recognize the Archbishop's attainment of fifty years in Holy Orders, composed of the dean, the archdeacon, the secretaries, chancellor and mover, Rev. R. W. Rayson and Dr. Smythe.

Rev. W. B. Carey moved the Revs. J. K. McMorine and F. T. Dibbs, as the usual reporting committee, which was carried.

The Rev. Canon Spencer was re-elected clerical secretary, Dr. Smythe, treasurer, and R. N. Rogers, Q.C., lay secretary of synod respectively.

Dr. Smythe then presented the treasurer's report, in which he gave particulars about the debenture fund, showing that debentures were held in New Brunswick, St. Thomas, Hamilton, Simcoe, Guelph, Lennox and Addington, Kingston, and county of Frontenac. He announced a slight increase in the capital of the consolidated fund, which now amounts to \$364,925.78, for the fiscal year which ended April 30th, 1898, as against \$363,009.29 at the corresponding period last year. The capital is made up as follows: Cash, \$4,861.24; life policy (half purchase values), \$1,770; balance due on Belleville land sales, \$486.70; real estate, \$3,722.80; Canada Permanent stock, \$22,700; deposit receipts, bearing 3 p.c., \$14,000. Debentures—4 p.c., \$12,130; 4 1/4 p.c., \$15,800; 6 p.c., \$42,500; Mortgages—5 p.c., \$110,528.68; 5 1/4 p.c., \$4,000; 5 1/2 p.c., \$31,836.33; 6 p.c., \$71,525.75; 7 p.c., \$664.28. The gross income yielded was a little under 5 1/3 per cent., viz., \$19,293.07. The capital of the Episcopal Fund is \$59,208.48, which is well invested; amount raised for the Mission Fund, \$5,032.13; transferred from Sustentation Fund, \$1,132.71; total, \$6,164.84. Overdraft, \$1,256.33. The remedy upon a large number of notes subscribed to the See House Fund in 1891, and amounting to the sum of \$455, has been barred by lapse of time. The amount subscribed for the Domestic and Foreign Mission Fund was \$1,912.63, not including a contribution by the W.A., of \$301.45.

The report was adopted.

Mr. Pense, who was treasurer up till last year, read his report, which was received with enthusiasm.

Hon. Judge Macdonald moved the thanks of the synod, seconded by Dr. Rogers, to Mr. Pense

for his long and effective service, and this was carried by synod rising in a body. The Archdeacon requested the Chancellor to express his pleasure at the acknowledgment given, and Dr. Walkem added the gratification he had experienced in being associated with the late treasurer, who took a live interest in the work, and gave unsparingly of time and business ability as one who loved his Church and did his best for it. Above all he was courageous, and true to his brother officials and the Church's interests. Mr. Pense acknowledged the unanimous vote of the synod in an appropriate speech, after which the synod adjourned.

On Thursday morning, after the opening services and a few preliminaries, the Archdeacon presented the mission board report covering two years, showing contributions of \$10,433 from congregations, and from endowment interest \$2,019. The expenditure was \$14,009, an excess of \$1,010 in expenditure. The givings were equal to the average of former years, and the excess included an overdraft from former years. The actual shortage of last year was \$139. The overdraft now is \$1,250. Special efforts were made in these two years and therefore care must now be taken to come within an evident maximum of givings in grants, or to make a very special effort. The stipends of the missionary clergy were painfully inadequate; the people must be touched with a sense of duty. Some plan of graduated income, of increases for length of service to ensure a fair living salary and certainty was suggested. It was not fair to older men to receive the stipends of young men. More workers were also needed in several districts. The grants this year were increased \$200 to \$5,900, a venture of faith. The grants proposed for this year are:

\$100 each—Shannonville, Stirling, Wolfe Island.
\$150 each—Edwardsburgh, Kitley, Madoc, Marysburg, Roslin, Tamworth, Wellington, Gerow Gore.

\$200 each—Frankford, Loughborough, Marmora, Tweed.

\$250 each—Lansdowne Front, Pittsburg, Selby, Sharbot Lake.

\$300 each—Parham, Queensborough, Westport.

\$400—Clarendon.

\$500—North Addington.

\$600—Dungannon and Monteagle.

Specials—Lansdowne Front, \$50; Odessa, \$50; North Addington, \$50; Sharbot Lake, \$100; Oxford Mills, \$100.

The Archdeacon also moved the appointment of a sub-committee to consider the status of missionary clergy, to report to the Executive Committee: Canon Spencer, Canon Grant, Rev. W. Wright, Judge Wilkinson, Judge Macdonald, Dr. Smythe, E. J. B. Pense, with the Dean and Archdeacon.

The Revs. R. S. Forneri and D. F. Bogert have been appointed rural deans of Lennox and Hastings respectively, in the place of the Revs. E. H. Baker and T. Staunton.

Rev. R. Rayson reported verbally for the Church Depository Committee that the debt had been reduced to \$150, and from collection of accounts would be wiped out.

Rev. A. W. Cooke reported for diocesan library. Enlargement was necessary, as the gifts of books were growing and could not be properly accommodated. The Dean reported receipts of Kingston rectory.

Rev. J. R. Serson reported for Clergy Trust Fund, a capital of \$135,894, with income \$6,455. The payments were \$5,325, reducing overdraft to \$667. It would be extinguished this year.

For rectory lands Rev. W. B. Carey reported payment to clergy of \$11,219, while \$1,000 was put to rest. The debt balance has happily been reduced to \$56. The net earnings were four and one-quarter per cent.

For Domestic and Foreign Missions, the Archdeacon reported receipts for 1896-97 of \$1,663, including \$649 from the Woman's Auxiliary; for 1897-98, \$1,850, including \$675 from the ladies, whose help was gratefully acknowledged. Only fourteen parishes defaulted in collections, but this

was yet too many. The report lovingly appealed to Churchmen to do their duty.

Rev. J. K. McMorine was warmly received in presenting the annual report on state of the Church, usually made so interesting at his hands. Every parish had reported but Napanee, and there had been steady gain, with reasons for thankfulness and pride in the increase. There were more celebrations, baptisms, confirmees, more Sunday schools, teachers and scholars. The gains were chiefly in villages and country districts; since the statistics were introduced in 1883, the towns did not gain in like proportions, though the reverse was the case in Western Ontario. Of the increase of \$6,044, in Church property, nearly one-half was the gift of E. J. B. Pense to St. Mark's, Barriefield.

The Widows' and Orphans' Committee reported offerings of \$482; donations of \$210, including \$200 from Mrs. F. Kirkpatrick, subscriptions of clergy-men, \$120, interest from invested funds, \$598. The overdraft is \$782, an increase of \$81.

The committee on religious instruction, in the public schools reported, through Rev. Mr. Worrell, its chairman, that after consideration of the different proposals made for securing a fuller recognition of religion as a necessary element in the educational system of the country, it did not consider that it would lead to any practical result to recommend any definite step at present.

Rural Dean Loucks, for Episcopal Fund, reported capital of \$59,208, with an income \$3,170; interest in arrears \$898; overdraft reduced \$39.

The following are the results of the elections:

Clerical, Provincial Synod.—Revs. Canon Grout, Prof. Worrell, Canon Burke, Dean Smith, Rev. J. K. McMorine, Archdeacon Bedford-Jones, Canon Spencer, W. B. Carey, R. S. Forneri, A. Jarvis, W. Wright, C. P. Emery, E. Loucks. Substitutes, D. F. Bogert, J. R. Serson, S. Tighe, H. Patton, G. R. Beamish, W. Burton, C. J. Hutton, A. W. Cooke.

Clerical, Mission Board.—Revs. Grout, W. Wright, J. K. McMorine, Prof. Worrell, Canon Burke, W. B. Carey, S. Tighe, D. F. Bogert.

Lay, Provincial Synod.—Judge Macdonald, Dr. Smythe, Judge Reynolds, Dr. Walkem, Dr. Rogers, Judge Wilkison, Edward J. B. Pense, C. F. Smith, J. E. Halliwell, James Shannon, R. J. Carson, J. R. Dargavel.

Substitutes.—S. R. Gorman, B. S. O'Loughlin, F. A. Knapp, Joseph James, G. F. Ruttan, Dr. Garrett, W. H. Moutray.

Lay, Mission Board.—Judge Macdonald, Judge Wilkison, R. J. Carson, Henry Briscoe, B. S. O'Loughlin, E. J. B. Pense, James Shannon, Judge Reynolds.

Rev. W. Wright reported for Superannuation Fund, offerings, \$360, and investment receipts, \$178; balance of income on hand \$546. Rev. E. H. M. Baker had been added to the list of annuitants.

Stirling.—The Rev. H. Spencer of North Addington, has been appointed rector of this parish in the place of the Rev. E. Newham, who is about to remove to Toronto.

OTTAWA.

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

Pembroke.—Holy Trinity.—This church was reopened for Divine service on Sunday, June 12th, by the Lord Bishop of the diocese. When Dr. Henderson was the Anglican missionary here he procured plans for the present Holy Trinity Church, and time has justified his taste and judgment, the hand of a Master being observable in every line. But time has brought that inevitable decay which attacks all the works of man and the feeling has been growing that something must be done to arrest decay and brighten its appearance. A great deal of unthought of destruction has been stopped, and the buttresses have been renewed, the interior has been wonderfully altered for the better, by the painting of the walls in beautiful delicate tints, the painting of all the woodwork, seats, and other furniture in light oak colour, and by throwing the two narrow side passages into a broad centre one, thus making a con-

venient and dignified access to the chancel from the West door. The arrangement of the electric lights is also much more comely, in the chancel especially, where brass fixtures replaced the plainer wires. The congregation richly deserves the compliments paid to them by their Bishop on the improved appearance of their renovated church. In spite of the unfavourable character of the weather, a very fair number gathered for the plain celebration of the Holy Communion, which was celebrated by the rector, assisted by the Rev. W. J. Moody, of Beachburg, at 8 a.m. At eleven o'clock the church was filled, and the service began by the Bishop formally appointing Mr. W. T. C. Bethel to the office of lay reader, a position that gentleman has filled now most acceptably for several years. Matins were then said by the rector, Mr. Bethel reading the lessons. Then followed a semi-choral celebration of the Holy Communion, his Lordship being assisted by the rector and Rev. W. J. Moody, as Gospeller and Epistoler, the Bishop giving an eloquent sermon. At seven o'clock standing room was at a premium, when the procession of candidates—twelve females—the clergy and the Bishop entered the church, while the well known hymn "Onward, Christian Soldiers" was being sung. The Apostolic Rite was administered with all the impressiveness which always marks Dr. Hamilton's rendering of the Church's services. During the evening many hymns were sung, among which were the "Litany of the Holy Ghost," and the "Veni Creator." The next morning the Bishop gave the newly confirmed their first communion at 6.30 a.m., leaving Pembroke for Cobden at 7.50, where he visited the new church at Haley's, and administered confirmation in St. Paul's Church in the evening.

Ottawa.—St. Barnabas.—The Patronal Festival of this church was kept with an octave of services, beginning on Sunday, the 12th, and ending Sunday, the 19th June. The Sunday services were of the character usual on great festivals in this church, consisting of low celebration at 8 a.m., matins at 10, choral eucharist, preceded by procession around the church, with cross, lights, incense and banner, at 11, and solemn evensong and procession at 7 p.m. The Holy Communion was celebrated daily at 7.30 on the week days, and the divine offices said at 11 a.m. and 5.15 p.m., and each evening at 8 the congregation assembled in steadily increasing numbers, as the week went by, to listen to instructions by the special preacher for the occasion, the Rev. C. B. Kenrick, M.A., rector of St. Mark's, Port Hope, on subjects of great and practical importance to Churchmen. The list of subjects embraced: "Our Mother Church," "Penitence," "Good Works," "Prayer," "The Eucharist," "Self Discipline," and "The Faithful Departed." Mr. Kenrick is an earnest, fluent and impressive speaker, and his sermons on this occasion were full of sound Catholic instruction, put in a way easily "understood of the people," allaying prejudice, and leaving a deep and lasting impression. The parishioners of St. Barnabas' have reason to feel very happy at the success of their festival, and very thankful to Mr. Kenrick for his efforts on their behalf. They will long remember him and all the valuable teaching he has given them.

The Lord Bishop of the diocese was recently presented with a magnificent pectoral cross, which was a joint gift of the clergy and laity. The cross is made of gold and is adorned with one large and four smaller amethysts.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

(Synod Report continued.)

There was a jubilant tone in Bishop Sweatman's review of the work for the year, because of the fact that as the result of a special appeal, which netted \$8,000, a deficit of \$6,000 on account of diocesan missions has been reduced to less than a thousand dollars. But while rejoicing at this satisfactory showing, his Lordship warned the people

not to allow any abatement in their practical interest in diocesan missions, mentioning in this connection the circumstance that the collections through the ordinary channels were below the figure of the previous year. The diocese, he said, has contributed to all missions \$34,000. Bishop Sweatman advocated the appointment of a missionary agent.

Ven. Archdeacon Allen discussed in an interesting and practical way the diocesan missions. He acknowledged the substantial service that had been done diocesan missions by the Woman's Auxiliary, and paid tribute to the efforts of distinguished laymen. He laid down the doctrine which met with universal assent, that for the success of mission work the Bishop must have the support of a united and devoted clergy and laity. While doing honour to the heroism of the foreign missionary, he did not forget to say many appreciative things about the work of the home missionary with which he is acquainted from personal experience and observation.

Mr. A. H. Dymond, of Brantford, who is one of the most active lay workers in the missionary cause in Huron Diocese, discussed with much ability the principles that should guide the Church in carrying out the great design of the Saviour when He founded the Church as a missionary organization. Remembering that out of a world-wide population of 1,400,000,000, but 400,000,000 have heard the name of their Redeemer, he confessed that the Church had failed to a large extent in her duty. He expressed the belief that the people had not sufficient loyalty to the Church, and that they were too much divided by congregationalism and individualism. These, he said, must be subordinated, that a united front might be presented to the enemy. He appealed to his brother laymen to take a more active interest in and to contribute more generously to the work of missions, impressing upon them their individual responsibility.

Prof. Dyson Hague, who followed, expressed a desire to make his hearers feel that his words were not the utterances of formality, but the convictions of his heart. The work of missions, he said, was the greatest work upon earth. There was a peculiar obligation upon English Churchmen to realize the tremendous responsibility that rested upon them. Great Britain, he said, ruled eleven million square miles of the world, and controlled more than one-third of the un-Christian nations. God had made the British Empire the greatest civilizing instrumentality that the world had ever known, and he believed the Church of England was the greatest Divine instrumentality for the evangelization of the world. It should be remembered that Christ came not only as a civilizer, but as a Saviour. Mr. Dymond, having pointed out the path of duty to the laity, Prof. Dyson Hague impressed upon the clergy their responsibility in the matter. What was the matter with the parishes was not lack of funds, but lack of faith. The clergy should show the people that a Church that ceased to give must cease to live. He warned his hearers against the plague of selfishness and the paralysis of self-satisfaction.

A large collection was made at the close of the proceedings. Dr. Ham and the choir boys of St. James' Cathedral, led the singing at the meeting.

Thursday's proceedings at the Synod having been commenced in the usual manner, the following delegates and officers were reported to be elected by the scrutineers, and were so declared by the Bishop:

Executive Committee.—Clerical members: Revs. T. C. S. Macklem, Canon Farncomb, Dr. Langtry, Prof. Clark, John Gillespie. Lay members: Messrs. A. H. Campbell, F. E. Hodgins, S. H. Blake, G. B. Kirkpatrick, N. W. Hoyles.

Appointed by the Bishop.—Clerical: Ven. Archdeacons Boddy, Allen, Rev. Canons Sweeny and Cayley, Rev. Septimus Jones. Lay.—Hon. G. W. Allan, Messrs. J. A. Worrell, Q.C., C. R. W. Biggar, Q.C., William Ince and A. R. Boswell, Q.C.

General Synod Missionary Board.—Clerical members: Rev. T. C. S. Macklem, Rev. F. H. DuVernet. Lay members: Mr. S. H. Blake, Mr. N. W. Hoyles.

Clerical Delegates to Provincial Synod.—Revs. Dr. Langtry, Provost Welch, Prof. Clark, Ven. Archdeacon Allen, A. J. Broughall, T. C. S. Macklem, C. L. Ingles, Dr. Pearson, Canon Farncomb, H. Symonds, C. H. Shortt, Canon Cayley.

Alternates.—Revs. A. H. Baldwin, J. P. Lewis, T. W. Paterson, S. Jones, B. Bryan, Canon Sheraton, Canon Spragge, F. H. DuVernet, C. H. Marsh, Canon Greene, Canon Sweeny, W. E. Cooper.

Lay Delegates to the Provincial Synod.—Mr. G. B. Kirkpatrick, Dr. J. G. Hodgins, Messrs. A. H. Campbell, J. A. Worrell, Q.C., S. H. Blake, Q.C., Dr. Parkin, N. W. Hoyles, Q.C., Hon. G. W. Allan, Judge Benson, J. H. Mason, S. Caldecott, John Cowan.

Alternates.—Dr. Milman, F. E. Hodgins, N. F. Davidson, W. D. Gwynne, W. Wedd, Henry Pellatt, G. F. Harman, R. J. Machonichie, R. M. Dennistoun, C. R. W. Biggar, William Ince, T. R. Clougher, Barlow Cumberland.

Mr. N. W. Hoyles moved, and Dr. Pearson seconded, the adoption of a memorial expressing the Synod's appreciation of the services of Dr. J. George Hodgins, who, for many years, acceptably filled the important office of honorary lay secretary of the Synod. During the remarks which the motion called forth, especial emphasis was placed upon the value to the Synod of Dr. Hodgins' intimate knowledge of canonical law, and the rule of procedure. Bishop Sweatman spoke appreciatively of his work as historian of the Church. In the absence of Dr. Hodgins, his son, Mr. F. E. Hodgins, acknowledged the action of the Synod. A long discussion then arose upon the proposal of the Mission Board that a general missionary agent for the diocese should be appointed. The Bishop favoured the scheme. Others who took part in the discussion were Bishop Sullivan and Messrs. Blake, Gwynne, Allan, Hoyles, Cumberland, and Davidson. A resolution was ultimately adopted which vested the appointment of an agent for the term of one year in the Board, subject to the confirmation of the Synod.

During the recess for luncheon, in the presence of a large number of delegates, both clerical and lay, the Lord Bishop of the diocese presented Miss Cox with a life membership in the Woman's Auxiliary, and a gold badge, as a token of the appreciation in which she is held by the members of Synod. She has for many years past done a great and a good work on behalf of the Church.

At the commencement of the afternoon session the Bishop re-iterated a statement which he had already made elsewhere, and which at the time had been received with some incredulity, viz., that the pence collected by the children in the various Sunday schools had exceeded the total sum contributed by the whole diocese for diocesan missions by \$470. The former amounted to \$8,783.22 and the latter to \$8,158. Rev. A. H. Baldwin, chairman, then read the report of the Widows' and Orphans' and Diocesan Theological Fund Committee. Beginning the financial year with a balance to the credit of the investment account of \$18,488.82, the committee ended it with a credit of \$23,885. Two bequests were received, the James Robinson bequest of \$396 and the Jane Porter bequest of \$5,000. The statement of receipts and expenditures showed a balance of \$1,409 upon financial transactions amounting to \$8,214. Thirty widows' pensions of \$200 each were paid. Mr. Baldwin proceeded to call attention to the new canon which had been prepared to govern the distribution of the widows' and orphans' fund, but did not favour its adoption. He said it had been prepared not because the committee thought it was right, but because the committee had been asked to draw it up. Rev. Mr. DuVernet strongly appealed to the Synod to adopt the portion of the canon extending the benefits of the fund to the widows of foreign missionaries who have served in this diocese.

Mr. Baldwin objected to this proposal. "You go to China," he said, "get your \$600 a year and have plenty of servants and a good house, while here in Toronto you chop your own wood, groom your own horse and get \$300 or \$400 a year. I think the clergy that are hard worked are right here

in Ontario. If we look at it we have not a cent to pay the July stipend of our home missionaries."

Rev. Dyson Hague and Mr. Blake dissented from the view of Mr. Baldwin. Mr. Blake reminded the Synod that the foreign missionary went out to the foreign field and sacrificed his life and all that was dear to him, and he expected that those who remained at home would "hold the rope" for him.

After further debate in which the Revs. A. J. Broughall and J. P. Lewis took part, the canon was adopted after being so amended as to make it retroactive. Mr. Gwynne then explained the canon providing for the administration of the widows' and orphans' fund, the three principles of which are: (1) That widows of small income should be admitted to participation in the fund, whether their husbands held certificates or not; (2) that there should be no attempt to support widows who have sufficiently large incomes for their maintenance, and (3) that the interest of the clergy in the fund should be retained. After much discussion the consideration of the canon was deferred until the next meeting of the Synod.

At the instance of Provost Welch changes with the object of simplification were made in the canon governing the administration of the theological students' fund.

Before the regular session of the Synod took place on Friday morning a special meeting of the delegates, both clerical and lay, took place, at which was discussed the crisis which had been brought about by the announcement that the Bishop had determined to resign his See. Mr. J. A. Worrell, Q.C., the chancellor, presided. The result was the adoption of a series of resolutions. During the reading of the minutes of Synod, which met subsequently, the Bishop entered and all present rose to their feet and remained standing until the Bishop took his seat. Before the regular business of the Synod was proceeded with the House gave Mr. S. H. Blake an opportunity to present the resolutions to the Bishop.

The resolutions, five in number, were as follows:

(1) That the resolutions passed at a meeting of clergymen and lay representatives to the Synod of the diocese and parts appended numbered from 1 to 5 be and they are hereby adopted as resolutions of the Synod.

(2) That a sufficient fund be advanced from the general funds of the diocese as shall suffice to make up the amount of stipend due to the Bishop, viz.: \$1,557.62, and that the sum be paid to his Lordship to-morrow morning, pending the collection of the amount by assessment of the parishes, and that such office help as his Lordship may deem necessary, including a stenographer and messenger, be provided for his Lordship.

(3) That a special committee be appointed to consider the whole matter of the episcopal endowment fund, to take such steps as may be necessary to make up the capital to such a sum as will ensure the payment of the annual stipend of \$4,000 for the Lord Bishop; such committee to consist of Messrs. A. H. Campbell, S. H. Blake, W. Ince, A. R. Boswell, R. H. Tomlinson, A. M. Dymond, J. C. Morgan, T. E. Hodgins, C. R. W. Biggar, James Scott, S. Caldecott, H. Pellatt, J. H. Mason, F. H. Baldwin, Hon. G. W. Allan, F. B. Cumberland, Clarkson Jones, G. B. Kirkpatrick, Dr. G. R. Parkin, W. R. Brock, J. A. Worrell, Q.C., N. W. Hoyles, Senator Dobson, Judge Benson, John Cowan, R. W. Denistoun and Thomas Morphy.

(4) That this meeting pledges the diocese to raise from year to year the amount needed to carry on the missionary objects of the diocese and to sustain his Lordship in all his missionary work.

(5) That the Hon. S. H. Blake be the chairman of the committee under resolutions, and that this meeting begs to assure his Lordship of the most profound regret with which they heard the suggestion that his Lordship had in contemplation the severing of his connection with this diocese. They beg to assure his Lordship of their affectionate regard for him, their very deep regret that occasion should have been given for the statement made by his Lordship, their most earnest desire to see every cause of dissatisfaction removed, and, with deep thankfulness for the earnest, incessant

and great interest of his Lordship in the affairs of this diocese, trust and hope that he may be long spared to supervise, aid and forward the most important work.

Mr. Blake, commenting upon the situation, said: "I have never known this Synod to be so profoundly affected as it was yesterday when the statement was made by your Lordship. There was a strong feeling that we had acted thoughtlessly, and had acted culpably in that thoughtlessness, and that we had been unjust to you. It was not right that your salary should remain unpaid, that you should be thwarted in your mission work, or that your hands should be tied in carrying on the affairs of the diocese, and we have to admit that we have done wrong in these matters. We crave your indulgence, and we pledge ourselves that in future these causes of difficulty shall be removed. If your Lordship generously overlooks them and if your Lordship expresses the determination not to sever your connection with the diocese I shall not at all deplore what took place yesterday. The result will be that there will be a deeper sympathy, a larger co-operation, a more affectionate work and a self-examination to see how far we have erred and what have been our shortcomings, and a stronger determination that in future there shall be no cause for making any such remarks as were necessary in the Synod yesterday."

Mr. Blake said this would be a dies mirabilis in the Synod.

"To-day," he declared, "we elect you afresh to the high office of Bishop of the Synod, and swear to you again our allegiance and earnest desire to aid and help you."

When the resolutions were handed in the Synod stood up again. His Lordship, requesting the members to be seated, made the following reply:

My dear brethren and Mr. Blake: I must confess that when I came here this morning it was with my decision unaltered. I should like to let it be very clearly understood that I regard the financial questions as very largely impersonal, but there are other considerations which have been raised which are distinctly of a personal character. I could not fail to see this morning in the papers the reports of the discussions which took place here last night, and these discussions, although they revealed a very large proportion of expressed desire that I should not resign my position as Bishop of this diocese, yet certainly the element of dissatisfaction was very unmistakably noted. My feeling was that such self-respect as I have would not permit me to continue my duties with the knowledge that there was even a small portion of the clergy who considered that these services were inefficient. I do not know how far the reports give an expression of the opinions of Dr. Langtry, but it seemed to me to be extremely difficult to remain in my office if there were only two or three of the clergy who took that attitude.

I am not going to enter into any defence of my administration at all. I entered on my office with a number of enthusiasms and plans and purposes which have been distinctly chilled, if not killed, by want of sympathy and support.

There is one other explanation which I should like to make. I noticed that there was a good deal of reference to St. Alban's Cathedral. It was stated that the trouble in connection with St. Alban's Cathedral was all the Bishop's fault. I wish to remind the Synod that I have again and again disclaimed responsibility for it. I wish to disclaim it now. Some two or three years ago, I understand, a leading lawyer went to the Synod office and asked of the secretary-treasurer permission to go through the journals to ascertain where the responsibility for the building of St. Alban's Cathedral lay, and the conclusion he came to as a lawyer was that it lay upon the Synod, that no step had been taken except by direction by resolution of the Synod. I wish to say further that I was opposed to the incurring of expense and fought against every expenditure, but in vain, and therefore I wish to relieve myself of that responsibility.

But I find it impossible to withstand the appeal that has been made to me. I feel that, however difficult the administration of the diocese is, I am

bound to give my best efforts and prayerful endeavours to its discharge and to submit to any discouragements or difficulties that I may meet, and endeavour faithfully to discharge that trust, which as Mr. Blake says, you once more place in my hands. I must thank Mr. Blake and those who are supporting him. I think I may say the Synod at large (hear, hear) for the extreme generosity with which they have treated this whole question. I cannot but meet your resolutions in the spirit in which I am quite sure they have been offered, and without delaying the business of the Synod any further I express the most earnest hope that by the blessing and assistance of God I may be enabled to discharge the duties of this difficult office for such time as He may be pleased to spare me in His sight, and in such a way as to advance the real spiritual and temporal interests of the diocese.

The Synod once more arose and sang "Praise God From Whom All Blessings Flow."

Dr. Langtry had a word of explanation. He was sure, he said, that he had not been correctly reported.

"I took special pains," he continued, "to disclaim what was stated as being my own personal conviction. What I said was that I thought there was a feeling that in what had been done in reference to St. Alban's Cathedral and the parochial missionary scheme you had not the confidence of the clergy of the diocese. I did not say that you had not my confidence; I took every pains to say that on personal grounds I had the highest regard and affection for the Bishop. I stated what I believed and what I thought your Lordship felt to be a fact. I may be mistaken about it, but if I am, men talk very differently on different occasions."

This ended the incident and the Synod proceeded to business.

The reports of the Sunday School Book and Tract, the Superannuation Fund, the Toronto Rectory, the Investment and the Audit Committees were discussed and passed.

At the afternoon sitting the standing committees of the Synod were elected as follows:

Clergy Commutation Trust Fund Committee.—Revs. T. W. Paterson, M.A., L. H. Kirby, E. H. Mussen, M.A., W. E. Cooper, M.A., S.T.B., J. H. Sheppard, J. Pitt Lewis, M.A., W. C. Allen, M.A., R.D., A. B. Chafee, M.A., Messrs. A. H. Campbell, Wm. Ince, J. A. Worrell, B.C.L., Q.C., R. N. Gooch, C. E. Ryerson, M.A., Col. Boulton, Columbus H. Greene, T. Millman, M.D.

See Endowment and Lands Committee.—Right Rev. Bishop Sullivan, Revs. Canon Osler, Canon Tremayne, M.A., Canon Spragge, M.A., John Gillespie, Bernard Bryan, Messrs. H. W. M. Murray, M.A., Q.C., Beverley Jones, H. T. Beck, R. M. Dennistoun, J. J. Cook, F. W. Summerhayes.

Toronto Rectory Endowment Committee.—Revs. John Langtry, M.A., D.C.L., John Gillespie, J. McL. Ballard, M.A., J. Scott Howard, M.A., Messrs. Henry Pellatt, sen., Frank E. Hodgins, G. F. Harman, M.A., James Scott.

Mission Board.—The Bishop of Toronto, the Venerable the Archdeacon of Peterborough, rural deanery of Toronto, Rev. Canon Sweeny, M.A., D.D., R.D., Stapleton Caldecott; West York, Rev. E. H. Mussen, M.A., R.D., N. F. Davidson; East York, Rev. A. J. Broughall, John Cowan; Peel, Rev. H. O. Tremayne, James Johnston; East Simcoe, Rev. Canon Greene, George Raikes; West Simcoe, Rev. Geo. M. Kingston, M.A., R.D., W. B. Sanders; South Simcoe, Rev. W. E. Carroll, M.A., R.D., Hon. G. W. Allan, D.C.L.; Durham, Rev. W. C. Allen, M.A., R.D., Robt. Vance; Northumberland, Rev. G. H. Webb, Col. Boulton; Haliburton, Rev. Geo. Warren, George Bemister; Rev. John Langtry, M.A., D.C.L., Henry Pellatt, sen.; Rev. Canon Farncomb, M.A., S. H. Blake; Right Rev. E. Sullivan, Capt. Whish, R.N.; Rev. A. H. Baldwin, M.A., W. D. Gwynne; Rev. C. H. Marsh, J. C. Morgan, M.A.; Rev. C. H. Shortt, Frank E. Hodgins; Rev. A. J. Broughall, M.A., A. M. Dymond; James Scott, T. R. Clougher, George R. Parkin, L.L.D., C.M.G.

Widows' and Orphans' Fund and Theological Students' Fund Committee.—Revs. A. H. Baldwin, M.A., J. Talbot, Canon Greene, L.Th., John Pear-

son, D.C.L., Provost Welch, M.A., D.C.L., Canon Sheraton, D.D., Messrs. W. C. Hall, W. D. Gwynne, James Haywood, Hon. S. H. Blake, B.A., Q.C., L. H. Baldwin, J. T. Jones.

Church Extension, General Purposes, Statistics and Assessment Committee.—Revs. G. A. Kuhring, G. B. Morley, W. Hoyles Clarke, M.A., A. C. Watt, Herbert Symonds, M.A., John Gibson, M.A., Messrs. A. McLean Howard, F. C. Snider, E. M. Chadwick, A. R. Boswell, Q.C., F. Barlow Cumberland, M.A., E. B. Temple.

Sunday School and Book and Tract Committee.—Revs. Canon Cayley, M.A., James H. Talbot, C. L. Ingles, M.A., Bernard Bryan, Canon Sweeny, M.A., D.D., A. Hart, Canon Farncomb, M.A., Messrs. George B. Kirkpatrick, S. G. Wood, L.L.B., C. R. W. Biggar, M.A., Q.C., A. M. Dymond, J. S. Barber, Grant Helliwell, J. C. Morgan, M.A.

Audit Committee.—Revs. J. Pitt Lewis, M.A., George I. Taylor, M.A., W. H. Clarke, M.A., Messrs. Frank E. Hodgins, B. W. Murray, N. F. Davidson.

Superannuation Committee.—Revs. T. R. O'Meara, C. H. Marsh, J. S. Broughall, M.A., A. H. Baldwin, M.A., T. C. Street Macklem, M.A., Alex. Williams, Capt. Whish, R.N., Messrs. G. B. Kirkpatrick, L. H. Baldwin, James Wilson, Wm. Wedd, E. W. Trent.

Investment Committee.—Revs. John Gillespie, J. McLean Ballard, M.A., Messrs. A. H. Campbell, Wm. Ince, J. A. Worrell, B.C.L., Q.C., H. T. Beck, B.A., R. H. Tomlinson, J. H. Paterson.

The following committee on the subject of prison reform was appointed.—Rev. T. W. Paterson, L. H. Kirkley, A. J. Broughall, W. H. Clarke, T. R. O'Meara, Prof. Cayley, Bishop Sullivan, Hon. G. W. Allan, Dr. J. George Hodgins, Messrs. N. W. Hoyles, S. G. Wood, Beverley Jones and A. M. Dymond.

Somewhat lengthy discussion took place on the subjects of religious instruction in schools and the selling of liquor on Church property.

The remainder of the day's session was taken up with the discussion of the following notice of motion, of which the Rev. Dr. Langtry had given previous notice: "That this Synod memorialize the Provincial Synod to enact that no clergyman of the Church of England in Canada be permitted to solemnize marriage between persons either of whom has been divorced, subject to the penalty of deprivation."

Quite a number of the delegates took part, but no definite conclusion was arrived at, and the matter was laid over for further discussion until the following morning.

The Synod concluded its annual meeting on Saturday morning after a long and important session, lasting five days. When Synod assembled on Saturday the discussion was resumed on Rev. Dr. Langtry's motion condemning the marriage of divorced persons and asking the Provincial Synod to pass authoritatively upon the subject for the direction of the clergy. Ex-Ald Scott thought the Synod ought not, without a thorough discussion of the subject, to express an opinion upon it. He would favor simply asking the Provincial Synod to take action.

Bishop Sweatman stated that any attempt to legislate in the matter was ultra vires of the Synod, and the discussion of anything more than a request for action by the Provincial Synod was wholly a waste of time.

Hon. S. H. Blake projected the legal difficulty that the law of the land permitted such marriages, and he was strongly of the opinion that the Synod ought not to enact contrary thereto. He illustrated by an instance from his own practice the danger of preventing innocent divorced persons from marrying again.

An endeavour was made to get Dr. Langtry and his supporters to accept a compromise resolution, which might recognize the evils arising out of the general marriage of divorced persons, but not making any sweeping prohibition. This, however, was not possible, and the amendment was defeated by a vote of 15 to 54, and the original motion was passed by a vote of 13 to 61, with hearty applause.

Mr. I
be top
method
equitable
necessar
an error
penses
not be
average
amount
missions

Upon
to place
Fund. i
tors.

After
finally a

Girls'
23rd of
Grace,
thanks
through
Queen
eminent
has bee
leatlet,
"Jesus,
modern
thanks
Simon,
"Soldie
the e
psalm,
Thy ta
Ashere
led to
G.F.S.
death
who te
kind s
bers o
the re
Mackl
chapte
The se
strikin
ali pro
Epistle
The so
from
spiritu
"Pray
an in
bandi
our ca
unity
every
to bec
a con
ocean
miles
and l
to a
growt
motio
physic
shoul
spiritu
beaut
date
migh
Engl
Army
hood
for n
a gu
call
Saxo
praye
depei
is ca
a gro
daily
did
The
influ
Spea

Mr. Biggar moved that the Executive Committee be requested to consider whether the existing method of assessment for Synod expenses was equitable and satisfactory, and, if not, to suggest necessary alterations. Mr. Biggar said there was an erroneous opinion abroad that the Synod expenses were increasing. To show that they were not, he quoted the figures for eight years. The average expenses had been \$5,560, and the average amount raised by assessment on parishes and missions, \$1,779.

Upon motion, the executive was recommended to place Rev. Charles H. Rich on the Rectory Fund, in accordance with the advice of the solicitors.

After the usual resolutions of thanks, the Synod finally adjourned.

Girls' Friendly Society.—Thanksgiving.—The 23rd of June having been appointed by His Grace, the Archbishop of Canterbury as a day of thanksgiving for the Girls' Friendly Society throughout the entire empire of our gracious Queen Victoria, a leaflet of special intercession, eminently appropriate for the time and occasion, has been issued for private circulation only. This leaflet, closing with the words of the hymn, "Jesus, Thou Joy of loving Hearts!" ancient and modern version, number 190. The very beautiful thanksgiving service was held in the Church of St. Simon, the service opening with hymn 270, "Soldiers of Christ arise!" A goodly number of the excellent choir were present. The special psalm, number 15, "Lord, who shall dwell in Thy tabernacle, etc., which was read by Rev. Mr. Ashcroft, of St. James' Cathedral, who had been led to take a deep interest in the work of the G.F.S. by reason of witnessing the peaceful death of one of the girls at the General Hospital, who testified with a heart full of gratitude to the kind sympathy and prayers for her from members of the society. Rev. Mr. Ashcroft assisted the rector throughout the service; Rev. Mr. Macklem reading as the 1st lesson from the 18th chapter of Genesis, beginning at the 16th verse. The second lesson, also read by the rector, being strikingly appropriate in its lessons, to indeed, all professing Christians, was from St. James' Epistle, 5th chapter, beginning at the 7th verse. The sermon, by the rector of the parish, was a so from Saint James' Epistle, the gist of the deeply spiritual and earnest discourse was from the text, "Pray one for another." The preacher giving an interesting sketch of the vast organization banding together the poles and circumference of our earth, went on to speak of the bonds of a great unity embraced by the Girls' Friendly Societies of every nation, of every clime, causing the world to become small, to our conception, by reason of a common oneness in a great cause, spanning the oceans, as readily as our grandmothers did a few miles of space without such friendly Christian ties and bands. The preacher further drew attention to a leading characteristic of the century in the growth of guilds for the development and promotion of spiritual life. Just as one will take physical exercises for physical development, so should one partake of the means of grace for spiritual development. As well as the vast and beautiful organization, who are gathered at this date all over the empire in thanksgiving to Almighty God, so has sprung up the Church of England Temperance Society, The White Cross Army for purity, the Saint Andrew's Brotherhood to care for the souls of men, and the W.A. for mission work. The Girls' Friendly Society is a guild for mutual help. Ordinarily, it seems to call for a calamity to evoke among the Anglo-Saxon race that sympathy and kindness, that prayer for one another which the G.F.S.'s very life depends on, and which each individual member is called on to strive for and live up to. What a great power this fellowship, this sympathy is in daily life. Surely we would all be strengthened did we intercede, did we pray, one with another. The preacher here drew a graphic picture of the influence of even one good woman in a parish. Speaking of service at home or abroad, in tem-

poral matters, the dignity of service should be avoided. Organization tends to make individual effort more powerful. Finally, the preacher exhorted his many hearers, G.F.S. and others, among whom was Mrs. S. G. Wood, Dominion president, with Miss M. A. Boulton, general secretary, to pray earnestly for one another, and for the blessing of God upon the work. Without prayer we are powerless, with prayer we have the help of the Holy Spirit. Prayer, too, adds to our obligations, surely we see this in asking God to co-operate with us. The closing hymn, sung with much fervour, was number 231, "Forever with the Lord." With Mrs. S. G. Wood were Rev. Mr. Bourne, of Essonville, and Mr. Bemister, of Haliburton, who had been attending the synod as a delegate.

ANNE G. SAVIGNY.

HURON.

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

London.—The regular quarterly meeting of the Executive Committee of the Diocese of Huron was held in Bishop Cronyn Hall, Monday afternoon, June 20th. The Bishop presided, and among those present were, Rev. Canon Davis and Messrs. A. C. Clark, of Sarnia, and J. Jenkyns, of Petrolia.

Berlin.—St. John's.—The congregation of this church has lost one of its most active and faithful members in Mr. Herman Zapfe, who entered into rest on the 9th of June, after a long and very painful illness, borne with Christian patience. Since coming to Berlin, over twelve years ago, Mr. Zapfe had been unwearied in good works, having had an excellent training in Church work under Dr., now Bishop Worthington, in Detroit. As a Sunday school teacher he showed great power in influencing boys for good, and had the joy of seeing a goodly number that he had taught, following in his footsteps. He was one of the original teachers of the Sunday school which has developed into St. Saviour's Church, Waterloo, and as long as he was able to continue his work there, he did the most important part of the teaching, besides helping the school through several crises in its days of feebleness. Having much influence among his fellow working-men in these two towns, especially those of German speech, he used it always for good and in the interest of true religion. He was a decided Churchman, one who tried to do the Church's work in the Church's way. In his home life he was equally admirable. A man of gentle and loving nature, free from all pretence, upright and charitable, he showed his faith by his works. His funeral was very largely attended, the pall-bearers were members of the Men's Union of St. John's Church, of which the deceased had been treasurer.

ALGOMA.

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

North Severn.—St. John the Evangelist.—This church was consecrated on June 8th in the presence of an interested and numerous congregation, principally communicants of the church. Immediately afterwards the apostolic rite of confirmation was administered for the second time this year, eleven being added to the large number then partaking of the Holy Eucharist, fourteen having been confirmed in February last. The divine services being bright and of a strengthening character, the Church in this mission was greatly benefited.

In memoriam.—On Friday, June 10th, 1898, Mrs. William Fraser, whose husband is proprietor of the Fraser House, Port Stanley, entered into rest. The deceased lady was a most estimable person, well known and universally esteemed. For many years she had attended the Presbyterian Church along with her husband, but latterly she returned to the Church of her baptism and became a devout worshipper and a regular communicant as well. Two days before her death, Mrs. Fraser was suddenly seized by

a stroke of apoplexy from which she never rallied. The funeral services were conducted at the house on the 14th of June, by her clergyman, Rev. H. D. Steele, in the presence of a large number of sorrowing relatives and friends, and the mortal remains were conveyed to Woodland cemetery, London, where they were interred in the Annie Pixley mausoleum, erected in memory of her sister-in-law, Mrs. Robert Fulford.

British and Foreign.

Seven prelates wore copes at their ordinations on Trinity Sunday, including the Bishops of London and Rochester.

The Rev. E. Sidney Savage, M.A., late vicar of Jesmond, Newcastle-on-Tyne, has been appointed rector of Hexham Abbey.

The death of the Ven. Archdeacon Palmer, aged 72, is also announced. He was Archdeacon of the East Riding of Yorkshire.

Dr. Hill, Master of Downing College, Cambridge, has been elected Vice Chancellor of the University for the academical year, commencing on October 1st.

Clonfert Cathedral, which is now being restored, has received a gift of a carved oak bishop's throne, from an Irish clergyman, in memory of his ancestor, Bishop Matthew Young.

At a cost of £3,300 a perfectly new set of schools was opened in the parish of St. Marys, Penzance, with accommodation for 630 children. The principal benefactor is Mr. T. Robins Bolitho.

A grant of £1,000, supplementing a previous grant of £2,000, has been made by the executors of the late Mr. W. T. Mann, of Tarporley, Cheshire, to the Chester Diocesan Benefice Augmentation Fund, out of the legacy placed at their disposal.

The Dean of Bristol is appealing for funds to complete the restoration of the Cathedral, the south-western portion of which is, he says, in a ruinous condition. Then the north and south choir aisles want renovating, while the Berkeley and Newton Chapels are still unfinished.

On a recent Saturday afternoon the thanksgiving memorial window, erected in the west end of Hawarden Church, by the members of the Gladstone family, in recognition of the two long and happy lives spent in the village, was unveiled in the presence of several members of the family.

The forthcoming golden wedding of the Bishop of Guildford and Mrs. Sumner is to be marked by a presentation to Mrs. Sumner. Everyone will be pleased to hear this. As the founder and tireless advocate of the Mothers' Union, Mrs. Sumner has earned the gratitude of the Church at large.

The Ven. Archdeacon Melville Scott, Archdeacon of Stafford, and Canon residentiary of Lichfield Cathedral, died suddenly recently. He was a brother of the great architect, Sir Gilbert Scott. He was appointed Archdeacon of Stafford in 1888 by the present Archbishop of York, and a Canon residentiary in 1894.

The Church Army in Edgware Road, London, has received a gift of two mummy hands and arms, brought from Egypt, and believed to be at least 3,000 years old. The gift is from a well-known West End surgeon, and has been sent to help the work of the Church Army among the out-cast and destitute.

A "Gladstone Memorial Service" was held in Hyde Park on a recent Sunday, and was very largely attended. Five platforms were arranged

and from these a simultaneous service was conducted, which consisted of the singing of the late ex-Premier's favourite hymn, the repetition of the Lord's Prayer, and a series of ten minute addresses by the Rev. H. K. Hawes and others.

Mr. W. Nicholson, of Basing Park, Aton, who last year gave the munificent sum of £20,000 to the Winchester Diocesan Clergy Sustentation Fund, for the augmenting of country livings especially, has shown further sympathy for the country clergy by raising the livings of Froxfield and Privett, of which he is the patron, to the net annual value of £300 each. For this purpose he has invested in the names of the Ecclesiastical Commissioners a sum of nearly £9,000—this being his "Diamond Jubilee" gift to the two parishes.

A curious incident occurred on a recent Sunday morning at St. George's Chapel, Windsor Castle. The choir boys, in accordance with an ancient custom, have the right to claim 5s. from any military man wearing his spurs during divine service. An officer who had innocently infringed this regulation, came at the end of the service under the notice of some of the choristers, who, much to his surprise, demanded the fine. The money has been claimed several times during the last few years, and has generally been paid after a little demur by most of the victims, while others have indignantly resisted the levy.

One of those good deeds that have a two-fold beneficial result has been done lately by a prominent Churchwoman in Bristol, Mrs. William Miles, a member of the family to which the Church in the Western city is greatly indebted. Mrs. Miles has presented to Bristol Cathedral a handsome altar-cloth of white silk, divided into three panels by orphreys of gold embroidery, the centre panel containing the sacred monogram, and in so doing has also helped the Convent of St. Raphael's, which is in great trouble just now on account of the extensions of the Great Western Railway Company at Bristol, which have surrounded the convent and orphanage on all sides, and rendered the Home unsuitable for its purpose. The Sisters of this Home have worked the frontal, which was dedicated recently.

A unique presentation was made at the Hampstead Conservatoire, lately, to the Rev. J. C. Hose, who has recently completed forty years of ministerial service as curate of St. Saviour's, South Hampstead. The testimonial consisted of a cheque for £1,000, together with an illuminated album containing the names of the 361 subscribers. With the exception of a few months' absence, through illness, Mr. Hose has laboured without a break at St. Saviour's since his ordination in 1857. Offers of preferment had recently been made to him, but he rejected them, as he desired to remain among the people for whom he had lived and laboured so long. Archdeacon Sinclair, who presided, said he believed that to find another case of equal length of service in one parish as curate, they would have to go back to mediæval times.

The Dean and Chapter of Winchester Cathedral have approved a beautiful design by Mr. Bodley for the central part of the great altar screen, which has so long been unfilled. The work will be completed, it is hoped, by All Saints' Day. The great east window in the Lady-chapel will be filled with stained glass, designed by Mr. C. E. Kempe, in commemoration of the Queen's Diamond Jubilee. The glass will be fixed in the course of this month, and the window will be unveiled by Princess Beatrice in July. The repairs of the nave roof, the stone vaulting of the nave, which was in a very perilous condition, and the great west window, are now finished, as well as the roof of the north transept and of the south side of the choir. More than £7,000 have been expended upon these works, and about £5,000 more are required, partly to make up the balance still due to the contractor, and partly to defray the cost of roof repairs, which are urgently needed in

the south aisle of the nave and west aisle of the north transept.

Correspondence.

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

PUBLISHED BY REQUEST.

My dear "Canadian Churchman."—Some few years ago the following beautiful poem appeared in your columns. It has comforted the "weary and heavy laden" hearts of many hundreds of our sorrowing multitudes. I slipped it from your paper and have had it reprinted—and have helped, personally, with it, at least 300 souls, who have been led in their anguish and blinding darkness to the light and peace of their Divine Guide and Heavenly Father. Thus, your "Canadian Churchman" has proved of wide and happy influence for great good in this matter. I now send an MS. copy to you with thanks for the comfort and peace it has brought, through your work, to so very many; and with an earnest plea that you will favour your subscribers by re-issuing it in the Canadian Churchman, so that its loving utility may be further extended. Very sincerely yours,

(Rev.) Chris. T. Denroche.

Fairlee, Kent Co., Maryland, U.S.,
13th June, 1898.

PERFECT THROUGH SUFFERING.

God would never send you the darkness
If He felt you could bear the light;
But you would not cling to His Guiding Hand
If the way were always bright,
And you would not care to walk by Faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way—believe me—
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in the Father's,
And sing—if you can—as you go;
Your song may cheer someone behind you,
Whose courage is sinking low;
And—well—if your lips do quiver,
God will Love you Better So.

BISHOP'S TITLES.

Sir,—I cannot enter into a discussion of the Bishop and Peer question, but, as your correspondent "W" repeats the statement that the Bishops in the House of Lords are peers, I would like to say that the contention is an erroneous one. It is more to the dignity of the prelates that they are not. Sitting as they do as ecclesiastics and an estate of the realm, their position is, perhaps, more honourable than if they sat as barons. It is a matter of history that the Bishops sat in the Witanagemot before peers were known. William the Conqueror altered their status and it is true that for some time they sat in Parliament with, but it does not appear in consequence of, baronial tenure. The act 25, Edward III., c. 6, does mention the bishops as "peers," but it is in reference to certain extension of privileges prayed for. But, during all that period, William I.—

Edward III., their seal was at the same time purely in connection with the spiritualities of their sees, and when a vacancy occurred, the custodian of them, pro tem, was announced to Parliament. Gradually the position of the bishops becomes more clear, and in the reign of Henry VIII., the "peerage" of the bishops is shown to be non-existent, and the baronial tenure brought into bolder prominence by the summons issued to certain of the greater mitred Abbots, who unquestionably held per baroniam. The question has been very clearly pronounced on by the House of Lords itself. The 73rd standing order of the House runs thus: "It would be resolved what privilege noblemen and peers have, betwixt which this difference is to be observed that bishops are only Lords of Parliament, but not peers, for they are not of Trial by Nobility. . . . And, apart from this, all the authorities are agreed. Lord Hale says: "The bishops sit in the House of Peers by usage and custom, which I therefore call usage because they had it not by express charter, for then we should find some. Neither had they it by tenure, for regularly their tenure was in free alms and not per baroniam. . . . The writ of summons went electo et confirmatio, before any restitution of the temporalities, so that their possessions were not the cause of their summons. Neither were they barons by prescription, for it is evident that as were the lately erected bishops as Gloucester, Oxon, etc., had voice in Parliament, and yet erected within time of memory and without any special words in the erection thereof to entitle them to it. So that it is a privilege by usage annexed to the episcopal dignity within the realm, not to their order which they acquire by consecration; nor to their persons, for in respect of their persons they are not barons, but to their incorporation and dignity episcopal." Lord Coke says the bishops are "Lords of Parliament, and have not this name by reason of nobility but by reason of their office." And that the prelates are commoners is proved by the fact that they have no privilege of trial by peers, one of the chief characteristics of former days, concerning which Coke says, "they shall be tried by the county, i.e., freeholders, for they are not in the order of nobility." And it will be remembered the seven bishops only had a common jury. As to the precedence mentioned by "W.," that in effect contradicts his contention, for it is manifestly a "courtesy," a survival of the days when the spiritual office was regarded as divine and dominant. In the case of a bishop, who happens to be a baron, as has happened, he takes, as Sidney Smith remarked, "precedence of himself." The precedence of the Archbishop of Canterbury over all but royalty, is a survival of the days when he held legatine powers from Rome. There are a number of bishops who are not called to Parliament, and one who sits has no vote at all—Sodor and Man. So he has certainly no privilege of a peer. And to-day there is not a vestige of "holding," of the crown per baroniam, or otherwise, at all. The ecclesiastical commoners "hold" the Church property, or what Henry VIII. left of it, and if there be any "baronial tenure" about the matter, that estimable body ought to take their seats in the Upper House, and not the bishops. But the position seems to be that the prelates, or a portion of them, are summoned by writ to the Great Council of the Nation as the second estate, and without being peers are accorded a special place in the Upper House. And that is a position quite as good as merely holding a title of nobility, and it is better for the Church that they are not peers. X.

TRANSFER OF CLERGY.

Sir,—I am quite willing to discuss this most important subject with any man who is a Churchman in something more than name, but when "Mission" brackets his "Churchwardens" with his "Bishop" it is hopeless to treat with him. If the Montreal Diocese allows an election to a parish that does not, I trow, make every voter a judge, judges will, at this rate, become much more plentiful in the Province of Quebec than colonels are said to be in the State of Kentucky. Every clergy-

man of
ated.
ordained
and wor
British
handed
"rank at
discipline
Church
the com
bring an
not disci
sufficient
transfers
this just
only the
gunning
have be
In this
time of
Worrell
Canon J
Rayson
are now
getting
You c
teachers
improve
and hav
of the
ing edu
out of
would I
been to
the refe
ing no
much c
know t
to mos
by "inf
of God
the gov
clergy.
into m
machin
leave t
must c
instanc
will try
ing his
history
dore a
to a be
His tin
a bette
heather
like St

Sir,
deserv
very c
the sy
morn
dioces
than c
consis
ters
plenty
astic I
their
Jun

Sir,
Euro
prised
no pe
believ
the s
best i
been i
activ
Euro
publi
hesit

man of the Church is tried before ordination, not after. Once ordained he must be treated as an ordained man, not as a cat's paw for every man and woman in the parish. Every officer in the British army is tried before his commission is handed to him, and cannot be subjected to the "rank and file" without a total destruction of all discipline. Mistakes have been made in the Church and army, and these are to be rectified by the commanding officer. Influence may unjustly bring an appointment to a man, but influence cannot discipline him; justice and justice only (this is sufficient for spiritual and temporal), can govern transfers, trials, degradation, etc. By whom is this justice to be meted out? By the bishop and only the bishop, or the Church is a farce from beginning to end. In the next parish to this there have been twelve clergymen in thirty-six years. In this village of a period much less than the lifetime of one man, the people have had Revs. Canon Worrell and White, Revs. Rural Dean Emery, Canon Nesbitt and resident clergy, A. J. Fidler, A. Rayson and the writer, and I have no doubt they are now ready for a change. Our whole system is getting out of order, and infidelity is the result. You cannot now cure the evils of the school teachers of Ontario. The system might be vastly improved by having "Voluntary Church Schools," and having "County Boards of Trustees" instead of the wretched "Section Trustees" who are ruining education. Appointments by a county officer, out of politics, with a *vita aut culpa* appointment would be ideal. I am afraid "Mission" has never been to Ireland since 1870, or he would know that the reference to "Boards" has a very plain meaning now-a-days; neither does he seem to know much of England or Canada, or he would also know that bishops are men with "like passions" to most of us, and are sometimes, "wire-pulled" by "influences," and by "cliques," but bishops are of God and are the only mode known to us for the government of the Church and the sending of clergy. I hope Canada is not going to turn them into mere "ordaining-machines" and "confirming-machines." If this be the case, I shall then beg to leave the Canadian Church altogether. The bishop must consult the welfare of the parish in every instance, and he is an utterly unworthy priest who will try to rule (the bishop rules), instead of leading his people gently like a flock. The permanent history of England dates from the days of Theodore and the parishes. If "Mission" has an eye to a better parish let him earn it, or have patience. His time will come. His transference may be to a better world altogether. If Canadians are heathen, keep the clergy on the move continually like St. Paul of old.

C. A. F.

A GOOD IDEA.

Sir,—The rector of the Church of St. Simon deserves the thanks of the congregation for the very complete resume of the late proceedings of the synod, given them from the pulpit yesterday morning (19th inst.) Did other clergymen in the diocese do so also? A large number of men, other than delegates, of whom the conference chiefly consists, would become conversant with the matters discussed; and women, who should have plenty to occupy them outside our civil or ecclesiastic law courts, would also learn from the lips of their pastor.

June 20th.

ANNE G. SAVIGNY.

PEACE SOCIETY.

Sir,—Peace societies have been in operation in Europe and America for fifty years. I am surprised that amid the multiplicity of societies, that no peace society has been organized in Toronto, believing as we all do, that war is inconsistent with the spirit of Christianity, and destructive of the best interests of mankind. The cause of peace has been powerfully advanced by the formation and activities of peace societies. These societies in Europe and America, have profoundly influenced public opinion, and have at least caused rulers to hesitate long before entering upon wars. But the

most effective agency now apparent to prevent wars, is international arbitration. Peace is one of the "all things" our Lord commanded His Church to teach. Archdeacon Paley says, "No two things can be more contrary than the heroic and the Christian character." What is the duty of a chaplain in the army or navy—it is to imbue the sailors and soldiers with the spirit of the Christian religion. The principles of which, instead of firing them with zeal, with energy, with revenge, so far as the repulsion of injury is concerned, it is to tell them—"Love your enemies, do good to them that spitefully use you." The principles and operations of war are all in direct contrariety to the Gospel. We pray in the litany, "Give peace in our time, O, Lord. From envy, hatred and malice, and all uncharitableness—from battle and murder and sudden death, good Lord, deliver us." The apostle St. James asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members." What are the lusts from whence wars proceed?—pride, ambition, envy, hatred, malice, covetousness. The contemplated war between the United States and Spain means the destruction of hundreds of lives, the making of widows and orphans and desolate homes, and the loss of millions of dollars, besides the losses incident to trade and commerce. Let us pray that war may be averted. Let us hear the words of Hartley Coleridge:

"Be not afraid to pray—to pray is right,
Pray if thou canst with hope, but ever pray
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord from the earth shall cease,
But every prayer for universal peace,
Avails that blessed time to expedite."

The martial spirit is greatly encouraged in Canada. We thought it was beginning to be recognized that the world had reached a stage of maturity, when the fighting spirit ought to be eliminated from society. No, one of the duties of modern education is to teach boys to develop the fighting instincts, and to love the pomp and display of militarism. Notably the boys' brigades and all teaching of military practice in public schools; as a means of physical culture for boys, the military drill is condemned by high authority. Mr. Flower adduces the authority of Dr. D. A. Sargent, of Harvard University, in opposition to its physical utility; that of the headmaster of the Dudley school of Roxbury, Boston, "that it is a bad thing for boys," and that the "public street parades are especially evil things," that of Dr. Sargent against the common schools belief that the military drill gives grace and suppleness to the boys; and that of Lieut.-Col. Ewarts of the Boston Cadets, to the effect, that from the military point of view, the school injures rather than benefits the military service. The modern drill regulations he maintains "are by no means adapted for work in schools, under any circumstances 'the question of moral effect deserves inquiry by parents as well as by clergy, and by all who desire the best training for their children.'"

PHILIP TOCQUE.

Family Reading.

—Every properly instructed Christian knows that it is a bounden duty to attend the Church's worship on Sunday. This can never be omitted without sin, unless sickness or some equally good cause, hinders. No company, papers, books, pleasures, etc., must take the place of this highest duty to God. But our religious duties, having been duly attended to, there is no reason why innocent recreation, social visits, and the like, should not be enjoyed, provided they do not make the day one of labour to others. The day should be the happiest of the week, celebrating as it does the resurrection of our Lord.

ALONE WITH CONSCIENCE.

I sat alone with my conscience,
In a place where Time had ceased,
And we talked of my former living
In the land where the years had increased;
And I felt I should have to answer
The questions it put to me,
And to face the question and answer
Throughout an Eternity.

The ghosts of forgotten actions
Came floating before my sight,
And the things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting,
In that silently solemn place.

And I thought of a far-away warning,
Of a sorrow that was to be mine;
In a land that then was the future
—And now is the present time;
And I thought of my former thinking,
Of the Judgment Day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave,
But no one gave me an answer,
And no one can come to save;
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life,
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew that the far-away warning
Was a warning of yesterday;
And I pray that I may not forget it,
In this land before the grave,
That I may not cry out in the future
And no one come to save.

And so I have learned a lesson,
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more;
So I sit alone with my conscience
In the place where the years increase,
And I try to think of the future
In the land where time will cease,
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

OUR PERFECT ADVOCATE.

We need a sympathetic Advocate who is thoroughly conversant with our condition. Jesus occupies such a place. No tale of sorrow or human need can be strange to Him. Tears, poverty and fierce obloquy, heaped upon Him by enemies, were His portion. In all things He is our brother.

We need an Advocate who is unchangeable in His devotion to our cause. Jesus fills this place. Our earthly circumstances may change. Nature may change; spring may open into the bloom of summer; autumn may appear with its ripe fruitage and golden tints; winter may enwrap valley and mountain with an icy covering; but our Advocate is changeless in His devotion.

We need one who is fully competent to administer in our behalf, conducting our cause on grounds of right and justice. He is such an Advocate. Henceforth, because He pleads in our behalf, "God may be just, and yet the justifier of him who believeth in Jesus." Thank God, sinners through our Advocate may be saved without disturbing the foundations of God's moral government.

HIS MERCIES

How vast Thy mercy, Lord,
High as the midnight sky,
Deep as the unthought sea is deep,
And like the sunshine high.

Round the wide world whereso'er
There beats one human heart,
Its new amazing peace and life
'Tis waiting to impart.

We enter Heaven to find
Mercy in splendour there;
In hell, we cannot fly from it;
It follows everywhere.

Since first there breathed a man,
All through the sin-stained years,
It waits to melt to gratitude
And penitential tears.

They start eternal life
Who kneel to kiss Thy feet,
Who weep amazed and cleansing tears
Before Thy mercy seat.

So patient mercy waits
Till, with one heart and voice,
The whole creation shall at last
In sinlessness rejoice.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

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

(Continued from last issue.)

Sunday in Edinburgh. How delightful to join again in our loved Church service, in the morning in the Church of St. John the Evangelist, Princess street, a fine building, after St. George's Chapel, Windsor, noted for the ministry of the late Dean Ramsay, in memory of whom, in the gardens close to the church, stands a fine monument, and a sculptured Ionic cross. In the evening in the magnificent Cathedral of St. Mary; we had a much grander service. Never have I heard "Lead, Kindly Light," rendered as it was that evening, nor have I yet attended a church where the service impressed me as in St. Mary's Cathedral, Edinburgh. Between the services, we went by train a few miles to Yoppa, one of the sea ports, where we sat upon the sands, until the tide creeping in, warned us off. Then a walk of a mile to Portobello; such a hunt as we had for a cup of tea—rigid Sabbatarianism prevails—wandering down the street, we were at last directed to a little tea and coffee room, where a little body, less conventional, or possibly more humane than her fellows, ventured to keep open her little establishment for the refreshment of thirsty tourists. The National Gallery came first on the morning's programme. The pictures from the old masters in the Dutch, Flemish, German, Italian, and British schools, some of those by Rembrandt and Murillo, Raphael and Teniers, Guido's "Ecce Homo," the child's heads by Greuze, and Gainsborough's magnificent portraits are worth going a long way to see. We gazed at those old works of art till our eyes ached, and we were ready for a walk over the hills to St. Giles' Cathedral (Presbyterian), the most ancient church in the city; in shape of an octagonal lantern, though not much like a church inside. The choir is a grand old building with a fine gothic spire fitted up with oaken stalls for the judges and magistrates, who attend the service in their robes. There is the celebrated painted window with John Knox preaching, and his old pulpit; from the roof, suspended many ancient Scottish flags in fragments; old chapels and tombs. It was in this old church that

the ludicrous scene occurred, when Jenny Geddes threw her catty stool at the Dean's head as he celebrated High Mass. Here also, James VI. delivered his farewell address to his Scottish subjects, before taking possession of the English throne. St. Giles' is a national church, its old walls have echoed every event in Scottish history of joy or sorrow. We wound up that day with a circular tour of the city on a tram-car. Now for Edinburgh Castle, once the residence and the prison of Scottish kings; a place so full of interest that much will be left untold. The only approach by High street, as the castle stands on a precipitous rock 300 feet above the valley, and through the castle gate we cross a draw-bridge over a dry moat or fosse, where an old soldier, his breast covered with medals, was told to act as guide. These old decorated men are permitted to earn a shilling in that way. Passing under the old portcullis gate way, and mounting a narrow causeway of rock and masonry, we mounted to the King's Bastion, from which point, and Mons Meg battery, are views unsurpassed anywhere. Below the cliff lay the lovely Princess St. Gardens, the old town, Arthur Seat, Calton Hill, and in the distance the Firth of Forth, old Craig Millae Castle and the dark woods of Corstorphien Hill. From the Half Moon battery is fired the time gun at 1 p.m. by electricity from the observatory on Calton Hill. The banquet hall, where Charles I. held his parliament, before it was removed to the old Tolbooth, since pulled down, is immense; the ceiling closely hung with old torn Scotch flags with those taken in battle, the walls to the roof covered with arms and armour artistically arranged, swords, battle-axes, guns and knives—the effect on entering is dazzling and very interesting. Public banquets are still held there. Visited St. Margaret's Chapel, close to which stands old "Mons Meg," an enormous piece of ordnance, with its pile of huge stone balls, a relic of the 15th century, measuring 13 feet in length and 7 feet in circumference. From the King's Bastion, looked over into the dogs' cemetery, where the little head-stones and flower-decked graves marked the resting-place of favourites in the regiments. Then through the Crown room where is the old regalia of Scotland; old jewelled crown, ring and sword of State. In a little room overhanging the cliff, with the Royal arms emblazoned on the carved oak ceiling and walls, James VI. was born—an old chair of that time stands there, with a block of wood from the tree planted by Mary at Loch Leven Castle during her captivity. From the tiny window over the steep cliff side, the infant prince at 8 days old is said to have been secretly let down, that he might be baptized in the Romish faith—and from that same window Mary looked forth that tragic morning to "Kirk o' field," where the bodies of Darnley and his page lay stark and cold. There are other apartments, once Queen Mary's but all stripped of the gorgeous furniture and gay trappings during her reign. Leaving the castle, we wandered down the hill through narrow streets to the Grass market at the foot of the cliff. Never have I seen such dirt and squalor, noisy, brawling women, and intoxicated men—wretched, starved children, as in those old streets and wynds about Netherbow and the Cowgate. I thought, if those poor creatures had only known of the little bags of gold we carried round our necks, our lives would not have been worth much that day. One sight I shall never forget, my heart ached as I looked. In the Grass market, near the stone cross in the pavement, that marks the spot where so many covenant martyrs perished on the scaffold, lay a fine young man, stupidly intoxicated; over him bent a wretched woman, too young for

his mother, the wedding ring proclaiming her his wife, gently patting and coaxing him; she, poor creature, was weeping, he, too far gone even to speak. Ah! the pity of it! I think the angels must have been weeping too at such a sight; we passed by, not on the "other side," though money had no power to heal her poor, crushed heart. What a history of human misery and faithful abiding love could have been told by that old stone cross that morning. Our next visit will be to Holyrood Palace and Abbey through the Canongate.

(To be continued.)

HINTS TO HOUSEKEEPERS.

Baked Stuffed Cucumbers.—This is a very new and a very delicious dish, and one that club men and gourmands much appreciate. Take cucumbers of a fairly good size—say six or eight inches long. Cut them in two, lengthwise, and scoop out the inside—seeds and all; but leave the outside shell whole and thick enough to be firm. Put the seeds and pulp into the chopping-bowl, and add salt and pepper, or, better still, bits of green peppers and tomato and bread crumbs. Chop all fine and mix well. Fill each half shell, and put plenty of butter in the stuffing and on top, so that it may brown well. Bake in a hot oven for an hour. The stuffing should be very hot in seasoning, and very well mixed, and the cooking must be very thorough.

Stuffed Baked Tomatoes.—Choose large ripe tomatoes, do not skin them, but scoop out small place at the top and fill with a stuffing made of bread crumbs, minced onion, salt and pepper. First fry the onion in a little butter, add the bread crumbs moistened with a little stock, fry a moment and fill the cavities, allowing the stuffing to project half an inch above the top of the tomatoes, then bake in oven.

Old Way of Preparing Turnips.—Peel three large turnips, and boil them in milk; boil half a pound of macaroni in salt water; mash the turnips, put them in the bottom of a baking-dish; sprinkle minced onion and red pepper over them; then lay in the macaroni; spread over with grated cheese, stale breadcrumbs, and bits of butter; pour over a teacupful of milk, and set in a hot oven until brown.

A very simple Dessert.—Have some rice boiled dry so that each kernel stands apart; keep ready to serve hot. Make a rich hard sauce, and beat into it all the strawberries that you can get in. The dessert can be served in two ways—with the rice in the centre and the sauce round it, or the rice in a dish by itself and the sauce in another one. It is just a matter of taste. The result is the same. It can be made with preserved strawberries and is very good.

Sand Bags a Blessing.—The sand bag is invaluable in the sick room. Get some clean, fine sand, dry it thoroughly in a kettle on the stove. Make a bag about eight inches square of flannel, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly in the oven or even on top of the stove. After once using this, you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them on hand ready for use.

A monument has been erected in Kilmacreman churchyard to the memory of the late rector, Dr. Alman.

Children's Department.

A PRAYER.

Oh, Jesus, teach me how to pray,
And how to thank Thee, too,
For this fair land and wond'rous sea,
And sky above so blue.

For parents kind, my home, and friends,
And all about me dear,
Are but sweet pledges of Thy love,
And tell me Thou art near.

Oh, teach me, Jesus, how to help
All creatures Thou hast made,
And bring to Thee each little lamb
That from the fold hath strayed.

To soothe and comfort all in pain,
And ease the heavy load
From shoulders bowed and bent with toil
Along life's weary road.

And spread the sunshine of Thy love
O'er all this earth of ours,
Till ev'ry grief-bowed head shall lift,
And wear a crown of flow'rs.

THE MISUSE OF THE TONGUE.

It is one of the distinguishing blessings given us by the great Creator, the wonderful faculty of conveying the various thoughts that constantly crowd our brains, into speech. Not another creature is capable of articulate utterance.

Yet, like other gifts, it is liable to misuse, more liable than any other. To know how to use the tongue aright is, as the Psalmist says, "a glory," but when abused it becomes "a very world of iniquity!"

It was a remarkable saying of our Saviour, "By thy words thou shalt be condemned." They are the only human things that never perish. "And yet how few respect or use them as they ought!" Words live when the men that uttered them are gone. Even after kingdoms have vanished, and generations have passed away. Ancient Jerusalem has long been in the dust, but the words of her people are fresh as ever. Through all the centuries we can almost hear their cavils, their railing accusations, their cry of "Crucify Him, crucify Him!" uttered against the Saviour, but where are they? There are Pilate's words, but where is Pilate and his judgment hall?

How strongly the Bible insists upon the duty and importance of regulating our speech. Idle words! Oh how many of them we say! "For every idle word that men shall speak they must give account in the day of judgment," said the Master. And yet we would not interpret this passage literally, for this would exclude all cheerfulness and pleasantry from our common conversation. Hemeant no doubt the vain, thoughtless, useless conversation, that yields no possible good to the speaker or hearer. If it be not positively vicious, it does exert a very pernicious influence. It is at least frivolous, and if the remarks and trains of thought uttered daily in a neighbourhood, were to meet our eyes in print, what sort of reading would it make? Yet a hundred tongues are as effective as any press that was ever made, and even more so, as the speaker is more impressive than the silent print.

But censorious speaking is worse than all. The unfavourable utterances touching the character and conduct of others—how common this sin is, every reader can judge for himself. What mischief and

suffering is inflicted by this censorious judging and speaking, what alienating of friends, what suspicions are engendered, how many excellent characters built up through long years of even Christian living, in an hour are tarnished! And this evil is always at work. Christ knew this, when He said what He did about idle words, as well as the Apostle when he talked of the "unbridled tongue."

It has been said that "Every moment some reputation dies." Everywhere, in church and state, in city or village, the venomous tongues of slander multiply their victims and ruin somebody's character, confidence, and peace. This may seem a strong assertion, but is so; and worse yet, all this is looked upon as a venial fault, an innocent infirmity.

Even the church tolerates a host of evil speakers in her bosom. Yet if one of her members be guilty of some solitary misdemeanor, he is dealt with, perhaps cast out; but the censorious, bitter, slanderous-tongued brother or sister is never or rarely called to account. And that very brother or sister dies, when the time comes, in good and regular standing. Isn't it so? "Alas! for the rarity of Christian charity." Verily our scale of morality is a strange one.

There are slanderous ears, too, as well as slanderous tongues, and the difference in their guiltiness is hardly worth the reckoning. The morning call, the social party, the friendly interview on the walk or shopping excursions, are occasions not often neglected by those who have this gift of tongues. A little scandal seasons a nice dish of talk exquisitely, they think, and the very countenance given this habit in social intercourse increases its frequency and imprudence. Evil-tongued people are surely encouraged in this way, and whoever encourages evil-speaking by enduring it, even, becomes a sharer in the offence. Truly it has become a leprous nuisance in society, until one is doubtful almost whether any kind thing will be said of him at all.

There is another class of talkers that boast of a venerable antiquity; we mean inquisitive, meddling ones, in regard to other people's affairs. Paul, the Apostle, knew something about them. "Withal," he said, "they learn to be idle, wandering about from house to house; and not only idle, but tattlers and busybodies, speaking things they ought not."

Peter, too, had an opinion that they were an odious, mischievous set, and puts them in the same category with the worst of characters. He says, "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters."

There was an ancient allegory which taught that Envy and Idleness once got married. They had one child, and its name was Curiosity. So much for ancient testimony respecting inquisitive, meddling talkers; and if evil things only change from bad to worse, if we had a faithful modern portrait of this vice, we should, we fear, see no redeeming feature, but a grosser deformity and an uglier visage these more enlightened years. After all a sacred writer crowns the whole: "Who keeps his tongue, doth keep his soul."

WHEN MISTAKEN.

Everybody makes mistakes at some time or other. How foolish we would consider the person who thought himself the exception to the rule! And yet how difficult it is for most of us to admit that we were mistaken on any particular point.

Two boys fell into a dispute over the spelling of a word, till it occurred to one to refer to the dictionary. This authority pronounced him correct, but you must not suppose that his companion promptly acknowledged himself wrong. Said he very sullenly, "There's lots of dictionaries in the world, and I know some of 'em spell it my way."

A girl who had heard an unpleasant story concerning a family which had lately moved to town, repeated it to a friend. Later she discovered that the report referred to entirely different people. Common honesty demanded that she should retract her statement, but to do this she needed to confess "I was wrong," and this she had never learned to say.

It is not enough to admit that all men, including yourself, sometimes make mistakes. In the very instances where you have blundered, you should be ready to say, "I was wrong."

TO-DAY.

No loving word was ever spoken, no good deed ever done, "to-morrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a doom's-day," for to-day holds life and death, character and destiny, in its hands. Opportunity says with Jesus, "Me ye have not always." We say: "I will take my chances. There is plenty of time." Ah, how often do we say "some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time, and what things now or never? Only by living in the faith that to-day is the only day we have, and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one day, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.

If the way of heaven be narrow, it is not long; and if the gate be straight, it opens into endless life.

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.

SHE DID HELP.

Mrs. Martin was busy in her kitchen one warm morning when her daughter Annie entered, looking very fresh and sweet in her cool white dress.

"I wish I could stay home and help you, mamma," she said thoughtfully. "But you know it is time for me to take my music lesson;" and she touched lightly the music roll she held in her hand.

"Yes, dear, I know," the mother replied.

"But I'll hurry home as fast as I can, and perhaps I shall be in time to set the supper-table," the girl added as she looked lovingly at the warm, tired face before her.

"Yes, dear," Mrs. Martin said again. A minute later she stepped to the window to watch the white-robed figure pass down the walk.

"She has helped me," she murmured to herself; "helped me by her thoughtful words and loving manner. It is good for a daughter to give these to a parent when she cannot give anything else."

And when the mother returned to her work there was a smile in her eyes.

—While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay, and renews life.

In Return for Your Address

on a postcard, we will mail you a sample packet of the most delicious tea in the world. The Monsoon Tea Co., 7 Wellington Street West, Toronto.



MONSOON
INDO-CEYLON TEA

"HONEST JOHN."

"That careless, untrustworthy Brown girl is waiting for medicine; not much use to send it by her. Why don't they send a boy? Are you going out?"

"Yes, we're going out driving," said Mrs. Stoneman in answer to her husband's inquiry. "We're going to take 'Honest John,' so you needn't worry."

"That's a funny name for a boy," thought the careless Brown girl, who sat waiting in Dr. Stoneman's office for a package of medicine for her sick sister. "I s'pose that's the reason they're going to take him, because he's a good boy; but I should think a boy could keep from telling lies and stealing without having everybody told that he was honest. I could, I know."

"Could what, little girl?" asked the doctor, as he turned to her with the package. "Can you carry this straight home and remember what I tell you? Is that it?"

The Brown girl blushed and stammered, as much at the doubt in his voice as anything; then she remembered that he had just called her careless. "Twasn't about that, though I didn't know I said it so's 't you could hear; 'twas about bein' honest—'Honest John,' you know?"

"Yes, I know him; well, it'll be all the same if you run right on. Yes, I'd rather be 'Honest John' than Bucephalous—that's his picture on the wall. There, run along now."

The Brown girl couldn't have run then for sheer wonder that the doctor should talk so funny—why, the picture on the wall was a horse! Johnny was his boy, too, she supposed. Blue-sulphurous, indeed! or any other kind of sulphur. What had blue matches or red matches to do with the boy they called "Honest John," or a girl they called "that careless Brown girl?" Why couldn't a girl be called honest as well as a boy, and do errands as well, too? How would "Honest Jane" sound? She wondered—and then all at once she reddened in the face and started.

The town clock struck three, and the doctor had told her to run right home and that would be "all the same."

"All the same as what?" she said to herself as she sped along. "As what that Johnny does? I didn't know that running home quickly when you're sent had anything to do with being honest, though. I'll ask mother. I'm tired of being called 'that careless Brown girl,' and having boys called 'Honest John.'"

"Why, daughter!" was the surprised answer; "don't you know that 'Honest John' is a horse in Mr. Given's livery stable that all the ladies in town like to drive?"

"And not a boy?"

"No."

"But I don't see how a horse could be honest."

"Well, that's just a name they have given him because he can always be trusted to do his best, uphill or down."

"And to go quick—is that honest?"

"Yes. What in the world does the child mean?"

No one answered, but that "careless Brown girl" went straight out of the house and sat down on a pile of chips and commenced digging holes in them with her heels. "Just to think," she muttered, as she strove

to crowd the hot tears back with her fists: "I thought all the time it was a boy, but he made me out worse than a horse! I won't stand it!"

"Won't stand what?" asked a voice that made her start. "You're not standing, anyway, are you? Did you really get here before me with the medicine? I thought I'd better call around this way and be sure. How's sister?"

"She's had her medicine and is better, and you needn't call around to 'be sure' after me any more; I'm not going to be shamed by a horse, or called 'that careless Brown girl' any more, so there!"

And the kind old doctor stooped and patted her on the head, and said, "There, there! if you've learned that to be honest means to be prompt and reliable, you won't have to, I'm sure."

And the Brown girl dried her tears and followed him in.

AN EXPLANATION.

The reason for the great popularity of Hood's Sarsaparilla lies in the fact that this medicine positively cures. It is America's Greatest Medicine, and the American people have an abiding confidence in its merits. They buy and take it for simple as well as serious ailments, confident that it will do them good.

Hood's Pills cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

"GREAT I AND LITTLE YOU."

"How do you like that little new neighbour of yours?" asked Herbert Green's big brother Wallace, who had seen the two little boys playing in the yard.

"O, you mean Georgie Worthman?" said Herbie. "Why, I don't know. I like him, and I don't like him."

Wallace laughed. "Then you quarrel a little sometimes," said he. "Is that it?"

"No, we don't quarrel," said Herbie. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"Oh, he says things," said Herbie.

"Such as what?"

"Well, he looks at my marbles, and says, 'is that all you've got? I have five times as many as that—splendid ones, too. They'd knock those all to smash.'"

"Ah, I see!" said Wallace. "It is a clear case of 'great I and little you.'"

"What do you mean by that?" asked Herbie.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace. This was on Monday.

On Wednesday afternoon Herbie was out at play, and presently Georgie Worthman came out. Wallace was in his room reading, with the windows open, and could hear all that was said.

Georgie brought his kite with him, and asked Herbie if he would go to the common with him to fly his kite.

"Oh, yes, if mother is willing," said Herbie. "But where did you get that kite?—made it yourself, did you? I've got one ever so much

bigger than that, with yards, and yards of tail, and when we let it out, it goes out of sight quick, now, I can tell you."

"That isn't the best I can make," said Georgie; "but if I had a bigger one, I couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go too; and so, after a little good-natured bothering, Wallace took his hat, and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first and went up in fine style. Then Herbie's went off and soon passed it, for it had a longer string; and both were far up in the sky.

"There now?" said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet that there isn't another kite in town that will begin to be a match for it."

"How is this? how is this?" said Wallace, "seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both little boys.

"Why when a fellow says that he has the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town, we say his talk is all 'great I and little you.'"

Herbie looked at Georgie and blushed a little. The boys had great fun with their kites; and when they got home, and Wallace and Herbie went up stairs to put away the kite, Herbie said: "Well my kite did beat Georgie's, just as I told him it would."

"That is true," said Wallace "but you said the other day that you liked Georgie, and didn't like him, because he was always telling how much bigger and better his things were than yours; and now, to-day, you are making yourself disagreeable to him by bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind."

So Herbie found out what Wallace meant, and he said to himself: "I don't mean to let the fellows hear me talking 'great I and little you' any more."

—The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

—When a just man is permitted, in the bright summer-time, to walk, amid fields of ripening grain, to watch the toilers in the ripened and fruitful harvest, or to eat of that which is thus provided, his thoughts are naturally lifted upward. It is so when we receive gifts from our friends about us, why should it not be so when we enjoy God's gifts. Need we ask how a man can show his gratitude to God? Surely it is in doing good, God's will, living obedient to His commands, upholding His Church, continuing steadfast in the faith, praying to Him in public and private, receiving the spiritual food he provides, and esteeming these gifts above all others, and rendering

a hearty and glad thanksgiving for them. More than this the just man, conscious of the debt he owes, delights to show his gratitude by some return for the favour.

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON, ONT.



OFFICE, SCHOOL, CHURCH, & LODGE FURNITURE.
FINE BANK, OFFICE, COURT HOUSE AND DRUG STORE FITTINGS.
A SPECIALTY. SEND FOR CATALOGUE.

PROVINCE OF ONTARIO

ISSUE OF FORTY-YEAR ANNUITIES

Sealed Tenders for the purchase of Terminable Annuities running for a period of 40 years, issued under authority of an act of the Ontario Parliament, 47 Vic., Chapter 31, will be received by the undersigned at his office, Parliament Buildings, Toronto, on or before 14th day of July next, at 2:30 p.m., when the tenders will be opened in the presence of such of the applicants, or their agents, as may attend.

The annuities will be in the form of certificates signed by the Provincial Treasurer, in which certificates the Provincial Treasurer will agree to make half-yearly payments at his office, at Toronto, or in London, England, of sums of \$100, or larger sums, or their equivalent in sterling at the par of exchange (£20 10s. 11d.), on the 30th day of June and 31st day of December in each year, for forty years from 30th day of June instant, the first half-yearly certificates being payable on the 31st December next.

The total amount of annuities to be issued in 1898 is \$5,700 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders may, if preferred, be upon condition that the annuities be payable in sterling in London, England. In each case the conversion will be at the par of exchange, \$4 86 2-3 to the pound sterling. Tenders will be required to state the purchase money which will be paid for either the whole annuities offered or such portion as may be tendered for.

Notification of allotments will be given to tenderers on or before 20th July, and payments from the persons whose tenders are accepted must be made within ten days thereafter at the office of the Provincial Treasurer in Toronto, but if, from any cause, the purchase money is not paid by the 1st day of August next, purchasers who have not then paid will be required to pay interest on their purchase money from that date to date of payment, at the rate of interest which the investment will yield, according to their respective tenders.

The Annuity Certificates will be delivered at the office of the Provincial Treasurer in Toronto, where, if desired, they may be specially registered.

The Provincial Treasurer reserves the right to determine what tender is most advantageous to the Province, but no tender will necessarily be accepted. Tenders should be on the accompanying form.

Envelopes containing tenders should be endorsed, "Tender for Province of Ontario Annuities."

Further information may be obtained on application to the Provincial Treasurer.

R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office, Toronto, 2nd June, 1898.

P.S.—No unauthorized advertisement will be paid for.

Note.—Illustration of calculation on interest basis: At the rate of 3 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), present payment of \$2,320.36 would represent an annuity of \$100 for 40 years, \$50 payable each half-yearly.

"I say play a game off boatin anyhow, Philip M one sum twilight v the lawn.

"But when you had all ye

"Oh, s for them

"Philip later, who Carlo to the hall, are they

"Oh, t so awful word no morning.

Seven chime no clock on shelf. I from his Philip st with the preparac

A gas The rail No burr to coax with Ja yawned

"Tick, t clock af ing.

Philip head to "I'll school, fast ask

The pattered "tick, t the last that ste that the ing awa standin the clo

"WJ said, " what y

"I d said Pl

"Yo minute again t

"I c swered "In "Tim away.

he pas what I have r return

"I I'll m and b

"T answe you th never

If you come: will I that I shoul make keep quite never tick.

you l "I how,

MAKING TIME.

"I say, Fanny, do come here and play a game with me! Jack's gone off boating; he's a duffer at tennis, anyhow, and you're first rate," said Philip Marsden to his cousin, late one summer evening when the twilight was already darkening over the lawn.

"But Philip, I heard you say when you left the tea-table that you had all your lessons to learn still."

"Oh, stuff! I'll easily make time for them before I go to bed."

"Philip," said his mother, an hour later, when she found him teaching Carlo to jump over his tennis bat in the hall, "what about your lessons; are they learnt?"

"Oh, they're all right, mother; I'm so awfully sleepy I couldn't learn a word now. I'll make time in the morning."

Seven o'clock struck with ringing chime next morning from the little clock on Philip's bed-room mantel-shelf. It had been a birthday gift from his Uncle Joe, one month ago. Philip started up in bed at the sound with the sudden recollection of unprepared school lessons.

A gust of wind shook the window. The rain slashed against the panes. No burst of sunshine this morning to coax him up and out to go fishing with Jack like yesterday. Philip yawned and then lay down again. "Tick, tick, tick," went on the little clock after having struck its warning.

Philip drew the clothes over his head to drown its clear voice.

"I'll make time, somehow, before school," he muttered, and was soon fast asleep again.

The wind rushed by. The rain pattered. The little clock went "tick, tick." But Philip slept on; the last sound in his ears had been that steady "tick, tick," telling him that the golden moments were passing away. Now he imagined he was standing on the hearth, listening to the clock.

"What a foolish boy you are," it said, "to fancy you can get back what you choose to throw away!"

"I didn't throw away anything," said Philip.

"You have thrown away thirty minutes since you went to sleep again this morning," said the clock.

"I can make them up again," answered Philip.

"Impossible," said the clock. "Time has gathered them safely away. He never comes back when he passes by. He cannot give back what he takes. He takes what you have ready to give him and never returns it."

"I want to learn my lessons, and I'll make time for them, I say, by and by," said Philip, doggedly.

"That is just what you can't do," answered the clock. "Time gives you the moments one by one; he never gives one in place of another. If you don't use each moment as it comes for its own proper work, you will be stealing another later on that belongs to something else that should be done; for you can never make time for what you lose. I keep telling you that forever, out quite loud, for that is my work; I never go back, or stop for one single tick. If you lose time in idleness you lose it forever."

"It doesn't much matter, anyhow," muttered Philip.

"It matters far more than you understand," replied the clock, for God sends you the hours not to waste in idleness or wrong-doing, but to be used for Him; and one day He will bid you give an account of how you have used them. If you lost a piece of money you would think it mattered; you might find the money again or get another piece instead, but you can't get, borrow or earn time. It is passing away, slipping out of your hold minute by minute; one moment lost is lost forever and ever. The minutes grow into years, you can't bring back yesterday, or last year, or the half hour you have been sleeping away now."

"Tick, tick, tick, whirr!" Clear and sharp chimed the half hour—half-past seven.

Philip woke up with a start. Only time to dress for breakfast now! He sat up in bed, and his brows met thoughtfully as his dream came back to him.

"Tick, tick," went the clock. "Time is passing; give it something worth keeping for you."

Philip took, with crimsoning face, a lower place in his class that morning; but one great lesson had been gravated on his heart.

THE CONSIDERATE GIRL.

She may not be beautiful or brilliant, but she is certain to be beloved. What can be dearer or more desirable than that?

To consider means, literally, to sit down by, and that assuredly means, even in these hurrying days, to take time to think about a matter or a person, and to give the attention that is needed to understand and to help. Not every one does this, even with very good general intentions to be useful and lovable.

The considerate girl is a good listener. She attends to what others say, and is patient even when the recital of other people's woes may grow a trifle wearisome, for she considers that it is a relief to pour out the story. Somebody must listen or it will be no alleviation.

The considerate girl notices the irritation that comes from small discomforts and hastens to relieve them. She knows, simply because she notices, that a creaking door jars tired nerves, that a loud tone rasps them, too, and that whispers in a sick-room are intolerable. She knows that a draught brings on grandma's neuralgia, and that mother is sometimes too tired to get and to place the pillow that would rest her back when she sits down. She attends to these small matters and makes no fuss about it.

The considerate girl tries to relieve little embarrassments and mortifying situations by turning attention in other directions. She never stares unmercifully at one who has made a little mistake. Oh, if people would consider how painful this is, there would be more consideration manifested!

The considerate girl tries to understand and enter into the wants and wishes and needs of the younger ones in the household. It is no small thing to do this. It often means a sacrifice of time and convenience and selfish pleasure, but such consideration is rewarded by the love of little hearts and the confidence that is priceless.

Hood's Pills

Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

The considerate girl talks about pleasant things, and does not bring up disagreeable, harrowing or uncomfortable subjects. If any one will take time to think, it will be found possible to gather a budget of brightness for the family talk and for the friendly conversation, and the avoidance of unkind personalities and criticisms, and the resolute determination to say kind and pleasant words, will go far toward making talk profitable, though it may be far from brilliant, and may deal only in little things and homely, every-day topics.

Young girls have a way of setting up models for themselves, and making up their minds as to what sort of women they will be when they grow up. It would be wise and well if all would aim to be considerate, because it is such a gentle grace, so useful in every time and place, and it is within reach of every one who will take time and thought for the cultivation of it.

But this is a grace of gradual growth. It cannot be reached in a day or a week, and one cannot spend half a life-time in thoughtless disregard of the small comforts that mean much in the daily round, and in neglect and inattention, so far as the tastes and needs of others are concerned, and suddenly become courteously and kindly considerate at will, any more than one can acquire an education in a month. Love is the great teacher, and now is the time to enter the school.

There are few habits that bring about more unhappiness than that of spending minutes and hours and days aimlessly. There is occupation enough for everyone if only we open our eyes to it. "Nothing to do," means discontent and ill-temper, and, sooner or later, "something to do" that is harmful.

AN EFFECTIVE COMBINATION.

Advertisement for SINGER Sewing Machines. Features: SIMPLE, STRONG, SILENT, SPEEDY. Includes an illustration of a woman sewing. Text: Perfect Design, Best Materials, Skilled Workmanship, Unequaled Facilities. This combination produces best Sewing Machine on earth—THE SINGER. THE SINGER MANUFACTURING CO.

STAMMERERS!

Address Church's Auto-Voice Institute, 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free. CHURCH & BYRNE, Principals

The Home Savings & Loan Company, Limited.

DIVIDEND NO. 38.

Notice is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June, 1898, and that the same will be payable at the office of the company, No. 78 Church St., Toronto, on and after 2nd July prox.

The Transfer Books will be closed from 16th to 30th June inst., both days inclusive. By order of the Board. JAMES MASON, Manager. Toronto, June 9th, 1898.

Foreign Stamps. Bought, Sold and Exchanged. Highest prices paid for old collections or rare loose stamps. We particularly want pence issues—Canada, Newfoundland, Nova Scotia, New Brunswick, and old U.S. Selections of rare or medium stamps sent on approval to all parts on receipt of references. Special offer—1,000 all different; no post cards, envelopes, fiscals or reprints. Every stamp guaranteed genuine and original. Price 20/- post free. H. A. KENNEDY & CO., 39 Hart Street, New Oxford St., London, W.C.

HAVE YOU USED ALL YOUR VISITING CARDS?

Advertisement for Brandon Series visiting cards. Text: There is a new type for visiting cards. Script has gone out. The neatest, daintiest and most up-to-date type for cards is called Brandon Series. It is an exact reproduction of an engraved letter and looks exceedingly well. We print VISITING CARDS.

The Monetary Times Printing Co., Limited Toronto, Ont.

Photo-graphing

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.

THE Bryce Studio 107 King St. West, Toronto. Sittings may be arranged by Telephone.

Meneely Bell Company, CLINTON H. MENEELY, Gen. Man. TROY, N. Y. and NEW YORK CITY. Manufacture superior Church Bells

Our Beautiful EASTER NUMBER sent free to all new subscribers. Extra Copies—Price 10c. each.

Special \$10 Cash Offer

For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the following liberal offer of \$20 worth of Books, all in first class order, for \$10, cash with order.

COMPRISING THE FOLLOWING:

Five Books, at \$1 each	\$5 00
Five Books, at 90c.	4 50
Five Books, at 70c.	3 50
Five Books, at 50c.	2 50
Five Books, at 35c.	1 75
Five Books, at 25c.	1 25
Five Books, at 20c.	1 00
Five Books, at 10c.	0 50

DO NOT DELAY. ORDER AT ONCE WHILE STOCK IS COMPLETE

\$1.00 Each

- 1 Polly. By Meade.
- 2 The Lady of the Forest. By Meade.
- 3 A Young Mutineer. By Meade.
- 4 The Water Babies. By Kingsley.
- 5 The Palace Beautiful. By Meade.
- 6 Six to Sixteen. By Ewing.
- 7 The Chaplet of Pearls. By Yonge.
- 8 At the Back of the North Wind. By MacDonald.
- 9 In the Days of Bruce. By Grace Aguilar.
- 10 Honor Bright, or The Four-Leaved Shamrock. By author of "Tom's Opinion," &c

90c. Each

- 11 Tom Brown at Oxford. By Hughes.
- 12 Tom Brown's School Days. By Hughes.
- 13 Masterman Ready. By Capt. Marryat.
- 14 Cast up by the Sea. By Baker.
- 15 Thaddeus of Warsaw. By Porter.
- 16 Mark Seaworth. By Kingston.
- 17 Deep Down. By Ballantyne.
- 18 Gascoyne. By Ballantyne.
- 19 Swiss Family Robinson. By Wyss.
- 20 Robinson Crusoe. By Defoe.

70c. Each

- 21 The Purchase of the North Pole. By Verne.
- 22 Ten Minute Tales for every Sunday. Vol. I. By F. H. Wood.
- 23 Ten Minute Tales for every Sunday. Vol. II. By F. H. Wood.
- 24 Duty. By Samuel Smiles.
- 25 Thrift. " "
- 26 Self Help. " "
- 27 Character. " "
- 28 Hypatia. By Charles Kingsley.
- 29 Jerry and His Dog. By Bewick Wood.
- 30 Marcel's Duty. A story of war time. By Mary E. Palgrave.

50c. Each

- 31 The Hearing Heart. By Anna Shipton.
- 32 Martin's Drilling. By F. E. Reade.
- 33 Lucy Winter. By F. E. Reade.
- 34 Meg's Primroses. By H. M. Chester.
- 35 Charity. By Mabel E. Fowler.
- 36 Captain Eva. By Kathleen Knox.
- 37 Of High and Low Degree. By H. Millman.
- 38 All is Lost Save Honor. By C. M. Phillimore.
- 39 A Silver Teapot. By C. E. M.
- 40 A Message from the Sea. By A. E. Evans.

35c. Each

- 41 Old Money Bags' Grandson. By Audrey Curtis.
- 42 The Parish Clerk. By A. R. Hope.
- 43 Between the Locks. By Rev. E. N. Hoare.
- 44 John Holbrook's Lesson. By M. E. P.
- 45 Inasmuch. By F. C. Fanshawe.
- 46 Aunt Dorothy's Tea Table. By C. M. MacSorley.
- 47 Faith. By Author of Hope.
- 48 Winifred Leighton. By H. S. Streatfield.
- 49 A Railway Garden. By Mrs. Sitwell.
- 50 Will it Pay. By Margaret Keston.

25c. Each

- 51 Bertha Marchmont. By Mrs. Cupples.
- 52 A Month at Brighton. By Mary E. Shipling.
- 53 The Merry-go-Round. By C. J. Hamilton.
- 54 Gretchen's Troubles. By A. E. Engelbach.
- 55 Harry's Battles. " "
- 56 Little Ben, the Shepherd. " "
- 57 Olaf Thorachsen. " "
- 58 Archie Gray. " "
- 59 Dick Ford and His Father. By F. C. A.
- 60 As Good as Gold. By F. Harrison.

20c. Each

- 61 Friendly Words from an Old Maid. By A. Lyster.
- 62 A Small Rebellion.
- 63 An Unwritten Tale. By J. Vogel.
- 64 In the Crowd.
- 65 Her Silver Wedding. By P. Allen.
- 66 Mistress Mary's Garden.
- 67 Jenny's Offering.
- 68 Felix Morton.
- 69 A Heap of Stones.
- 70 A Storm and a Teapot. By F. H. Wood.

10c. Each

A Great Treat. The Lost Note. Fritz. Walter and Lisette. Evenings at Wychwood Rectory.

It will be well to give number of a substitute at each price, in case any of the list should be sold out. Address

Church of England Publishing Co. LIMITED. 17 Richmond St. W., Toronto.

TORONTO Conservatory OF MUSIC

EDWARD FISHER, Musical Director
Affiliated with the University of Toronto, and with Trinity University.

Special Summer Session July 4th to July 30th
Lectures and Practical Class Work, designed for teachers and students of music.
Calendar and Prospectus sent free.

Conservatory School of Elocution
H. N. Shaw, B.A., Principal
Oratory, Recitation, Reading, Acting, Voice Culture, Orthepy, Delsarte and Swedish Gymnastics, Greek Art Statue Posing, Literature.

Rolleston House

170 Bloor St. West, Toronto

Resident & Day School for Young Ladies

This school, one of the most exclusive and select educational establishments in Canada, is beautifully situated in the healthiest part of the city; affords superior advantages for a sound education, with careful training and discipline. Well equipped with a large staff of efficient masters and governesses. Apply to Mrs. Neville.

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
Incorporated 1891.

Rt. Rev. Bishop Courtney, D. D., Chairman Board of Trustees.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
Eight Resident Experienced Governesses from England. Housekeeper, Matron & Trained Nurse.
Board and Tuition Fees, including French, Latin or German or Greek, Daily Callisthenics, Class Singing and Needlework, \$225 per annum.
Music, Singing, Painting, Drawing, &c., are extras. Preparation for the Universities. Easter Term begins April 6th, 1898.
For Calendar apply to DR. HIND.

Bishop Bethune College, OSHAWA, Ont.

UNDER THE CHARGE OF
The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine
MAJOR STREET, TORONTO
School re-opens, D.V., 19th April, 1898

Trinity College School, Port Hope SPEECH DAY

Thursday, June 30
Service in the Chapel at 10.30 a.m., with sermon by the Rev. Professor Roper, D.D., General Theological Seminary, New York, (of-fortery in aid of the Organ Fund). Distribution of Prizes in the Speech-room at 12 o'clock.
The parents and friends of the boys, the "old boys," the clergy and other friends of the school are cordially invited to be present.
REV. C. J. S. BETHUNE, D.C.L. Head Master.

Church - - Extension Association

At 135 James St. N. Hamilton, Ont.
Open daily from 9.30 a.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surplises made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.
In Toronto—Books, Surplises, Cassocks, from \$8; Clerical Bags, etc., at the Church Orphanage, 69 Baldwin Street.



... DUFFERIN HOUSE ...

Miss Dupont's
Boarding and Day School for Young Ladies, 196 John St., Toronto
Established 1872. Every modern advantage offered.

St. Margaret's College

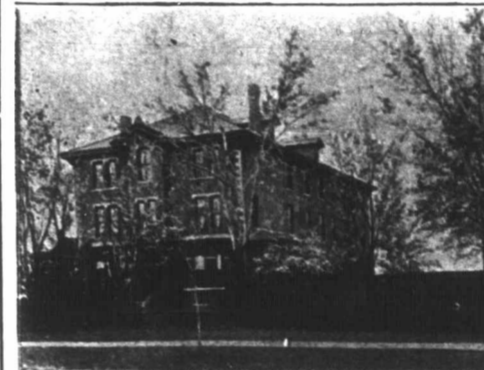
A Collegiate Boarding and Day School for Girls, that aims to combine thoroughness of class-room work with the advantages of a well equipped residential school. The curriculum includes the highest honor work for University matriculation, and a high-class Musical and Art course. Modern class rooms; large grounds; specialists of the highest professional standing in every department.
Address MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, cor. Bloor and Spadina Ave., Toronto.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and also Elementary work.
Apply for Calendar to
MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

The Church of England Day School, Toronto,

has removed to 69 Baldwin Street. Commodious house with large enclosed garden. This school is under the management of the Sisters of the Church. For all particulars apply at the School.



"Elen Mawr," MISS VEALS' SCHOOL
Cor. Spadina Ave. & Morris St., Toronto
PUPILS PREPARED FOR THE UNIVERSITIES.

School of the Sisters of the Church

HAMILTON, ONTARIO
Boarding School for Girls
Commodious House. Healthy situation. Prepares for Matriculation and other examinations. Conversational French conducted by Sisters who have resided in France several years.
Fees for Resident Pupils, \$160 to \$200 per annum. Address SISTER IN CHARGE 32 Hess St. South, Hamilton, Ont.
Next term commences January 11th, '98.

Hellmuth Ladies' College

LONDON, ONT. CIRCULARS

Miss Dalton Dress and Mantle Making Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

Illuminated Confirmation, Baptismal and Marriage Certificates
Choir Programmes, 25c. per 100.

G. PARKER (Successor to Timms & Co.)
33 Adelaide St. W., Toronto, Ont.

JONES & WILLIS

Church Furniture Manufacturers
ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics

43 Great Russell Street, LONDON, W.C.
Opposite the British Museum
And Edmund St., BIRMINGHAM, Eng.
Concert St., Bold St., LIVERPOOL

The Morley Conservatory College & School of Art

HUNTSVILLE, ONT.

Visitor—The Ven. Archdeacon Llwyd, Al-soma.
Principals—Miss Morley, L.L.C.M., A. Mus. L.C.M., Representative of the London College of Music; Silver Medalist for Painting. Mrs. Haydon, D.P.L.C.M., Examiner for the London Col. of Music.
A resident and day school for young ladies. Students of all grades from beginners to the most advanced receive the best possible training. Special advantages in music, art, and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of January. For particulars address the Principals.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc. Chandelier and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 190 King William St., HAMILTON, Ont.



We know how



Our celebrated Finish on Linen has made us the Leading Launderers in Canada.

OUR MOTTO: GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario, Limited
67 Adelaide St. West, Toronto
Phone 1127. E. M. MOFFATT, Manager

Charges Moderate. Phone 5355.
SOMERVILLE & FORREST
Undertakers and Embalmers
No connection with any combine.
Open Day and Night. 712 Queen W.

FAVORABLY KNOWN SINCE 1826 BELL'S
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Vol. 1
CHAN
Fo
E
7
WOO
A
a first-cl
who has
vider) an
is throu
Leavi
402 Y
TO
CLU
DOI
Tobac
tively
lb. t
rodu
send
stamp
in sta
st. we
Co
Sold in
D
Best
Whi
price
Ca
Bro
Ch
ST. F
Or
ments.
Bu
Churc
Cather
St. Hy
drals;
etc., e
'L
Natur
& and
J. (