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Vol. 21.]

TORONTO, CANADA, THURSDAY, JUNE 20, 1895.

[No. 25.]

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Lessons for Sundays and Holy Days.

June 23—2 SUNDAY AFTER TRINITY.
Morning.—Judges iv. Acts vi.
Evening.—Judges v.; or vi. 11 2 Peter iii.

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

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 317, 538, 558.
Processional: 163, 390, 435, 445.
Offertory: 366, 414, 437, 550.
Children's Hymns: 380, 343, 439, 571.
General Hymns: 158, 164, 222, 415, 474.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 318, 529, 552.
Processional: 4, 162, 489, 516.
Offertory: 276, 303, 417, 436.
Children's Hymns: 221, 331, 335, 572.
General Hymns: 17, 161, 219, 241, 266, 416.

THE SECOND SUNDAY AFTER TRINITY.

Again the theme of the service is love; and that love to be manifested by deeds of love. The beautiful Collect, with its allusions to the watchful Providence that has brought us so far on life's journey, beseeches God to continue his protecting care, and to make us have a perpetual fear and love of His holy Name. The Epistle showing how deeply he who leaned upon the Saviour's breast had drunk in the Master's teachings, is instinct with love—we know we have passed from death unto life, because we love the brethren. Ah, let us see to it that we may truly apply this searching "we know" to our own spiritual lives! Could we willingly lay down our lives for them? There is a certain Man always bidding us of His mercy to His great Supper. Day by day He sends His servants to say all things are now ready for the Feast. Still, even from those who have tasted of the heavenly banquet, is heard, I pray Thee have me excused. Failing as these do to use the greatest of all channels of God's grace, no wonder it is true for so many, ye ask and ye receive not, because ye ask amiss.

TRUE PEACE.

Peace, by all means; unity, by all means—but the hollow truce of apathetic compromise is no real or lasting peace; and a nominal unity, temporarily effected by the watering down of vital principles, and by the ignoring of fundamental verities, is a less substantial reality than even the shadow of a name. A false peace, basely purchased by the betrayal of vital trusts, and precariously sustained by the condonation of indifference to the things of God, involves terms to which no Catholic dare set his hand. True peace can only be secured by the watchful and resolute defence of principle; and those who most earnestly long and pray for peace and for unity, are also those who, in the hour of battle, will be found in the front rank, fighting with all their might for the rights and liberties of the Catholic Church.

EDUCATION.

Education and instruction are two very distinct things: "Instruction provides the mind with the knowledge of certain things; education lifts up the whole soul. Instruction addresses itself directly only to the understanding; education forms at the same time the understanding, the heart, the character and the conscience." This distinction it is well to keep in mind. Our children are being educated not so much by the teachers who may possibly give instruction, or by the books they may read, but by the environment in which we place them. Compelled to associate with children of all classes and religions for six hours a day, they are being unconsciously educated by them. They pick up their manner of speech, their peculiarities of conduct, their modes of thought. Neglected children with bad pronunciation, bad grammar, bad manners and bad morals, are undoing all that parents are trying to accomplish for their own. There is no protection. Schools in which religion is not taught, and held up as of the first importance, can do nothing to stem the tide of sin and shame that may, alas, overflow the innocence of childhood.

OBITUARY.

THE REV. THOMAS EXMOUTH SANDERS.

There died at Aylmer, Ontario, on May the 20th, the Rev. Thomas Exmouth Sanders. Mr. Sanders was born at Stoke, Devonshire, England, on August 17th, 1817. He was the eldest son of the late Admiral Thomas Sanders, R.N. He had two brothers, Rev. William S. Sanders, rector of St. Nicholas, Guilford, England, and Charles W. Sanders, deceased, of Lucan, Ont., and four sisters, two of whom survive him. Rev. Mr. Sanders was educated at Plymouth Classical and Mathematical School. He was for twenty years in the Royal Navy, and held a commission. In 1847, he came to Canada, and in 1851 was married in Toronto to Nancy Agnes Barber. He was ordained to the priesthood of the Church of England, in 1859, by the Right Rev. Benjamin Cronyn, first Bishop of Huron, his first charge being Walkerton, where he remained for three years. In connection with Walkerton, he served Greenock, Hanover and Paisley, and held services at smaller centres every day of the week but Saturday. His health gave way under the heavy strain, and in 1862, accepting a twelve months leave of absence, he went to England to recuper-

ate, returning seven months later. His first church was built in Hanover, it being also the first English church built in the County of Grey. He was appointed incumbent of Lucan in 1863, and during his incumbency built, after the plan of Christ Church, London, the first English church erected in that place. Here he laboured for eight years, removing to Tilsonburg in 1871. The church at Tilsonburg having been burnt, Mr. Sanders succeeded in having another built. In connection with this work was the mission church at Dereham. His next charge was Norwich, to which he was licensed in 1875, and where he laboured for three years, and then removed to Delhi, and completing the building of the church there, his health again failing, he accepted superannuation in 1881, and removed to Aylmer, where he resided until his death. Mr. Sanders was a kind Christian gentleman, highly respected by those who knew him. His remains were interred in the old English churchyard at St. Thomas, a number of the clergy of the diocese taking part in the services. He leaves a widow and a large family to mourn his loss.

PARTYISM.

We have always deprecated in our columns the formation of parties, and the use of party names. What we desire is that Churchmen shall be Churchmen through and through from first to last. Loyalty to the Church, her Prayer Book, her Creeds, is a bond that should so unite us that all Churchmen should be of one heart and one mind. This dubbing ourselves with a name seems ungenerously to imply that others are not as good, as true, as loyal as ourselves. Let others, if they will, call us names, and cast upon us the stigma of partyism. We cannot help it and feel we do not deserve it. We have heard of the High Church and the Low Church party. We wish such distinctions did not exist. There is no need of it, if we are only honest and generous. Some things there can be no difference about—they are articles of faith, the revelation from God; some things we may have differences of opinion about, because they are matters of opinion, and not matters of faith. We are hearing every day of a new "party," which professes not to be at all "party." It is, however—at least it calls itself so. But we want no parties of any kind. It is enough to be an honest Churchman, willing to grow in knowledge and to develop in the grace of charity. When people descend to partyism, they fill their minds, their conversation and conduct, not with the Apostolic definition of true religion, or Church doctrine and fellowship, but narrow exclusiveness—they, as it were, erect their own gallery or pew, into which admittance is reserved. The Prayer Book speaks plainly enough, the Creeds are plain enough, the great teachers and Bishops of the Church teach plain enough. It simply remains that if we have a true faith in God and His Word, if we are only just to God's truth, if we are willing to learn and throw away pride and prejudice, there would be but one party among Churchmen—the Church—and that is what we want.

NOTES ON THE TORONTO SYNOD.

The proceedings of the Synod (June 12) have, so far, been quiet, perhaps dull; although one never knows what a day or an hour brings forth. The usual communion service at St. James' Church

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was held and was well attended. The introductory charge of the Bishop was somewhat shorter than usual on account of his lordship's recent return from England. Its contents were, on the whole, satisfactory. Some clergymen had died, but more had been ordained. Some had left for other fields of labour, but more had come from other dioceses. So far as it concerns the number of clergy, the diocese is in an unusually prosperous condition.

In other respects there are difficulties. Several of the funds are in low water. This state of things is probably due, in some measure, to the prevailing commercial depression. As far as the city of Toronto is concerned, there can be no reason for such a state of affairs, founded upon the number of congregations and communicants.

Among the debates arising out of the presentation of reports there was not much of interest on the first day. Perhaps the most important subject discussed was the proposal to repeal the canon on proportional representations. It was argued by Mr. Biggar that it was very undesirable to change a law so recently made, and the Synod took this view of the matter.

An interesting episode in Tuesday meeting was an eloquent and touching speech by the Bishop of Algoma. All were glad to see his lordship again, but sorry to have visible proof that he was not yet restored to health and strength.

The sermon of Rural Dean Jones at the evening service at St. James', was an able exposition of the value of worship, listened to attentively by a considerable congregation.

The proceedings of Tuesday forenoon were rather tedious, but in that respect did not differ greatly from many other meetings. The Bishop had to leave for another engagement, and his place was ably supplied by Archdeacon Allen. Mr. Gwynne's speech in moving his amendment to the Widows' and Orphans' Fund was a trifle too long, but it was excellent and to the point. Equally excellent in their way were the remarks of Archdeacon Boddy and Mr. S. Blake, whom all were glad to see at the Synod again. Mr. Gwynne's resolution was rejected; but there was a feeling that it lay in the right direction, and that some middle course might be found.

The garden party at Government House was a great success.

JUNE 13—The principal subject of discussion on Thursday was the report of the audit committee, which, directly or indirectly, brought a charge of imprudence against the investment committee. The debate was decidedly able and interesting, and the feeling of the meeting was about evenly divided. On the one hand it was felt that the audit committee had done well in drawing attention to the matter of investments; through carelessness in this respect much property has been lost to the Church. On the other hand, it was the evident intention of the Synod to deal as gently as possible with the investment committee; and this was the practical effect of the resolution adopted.

JUNE 14—Among the debates of to-day the first was on the subject of interments on Sunday, which was well debated in the affirmative by Mr. Reynolds, Dr. Pearson and others; in the negative by Mr. Blake, Professor Clark and others. The Synod felt that the practice of burials on the Lord's Day would not only be undesirable on general grounds, but would add greatly to the burdens of the clergy, and therefore rejected the proposition. The motion of Mr. Mothersill that all appointments to parishes should be for a period of

five years only, evoked a very interesting debate, both sides being well represented. Ultimately the question was referred to a committee. Perhaps the most important subject discussed at the Synod was that of Religious Education on Friday afternoon; but to this we hope to direct attention next week.

THE APOSTOLIC CHURCH.

BY THE REV. R. W. OLIVER, D.D.

To say that the Church of Christ is so simply because founded upon the doctrines taught by the apostles, would be a gross mistake. This she should hold, and I think it easy to prove she does hold. But doctrines can no more confer authority of office to Church ministers than the statute book of the State of Nebraska, or of the United States, could make judges, governors, or even magistrates. That power must come to them by personal deputation. A written law does nothing without an executive power, lawfully ordained, to administer and bring it into effect. I challenge the intellect of man to find direct proof or fair inference from Holy Scripture alone where doctrine makes a *de jure* minister of Christ, or constitutes a new Church. But we can easily show from the Word of God how priests and Churches must be made after the pattern of the Divine law: Heb. v. 4, "No man taketh this honour to himself but he that was called of God, as was Aaron," who was called by an outward consecration by Moses, who was appointed of God, and commissioned to consecrate; and the power thus given descended by succession, and succession only, to his posterity. Without this power there can be no such thing as a *de jure* Church and ministry of God. This succession descends through the Messiah to the new Dispensation—"But Christ glorified not Himself to be made an high-priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee; as He said also in another place, Thou art a priest forever after the order of Melchisedec." The same authority that constituted the succession under Moses, settles it through the Fountain Head, Christ our Lord. This Church is a kingdom, not of this world, but spiritual and visible. It is a kingdom and must have visible ministration. The Gospel alone must make this authority known to us. It informs us that Jesus Christ was sent from heaven by the Father and invested with the glory of this priesthood by an actual consecration, when the Spirit descended upon Him. As the Father sent Him, so did He send His apostles, and gave them authority to send others; so that the Church which followed derived its authority from the Church of Christ first planted in the world. The Church at this day must derive its authority after the same manner—that is, by succession from the Church which went before. The line extends from Christ to the end of the world: "Lo, I am with you always unto the end of the world." Not with those persons, as if they should live to the end of the world, but with their successors, who should be accounted the same—for a body corporate never dies until its succession is extinct. Now, destroy this succession, and they cannot with propriety be called priests of God more than the men that made them so. No man can give what he has not, and nothing can be more plain than that the Church is not a human institution, and, if it acts at all, must act under God. It is "the Church of the Living God," and cannot be regarded as a voluntary society, and mankind might as reasonably assume to make God's world as to make God's Church. It is

made and delivered to them. It is "the pillar and ground of the truth," and is to stand "to the end of the world."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

(Quebec Synod, concluded from last week.)

when visiting the sick and on other suitable occasions, what is being done by the Church Society for the diocese, thus leading our people to do something towards this great work, or towards the endowment of their own parishes by their "last will and testament," for it was thus that the good work was built up in the old land in the old days. And it should also, I think, form a regular part of our instructions to our candidates for the laying on of hands that, from the day of their confirmation, they should consider it to be alike a duty and privilege to become personally subscribers, even if it has to be in a very small way, to the Church Society's Mission Fund. Bishops' College has a still stronger claim upon us, for here many of the best of our clergy have been trained, most of them receiving assistance, without which they could not have attained the high object of their life, and have entered the sacred ministry. And it is only by the devoted labours of these and other good men that our missions are all filled and the work of our English Church is growing and prospering in the diocese. Bishops' College, therefore, besides being a university offering the very highest training in the way of a liberal education, fitting men for all the learned professions, is also a great missionary institution, and claims at our hands as Christians and Churchmen our self-denying and devoted support. At our summer convocation this year, an occasion which we are promised will be graced by the presence of His Excellency the Governor-General and many other great and distinguished men, we are to celebrate our Jubilee in thankfulness to Almighty God for all His great mercies vouchsafed to us, and we are to take a review of the history of the fifty years which have passed since the college was founded in 1845 by the saintly and venerated Bishop George Mountain, and a great endeavour is at the same time to be made to raise a public fund of \$10,000, of which amount \$4,000 will be spent upon the completion of the college chapel and about \$6,000 upon the erection and fitting up of a gymnasium for our Lennoxville boys and men. This is a work in which it seems to me we all ought to determine to take an earnest part, while at the same time we all ought to agree with ourselves to go on supporting so helpful and so noble an institution year by year.

A rural dean is required by Canon XII: "1. To make periodical visits to each church, parsonage and other ecclesiastical building and burial ground within his deanery, to inspect the condition and state of repair; to ascertain whether they are insured against fire; whether the churches are supplied with all accessories necessary for the due celebration of Divine offices; whether the Parochial Registers are accurately kept; to see that duplicate copies of the Parish Register are filed in Court according to law; to inquire into the sufficiency of the title of all church property. 2. To induct incumbents into corporal possession, and to introduce newly licensed clergymen to one or more of their congregation either by letter to the churchwarden, or whenever possible, personally. 3. To promote the designs of the Church Society and render all assistance in his power to the Diocesan Board in its operations. 4. To make a full report of his proceedings annually to the Bishop, who shall lay the same before the regular meeting of the Synod."

Now all this is most carefully arranged for the welfare of the Church, but how could our present good Rural Dean of St. Francis, Canon Foster, by any possibility visit all his parishes and carry out all these multifarious duties? And yet there is great need that all these duties should be regularly and carefully performed, and consequently one is led to the conclusion that, while we must take great care not to give up the close federation of the parishes which form the present Deanery of St. Francis, enable the clergy and delegates to meet once a year in the winter at Sherbrooke to such good purpose, it would really, with the good-will of the clergy, be well to make our Rural Deaneries smaller and more numerous, in order that all the useful work contemplated by our Canons, may be literally and fully performed. That a full and faithful performance of our duty is what is looked for and expected of every one of us, is pressed upon us in an especial manner by our next thought, *i.e.*, by a review of the names of those who during the past two years have passed away, and who were during their lives active workers for the well-being of the diocese. There is no need for

an obituary notice, for such notices have already appeared in our *Diocesan Gazette*. I would simply remind you that during the last two years we have lost two of our older clergy, the Rev. E. C. Parkin and the Rev. Dr. M. Ker; we have also lost one of our most earnest and active laymen, Mr. W. G. Wurtele, and we have further to record the entrance into rest of three holy women, Mrs. Nicolls, the widow of Principal Nicolls, of Bishops' College; Mrs. Richardson, the wife of the Rev. Canon Richardson, and last, but not least, Mrs. Williams, the widow of your late reverend Bishop. Departed in peace, they rest in hope, and they will all (we trust, believe and pray) shine as special jewels in the Crown of our Blessed Lord. But of all events of the last two years affecting the welfare of our beloved English Church in Canada, the greatest undoubtedly has been the gathering of all our widespread dioceses into one harmonious whole, by the formation in September, 1893, of our General Synod. This is a matter, my brethren, involving, no doubt, great labour and much expense. Indeed, it will be one of our duties at this Synod to make provision for our share of the expense, both as regards the General Synod of 1893, and also as regards the General Synod of 1896. But we may well hope and believe that the good results will far outweigh the labour and the expense. For now we can act, not as individual dioceses, but as one great portion of the Anglican Church, and nothing of grave moment can be undertaken by an individual Bishop or diocese without consulting the whole body. We shall also be able now to arrive at some degree of diocesan reciprocity, for, while our diocesan funds are trust funds to be administered for the benefit of our individual dioceses, yet we may be able to agree that a clergyman, when he is invited by a Bishop to move from one diocese to another, shall not have to begin life again, receiving only the stipend of a novice, but shall have put to his credit the years he had served in his first diocese; and possibly some arrangement may be able to be made in the matters of pensions and W. and O. Funds. One thing, at any rate, is certain, and that is this, viz., that everything which tends towards unity is good, and that consequently the unification of the Church of England in Canada must, in the long run, prove to be a source of much strength and blessing.

Now, my brethren, if those who differ most from the very moderate changes which I have felt obliged to ask for in our Cathedral Church could but know me personally, I am quite sure that their thoughts, words and actions would have been, in many respects, very different. And I only regret that the constant daily work which is necessary, if I am to minister as I ought to do to the needs of the whole diocese, does not permit me to have much opportunity of a closer friendship or acquaintance. Those, however, who know me best, know how much I deprecate all partizanship and hate all narrowness. For I want to see the Church of England in our midst as wide as she really is, and I am most eager that we should all learn to hold large and generous views, clinging firmly, of course, to the holy principles which we ourselves have been taught, but always ready to see good, rather than evil, in those who differ from us, and always praying that the great God, in His Own good time, may knit together all who name the name of Christ into one holy, happy family, co-operating in all good works and united in all things necessary in the bright and blessed bonds of Christian love.

At the afternoon session of the first day the principal business was the presentation of the reports of Bishops' College, Compton Ladies' College and committees of various kinds. The committee on the inter-marriage of members of the Church with those of other religious bodies, was a very interesting one, showing that, though the Church sustained some loss from this cause, yet, on the whole, its gain from the same cause was very much greater. The committee recommended that careful instruction and catechising of the young, and sound teaching, would in time remedy the evil. The amendments to the constitution and canons were then taken up, and the amendment to Article 1, relating to the election of delegates to the General Synod, was adopted. At 6 p.m. His Lordship announced that, instead of the usual evening session, he would hold a reception at Bishopsthorpe, which he hoped would be attended by all the clergy and delegates and their friends. The morning session of the second day opened at 10 a.m. Feeling reference was made to the death of Edward Chapman, Esq., who had been connected with Bishops' College since 1842. Eloquent tributes to the memory of their departed friend and master were paid by the Hon. Judge Irvine, Lieut.-Col. Forsyth and Henry Elkins, Esq. The amendments to the constitution were then again taken up, but before proceeding, a motion by J. Hamilton, Esq., limiting all speakers except the mover of the main motion to five minutes, was unanimously passed. Article 3, relating to the qualification of lay delegates, was adopted. Article 4, giving each separate congregation one lay representative, was taken up.

An amendment giving each congregation having over 10 and up to 150 communicants one delegate, 150 to 300 two, and over 300 three, the cathedral having one extra delegate, was moved. Several sub-amendments were moved, but the main amendment was finally adopted, after considerable discussion. The election of delegates to the General and Provincial Synods was then proceeded with, with the following result:

General Synod—Clerical Delegates—Ven. Archdeacon Roe, Rev. Canon Von Iffland and Rev. Principal Adams. Substitutes—Rev. Dr. Allnath, Rev. Canon Thornloe and Very Rev. Dean Norman. Lay Delegates—R. W. Heneker, D.C.L., J. Dunbar, Q.C., and John Hamilton, Esq. Substitutes—Hon. Henry Aylmer, Hon. George Irvine, Q.C., and Sir H. G. Joly de Lotbiniere.

Provincial Synod—Clerical—Rev. Canon Von Iffland, Ven. Archdeacon Roe, Rev. Canon Thornloe, Rev. Principal Adams, Rev. Dr. Allnath, Revs. A. J. Balfour, J. Hepburn, Lennox W. Williams, Very Rev. Dean Norman, Rev. Canon Foster, Revs. A. C. Scarth and G. H. Parker. Lay—R. W. Heneker, D.C.L.; James Dunbar, Q.C.; Capt. W. H. Carter, John Hamilton, Esq.; Lieut.-Col. J. B. Forsyth, Hon. Henry Aylmer, R. Campbell, Esq.; George Lampson, Esq.; Sir H. G. Joly de Lotbiniere, Hon. George Irvine, Q.C.; R. Hamilton, D.C.L.; Hon. Judge Andrews. The whole of the evening session was devoted to the discussion of the report of the committee on the religious needs and progress of the diocese, presented by the Ven. Archdeacon Roe. Interesting and eloquent addresses were delivered by the Revs. Dr. Allnath, Harding, Williams and Hepburn, Canon Thornloe, Rev. F. G. Scott, Rev. Principal Adams, Very Rev. the Dean, Rev. Prof. Wilkinson, Dr. Heneker, H. Elkins, Esq., and Mr. Penhale, and finally a summing up by His Lordship. The evening of the third day was taken up with the amendments to the constitution introduced by J. Dunbar, Esq., Q.C., and adopted with very slight alterations. At the afternoon session the canons were taken up in order, the principal one being that on the discipline of the clergy. The principal changes made were that it was made an offence to permit unauthorized persons to preach or perform any function proper only to a lawful minister; publishing or circulating, or causing to be published or circulated, any document or documents, whether anonymous or otherwise, calculated to defame or injure the Church in this diocese or elsewhere, or which reflect upon its duly constituted authorities; disrespectful or disobedient conduct towards the Lord Bishop of the diocese. Most of the amendments, some 20 or 25 in number, were adopted with very slight changes. The evening session was devoted to a meeting of the Church Society, at which amendments to by-law XV. of the Pension Fund were considered and adopted, the chief change being that the age at which a clergyman may enter the diocese and participate in the fund was altered from 55 years to 50. On the fourth day the amendment to Canon XVII., proposing to give widows, spinsters, and married women whose husbands do not belong to the Church, the right to vote at vestry meetings, was brought up, but as there was great opposition to it, the amendment was withdrawn. The rules of order being then suspended, a motion regretting the absence through illness of R. H. Smith, Esq., and another referring to the lamented death of Mrs. Williams, relict of the late lamented Bishop, were passed. Canon Von Iffland moved a resolution regretting that the Board of Management of the D. and F. M. Society had deemed it necessary to employ a paid general secretary-treasurer at a salary of \$2,000 a year, hoping the board would reconsider its action, as he felt certain honorary officers could easily be found to fill these positions. Rev. W. T. Noble then moved three resolutions, of which he had previously given notice: the first protesting against clergymen being obliged to keep register of births, deaths and marriages; the second asking to have the marriage license fees reduced from \$8 to \$2. One of the clergy promptly got up and drew attention to the fact that the rule in our Church was to publish banns, which cost nothing. The third motion declared in favour of the right of each parish to name and appoint its own clergyman. There were only three votes in favour of the first, and only the mover and his lay delegate in favour of each of the other two. In moving the last one Mr. Noble used some very unparliamentary language, and was called on by the Synod to withdraw, amid cries from all parts of the house to withdraw. Instead of doing so, however, at once, he stated he was merely stating facts. After a further display of obstinacy he was again called upon to withdraw and compelled to do so, though it was done with as much ill grace as was possible. The usual votes of thanks were then passed, and after notice of motion had been giving requesting the Lord Bishop to prepare a prayer for those travelling by land or sea, the Synod adjourned at 1 p.m., to meet again, unless specially called together, in 1897.

Scandalous.—During the time the Synod was in session the Rev. W. T. Noble published in the *Morning Chronicle* a letter denying to a certain extent a story which he claimed had been sent after him by some of the clergy of Algoma. He had published previously a letter in the *Gravenhurst, Ont., Banner*, in which some strong expressions were made use of, which he carefully eliminated in his Quebec letter, but, fortunately, a copy of the *Gravenhurst Banner* had been sent to a clergyman of this diocese, and the letter from that paper was, no doubt to his surprise, published in the *Chronicle* on the next day. The letter deserves to be reproduced here for the information of Churchmen generally. It is as follows, the italics being ours:

A CLERICAL LIAR WANTED.

Editor Banner:

SIR,—The following report comes from Muskoka and is in free circulation in this Diocese of Quebec: That I pulled to pieces in the pulpit, and in the presence of the Bishop of Algoma, a sermon preached by him in Parry Sound. Another form of the report is that, having criticized the sermon, I cut it to pieces. This is not only a deliberate and malicious falsehood, but practically impossible under the circumstances. The Bishop preached in the morning and I preached in the evening. His sermon could not have been published in the interval, and I did not get hold of the manuscript, and, therefore, could not cut it to pieces. The Bishop asked me a month or six weeks before the ordination at Parry Sound, June 16th, 1889, to preach on the evening of that day. My sermon could not, therefore, have been prepared as a reply to a sermon I never heard till the morning of the day on which it was delivered. The fact is the sermon was prepared on the other side of the Atlantic, before I ever saw the Bishop of Algoma or the Dominion of Canada, and it was preached before two Irish Church Bishops, one of whom thanked me for my sermon, and the other invited me to dine with him next day, and, therefore, they could not have regarded it as an heretical monstrosity. I am well aware that some of my clerical brethren (?) tried to engender strife between the Bishop of Algoma and myself, but having failed, this impossible fabrication was prepared to send after me. It is only a small sample of the work of the Ritualistic party, for they are an organized band of liars and cut-throats. There is a Lennoxville man somewhere in Muskoka, and the *University of Lennoxville* has a well established reputation for producing incompetents, liars and cut-throats, and some of the progeny are evidently still alive. Such conduct raises the question whether these men believe in a God and a judgment day. If true, why did this mendacious cleric not prefer this charge against me in the presence of the Bishop and to my face? In justice to the Bishop and myself, and in the public interest, I hope you will give this an early place in the *Banner*. W. T. NOBLE."

St. Matthew's, Quebec.—Owing to the removal from the city of J. A. Ready, Esq., the people's warden, a special meeting of the vestry was held on Monday evening, June 3rd, when Joseph Winfield, Esq., was elected in his place.

Church Society.—Mr. W. H. A. Eckhardt has been elected by the Church Society as the hon. sec.-treas. of the S.P.C.K. Depository in Quebec.

Bishop's Appointments.—The Lord Bishop's engagements for the balance of this month are as follows: Thursday, 20th, prize-giving at Compton Ladies' College; Friday, 21st, dedication of a font at St. John's, Melbourne; Saturday, 22nd, charges to candidates for Holy Orders at Lennoxville; Sunday, 23rd, confirmation at Windsor Mills and Frompton; Monday, 24th (St. John the Baptist's Day), ordination of deacon at Lennoxville, with Litany and Holy Communion in college chapel at 10.30 a.m.; Tuesday, 25th, meeting of corporation of Bishops' College; Wednesday, 26th, dinner of Alma Mater Society and boys' reception; Thursday, 27th, Holy Communion, with convocation sermon by Lord Bishop of Nova Scotia at 11 a.m.; Convocation, conferring of degrees and speeches at 2.30 p.m.; Friday, 28th, preach at Thetford Mines at evening service; Saturday, 29th, Confirmation and Holy Communion at Black Lake at 10.30 a.m.; Sunday, 30th, Confirmation and Holy Communion at Lower Ireland at 10.30 a.m., Confirmation at Upper Ireland at 8.30 p.m.; preach at Adderley at evening service.

MONTREAL.

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

MONTREAL.—The following candidates presented themselves before His Lordship Bishop Bond at St. Stephen's Church on Sunday morning for ordination as deacons and priests. The Rev. E. I. Rexford preached the sermon, speaking very impressively from I. Corinthians iii. 16, "Know ye not that ye

are the temple of God, and that the Spirit of God dwelleth in you?" Ven. Archdeacon Evans presented the following candidates to His Lordship:

For Deacons' Orders—Messrs. G. A. Mason, W. P. R. Lewis, B.A., T. H. Graham, W. J. Hamilton, J. C. W. Trout and S. R. McEwan, from the Diocesan Theological College; T. W. Barnes, of Sabrevois College, and A. B. Groulx, a graduate of the Presbyterian College.

For Priest's Orders—The Rev. T. A. Pratt, B.A., Dunham; James Thompson, B.A., Shefford; A. C. Wilson, Bolton; A. E. Elliott, Eardley; A. C. Ascah, Mascouche; A. E. Mount, Lakefield; R. Emmett, Papineauville.

His Lordship Bishop Bond has fixed the following dates for his visits to the places mentioned:

June 30, Sunday, Como, Rev. J. Carmichael.
 July 1, Monday, St. Andrews, Rev. J. W. Dennis.
 July 2, Tuesday, Lachute, Rev. A. B. Given.
 July 4, Thursday, Lakefield, Rev. A. E. Mount.
 July 5, Friday, Mille Isle, Rev. H. A. Meek.
 July 7, Sunday, Grenville, Rev. W. Harris.
 July 9, Tuesday, Arundel, Rev. R. B. Hutchins.
 July 11, Thursday, Monte Bello, Rev. R. Emmett.
 July 12, Friday, Buckingham, Rev. R. S. T. Marriott.
 July 14, Sunday, Pottimore, Rev. W. T. King.
 July 21, Sunday, St. Johns, Rev. W. Windsor.
 July 21, Sunday, Iberville, Rev. B. P. Lewis.
 July 22, Monday, Sabrevois, Rev. J. Roy.
 July 23, Tuesday, Clarenceville, Rev. Rural Dean Robinson.
 July 25, Thursday, Lacolle, Rev. W. C. Bernard.
 July 26, Friday, Hemmingford, Rev. T. B. Jeakins.
 July 28, Sunday, Franklin Centre, Rev. W. J. M. Beattie.
 July 29, Monday, Huntingdon, Rev. Canon Rollit.
 July 31, Wednesday, Ormstown, Rev. A. D. Lockhart.

August 1, Thursday, Edwardstown, Churchwardens.
 Letters may be addressed care Rev. W. Harris to July 5, Rev. R. S. I. Marriott to July 10, Rev. Rural Dean Robinson to July 22, Rev. Canon Rollit to July 26.

Parochial Mission.—A meeting of the city clergy was held in the Synod office on Friday evening, July 7, to consider the proposed Church mission to be held in Montreal next autumn. In reply to a request, accompanied by the resolution given below, signed by the Bishop and city clergy, the Rev. W. Hay Aitken, who is well-known as one of the ablest mission preachers in England, has consented to conduct a mission here from Oct. 26 to Nov. 11 next. It was decided that two missions should be held in the given time, the first at the Cathedral, and the second at St. Jude's Church, consisting of eight days each. The following resolution was adopted:

"We, the undersigned Bishop and clergy of the City of Montreal, hereby express ourselves in favour of the Rev. W. Hay Aitken's visiting Montreal for the purpose of holding a church mission during the month of November, 1895—it being understood that the expenses thereof are to be defrayed by the offertories of the mission services."

WESTMOUNT.—A very successful Sunday-school picnic of this church was held last week.

ONTARIO.

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

PERTH.—*Annual Meeting of Ontario Woman's Auxiliary*.—The ninth annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of Ontario Diocese, was held in this place on the 4th, 5th, 6th, 7th of June. The meeting began at 4.30 p.m., on Tuesday, with a quiet hour in St. James' Church, conducted by the Rev. W. J. Muckleston, rector of Perth. A board meeting was held the same evening in the Court House. The service next morning consisted of the Missionary Litany, with sermon by Rev. A. Elliott, of Carleton Place. Holy Communion followed, the rector officiating. Business began in the Court House, when the following officers and delegates answered the roll-call: President—Mrs. Tilton, Ottawa; 1st Vice-President—Miss Gildersleeve, Kingston; 2nd Vice-President—Mrs. Muckleston, Perth; Recording Secretary—Miss Humphrys, Ottawa; Corresponding Secretary—Mrs. Newell Bate, Ottawa; Treasurer—Mrs. R. V. Rogers, Kingston; Secretary Dorcas Work—Miss A. Muckleston, Kingston; Secretary Literature and Leaflet—Editor, Miss C. S. Baker, Ottawa; Secretary Junior Branch—Miss C. J. Macaulay, Kingston; Secretary Children's Church Mission Guild—Miss O. Parris, Ottawa. *Archdeaconry of Kingston*.—Kingston—St. George's—Miss Macaulay; St. James'—Mrs. Rogers, Miss Mary Clark. *Kemptville*.—Mrs. Emery, Mrs. Sanders. *Merrickville*.—Mrs. Roberts. *Belleville*.—St. Thomas—Mrs. May. *Brockville*.—Trinity—Mrs. Gorrell, Miss Nim-

mo; St. Paul's—Mrs. Fletcher, Miss Lawless. *Bath*.—Mrs. Prinyer. *Picton*.—Mrs. Loucks. *Archdeaconry of Ottawa*.—Ottawa—(8 parishes)—Mrs. George Green, Mrs. Alder Bliss, Miss B. M. Yielding, Mrs. M. Anderson, Mrs. Perley, Mrs. Mackay, Miss Parris, Miss Hanington. *Carleton Place*.—Miss Empey. *Lanark*.—Miss Ella Jackson, Miss Montgomery. *Clayton*.—Miss Eliza Savage, Miss Emma James. *Pakenham*.—Miss McClymont. *Perth*.—Mrs. R. H. McCarthy. *Pembroke*.—Mrs. Reid, Mrs. Summers. *Cornwall*.—Mrs. Houston, Mrs. Cunningham, Miss Charlotte Green. *Iroquois*.—Mrs. T. J. Stiles. *Morrisburg*.—Mrs. Killaby. *Wales*.—Miss Adams. Minutes of last board meeting were called for. Mrs. Muckleston proposed that as they had been printed, they should be considered read. Seconded by Miss Baker, and carried. The Corresponding Secretary read letters of regret from Ven. Archdeacon Lauder; Mrs. Sills, Picton; Mrs. Lloyd, Vankleek Hill, and Mrs. Moore, Bancroft. Greetings were read from the Woman's Auxiliary of Quebec Diocese, and from the Woman's Foreign Missionary Society of St. Andrew's Presbyterian Church of Perth. The Corresponding Secretary was authorized to reply to both by letter. Miss McDonald, of Knox Presbyterian Church of Perth, on behalf of their Missionary Society, presented an address which was acknowledged by the President. Election of committees resulted as follows: *Courtesies*—Miss Joan Matheson, Mrs. Hogg, Mrs. W. M. Hicks, Mrs. Muckleston, all of Perth. *Finance*—Mrs. Anderson, Ottawa; Miss Empey, Carleton Place; Mrs. McCarthy, Perth. *Credentials*—Mrs. Bate, Ottawa; Mrs. Gorrell, Brockville; Mrs. Killaly, Morrisburg; Miss Humphrys, Ottawa. *Plan of Work*—Mrs. Houston, Cornwall; Mrs. May, Belleville; Miss A. Muckleston, Kingston. *Resolutions*—Mrs. Rogers, Kingston; Mrs. Read, Pembroke; Mrs. Loucks, Picton; Miss Lawless, Brockville; Miss Macaulay, Kingston; Mrs. Green, Ottawa. An address of welcome from Perth Woman's Auxiliary was given by Mrs. Muckleston and the reply by Mrs. Killaly, Morrisburg. A Bible reading was given by Miss Baker at 12 o'clock, after which the meeting adjourned. At 2.30 p.m. the auxiliary again met for business. Letters of regret were read from delegates who were unavoidably absent. The President then addressed the meeting briefly, giving a few earnest thoughts clothed in eloquent language. She said that since the auxiliary was started nine years ago, she has every year been more and more convinced of the reality of mission work, because it is the Lord's work, and we are God's children. We have just a glimpse of what He has in store for us. At first few parishes united in the work, but now some eighty are in touch with the auxiliary. The Treasurer will tell what has been done and what has not been done. Scarcely a day passes that she is not in touch with some missionary work. The study of God's Word is not only for our own personal gratification, but we should be the mediums through which it is made known to others less favoured, which should be a great honour to us. From the address in the morning we all must feel an interest in the work, and must realize what are the precious things of God. We read from the *Leaflet*, "Those who love the Word live by the Word." It is the simplicity of the Word that has such a marvellous power. It is God's will to use us, and more of us can be engaged for Him—more of us can develop the talents and the power. The spirit of the work should always be true—the money matter is a different thing, important, but not so much so as keeping in touch with our Blessed Lord. We should not devote too much of our time to the kingdoms of this earth, but give more to the everlasting kingdom; then we will know what it is to belong to the auxiliary. The President then introduced Rev. A. Elliott, of Carleton Place, who addressed the meeting briefly on the objects of the society. Rev. S. D. Hague, Balderson, was also present. The various secretaries read their reports, which were adopted. These showed 70 branches, senior and junior, which with diocesan members, represented 83 parishes or missions; combined membership upwards of 2,000. Total receipts in money, \$2,098.98. A thank offering for the consolidation of the Church in Canada was taken up. Mrs. Williamson, President of the Woman's Auxiliary of Toronto Diocese, addressed the meeting, which then closed with a hymn. In the evening a public missionary meeting was held in the Town Hall, when a lecture on the Japan missions, illustrated by lime-light views of that very interesting country, was delivered by Rev. J. Cooper Robinson, missionary to Nagoya, Japan. "The rev. gentleman is a clear and forcible speaker, and every word of his lecture was of interest to the audience. Many humorous anecdotes of the customs of the country gave spice to the more serious thoughts, and altogether it was one of the most interesting missionary lectures we have heard."—*Perth Courier*. He was assisted by Mr. Yohero Saiki, a native convert. June 6th.—After the Missionary Litany in the church next morning, the delegates repaired to the Court House. The reports of the lady missionaries in Japan and the North-

West were read and discussed. Rev. Cooper Robinson and Mr. Saiki being present, answered questions asked by the President and delegates. Mrs. Williamson conducted the Bible reading, after which the meeting adjourned. At the afternoon session visitors were introduced from Smith's Falls and Pembroke. The ballot resulted in the re-election of all the officers of the previous year. Delegates elected to Triennial Meeting were: Mrs. Loucks, Picton; Mrs. Read, Pembroke; Miss Baker, Ottawa, and Mrs. George Green, Ottawa. Miss Macaulay read the Junior Woman's Auxiliary report and Miss Parris that of the C.C.M.G. Both were adopted. Mrs. Williamson gave an address to young people; Judge Senkler also spoke a few words. The President, on behalf of officers and delegates, presented Mrs. Rogers with a life membership. Mrs. George Perley, Ottawa, in the name of the Ottawa W.A., extended an invitation for the next annual meeting to be held in Perth. Rev. W. J. Muckleston addressed the meeting. Question Drawer was opened and answers given by Mrs. Muckleston and Mrs. Rogers. In the evening a most enjoyable reception was given at the residence of the Hon. Peter McLaren. A board meeting next morning finished the work of the convention.—*Cherry Humphrys, Rec. Sec. Ont. W.A.*

KINGSTON.—A confirmation service was held in the Cathedral Church of St. George on the evening of St. Barnabas' Day, at which 16 male and 18 female candidates were presented from the parish of St. George and the James Street mission, and seven females from All Saints'. His Grace the Metropolitan gave a short address, in which he mentioned three points in which the responsibility of those confirmed would be increased, viz., the use of the means of grace, study of Church history, and work for the Church. The Archbishop, though evidently feeble, was looking decidedly better than he did. Several of the confirmees were converts from the sects.

TORONTO.

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

The Synod.—The Synod opened on Tuesday morning with a celebration of the Holy Communion in St. James' Cathedral. The Bishop officiated as celebrant, and was assisted by Ven. Archdeacon Boddy of York, Ven. Archdeacon Ailen of Peterboro', Rural Dean Septimus Jones and Cancn Cayley. There was a large attendance of clerical and lay delegates.

Shortly after 11.30 o'clock the business of the session opened in St. James' Schoolhouse, when Bishop Sweatman took the chair and called the delegates to order. On the platform with the Bishop were the Archdeacons of York and Peterboro', Rev. Dr. Scadding, Bishop's chaplain, Rev. T. W. Paterson, Clerical Secretary, Dr. Thomas Hodgins, Lay Secretary, and Mr. John A. Worrell, Q.C., Registrar.

After opening prayers, read by Archdeacon Boddy, the report of the Committee on Credentials of lay delegates was presented by Mr. G. F. Harman, and referred to the Court on Contested Seats. Revs. J. P. Lewis and Dr. Pearson were appointed to introduce visitors to the Synod.

The Bishop's Address.—The Bishop then read his annual address. In opening he made feeling reference to the deaths during the year of Rev. Canon Brent, Rev. Dr. H. W. Davis, Bursar of Trinity College, and Rev. J. S. Baker of Port Hope; also to the death of two prominent laymen, namely, Mr. Robert H. Bethune, of the Dominion Bank, Toronto, and Mr. Basil Rowe, of Orillia. In addition to the three clergy removed by death, nine others had left the diocese, but these twelve losses had been more than made up by a gain of twenty new men, viz., thirteen by ordination and seven by transfer from other dioceses. The clergy roll now totals 188, viz., 150 engaged in parochial work, sixteen in tuition and chaplaincies, three doing occasional duty, nine on leave or retired, and ten superannuated. During the year 1,190 candidates had been confirmed into the Church by the Bishop of the diocese and the Bishop of Niagara, in addition to those confirmed by the Bishop of Huron, whose returns had not been received. The Bishop added the interesting fact that while in England last month, he held a confirmation in Christ Church, St. Marylebone, the church of his own childhood, and where he himself had been confirmed, and had preached his first sermon. On that occasion 200 candidates were received into the Church.

The usual detailed diocesan statistics were not included in the Bishop's address, owing to the brief time which had elapsed since his return from England, but these will be included in the printed journals. The fact was noted, however, that at no time had the missions and parishes of the diocese been as amply supplied as at present, the members having increased in fifteen years from 103 to 126.

The next matter dealt with was the condition of the mission fund. The Bishop remarked that the report of the Mission Board must have created a feeling of the profoundest humiliation and alarm. The contributions from the diocese for the mainten-

ance of the missionary clergy fell last year to \$9,851, the smallest sum subscribed in any year of his episcopate, and quite inadequate to the requirements, even under the reduced scale now paid to the missionaries. As a result \$1,155 had been added to the unsecured debt, which now amounted to \$3,945. In the meantime \$11,293 had been paid during the year for missions. His Lordship deeply deplored this condition of affairs, and urged strenuous, persistent and concerted action to revive interest in the matter.

Referring to the Provostship of Trinity College, Bishop Sweatman spoke in highest terms of the new incumbent, whom he characterized as a scholar of the first class, well qualified to maintain the scholarly traditions of Trinity, a man of such promise that it may be reasonably hoped he will not only adorn the University by his gifts, but lead her on into the highest position of usefulness in the Canadian Church by the influence and example of his cultured graces.

The deplorable financial position and condition of St. Alban's Cathedral was brought to the notice of the Synod, and the fact pointed out that the debt was steadily accumulating upon the building. The appointment of the Rev. Alex. W. McNab as Canon Missioner at the cathedral was referred to as a hopeful sign. Canon McNab's duties will be to work specially in the interest of the cathedral and conduct special services where necessary through the diocese.

Rev. T. W. Paterson and Dr. Hodgins were elected Honorary Clerical and Lay Secretaries respectively, and Mr. Kemp Secretary-Treasurer. The scrutineers were then appointed. The next order of business was the nomination of candidates for seats on the Executive Committee. The most of the afternoon was taken up with the reading of various reports. While the reports were being presented and discussed Bishop Sullivan, of Algoma, entered the Synod hall, and was very cordially received; the members rising to their feet as the Bishop was escorted to a seat on the platform. Later in the afternoon he was called upon to address the Synod, and again was accorded a warm welcome. He said he was glad to have the opportunity, which he had never had before, of conveying to the Synod by word of mouth an expression of his deep and unfeigned gratitude for the constant, hearty and unflinching sympathy and co-operation which the Diocese of Toronto had always shown to his mission Diocese of Algoma. He was specially thankful to the Bishop for his solicitude for his personal comfort and his diocesan necessities, and whatever might be in store for him or his diocese in the future, he would always have a sweet and fragrant memory of the kindness and sympathy which had been extended to him by the Diocese of Toronto. Algoma had been much before the public of late, and some discussion had taken place upon the alleged failure to show results commensurate with the money expended in that diocese. He desired to repudiate most earnestly this charge, and claimed that the results were as good as in any other part of the world, whether in regard to occupying new fields, erecting churches and paying for them, or building parsonages and driving sheds. The best results could only be known to the great Searcher of Hearts, but he wished to deny most emphatically that a single dollar had ever been wasted in the administration of his diocese. The future of Algoma was in the hands of the Provincial Synod, and he was quite content to leave the matter and the disposal of his own future with that body. In conclusion, the Bishop desired to tender his thankful, grateful acknowledgments also, and specially to the members of the Woman's Auxiliary for their loving, kindly sympathy, which had been a perennial fount of blessing to him and his people, giving them a practical illustration of the unity of the Church in the bonds of Christian brotherhood. The Bishop's remarks were closely followed with evident interest, and he was frequently interrupted by the applause of the Synod.

In the evening a service was held in the Cathedral. The Rev. Rural Dean Septimus Jones preached an eloquent and practical sermon upon the subject of Church music.

Wednesday.—Upon taking his seat the Bishop announced that he had just received \$5 from "A Churchman" for the St. Alban's Cathedral Fund, and in acknowledging this he remarked that he would like to hear from many more Churchmen of the same kind.

Several notices of motion were then handed in. The following standing committees were appointed for the ensuing year:

Clergy Commutation Trust Fund—Revs. T. W. Paterson, L. H. Kirkby, E. H. Mussen, W. E. Cooper, W. F. Swallow, J. Pitt Lewis, W. C. Allen, A. B. Chafee; Messrs. A. H. Campbell, William Ince, J. A. Worrell, Q.C., G. F. Harman, Alfred Willson, Colonel Boulton, Columbus H. Greene, T. Millman, M.D.

See Endowment and Lands—Revs. Canon Osler, Canon Tremayne, Canon Spragge, T. C. Street Macklem, John Gillespie, W. Farncombe; Messrs.

J. A. Barron, Q.C., J. H. Paterson, H. T. Beck, John Cowan, J. T. Jones, G. S. C. Bethune.

Toronto Rectory Endowment—Revs. John Langtry, John Gillespie, J. McL. Ballard, J. Scott Howard; Messrs. Henry Pellatt, sen., Frank E. Hodgins, James Scott.

Mission Board—Bishop of Toronto, Archdeacon of York, Archdeacon of Peterboro, Revs. Septimus Jones, Canon Farncomb, James H. Talbot, W. F. Swallow, J. A. Hanna, George M. Kingston, W. E. Carroll, John Creighton, W. E. Cooper, F. E. Farncomb, John Langtry, Canon Harding, Joseph Fletcher, G. H. Webb, Canon Sweeny, C. H. Marsh, John Gibson; Messrs. S. Caldecott, N. F. Davidson, John Cowan, J. R. Cartwright, Q.C., George Raikes, W. B. Sanders, Hon. G. W. Allan, John A. Barron, Q.C., Colonel Boulton, C. J. Blomfield, Henry Pellatt, sen., E. E. McCaffrey, Captain Whish, Hon. John Dobson, John Burnham, M.P., J. C. Morgan, Frank E. Hodgins, A. H. Dymond, James Scott, T. R. Clougher.

Widows and Orphans' Fund and Theological Students' Fund—Revs. Septimus Jones, Canon Sweeny, J. C. Davidson, Canon Greene, John Pearson, Provost Welch; Messrs. T. H. Ince, W. C. Hal, W. D. Gwynne, C. D. Barr, S. H. Blake, Q.C., L. H. Baldwin.

General Purposes, Statistics and Assessment—Revs. W. E. Cooper, G. B. Morley, W. Hoyes Clark, A. C. Watt, Herbert Symonds, John Gibson; Messrs. A. McLean Howard, Alfred Wilson, D. W. Saunders, C. J. Blomfield, A. R. Boswell, Q.C., F. Barlow Cumberland.

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

Audit—Revs. J. Pitt Lewis, George I. Taylor, W. H. Clark; Messrs. Frank E. Hodgins, G. H. Silvester, John Patterson.

Superannuation—Revs. Septimus Jones, A. J. Broughall, C. H. Marsh, J. A. Broughall, A. H. Baldwin, T. C. Street Macklem; Messrs. Captain Whish, G. B. Kirkpatrick, T. R. Clougher, L. H. Baldwin, H. C. Burritt, M.D., T. Millman, M.D.

Investment Committee—Revs. Canon Logan, T. W. Paterson, A. H. Campbell; Messrs. William Ince, J. A. Worrell, Q.C., H. T. Beck, J. H. Plummer, R. H. Tomlinson.

The remainder of the forenoon was taken up in the discussion of the Widows and Orphans' Fund and Superannuation Fund.

At 4.30 the Synod adjourned to attend the Government House garden party.

The annual missionary meeting was held in St. James' school house in the evening. No formal programme of speaking had been arranged, but the various speakers dealt with the general subject of the missionary work in which the Church was engaged, and the information and actual experiences given proved most interesting to those present.

Thursday.—The committee to which had been referred the petition presented to the Synod on the previous day on the subject of Sunday funerals, presented its report through the Rev. Dr. Pearson. It heartily endorsed the prayer of the petitioners, and recommended that St. James' cemetery be re-opened for burials on Sunday, while at the same time strongly deprecating the use of the privilege for purposes of display. It was also announced by Dr. Pearson that Mr. Reynolds would move its adoption when that order of business was reached, with a recommendation that a copy of the report be transmitted to the authorities of St. James Cathedral, accompanied by a request that its suggestions be carried out.

Election Results.—The following were announced as the results of the elections of the previous day, the names being given in order of election:

Executive Committee.—The Revs. Septimus Jones, John Langtry, Dr. Pearson, J. P. Lewis, and A. H. Baldwin; Messrs. A. H. Campbell, N. W. Hoyles, J. H. Plummer, J. A. Worrell, and A. McLean Howard.

Delegates to the Provincial Synod.—Clerical—The Revs. Dr. Langtry, J. C. Roper, Professor Clark, Canon DuMoulin, Dr. Pearson, Ven. Archdeacon Allen, Canon Cayley, A. J. Broughall, J. P. Lewis, W. E. Cooper, Septimus Jones and Dr. Bethune. Substitutes—Revs. C. L. Ingles, A. H. Baldwin, C. H. Marsh, Ven. Archdeacon Boddy, T. C. Street Macklem, Prof. Rigby, H. Symonds, Canon Sheraton, R. W. E. Greene, W. H. Clarke, L. H. Kirkby, B. Bryan and Canon Mockridge. The Revs. Dr. Bethune and C. L. Ingles were tied for the twelfth position among the delegates, but Mr. Inglis retired, thus becoming first substitute.

Delegates to the Provincial Synod.—Lay—Hon. G. W. Allan, Messrs. J. A. Worrell, C. R. W. Biggar, A. H. Campbell, L. H. Baldwin, J. H. Plummer, Judge Benson, W. Ince, N. W. Hoyles, A. McLean Howard, Barlow Cumberland and G. B. Kirkpatrick. Substitutes—Messrs. John R. Cartwright, C. J. Campbell,

G. F. Harman, E. M. Chadwick, Dr. J. G. Hodgins, J. Herbert Mason, Stapleton Caldecott, Henry Pellatt, A. E. O'Meara, Warren Baldwin, W. Wedd and Dr. T. Millman.

St. Alban's Chapter.—Lay member elected by the lay members to take the place of Mr. R. H. Bethune, deceased, Mr. J. H. Plummer.

The Ven. Archdeacon Boddy read the report of the Mission Board for the year ending April 30th, 1895. It announced "a serious deficit, and a very considerable falling off in the amount of income, as compared with the previous year," the total amounts of income being respectively, \$10,902.21 in 1893-94, and \$9,851.45 in 1894-95. The report included a report from a sub-committee of the Mission Board of a conference held with the representatives of the Woman's Auxiliary on the subject of diocesan mission work, and a letter from the Woman's Auxiliary to the committee of the Mission Board expressing the willingness of the auxiliary to carry out the resolutions of the last Synod in relation to their work, and stating the steps that had been taken by the auxiliary in the matter. The report was adopted, with slight amendments.

His Lordship the Bishop announced his nominations to the Executive Committee as follows: Ven. Archdeacons Boddy and Allen, Canons DuMoulin, Cayley and Farncomb, Hon. G. W. Allan, and Messrs. C. J. Campbell, W. Ince, C. R. W. Biggar and Stapleton Caldecott.

The balance of the morning session was occupied in a discussion on the report of the Synod Investment Committee, which showed the amount of funds upon which the committee was paying interest to be \$871,249.47, upon which the average rate of interest, after deducting the Synod assessment, was 5.11%. Investments not included in the above, as not having been taken over by the committee, amount to \$73,462.89. The committee expressed the hope of being able to maintain the usual 5 per cent. rate of interest for the current year.

Most of the afternoon was taken up in continuing the discussion of the Investment Committee.

The reports of the committee appointed to cooperate with the Prisoners' Aid Association and of the committee on Public School text-books, were read and adopted, and the committees re-appointed for the ensuing year, Prof. Clark replacing Archdeacon Boddy on the latter. The Synod then rose for recess.

At the evening session of the Synod a number of reports from various committees were received and adopted. The committee on Systematic and Proportionate Giving suggested methods for urging this subject upon the Church generally throughout the diocese. The committee was re-appointed. The committee to which had been referred the consideration of the steps to be taken to resolve the present ecclesiastical Province of Canada into ecclesiastical provinces coterminous with each civil province of the Dominion, reported in favour of the memorial that had been presented in that regard, and recommended that the delegates to the Provincial Synod be instructed to support the prayer of the said memorial. The report was adopted, and the committee re-appointed. The committee on the Increase of the Episcopate reported the result of conferences held with the representatives of other dioceses interested, and submitted a number of resolutions, among which were the following: "That a new diocese should as speedily as practicable be constructed, consisting of the Counties of Bruce, Grey, Simco, Dufferin and North Wellington"; and "that the Counties of Waterloo, Brant and Norfolk be detached from the Diocese of Huron and added to Niagara." The report created considerable discussion, it being felt by many that the clause changing the boundaries of the Diocese of Huron would not meet with the approval of the Bishop of that diocese. The report was finally received, the suggestions contained therein on this subject being commended to the consideration of the House of Bishops. The Synod adjourned at 9.50 o'clock.

St. Matthew's Church garden party was held last Wednesday afternoon and evening, and was a most successful affair. The church has recently sodded its spacious grounds, and it was determined to make them the scene of the party, and the result showed that the determination was a wise one. The various tables were presided over by the ladies of the church, and the Boys' Industrial Band played at intervals, adding greatly to the enjoyment of the evening.

The Rev. C. J. Boulden and family left last week for England. During his absence the work will be carried on by the Rev. Noyes Lewis, B.A.

The Rev. Mr. Stevenson, curate of St. Stephen's Church, has accepted the position of curate of St. John's Church, Peterboro.

Essexville.—The Rev. F. W. Shepherd, assistant

missionary here, was ordained priest on Trinity Sunday in St. Alban's Cathedral, Toronto, by the Lord Bishop of the diocese.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$25 from Christ Church Sunday-School, Hamilton, per Miss F. Twoly, for Rev. Henry Robinson, Peace River Mission, Athabasca.

St. Thomas.—The Rev. J. C. Roper, M.A., leaves on the 24th inst. for a two months visit to the Old Country. He will return the first week in September. During his absence the Rev. Lennox Smith will assist Rev. Mr. Plummer in the parochial duties of this parish.

NEWCASTLE.—We are very pleased to announce that the Rev. Canon Farncomb, rector of Newmarket, has been appointed rector of this parish, and will commence his duties the first week of July.

NIAGARA.

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

St. Catharines.—The Bishop of Niagara held his ordination in St. Thomas Church last Sunday morning. There were a large number of the clergy of the diocese present. The ordination sermon was preached by the Rev. Rural Dean of Wentworth. The Bishop read the office; the epistle was read by Rural Dean Armitage; the Gospel by Rev. E. H. Moloney, and the following clergy assisted in the administration; Canons Bull and Gribble and Revs. A. Bonny and C. R. Lee. The music was well rendered. The ladies of St. Thomas' Church provided an excellent lunch for the Bishop and clergy in the basement of the church. The Bishop gave public expression to his sense of the adaptability of St. Thomas' Church to such a function, and thanked the rector, officials and the ladies of the congregation for their kind hospitality.

HURON.

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

Brantford.—*Grace Church.*—The Bishop of the diocese preached in Grace Church on Whit-Sunday morning with special reference to the need of unity amongst Christians; as he travelled through his diocese and found in so many places villages of a few hundred dwellers all trying to maintain three or four or more different religious organizations, the sinful waste of power, of men and means, was pressed into his mind, and that he felt more and more the sinfulness and scandal of our divided Christianity, and that all who profess and call themselves Christians should pray for the unity of the Holy Ghost. At 3.30 p.m., all the Anglican Sunday-schools in the city assembled in Grace Church, five in all, and after a shortened evensong, led by the combined vested choirs of Grace and St. John's, the Bishop addressed the pupils. At seven o'clock the Bishop preached to a large congregation in St. Jude's. On Monday evening, the rector and assistant presented respectively thirty-five and forty candidates—seventy-five in all—for confirmation; the rector's class was drawn from the parish church, the other from the missions. On Tuesday morning the Bishop confirmed eighteen pupils of the Mohawk Institute, in the old Mohawk Church. It was announced that the Bishop would lecture in Wickliffe Hall on Egypt, but the heat was so intense it was thought well to defer it. On Trinity Sunday morning, all the recently confirmed and several others attended Holy Communion at Grace Church at 8 a.m. The Rev. J. A. Tancock, the deservedly popular curate of Grace parish, was priested on Trinity Sunday in Trinity Church, Galt.

Ingersoll.—The Rev. Arthur Murphy, M.A., rector of St. James' Church, was entertained last Monday evening by the young people of Holy Trinity in this city, of which he was once rector. Mr. Murphy preached the sermons for the 20th anniversary of the church.

Chatham.—On Sunday last, His Lordship the Bishop of Huron confirmed eighteen young people in Holy Trinity Church.

Galt.—*Trinity Church.*—On June 9th, Trinity Sunday, the Bishop of Huron held an ordination in this church. The congregation paid the travelling expenses of the candidates and of the diocesan officials from London, and billeted them in Galt, in order to have the ordination take place there. Morning prayer began at 9.00 a.m., conducted by the Ven. Archdeacon Marsh, assisted by the Revs. Tancock, Bloodsworth, Armitage and Robson. At 11 a.m., the ordination services began with a hymn and collect, followed by the sermon, appropriate to the special occasion of ordination, preached by the Rev. Mr. Williams of Stratford. Four candidates were admitted to the diaconate, viz., T. G. A. Wright,

appointed to the parish of Millbank; Benjamin Appleyard, who leaves at once for mission work at Port Essington, on the Skeena River in British Columbia; R. J. Murphy, appointed to the parish of Fairmont; J. C. McCracken, appointed to the parish of Chesley. Four deacons were advanced to the priesthood, namely, Rev. Mr. Armitage, curate of Memorial Church, London; Rev. J. A. Bloodsworth, incumbent of Thamesford; Rev. Mr. Robson, curate of St. Paul's, Woodstock, and Rev. J. Tancock, curate of Grace Church, Brantford. Four priests, viz., Ven. Archdeacon Marsh, Rev. Mr. Williams, of Stratford, Rev. Mr. Edmonds, of Hespeler, and Rev. Mr. Ridley, rector of Galt, joined in laying hands on the newly admitted priests. The evening preacher was the Bishop of Huron, and the special services drew very large congregations.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

Treherne and Rothwell Mission.—On the Festival of Whitsunday, though a very dull and cold day, our services were well attended, and at the two celebrations of the Holy Communion there were a goodly number of communicants.

Treherne.—*St. Mark's.*—This church was prettily decorated with all the spring wildflowers by the children of the Sunday-school, the altar and font being one mass of white and blue violets. A children's service was held and well attended at 10 o'clock, when the incumbent, Rev. George Gill, gave an address on the flower of faithfulness—the violet. Morning service was held at 11 a.m., when the church was well filled, the incumbent preaching on "The Work of the Holy Spirit." Next in order came St. Paul's, Rothwell, which was also prettily decorated and had on the white festal hangings. At 2 p.m. the children met and a flower service was held, the incumbent addressing them on the lessons contained in the violet. At 3 p.m. a full and hearty Whitsuntide service was held, and a large congregation assembled. The sermon was from Acts ii. 4. In the evening the schoolhouse, where the service in connection with St. John's Mission Indian Fund are held, was crowded, the singing particularly hearty, and Rev. George Gill preaching on "Power." In our Sunday schools eight of our children have already passed first-class, in a written examination of the Church Catechism, and about six more are ready to sit for examination.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. George E. Howell, the self-sacrificing rector of Georgetown, Md., is dead. He gave his life to the poor and refused to be tempted by even the most coveted posts. It is said that the rev. gentleman could have had more than one Bishopric had he so desired. R.I.P.

The Rev. H. E. S. Somerville, who is well-known as the leader of the Advanced Church Party in Buffalo, has resigned the rectorship of St. Andrew's. Mr. Somerville is one of the most faithful parish priests in the whole Diocese of Western New York. The rev. gentleman—we are glad to learn—is not leaving Buffalo, but will henceforth devote all his energies in building up St. Barnabas Church.

Mrs. Eaton, of New York City, has donated \$25,000 towards the Building Fund of St. Clement's Church, St. Paul, Minn. When the church is completed, it is announced that the Rev. Ernest Dray will be the first rector.

The Diocese of Tennessee seems to be in a bad way just at present. The arrearages from the various parishes amount to about \$3,000, and the income of the diocese is unable to meet current expenses by some \$2,000. There was also a large decrease in the number of candidates for confirmation. The clergy apparently don't know how to solve these three difficult problems.

If the proposal to allow Diocesan Bishops to be translated is passed by the General Convention, the present Bishops of Mississippi, Louisiana and Northern Texas will doubtless be found "north" at no great future date.

The pack of theological hounds are after another well-known rector for supposed heresy. Our priests ought to be ashamed of their outcry, which is simply a reproduction of the heresy hunt in the Presbyterian Church of no distant date.

The Bishop of New Hampshire has returned to his diocese from abroad.

A new parish is about to be formed at Gateshead, and, at a gathering of Church-people, Canon Moore Ede explained how extension had gone on there of late years. In 1881 the population was rather under 66,000, and it was now 96,000. Since 1881 nearly £42,000 has been expended on church buildings.

British and Foreign.

The parish church of All Hallows, Barking, is to be further restored. Nearly £4,000 has been already spent in the work, but at least as much again must be raised to complete the restoration.

The *Derry Sentinel* is authorized to state that it has been decided to postpone the meeting of the Congress of the Church of Ireland in Derry, and that the Bishop will, at an early date, give a statement of the reasons for this decision.

St. Peter's church at Brynteg has just been opened by the Bishop of St. Asaph. This is now the fourth church which this busy working-class parish possesses; three of them, St. Paul's Broughton; St. John's (Welsh), Brymbo; and St. Peter's, Brynteg, have been built within the last five years. The new edifice, which has been built of freestone, at the cost of some £1,200, has accommodation for 225.

The new Bishop of Perth, Australasia, had hardly reached the shores of his diocese, when he determined to start for Coolgardie. With the keen perception of a leader, he perceived that the outposts needed his early attention. The fact also that the clergyman at Coolgardie was in the hospital with typhoid fever hastened his steps. Australian Churchpeople have much appreciated the Bishop's prompt decision.

A curious record appears in the burial register at Lynton, under date August 12, 1722. It seems that a Samuel Baldwin's wife had declared that she would dance over his grave, and, to prevent her wish being realized, the record tells us, "This forenoon the body of Samuel Baldwin, late inhabitant of the parish, was conveyed on a vessel off to sea, and was committed to the deep off Needle rocks, near the Isle of Wight."

The capital value of the Welsh share of Queen Anne's Bounty affected by the Welsh Disestablishment Bill is understood to be about three hundred thousand pounds. The discussion on the misappropriation of this amount was arbitrarily closed by the Government on Monday. In Welsh Liberatorist circles it is confidently declared that the Welsh Disestablishment Bill is to be guillotined after the Whitsuntide holidays.

Since the resignation by Canon Basil Wilberforce of the rectory of St. Mary's, Southampton, a rearrangement of the revenues of that benefice has taken place. The ecclesiastical commissioners have purchased a considerable portion of the glebe of the rectory for £32,000, which sum is to be applied to assist the populous and poorly endowed daughter parishes. The sum of £5,000 is to be retained in view of future contingencies, and £27,000 distributed.

It may be of interest to state that, according to the ecclesiastical law of the Church of England, all the ministerial acts performed by ordained clergymen of the Church on the "high seas" come under the jurisdiction of the Bishop of London, and that when a baptism is performed or a marriage solemnized at sea the registration of the same must be made in the register book of the parish of St. Pancras, London. The rule also applies to burials at sea. Also in foreign countries, not under the episcopal supervision of an English bishop, when church offices are performed by an English clergyman, they should be registered at St. Pancras.

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.

Expressions of Approval.

SIR,—I sincerely congratulate you on the splendid number of the CANADIAN CHURCHMAN for June 13th. From all quarters I hear expressions of approval of the conduct of your paper, especially of its recent issues. If the CHURCHMAN is carried on with the same clear principle and absence of one-sidedness, with the same strength and tolerance, the Anglicans of the Dominion will have much reason to be proud of their representative.

PRESBYTER ANGLICANUS.

June 14, 1895.

Who are Members of the Vestry?

SIR.—Will you or some other learned authority explain what in strict law may be termed a member of a vestry? Suppose a man comes to a vestry meeting who never darkens a church door, who only contributes a small sum on the day of the vestry meeting, can he be considered a "member" of the vestry? Can a person who has not been baptized be a member of the vestry? Why is it not compulsory, as it ought to be, for churchwardens to be communicants?

PERPLEXITY.

The Toronto Hospital Chaplains.

SIR.—The Rev. Mr. Caswall's letters on the Toronto charities are interesting, but perhaps your readers would not object to a chapter of more ancient history, of a time comparatively recent, but prior to Mr. Caswall's residence in Toronto. Until 27 years ago the hospital was taken charge of by St. James'. This was the old parish church, and, being so, the late Dean Grasett felt it his duty, either personally or by his curate, to have the hospital regularly visited. But the hospital fell into dire straits from one cause or another. The income fell off so much that it had to be closed. Fancy what Toronto would be now with the hospital closed. All sorts of expedients were resorted to; among them, the late Dr. Beaven opened a small infirmary for poor sick people. After a little time the hospital was re-opened, but your readers must fancy with what poor appliances. As to the chaplaincy, both Dean Grasett and the late Canon Baldwin were growing old, the work was constantly increasing, and the attendance and influence of the curate, though faithful, were inadequate. At the time All Saints' parish was set off, Bishop Bethune was so impressed with the necessity of a special chaplain that in appointing the Rev. Arthur Baldwin incumbent of All Saints', he also appointed him chaplain to the patients at the Toronto General Hospital belonging to the Church of England and to all who desired his services there. I need not dilate on Mr. Baldwin's work, what he did and how he did it—the men whom he practically forced into the hospital to see for themselves, and the ladies who formed committees and supplied what would now be necessaries, and were then unheard of luxuries. But to Mr. Baldwin's appointment the present position of the hospital is largely owing. I have always regretted that no public recognition of his services has ever been given, although I know that by me and other older people they are not forgotten.

SENEX.

Lowering the Standard.

SIR.—As one observes the men ordained from time to time, he cannot but be impressed with the fact that the standard, in many instances, is very much too low. This is particularly apparent in the case of missionary dioceses, where in cases most frequent men of very inadequate preparation are ordained to the ministry of the Church; no doubt such action seems to the Bishops to be the only alternative, but it almost seems shortsightedness, as in the ultimate the Church must feel the deteriorating influence these men have upon the work. In many cases, in fact, we may say in most cases, do we find the Church in this way imposed upon; these men using the missionary diocese as an entrance to the Church, and we observe that as soon as they have been admitted to full orders, they forsake the work to which they were especially ordained, and seek to enter parish work for which they are altogether unqualified, and by so doing, often crowd out men that have spent years of study in the University and Theological College preparatory to their ordination. The Church has for many years been respected very much from the fact that her clergy have been looked upon as an educated body, and quite different from many of the dissenting ministers. Why should we allow this position to be lost, whilst we have in our Church excellent universities and colleges in which men may become properly prepared for the ministry, and each with numerous scholarships and prizes to help the student along? If it be necessary that men be ordained in this way to our missionary dioceses, let it become binding upon them to remain in the diocese as missionaries, for at least a number of years, during which time they should pursue a course of study; and should they desire to enter parish work before the expiration of that time, they be required to take a suitable course at college. Some such plan as this might keep banking clerks, school teachers and such men at their different employments until they think enough of the Church to decide to become properly prepared for the work of the ministry; give us better missionaries and greatly strengthen the Church, by thus securing, in some degree, a soundness of teaching.

LOVER OF TRUTH.

Beeton, Ont., June 10, 1895.

Toronto Hospital and Gaol Chaplaincy.

LETTER III.

SIR.—The work of a chaplain in a large institution must be systematic. I first go to the general office and take down from the entry book the names of new Church of England patients. These sometimes number seven or eight. I visit them first, as there may be amongst them more serious cases than any already in the wards. I introduce myself to them, but must of course be guided by their physical condition, as to the length and character of my visit. In an ordinary case I ascertain the nature of their sickness or accident, and their parish, and on some subsequent occasion whether they are baptized, confirmed and communicants. Many of them come from England, and my familiarity with the Old Country enables me quickly to strike up a friendship with them by conversing briefly about places or people well known to them. In like manner many of our county patients delight to find that I know their own localities and neighbours. We have in the hospital while I write two patients, brother and sister, from Regina, N.W.T., who were formerly my parishioners in Wellington County, Ont. The brother was leader of my choir (as well as in every good work), the sister was an infant whom I baptized; I must not give her away by saying how many years ago, for she is now a full-grown young woman and might not like it. But it serves to remind me how many years have elapsed since I returned again to my native land of Canada, after spending my boyhood and early manhood in England, my father's country. Many hospital visitors seek to know a patient's spiritual state by the question, "Are you saved?" and if the answer is not satisfactory proceed to threaten them with all the terrors of the future world, greatly to the injury of the bodily, mental and spiritual condition. But the patients often have better sense than their would-be teachers; and I have sometimes known a whole ward "on strike," refusing to give any hearing to such persons the next time they came around. In the Primitive Church the "discerning of spirits" was one of the special Apostolic gifts. We cannot exactly claim that it is continued to us still; yet the experience of many years in the ministry should enable one to form a very fair diagnosis of the patient's spiritual state without many direct questions and answers, which often only encourage hypocrisy—as in courts of law circumstantial evidence is often much stronger than that which is more direct. After visiting new patients one has to see cases already known to be serious as frequently as time will allow. Many have to be prepared for their last communion, which sometimes is, unhappily, their first also; some have never been confirmed, but being ready and desirous to be confirmed, the will has to be taken for the deed. About a year ago I thus gave the Holy Communion to one who had an amputation performed, and whose case was long and very serious. After much preparation he received most thankfully what might easily have been his last communion; but God was gracious to him, and he entirely recovered, and only a few days since I received a message from him, through a mutual friend, that he had just been confirmed in one of our churches in the city. I felt glad that I had fully trusted his expressions of desire to be confirmed, and that he had now taken one more step forward on the way to heaven. During the past year I administered Holy Communion to 141 persons, and baptized 9 persons. It is my duty frequently to impress upon patients the power and blessing of prayer. On one occasion I was speaking of this to a middle-aged Englishman, and he replied that ever since his boyhood he had been a firm believer in its efficacy, owing to an instance of it in his own experience. His Sunday-school teacher had been telling the boys about a visit he had recently made to the various holy places in and around Jerusalem. He was so much interested that he greatly longed to go there himself; and having been often taught by his mother to pray to God for anything he required, he went home and prayed earnestly that he might go to Jerusalem; a bold prayer, one might think, for a labourer's son, a little farm boy! and he continued praying for it frequently. After a few years some recruiting officers for the Royal Navy came to his village, and he was then a healthy, strong chap of about 14 or 15; and they asked him to come along with them. His parents consented and he went with them. After a short preparatory training he was assigned to a man-of-war, and on proceeding to sea he found that their destination was the Mediterranean. After a stay for a while at Malta and other stations, their vessel was ordered to cruise about the coast of Syria; and on arriving off Jaffa the captain called the crew together, and said that as they were now not very far from Jerusalem, he would allow those who would like to see it to go there in turn, under the charge of the chaplain, who would explain to them the places they would visit. Our patient gladly accepted the offer, and his prayer was thus fulfilled to the letter.

ROBERT C. CASWALL.

BRIEF MENTION.

India periodicals cover 16 languages.

K.D.C. the quick reliever of indigestion.

The Rev. C. Saddington, Richmond West, sailed for England last Friday.

The Bulgarian brigands are awaiting a favourable opportunity to invade Macedonia.

In the domains of the British Empire alone some 8,000 individuals vanish every year.

K.D.C. is a flesh producer; thin people should use it.

The Connecticut River took its name from the Indian word "Quonaugicoot," meaning "river of trees."

The deepest well on our Atlantic coast is that at the silk works near Northampton, Mass.; depth, 3,700 feet.

The Rev. E. P. Hannington, of Johnston, N.B., is to succeed the Rev. E. A. Warneford at Norton, N.B.

The ladies of St. James' Church, Carleton Place, realized over \$400 from their flower show, held last week.

Bishop Young, of Athabasca, has removed from Edmonton to Athabasca Landing, which will be his residence in the future.

Rev. F. E. Howitt has left the Church of the Ascension, Hamilton, and taken charge of St. George's in the same city.

A church in London still possesses an income originally given to it for the purpose of buying faggots for burning heretics.

In the twenty-one years that the White Star steamer "Germanic" has been in active service she has run over 1,500,000 statute miles.

During 1894 the circulation of Scriptures by the American Bible Society in China was 305,715 volumes, a greater number than ever before.

With a population not much over half that of London, New York City consumes daily 183,000,000 gallons of water, against 190,000,000 for London.

A beggar who died a few weeks ago in Auxerre, France, was found to have a million francs in bonds in a trunk, and in his cellar 400 bottles of wine of the vintage of 1790.

The names of Dean Partridge, Archdeacon Brigstocke and Canon Roberts and G. R. Parker, are among those of persons suggested as President of King's College, Windsor, N.S.

Russian journals are still in mourning for the Czar. They will continue to surround their front page with a border of black until a year shall have elapsed from the date of his death.

The jubilee celebration of Bishops' College, Lennoxville, will take place on June 26th and 27th. The Governor-General and Lieutenant-Governor have promised to attend and accept the degree of D.C.L.

Dr. A. Conan Doyle is living at Davos Platz, Switzerland. He declined a tempting offer for another lecture tour in this country, his principal reason being that American railway cars are so unendurably hot.

Sir Benjamin Richardson, a noted English physician, thinks that the normal period of human life is about 110 years, and that seven out of ten average people ought to live that long if they took proper care of themselves.

At the Women's Auxiliary meeting, Perth, Mrs. Rogers, Treasurer, read a lengthy report, giving in detail the receipts and expenditure of the year. The total receipts were \$2,098.98. Amount contributed for domestic missions, \$1,579.68; for diocesan missions, \$579.30.

The Rev. Reginald H. Starr, D.D., of Dedham, Mass., has been appointed professor of dogmatic theology in the University of the South, Sewanee, Tenn., and has entered upon his duties. Rev. Dr. Starr is an old Canadian.

Letter carriers in London sometimes become crazy because of the vast number of streets which have the same name. There are 264 Victoria streets, 241 Cross streets, 240 Albert streets, 212 Church streets, and 191 Queen streets.

A celebration is in progress at Fredericton N.B., in commemoration of the fiftieth anniversary of the founding of the Anglican Diocese of Fredericton. Services in connection will be held in St. John; Lieut.-Governor Fraser, Sir L. L. Tilley, Bishop Courtney (Nova Scotia) are taking part.

One of the deepest spots yet discovered in the Pacific Ocean is near the Friendly Islands in latitude 21 deg. 37 min. south longitude 175 deg. 8. min. west. The depth there found was equal to about five English miles, and is said to be something like 5,000 feet greater depth than had yet been found in that vicinity.

A party of six Russian noblemen, headed by Count Alexis Bobrinsky, Master of Ceremonies to the Czar, has just started from Moscow for the Pamir region, in Central Asia, with the object of riding along the new frontier between Russian and British territory. The party has at least a dozen servants with it, who are all picked men and superb shots.

The Rev. Canon Neales, M.A., has been appointed Archdeacon of Fredericton. Canon Neales is the eldest surviving son of the late Rev. James Neales. He is a graduate of the University of New Brunswick, was ordained by the late Bishop Medley, deacon, in 1868, and priest, in 1869, as curate of Woodstock, and has been rector of that parish for the past twenty-five years. He is Rural Dean of Woodstock, and member of the Standing Committee of the diocese. He is a member of the Provincial Synod and also of the General Synod of Canada.

Family Reading.

Ad Dorotheam.

I know where there is honey in a jar,
Meet for a certain little friend of mine;
And, Dorothy, I know where daisies are
That only wait small hands to intertwine
A wreath for such a golden head as thine.

The thought that thou art coming makes all glad:
The house is bright with blossoms high and low,
And many a little lass and little lad
Expectantly are running to and fro;
The fire within our hearts is all aglow.

We want thee, child, to share in our delight
On this high day, the holiest and best,
Because 'twas then, ere youth had taken flight,
Thy grandmamma, of women loveliest,
Made me of men most honored and most blest.

That naughty boy who led thee to suppose
He was thy sweetheart, has, I grieve to tell,
Been seen to pick the garden's choicest rose
And toddle with it to another belle,
Who does not treat him altogether well.

But mind not that, or let it teach thee this—
To waste no love on any youthful rover
(All youths are rovers, I assure thee, miss).
No, if thou would'st true constancy discover,
Thy grandpapa is perfect as a lover.

So come, thou playmate of my closing day,
The latest treasure life can offer me,
And with thy baby laughter make us gay.
Thy fresh young voice shall sing, my Dorothy,
Songs that shall bid the feet of sorrow flee.

—W. E. Gladstone.

Very Unusual Burial Service.

One of the strangest coffins ever told of is that for which the British war department is responsible. The story is that a workman, engaged in casting metal for the manufacture of ordnance at the Woolwich Arsenal, lost his balance and fell into a caldron containing twelve tons of molten steel. The metal was at white heat, and the man was utterly consumed in less time than it takes to tell it. The war department authorities held a conference, and decided not to profane the dead by using the metal in the manufacture of ordnance, and that mass of metal was actually buried and a Church of England clergyman read the service for the dead over it.

K.D.C. Pills tone and regulate the bowels.

Confirmation and Spiritual Strength.

The special blessing which we are taught to connect with Confirmation is spiritual strength. If by Baptism we are taken into Christ, and are made to be "in the Lord," by Confirmation we are made to be "strong in the Lord." This is the teaching of Holy Scripture, and of the primitive Church, as Hooker says in those familiar words, "The Fathers everywhere impute to Confirmation that the Holy Spirit, not which makes us first Christian men, but, when we are such, assisteth us in all virtue, and armeth us against temptation and sin."

What Makes a Boy Popular.

All boys wish to be popular and wield as large an influence over their fellows as possible. A writer gives the secret of popularity in the following:

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys! These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. A boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy.

Shall we tell you how to become a popular boy? We will. Be too manly and generous and unselfish to seek to be popular; be the soul of honour, and love others better than yourself, and people will give you their hearts and delight to make you happy. This is what makes a boy popular.

Some Collects.

BY R. W. L.

Several collects speak of God bringing good out of evil; that is, that is the idea if not the language. "Put away from us hurtful things." "Forgive us the doings where our conscience is afraid." "Cleanse and defend Thy Church." "Grace to withstand temptation." "Free from Adversities."

In the North of Europe, the common people have a strange weird way of saying very much what the Bible says about these things, in a very much better way. Let me, however, tell you of it, and then of the Bible way.

Well, Bard was the best child of his family, and had but one enemy, and that was Lug, an old hag who hated everybody. Bard's mother went all over the world and made everything, tree and stone, and bush and animal and everything, promise very solemnly never to hurt her dear good Bardie. But she forgot the mistletoe. One day Lug took a bit of this and struck Bard with it and killed him. Then his mother wept and friends wept and all the trees and rocks and streams did, and nearly everything did. Death said that if everything would petition him, he would give Bard up and restore him to life. All joined but bad old Lug. Then everything in all the world made war on her, to make her join. For a long time no one could catch her. But, at last, the mistletoe did and put the bad old being to death. So you see the good came out ahead of the bad.

This is the Scandinavian way of saying it; Jewish and Christian stories are better, because nearer the truth. Bard is goodness; Lug is Satan. There is always a struggle, as the Collects imply, between light and darkness, good and evil. But, in the end, the right will prevail. Jesus says He saw Satan fall like lightning from heaven, i.e., the good shall triumph and the powers of evil be cast down. In Revelations, there is war in heaven, and the evil one is cast out. The Church shall come out ahead of all her enemies. Justice will prevail. All that this class of Collects prays for will be done, all in due time, when it is God's will.

The poor Northman said all this the best he could, a sort of baby talk or prattle; his stories are true, yet not true, the idea and meaning are always good. In the Bible we are told that God

careth for us, for His Church, every hair of the head is numbered and the sparrows counted. The Collects we pray will be answered, are, every day, being answered; we can help answer them ourselves by living out what we pray. God help us all so to do.

"Bear ye One Another's Burdens and so Fulfil the Law of Christ."

It is long before we understand that evils arising from no fault of our own, that the sins and infirmities of other men are part of God's appointed discipline, intended to act as a special chastening for the attainment of the higher forms of sanctity. We readily perceive that it is a righteous thing to suffer the consequences of our own faults and to be patient under our own infirmity. We are large in our expectations that others should bear with us, and are provoked if they fail in considerateness for our imperfections. We are angry if they are imperfect, indignant if they do not sympathize with us, even in our most trifling annoyances. We are slow to apprehend that these "pricks in our eyes and thorns in our sides" are God's own instruments, fraught with unspeakable virtue if we use them aright, for the attainment of great spiritual improvement, through the constant self-discipline which their endurance requires; even as they are the occasions and provocations of unceasing sin, if we refuse to bear with others as we need to be borne with ourselves. All external circumstances, whether direct from God or indirect through man, are component parts of that furnace through which our nature is passing, and in which, if at all, our sanctification is to be attained.

"Through Thee Will we Overcome Our Enemies."

God is with us; the shout of a King is in the midst of us; let us fear Him and give Him glory; then we shall be able to resist all in earth and all in hell, which is striving against Him. In the strength of this assurance we can kneel down and pray for the whole state of Christ's Church militant here on earth. A hard warfare it is against principalities and powers, against the rulers of the darkness of this world; a hard warfare for kings and priests and people. But the Helper and Conqueror is near. God Himself has commanded us to make prayers and supplications for all men. He is on our side and on theirs, whoever may be against us. The secret battle in the closet, the open conflict with the tormentors and destroyers of the earth, is all present to Him. He is engaged in it; He is working in us, to will and to do of His good pleasure, though ten thousand foes in us and around us may be urging us to disobedience. And there is an invisible company about us, in whom His mighty love has worked effectually, who have departed this life in His faith and fear, and are showing forth all that light which they borrow from Him, as suns and stars in glory.—Maurice.

Cathedral of Milan.

The height of the pillars that support the vaulted roof of the Milan Cathedral is 72 feet; there are fifty-two of these columns, and their diameter is eight feet. The height of the main nave from the pavement to the apex of the vaulted roof is 164 feet. These figures may suggest to the mind of the reader the wonderfully impressive effect of these lofty naves and long-drawn aisles as one enters the glorious building.

The exterior of the church is enriched with a prodigious quantity of sculpture. Indeed, one is instantly impressed with the mass of carved marble in every variety of expression, highly artistic, or purely decorative, which covers all of the lower part of the cathedral walls. The statues on the building alone number more than 3,000. And in catching a mental glimpse of the interior of the magnificent epic in stone, one should try to imagine an atmosphere richly tinted with rainbow hues from the finest stained glass windows in Christendom.

It is something of a shock to be taken in charge by a priestly attendant in the Milan Cathedral, and conducted to the subterranean vault, where

lies the embalmed body of St. Charles of Borromeo. This sepulchral chapel has been so often described that I need only say that its sides are covered with tons of solid silver, wrought into massive basso-relievos, and that the saint lies clad in rich vestments in a crystal sarcophagus above the altar. The splendid coffin is screened with a paneled work of gold, silver and bronze, richly wrought. It is closed.

The saint is clad in garments very precious; he has by his left hand a pastoral staff of gold, covered with precious stones, and over his head hangs a golden crown, wrought by Bonvenuto Cellini. "The tariff is 5f." This is the business-like address of the attendant. The five-franc tariff being paid, the attendant dons a white frock over his black cassock, produces a small crank, which is fitted to a square knob by the side of the altar, and the front of the metal screen is gradually lowered. By the light of a strong bull's-eye lantern (almost burglarious), one sees the mummy of St. Charles, as black as that of the Pharaoh of the Oppression (in the Ghizeh Museum), but far more richly dressed. It is a miracle of gorgeousness in gems and gold—poor mortality lying dead in the midst of splendours.

A Humorous Fact

About Hood's Sarsaparilla—It expels bad humour and creates good humour. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils, and other blood diseases.

Hood's Pills act easily, yet promptly and efficiently on the bowels and liver. 25c.

Dickens: His Wit, Fun, and Humor.

We need not enter into the eternal scholastic exercise about wit and fun and humor, with their respective meanings and respective limitations. Charles Dickens simply bubbles over with all three of them, blended in a fashion of his own of which none may distinguish the boundaries. In his own true vein he sees everything from the comic side, and can make comedy out of anything as impartially as his own historical sausage machines could coin sausages out of babies and paving-stones. He is always ready with a ludicrous association, and in the fields of humour he can meet Shakespeare himself with Shakespeare's choicest weapons. Falstaff and his companions might have been an unsurpassable association if Mr. Pickwick and his had not rivalled them. The difference, if difference there be, is that whereas with the poet the central figure is the greatest, with Dickens he is the least. Bardolph & Co. were but the satellites of Sir John.

But the hero of Goswell Street himself has about him a little too much of the butt to please us, while Winkle and Tupman and Snodgrass are separate and distinctive joys forever. And the humors of Sam Weller—*pater pulchro, filius pulchrior*—verbal or practical, spontaneous or hereditary, must make him permanent head boy in that immortal English class which comprises in its ranks such demigods of the ridiculous as Dogberry the watchman and Bottom the weaver. If as a people we are distinguished for our sadness, let us be thankful that we have produced such types and appreciated them.—*Ex.*

Man's Likeness to the Divine.

If you take a coin, and compare it with the die from which it has been struck, you will find that wherever in the die there is an elevation, in the coin there is a sunken place; and conversely. So there are not only resemblances in man to the Divine nature, which bear upon them the manifest marks of his destiny, but there are correspondences, wants, on our side, met by gifts upon His; hollow emptiness in us filled, when we are brought into contact with Him, by the abundance of His outstanding supplies and gifts.

Hood's Sarsaparilla gives great bodily, nerve, mental and digestive strength, simply because it purifies, vitalizes and enriches the blood.

Death.

Looked at from beside the Lord of life and death, "great death" dwindles to a very little thing. We need to revise our notions if we would understand how trivial it really is. To us it frowns like a black cliff blocking the upper end of our valley; but there is a path round its base, and though the throat of the pass be narrow, it has room for us to get through, and up to the sunny uplands beyond. From a mountain top the country below seems level plain, and what looked like an impassable precipice has dwindled to be indistinguishable.

The Holy Communion.

"What the Word doth make it,
That I believe and take it."

This was the definition that Queen Elizabeth is said to have given before a Counsel appointed to examine as to the soundness of her faith concerning the great feast of the Church. Around this Supper of the Lord has centered most of the religious controversy of Christendom; controversy that has convulsed the Church, and upturned whole nations. The mistakes of rash men who have undertaken to define too much, have caused all this turmoil and strife. For after all that is said the Eucharist must always remain a Divine Mystery. It is not to be wedded to any temporal school of philosophy (as Rome has attempted), nor to be regarded as a mere commemorative rite (as the disciples of Zwingli would desire). It is all sufficient for us to know that it is the will of the Master that we should "Do this," and furthermore to be well assured that it is food which our souls must have in order to live. The bread and wine are for the nourishment and refreshing of our bodies, and the Body and Blood of Christ can alone supply our souls with strength and power. Our souls without this heavenly food are starving, just as our bodies would be without earthly food. Come then to this Heavenly Feast, and come regularly and frequently. Do not say "I cannot come, I am not prepared." Then are you prepared to die? If not, why not? Remember you can never be worthy of such a great privilege, but if you repent, believe, and earnestly resolve to live an upright life, you can, through Christ, worthily receive His precious Body and Blood. No human soul can ever value this inestimable privilege of eating and drinking at the Master's table, having Him for our Host, and His own Body and Blood for our food and drink. It can mean nothing less than we come into His presence, and become part of Him, and He dwells in us. Are we willing to live day after day without Christ, ignoring His commands, despising His invitation—friends of Satan. Oh! no, let it not be. Let us accept Christ and all He has given us for our benefit and salvation, and so strengthened with the hope of heaven, and viewing with the eye of faith this great mystery, we come forward to the Heavenly Feast of bread and wine, prepared for us by the love of our Redeemer, and partake of the blessed food of all Saints, we are fitted for earth's trials and cares, and are daily made better and better prepared for the glories of heaven.

Trust and Tranquillity.

Christian faith does not wriggle out of the responsibilities that attach to a human life, but it does bring in the thought of a mighty hand that guides and protects; and that itself brings calm and gladness. The advanced guard that had to be all eyes and ears is glad to slip into the rear, and let somebody else take the task of finding the path and looking out for the enemy. The officer that has had charge of the great ship as it ploughs its way through the stormy night feels a lightened burden when he comes down from the bridge, and knows there is somebody else on the look-out. You fathers have got far more anxious faces than your little children have, because they trust, and you are responsible for them. And though it is no pillow for laziness, yet it is an anodyne for anxiety, when we remember that if our "believing" grasps God in Christ, it is His business to look after us; and we may leave ourselves in His hands. So there will come stealing into the heart that trusts, just because it does trust, a strange calm

like the centre in a cyclone, where there is absolute repose, and the sails hang lank and straight in the windless air, however storms may rage madly all round about it.

God our Only Joy.

Worldly brightness may go all round the circumference of the circle, and so to speak, gild one segment of it and then another; but there is nothing that at once can satisfy all the desires and necessities of a human soul except being filled with God. Only when we put the colouring matter in at the fountain-head will it tinge every little ripple as it runs. Only when we have God for the joy of our hearts, and the peace of our else troubled spirits, will the joy be full. Otherwise, however abundant the flood, there will always be some gaunt, barren peak, lifting itself parched above the rejoicing waters. No man was ever glad up to the height of his possibility who found his joy anywhere else than in God.

Seeing the Invisible by Love.

BY THE ARCHBISHOP OF CANTERBURY.

Light is invisible. What we see is not Light, but objects lighted up by light. Tree and field, rock, sea, cloud, and the works of man, dwell in light and are seen in the light. When we gaze toward the sources of light—sun or stars—it still is not light we see; what we see is a portion of the earth's atmosphere rendered intensely bright, or softly and sweetly bright, by the movement of the light passing through it with incredible yet measurable swiftness. But the light itself we have never seen.

"No man hath seen God at any time. If we love one another God dwelleth in us." As our eyes do not see Light, but only what is lighted, so we have no vision whatever by which we can see God. But there is an ever-moving power flowing from Him which lighteth everything, and that light is Love.

As sea and rock and trees stand clear, bathed in light, so bathed in love, the nations, and the Church, and our every neighbour, are visibly glorified in our eyes. When we look at them in the light of love we see them truly, and in their true light. And when we regard them with indifference or contempt, or dislike, we are blind and do not see them in God, though they all are in God.

And when we gaze towards the source of that light we see, not the Father Himself, for that is impossible, but we see (blessed be God!) One who is to us God, Humanity filled full of God, for He is the true and perfect Image of God, and the shining Sun of Love to this lower earth.

"He that hath seen Me hath seen the Father." All that is, by mightiest grasp and truest insight, to be known of God is seen in the glowing, glorious form of the Love of God realized in His Son Jesus Christ.

But "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If we see not our own poor, weak, earthly brethren in the light of God's love, it is vain to say that we can see or love God Himself. They are the objects on which Christ's Light of Love showered down, and He and they are our Sun and our Earth, in which all of God is revealed which is capable of being received by us.

If it were possible to place our souls beyond that creation which is capable of being lighted by this love, and from so high a standing-point to let them gaze on God Himself, they would see nothing—all would be dark to them. "Beloved, let us love one another. He that loveth not knoweth not God."

Imperfect Characters.

We are all apt to cultivate graces of character which correspond to our natural disposition and make. We are all apt to become *torsoes*, fragmentary, one-sided, like the trees that grow against a brick wall, or those which stand exposed to the prevailing blasts from one quarter of the sky. But we should seek to appropriate types of excellence to which we are least inclined, as well as those which are most in harmony with our natural dispositions.

The Hidden Treasure.

CHAPTER XIV.—CONTINUED.

"He will lose all the health and strength he has gained if he once gets back into that close room, with Master Crabtree to drive him with whip and spur," said Master Lucas. "I am willing he should learn what he can at home, since Sir William is so kind as to teach him, but to school he shall not go for a year!" and as Master Lucas, with all his kindness and gentleness, was an absolute monarch in his own family, Jack was fain to submit. So he gave up, with good grace enough, the thought of going to Oxford next year, and contented himself with what he could do at home. He was especially anxious to get on with Greek, as Master Fleming promised him a copy of Erasmus' Greek Testament, so soon as he should be able to read it; and with the help of Sir William he made great progress.

Master Fleming still remained in Bridgewater, at the house of his cousin, now and then making an excursion into the country, especially to the homes of Lord Harland and the Knight of Holford, with whom he was on terms of great intimacy. He had been invited to the tables of the most substantial citizens of Bridgewater; but, while he was always ready for a friendly chat upon London matters, trade in general, or other topics, he was no boon companion, and frowned most decidedly on anything like loose or profane conversation. He visited much among the poor of Father William's congregation, especially among the sailors' families by the waterside, and gave a large sum of money to the fund of the almshouses for the widows of mariners, which had been founded and endowed by a wealthy ship-owner some years before. He was often to be found in Master Lucas' shop, sometimes under the pretext of storing his pockets with cakes and sweets for the school children, sometimes merely to have a chat with the kind, genial old baker. He and Jack took long walks into the country on pleasant afternoons, talking of everything in heaven or earth, Jack asking endless questions, and Master Fleming listening and answering with that patient kindness and sympathy which often produces in a young person of either sex a sort of adoring reverence for an older companion. In short Master Fleming won golden opinions from all sorts of people, from the Prior of the convent, whom he informed as to the best means of supplying his house with figs, dates, almonds and spices, to Mary Dean's little children, to whom he gave cakes and toys and more substantial comforts.

Mary Dean's condition had considerably improved since we first met her in Master Lucas' shop, at the beginning of this tale. She had recovered entirely from her injury, and thanks to the long rest enforced by her broken bone, and to the generous diet provided by Dame Cicely, she found herself in better health than she had been since the death of her husband. She was enabled to take in the fine washing and ironing in which she excelled, and which was then a profitable business, owing to the great quantity of lace worn by both sexes. Mary Dean was judged to have the neatest hand of any one in Bridgewater at a lace or art-work falling band, or a lady's stiffened ruff and pinnars, and lawn aprons, and thanks to Cicely's patronage and recommendations, she found plenty to do. She was able to put in order her house, which had once been a good one, and to help pay her way by letting lodgings now and then to the better sort of sea-faring men. Peter and Peggy both went to school, and Master Lucas had promised to take Peter as an apprentice while Peggy was learning under Madam Barbara what would ensure her a superior place whenever she should wish to go to service. Moreover, Mary had received letters and money from her son in foreign parts, and that more than once—not a great deal, to be sure, but enough to be a help to her, and (what she valued still more) to show that her Davy was not the scape-grace his former master would have made him out. In short, as Master Lucas had once prophesied, the sun was beginning to shine on her side of the hedge, and she could well afford to dispense with the charity which had been so grudgingly dealt out to her at the convent gate.

There was one person with whom Jack did not

"get on" at all, and that was his sister Anne. Jack had always loved his sister dearly, it must be confessed on slight encouragement, for Anne's system of religious belief led her to look on all natural affection with suspicion as a thing savouring of "the world," and a hindrance to that ascetic sanctity to which she aspired. For a time, during Jack's long and severe illness, she had seemed to thaw toward him, and to be disposed to give him her confidence, especially after the conversation relating to Agnes Harland, and Jack had looked forward with affectionate impatience to seeing her again. But he found her, to his great disappointment, frozen up ten times colder and stiffer than ever. At first he was unwilling to accept this state of things, and accused himself of jealousy and unkindness; but he soon came to see that it was no fancy on his own part. Anne avoided him as much as possible; she would not sit down in the room alone with him if she could help it, and she seemed actually afraid of him. Jack felt very much distressed, for aside from his strong natural affection toward his sister, his heart was full of the first love and joy of a genuine religious experience, and he would fain have been on good terms with all the world. He made many attempts to put matters on a better footing, but without success. Anne seemed to shrink into her shell more and more as Jack tried to draw her out of it. At last one day, finding her alone in her room, he entered it and closed the door behind him:

"My dear sister, how have I offended you?" asked Jack. "You avoid me at all times as though my presence carried the plague with it. You never speak to me if you can help it, and I tell you freely, Sister Anne, I cannot think it right. Even if I have displeased you, it is not the part of a Christian to bear malice. The Scripture rule is, 'If thy brother trespass against thee, tell him his fault between him and thee alone.'"

"The Scriptures!" said Anne, starting. "What do you know of the Scriptures?"

"I know that much, at all events!" answered Jack; "and so do you, because Father William preached from it only last Sunday!"

"I did not hear the sermon!" replied Anne. "I was praying in our Lady's chapel. It would be well, brother, if you prayed more and minded sermons less!"

"And I cannot but think, sister that it would be well for you, not perhaps to pray less, but to seek instruction more!"

"I seek instruction where sound teaching is to be found!" said Anne, colouring as she always did at the least intimation of blame. "I do not run after novelties and novelty mongers like Sir William!"

"You have no right to speak in that way of Father William!" said Jack, colouring in his turn. "But we will let that pass. One of two things I am sure of!" he added, fixing his eyes upon Anne's face; "either you think I have wronged you, or you have wronged me! Which is it?"

(To be continued.)

Two Clerymen Agree.

Rev. P. C. Headley, 697 Huntington Ave., Boston, Mass.: "Although I have not given testimonials of so-called 'Proprietary Medicines,' I can fully endorse the one written by my friend, the Rev. George M. Adams, D.D., of Auburndale, Massachusetts, which gave me confidence in the remedy before using it. Of all the preparations for dyspepsia troubles I have known, K.D.C. is the best, and seems to be entirely safe for trial by any one."

Dr. Adams' statement is:—"I recommend K.D.C. very strongly; in my case it has proved singularly efficient; when I could find nothing else to give relief, it was a prompt remedy. I should be unwilling to be without it."

PINEAPPLE PUDDING.—One cupful of sugar, four eggs, one-half cupful of butter, one cupful of cream, one pineapple grated. Beat the butter and sugar to a cream, add the beaten yolks of eggs, then the pineapple and the cream, and lastly, the beaten whites whipped in lightly. Bake with undercrust only.

Hints to Housekeepers.

Ink stains on linen can be taken out if the stain is first washed in strong salt and water and then sponged with lemon juice.

Ink stains may be removed from woodwork by scouring with sand and water and a little ammonia. Rinse with soda and water.

For stains on the hands, nothing is better than a little salt, with enough lemon juice to moisten it, rubbed on the spots, then washed off with clear water.

In a basin of water salt falls to the bottom; for this reason salt fish should not be soaked with the skin side down, as the salt will fall to the skin and remain there.

SPICE CAKE.—Beat a half pound of butter to a cream, add gradually a cup of sugar. Beat five eggs until very light without separating. Stir them into the other ingredients. Add a teaspoonful of vanilla, a tablespoonful of black coffee, a teaspoonful of cocoa, some of cinnamon, half a grated nutmeg. Mix together two ounces of cornstarch, one cup of flour, and a teaspoonful of baking powder. Sift, stir in lightly, and bake in gem pans in a moderate quick oven about twenty minutes.

SPANISH CREAM.—One quarter of a box of gelatine, one-quarter of a cup of cold water, the yolks of four eggs, three tablespoonfuls of sugar, one-half a salt-spoonful of salt, one pint of milk, the whites of three eggs, one teaspoonful of vanilla. Soak the gelatine in cold water until soft, then dissolve it in boiling water. Make a custard of the yolks of the eggs beaten and mixed with the sugar and the salt. Pour on the hot milk and cook in the double boiler till it thickens. Add the strained gelatine, water, vanilla, and the whites of the eggs beaten stiff. Mix all well and turn into moulds wet in cold water. Place in ice chest. When hard serve.

HASHED BROWN POTATOES.—Chop two cold boiled potatoes rather fine. Take a good-sized saucepan—just an omelette pan is best—put in two tablespoonfuls of butter. When hot turn in the potatoes; dust with salt and pepper, and with a limber knife pat them down into a smooth sheet. Stand the pan over a moderate fire and cook slowly for about ten minutes. Now begin at the handle side of the pan and roll them over and pat each roll down until you get to the opposite side of the pan, and the potatoes are in the shape of an omelette. Put your serving dish over the pan and turn it upside down, so that the under side will be on top, and they are ready to serve.

Take K.D.C. for heartburn and sour stomach.

A new receipt for bread pudding has been found, and is presented with the indorsement of being worth a place in the appendix leaves of the housekeeper's cook-book: Soak one pint of fine crumbs in a pint of milk until soft, add three tablespoonfuls of cocoa dissolved in a little water, three well-beaten eggs, a half-cupful of granulated sugar, and another pint of milk. Set the pudding dish in a pan of hot water and bake one hour. Whipped cream flavoured with vanilla is very good with this pudding, or a sauce made from a scant cupful of sugar, a tablespoonful of cornstarch, and a cupful of water may be used. Cook the ingredients in a double boiler ten minutes, and just before serving add an ounce of butter and a half-teaspoonful of vanilla.

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What the Brook Said.

BY AMY E. BLANCHARD.

It was a very talkative little brook, and chattered away at a great rate as it ran along over the white pebbles. It sang quaint songs to the nodding ferns, and laughed outright as, once in a while, it leaped up to kiss some flower which leaned over to look at itself in the water. It told funny tales which set the sunbeams smiling broadly and made the little leaves dance with delight on the boughs bending down to the water's edge. It was always bubbling over with mirth and rippling with smiles; in fact, it was the jolliest, most good-natured little brook in the world.

One morning, while it was running along through the woods, there was a little boy also running—along the road which would presently lead to the woods. The sun was hot, and the little boy, whose name was Carl, was trying as hard as he could to get over the ground quickly, that he might enjoy the cool shade of the trees.

Presently Carl saw, on the other side of the road, an old man carrying a basket of apples. The old man seemed feeble, and his load was heavy.

Before long Carl saw him stumble against a stone; and, in trying to save himself, he overturned the basket, and the apples rolled this way and that.

"If the sun wasn't so hot I'd go help him," thought Carl. "But I can't stop now." So he hurried on.

After a while he saw in a cornfield a cow having a good time eating the young corn.

"That cow has no business there," said Carl. "If I had time, I would go drive her out, or tell some one that she is there. But I cannot stop to day." So on he went, faster than ever.

So he reached the woods. How cool and pleasant it was! Away off he heard the chatter of the brook, and next he saw it dancing along over the pebbles.

"Ah, little brook," said Carl, "here you are! It must be very nice to live in the woods as you do, and have nothing to do all day." So saying, he sat down on the grassy bank, and thought how glad he was to get out of the sun.

The brook sang its little song, and Carl tried hard to understand what it said.

"I wish you would talk so I could make out what you say," he said, getting up and walking along the brink, talking all the time. "You are the crookedest little brook I ever saw," he went on. "What makes you go from one side to the other so much? I jumped across you a while ago, and now I have to jump back again. What does make you so crooked?"

"I am not a canal," Carl thought the brook said, "and I don't have to go in a straight line; that is not the character of a brook."

"But it would be much easier, I should think," returned Carl, "and you would get to the river much sooner."

"Oh, easy, to be sure; but I should not be half so interesting; and then these woods would not be near so pleasant for you."

"Why not?" asked Carl.

"Because," said the brook, "I make

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it cool on hot days, and I make it cheerful, too. Why, those old trees say they don't know what they would do without my chatter."

"Humph!" was all Carl said. Just then a little bird alighted on a twig near by; then he flew down to a small, hollow stone, and decided he would take a bath in this most convenient bath-tub. He ruffled his feathers, gave his sleek head a dip, and then jumped in, shaking the water all over himself: then out he hopped, preening over himself and cocking his head to one side, looking at Carl out of his bright eyes as he did so; then he swelled out his pretty throat and sang the sweetest little song you ever heard,

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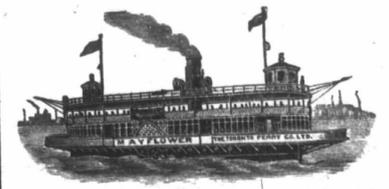
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which, if Carl could have understood, would have told him another reason why the brook made the woods so pleasant.

I think he did understand a little, for he said: "Ah, I see you are a good friend to the birds; but still I do not see why you are so very crooked."

The little brook laughed as it again ran directly across Carl's pathway. "Why," it said, "I like to go out of my way, to tell the truth: sometimes there is a poor little flower that looks sick and miserable—it only needs a drink of water to make it quite comfortable—so I just give a little turn, and there is the drink. Then, there is a young tree whose roots are thirsty: I know it will grow up to be a great, noble tree, if I give it a little help, and so over I go to that side. Then, as I go farther on, I come to a pasture, may be: I could run straight by it, of course, and get to the river more quickly; but those nice, big eyed cows look at me so longingly, that, before I know it, I have slipped under the bars, and, the next thing, the cows are standing in the water. And how they do enjoy it!"

"I shouldn't think you would enjoy it," said Carl. "I should think it would stir you up, and get you all muddy."

"Oh, but I do enjoy it," replied the brook. "I can get clear again; those things don't last long; and it is so nice to have everything love you, and to feel that you are helping where you can. It would be easier to be selfish, but I don't believe I should be half so happy; besides, you don't know how much I learn from all these little varieties."

"There you are again!" exclaimed Carl, as the brook made another sudden turn. "What did you do that for?"

"Just to get out of the way of that big tree. There is no use treading on its toes when a little, roundabout twist will keep the earth from washing away from the roots. You see, they are so big, and stretch out so far, that they need a firm hold of the earth. They must have plenty of water, but they do not want enough to do them harm." By this time Carl was quite tired, and he was getting hungry too; so he said: "Well, little brook, you are very good, and it is very pleasant here, but I must say good-bye and go home to dinner. I'll come to see you some other day."

"Good-bye," said the brook. Carl walked away while the water chattered on. He could see the ferns shaking with laughter as the brook made some funny speech.

The little boy went slowly along, for he disliked to leave the woods. Pretty soon he saw a land-terrapin lying on its back. Some boys had turned it over, and the poor thing had to lie there, without being able to move.

Carl had often done just the same thing to other terrapins, but somehow this didn't seem funny to him, so he carefully turned the terrapin back again, and it stuck out its queer feet and poked out its funny head, making off as fast as it could.

After a while Carl came to the road again, and as he passed the cornfield he saw that the cow was still there. The sun was very hot—hotter than when Carl had passed that way before—but he climbed the fence, drove out the cow, and, at the other end, put up the bars, which some careless person had left down. Then he travelled along, wishing he were at home. The

singing little brook had taught him a lesson, however, and when he did finally enter the house, it was with so cheery and happy a little face, that his mother stooped down to kiss him; and as he ran out to bring his father a cool drink from the well, the tired man put his hand on the sunburnt head, with a pleasant smile that meant a great deal to Carl.

And so the little brook and the little boy are still making a great many turns; but they are both helpers; and if the weeds and the flowers, the birds and the trees, love the little brook, so is Carl loved by those lives which grow along his pathway.

Daisy's Honesty.

Daisy greeted her teacher with a smile, and was taking her place among the other pupils, when she made a noise with her chair, at which the teacher, thinking it was Jennie Goldsmith, who sat next to Daisy, said: "Jennie, you may write ten pages of history."

Daisy raised her hand for permission to speak, and the teacher answered in the affirmative.

"Miss Blanche," said she, "I think I should write those ten pages of history instead of Jennie."

"Why do you think so, Daisy?" asked the teacher.

"Because it was I that made a noise with my chair," she said, while a bright crimson suffused her cheeks.

The teacher smiled and said: "I am very glad, Daisy, that you are honest enough to stand up for the truth. I will excuse you this time, hoping that it will never occur again."

A Little Traveller.

A pale little lad in a west-bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes, though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked.

"Have you no lunch?"

"Yes, I have a little left, and I'm not so awful hungry."

"What is it then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—and they've got their mother."

The young man glanced at the black band on the boy's hat. "Ah," he said gently, "and you have lost yours."

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up my lunch, hung this card to my neck. She told me to show it to the ladies on the car and they would be so kind

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HOOD'S Sarsaparilla

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to me; but I didn't show it to anyone yet. You may read it if you like."

The young man raised the card and read the name and address of the boy. Below were the words:

"And whosoever shall give drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The reader brushed his hand across his eyes and was silent for a moment. Then, "I'll come back very soon," he said, and made his way to the mother and her children.

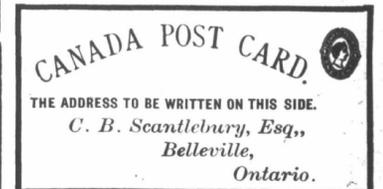
And presently little George felt a pair of loving arms about him and a woman's voice, half sobbing, calling him a poor, dear little fellow, begged him to come with her to her children. And for the rest of that journey, at least, motherless Georgie had no lack of mothering.

Little Builders.

"Ye are God's builders," every one of you, children, and are building a temple, not of wood or of stone, but of your own characters. Did you think of this, dears? You know in the Bible it says, "Know ye not that ye are the temple of God," and "if any one defile the temple of God, him shall God destroy." God wants the temple in which He dwells to be pure and holy, or He cannot abide there. Youth is the time to lay the foundation of this temple, and its corner-stone must be obedience, not only to parents, but teachers and all in authority over you, and to God. Then, with such a firm foundation, you can build with such stones as the following: Honesty, industry, love, patience, perseverance, truthfulness, temperance, wisdom, sobriety, and make the temple beautiful, fit for the Holy Spirit. But if you build with hatred, envy, malice, intemperance, disobedience, which are but "hay and stubble," you defile the temple, and God cannot dwell therein. With which are you building, children?

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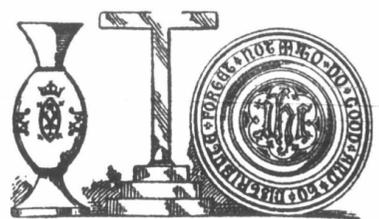
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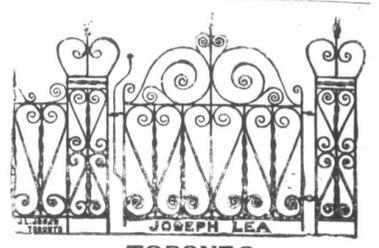


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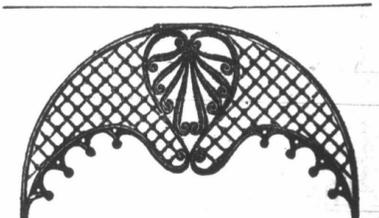
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