

Canadian Churchman

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Vol. 21.]

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[No. 27.]

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General Hymns: 34, 164, 236, 479, 548.

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Holy Communion: 182, 320, 322, 554.
Processional: 224, 297, 398, 516.
Offertory: 167, 203, 214, 545.
Children's Hymns: 162, 194, 334, 574.
General Hymns: 17, 169, 202, 213, 511.

FOURTH SUNDAY AFTER TRINITY.

"Things temporal" are things belonging to time—the things of this world. We all know that people who make a temporary home anywhere do not care so much to have everything exactly to their liking, as if they expected it to be permanent; they do not so much mind discomforts or annoyances; "it will not last," they say, "we are here only for a time." Now, this world is our home only for a time. If we always remembered that it was so, we should not make temporal things of too much importance; we should never forget the Advent lesson—"the Lord is at hand"; we should "rejoice always," neither setting our hearts too much on *earthly* blessings, or being too much dismayed at *earthly* troubles, for both will pass away; we should remember that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (see Epistle); the "things eternal" would be the most important in our eyes, because they are the things which last for ever. But, then,

it is the things we see that we are apt to think most about, and, therefore, apt to consider the most important; yet, unless we look at the *unseen* things in some way or other, we shall be in great danger of forgetting them altogether. Now, it is only by *faith* that we can look, "not at the things which are seen, but at the things which are not seen" (II. Cor. iv. 18). We should try to dwell often upon heaven in our thoughts, to make "things eternal" the subject of frequent meditation, so that by very often thinking about them they may grow more real to us, we may wish for them more earnestly, and dread more to lose them. Here, then, are two ways in which we must pass through things temporal in such a manner as not to lose the things eternal. We must remember that *earthly things are temporal*—that is, only belonging to time—and we must think often of the things eternal. But there remains a third way—the best and safest way of all—the way mentioned in the Collect—we must take God for our ruler and guide. We must be ruled by His laws, guided by the pattern He has given us in the example of Christ.

THE TORONTO SYNOD.

The Synod of the Diocese of Toronto is now a thing of the past, and, looking back, we ask what has it accomplished? The Bishop's address, though it contained nothing particularly encouraging, contained nothing disquieting. This year the statistics usual in his addresses were wanting. The audit committee is to be congratulated upon its report and the discussion it received. We consider the prime object of a Synod is to devote itself to the financial concerns of the Church; and the fact that the perfect independence of the committee and its right to report straight to the Synod were allowed, is an evidence of the Synod's determination to do its duty, and that, while electing the best men and the men of the highest integrity to the several committees, it is determined to put a stop to the loss of funds which from time to time have occurred all over the country, and to use every precaution by way of detecting error and waste. The education question received considerable attention. Dr. Langtry's resolution for co-operation with the religious bodies in seeking to obtain more instruction in religion in the common schools, and at more reasonable hours, received the assent of the Synod. Whatever may be said about the building up a united nationality, we feel quite convinced that such teaching is never going to build up the Church. But is it likely to accomplish the result sought after by those gentlemen who put the national idea before the Church idea? We think not. Is not practical dishonour done to religion by giving it a second place, and in the end, we feel assured, no place, likely to lead to a widespread ignorance of the truths of Christianity, and along with it indifferentism, neglect and open agnosticism? And will not this state of things produce a harvest of disintegrating influences that no power on earth can subdue? We think it will. Several speakers who were greatly applauded, notably Mr. S. Blake, appeared to us not to have got at the heart of the matter at all. This gentleman, in very forcible language—too forcible—spoke of the anarchy, etc., of the present day, and the desperate condition of society, and then proceeded to strongly plead for religious edu-

cation as more necessary than training in reading, writing and arithmetic. But the religious training he and others seemed to think necessary was moral or ethical training. Of course we want this, but we want much more—we want dogmatic training. It is incomprehensible to us that these gentlemen don't see that we may cram a child with ethical manners, good rules and holy commands, and yet do nothing, or perhaps worse than nothing, unless we teach holy doctrine as a foundation for Christian morals, and impress the heart with a sense of weakness and the need of supernatural help, and supply the lives of men with proper motives for righteous living, along with sacraments and means of grace. To expect this in common schools is hopeless, and yet it is necessary to the temporal and eternal well-being of the souls and bodies of men. How can a Church or a Bishop or a priest, having any sense of mission, acquiesce in such a state of things? No, the Church of God is Christ's Kingdom on earth. It has its King and its subjects, its officers, its laws and doctrines, its deposit of God-given knowledge, and apart from it we see no way to peace and happiness and prosperity on this earth below, or hereafter in the heavens above; and children must be taught all this. The teachers of ethics, apart from Christian dogma, of this century, will succeed no better than those who have taught in other ages of the world. They saved not their nations from ruin, neither will these. Christianity is allegiance to a Person, it is not a system of laws; Christian obedience is given spontaneously as the manifestation of a personal union with a living Christ. It is useless to say that parents and Sunday-school teachers will teach this. In the first place they do not do it and will not do it; and, again, if they had the willingness, they have not the knowledge to do it. The Synod, judging from the standpoint of firm allegiance to Church principles and doctrines, was a disappointment.

RELIGIOUS EDUCATION.

BY REV. PROF. WM. CLARK, LL.D.

One of the most important subjects debated at the recent Toronto Synod was that of the religious instruction needed in our Public schools. The debate was one of great interest, and the general practical agreement among the speakers somewhat remarkable. It was, perhaps, a little surprising to find the idea of denominational schools so readily abandoned. The contention of that part of the resolution which was given up—that the Anglicans have, in this matter, the same moral claim as Roman Catholics—could hardly be brought into doubt. Nor can there be much difference of opinion as to the superiority of denominational schools, from a religious point of view. It was well, however, that the difficulties of other methods were not pressed; and the manner in which representatives of different methods sank their private wishes and accommodated themselves to the wishes of others, was of the happiest augury. Something had to be done. That seemed to be the unanimous sentiment and judgment of the Synod. Instruction in religious truth is a necessary part of education. But such instruction is not, at present, afforded in our Public schools. That is undeniable. It is not merely that children are not taught the doctrines of Christianity:

they are not even acquainted with the historical contents of the Old and New Testaments; and some plan should be devised to supply such wants. It is when we approach the practical question that our chief difficulties emerge, and, undoubtedly, if all spoke their minds, there would be great differences of opinion. But the admirable spirit of the Toronto Synod was seen in the fact that, whilst many looked forward to better ways of working in the future, it was wisest to do what could be done in the present. The first thing, of course, is to make religious instruction a part of the school curriculum, and not a mere extra subject. And this can easily be done without infringing the rights of those who may object to their children being taught any kind of religion. There are certainly very few parents who would make any such objection; but the rights of those few should be regarded. In order, however, that the children receiving religious instruction should not be more heavily laden than the others, the latter should receive instruction in ethics or some similar subject at the same time. There seemed a general agreement to this effect. It was noticeable that no objection was made by anyone to this seeming patronage of religion by the State. The great mass of the people in this country are professing Christians, and their consciences are quite as worthy of consideration as those of unbelievers. To these there can be no grievance so long as their own children are withdrawn from religious teaching: to Christians there is a very serious grievance, when they can obtain for their children only secular education. In regard to the carrying out of the scheme, different methods might be adopted at different places, according as they were found convenient or workable. If there could be some agreement as to the teaching to be given, on the part of the reformed communities, this would be well, and a general hope seemed to pervade the Synod that such would be the case. The Apostles' Creed, the Lord's Prayer and the Ten Commandments would be accepted by all. Perhaps the Nicene Creed would be received by most, except Unitarians—who might be excused that formula. Then the Old and New Testaments might be not merely read, but taught as history. Even this amount of teaching would be a great gain and a great advantage for the country. At the present moment in some parts of the country the ministers of various denominations attend at the schools to give instructions to the children whose parents attend at their respective churches; and this is a plan which might be found the best in many cases. With regard to the best time for giving religious instruction there seems to be some difference of opinion. Naturally religious exercises would come first in the day's work. But, on the other hand, it has been urged that such a time might not be the most convenient for the clergy. These are matters which might be arranged by the School Board of each locality. It seems quite unnecessary that all localities should have the same exact routine. It is, at least, satisfactory to know that this debate is leading to practical consequences. A committee has been formed to confer with the other religious bodies and with the Minister of Education, and we hope soon to hear that progress has been made.

SYNOD OF HURON, 1895.

The meeting of the Synod of Huron this year, which began on June 18, was an important one, although the convening circular had a very small programme. There was an opening service in St.

Paul's Cathedral, at which Rev. Professor Clark, of Toronto, was preacher. We think that a building called a cathedral ought to have a cathedral service on such occasions as the opening of a Synod, if the musical resources of the district are equal to it. London, like most other Canadian cities, has made great musical progress in the last twenty years, and a properly rendered choral service would, we feel assured, be not only a refreshment of spirit to many of the clergy, who have to conduct services all the year round in the baldest possible manner, but would cause an increased interest in the Synod in the community generally. The discourse of the Rev. Professor was an intellectual and spiritual treat. His text was from Ephesians ii. 12, and he depicted the power and effect of Christianity in the world, both in the life of society and in the individual, and contrasted it with the condition which existed previously, referred to in the text, with a condensed force and yet variety and range that impressed his audience deeply. We hope it will become part of the regular Synod programmes that a teacher and preacher who can thus teach the teachers and preachers of the Church, will be provided on these opening sessions. The roll was called at 2.30 p.m., and the Synod was organized. After routine the Bishop read his charge. When the occasion suits and the subjects stir him up, commend us to Bishop Baldwin as a regular Roman sworder. After the necessary references to the condition of the diocese and questions affecting it, he warmed up in first-class style on two subjects: the tendency to mutilate the services manifest in the present day, and the practice of performing trial services and sermons by clergymen to congregations who require a minister. The words of scorn and reprobation he used ought to be circulated through the length and breadth of Canada. In his charge and in the after discussions by the Synod, the present diocesan deficit had the most prominent place. The causes are very easily understood. The reduction of the rate of interest causes the invested funds of the diocese to yield less income, and the increase of the list of superannuated clergy causes greater expenditure. The scale on which the missionary clergy were paid was reduced by canon last year, but that had not time to show its full effect. The diocesan subscriptions and collections showed really no falling off—but the wealthy Diocese of Huron evidently has to increase these, and it need not hesitate to adopt the thorough system prevalent amongst our Presbyterian and Methodist neighbours, whereby every individual in the Church connection is called upon to contribute directly towards the general Church requirements. The movement for extension of the Episcopate got a paragraph setting forth His Lordship's views, and a resolution of Synod afterwards substantially confirmed them. The recent conference scheme was discussed, but it was felt that so long as Algoma had to be dealt anew with, and with a yearly increasing deficit to wipe out in the Diocese of Huron itself, it was premature to fall in with that part of the scheme that recommended taking from Huron in the east and adding to Niagara. That district is a contributory to the diocesan revenue, it gives more than it receives, and when a deficit exists a diocese is subject to inexorable financial law, and must hold on to its income producing districts. Consideration of the conference recommendation was simply suspended until the Provincial Synod deals with Algoma. The question is by no means shelved, but will come up again next year. The Bishop himself strongly inclines to a new diocese, composed of the terri-

tory round the Georgian Bay. The claims of Huron College on the diocese were discussed fully, and a very general expression of sympathy with the College was given. It is, however, governed by a close corporation, and it is very evident the Synod of Huron as a Synod will insist on having something to say in the management of the College, if it in any way has to directly support the college by its authority and influence. The Church requires all her educational foundations in this country, but these institutions must be in touch with the whole body of the Church in all its breadth. Representation of the Synod on the Council Board of the College will help to solve some of the difficulties the College experiences in carrying on its work. Every one will recognize the supreme importance of the institutions wherein the Church trains her ministers being raised to the highest possible degree of efficiency. A committee was appointed to consider the advisability of petitioning the General Synod to bring forward the question at next Pan-Anglican Conference of a revision or expansion of the ordinal for deacons. The order of deacons in the Church of to-day is practically dead, and there is as much necessity for a revival of the Diaconate as for an extension of the Episcopate. We hope this movement begun in the Synod of Huron will progress as it deserves to do. Fraternal greetings were exchanged between the Synod and the General Assembly of the Presbyterian body, then in session in London. A deputation went from the Synod to the Assembly and a return one came from the Assembly to the Synod, and the question is suggested—where does the difference that separates these bodies come in? They certainly are getting nearer each other as time rolls on. Both have always insisted on an educated ministry. Liturgical worship is becoming more and more the rule with Presbyterians, and they certainly have taught us something as to Synods. The objection to Bishops was not formulated till the civil war of the commonwealth period. We know some of their leading men estimate Episcopacy highly, and we feel perfectly sure that Principal Grant would make a first-class Bishop. Interest in the Synod proceedings was well sustained throughout, and quite a large number were present at the closing session on Friday morning. The Diocesan Synod in Canada is a most important institution, and all members of such bodies should attend as long and as closely as they can. A properly supported and vigorous Synod soon shows its effect on the general diocesan life. From our point of view, we think the session of the Synod of Huron just closed will prove to have been a most important one—when we consider the character of the Bishop's charge, and the resolutions arrived at on the various questions dealt with by the Synod itself.

CHRIST AND SORROW.—The bitterness of the bitterest calamity is taken away from it when it does not separate us from Jesus Christ. And just as the mother is specially tender with her sick child, and just as we have often found that the sympathy of friends comes to us in a fashion that would have been incredible beforehand when need and grief are upon us, so it is surely true that Jesus Christ can, and does soften His tone, and select the tokens of His presence with especial tenderness for a wounded heart; so as that sorrow in the Lord passes into joy in the Lord. And if that be so, then the pillar which was cloud in the sunshine brightens into fire as night falls on the desert.

BISHOP'S COLLEGE, LENNOXVILLE, QUE.,
1845-1895.

Canadian Churchmen are asked to remember the jubilee of Bishop's College and to join in congratulations upon the completion of the first half century of the work of this institution. Incorporated in 1843, the college commenced work in 1845, when the Rev. Jasper H. Nicolls, a Fellow of Queen's, Oxford, began his teaching and oversight of students in a house in the village with six pupils, the number being afterwards increased to ten. In 1846 the college building was opened. In the life of Bishop G. J. Mountain, written by his son, the Rev. Armine Mountain, we find frequent references to the college the Bishop had founded. The Province of Quebec has always been strongly, even overwhelmingly, French. The founders of the college thought that the English population would increase rapidly in the Eastern Townships, of which Sherbrooke is the centre. For this reason, and owing to the energetic local efforts of the rector of Lennoxville and Sherbrooke, the Rev. Lewis Doolittle, the institution promoted by Bishop Mountain received its local habitation in Lennoxville at the beautiful confluence of the St. Francis and Massawippi Rivers. One, who came in 1842 to be teacher in Mr. Doolittle's school in pre-collegiate days, Mr. Edward Chapman, an earnest and devoted Churchman, and an English gentleman of singularly refined type, a man loving and beloved—has passed away from us so recently as May 26th. He had been bursar and registrar for well-nigh forty years. The life of permanent officials of such a kind as this has often been of the greatest value to institutions. Dr. Nicolls retained the principalship till his death in 1877. The college made its way slowly. The Church itself did not command a great following in the district or the Province. A college in a country village, even though it have a constituency as wide as a province of the Dominion, has not the same local backing which often falls to the lot of a city college. Then the newly formed Diocese of Montreal, after a few years, began to wish for a theological college of its own, and this was begun by Bishop Oxenden. The college at Lennoxville was intended by its promoters to supply candidates for Holy Orders for the whole civil Province, no matter how many dioceses there should be made in Lower Canada out of the original Diocese of Quebec. These points are referred to in order that the difficulties which Lennoxville has contended with may be understood. Before the college began there was a grammar school in Lennoxville, and this has grown into Bishop's College School. During the thirty-two years of Dr. Nicolls' administration of the college, we find that in the school there had been six rectors: Dr. H. H. Miles, 1845; Rev. T. Butler; after whom Rev. T. W. Williams (elected Bishop of Quebec in 1863, after six years' tenure

of the headmastership), Rev. G. C. Irving, Rev. R. H. Walker, Rev. Charles Badgley. The college, under Dr. Nicolls, did much useful work; many of its students look back with reverent affection to the time they spent under his care. The school grew rapidly, especially under Mr. Williams; and then, at other times, suffered from various vicissitudes. These it has survived, and both college and school are now in a state of vigorous activity. In 1878 the first principal of the Montreal Diocesan College, the Rev. J. A. Lobley, late Fellow of Trinity College, Cambridge, became the second principal of the college, and brought into his work a power of ripe scholarship and of method which was very serviceable. The Rev. P. C. Read was rector from 1877 to 1882, when he was succeeded by the Rev. Isaac Brock. But in 1883 the rectorship of the school was united to the principalship, and Dr. Lobley held the dual headships for two years. It is probable that the strain, accentuated by Dr. Lobley's extremely conscientious devotion to detail, helped finally to undermine his health, which was never robust. Dr. Lobley died as vicar of Ledbergh at the early age of 52, and with-

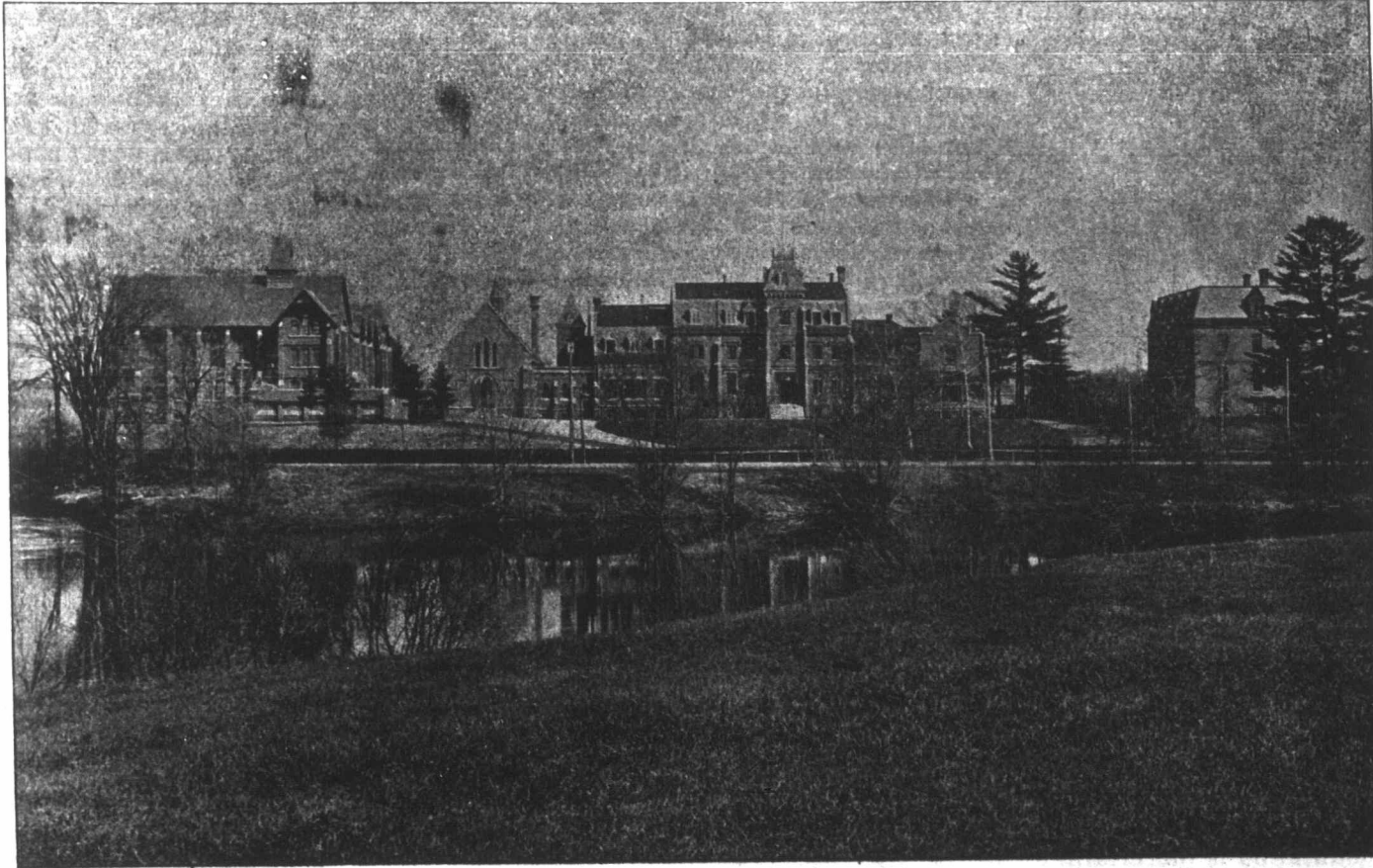
which is worthy of the institution. The fifty years have brought with them many lessons and many causes for gratitude. The jubilee was celebrated on the 27th of June.

SEPARATE SCHOOLS.

The following letter appeared in the Kingston *Whig* on June 24th, and as it may assist in making the need of Church schools clearer, we reproduce part of it here: "I. We claim the right of every parent to have his children educated daily in the religion to which he himself belongs. Mere reading of the Bible, or even recitation of the Apostles' Creed and the Commandments, will not satisfy us, though we should cordially and gratefully accept any efforts in this direction by Public school boards until we could get more. II. We do not desire special inspectors, freedom from State control for our teachers in secular knowledge, or anything else that would withdraw our children from direct competition with other children in the secular branches of education. It is evident that no amount of tinkering with the Public school system will give us all we want, for, first, the clergy are physically incapable of giving daily instructions in every school, even in cities, and much more in country parishes; and, second, we have no right to expect that the teachers will be members of the English Church who could be trusted by us to give part of the instruction we desire. Nor, where they happen to be so, have we any control over them. III. Parochial schools taught by teachers under our own control, but certificated by the Government, open to the Public school inspectors, and subject to Government regulations as to character of buildings and standard of secular knowledge, seem to be the only way in which our desires can be fulfilled. ROBT. W. RAYSON."

On the subject of such schools, in the same issue, Principal Grant, the well-known Presbyterian divine, says: "I am inclined to think that some Protestants lose their heads whenever they hear the term Separate schools. They seem to think that these schools are inconsistent with national unity. But surely there is national unity in Britain. The fact is everything depends on what we mean by the term Separate schools. As they are to-day in Halifax, N.S., or St. John, N.B., . . . they are by no means a bad thing. They are along the line of the British system." The *Week* has also endorsed such schools. If some of our clergy would only make it plain that they do not desire to reproduce the Ontario Roman Catholic school system, but to move on the lines laid down in the above letter, and evidently approved by Principal Grant, a satisfactory solution might be found speedily. As it is, we are playing at cross purposes and making no progress.

SORROW needs simple words for its consolation, and simple words are the best clothing for the largest truths.



BISHOPS' COLLEGE AND SCHOOL, LENNOXVILLE, QUE.

in about three years of his retirement from Lennoxville. In 1885 the Rev. Thomas Adams, of St. John's College, Cambridge, succeeded to the joint office of principal and rector. This he held for six years, during which time the number of pupils increased from 84 to 163 in the combined institution. In 1891 Principal Adams retired from the rectorship of the school, retaining the chaplaincy of the school with the principalship of the college. Mr. H. J. H. Petry, M.A., sub-rector, became headmaster of the school. It is interesting to note that the number of students attending the college in this its jubilee year is the greatest on record. A medical faculty was formed in 1871 in Montreal and now numbers sixty students. The present school was opened on Feb. 24, 1892, by Bishop Williams, within two months of his death. On the same day was also solemnly dedicated to the service of God in His Church, the Divinity House, built for those students who, having passed through the Arts Course, are afterwards studying theology. The college for arts and the theological college are thus side by side. The students in these and the scholars in the school meet in common worship daily in the chapel,

REVIEWS.

CHRISTIAN UNITY.—Proved by Holy Scriptures, with a sketch of Church History. By the Rev. E. B. Boggs, D.D. Price 50 cts. New York: Whittaker, 1895.

There can be no question that it was the purpose, as it was the prayer, of our Lord Jesus Christ, that His Church and His people should be one. Nor can there be any doubt that unspeakable evil has been wrought by our unhappy divisions. The subject is very clearly and forcibly presented to us in these pages, and Dr. Boggs points out that the Anglican Communion, as Episcopal and Reformed, presents a rallying point for the separated portions of the Church. There has not, for many a day, been a period in the history of the Church more seasonable for such thoughts. Men are growing weary of dissension; yet, discord dies hard. Surely all will pray, "Give peace in our time, O Lord."

LECTURES ON PREACHING. By W. Boyd Carpenter, D.D., Lord Bishop of Ripon. Price 3s. 6d. London: Macmillan; Toronto: Copp, Clark & Co.

We have here six admirable lectures on preaching, delivered in the Divinity School at Cambridge, by the Bishop of Ripon. We can recommend them heartily to all preachers, young and old. As we purpose to begin in our next number a series of papers, by one of our contributors, founded upon these lectures, it may here suffice to give a general and cordial welcome to the volume.

LION, THE MASTIFF.—From life. By A. A. G. Savigny. Price \$1. Toronto: W. Briggs.

This is a very beautiful story which, without flattery, we may compare with "Black Beauty"—and higher praise it would not be easy to bestow. Mrs. Savigny is well-known as a reasonable and enthusiastic member of the Humane Society; and she shows in this book a wonderful knowledge of the lower creation and a profound sympathy with them. It is the story of a noble mastiff dog, told by himself; and a good many of the incidents are derived from real life—more particularly, as we are told, the long fast of the hero. We have read this book with emotion and delight, and the man or boy who can read it without resolving to be generous to the canine race will be a man or a boy whom we would rather not know.

STUDIES IN ETHICS. By Rev. Principal J. O. Miller, M.A. Toronto: Bryant Press, 1895.

Even when Christian instruction is regularly given, it is quite useful to have teaching in conduct and morality, but it is, if possible, more necessary when religious education is uncertain. We have read Mr. Miller's book with much interest. It is the work of one who is not merely scholarly, but also practical, and knows the needs of boys. For our High Schools and the upper form in our Public Schools it can be confidently recommended.

MAGAZINES.—*Music*, a monthly magazine; Music Magazine Publishing Co., Chicago. The publishers deserve much credit for giving their magazine's readers such a tasty, well-printed publication, containing almost two dozen large articles of special interest by contributors, and of a size to slip into the pocket. The April and May numbers are before us and claim our admiration, because perhaps Canada does not yet possess so fine a thing of this class of reading. The methods of the managers show great enterprise to make it as excellent as possible, such as club rates, departments each issue for singers, musical literary clubs and series of articles on special subjects, such as "Woman in Music." The illustrations are numerous and splendid impressions.

The Etude. T. Presser, Philadelphia, Pa. The June number of this favourite music monthly is well up to its usual excellence. The articles, short and on live topics for musical people, students and teachers, are well arranged and by able writers, such as in this issue, Mr. W. H. Sherwood. There are four piano pieces, one of which is "The Woodchopper and the Linnet," by Benj. Goddard.

The Expository Times (June) has varied contents. In its "Notes" it gives an interesting account of a new race discovered in Egypt. The old questions are discussed of the true meaning of the personality and work of Christ. Mr. Chas. Boscawen writes on Egyptian Eschatology. The great text commentary deals with the beautiful text, II. Cor. viii. 9. Professor Brown, of Aberdeen, writes on the life of Jesus prior to His public ministry, basing his remarks upon a paper by Professor Godet. The reviews are careful and trustworthy. It is an excellent number.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

ONTARIO.

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

GANANOQUE.—*Christ Church*.—Thursday, June 13, confirmation service was held in this church. Archbishop Lewis confirmed upwards of one hundred candidates. At this service a beautiful and complete set of altar vessels was presented "In Memoriam" by N. A. H. Moore, in the names of Rev. Mr. Dean, Ellis B. Dean and himself. Receiving them from Mr. Moore at the chancel-step, Rev. C. F. Lowe bore them to the Archbishop, who, placing them upon the Holy Table near the lovely flowers, dedicated them to the service of the sanctuary and prayed that people might ever thus be moved to offer of their best to God's service—a devout wish His Grace afterwards enforced in an eloquent passage in the course of his address. Several adults were baptized in the church prior to the confirmation. There were 33 converts, all of whom had been attending Christ Church for some time past. The Archbishop expressed his great pleasure at the devout and reverent behaviour of the confirmands, who were of all ages over 15; one, the oldest, was 85. The inscription on the set of altar vessels presented at this service was, on large plate, as follows:

IN MEMORIAM.
ELIZABETH A. D. MOORE,
AETAT, SEPT. 3RD, 1863.
OBIT, MARCH THE 23RD, 1895.

W. E. Bedell Moore, A. Powell Moore,
Obit, Oct. 12, 1893. Obit, April 12, 1895.

PRESENTED TO
CHRIST CHURCH, GANANOQUE.

BY
N. A. HOWARD-MOORE,
ELLIS B. DEAN, B.A.,
AND
REV. W. H. DEAN,
JUNE 13th, 1895.

Each of the other pieces bore the simple inscription, "In Memoriam."

KINGSTON.—*Tuesday, June 18th*.—The thirty-third session of the Synod opened to-day in St. George's Hall. There were present 68 clergymen and 40 laymen.

Prof. Worrell read the divinity students' report, which showed there was a balance on hand of \$757.23, after paying students \$513.62 in free grants and loans. Report adopted.

Rev. M. Houston submitted the report of the Mountain Memorial Canopy: Balance on May 1st, 1894, \$263.65; rent, \$399.96; total, \$663.52; expenditure, \$487.91; balance, \$175.61. At last Synod Dr. Mountain relinquished the memorial grant to East Cornwall on the understanding that the income of the Mountain Memorial Canopy be given to the parish for twelve years. Adopted.

Archdeacon Jones presented the report of the committee on Domestic and Foreign Missions. The contributions to extra diocesan missions were increased this year by \$672.35. In four of the rural deaneries there was a falling off of \$184.03, but in the other seven there has been an augmentation. The Deanery of Carleton heads the list, with \$1,464.12, while additional contributions from Grenville, Hastings, Leeds, Prince Edward, Prescott and Russell and Stormont, make the total receipts \$4,813, as compared with \$3,641.65 in the previous year. Collections for domestic and foreign missions for 1892, 1893 and 1894 amounted to \$17,466.46, deducting \$404.65 collected as a special gift to the widows' and orphans' fund of the diocese last year by the Woman's Auxiliary; also a sum of \$104.65, contributed to diocesan missions. The total receipts for the Church's missionary work from all sources for three years amounted to \$59,124.43.

Reports of Kingston Rectory, Rectory Lands Committee, Church Book Depository and Diocesan Library Committee were adopted.

Rev. S. Tighe presented the report of the Audit

and Accounts Committee. Mr. Tighe congratulated the Synod on its prosperous condition. As members of the Church they had every reason to be proud of their financial condition, and, notwithstanding that the diocese was in a poor portion of the province, the diocese was more prosperous than western dioceses more favourably situated. No loan society in Canada could show a more solid or better class of investments than those of the Diocese of Ontario. Dr. Walkem also congratulated the Synod on its own financial condition.

In the afternoon the officers were re-elected: Clerical Secretary, Canon Spencer; Lay Secretary, Dr. Rogers; Treasurer, E. J. B. Pense.

Memorials from the Dioceses of Huron and Toronto to the General Synod asking for the Provincial Synod system, were referred to the committee on Memorials.

Greetings were carried to the Synods of Huron and Niagara, now in session.

A number of reports were passed. They related to the different funds of the diocese. The financial report showed that at the close of the financial year the sum of \$1,077.61 was due, and unpaid by several parishes. The overdrawn balance against the fund was \$413.87, being a reduction of \$571.92. The Synod then adjourned.

Wednesday.—The Synod of the Diocese of Ontario resumed this morning at ten o'clock. The treasurer, Mr. Edward J. B. Pense, presented his report. The consolidated fund was \$546,102, after \$12,408 had been withdrawn by Kingston rectory for its office building. The actual state of the fund, making allowance for this transfer, was an increase of \$2,265. The investments in mortgages are \$403,338; in debentures, \$126,822; in Canada Permanent Land Company stock, \$36,712. The cash on hand at end of the financial year was \$20,732; real estate foreclosed, \$13,693. The income was \$37,105, an unusually large sum, as the interest in arrears had been reduced during the year from \$12,227 to \$7,227. The gross earnings were 6½ per cent, an average for four years past of 5½ per cent. The losses on capital and interest had not exceeded \$1,800 in six years. The prospect was that the gross income would not fall below 5 per cent. Comparative statements of the ten funds for four years were given, and the great reduction in overdrafts shown. To meet the reduced overdrafts of \$4,410 on trusts embraced in consolidated funds, there is interest due on mortgages of \$6,867. The investments include \$265,252 in 6 per cent. mortgages and \$100,000 of 6 per cent. debentures. There had been received on account of the Episcopal endowment funds \$20,456. The report was adopted.

Judge McDonald reported on behalf of the Standing Committee appointed to report in reference to members of the Synod who have died since the last meeting. The only deaths reported are those of Edward Nicholson, a lay delegate for the mission of Loughboro', and W. H. Matheson of Ottawa. Archdeacon Lauder presented the report of the mission board, which showed that the receipts were \$11,658.63, an increase of \$36 over the previous year's receipts from the same sources. The board is to be congratulated on the fact that there has been no falling off in the collections, notwithstanding that there has been great depression in business throughout the country. Every organizing mission has been supplied with a clergyman. The debt of the board has been reduced to \$817.40. The expenditure was \$12,469.74. There were 48 missions recommended for support, and seven others received special grants. This made 55 missions assisted by the fund. The suggestion to do away with the grant to mission of Janeville, near Ottawa, did not find favour. The report was adopted.

The Clerical Secretary read a communication to this effect: "The Synod of the Diocese of Huron heartily reciprocates the kind greetings of the Synod of Ontario and prays that the Holy Spirit may guide them in their deliberations. (Signed) M. S. Huron."

The following were elected members of the Mission Board and delegates to the Provincial Synod: *Delegates to the Synod*.—Clergy—Archdeacons Lauder, Jones, Rural Dean Bogart, Canon Burke, Rev. Prof. Worrell, Canon Spencer, Dean Smith, Rural Dean Grant, Rural Dean Nesbitt, Rural Dean Baker, Rural Dean Pollard, Rev. W. J. Muckleston. Substitutes—Rev. G. J. Low, Rural Dean Carey, Rev. J. K. McMorine, Rev. E. A. W. Hannington, Rev. A. Jarvis, Rev. R. L. M. Houston.

Lay Delegates.—Judge McDonald, Dr. Smythe, Judge Wilkinson, Dr. Walkem, Col. Matheson, E. J. B. Pense, Dr. Rogers, Judge Senkler, Dr. Preston, James Shannon, J. P. Whitney, Judge Reynolds. Substitutes—C. McNab, T. McFarlane, G. W. Dawson, M.P., A. Wade, Dr. Garrett, G. Rutan.

Mission Board.—Rural Deans Bogart, Baker, Grant, Rev. J. K. McMorine, Canon Burke, Rural Dean Houston, Rev. W. Wright and Rural Dean Nesbitt, Messrs. Judge McDonald, Col. Matheson, Judge Senkler, Dr. E. H. Smythe, Judge Wilkinson, C. McNab, Jas. Shannon and Thos. Shannon.

In the afternoon greetings were read from the Diocese of Niagara.

No action was taken on the resolutions from the Synods of Toronto and Huron respecting the formation of Provincial Synods coterminus with the civil provinces.

A great deal of time was taken up in discussing the manner in which the funds should be divided in case two dioceses are made out of the Diocese of Ontario, viz., the Diocese of Ottawa and the Diocese of Ontario. The question was not settled when Synod adjourned.

Thursday.—A great deal of time was taken up this morning in the discussion on the question of dividing the funds in the case of the formation of two dioceses. It was agreed that the Diocese of Ottawa would bear one-third of the cost of the See House and the Diocese of Ontario would assume two-thirds. After a great deal of discussion it was decided that the details of the division of the funds be arranged by a committee to be appointed by the Archbishop; that the Watkins bequest remain in the Diocese of Ontario, and that when the Synod rose it be adjourned, at the call of His Grace the Archbishop. The old committee was re-appointed, with the addition of Dr. Smythe and Mr. Whiting. Rev. J. K. McMorine presented the report on the state of the Church. Returns were received from all parishes and missions excepting Combermere, Gananoque and Stirling. The Church population is in excess of last year's returns by 1,631, and this increase is distributed over every rural deanery in the diocese. The baptisms were 2,045. Six Sunday-schools were added, with 153 pupils. The male teachers exceed those of last year by four; females by twelve. The contributions exceeded those of 1894 by \$7,000. The report was adopted.

In the afternoon Rev. S. Tighe's notice of motion was the main feature of the proceedings. It was: "Whereas, the principle of Separate Schools has been admitted in the Province of Ontario, and the right to have Separate Schools has been granted to the Church of Rome, this Synod claims that the same rights should be allowed to the Church of England, and such other religious bodies as may so desire to establish such schools, wherever they may wish, within the Province of Ontario." In introducing the motion Rev. S. Tighe made a lengthy speech, in which he stated he favoured Separate Schools, and affirmed that the Public Schools were hot-beds of immorality and indecency, and that he had proved to the Minister of Education that what he said was true. He claimed the religious education in the schools was poor, and he said the Roman Catholics acted wisely in asserting their rights to Separate Schools.

Chancellor R. T. Walkem, Q.C., said he was opposed to the system of Separate Schools because it divided the children of different denominations and prevented them from growing up in learning with one another.

The motion was withdrawn, and another motion adopted, introduced by Archdeacon Jones, and passed by the Synod of Toronto, recommending that the Provincial Government be asked to set apart a half-hour daily for religious instruction in the Public Schools. The following were appointed a committee to co-operate in the matter with a committee from the Toronto Synod: Archdeacon of Kingston, Dean of Ontario, Rev. F. W. Armstrong, Canon Spencer, Prof. Worrell, Judge McDonald, Dr. Walkem, Dr. Smythe, Col. Matheson, M.P.P., and Mr. Whitney, M.P.P.

After the discussion of some other matters the Synod adjourned.

PRESCOTT.—The following address was read at a meeting of the parishioners:

To the Rev. Wm. Lewin, B.A.:

REV. AND DEAR SIR,—To-night we have a pleasant and yet a sad duty to perform. It is a pleasure to say, on behalf of the congregation, that during your twenty-one years of pastoral charge and care over the parishioners of St. John's Church, Prescott, you have endeared yourself to us all by your many acts of unselfishness and by the faithful discharge of your duties both in the pulpit and out of it, but it is a grief to us to have to part with you after all these long years in which you have been our spiritual guide. Let whatever shortcomings you may have found in us in regard to yourself be overlooked. It may not be out of place here to say how much we sympathize with you in Mrs. Lewin's illness, and our hope is that she may soon be restored to health and strength: she has ever been ready to aid in all Church work in the parish, and her many acts of kindness to the poor and sick can never be forgotten. We also wish to express our deep regret in losing Miss Lewin; he was ever willing to help in all good work in the various societies connected with the church, and has also given valuable aid in the Sunday-school and Junior Guild. As a small token of the congregation's love and respect to you, sir, be pleased to accept this purse. May God bless you and yours in your new

home, is the heartfelt wish of your congregation. Signed on behalf of the congregation, G. T. La Balt, E. C. Feilde, J. S. Miller and A. Press, Committee. A purse of \$201 was then handed to Mr. Lewin, who returned thanks to the meeting in an appropriate reply. The ladies of St. John's Guild presented a handsome and comfortable arm chair to Mrs. Lewin, and a writing desk to Miss Lewin. It is pleasant to have to record these instances of harmonious relations between a parish priest and his congregation after so long a connection as twenty-one years.

KINGSTON.—A grand military church parade of all the forces in camp was held on Sunday, 23rd inst., St. George's Cathedral being filled to overflowing. The Very Rev. Dean Smith preached from the text, "Overcome evil with good." On the same day the bicyclists of Kingston and Napanee wheeled to Odessa, where they attended Divine Service in the Church of St. Alban the Martyr. The Rev. F. T. Dibb took Prov. xx. 29 as his text and advocated the acquisition of a sound body as a means of gaining a sound mind and pure spirit. He also warned the wheelmen against allowing their pastime to interfere with the duties of Sunday. Forty cyclists attended the service, of whom twenty-five were Kingstonians. An open air service was held on June 26th by the Rev. Robt. W. Rayson, of All Saints'. About 50 adults gathered round and listened attentively to a sermon on repentance and baptism as the first steps of the Christian life. It is to be repeated next week.

BARRIEFIELD.—A confirmation is to be held by the Archbishop on Sunday, July 7th, in St. Mark's Church.

TORONTO.

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

St. Bartholomew's.—On Sunday, 16th June, there was a Children's Flower Service in this church. The altar and chancel were tastefully decorated with a profusion of flowers from woodland and greenhouse. Hymns suitable to the service were heartily sung, and the Rector, Rev. G. J. Taylor, M.A., preached an eloquent sermon on flowers. Afterwards they were given to the Isolation Hospital, where they were thankfully received.

Bishop Strachan School.—The closing service (Evensong) was held in the school chapel on Sunday, the 23rd instant. The preacher was the Rev. Professor Clark, of Trinity College. In words that showed his thorough understanding of human nature he spoke warningly and helpfully to the girls who, at the end of their school life, were about to encounter the trials and temptations of the world; and also to those who were returning to school after the holidays. The reverend gentleman was listened to with marked attention not only by the pupils, but by the many friends who showed by their presence their interest in the school, which is now completing its twenty-eighth year. The organ was beautifully played by Mr. Charles Mockridge, and hymns appropriate to the occasion were sung by the full choir of girls, whose fresh young voices were very sweet and touching. The distribution of prizes took place on Wednesday evening, the 26th instant, after which the school was closed until the first Wednesday in September.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of twenty-five dollars from the Church of the Ascension S. S., Toronto, for Rev. H. Robinson, Peace River Mission, Athabasca.

St. Alban's Cathedral.—A meeting of the Residential Chapter was held in the Synod Office, when the Rev. A. U. De Pencier was appointed Chapter clerk, and Mr. I. H. Plummer, treasurer. It was also decided that the canon missioner should at once commence his duties, by endeavouring to organize the several city parishes, so as to give effect to the actions of the Bishop three years and a half ago. It will be remembered that a considerable sum was subscribed by several of the parishes, but owing to the stringency of the times, some were unable to do so. It is now hoped that all true Churchmen will unite in a vigorous effort to place the Cathedral Church of the diocese in a position which will be an honour to the Diocese of Toronto. Five thousand subscribers at ten dollars each would do this. We heartily commend the subject to the members of the Church. Any amount subscribed may be made payable by instalments if preferred. The parish organizations might secure this being done by weekly or monthly payments.

Trinity Convocation.—There was a large gathering on Thursday afternoon at Trinity to witness the ceremony. The body of the Hall was almost entirely occupied by ladies. Among those on the platform were the Chancellor, Hon. Senator Allan; Hon. G. W. Ross, Minister of Education; President Loudon, of

Toronto University; Prof. Mevor; Prof. Clark of Trinity; Rev. Dr. Jones, acting Provost of Trinity; Mr. Justice Osler, Dr. Ryrson M.P.P., and a large number of clergy. The Chancellor in his address referred to the several changes in the staff, also to the death of the Rev. Dr. Davis, Rev. Canon Brent, and Mr. Robt. Bethune. He highly commended St. Hilda's College to the liberality of the friends of the University. In reference to Trinity, he said, that since June, 1892, thirty-three students had been ordained, and that this year there had been twenty-one students in the divinity class, and there were twenty-three men taking a whole, or a partial course in arts, preparatory to entering the divinity class. In closing his remarks, the Chancellor said that he looked forward to the future of Trinity not only with hope, but with the fullest confidence. The institution was attracting more and more every year the confidence and support of the great body of the members of the Church of England throughout the country, and it had the respect of those who did not belong to the Church of England communion. He hoped that the response this year would be as generous as it had been on other occasions, and that they would not only be enabled to meet the special wants of the University, but to add largely to the permanent endowment fund of the college. The candidates to be admitted to degrees in the various courses were then called to the platform by Rev. Dean Rigby, presented to the Chancellor by Rev. Dr. Jones and awarded their diplomas.

Law—S. Price, gold medallist; P. E. Ritchie, silver medallist.

Arts—Third Year—J. G. Browne, jubilee scholarship for honours in classics; C. P. Sparling, Governor-General's medal for honours in science.

Special Prize—Miss E. Ridley, Governor-General's medal for general proficiency at St. Hilda's College.

NIAGARA.

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

DUNNVILLE.—The Bishop of Niagara ministered the rite of confirmation to 21 persons in St. Paul's Church, on the 18th ult. There was a large congregation present who appreciated the address delivered by His Lordship, and were much impressed with the solemn service. During the year past the whole interior of the church has been decorated. The style of the architecture of the church is gothic, and the decoration is in the same style. The nave, from the wainscoting to the spring of the window arches, is done in neutral green, with ornamental blocking. The windows are trimmed in imitation stone. The divider surrounding the nave at the height of the spring of the window arches is a greenish yellow, on which is gothic foliage in alternate colours of light and dull red. From the divider to the frieze the colour is terra cotta. The windows are blocked in light terra cotta with crockets and finials. The frieze is two feet in width of cream colour, the ornamentation thereon being gothic. The label of the main arch is done in dark terra cotta. Surrounding the arch is the text, "O worship the Lord in the beauty of Holiness." At either end are the monograms, Alpha and Omega and I. H. S. The chancel to the height of the windows is a neutral green; diapered above this is a border of gothic figures on a blue ground. From the divider to the frieze the colour is a light terra cotta; on this are fleur de lis and maltese crosses in gold alternating. The ceiling is a robin's egg blue, on which are gold stars and discs. The work was done by W. H. S. London, of Toronto. A rich crimson curtain at the organ chamber and another of the same material at the door of the vestry add to the appearance. The committee, on decorations who gave so much time and consideration to the work necessary to bring to such a successful completion the interior decorations of the church, have the sincere thanks of the congregation who assisted them in providing the funds necessary to put them in the position to pay cash for the work when finished. The following memorials were presented since last Xmas: A handsome window representing the resurrection of Christ, in memory of the late Mr. Ramsay and wife, by their children. A very pretty oak prayer desk, by Mrs. John Moblo, in memory of her little son. Two polished brass altar vases, by Mrs. Dougher, in memory of her little son. The church, standing in a large and nicely-kept lawn surrounded by trees, adds much to the beauty of our village. May those who enter it worship God in the beauty of holiness, as reminded by the text around the chancel arch. *Laus Deo.*

HURON.

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

LONDON.—June 18th.—The thirty-eighth annual Synod of the Diocese of Huron was held in Cronyn Hall a little before three o'clock, with Bishop Baldwin presiding, supported on his right by Acting Chancellor R. Bayly, Q.C., and on his left by the

Very Rev. Dean Innes. There was a very large attendance of clerical and lay delegates, and there was a considerable number of spectators in the gallery. Rev. Canon Richardson was elected honorary clerical secretary, and Mr. John D. Noble, of Petrolia, was appointed honorary lay secretary.

Rev. Prof. Clark was invited to take a seat on the floor of the house.

The Right Reverend the Bishop then delivered his annual charge to the Synod, and it was characteristically able and scholarly. He said: "Owing to the heavy debt now resting upon the diocese and the important change made at our last session in the constitution, by which it was hoped that larger financial results would be secured, a deep feeling of anxiety pervaded the whole diocese as to the report which the Executive Committee, with all the returns of the year before it, might be able to submit to this Synod for its present consideration and further action. That report, drawn up in the first instance by the extremely able and analytical pen of our esteemed Secretary-Treasurer, Mr. McWhinney, is now before us, and though the results are far from what we had fondly hoped, yet I wish distinctly to say that after considering the extraordinary financial depression of the past year and the admitted unwillingness on the part of many to launch out into new and untried methods of raising assessments, the framers of the new canon have no reason for discouragement, much less for despair. Then going into the figures the Bishop pointed out that the debt of the diocese had been substantially reduced, the deficit being \$2,593, as against \$7,495 last year. The total indebtedness is \$14,693 87."

Continuing, His Lordship said: "I would draw the attention of the Synod to the tendency in this restless age of ours to unbracket and shorten the services of the Book of Common Prayer under the plausible and common pleas of modernization and the breathless celerity of the times. There are three particulars in which we must be circumspect. First, as regards the reading of God's Holy Word. The age in which we live is one of intense secularism. The Bible is but indifferently studied in our common schools, in many homes family prayer is unknown, and therefore if the Church be indifferent in reading the Word, how are the people to be instructed in the faith once delivered to the saints. Second, in the rehearsal of the Creeds; I believe it does all good to state over and over again their Creed, and to recapitulate one by one all the grand doctrines of the Church. The desire to abolish all Creed is, in my opinion, but the prelude to a blank, awful infidelity which wishes to be free from all restraint. One of the glories of our Church is that she does insist on a clear definition of her faith, and requires not only that her ministers should subscribe to them, but that the people should rehearse them. Third, I cannot urge too strongly upon you all the absolute necessity of knowing what the true nature of the Christian ministry is."

Then for some time His Lordship dwelt with the question of the division of the diocese in order to increase the Episcopate. He ventured the opinion that the present was not an opportune time, but said if division did take place only Bruce and Grey should be taken from the Diocese of Huron. These two counties, with the Districts of Parry Sound and Muskoka, together with the Counties of Simcoe and Dufferin, would be sufficiently large to occupy all the energies and time of any man, however vigorous, who might be appointed its Bishop. The trying times through which Huron College is now passing were presented in detail, and the Bishop stated that the college under no financial pressure would be closed. Then the eloquent Bishop dealt with the subject of ecclesiastical patronage. He said: "I need not here repeat the strong but necessary language with which a few years ago I condemned before this Synod the most objectionable practice of preaching 'trial sermons.' What I then said I would iterate and reiterate, only adding that the practice cannot possibly be put down unless by the united action of all the clergy. So long as some of the clergy go and perform before wondering congregations to solicit their sympathy and support the evil will undoubtedly be maintained. My advice is, out of respect for your holy calling, please await the open door which God may set, and which no human power can possibly shut." The good work of the Huron Lay Workers' Association and the Women's Auxiliary was favourably commented on and the deaths of Rev. W. B. Rally, Rev. T. E. Sanders and Rev. James Graham were feelingly noticed. Bishop Baldwin concluded by referring to the grand work of the Archbishop of Dublin among the Protestants of Spain.

Throughout the year His Lordship held three ordinations, seven consecrations, four churches were reopened, seventy-nine confirmations took place, at which 1,586 candidates—591 males and 995 females—were received into the Church.

The evening session opened at 8 p.m. The report of the Anglican Lay Workers' Association showed the good influence exercised in bringing together for

encouragement and information representatives of the whole body of Church workers, including Sunday school teachers. Mention was also made of the valuable assistance rendered by co-labourers from other dioceses. The next meeting is to be held in Windsor, and the committee bespeak a good attendance. Reference is made to the local Lay Helpers' Association formed in the City of London, which is doing a good work. In the United States such organizations have been found very helpful, and may be made to serve a useful purpose here. Report received.

The Synod went into committee of the whole to consider the report of the Executive committee, which was taken up clause by clause.

The total amount received for the year was \$21,165 47, being \$231 64 less than the previous year. Of this amount \$12,037 89 was for diocesan objects, being \$252 17 less than the previous year; and \$9,107 05 for other than diocesan objects, being \$20 53 over the previous year.

The committee acknowledge the following additions to the capital account:

EXETER.—*Trivett Memorial Church*.—\$2,000 received from the executrix of the estate of the late Thomas Trivett, for an endowment for the Trivett Memorial Church, Exeter, the proceeds therefrom to be applied to the keeping of said church always insured in a sum of not less than \$10,000, and also towards the keeping of the same well and sufficiently repaired at all times, and the remainder towards the maintenance and support of the rector or incumbent for the time being of the said church forever.

ZORRA.—*Trinity Church*.—\$467 08 received through the wardens, from the executors of the estate of the late Charles Armstrong; the interest thereon to be applied towards the payment of the incumbent's stipend; and in case the said Trinity Church ceases to be a church, then said sum to be repaid to the next of kin.

The report was agreed to up to this point, after considerable discussion. It being ten o'clock the committee rose, and the Synod adjourned.

Wednesday.—After the Synod opened with prayer several notices of motion were handed in. The Synod went into a committee of the whole, to consider the estimate of receipts and expenditures for the year ending April, 1896. After a considerable discussion the resolution to add the estimate to the report was carried.

It was then moved by Rev. Canon Young, that a committee be appointed to take into consideration the whole question of the income and expenditure of the churches in this diocese, with power to take such action as may be immediately necessary, and to report from time to time to the Executive Committee, such committee to consist of the Dean, Revs. A. Brown, T. R. Davis, R. Hicks, J. Ridley and R. Bayly, A. H. Dymond, Judge Ermatinger, Sydney Smith, Matthew Wilson, C. Jenkins, James Woods and Canon Young.

Wednesday Afternoon.—The report of the Sunday-School Committee was then considered clause by clause and adopted.

Mr. Shaw-Wood introduced the subject of the report of the Committee on Church Progress.

The rules of order were suspended to allow a motion to be brought forward asking that a committee be appointed to consider the remedial clauses in the report and to confer with the Bishop thereon.

Mr. Imlach seconded and supported the same. Carried.

The committee to whom was referred the matter of arrears of Synod assessment at Amherstburg, reported in favour of remitting the amount due, \$56.

On motion of Rev. W. J. Taylor, chairman, the report was adopted.

The report of the Lay Workers' Association, presented yesterday, was received on motion of Mr. A. H. Dymond, seconded by Mr. C. Jenkins.

To amend Canon VII. as follows: To insert after the word "constitution" in line 2, the words "and the following sections of this canon." Also to add to the canon the following section: II. Every clergyman entering the diocese, either by ordination or from another diocese, shall receive an appointment for one year only, either as *locum tenens* or curate in charge, during which time he shall be entitled to the benefits of the Mission Fund and Widows' and Orphans' Fund, but not to any other funds of the Synod.

On motion the canon was read a first time. The Committee of the Whole rose and reported the amendments. The canon was read a third time in Synod and passed.

IV. By Rev. Alfred Brown—To amend Proviso III. of Section 12 of Canon XXVIII., as follows: To insert after "pro rata reduction," the words "of such scale," and to strike out the words "of all incomes derived from the Mission Fund."

The clause was read a first time, and the Synod went into Committee of the Whole to consider the same.

After discussion, the committee rose, reported progress, and asked leave to sit again.

The Synod adjourned at 6 p.m.

The evening was devoted to missionary addresses by Rev. J. Cooper Robinson and Mr. Saiki, of Japan.

The Bishop opened the proceedings by giving out a hymn, after the singing of which by the audience the Rev. Canon Matthew offered prayer. His Lordship then introduced the Rev. J. Cooper Robinson, and spoke in terms of high praise regarding his work.

Mr. Robinson gave a very graphic account of the country and the manners and customs of the people. The address was illustrated by lime-light views, which added much to the interest of the proceedings.

At the close of the address Mr. Saiki appeared upon the platform in native costume and addressed those present, first in English and then in Japanese.

A hearty vote of thanks was tendered the speakers on motion of Mr. H. Macklin, seconded by Rev. Mr. Wright.

A pleasant and profitable evening was brought to a close with a few words from the Bishop and singing of the Doxology.

Thursday.—After the opening exercises, the Presbyterian delegation was received and escorted to the platform, and the greater portion of the forenoon was taken up by the addresses of the delegation. At the afternoon session the report of the Committee on Temperance was introduced, and evoked a considerable discussion.

The following were chosen delegates to the Provincial Synod.

Clerical—Revs. Dean Innes, Archdeacon Davis, Canon Hill, Canon Richardson, David Williams, J. C. Farthing, Canon Young, G. C. McKenzie, Canon Smith, Alfred Brown, R. McCosh and Canon Hincks.

Laymen—Messrs. A. H. Dymond, Judge Ermatinger, Matthew Wilson, Q. C., Charles Jenkins, R. Bayly, Q. C., Chancellor Cronyn, James Woods, Judge Woods, John Ransford, R. S. Gurd, A. C. Clark and W. J. Imlach.

Substitute Clerical Delegates—Revs. Archdeacon Marsh, J. H. Moorehouse, W. Craig and T. R. Davis. Substitute Lay Delegates—Messrs. Robert Fox, E. Sydney Smith, J. D. Noble and Philip Fox.

After electing the Executive Committee, the report of the Committee on Extending the Church Episcopate was presented. It stated that no mere rearrangement of boundaries of dioceses would meet the needs of the Church, and it was recommended that a new diocese be created, comprising Grey, Bruce, Dufferin, Simcoe and North Wellington. After full discussion, an amendment proposed by Mr. Jenkins was adopted, to the effect that the committee suspend consideration of the subject until the Provincial Synod deals with the question of the future of Algoma, as in the proposed re-arrangement the territory of Algoma is left intact.

Friday.—At last night's session of the Synod a memorial from the diocese of Toronto, asking the Synod to concur in the resolution passed by that body in regard to religious instruction in schools, was read.

Mr. W. J. Imlach moved that His Lordship be requested to annually appoint a committee of this Synod on the question of religious instruction in the Public schools of the country, with power to cooperate with similar committees of other diocesan Synods or other religious bodies moving in the same direction, and to report from time to time to this Synod. This carried.

To-day was the anniversary of the Bishop of Huron's birth, and Dean Innes arose and moved the suspension of the order of business. He then announced the fact, and in the name of the Synod wished the head of the diocese many happy returns. In response every delegate rose to his feet, and the cheering and hand-clapping were of the most vigorous character. Bishop Baldwin gratefully acknowledged the good wishes of the Synod.

The motion that Bishop Baldwin be requested to have a resolution drafted expressing the desire of the Synod to record its gratitude for the success vouchsafed to the Reformers of Spain and Portugal in carrying on their work, and welcoming the consecration of a Bishop for the Spanish Reformed Church, was unanimously adopted.

The following standing committees were struck for the year:

Sunday-School—Revs. John Downie, convener, G. C. McKenzie, C. R. Matthew, Robert McCosh, W. J. Taylor and J. Edmonds, and Messrs. Judge Woods, James Woods, T. H. Luscombe and John B. Dale.

Prison Aid Reform—Messrs. Charles Jenkins and R. S. Gurd.

Delegates to Inter-Diocesan Sunday-School Committee—Rev. W. J. Taylor and Mr. James Woods.

Church and Parsonage Building Committee—Revs. Canon Young, C. R. Matthew and John Downie, and Messrs. Chancellor Cronyn and Philip Holt.

Education—Revs. R. McCosh, convener, H. A. Thomas, E. N. English, Canon Hill, W. Craig and R. Hicks, and Messrs. Judge Woods, T. H. Luscombe and Judge Skeay.

Provincial Reorganization—Revs. Dean Innes, Archdeacon Marsh, Canon Young, Alfred Brown, T. R. Davis, R. McCosh, R. S. Cooper and John Downie, and Messrs. Chancellor Cronyn, Richard Bayly, Charles Jenkins, Judge Ermatinger, Matthew Wilson, Q.C., Philip Holt, A. H. Dymond and James Woods.

Temperance—Revs. W. J. Taylor and G. B. Sage, and Messrs. Chancellor Cronyn and T. H. Luscombe.

Statistical—Revs. Arthur Brown, David Williams, J. C. Farthing and Mr. R. Shaw-Wood.

On the Diaconate—Revs. D. an Innes and Richard Williams, and Messrs. Charles Jenkins, R. Bayly and Matthew Wilson.

On the Board of Domestic and Foreign Missions—Revs. Dean Innes, Archdeacon Davis, and Messrs. T. H. Luscombe and James Woods.

Religious Education in the Public Schools—Revs. Canon Richardson, H. A. Thomas, D. Deacon, and Messrs. Chancellor Cronyn, W. J. Imlach and C. R. Gude. This concluded the regular business of the Synod.

INGERSOLL—*St. James*.—On Sunday, 9th June, the services were conducted by Rev. Mr. Sims, of Chatham, in the absence of the rector, who dealt similarly by Chatham, his recent charge. On Monday morning, 10th June, the Y.P.S.C.E. in connection with this church welcomed the young people of Old St. Paul's, Woodstock, whom they had invited to spend a social evening. The visiting society furnished the intellectual part of the programme, which was very much enjoyed by those present; at the close of which the home society entertained them to an excellent luncheon, which apparently gave equal enjoyment, and the greatest good humour and friendliness prevailed. We hope to see the Woodstock society often. On Sunday evening, 16th June, the rector addressed his remarks to the Brotherhood of St. Andrew, taking for his text John i. 41. He dwelt particularly on the fact that Andrew first sought out his brother, to take him to the Messiah whom he himself had found; and impressed upon them the necessity for, and efficacy of, their two rules of "service" and "prayer," with an urgent appeal to emulate the shining example of Andrew. The organ has been removed from the loft, and placed to the left of the chancel, in the body of the church. Choir seats have been placed in the chancel, the old pulpit removed, and a newer and less cumbersome one will take its place. Boys have been introduced into the choir, who are being trained by the new leader, Mr. Hollinshead. These improvements were much needed, and will prove conducive to a more united and hearty service.

WALLACEBURG.—At the request of this vestry the Rev. A. Corbett, formerly of Thorndale, was appointed to the charge of this parish. This is a good appointment, and the very backward and run down condition of this parish will afford him a good field for the exercise of his well-known activity. Under his pastorate we look for a steady, healthy advance in all departments of Church life at Wallaceburg.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

HUNTSVILLE.—The final liabilities on All Saints' Church amount to \$700, towards which the Rev. Rural Dean Llwyd gratefully acknowledges \$5 from T. J. H., and \$1 from R. T. C.

The Rev. Edward Lawlor, M.A., held the Communion Service at Sturgeon Falls and Warren, and delivered a sermon on the Temple, which was appreciated by all who listened to it. Rev. Rural Dean Chowne, B.D., visited Sturgeon Falls and Warren on June 18th and 20th. A student is about to take charge of this mission, and all wish him success.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

CALGARY.—An ordination service was held in the Church of the Redeemer, on Sunday, the 16th ult., when Mr. Henry Allen Grey and Mr. Edward Hockley were admitted to the order of deacons. The candidates were presented by the Rev. Dr. Cooper and the sermon was preached by the Bishop. As a consequence of the ordination twenty clergy hold the Bishop's license in the diocese, and arrangements are being made whereby the twenty-first will be added to the number shortly. When the Bishop was consecrated in August, 1887, the total number in the undivided diocese was 21, 8 of whom were labouring in what is now the Diocese of Calgary. The number now in Saskatchewan is 21. The Bishop believes that all who have any idea of the difficulty of finding the right men, and the funds for their maintenance, in dioceses such as these, will feel that at this stage in the history of the Diocese of Calgary there is abundant reason for thanking God and taking courage. The Bishop hopes soon to take such steps

looking to the more efficient organization of the Diocese of Calgary, as will, it is hoped, give further effect to its size and growing importance.

NEW WESTMINSTER.

The Rev. Philip Dundas Woods, B.A., Trinity College, Dublin, curate of Sapperton, British Columbia, has resigned and left for England to accept a curacy near the Crystal Palace. The rev. gentleman, who received his theological education at the Dorchester Missionary College, was ordained priest in 1889 by the present Bishop of Oxford. Mr. Woods makes the third priest from the diocese of New Westminster who has returned recently to the mother land.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

There is to be a "Seth Low Professorship of American History" established at Columbia College, New York.

The degree of D.D. has been conferred upon the Rev. Philander C. Cady, Professor of Ethics, by the General Theological Seminary (N. Y. City).

Mr. Charles C. Harrison, who has been elected Provost of the University of Pennsylvania, is a Churchman.

The Bishop of Pennsylvania (Dr. Whitaker) recently said that "the Philadelphia Divinity School was as good a school as any in the whole American Church."

The new Bishop of Indiana (Dr. J. H. White) thinks "things are out of tune when men can write their cheques for five or ten thousand dollars for a political campaign fund, and can only give fifty cents to the Church."

Presiding at his first annual convocation, Bishop White told the women not to spend twenty-five dollars for a hat and then only give a dollar to the Church.

The Rev. G. S. Converse, D.D., has been appointed Archdeacon of Boston, Mass.

The Rev. Charles A. Weed, B.A., who has been for seven years a Methodist preacher, has returned his credentials and has applied to the Bishop of Albany for Holy Orders in the Church.

The Young Churchman Co. of Milwaukee, Wisconsin, has just published the first volume of a series of sermons for lay-readers. Canadian clergy having lay-readers will find this a most Churchly book.

It is hoped that a new Bishop will be consecrated as soon as possible to preside over the vacant Missionary Jurisdiction of Western Colorado, as the departure of the affable Bishop Barker, who has gone to Olympia, is most keenly felt by the clergy at present working in the jurisdiction. Bishop Barker was dearly loved by priests and laity.

The issue of the CANADIAN CHURCHMAN for June 18th is a most splendid one, and it is a great credit to the management.

The late council at Denver was a great success in every way. Bishop Leonard, of Utah, was the guest of our own Bishop. His sermons and addresses were greatly appreciated. The service of praise on one of the evenings during the session will never be forgotten by those who witnessed it. Ninety five boys, fifty ladies, thirty-five men, thirty-four priests and two Bishops took part. The music was superb; the large cathedral, holding over a thousand, was filled from end to end. The speakers were Fathers D. L. Fleming and R. S. Radcliffe and the Bishops of Utah and Colorado. Canon Newton was elected for another term as registrar and secretary of the council and diocese. The Rev. Reginald S. Radcliffe was made a canon, and from September next appointed as "general missionary" or archdeacon of the diocese. The Rev. Hanken, of London, England, addressed the clergy on the first day of the council. His words impressed every one present with their power and sincerity.

British and Foreign.

The unveiling and dedication of a new East window in Shakespeare's Church, Stratford-on-Avon, was performed with due ceremony recently by the Dean of Worcester.

It is proposed to erect a suitable memorial in Canterbury Cathedral to perpetuate the memory of the late Dean (Dr. Payne-Smith), who was at the head of the Cathedral Chapter for close upon a quarter of a century.

The Rev. Charles Daman, almost the last one of those who can remember the beginning of the Oxford Movement, died a few days ago. He was entered as an undergraduate at Queen's College in the Michaelmas term, 1830, and went into residence

there at Easter, 1831. He was for many years tutor at Oriel College.

The Rev. J. C. Blomfield, Canon of Christ Church, Oxford, and a nephew of the late Bishop Blomfield (London), died recently, aged 75 years. He was well known throughout Oxfordshire for his historical and archaeological researches.

The next Church Congress will be held in October at Norwich. An interesting programme of papers, etc., has been prepared.

Dr. Thomas, Bishop of Ballarat, whilst preaching at Talbot, Australia, had a somewhat novel experience. A wild cow (there are many wild cattle in Queensland) actually forced its way into the vestry during the sermon, and the Bishop and rector of the church, each armed with long stock-whips, entered the vestry, and, after some considerable trouble, succeeded in driving the animal away. The Bishop then re-entered the church and proceeded with his sermon as if nothing had happened.

The Rev. Dr. John Dart has been chosen Bishop of New Westminster in succession to the late Dr. Sillitoe. He was from 1876 to 1885 President of King's College, Windsor, N.S., and a Canon of Halifax Cathedral. He has been residing lately in Manchester.

Hearing that two labouring men who had erected a triumphal arch on the occasion of the Bishop of Hereford's visit to Criggion at Easter, had declined to accept any payment after a long and hard day's work, Dr. Percival presented each of them with a large framed portrait of himself.

The Dean of Canterbury-designate (Dr. Farrar) will preach his farewell sermon at St. Margaret's, Westminster, on Sunday, July 21st. He is to be installed as Dean at Canterbury on the following Saturday.

It is proposed to present a testimonial to Dr. Farrar shortly. The presentation will, in all probability, take the form of a purse of money and a piece of plate, which will be suitably inscribed.

At a special service held recently in the Palace Chapel, Llandaff, two ex-Baptist ministers formally renounced their errors, and were received by the Bishop into the communion of the Church.

The Rev. J. Broad Esde, vicar of St. Columb Minor, Cornwall, gave a dinner a short while ago in celebration of the 89th birthday of Mr. James Carne, the parish clerk. Mr. Carne has held his office for half a century, and it is a noteworthy fact that he and his father and grandfather have between them held the office of parish clerk of St. Columb Minor for the past 150 years.

The restored crypt of the Church of St. Bartholomew-the-Great at Smithfield will be opened on the afternoon of St. Peter's Day (June 29th) by the Duke of Newcastle. The Bishop of Stepney consented to preach the sermon at the service of dedication.

Newlyn Church, in Mount's Bay, Cornwall, a parish which the artists have made their own, has just received an addition to its decorative work in the form of a fresco painting on the chancel arch. More than 120 figures are represented in this painting.

A new bell has lately been fixed in the turret of the Church of St. Barnabas, Wellingborough, Northants. The bell, which was dedicated on St. Barnabas' Day, bears this inscription, which was chosen by the vicar: "1895—St. Barnabas, Son of Consolation. Mourners, speed here your broken hearts to bring. Here healing dew and balsam abound."

An ancient English custom, viz., that of a religious procession round the parish during Rogation-tide, was recently observed at St. Martin's, Plaistow, where the clergy and choir, vested, and preceded by the crucifer and followed by large numbers of the parishioners, singing litanies, proceeded round the parish during Rogation days.

The re-opening of the recently restored Chapter House at Durham Cathedral was recently performed by the Archdeacon of Durham.

St. George's, Hanover Square, is now in possession of an electric organ.

The re-opening of the Lady Chapel of Lichfield Cathedral by the Bishop of the diocese has been fixed for July 31st. The Lord Archbishop of York is also expected to be present.

A very handsome cope and mitre were recently presented to the Bishop of St. Andrews by a deputation representing both the clergy and the laity of his diocese.

A Church Conference was held for the first time two weeks ago in Boulogne Sur-Mer. During the conference the beautiful Church of St. John the Evangelist, which has been erected at a cost of £6,000, was consecrated by Bishop Wilkinson.

In the course of his triennial visitation held recently, the Bishop of Ripon dwelt at some length on the subject of the reunion of Christendom. The Bishop of Worcester has also both spoken and preached lately upon the same subject.

Correspondence.

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

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

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

The Original Code of Discipline Wanted.

SIR,—Will some person kindly give me the original "Code of Discipline" as drawn up by John and Charles Wesley, for the governing of the Methodist Society (as established by these two priests of the Church of England), but now erroneously called the Methodist Church.

EDWARD LAWLOR.

Toronto Hospital and Gaol Chaplaincy.

LETTER V.

SIR,—I am not only Chaplain, but also collector of the funds for the Chaplain's support—a somewhat abnormal combination. This demands consideration of the financial side of the chaplaincy scheme, which otherwise, as Chaplain only, I should not be expected to enter upon. I have said that the chaplaincy was started so soon as the rectors had received their first dividends from the St. James' Rectory Surplus Fund, and I believe I am correct in stating that it was not merely *post hoc*, but also *propter hoc*. The chaplaincy scheme included a voluntary taxation of themselves by the rectors in proportion to their total official incomes—their hospital dues to be deducted from the dividends to be received by them from the Rectory Lands Fund. This arrangement almost compelled the secretary-treasurer of the Synod to act as financial manager of the chaplaincy fund, which he did quite gratuitously, although with great additional labour to himself, for several years. An important resolution, however, was passed at an early stage of the chaplaincy which has entirely altered the financial aspect of the subject. It was to this effect, that any rector might invite his parishioners to make up the amount for which he was responsible, or to share with him in making it up. And, moreover, some rectors preferred simply to draw their own cheques or pay cash on hospital account, instead of having their payments made out of their rectory dividends; and at the present time the connection between the rectory fund and the chaplaincy fund seems almost to have ceased. Last year, indeed, the total receipts from the clergy for the chaplaincy fund were but \$444, besides any sums contributed anonymously through their own offertories, the balance of \$600 or so being made up by the laity. It is to be observed that the close connection supposed to exist—and at first really existing—between the rectory fund and the chaplaincy has from time to time greatly imperilled the latter; the many debates in the Synod on "equal" and "unequal" division of the former having caused one side or the other to expect a consequent recasting of their taxation scheme. All that has now, happily, come to an end; but meantime the rectory fund and the chaplaincy have been drifting further and further apart, until at last the necessity of the Synod secretary-treasurer's management of the fund was no longer felt, and the rector of St. Simon's was elected secretary-treasurer, with a finance committee to assist him. His energy and perseverance have kept things going in spite of various complications. But in the altered state of affairs, the parishioners at large being looked to rather than the individual rectors, some system of collection became necessary. It was needful to have some one as canvasser who understood the somewhat complicated scheme and could explain the objects of the

chaplaincy and the method of work, and whom all alike on both sides of the house—for we have sides—had confidence in. The lot fell upon me to discharge this duty, as I was assured by the finance committee that the whole chaplaincy scheme would probably collapse unless I were willing thus to come to the rescue. I am sure I thank them for their high opinion of my necessity to them in their emergency, but I cannot flatter myself that the necessity was such as they were so good as to express; and they admit that the arrangement was by no means an ideal one. While thus devoting my usual time every day—two and a half or three hours—to hospital and gaol work, I have devoted half a day about four days in the week (except in August) to canvassing work, and sometimes preaching for the fund on Sundays. The rectors gave me some additional encouragement, for they resolved that my salary, which had been for six and a half years at the rate of \$800 a year (out of which \$250 has to go for house rent), should be raised to \$1,100 from the first of July, 1894, if it could be raised. And it was raised, by me; and on Dec. 31st, 1894, the treasurer paid me the \$150 for the six months over and above the salary at the rate of \$800, and a balance in hand remained with which to start the new year, 1895—the first time in our history. And so I was elected to a second term of office as canvasser for 1895; but, happily, for the last time, as some one else will take it in hand next year. My instructions last year were to make up the apportionment according to the scheme, viz., \$850, and as much more as parishes and clergy would be willing to contribute, so as to make up the additional salary, pay off all arrearages, bank interest and expenses. There are 34 parishes in the Rural Deanery of Toronto, including St. Alban's. Every one of them contributed. All made up the full apportionment except St. Matthias', St. Barnabas', Grace Church and Trinity East; the three first very poor parishes; the latter, through an accident, coming out behindhand—the rector having accidentally handed over the whole of the St. James' rectory dividends for redistribution to the poorer rectors, forgetting to reserve his \$40 promised to the chaplaincy. However, these four parishes paid in the aggregate a third of their apportionment. Five parishes made up theirs exactly, and twenty-five parishes gave largely in excess, three of them—the Church of the Redeemer, St. Simon's and St. Mark's, Parkdale—giving twice their apportionment. This year a new scheme of apportionment has been adopted, amounting in all to \$1,150, instead of \$850, as hitherto; so that if all is gathered in, the chaplain will receive \$1,100—viz., \$800 as chaplain and \$300 as collector. A more recent resolution, however, fixes his salary as chaplain, after Jan. 1st, 1896, at \$800, and appoints some one else as collector; so that my salary is to go back again to \$800, which will make it necessary for me to resign the work, and, as a consequence, leave the diocese and forfeit my prospective claims on the Commutation Fund, W. and O. Fund and Superannuation Fund, to which I have contributed about \$200. All the parishes are on the lookout for young, unmarried men when vacancies occur. The rectors, too, looked out for a young, unmarried man when forming this chaplaincy, and offered it to five or six, who all promptly declined it. I took it, although assured it was not meant for a married man. So that now for seven and a half years I have had mainly to support myself out of my small capital; and having had the salary raised to \$1,100, it is now to be dropped again to \$800 next January. But why this change? It would seem then that the success I have met with in my collections has (1st) led the rectors to reduce their own personal guarantees from \$850 to \$550, leaving the balance to be made up from the parishes; and (2nd) it has led them to see that the formation of a second chaplaincy for the west end institutions is within the range of "practical politics." Hence it is hoped next year to see a second chaplaincy formed; and thus the east end chaplain cannot have so much as \$1,100. My success as collector, therefore, throws me overboard and out of the diocese altogether. What is the remedy? Recognizing, as I have already stated, the great importance of having at least two chaplaincies for our numerous institutions—although not dividing them as east and west—I would suggest that the rectors revert to their original scheme of supporting one chaplain entirely themselves to the extent of \$1,100, making it, if they like, a first charge on the St. James' Rectory Surplus Fund; and that the parishes contribute \$1,100 more for the other chaplain. Hospital work especially is a work that all are deeply interested in; there is no fear that the laity would ever allow that to drop. Let them support a hospital chaplain for the General and Grace Hospitals and the Home for Incurables, and let the clergy support the less interesting, but very important work at the Central Prison, Mercer Reformatory and City Gaol, with a little variety in the way of work at the Isolation Hospital, close by the latter institution.

ROBERT C. CASWALL.

BRIEF MENTION.

Dr. William Crawford Williamson, the naturalist, is dead.

China has ceded to France the towns of Meng and Wuto.

Rev. H. B. Patton, Deseronto, has left for Prescott, where he enters as rector of St. John's Church.

K.D.C. the mighty curer for indigestion.

Nasrulla Kahn brought over £20,000 worth of presents as personal offerings to the Queen and members of the British royal family.

The Rev. E. A. Hall has removed from Ripley to Bervie.

Queen Victoria has signed but one death warrant, and that was for an execution in the Isle of Man.

Rev. Mr. Simons, of Halifax, delivered two excellent sermons to large congregations in the Church of the Good Shepherd, Cornwall, last Sunday.

In most parts of Syria, Palestine and Arabia, fig trees and date palms are counted, and a tax is levied on each tree.

There are springs of fresh water in the Persian Gulf that furnish supplies to vessels.

The Rev. Canon Sanson, of Toronto, has gone for a short trip to the Old Country.

There are now one hundred and seventy-seven women doctors in the United Kingdom.

Campbell Bannerman is supposed to be the richest man on the English Ministerial bench.

The Rev. W. S. Westney, M.A., B.D., late of Uxbridge, has been appointed incumbent of St. George's Church, Allandale.

K.D.C. cures dyspepsia.

The population of the United Kingdom in the middle of 1894 was estimated at 38,776,154 persons.

The Rev. George Gill, late of Treherne and Rathwell, has been appointed incumbent of Christ Church, Russell, and district.

A mastodon skeleton unearthed in Border County, Texas, in August, 1894, had tusks attached to the skull which were ten feet long.

The will of Augustus Knowlton, late of Gardner, Mass., bequeaths more than \$100,000 to found a charity which is to be known as "The Gardner Home for Elderly People."

The Bishop of Huron has appointed the Rev. S. F. Robinson, of Walkerton, to be Rural Dean of Bruce, in place of Rev. R. S. Cooper, removed to Kirkton.

Archbishop Machray, Primate of Canada addressing the Synod of Rupert's Land, spoke in favour of religious instruction in the schools.

Mary Cowden Clarke, the compiler of the "Concordance to Shakespeare," is now 86 years old, but in spite of her age takes a vivid interest in life and books. She lives in Genoa.

K.D.C. Pills cure chron constipation.

Rufus Waterhouse, New York, who died recently, left to St. Luke's Hospital not less than \$200,000 for the establishment and maintenance of a ward for consumptive sewing women.

The Rev. F. W. M. Bacon, M.A., recently ordained to the diaconate, has been appointed to assist the Rev. Simon Gibbons, rector of Parrsboro, N.S.

The Dowager Empress of China received on the 60th anniversary of her birth a present of an elegant copy of the New Testament, valued at \$1,200, from 10,000 of the Christian women of the Empire.

Rev. Mr. Lewin was presented with an affectionate address and \$201 by his parishioners upon leaving Prescott for Kingston. Gifts were also given to Mrs. and Miss Lewin.

The Queen of Italy has made an odd fad of collecting old shoes, slippers and boots that have some historic or romantic interest attaching to them. Among other articles, she has a pair of coarse, heavy shoes that are said to have belonged to Joan of Arc.

We are sorry to learn that the Rev. Rural Dean Llwyd, of Huntsville, has again been prostrated by overwork and worry, and has been advised by attending physicians to take a complete rest from pastoral duties for a time.

Miss Anna Marsh left recently, accompanied by her brother, Mr. Hedley Marsh, for Port Arthur, en route to Mackenzie River to join her brother, Rev. T. J. Marsh, where she will remain for a year.

Mrs. Cornella Walter Richards, probably the first woman to occupy the editorial chair of a daily newspaper, has just celebrated her 80th birthday. When 25 years old she was the managing editor of the Boston *Transcript*.

K.D.C. the household remedy for stomach troubles.

The Rev. Rural Dean Septimus Jones celebrates this year the 25th anniversary of his connection with the Church of the Redeemer, Toronto.

From the top of the Cathedral spire in Mexico you can see the entire city, and the most striking feature of the view is the absence of chimneys. There is not a chimney in all Mexico, not a grate, nor a stove, nor a furnace. All the cooking is done with charcoal in Dutch ovens.

Its Saving Power.

Rev. J. Franklin Parsons, Cathcart, Ont., writes: "The package of K.D.C. and Pills which you sent me some time ago has done me a wonderful amount of good. I have advertised it well and many have confessed of its saving power." Test these wonderful remedies, free sample to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State street, Boston, Mass.

Family Reading.

A Vesper Prayer.

BY JAMES B. KENYON.

From all its little bells the brook
Shakes out a silver peal,
And faintly from the forest nook
Their elfin echoes steal.
The shadows lengthen on the sward
The light dies in the west;
Now through the dewy twilight, Lord,
Send down the balm of rest.

The glimmering kine upon the grass
Lie crouched in dumb content,
And wandering breaths of blossoms pass,
In one rich perfume blent;
The braided gnats in sweet accord
Wail where the willows weep;
Now through the solemn night, dear Lord,
Send down the gift of sleep.

Wisdom is the Principal Thing: Therefore get Wisdom.

The higher the objects that engage our minds and hearts, the higher their tone and the greater the honour. We rise or sink as we fix our regards worthily or the reverse. Our affections are the mirror of our nature. Degraded, they reflect our degradation; pure and refined, they reflect their own nobleness. And what we admire and choose, we, even insensibly, imitate—sinking progressively towards a low standard, or rising towards a lofty. Our likings mark our moral affinities and develop them. We respect ourselves and are respected as we look above or below our own level in worth and intellect. Intercourse with goodness and genius both honours and raises us. Even mere outward dignity sheds a light on those in its circle. We are the more in honour the nearer the king; and if with dignity there be illustrious worth, intimacy is a certificate not only of rank but of character. What, then, shall I say of religion? It looks to the Highest, the All-wise, and All-good, the Eternal Light that knows no shadow. If character be fixed by the standard we choose, what model is there like the All-perfect? The divine character is the only unclouded perfection; the uncreated glory, of which all that is good and fair in the universe is but the reflected light.

Thorn in the Flesh.

Though dark my path, and drear my lot,
Let me be still, and murmur not,
Or breathe the prayer divinely taught:
"Thy will be done."

If we look around us, and examine closely the lot and condition of most men, even of those who seem the most signally favoured of fortune, we may in almost every case perceive that their happiness is not complete and full-orbed; or, if it appear so for a moment like the moon at the full, presently the shadows begin to encroach and there is a rim of dark, larger or smaller, on the orb of every man's joy. Something is wanting to every man, even to him whom the world counts most favoured of all. He is rich, but a stranger, it may be, shall inherit all that he has. He is famous in the world, but has no joy at his domestic hearth. A noble career opens to him, but health fails, and he must renounce it. Fortune seems to give everything, but yet, in a strange irony, withholds the one thing which would make all the rest to have any true value. Everywhere something absent whose presence would have been desired; something present which would have been wished away; some good thing withheld, or some sad thing added to every man's condition; in other words "some thorn in the flesh." It is sometimes evident to all the world; in other cases the world knows nothing about it, and none except the sufferer himself knows. . . . But this "thorn in the flesh" is the appointed means to keep us low, to prevent us from yielding ourselves to the world altogether; to remind us that we are sinners, and can only look in this present time for a sinner's doom; that it is which shall bring us in right earnest to the throne of grace, and make us to desire a better country and a heavenly.

The Perfect Work.

The work of the Redeemer is a perfect work; nothing can be added to it, and nothing must be taken from it. Upon this the eye of faith should be invariably fixed, and from hence comfort and support in every state are to be drawn. This is most beautifully expressed in an ancient "Order for the Visitation of the Sick," attributed to Anselm of Canterbury:—"The minister shall say to the sick man: Dost thou believe that thou canst not be saved but by the death of Christ? The sick man answereth, Yes. Then let it be said unto him: Go to, then, and whilst thy soul abideth in thee put all thy confidence in this death alone. Cover thyself wholly with this alone. . . . And if God would judge thee, say: Lord! I place the death of our Lord Jesus Christ between me and Thy judgment. And if He shall say unto thee that thou art a sinner, say: I place the death of our Lord Jesus Christ between me and my sins; and I offer His merits for my own, which I should have, and have not."

Refreshing Sleep.

Granted that it is better to be a good sleeper than a bad one, the question arises how far the individual can control his own fate in this respect. Probably a great deal more than is generally supposed; for although natural capacity, constitution and temperament play a considerable part, they are generally capable of modification with care and attention. Sleep is a habit which can be cultivated or broken at will, within certain limits. A good natural capacity may be either preserved or destroyed, a bad one improved or made worse. But, looking to the facts of childhood, it may be doubted if any one begins life with a serious incapacity for sleep. At any rate it must be exceedingly rare. Accidental troubles aside, children always sleep well, though liable to be disturbed by terrifying dreams, and whoever saw a really sleepless schoolboy? The fact is that the habit is encouraged in the young. They are made to keep regular hours and to devote sufficient time to rest. Thus the mysterious nervous mechanism which controls the process is kept in good order.

The mischief begins later, with the liberty of early adult life, the addiction to excessive study, the necessities of earning a living, the perpetual exhortation to "shake off dull sloth." The candle is burned at both ends in a hundred ways.

The most opposite motives and most contrasted circumstances—vice and ambition, poverty and wealth, pleasure, sport and honest work—are all responsible for keeping young fellows too late out of bed at night or getting them too early out of it in the morning. In this way the healthy habit is broken, the sound constitution is touched, and the cranky one fairly started on the downward road. Serious breakdowns occur even at this early age, from excessive brain work unrelieved by sufficient rest, but as a rule the trouble is slight and apparently passes. The same process, however, goes on with advancing years, fostered by the routine of modern town life. People must be up betimes to attend to their business or professional work. They are busy all day, and at night, instead of going to bed at good time, after a comfortable evening at home, as folks do in the country, they must be off to the theatre or some social gathering. They get late to rest, and as often as not overtired or overfed or badly fed into the bargain, with the result of a disturbed night as well as a short one. To work again the next day, unrefreshed, and the rest *da capo*, the habit becomes established. It is the vice of great cities, which keeps both early and late hours.

The fact that Hood's Sarsaparilla, once fairly tried, becomes the favourite spring medicine, speaks volumes for its excellence and merit.

Sins of Omission.

How often one hears the words, "My sins are sins of omission, rather than commission," spoken in an almost boastful tone! One is too willing to settle comfortably on that idea, and pat one's self on the back and think, "Well, I'm a good fellow, after all." Does it never occur to us that the sins of omission can be worse, in some cases, than those of commission? A sin is a sin always, but sometimes in that committed there may be great and strong temptation, which never wholly excuses, but makes one look with pity and compassion. The sin of omission is deliberate, it is the wilful neglect and setting aside of the duty to be done; for such blindness to actual obligations, and disregard of conscientious performance of such duties lying plainly before us, there can be no excuse.

The Fear of Thunder and Lightning.

Girls who are terrified by thunder and lightning lose a great deal of enjoyment during the summer, when we have storms as well as sunshine. It may not be quite possible for every one to help being afraid when the sky is black with clouds and the lightnings flash, but it is within the power of most people to control the expression of fright. Once or twice having resolutely refrained from showing your terror, you will be surprised and pleased to find the terror itself lessening.

I know persons who go through life in a sort of bondage to fear of various kinds. They tremble and turn pale, or grow hysterical and cry, when the dark clouds gather and the thunders roll. There is a pretty German hymn which begins,

"It thunders, but I tremble not,
My trust is firm in God,
His arm of strength I've ever sought
Through all the way I've trod."

I advise all of you who need the advice to remember that God rules in the heavens, and His hand sends the storms. Trust in God when you are afraid—really trust, and you will grow calm and be happy. Another grain of comfort may be found in the fact that when you see the bright zig-zagging flash and hear the rumbling thunder, the danger for you is over. You will never see or hear the electric current which hurts or kills. It is far too swift to wait and warn you in that way.
—From Harper's Round Table.

Rooted.

If the roots are only in the surface-skin of the soil, when that is pared off the plant goes. A life that is to be eternal must strike its roots down through all the superficial *humus* down to the very heart of things. When its roots twine themselves round God, then the deeds which blossom from them will blossom unfading forever.

The Hidden Treasure.

CHAPTER XIV. CONTINUED.

"Hush, dear lad!" she said, gently and quietly, as Jack would have spoken. "Help me to lay your sister on the bed, and then leave her to me. She will be better presently, poor thing!"

"I fear I have been to blame!" said Jack, as he lifted his sister in his arms and felt shocked to discover how emaciated she was. "I have but distressed when I meant to help her!"

"I know, I know!" whispered the good nun. "Say no more now, but go thy ways, and pray for her and for all of us. I will bring her to herself, and she will soon be better."

CHAPTER XV.

THEY THAT SOW IN TEARS.

Jack left the house and went out to walk, feeling the need of solitude to compose his thoughts. He was distressed at his sister's condition, and a little frightened, when he remembered how he had put himself into her power; and yet, on thinking the matter over, he did not see how he could have done otherwise. He was so deep in reflection that he started on being spoken to as though a bolt had fallen from the sky.

"A fair evening, my young brother!" said Master Fleming. "Yet you do not seem to be enjoying it greatly. Your eyes are bent on the ground as though your meditations were heavy!"

"They are so in truth!" said Jack. "I am right glad to meet you, Master Fleming, and would willingly have your advice and opinion in a grave matter!"

"Both are at your service!" said Master Fleming. "I trust nothing unpleasant hath chanced."

In reply, Jack told him the whole story, to which Master Fleming listened with grave attention.

"I cannot see that you have done wrong!" said he at last. "You might perhaps have used more caution, and yet caution is not always best. You say no one heard you but your sister!"

"No one, unless Madam Barbara might have caught a few words!" replied Jack. "Her room is next my sister's. I hardly think she could have done so, or she would not have spoken so kindly and gently to me."

"What did she say?" asked Master Fleming.

"She bade me go pray for Anne and myself—pray for all of us, were her words, I think. She is always a kind lady, but methinks, as I remember it, there was an unusual tenderness in her voice and look."

"That is strange if she did really overhear you!" said the merchant. "You do not think your sister would betray you!"

"Never, if she were left to herself!" said Jack warmly; but you see there is just the rub. She will not be left to herself. I have reason to think she hath told tales of me already, from what Father Barnaby said to me at Father John's house in Holford."

"How was that?" asked the merchant.

Jack repeated the story, to which the merchant listened with attention, laughing heartily when Jack recounted with considerable humour his encounter with Father Barnaby, and the way in which the reverend gentleman was thrown off the scent by means of Horace.

"Well, my brother, you certainly owe Horace a debt of gratitude!" said he, when Jack had finished the story. "You say you have not seen the priest since that time!"

Jack replied in the negative.

"I see nothing you can do but wait in hope and trust for the result!" said Master Fleming. "It may be that your words will be blest to your sister after all, and that she may have grace to turn to the only source of comfort and light. Poor young maid, my heart is sad for her. Meantime, I need not tell you to treat her with all kindness and forbearance, and to pray earnestly for her."

"I never mean to be out of patience with her!" said Jack; "and yet she does so anger me sometimes that I can hardly forbear speaking sharply to her—not for my own sake, but for that of my father and my good cousin Cicely. She is such a continual grief to them."

"There is nothing gained, but a good deal lost

by that, my brother!" said the merchant. "I daresay your good father does not lose patience with his unhappy child!"

"Not often!" replied Jack. "He treats her always with the greatest forbearance and kindness, puts up with all her ways, and indulges her in everything, and yet she does not seem to have the least notion of it."

"I daresay not!" said Master Fleming drily. "Those who are the most patiently borne with are usually the last to find it out. But do you take pattern by your father, and remember that you have a double call to exercise kindness and love. Let me tell you what to do. When your patience seems like to fail, do not dwell upon and aggravate in your own heart the offence of your sister (as I know by experience one is apt to do), but lift up your heart in prayer to God for her, and then recall to mind your own offences against God and His gracious and repeated forgiveness, and remember our dear Lord's saying, 'not seven times, but seventy times seven.' Above all, pray that your heart may be filled with love to God and man, for therein lies the great remedy for sin in every form!"

"I will indeed!" said Jack, brushing the tears from his eyes. "Oh what shall I do for a counsellor when you are gone? I wish you might abide with us always!"

"That can hardly be!" replied Master Fleming. "I must go back to London before long. But I trust some friend will be raised up to you."

"I wish I could go with you!" said Jack. "It is so much easier to be good in your company!"

"It is not the part of a good knight and soldier to choose the easier way!" said Master Fleming, smiling. "Besides, Jack, it is usually a mistake to suppose that you could serve God in some other place than the one where He hath put you. It is this very error which hath driven so many into the cloister. Others it hath led into the dangers of the world for which they were wholly unfit. Many an one is sick of home and home duties, and fancies he could do better in a wider sphere, while at the same time he is failing in every relation of life in the place assigned him by Providence. Be content where you are till God calls you away. Few lads have a better or more cheerful home, though all may not be as you wish!"

"I know that indeed!" said Jack eagerly. "I should be a villain to cherish discontent while I have my father, and dear, good cousin Cicely to make much of me. I am rather afraid my way will be made too soft and easy for me!"

"Never fear!" said Master Fleming. "That is a misfortune which, I venture to say, never yet befell one who was honestly trying to serve God with all his heart. Our Father loves dearly to see His children happy, but He is sure to send them all the crosses they need. Enjoy your peaceful sunshiny home while it is yours, for these are threatening times and we may not long be left in peace. The sun shines now, you see!" he added, looking towards the west, where was piled up a gorgeous mass of thunder-clouds; "but it will soon set, and I hear already the growling of the coming storm. The sun will rise again we know, but before that time many a fair barque will be wrecked and gallant sailor drowned. Let us pray that we may be able to endure all these things and to stand at last before the Son of Man."

(To be continued.)

You've No Idea

How nicely Hood's Sarsaparilla hits the needs of the people who feel all tired out or run down from any cause. It seems to oil up the whole mechanism of the body, so that all moves smoothly and work becomes delight. If you are weak, tired and nervous, Hood's Sarsaparilla is just what you need. Try it.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

—Miss B. Paton, the fashionable dressmaker, is evidently quite up to time in all the latest fashions. We have lately had the pleasure of seeing some beautiful dresses and exquisite blouses from her, which certainly are a credit to her establishment.

Hints to Housekeepers.

PLAIN STRAWBERRY SHORTCAKE. Make a crust with one-half more shortening than for biscuit. Roll in two sheets. Spread the under one with butter, place the other on top and bake. When baked, separate the layers and place mashed and sweetened fruit between and on top. Or the crust can be baked in one piece, and split and buttered after baking. Peach, orange, apple and rhubarb shortcakes are very nice. Serve with cream.

STRAWBERRY CREAM.—Mash one quart strawberries with one cup powdered sugar, rub through a hair sieve. Dissolve one and one-half ounces gelatine in one pint sweet milk. Strain and add one pint whipped cream, and the berry juice. Pour into a wet mould, and set on ice to form. *Another way.*—One quart strawberries rubbed through a hair sieve, mix with three pints rich cream, and sweeten. Whip to a froth, add one-half ounce dissolved gelatine. Serve in glasses.

STRAWBERRY JELLY. Express the juice from the fruit through a cloth, strain it clear, weigh, and stir to it an equal proportion of the finest sugar, dried and reduced to a powder; when this is dissolved place the preserving pan over a very clear fire, and stir the jelly often until it boils; clear it carefully from the scum and boil it quickly from fifteen to twenty minutes. This receipt is for a moderate quantity of the preserve. A very small quantity will require much less time.

CHERRY WATER ICE.—One quart tart, well-flavoured cherries, two full cups sugar, two cups water, one gill brandy or one-half gill maraschino. Stone the cherries; remove the kernels from a dozen of the stones, rub them to a paste, and put with the crushed cherries. After these have stood together for an hour squeeze out the juice, add the sugar and water, stir until the sugar is dissolved, strain again, add the brandy or cordial and freeze.

DELICATE PUDDING.—This proved a delicious pudding and very easily and quickly made. Two cups of water and one cup of sugar were boiled together, then three tablespoonfuls of corn starch were added with the juice of one lemon and a speck of salt, and the whole boiled ten minutes. Then the whites of three eggs were beaten to a stiff froth, the starch added by spoonfuls, and the whole beaten together. It was then put into a mould, and when cold was turned on to a small platter and served with boiled custard poured around it.

Here is an interesting idea for the housewife who is troubled with the aggravating flies flourishing in their furnace heated rooms, long after cold weather is supposed to have destroyed them. The suggestion comes from abroad that the fragrant geranium—the old-fashioned rose geraniums beloved by our grandmothers—keeps flies away. A moderate sized geranium of this variety is said to be so disagreeable to flies that they avoid its neighbourhood, and two or three of these plants in a room will drive them out altogether.

COFFEE CAKE.—One cup of butter, two of sugar, one of molasses, five cups of flour sifted, three eggs, one cup of strong, cold coffee, one-half pound of raisins, stoned and floured, one-half of currants, one-fourth of citron, chopped or sliced fine, one teaspoonful of powdered cinnamon, one of cloves, one-half nutmeg grated, one teaspoonful of soda, good measure. Good cake bakers always cream butter and sugar thoroughly, sift flour and beat eggs separately very light, adding the whites last.

A FATAL ATTACK.—A fatal attack of croup is a frequent occurrence among children. Every household should be guarded by keeping Hagyard's Pectoral Balsam at hand. It breaks up colds, coughs, croup, asthma and bronchitis in a remarkable manner.

A POSITIVE CURE.—Burdock Blood Bitters cures all diseases of the blood from a common pimple to the worst scrofulous sores or ulcers. Skin diseases, boils, blotches and all blood humours cannot resist its healing powers.

A SPLENDID COMBINE.—Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, is the surest and best cure for coughs, colds, hoarseness, bronchitis and asthma. Price 50c. and \$1.00 per bottle.

Has Upset

the old ideas, and revolutionized cooking—What? **COTTOLENE.** Why? Because it is clean, pure, healthful, economical, and makes the most delicate and delicious food. 5 lbs. of Cottolene equals 7½ lbs. of lard, saving ½ the cost. Get the genuine, with trade mark—steer's head in cotton-plant wreath—on every tin. Made only by

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Wellington and Ann Sts., MONTREAL.



With a Love Like Thine.

Father, hear thy children
When they cry to Thee;
Praying night and morning
At their mother's knee.

Holy Spirit, filling
Human hearts with love;
Guide the little children
To Thy Home above.

Make them true and tender,
Full of grace Divine;
Caring for the helpless,
With a love like Thine.

Father, Son, and Spirit,
Ever watch and keep,
Like a careful shepherd,
These Thy little sheep.

Using the Pieces.

Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop there was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and al-

ways did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a store-room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise, found a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He slopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"O, master," faltered the astonished boy, "it is only my poor work. You know you said that I might have the broken bits you threw away."

The child with an artist soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.

The Order is Positive.

The spirit of obedience to a higher authority is strikingly illustrated by the following anecdote, which also shows that success crowns the sincere

CONSUMPTION CURED

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYB, 620 Power's Block, Rochester, N.Y.

Descriptive pamphlet free on application to

Ramford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For sale by all Druggists.

determination to do one's duty at all cost, even in earthly matters. How much more needful is it to obey the orders of the Captain of our Salvation. Whose faithful soldiers we are sworn to be, and Who has pledged His Word for the everlasting success of those who carry out His orders without counting anything impossible!

In the time of the great victories of Wellington and Lake in India, it was decided to besiege Gawilghwi. Every detail in connection with the operation was carefully planned, and Colonel Wallace was chosen, by the advice of General Wellesley, to carry out part of the preparations. During the darkness of night a heavy gun had to be taken to an important point, but the difficulty of getting it over the rugged mountains was enormous, and at last further progress seemed impracticable. The artillery officer in charge of the gun gave up in despair, and came to report that to proceed was impossible.

"Impossible, sir!" exclaimed Colonel Wallace, who had all his life been a most rigid adherent to strict obedience—"Impossible! Let us see." He called for a light, pulled out the instructions from his pocket and read them. "Oh, no! not impossible; the order is positive."

That gun was at its appointed place before sunrise.

This simple speech had its root in the feeling of duty—that what is ordered must be executed; and it affords a proof that implicit obedience, with hearty goodwill, generally overcomes every difficulty. If this is so in earthly things, how much more so in heavenly things!

The Snail.

One day, when George was playing in the garden, he found a snail. He did not know what it was, for he had never seen one, so he called his sisters to look at it.

"It is only a snail," said Fanny.

"Will it bite us?" asked George.

"What a funny question," said Fanny, "of course it cannot bite."

"But it looks very ugly," said George.

"See what big ears it has. My ears do not stick out so. I am afraid it will do some harm in the garden. I will get a big stick and kill it."

"No, no!" said Fanny, "that would be wrong."

"How can it be wrong to kill such an ugly looking thing as that?" asked George.

"What are snails good for?"

"I do not know what they are good for," said kind-hearted Fanny, "but I am sure it would be wrong to kill it."

There is Aunt Mary. I will ask her about it."

When Aunt Mary came over to the children, she said that Fanny was right.

"What is it good for?" asked George.

"I cannot tell you now," said she, "for I must go and water my flowers. Some day, I will give you a book that will tell you all about snails, and how they live."

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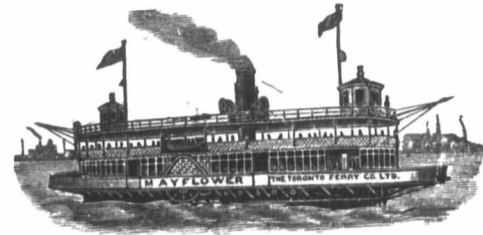
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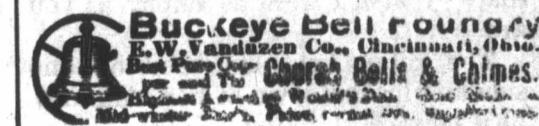
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When it Tells.

When a boy enters the employ of any one on a small salary, gives close attention and takes an interest in his work with a view of gaining a thorough knowledge of it, he is making his services invaluable to his employer and is working in the right direction. The great secret of success with a boy or young man lies in the thoroughness of his work. The boy who is always on time, careful and industrious, regardless of the wages he is receiving, ere long will find himself sought for and honoured for his fidelity and integrity.

In entering on any line or calling, no matter what it may be, a boy should determine to be master of the situation, and endeavour to learn all that will prove of advantage to his employer. He should enter into his work with heart and soul.

If he does he will never be out of employment, no matter how hard times may be, or how dull trade may become.

Moral deportment, decision of character, and good habits are always essential to the permanent success of any, one and are the only true safeguards of life.

The young man who sows the seeds of industry, perseverance, promptness and integrity, and cultivates them assiduously, will in time reap a harvest fruitful with honours, wealth and fame.

About Duty.

Ah! my boys and girls, I trust that long before you are as old as I am, you will have learned much more fully than I have done the tremendous meaning of that little word duty; that there can be no happiness, no pleasure, no satisfaction to man or woman if it be obtained at the expense of duty. I want you all to learn, learn early, learn well, that wherever we may be placed in life, whatever may be our age or our conditions, rich and poor, young and old, lofty and lowly, we are all soldiers of the great Captain who expects every one of us to do our duty at any cost, always and everywhere. The whole head may be sick and the heart faint, but we must do our duty in spite of every weakness and pain, if we would be happy. For instance, it is surely the duty of every one of His children to offer prayer and praise to the good Father of all, at morning and evening, and I wonder if some of my girls and boys do not let the fear of their companions' ridicule sometimes cause them to go prayerless into bed or to hurry away to breakfast without having thanked God for his care during the night; let this example be enough for me to give. You think, each one of you, of duty which in time past you have left undone, and let us pray ever for grace to do our duty, no matter what pain or pinches that doing may cost us.—*Bishop Dudley.*

What the Bird Said.

"I wish I were a bird," said May, as she stood looking up at the robin on a branch above her head. Just then the robin broke out into a joyful song.

"Oh, little bird," exclaimed May, "how happy you must be to sing like that. I wish I were as happy as you are."

The robin held his head on one side and looked down at her a minute, as if he were thinking it over. Then

he sang a song straight to May, and this is what he said:

"Little girl, why should I be any more happy than you? The same bright sun is shining on us both; the same blue sky is over our heads. Happiness is something that is in the heart, and not in anything that is found in the things about us. If you are trying to make the best of what you have and are not thinking of how much more some one else has, you will then be happy, no matter how little you have. But if you were wishing something was different, instead of being thankful for the blessings you possess, you will never be happy, no matter how much you have."

Then the bird flew away, and May sat down on the grass to think it over. As she thought about it the sky seemed bluer and the sunlight brighter, and the air sweeter; but she thought she had never seen so many golden buttercups growing in the grass.

But the only thing that was really changed was May's own heart. That now was filled with happy thoughts.

"I guess the robin was right," she said, getting up to pick a bunch of buttercups.

Then she went home singing a little song as sweet and joyous as was the robin's song.

A Lion.

We think it would be an excellent thing if all children were as sensitive to praise and blame as the dog in the following story. And if Lion felt so much mortification over coming into the parlor with muddy feet, cannot our boys be a little more careful than he was even?

A Newfoundland dog owned by a New Orleans lady gave an entertaining illustration of the fact that in some way dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet, and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have."

Lion opened one eye.

"Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped up and down violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them that we would not take

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If you decide to take Hood's Sarsaparilla for your Spring Medicine do not buy any substitute. Be sure to get

"I was all broken down in health, so weak and nervous I was hardly able to be up. I had severe pains in my side, and headache. I would often have to stop when going up-stairs on account of palpitation of the heart. I had no appetite and a distressed feeling in my stomach. I resolved to try Hood's Sarsaparilla. I took two bottles and have not had a spell of sick headache for four months, feel well, work all day and eat heartily. My friends remark how well I am looking. I think all nervous, run down people ought to take it, especially nursing mothers." Mrs. S. ASHWORTH, Eaton, O.

HOOD'S Sarsaparilla

"\$1000 for him." Lion's tail now went up and down, to and fro, and round and round with great, undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet, when I have told him time and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could; but, being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.

What the Spider Told.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the door-step. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't! I can't!'"

"Then her mother came, and bade her look at me. Now every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away."


"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said. "The little girl smiled too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."

—If we desire to be shining lights, we must be first burning; and we shall neither be burning nor shining unless sometimes snuffed. There were golden snuffers provided in the temple. Is not gold the emblem of Divinity? May my God make me willing to be nothing, expecting to be the refuse and off-scouring of all things.

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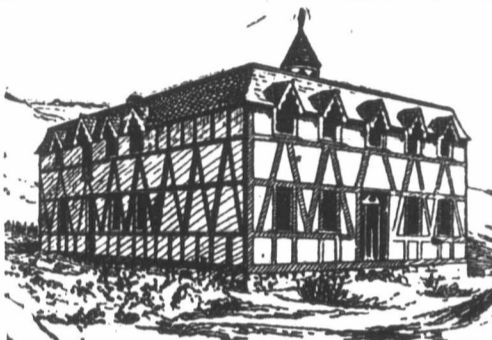
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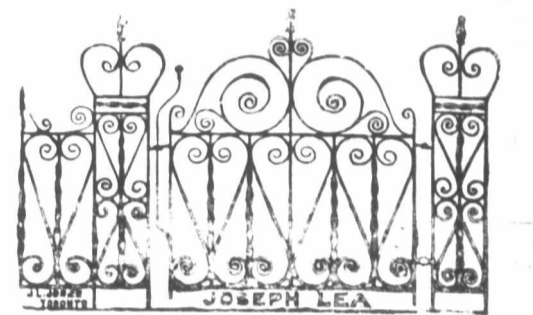
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