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Vol. 29.]

TORONTO, CANADA, THURSDAY, JULY 9, 1903.

[No 35.]

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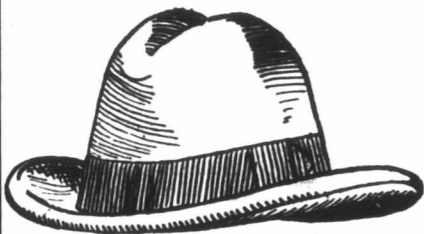
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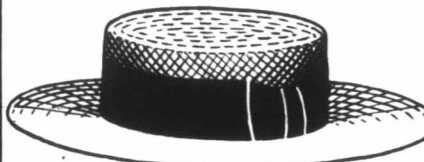
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FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 226, 276, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.

Processional: 291, 297, 302, 307.

Offertory: 198, 255, 256, 379.

Children's Hymns: 332, 333, 547, 574.

General Hymns: 196, 199, 299, 546.

St. George's, New York.

We trust our readers have not forgotten our editorial and our notices of Dr. Rainsford, and his work at St. George's, New York, a mode of parochial work suited to a busy, constantly changing city, and especially needed where there are numbers of young people of both sexes who have crowded to the centre for employment, and who need above all things, guidance and good companions. We have in Canada cities where such a modification of parochial work is sadly needed. "Harper's" for July has a short sketch of the work at St. George's, condensed from the last annual report, containing 258 pages, the first 36 contain Dr. Rainsford's annual report, 35 pages on religious work, pure and simple, the rest, just under 200 pages, is almost wholly made up of the reports of the "heads" of the various departments. Besides his clerical staff, Dr. Rainsford's wardens are, says Harper's, an executive committee, his vestry men, a board of directors, his regular lay assistants are foremen. Affairs once regarded as purely secular absorb most of their time and

thought. It is a conception of universal brotherhood, "Ho, every one that thirsteth." The "my good man" or "woman," style would wreck the whole system. The large church is, of course, free, behind it is the Rectory, then the big Memorial House, opposite the Deaconess House, Hospital and Infirmary. Further off is the Industrial Trade School, and lastly the Seaside Cottage. In the basement of the Memorial House is the shooting range,—on the first floor the clothing and relief department, the circulating library, and half a dozen societies for promoting social relations. On the second floor is the great hall in which on Sunday there are over 2,000 scholars and 150 teachers—for the other six days it is used for lectures, classes, schools, meetings, dancing, etc. On the third floor is the men's club with a general room, library, billiard room, gymnasium, baths, lockers, etc. The fourth floor is the clergy house, and the top is for the battalion club-armoury, and dramatic and literary societies. There is no side of life which St. George's does not seek to touch, to interest in each other, to teach, to amuse, to elevate in this world and the next. Besides the very large stranger and casual element there is a regular parish of over 8,000, of whom every one must be accounted for. Of these, about 600 live in private residences, about 1,000 in apartments and hotels, another 1,000 in boarding-houses, the rest, 5,500, in tenements. Not only the clergy and staff and the volunteer workers have to call on these, but the 8,000 are set to call on each other, that they may bring a cup of cold water to those who need it or keep each other from falling away; every one must work for Christ.

St. Mary Abbots, Kensington.

As a contrast, we find in the Church Family newspaper an account of the parish and work of St. Mary Abbots, Kensington, which, to some extent illustrates the difference between the leading parish in Western London, and the former fashionable one of New York. There are three churches in the parish, ten clergy and about fifty lady visitors. For visiting purposes, the parish is divided into nine blocks, with one clergyman and an assisting staff to each. The gross sum received for ordinary church purposes, schools, charities, etc., is about \$112,000. There are several poor affiliated parishes for which much is done. At St. Mary Abbots, with seats for 1,600, there are two full morning services and two evening services, at 9.30 and 11.30; 4 and 7, at which two full choirs do alternate duty. Besides, there are very frequent celebrations and other services. On two days of the week there is also a second celebration, and the services of Christ Church and St. Paul's are made to fit in with those of the parish church, so that there may be services of different kinds at as many hours as possible during the day. * * * "In speaking of the causes which lead to success in Church work, Canon Pennefather laid the greatest stress upon parochial visitation. That is the way to get a good congregation and keep it, that is the way to keep the parishioners in close touch with the Church and its work and needs. Every house in the parish is visited or accounted for. Each clergyman closely watches his block, and directly a house changes hands the new tenant is called upon and accounted for. * * * The clergyman is usually well received at houses or flats, but sometimes he has a difficulty in getting in friendly touch with a new parishioner. In illustration of this here is an interesting first-class story. He waited upon a lady, who had recently come into the parish, and was received very stiffly. To a suggestion that he had not yet seen her at the parish church, the lady replied coldly, 'No,' she did not attend there. Perhaps, then, she preferred the services of some other church? 'No,' Not

to be beaten, the vicar said how pleased he was sometimes to meet with Nonconformist friends. 'I do not go to chapel,' the lady said, more freezingly than ever. Still the visitor was undaunted, and was about to inquire whether she were a Roman Catholic, when the lady suddenly changed her manner, smiled, and said, 'I see you mean to corner me, so I may as well confess that we are Church-people, but we have not been to church since we have been in London. In the country we used to attend, but since we have been in town we have got out of the way of it.' That, of course, gave the caller a splendid opening, of which he availed himself, and the lady and her family became regular members of the congregation."

Leprosy.

Scarcely had our paragraph upon leprosy in the East gone to press when we read in the Outlook that until the middle of the last century the number of lepers in Norway was very large, as little attempt had been made to check the horrible disease. It was not until 1870, when the total number of lepers in Norway was estimated at 2,055, that a decided improvement began to appear, and the number decreased in 1900 to 577. The marked decrease in cases since 1885 is due chiefly to the passing of a law in that year for the compulsory isolation of patients. Although it is impossible to fix a definite date, there is good reason to believe that before many years leprosy will be wholly a thing of the past in Norway. A similar change for the better is reported from Iceland, presumably from the same causes.

Our Name.

It looks as if the agitation in the Church in the United States, for a change of name, is not going to be successful next year. The principle of "let well alone," or "let sleeping dogs lie," is likely to be adopted. But with our own Church it is different. A correspondent points out that the result of the manifesto of the English Archbishops regarding the Church in South Africa, is such that forces a change upon us. The Archbishops, in so many words, say that there is, there can be, now no such thing as the Church of England in Canada. Consequently our "hapless" name besides being open to the objections so often and so strongly urged against it, is also now shown to be entirely improper. Proceeding, our correspondent suggests, if it is necessary to keep the word England in our name, the alteration to that of the Church in Canada in connection with the Church of England. All of which we humbly submit as a sufficiently warm subject of discussion in this weather.

The Monarch's Declaration.

As an evidence of the march of time, we have the altered view of the necessity of the declaration against papistry made by the Sovereign on accession. The declaration was deemed necessary both from what had occurred and to prevent dynastic change in the future. Now it simply gives offence, unnecessary offence, to our fellow-subjects. We are, therefore, not surprised to find that Lord Grey is bringing in a Bill for the abolition of the King's Accession Declaration, on the ground that the terms of the Act of Settlement are sufficient in themselves to prevent the occupation of the Throne by a Roman Catholic, and that the Declaration is a stumbling-block in many ways to Roman Catholics throughout the Empire.

Trinity College.

We see paragraphs in the daily press telling us of a number of things which have been agreed upon. As a matter of fact, we understand no

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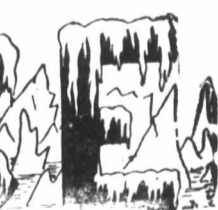
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final arrangement has been come to, and until that is done, it is in our judgment, unwise to discuss hypothetical questions. One suggestion which is made is that the Trinity students are to remain where they are in the present building, and on this we have like others a word to say, such a suggestion strikes us as open to the gravest objection. The only way to retain the present influence, and to extend it over other undergraduates is by the erection of a large, well-equipped hall, north of the present University buildings. The present buildings should be retained by all means, the theological students and a limited number of students in other subjects would prefer to stay there, and we have no doubt would gradually overflow the present accommodation. But if we are to retain and attract the young, a hall close to the class-rooms and library is essential.

An Emergency Fund.

Our sister Church in Ireland is to be congratulated on having received the gift of \$50,000, and on the fact that at a recent meeting of the Bishops it was resolved that a general appeal should be made to all Irish Churchmen for subscriptions and donations towards a special auxiliary fund for use in cases of exceptional needs throughout the Church of Ireland, or for clerical distress. It was decided that an address drawn up by the Bishops should be issued on October 1st, stating to what objects the money would be devoted; and that the contributions should be used to supplement the generous donation of £10,000 recently received "for the relief of urgent clerical needs, such needs as those arising out of sickness of the clergyman, or the members of his family," and to provide for other emergencies connected with the Church.

OUR TRAVELLING AGENT.

Personal agency it is now recognized is a necessary element in all successful business enterprises. A church paper has higher ideals than mere money-making, it seeks to extend the influence of the Church, to be a channel of communication between its members, and generally in a broad and comprehensive spirit to promote every good word and work. This can only be done by its being placed on a sound financial basis, and to secure this desirable end business methods must be employed. It is necessary that an active agent should be in the field to bring the Canadian Churchman, the chief organ of the Church of England in Canada, to the notice of our clergy and laity. Already it has a large circulation in all our dioceses, but it may be, we think, indefinitely extended, if its merits and claims to support on the part of Churchmen are brought more definitely to the attention of Church people. The Rev. G. M. Franklin, of the diocese of Huron, has been appointed to this work and we commend him to the clergy, and ask their kind assistance and co-operation with him in his undertaking. Mr. Franklin is a man of pleasing address, and a ready speaker, and will be glad, as he visits each parish, to assist the rector, if desired, and generally to follow his advice, as far as possible, in the prosecution of this work. We bespeak for him a cordial reception, as we believe that an increased circulation of a Church paper such as ours, tends greatly to enlighten our people on Church questions, and consequently to increase their interest in and liberality toward the Church of their baptism and convictions.

THE HOLIDAY SEASON.

The need for a holiday, a period for rest and recreation, a change from our ordinary routine of duties and engagements, is now universally recognized, and the school children are relieved from their studies, the toilers from their tasks, and nearly all for a longer, or shorter, time, seek

health and health amid the life-giving air and sunshine of the country. Many, too many, under the modern conditions of life, live at high pressure, they labour continuously from early morn till late in the evening, and that oftentimes at unhealthy pursuits, or in factories and shops, where ventilation and sanitary arrangements are by no means perfect. The keen competition of business, and the anxious strain upon many to meet it, make demands on heart and brain, which, if too long continued without relief or respite, end in a breakdown, or sudden death. The advent of summer, which enables people to live more in the open air, and is, so far beneficial, is also trying in the extreme heat which prevails, and which is conducive to certain forms of disease. The intense heat, as well as exhausted energies after the long winter's work and indoor confinement, should call a halt, for a time at least, for tired limbs and brains, and in restful quiet, all who can should seek to build up their health for the renewal of the strain upon the powers of both mind and body. Employers of labour should take a proper interest in the welfare of their employees, and facilitate, as far as possible, their absence for a holiday, and a sojourn at some place of summer resort. The people of Canada, at all points, are highly favoured in their proximity to cool waterside places, both by sea and lake shores, and their manifold attractions are drawing strangers from many lands. In our cities some churches are, for a time, emptied, and the usual attendants are scattered far and wide. At summer resorts Sunday is often too much neglected, and many who are regular worshippers at home, neglect their duty when away. In the mixed society of a holiday community, much good can be done by those who honour the Lord's Day, and do all they can to promote any local effort for its observance. The services of our church are often at such times brought to the notice of some who never heard them before, and some who do not ordinarily attend church at home are induced to attend a religious service, and thus in attending and arranging for a Sunday service, we are doing sometimes real and effectual missionary work. Benevolent people also should aid the efforts of these, who in our cities endeavour to provide an outing for poor children, and others, who have no opportunity otherwise of a day in the country. Especially should those who spend weeks in Muskoka and elsewhere not fail to send a contribution towards a holiday for those who are unable to provide it for themselves. Our advice to all is, take a holiday yourself, and assist, as far as you can, others to the enjoyment of a period of rest and refreshment.

MENDACIOUS TRAVELLERS.

Travellers' tales are sometimes instructive, oftentimes amusing, and are more or less accurate generally, but are occasionally marked by such wilful and glaring mendacity that they call for denial and public rebuke. What takes place in England is largely a matter of concern chiefly to the English people, and what they deliberately adopt may be supposed to be what is best for them, and of which they at any rate, must be the judges. Certain dissatisfied travellers have recently been enlightening Canadians as to matters ecclesiastical and educational in England, and are airing their grievances here, which, if they exist, we did not cause and are powerless to remedy. In England, as here, the majority rule, and if they are content with a State Church, and want denominational, as well as undenominational schools, we do not see what the minority can do but acquiesce, till by legitimate agitation they can convert the majority to their view of these questions. In any case it is none of our business. We may not all agree, as to our schools for instance in Canada, but we do not under the pretence of "passive resistance" seek to evade, or violate the law of the land. The only thing that "passive resistance" to law demonstrates is, that some

people are very fond of having in all things their own way, and will only obey the law under compulsion, and when they have to. One clerical gentleman, Rev. R. C. Fillingham, vicar of Hexton, who confesses that he was fined £100 for brawling in a church, and who coming to this country violates the canons of the Church here, by preaching in a Baptist place of worship in Toronto, without the license of the Bishop, or the consent of the rector of the parish in which it is situated, fills the air with his complaints as to the lawlessness of certain clergy in England. The gentleman in question is evidently too obtuse to see the incongruity, not to say absurdity, of a law-breaker condemning illegality in others. Under these circumstances he can hardly expect any one to pay much attention to what he says, and the congregation which listened to him must be much prejudiced, and equally oblivious to the absurdity of the thing, who hearing him abuse the Church of which he is a minister, yet failed to recall the proverb that it is a dirty bird that fouls its own nest. The gentleman's conduct reminds us of the grotesqueness of Satan reproving sin, to say nothing of St. Paul's question, "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" Finding but little scope or encouragement in Canada for a crusade against Ritualism, the vicar of Hexton has transferred his efforts in that direction to the American Church—and seeks high game in attacking the able and broad-minded Bishop of New York, and lecturing him as to his supposed neglect of his duty. The Bishop will doubtless treat this officious and shameless law-breaker with the contempt he deserves, but clear-minded and impartial observers of this gentleman's inconsistency and impertinence will not hesitate to tell him what they think of him and the course he is pursuing, and hence we are not surprised to find the New York Tribune, one of the leading journals of America, telling the vicar of Hexton how the American public regard him. It says in a recent number under the heading of "An Open Letter to the Bishop," "The Rev. R. C. Fillingham, vicar of Hexton, England, is probably right in thinking he will get no answer from Bishop Potter beyond a courteous acknowledgment of his letter of protest against the services at the Church of St. Mary the Virgin, in this city. If later on he should attend "mass" there, as he indicates that he may, and should disturb the worship of the congregation, he would probably find himself lodged in a police station cell as a disorderly person; and nobody in this country would have the least pity for him. The Rev. Mr. Fillingham, vicar of Hexton, England, is simply an impertinent meddler. The conduct of the Church of St. Mary the Virgin is none of his business. That church may have gone to such extremes of ritualism that it violates the law of the Episcopal Church. Many Episcopalians in this city, we believe, feel that it has. Bishop Potter may, as the Rev. Mr. Fillingham hints, be over-devoted to a "quiet life," and neglectful of his episcopal duty to hold his parishes obedient to the canons. If so, that is a matter for the consideration of the constituted authorities of the Episcopal Church. It no more concerns the vicar of Hexton, England than it does the Pope of Rome or the Grand Lama of Thibet." Another traveller from England, equally impertinent and mendacious, as the vicar of Hexton, but with more excuse perhaps because an outsider, has been giving information relative to the Church of England, as an ecclesiastical institution, and also with reference to its action in matters educational. According to Mr. J. Edward Flower, M.A., a prominent educationist and Free Church worker, a delegate from the Congregational Union of England and Wales to that of Canada, as reported by the Montreal Witness, the people of England are suffering greatly from what he calls the hierarchy and squirearchy, and are not as restive under their

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tyrannical proceedings, nor as appreciative of Free Churchism as they ought to be. Among other absurd and untrue statements he said in Montreal before a large audience, composed of people of many denominations amid applause, and with the thanks of the audience accorded to him that "of the 20,000 clergy who had cures, it was stated that 9,000 belonged to a secret society, whose members were bound by a solemn oath to introduce Roman teaching and practices into their churches." What are we to think of the veracity of a man who could give currency to such a transparently false statement, and what are we also to think of the intelligence and mental condition generally of an audience that could applaud and give thanks for such mendacious rubbish? If such a society existed, with such an influential and numerous membership, it could not possibly be kept secret, and the least that Mr. Flower could do in support of his statement, was to give the name of the society, its officers, and some of its most influential members. As a matter of fact, there is no such society, the statement that it exists is a wilful untruth, and is an example of the tactics to which the enemies of the Church of England will resort to malign her clergy and destroy her influence. Such statements with intelligent and fair-minded people, at any rate, carry their own refutation, and shame and confusion can only overtake those who presuming on ignorance, and appealing to passion and prejudice, have the hardihood to make them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.
Lunenburg.—St. John's.—The Rev. R. M. Fenton, B.A., of King's College, Windsor, who was ordained on Trinity Sunday last, by the Lord Bishop of Nova Scotia, has been licensed by him to the curacy of this parish, of which the Rev. G. C. Wallis is the rector.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, P.Q.
Lennoxville.—Bishop's College.—The corporation of this university have decided to admit women undergraduates for the future.

MONTREAL.

William Bennett Bond, D.D., Archbishop,
Montreal, Q.
James Carmichael, D.D., Bishop-Coadjutor,
Montreal, Q.

Montreal.—St. George's.—The adjourned vestry meeting was held on Monday evening, the 29th ult., the principal business being the passing of a resolution appreciative of the services of the Rev. Dyson Hague, and expressing regret at his resignation from the charge. Mr. James Crathern presided. Mr. Crathern, at the beginning, explained the reason of the calling of the meeting, and spoke in very appreciative terms of the faithful manner in which Mr. Hague had fulfilled his duties during his ministry in St. George's Church. Mr. Crathern's remarks were followed by the following resolution, which was unanimously adopted: "Resolved, that the vestry of St. George's receives with sincere regret the resignation of the Rev. Dyson Hague, consequent upon his appointment to the rectorship of the Memorial Church, London, Ont. In accepting his resignation, which they now do, the vestry would desire to place on record its high appreciation of the admirable services in pulpit and parish rendered by Mr. Hague during his occupancy of the position

of assistant minister of St. George's, and would express hope that in his new pulpit at London the blessing of God may be with him, as it unquestionably has been in connection with his work at St. George's. Also resolved that a copy of this resolution be handed to Mr. Hague as soon as possible." After this resolution had been passed, many complimentary remarks were made by individual members of the vestry regarding the unusually fine preaching of Mr. Hague. Immediately after the vestry meeting, the proprietors met and unanimously endorsed the resolution passed by the vestry. The resignation of the Rev. Dyson Hague will take effect about the second week in September.

Christ Church Cathedral.—Next autumn it is probable that the congregation of this cathedral church will have an opportunity of admiring no less than three beautiful new stained glass windows, one to the memory of the late vicar, and two to old members of the congregation. The children of the late Mr. and Mrs. Ferdinand McCulloch intend placing a memorial window to the memory of their father and mother in the south aisle. Professor Armstrong, of McGill, who, while in England this summer, will procure suitable designs and sketches for the Steen window, will also secure a design for the McCulloch window.

Diocesan Theological College.—It is stated in well-informed circles that Rev. E. I. Rexford, rector of the high school, has been offered the Principalship of the Diocesan Theological College, in succession to Principal Hackett, who is leaving shortly to take up his residence in Ireland. At the last meeting of the Board of Governors of the College, the new principal was chosen by the unanimous vote of the Board. The name will probably be announced very shortly by the authorities, who are at present disinclined to state positively who has been offered the appointment. The Rev. W. Harris, rector of Farnham, and rural dean of Bedford, was granted the testamur of the College. He was unable to complete his college course, but his work in the ministry and the excellence of his studies while he was at the institution justified the decision of the governors. Dr. Hackett announced that a special prize of \$20 for the best paper on dogmatic theology had been presented by Mr. R. Wilson-Smith. A most pleasing incident was the presentation to Principal Hackett of a cheque for \$500, which was handed to him with the following letter of appreciation by Mr. George Hague, who kindly acted as secretary: "My dear Principal Hackett: It affords me great pleasure, in furtherance of the wishes of the governors, as expressed at a recent meeting, to hand you, on their behalf, a cheque for \$500, which kindly receive as a small token of their appreciation of the work you have done for the college, and of their good wishes for your health and prosperity in future. In this last they have pleasure in including your esteemed wife and family."

In his reply, while thanking the governors for their kindness and liberality, Principal Hackett remarked that he had seen it untruly stated that there had been friction between him and the governors. He appealed to the governors present to testify that from the first moment he had taken charge of the college there had not been the slightest friction between him and them, and that his reason for leaving the college was not because of the difference which did not exist, but simply because he could not see his way clear to refuse the very leading position which had been offered him in his native land.

All Saints'.—Rev. M. D. Baldwin has decided not to accept this living in succession to the late Canon Evans.

The members of the Anglican Mission in St. Denis Ward, on Thursday, July 2nd, took fare-

well of their rector, the Rev. Principal (now Canon) Hackett, who leaves to-night for his old home in Ireland, to assume the rectorate of Waterford Cathedral. In the course of the evening three little girls waited on the Principal and the Misses Hackett, and, in the name of the congregation, presented an address, expressing the Mission's indebtedness to the former for his untiring and self-denying efforts in their behalf. At the same time the reverend gentleman was handed a handsome valise with his initials stamped thereon, as a souvenir of the happy relations extending over four years. The Misses Hackett were presented with bouquets of flowers. The Principal, in his reply, predicted a highly successful future for the work in this part of the city. The Rev. E. H. Benoit and Mr. Seaman, student assistant, also spoke. During the evening refreshments were served by the ladies.

ONTARIO.

Right Rev. William Lennox Mills, D.D., LL.D.,
Bishop, Kingston.

Barrieffield, Brigade Camp.—The men were mustered at 9.30 a.m. on Sunday, 28th ult., for a drum-head service. There is nothing more beautiful than a British brigade drawn up for Sunday parade, with their gay uniforms and equipment, set off by the glorious brightness of a June morning. And this service was no exception. Lord Dundonald, the members of the general staff, and the officers and men of all the units in camp, i.e., of course, those who are officially known as "Protestant," were present. There were about 1,500 in all. The 14th P. W. O. Rifle Regimental band supplied the music, the hymns being "Old Hundred," "Onward Christian Soldiers," "O God Our Help in Ages Past," and the National Anthem. The services of the Church was read by the Ven. Archdeacon of Kingston, a veteran of Ridgeway, and the sermon was preached by the Rev. T. J. Thompson, chaplain of the 49th, and pastor of the Presbyterian Church at Belleville. The service was impressive, the sermon, on Obedience, was excellent, and the sight on that warlike field of peace was most inspiring.

"O Lord how joyful 'tis to see
The brethren join in love to thee."

St. Mark's.—The Rev. C. J. Hutton preached in this church both morning and evening, on the 28th ult. The congregation was much interested in hearing the full and able presentation of the needs of the diocese, and were ready next day to ask questions and hear the full argument of the diocesan canvasser. The parish is not yet fully canvassed, but enough has already been done to show that the general average will be maintained. The week before last Catarqui and Williamsville were visited and \$900 subscribed.

I wrote last week of the federation of Trinity with Toronto University. Since that time the corporation held its meeting, and did what I hoped would be done. They have sent a printed copy of the proposals to all members of the corporation, and announced a meeting for the 9th inst., when these proposals may be considered carefully and be thoroughly well understood by all Churchmen. Any one who reads these over must come to the conclusion that nothing better could happen to Trinity than that they should be accepted and carried out as soon as possible. Trinity men are ready to agree to anything which is not altogether suicidal, such as some of the wild proposals of former days. They know that Trinity can stand alone and prove herself a very formidable rival of the Provincial University in many respects, and they have, therefore, no intention of allowing Trinity to give herself away. The advantages of federation, as proposed, will be not along to one side or the other, but to both, and, through them, to the whole cause of higher educa-

tion in Ontario. The day for great things has dawned, and the petty divisions of other days are fading before the broad spirit of the present time. In educational, as in missionary matters, let us be:

"One in hope and doctrine,
One in charity."

Kingston.—In all the churches of England as well as in the Methodist places of worship, "Wesley Sunday" was remembered and the sermons preached by the different clergymen of the Church showed a spirit of fraternity which it was good to see. The history of Methodism is a warning which no one can afford to disregard. The cause of the Movement, once present, but long since passed away, is for us to lay to heart. The true facts of the case are for our Methodist friends to consider. Perhaps some day the barriers may be removed, and we may be able to welcome home those who have been long working by themselves gaining an experience which will make them all the more deeply loyal to dear old Mother Church. Meanwhile, we may work side by side, and remember that we all are brethren with "one Lord, one faith, one baptism, one God and Father of all." If Wesley came to earth to-day, his heart would rejoice not because Methodism has become such a power, but because his own beloved Church of England is in no way the cold, unspiritual thing of his day, but alive with every good word and work, and showing the presence in her midst of the Spirit of God.

Stirling.—Five services were held here on the 24th, and in spite of the weather, good congregations gathered both in St. John's Church and at Frankford. The occasion was the visit of the Bishop. Ten were confirmed, and at Frankford, the new font and memorial window were dedicated. The Bishop's addresses were much appreciated. This parish is showing great prosperity, and giving much promise for the future. Within three years there have been 67 confirmed.

Tweed.—Confirmation was held here on the evening of the 30th, and many were present to take part in the service, which was bright and hearty. As usual, the Bishop spoke clearly and concisely, and with no uncertain sound and, as usual, he was listened to with rapt attention. This concluded his visitation of Hastings Rural Deanery. On Sunday the Bishop begins his tour through the deanery of Leeds.

Brockville.—St. Alban's School.—The first place at the entrance examination of the Royal Military College has again been secured by a pupil of this school, E. F. Budden, who has been at the school for six years, carries off the honours of first place with a margin of over 900 marks. St. Alban's is to be congratulated on securing this distinction for two years in succession. And as St. Alban's is the Boys' Church school of the diocese of Ontario, the diocese must be congratulated on having so efficient an institution in her midst.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—The Bishop is leaving immediately for Colorado to be present at the removal of his invalid daughter, to a more favourable location for the summer season. The Bishop's anxieties have of late been increased by a despatch that his son had been invalided home from Malta. Chancellor Lewis was much missed at Synod. He sailed the same week for England, in connection with law business before the Privy Council. Since his departure, and before he could arrive in England, a cable announced the death at Cheltenham, of his

sister, Charlotte Sherwood, wife of Robert Craigie Hamilton, and eldest daughter of the Archbishop of Ontario. The Rev. G. R. H. Warren, a former curate of St. Ann's Church, Toronto, but for the past two years rector of Dawson City, has been appointed to succeed Rural Dean Bliss, as rector of Pakenham. The new church at Port Elmsley was recently consecrated by the Bishop of Ottawa, Rural Dean Read preaching the consecration sermon. Archdeacon Bogert inducted the Rev. John Fisher into the charge of St. John's church, Antrim, on Sunday, June 28th. There were large congregations at the two services, the Archdeacon preaching very earnest sermons. The Rev. Cecil Heaven, of Lanark mission, is preparing to erect a church at Fallbrook, the congregation having hitherto worshipped in a hall. The Rev. C. B. Clarke, of Metcalf, is looking forward to occupying the new parsonage in a few weeks. Mr. Clarke has also been instrumental in having two new churches built in his Mission. The Bishop has acquired four new priests for the diocese since the meeting of Synod last year, the Revs. H. H. Lewis Seale, Killaloe; W. M. Gregory, Bearbrook; Thos. N. Harrowell, Franktown, and L. A. Trotter, the Cathedral. Five more men are urgently needed for Maberly, Whitney, Combermere, Winchester, and Petawawa. Maberly has a mission grant of \$300, and the people contribute \$300, but are quite able to give more. There are 80 families and a live priest would find here an excellent opening, and probably an income of \$700. Whitney is a new field in the lumber district. It has a grant of \$475, and probably \$200 more would be contributed locally. It is an excellent opening for a young, energetic, unmarried man. Combermere, too, has its attractions. Some of our most successful clergy began the work of their ministry at Combermere. The Rev. W. A. Mackay, B.D., now rector of All Saints' Church, Ottawa, was the first missionary, followed by the Rev. T. G. Stiles, now rector of the prosperous parish of Arnprior, the Rev. W. A. E. Butler, now at Ashton, and the Rev. G. D. McCallum, now rector of March. The grant is \$400, with a good parsonage. Winchester offers good inducements. The grant is \$350, and the people the most generous in the diocese. So far Winchester has not had a chance to show what it is capable of doing, but those who know it best are confident that a man of energy and will could do a grand work here. Petawawa has a good house, with a grant of \$450. It is situated on the C.P.R., ten miles from the town of Pembroke. The people are very anxious for a clergyman, and would do all in their power to make up the stipend required by the Bishop. The Bishop has just sent out four students to work for the summer in the missions of Whitney, Maberly, Combermere, and Winchester, and is anxiously endeavouring to secure good men in priest's orders for these fields. Canon Pollard wants a curate for St. John's, Ottawa. Possibly he may have more applications than he will know what to do with, while large and important parishes in the country are a drug in the market. That it should be so is a matter of surprise and regret, for no happier life can be found than that which country work opens to the earnest priest, and I speak from an experience of nearly twenty-five years. I hope the worthy Canon may be able to induce some of his correspondents to offer themselves to the Bishop for these fields in which there are no labourers, and where the harvest is fast ripening. The Bishop is systematically working towards provision being made in every parish for a minimum stipend of \$800. Some parishes, of course, do more than this, which is to be considered the minimum. So mote it be.

Antrim.—The Rev. John Fisher was publicly inducted into this living on Sunday, June 28th, by the Ven. Archdeacon of Ottawa, as its first rector. The interesting ceremony was witnessed by a large congregation. After the ceremony of induction had taken place, the usual morning ser-

vice was conducted by Mr. Fisher, and an appropriate and inspiring address was delivered by the Archdeacon, on the mutual duties of clergy and laity.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Trinity University.—A farewell banquet was tendered to the Rev. Oswald Rigby, M.A., Dean of the College, by the graduates and undergraduates, on Friday, the 26th June. The banquet took place in the dining-hall. The Dean was presented with a very handsome loving cup, the gift of his hosts. A very enjoyable evening was spent by all present, the proceedings being closed by the guest of the evening being hoisted on the shoulders of some of the undergraduates, and being carried home in that fashion. Mr. and Mrs. Rigby have left Toronto for Trinity College School, Port Hope.

Trinity University.—The results of the annual examinations in Arts at this University have been made public. The Prince of Wales' Prize of honours in classics has been won by Mr. E. T. Owen, and the Governor-General's medal for honours in science, by Mr. C. F. Clarke.

Parkdale.—The church school concluded a successful first year on Friday, the 26th ult. The closing exercises took place in the Masonic Hall, at 8.15 on that day. After a programme consisting of songs, the reading of three essays, piano solos and duets, fancy drills, a French play, etc., Mr. J. A. Kammerer took the chair for the latter part of the programme, during which the prizes were distributed. On taking the chair, Mr. Kammerer made the following remarks, which are doubly valuable as coming from a layman: "It is a great pleasure and satisfaction to me to preside at this meeting, and to take part in the closing exercises of the Parkdale Church School, the pleasure to me is two-fold, the first, that of a long-cherished desire to see our children come more under the influence of the teachings of the Bible, the fundamental ground-work of all that is good, and second, the successful establishment of the church school in Parkdale, which has made this influence possible. We, as parents, have a duty to perform which should not be taken lightly, but receive early and late our most earnest consideration, this duty does not lie toward the Church alone but also to our country, it is just as essential that our children be well grounded in their duty toward the State as well as to the Church, the two go hand in hand throughout life. We owe to our Church, and to our country, the giving to them of honest, upright, God-fearing boys and girls, and we need not then be afraid of what they will be as men and women." Mr. Kammerer then invited the following gentlemen to a seat on the platform: The Rev. B. Bryan, Canon Sweeny, the Provost of Trinity College, Canon Tremayne, Rev. Prof. Jenks, Rev. W. E. Cooper, Rev. C. L. Ingles (chaplain of the school), and Messrs. W. D. Gwynne and Sydney H. Jones, (secretary-treasurer). The prizes were then distributed by the Provost, with the exception of the prize for Scripture and catechism, in the fourth form, which was presented by the Rev. W. E. Cooper, who had conducted the examination. Mr. Cooper spoke of the excellent character of the papers he had examined. Not only was he pleased with their accuracy, but also with their form of expression and correct spelling. The Provost presented the remainder of the prizes, after which addresses were given by the Rev. B. Bryan and the chaplain. At the conclusion of the addresses, the guests were entertained with refreshments, during which many were the expressions of appreciation of the good work done by Miss Middleton, the Lady Principal, and her excellent staff during the first year of the school's history. The work of the

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school includes instruction from the kindergarten up to matriculation work, and even higher work if any pupils prefer taking this in the school to entering the university.

Toronto Church School.—This school held its annual prize-giving and closing exercises on Monday afternoon, the 29th ult. The Bishop presided and presented the prizes. On the platform with the Bishop were the Revs. Dr. Langtry, Canon Sweeney, W. E. Cooper, O. Rigby, G. H. Broughall, the headmaster, and Messrs. A. R. Boswell, ex-Mayor, and G. S. Holmsted. Most of these gentlemen made short addresses. J. H. Douglas won the prize for general proficiency.

St. Philip's.—The lecture hall of the church was filled with a large and very interested gathering on Monday evening, the 29th June, the occasion being a birthday reception given by the congregation to the esteemed wife of the rector. During the evening a programme of music and recitations was admirably rendered, and Mrs. Sweeney was presented with a handsome china cabinet accompanied by an address appreciative of her work in the parish. The opportunity was also taken of presenting her with a Life Membership Certificate and gold pin of the W. A., as honorary president of the parish branch. Refreshments were then served by the young ladies of the congregation, thus bringing a most pleasant evening to its close. The parishioners are rejoicing in many improvements in the interior of the church. New text scrolls on the end walls; new lighting system, and additional brass work in the chancel have brightened and beautified the building exceedingly, whilst further alterations are in progress. The rector has removed from 266 College street to 154 St. Patrick street.

St. Peter's.—A friend of this church has very generously given a beautiful stained glass tripartite window, which has been placed in the chancel. The subject of the window is Christ presenting the keys to St. Peter, with several of the disciples in his presence. The work has been tastefully executed by the N. T. Lyon Co., of Toronto.

Glen Mawr.—A very successful and pleasing concert took place at Miss Veals' school, about the middle of last month. The various numbers on the programme were executed with marked ability by the various participants. Those taking part were the Misses Mary Bartlett, Pentland, Reynolds, Grasett, Glasco, Ellis, Thomas, and Ardagh. The company present was both large and appreciative, and a very enjoyable evening was passed by all who were present.

Apsley Mission.—The Rev. C. Lord writes: The Rev. H. C. Dixon has just completed his visitation to us in his capacity as the organizing secretary of the diocese. His visit has been long looked forward to, and has been most agreeable and acceptable to us. He, too, has much enjoyed the visit, though it has proved rather an arduous undertaking, with some rough experiences while on the road. We believe good results will follow from his visit. He has aroused fresh interest in the cause of the Church, and his talks with the members, and his addresses to the congregations, will lead the people to realize, much more fully than they have done before, the claims and obligations that rest upon them to do and bear their own individual share in the work and burdens of the Church, and to render to their Lord and Master and Saviour, the service they owe to Him as their Redeemer. Such a visit as the one we have just received aids us greatly, and is much appreciated. It awakens fresh interest, and gives us fresh life, and saves us from the stagnation that endangers us in our isolation, and from the monotony of our life.

Tullamore.—St. Mary's.—The anniversary ser-

vices in connection with this church were held on Sunday, June 21st. Although the weather was unfavourable in the morning, large congregations assembled in the afternoon and evening. The Rev. G. A. Kuhring, of the Church of the Ascension, Toronto, was the preacher for the day. His sermons were both interesting and full of spiritual instruction. At the morning and evening services, he spoke of the great spiritual weakness of mankind, pointing out that their only source of strength lay in a deeper study of God's Word. The afternoon service was especially devoted to the children of the Sunday school. Mr. Kuhring pointed out to the parents and teachers their great responsibility to Sunday school work. He also endeavoured to impress upon the children how they might be a means of influencing those with whom they associate. The Sunday school shows an increase in numbers and in interest. Praise is due to the superintendent, Mr. George Ecklands, for his intense earnestness manifested in the work. May he be well supported in his work, that our little Sunday school continue to grow and shine out as a light upon a hill.

Port Hope.—Trinity College School.—The annual Speech Day, which is always so largely looked forward to both by the boys and the friends of the school, took place on Friday, June 26th. Amongst those present were the Bishop of Toronto, the Provost of Trinity, the Dean and Mrs. Rigby, Prof. Clark, the Rev. Canon Farncomb, Prof. and Mrs. Wenleigh, of Michigan University, the Rev. C. B. Kenrick, the Rev. S. Daw, the Rev. and Mrs. A. J. Broughall, Dr. and Mrs. A. Jukes Johnson, and many others. The proceedings commenced with divine service in the school chapel, which was fully choral, and the sermon preached by the Rev. Professor Clark, of Trinity University. The chapel has recently been adorned with three beautiful stained-glass windows, memorials of old boys of the school, namely, R. B. Harvey, the Farncomb brothers, and the brothers Scott-Howard. At the close of the service an adjournment was made to the gymnasium, when the Headmaster read his report, which showed that the school had made great progress during the past year in all directions. The Bishop of the diocese presented the prizes. The bronze medal for courtesy, integrity, and industry being won by G. Hale, the senior prefect. As soon as the distribution of prizes had taken place, a very pleasing incident took place, when the senior prefect came forward and on behalf of the school, both masters and boys, presented the Rev. Dr. Symonds, the headmaster, who was on the eve of leaving the school, to take up his new work in Montreal, with an illuminated address and a beautiful gold watch, as a memento of his two years' work there as headmaster. Dr. Symonds acknowledged the gift in feeling terms. The Bishop then welcomed the incoming headmaster, the Rev. Oswald Rigby and Mrs. Rigby to the school, and the proceedings were brought to a close.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—The Synod of the diocese convened in this city on Wednesday, June 17th. A celebration of the Holy Communion took place in Christ Church Cathedral, at 10 o'clock, when the Bishop acted as celebrant, assisted by the Rev. Canon Bland, and the Ven. Archdeacon Clark. The offertory was given to the S.P.C.K. At noon the Synod assembled for business in the school-house, the Bishop presiding. After the usual opening ceremonies the honorary secretaries were elected as follows: Honorary Clerical Secretary, the Rev. P. L. Spencer, Jarvis, on motion of Rev. C. E. Whitcombe and Venerable Archdeacon Clark. Honorary Lay Secretary, Mr. Thomas Hobson, on motion of Messrs. W. A. H. Duff,

and Kirwan Martin. Messrs. R. L. Gunn and C. S. Scott were unanimously re-elected auditors. The new honorary secretaries at once took their places, places that have for years past been filled by the Ven. Archdeacon Clark, and the late Mr. J. J. Mason, respectively. Bishop DuMoulin then delivered his annual address. In opening it referred to important events of the year, the foremost being the coronation of King Edward VII. It then took up the organization of the new Missionary Society of the Church of England in Canada, and the raising of the \$5,200 apportioned to the diocese of Niagara. The Bishop expressed the hope that the various clergy would make it a point not only to raise the amount required of their parishes, but to make it a general collection, to which every member of the church would contribute. Next he took up the question of the marriage of divorced persons, giving a full review of the deliberations of the General Synod on the question. He urged upon the clergy to refuse to remarry any divorced persons so long as the divorced wife or husband of the person was alive. This recommendation met with loud applause from the clergy present. Then His Lordship took up the question of the revised version of the Scriptures, impressing upon the clergy not to use them without first consulting him; and expressing also the hope that he would be consulted very seldom. He expressed strong preference for the authorized Scriptures. Coming to the affairs of the Niagara diocese, His Lordship first referred to the death of the late Mr. Mason. He said: Mr. Mason was the active and able secretary-treasurer of this Synod from the time of its formation. He discharged the duties of the important office continuously for the long period of 28 years. On the 12th day of May last, under a consciousness of his approaching end, he resigned his office. His resignation was thereupon accepted by the Standing Committee, with cordial and kindly expressions of sympathy for himself and family in the trying dispensation through which they were passing. Doubtless this Synod will take occasion, now that the solemn event has occurred, to renew its expression of sympathy and condolence with the afflicted family, of our departed brother, and also to adjourn to-day during the funeral hour, as a last tribute of respect for the memory of one so long identified with its proceedings. The ordinations, confirmations and changes in the diocese were next dealt with. In referring to the numerous changes during the year the Bishop said he did not attribute them to restlessness, though they might have that appearance. He urged upon the churches to pay the best stipends they could and make it the clergyman's interest to remain. Still he recognized there were cases where changes would be in the interest of church and clergyman. In such cases he advised a friendly parting, each agreeing to start the work of God again. His Lordship advised the setting apart of the First Sunday after Easter for promoting the observance of the Lord's Day. In conclusion he referred to the prosperous condition of the Church during the past year, and the bright outlook for the coming year. The country, he said, is in a state of great prosperity. God has greatly blessed our land and people. Our lot is cast in the most beautiful and fruitful section of Ontario. The lines have fallen upon us in pleasant places, and we have a goodly heritage. This has had, and, I think, will have, a happy influence upon our Church and people. A special committee consisting of Revs. Sutherland, Davidson, and Howitt, and Messrs. Thomas Hobson and Stuart Strathy, was appointed to consider and report upon the various matters referred to in the Bishop's address. Before this was done, however, a motion endorsing the \$5,200 mission fund scheme was carried by a unanimous standing vote. The Synod then adjourned until the afternoon. A great part of the time during which the Synod was in session during the afternoon was taken up with a dis-

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discussion as to the amount of the new secretary-treasurer's salary. The Standing Committee of the diocese had decided that \$1,000 was the proper figure. After the Rev. G. H. Britton, of Dumville, and Messrs. Kenrick, Martin, K.C., G. E. Bristol and S. Strathy, had spoken on the subject as also Mr. T. Hobson, the Bishop put the question and the suggestion of the Standing Committee was carried almost unanimously, only one or two votes being recorded against it. The Ven. Archdeacon Clark's name, of Ancaster, was proposed by the Rev. Canon Sutherland, to fill the office of secretary-treasurer, and Canon Sutherland's motion was seconded by Mr. Edward Kenrick, who is one of the Archdeacon's wardens. This motion was carried unanimously. Several amendments to the regulations governing the office were adopted. It was provided that the secretary-treasurer devote his whole time to the affairs of the Synod; that out of his salary of \$1,000 he should pay an assistant, whose stipend was estimated at \$300 a year or more; that offices should be procured in the Temple Chambers on Main street, between James and Hughson streets, at a rental of \$55 a quarter, and that the necessary furniture should be purchased. Mr. George E. Bristol, treasurer of the century and quarter centenary fund, was heartily applauded when he read his report. He said the amount aimed at was \$40,000. Already \$40,202 had been subscribed. Of this amount \$17,777 had been collected. The subscriptions since the meeting of the Synod last year were \$11,020, and \$7,709 of this had been collected. All the money collected was invested in debentures at 4 per cent., payable half yearly. The collections had been rather slow, but on the whole had been satisfactory. It had been arranged to devote \$600 of the interest to the aged and disabled clergy fund. Mr. Bristol said that when the committee took hold of the fund there were doubting Thomases even on the committee, who gave them credit for being well-meaning fellows, but thought that they did not know what they were up against when they started out to raise \$40,000. They had over that amount now, and had not touched one-half the diocese. There was no reason why they should not raise over \$80,000. Bishop DuMoulin thought Mr. Bristol deserved the thanks of the Synod for his good work. He was always bright and cheerful, and never saw the clouds of difficulty. He thought the success of the fund was a proof that the diocese would always be able to meet its liabilities. Continuing, His Lordship said: "While I congratulate Mr. Bristol on the important office that he has been appointed to fill, I regret that it may deprive us of his services. I shall be very sorry if he has to leave his beautiful home, and I was going to say his good neighbour." Mr. Bristol said he was very sorry to be compelled to give up active work on the committee. He hoped he might be able to do something at the end of a year. The Synod pressed him to remain on the committee, and he promised to aid it in every way he could. The Rev. C. E. Whitcombe was allowed to amend his notice of motion in reference to the commutation trust fund by-law, and the canon on the aged and disabled clergy fund, so that provision could be made for the clergy who were appointed to do other than parochial work. These committees were appointed by the Bishop. Church and parsonage, Dean Houston, Archdeacon Dixon, rural dean of the deanery interests; George Roach, J. M. Bond, and W. A. H. Duff. Library, Rev. Canon Bland, Rev. Canon Forneret and Rev. C. E. Belt. Inter-diocesan Sunday school, Rural Dean Irving and Archdale Wilson. Scrutinizers for clerical vote, Rev. N. H. Archer, Rev. R. McNamara, and W. F. Montague; and for the lay vote, F. W. Gates, Jun., C. E. Bowman and Rev. V. E. F. Morgan. The Synod then adjourned in order to allow the members to attend the funeral of the late secretary-treasurer of the diocese, Mr. J. J. Mason. The first part of the service was held in the cathedral, the interment taking place

at the cemetery. The Bishop officiated, assisted by the Revs. Canons Bland and Forneret. A fully choral service was held in the cathedral in the evening, which was largely attended. Two excellent addresses were delivered thereat by the Rev. W. B. Heaney, travelling secretary of the St. Andrew's Brotherhood, and the Rev. H. J. Cody, rector of St. Paul's, Toronto. Their subjects were respectively, "The Forward Brotherhood Movement," and "The Forward Missionary Movement."

Thursday.—Much of the time at the morning session was taken up by the election for the delegates to the Provincial and General Synods, and for the members of the Standing Committee of the diocese. These elections were conducted by ballot, and resulted as follows: Provincial Synod, clerical, Canon Forneret, Canon Sutherland, Archdeacon Clark, C. E. Whitcombe, Rural Dean Belt, Rural Dean Ker, Canon Bland, Dean Houston, P. L. Spencer, G. F. Davidson, J. O. Miller, E. A. Irving, Lay, Thos. Hobson, Archdale Wilson, W. A. H. Duff, C. E. Bourne, Wm. Nicholson, W. F. Montague, Kirwan Martin, C. Lemon, J. M. Bond, E. Kenrick, S. Strathy, Hon. R. Harcourt. Substitutes, clerical, W. Bevan, N. I. Perry, Canon Wade, F. C. Piper, Lay, F. W. Gates, Jun., J. B. Clark, Edward Martin, Holland White. General synod, clerical, Canon Forneret, Canon Sutherland, Archdeacon Clark, Canon Bland, Dean Houston, C. E. Whitcombe, Lay, Thomas Hobson, Archdale Wilson, W. A. H. Duff, Hon. R. Harcourt, C. E. Bourne, W. F. Montague. Substitutes, clerical, G. F. Davidson, J. O. Miller, P. L. Spencer, Lay, Wm. Nicholson, J. M. Bond, K. Martin. Standing Committee, clerical, Canon Forneret, C. E. Whitcombe, Archdeacon Clark, Canon Sutherland, A. J. Belt, Canon Bland, G. F. Davidson, Dean Houston, R. Ker, E. A. Irving, N. I. Perry, P. L. Spencer, Lay, Archdale Wilson, Thos. Hobson, W. A. H. Duff, C. E. Bourne, Wm. Nicholson, W. F. Montague, C. Lemon, S. Strathy, J. M. Bond, Kirwan Martin, F. W. Gates, E. Kenrick. A couple of open elections took place as follows: Boards of Management of the Missionary Society of the Church, Rev. Canon Forneret, Ven. Archdeacon Clark, J. M. Bond (Guelph), Archdale Wilson, Hamilton. Representatives to Trinity University, Rev. Canon Sutherland, J. M. Bond. An interesting discussion then arose on the question of amendments to the Canon on Discipline, which was introduced by the Rev. Canon Bland, who presented the report of the sub-committee, which had been appointed on the 20th January last, by the Standing Committee. This document, which will not be fully discussed till next year, was referred to the Standing Committee. The changes proposed will be printed and distributed amongst the clergy by the beginning of April next. The report on Sunday schools read by the Rev. P. L. Spencer, owing to the illness of the Very Rev. Dean Houston, provoked an interesting discussion. The Rev. Canon Sutherland submitted the report on the Bishop's address. It contained this clause: "This Synod desires to thank the Bishop for his fearless words with regard to the remarriage of divorced persons, and trusts that the clergy will abide loyally by his directions. We further recommend that steps be taken to create such a sentiment that the General Synod at its next session may, by a majority of both orders, adopt the resolution of the house of bishops." Archdeacon Clark made an encouraging report on the state of the Church. There was an increase in the diocese of 209 church families, and of the church population, 577. There is now a church population of 30,271. There was an increase of 154 in the number of confirmations, and a large increase in the number of marriages. There was a satisfactory increase in church collections. For parochial purposes the increase was \$6,460; for extra parochial objects, \$340; for stipends, \$2,484; in the total collections, \$9,284, and a reduction of the parish debts of \$3,987. The Sunday school, the report said, was the weakest

department of the Church. Four parishes were now vacant, and it was difficult to get young men to fill them. Other religious bodies were making the same complaint. The report noted with pleasure a marked improvement in clerical stipends, the increase taking place in every deanery. "Much praise," continued the report, "for this is due to the stand taken by the Bishop in refusing to license a priest to any parish where the stipend promised was less than \$600." Messrs. W. A. H. Duff and Kirwan Martin introduced a motion to provide for the \$1,200 additional expense incurred by the election of Ven. Archdeacon Clark to the position of secretary-treasurer. They proposed to raise the extra amount by increasing the sum now paid by each parish by 15 per cent. The motion was carried. This is the amount by which the various funds will be increased: Diocesan sessions, \$3,360; general purposes, \$506; Aged and Disabled Clergy Fund, \$384; Divinity Students' Fund, \$292; Widows' and Orphans' Fund, \$300; salaries and charges, \$1,400, total, \$6,242. The Synod then adjourned. At the closing session of the Synod which took place in the afternoon, a spirited debate took place on the subject of voluntary schools. The subject was dealt with in a report from the Committee on Religious Education in the Public Schools. The main report contained a review of what had been done in 1901 to bring about concerted action by the Church of England, Methodist and Presbyterian churches, to secure more religious instruction in the public schools. It outlined the scheme for the establishment of voluntary schools. The clause defining voluntary schools was as follows: (3) Any religious body conducting a school in a suitable building provided at their own cost, and (a) having an average attendance of at least thirty pupils maintaining a standard of efficiency in secular subjects, and (b) using the public school text books, and (c) employing as teachers only those holding public school certificates, to be entitled on the written application of at least twenty heads of families resident in the school district, to have such voluntary school placed on the list of public schools, subject to the same inspection, and to share in such "Educational" fund according to the average attendance, as in the case of other public schools. Another clause said: (7) Your committee approve of the scheme of voluntary schools above mentioned and recommended it to the Synod for approval. The supplementary report contained the report of a committee of representatives from all the Ontario dioceses appointed to prepare a syllabus of lessons from the Old and New Testaments, suitable for public schools of Ontario. The adoption of the report was moved by the Rev. Canon Bland, after some discussion had taken place in which various members took part. On motion of Mr. K. Martin it was decided to take up the report clause by clause. The clauses which were simply intended to record facts were quickly passed, after the Bishop had assured the Synod, in reply to Mr. Duff, that they did not commit the Synod to any principle. The milk of the cocoanut was in clause No. 7, quoted above. Mr. Duff moved that this clause be struck out, and asked that the vote be taken by orders. Mr. K. Martin then made a vigorous speech in defence of the principle of voluntary schools, and he was followed by Mr. Archdale Wilson, who opposed the principle. The debate was continued by the Rev. C. E. Whitcombe, Messrs. William Nicholson, Edward Kenrick, the Revs. Canon Forneret, E. J. Etherington, J. G. Brown, Messrs. T. Hobson, C. Lemon, and W. A. H. Duff. After all of the gentlemen had spoken the Bishop requested that the vote be taken in the ordinary way, and his request was assented to without opposition. The motion to strike out the clause approving of voluntary schools, was carried by a vote of 35 for to 21 against, and the motion appeared to have a majority of both the clergy and the laity. The Rev. Dr. Miller then gave an able address on the proposed syllabus. He expressed the opinion that

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the desire for religious training in the schools was growing. Even some Baptists, who, as a denomination, had opposed introducing any religious training into the schools, were beginning to see the necessity of some religious instruction to overcome the secularizing tendency of the age. He believed a syllabus could be prepared that would be satisfactory to all Protestant denomina-tions, and that the Government could not but grant the unanimous request. On motion of Mr. W. A. H. Duff and Archdeacon Clark, the syllabus was referred to the Committee on Education. That committee consists of Rev. J. O. Miller, convener; Rural Dean Irving, Rural Dean Spencer, Rev. C. E. Whitcombe, Canon Forneret, Canon Bland, Rev. G. F. Davidson, Canon Wade, Rev. W. Britton, and Messrs. W. A. H. Duff, Thomas Hobson, E. Kenrick, K. Martin, J. H. Collinson, Archdale Wilson and Stuart Strathy. On motion of the Rev. R. H. Archer, an addition was made to the canon on the building of churches and parsonages to provide that the committee in charge of such matters shall also have oversight of parochial arrangements for the purchase or exchange of such edifices. The Rev. W. E. White, of Cayuga, then moved: That a branch of the Anglican Young People's Association be formed in the diocese of Niagara in affiliation with the Anglican Young People's Association of the diocese of Huron, and that a committee be appointed at this session of the Synod to organize the same. Bishop DuMoulin suggested that it would be prudent to have the by-laws, etc., of the Huron organization considered before going in for such an association. The motion was referred to the Standing Committee. On motion of Rev. Dr. Miller and Canon Bland, the Synod approved of the Toronto Synod's resolution against gambling, and in favour of the suppression of book-making and other open forms of gambling. The Rev. L. N. Perry brought in a resolution in favour of the celebration of the centennial of the organization of the British and Foreign Bible Society, which takes place in March next. The motion carried unanimously. The Ven. Arch-deacon Clark, the Rev. Rural Dean Spencer, and Mr. Thomas Hobson were appointed a com-mittee in reference to the proposal from Montreal to organize a Church Congress. This is the committee on religious instruction in the public schools appointed by the Bishop: Clerical, Rev. Dr. Miller, chairman; Canon Bland, Rev. E. A. Irving, Rev. C. E. Whitcombe, Canon Forneret, Canon Wade, Rev. W. W. Britton, Rev. G. F. Davidson, and Rev. P. L. Spencer. Lay, W. A. H. Duff, Thomas Hobson, E. Kendrick, K. Martin, J. H. Collinson, Archdale Wilson, and Stuart Strathy. The Bishop appointed the following as members of the Standing Committee: Clerical, Canon Wade, Rev. C. E. Belt, Rural Dean Leake, Dr. Miller, Rev. William Bevan, Rev. F. E. Howitt. Lay, Chancellor Martin, Col. White, T. E. Leather, J. H. Ingersoll, S. J. Leonard and Matthew Dice. The Bishop, Clerical Secretary, Lay Secretary, Secretary-Treasurer, Canon Bland, K. Martin, and W. F. Montague will form the committee on the State of the Church. On motion of Alderman Nicholson, the usual votes of thanks were passed to the Press, and to the Church people of Hamilton, and the business on the agenda paper being finished, the Bishop pro-nounced the Benediction, and the Synod adjourned. In the evening the Bishop and Mrs. DuMoulin held an At-Home at the See House, which was largely attended.

Glenwilliams.—St. Alban's.—This new church was opened for Divine service on St. John the Baptist's Day. The church is extremely beauti-ful and has been enriched by the private gifts of many friends. The pulpit was the gift of the young men of the village; a magnificent three-light west window was presented by Mr. Jos. Beaumont; the lectern was presented by Mrs. Lewis, the Bible by the Orange Lodge, alms

basin by Mrs. L. Beaumont, the pulpit desk by Messrs. Prout and Board, font and altar fontal by Mr. J. Beaumont, collection plates by Mr. Scott, baptistery windows by Mrs. Holdroyd, prayer-book and altar book by the rector, missal in Old English by Mr. Cooper, vestry clock by Mr. Wilson, carpet by Mr. J. Sykes, and the Holy Communion vessels by Mr. A. Sykes. The church is built in early Norman style, in imita-tion of an old fortified church. The vestry, bap-tistery and porch are in the west end. Instead of a chancel the eastern end of the church is a five-sided apse, in which the choir sit, and which is screened off from the body of the church. Great interest was taken in the opening services, and in spite of the wet weather, there was a large attendance. The officiating clergy were: The Revs. A. S. Belt (rural dean); G. F. Davison, vicar of Guelph, and T. J. Wallace, rector of the parish. The service was read by the rector, the lessons by the rural dean, and the sermon was preached by the vicar of Guelph. Mr. Davison is a very eloquent preacher and held his congre-gation spellbound. He took as his subject the Ark of the Covenant, and showed how in its nature, origin, and contents, it resembled the Christian Church. The members of the Building Committee are: Rev. T. G. Wallace, chairman; Messrs. J. Beaumont, minister's warden; H. Holdroyd, people's warden; S. Sykes and W. Armstrong.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—The Monday evening meeting, on the 15th June, in connection with the Synod of Huron, to consider matters of general interest, was held in Huron College; Rev. Rural Dean Hodgins presided and opened with prayer. The chairman briefly referred to the object of the meetings, and then called upon Rev. Canon Davis, M.A., R.D., of Sarnia, who gave a very carefully prepared and thoughtful paper on "How We Got Our Bible," showing that the Bible is a library, and how it was got and how composed, laying down that it was received from God through the instrumentality of man, by the inspiration of the Holy Spirit. He traced the different translations of both Old and New Testaments, and showed their authenticity. The paper gave great satisfac-tion, and was listened to with closest attention throughout. The Rev. Charles Miles, B.A., of Kincairdine, followed with an able address along the same lines, and at considerable length, show-ing a clear mastery of the subject. The Rev. D. W. Collins, owing to want of time, gave way to the next speaker. The Rev. Dr. Mackenzie, of Brantford, took the subject on "The Develop-ment of the Church in Rural Parishes," giving many useful suggestions and relating many of his own experiences both in country and suburban districts, and strongly advocating cottage meet-ings and more liberty in the services. The Rev. Rural Dean Hodgins followed, but differed from the previous speaker on some points. He advo-cated a revision of the Liturgy for use in coun-try places. The Rev. A. H. Rhodes gave the concluding address, and a very pleasant and profitable meeting was brought to a close in the usual way.

The forty-sixth session of the Synod of this diocese commenced on Tuesday, the 16th June. Divine service was held in the cathedral (St. Paul's) at 10.30 a.m., and it was attended by a large number of delegates, both clerical and lay. Those taking part in the service were the Bishop, the Dean, Archdeacon Davis, Canons Hincks, Smith, Hill, Richardson, Young, Brown and Davis, and Rev. Principal Waller. The sermon was preached by Rev. D. Williams, M.A., of Stratford. The reverend gentleman chose for his text the 16th verse of the first chapter of Romans, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salva-tion to everyone that believeth." Before the ser-

vice took place a clerical breakfast was held in one of the city restaurants, at which fifty clergy-men were present. The Rev. T. Dobson, of Til-bury, presided. After the breakfast was finished, and an address of welcome from the chairman, the Very Rev. Dean Innes read a paper on "Richard Hooker and His Theology." The Dean pointed to the fact that Hooker's works were used as text books in various colleges, though they may differ in points of doctrine. All re-cognized in him a great and good man, and in his ecclesiastical policy was a rich field in which was to be found the seed of the Word of Life, and also some tares. The motto which had been ascribed to him, "Pro dea, et ecclesia," was ex-emplified throughout his life. The age in which he lived was referred to as the time when the Puritans were struggling against the intolerance of Rome, in which there were excesses on both sides. He had been called "the father of Eng-lish prose," and his works were philosophical rather than theological. He drew good from all creeds, and was charitable and tolerant. With regard to his views he was a strong upholder of Apostolic order and succession, and concerning the Sacraments he upheld their reality as a means of grace, but held that faith was a necessary condition. The speaker traced the origin of auricular confession and Hooker's stand in regard thereto, as being fair and great in his argu-ments. The paper showed considerable research, and gave much pleasure. The Rev. Principal Waller, M.A., of Huron College, opened the dis-cussion which followed, thanking the brethren for the honour of addressing them on this occa-sion. He referred to several points touched upon by the Dean, but confined his remarks chiefly to Hooker's views of the Bible. He made con-stant reference to it as the source of all truth, and his object in teaching theology was to teach Christ, who is the expounder of the Father. The speaker closed his remarks with a reference to the value of Hooker's teaching in the present day. The Rev. G. B. Sage, B.A., B.D., made pleasing allusion to events in Hooker's life, and pointed out that this is a moulting time—a time of mediocrity and of unrest. Men were not so sure of themselves as they were ten years ago, and some had become so broad as to tolerate all views. He thought the time had come when we must revise our methods and be in touch with the age in which we live. He advised that all should take themselves seriously, and strive to work effectively. Others took part in the dis-cussion, and the meeting closed in time for the delegates to attend the opening service in the cathedral. The Synod convened for business at 3 o'clock in the afternoon in the Bishop Cronyn Hall. The Right Rev. the Bishop presided, hav-ing associated with him on the platform Very Rev. Dean Innes, D.D.; Ven. Archdeacon Marsh, M.A.; Ven. Archdeacon Davis, M.A., and Mr. Chancellor Cronyn, K.C., J.L.B. The opening prayers were led by Dean Innes, after which the roll of the clerical members was called by Rev. Canon Richardson, M.A., hon. clerical secretary. The roll of the lay delegates was called by Mr. E. Paull, hon. lay secretary of Synod. The dele-gates received their voting papers as their names were called. The election of secretaries was then proceeded with on motion of Rev. G. B. Sage and Rev. Canon Hill. Rev. Canon Richard-son, M.A., was re-elected hon. clerical secre-tary on motion of Mr. J. D. Noble and Mr. C. Jenkins. Mr. Edwin Paull was re-elected hon. lay secretary for the ensuing year. This makes the 25th year that Canon Richardson has been elected secretary. On motion of Archdeacon Davis and Canon Young, Messrs. G. F. Jewell, F.C.A., and A. A. Booker were re-elected audi-tors for the ensuing year at the same remun-eration.

The report of the Committee on Certificates stated that 245 congregations had furnished certi-ficates, for 292 delegates, and 19 had made no returns. Several congregations were found to be

in arrears in regard to their assessments. Report adopted. His Lordship, the Bishop, then delivered his annual charge to the Synod. In reviewing the events of the past year, His Lordship referred to a deep sense of gratitude, due to God, for all the blessings received from His hands, chiefest of all for the great gift of redemption, and for the evidences of His constant care. Next, His Lordship referred to the Coronation of His Majesty, King Edward VII., and eloquently traced the line of descent from King Egbert, and drew three important lessons from the Coronation in August last. 1. England acknowledged her subjection to the living God; the King's crown was placed upon his head by the late Archbishop of Canterbury with all the sanctities of the Church of England, and was handed a copy of the Bible by the same hand. 2. It teaches that our Kings are to rule constitutionally, and to govern without caprice. 3. It teaches us that England is under the safe guard of God's eternal wings, not to rely upon the wisdom of her senators, the strength of her armies or the valour of her fleets, but on that omnipotent arm which alone can keep her from the power of foes abroad or the designs of enemies at home. Her mission is one to evangelize, to carry to the heathen world the good tidings of eternal life through Christ our Lord. Time would only bind us more closely to her Church, her Constitution, and her Throne. Long might England remain mistress of the sea. Long might we with heart and voice cry out "God Save the King." The Synod remained standing during the reference to the Motherland, and at the conclusion joined heartily in singing "God Save the King." His Lordship next referred to the removals by death of several prominent members during the year. First of the late Rev. J. H. Moorehouse, a faithful and valued member of the Synod and Executive Committee; also of the late Rev. D. J. Caswell, B.D., and Rev. A. P. Moore, formerly of Listowel. Feeling reference was made to the late Mr. A. H. Dymond, the late James Woods and the late R. Shaw-Wood, each of whose names received its tribute of praise at the hands of the Bishop for their long and faithful services. They were deserving of special mention, and their loss would be severely felt. The Bishop also referred to the death of the late Archbishop of Canterbury, the head of the Church on earth, and to the noble record left behind him. Passing to other matters the Bishop referred to changes among the clergy. His Lordship then took up the question of finances of the diocese, and showed the progress made. Special reference was made to the missionary development displayed by the General Synod, and the remarkable meeting in Montreal last autumn, when all differences were sunk and all felt they were markedly under the direct power and influence of God the Holy Ghost, and felt a force which they could not control. An effort was resolved upon to raise the sum of \$75,000 for missionary purposes. A glad tribute was accorded to the Woman's Auxiliary for their noble work and the valuable assistance rendered during the past year, both to the diocese and to the heathen, the total amount raised by them during the year being \$4,225. Next reference was made to the necessity for an increase in clerical stipends, and as the diocesan debt was now nearly wiped out he trusted that a strong committee would be appointed to consider the best means of accomplishing this end. The centenary celebration of the British and Foreign Bible Society was referred to, and His Lordship expressed the earnest wish that sermons be preached and collections made for this object on the appointed day in March, 1904. In the matter of ordinations, three had been ordained deacons and four advanced to the priesthood. The confirmations during the year numbered 1,352. The foundation stones of two new churches had been laid, four new churches opened, and two consecrated. The Bishop con-

cluded by commending the Synod to the Word of God and His grace. On motion of the Rev. Canon Richardson and Dean Innes, the address of the Bishop was referred to a committee to consider such subjects as may need the attention of the Synod, especially the matter of non-payment of assessments and that of increasing the stipends of the missionary clergy, to present the same at a subsequent session. Various notices of motion were then given and the Rev. J. Downie presented the report of the Committee on Sunday Schools. A memorial was read in regard to bequests and also one in regard to Church congresses. The Synod then adjourned until the evening. At the evening session the annual report of the Executive Committee was considered. The committee, in presenting the report, acknowledged thanks to Almighty God, through whose mercy the work of the Synod had gone on and prospered. The report continues: "It is with much pleasure that we are able to report that the year just closed has been a very satisfactory one. The receipts for diocesan purposes are considerably below what they were last year, but the difference is more than accounted for by the falling off in the receipts from subscriptions to the diocesan debt (which is to be expected, as the subscriptions extending over a term of years expire), and the decrease in the receipts from Synod assessments. In nearly every other department of diocesan work the receipts have increased. There has been a decline of \$161.65 in the contributions for purposes outside of the diocese. The Mission Fund overdraft, which at the beginning of the year was \$783.57, has been converted into a credit balance of \$1,350.76. The regular collections for these funds exceed the previous year by \$272.04, and are the largest in any year since 1894. General Purpose Fund, \$3,418.67; Mission Fund, \$4,728.58; Widows' and Orphans' Fund, \$1,308.20. The amount of required contributions from the whole diocese at the rate of one dollar per family, was \$12,493.61. The amount actually received was \$9,313.63, or about 74 per cent., according to the number of families returned, as compared with 73 per cent. for the previous year. Most satisfactory progress has been made in this account. The regular collections amounted to \$4,728.58, an increase of \$164.06. The collections made at Bishop's confirmation visits were \$106.07, and our hearty thanks are due to the diocesan branch of the Woman's Auxiliary Missionary Association, for their generous contribution of \$368.00 towards the current account, and \$465.25 towards the diocesan debt account. The sum of \$6,907.44 was paid in grants for assisting in maintaining services in mission parishes, the full amount authorized by the canon being paid in in each case. From the diocesan debt account \$495.46 was transferred, and the overdraft, which at the beginning of the year amounted to \$783.57, is now converted into a credit balance of \$1,350.76, a most satisfactory result of the year's operations. No parishes have become self-supporting since May 1st last. Widows' and Orphans' Fund.—This account continues to meet all demands upon it. During the year a bequest of \$130 was received towards capital, making the capital of the fund now \$68,130. One widow came upon the fund during the year, and one was removed therefrom by death. The widows and orphans of twenty-eight clergymen are now on the fund. General Purpose Fund.—We have to report a small decrease of \$20.42 in the collections for this fund. The debit balance has been reduced by \$842.35, all of which amount was received from the diocesan debt subscription account. Commutation Fund.—Those entitled to participate in this fund are as follows in the order named: 1. To original commuted clergy. 2. To superannuated clergy. 3. To clergymen of over fifteen years' service in full orders in the diocese, in order to bring their stipends up to \$800 per annum. After payment of the above grants in full,

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an unexpended balance of \$1,332.69 was transferred to the Mission Fund. Of the original commuted clergy, the Ven. Archdeacon Marsh is the only one now living. Of the superannuated clergy, the Rev. D. J. Caswell died during the year, and the Rev. J. T. Wright R.D., was placed upon the fund. The number now on the fund is seventeen. Canvass for Diocesan Debt.—The work of the Rev. F. E. Roy, the diocesan agent, has been vigorously prosecuted during the past year with the usual marked success. The subscriptions received by Mr. Roy during the year amounted to \$5,451.33, of which \$297.10 was paid in cash. The subscriptions paid during the year amounted to \$5,119.35. After payment of expenses, \$495.46 was applied in reduction of the Mission Fund debt, \$1,858 towards the See House debt, and \$1,858 to the General Purposes Fund debt. The total amount subscribed towards the liquidation of the debt up to 30th April was \$41,330.52; of this amount \$29,869.62 has been paid. The debt at the beginning of the year was: Mission Fund, \$783.57; See House, \$4,572.08; General Purposes Fund, \$3,350.37; total, \$8,706.02. This has been reduced by \$3,583.92 during the year, leaving the indebtedness remaining on 30th April, 1903: See House, \$2,614.08; General Purposes Fund, \$2,508.02; total, \$5,122.10. While this is very gratifying, and a cause for congratulation, we would recommend that no abatement of the canvass should be allowed until the debt has been fully paid. A vigorous prosecution of the work should attain this end very soon now. The Executive Committee also reported that the contributions for missionary purposes outside of the diocese which passed through the Synod books, are as follows: Domestic Missions—Ascension-tide appeal, \$1,347.51; domestic missions, Algoma, \$410.46; domestic missions, Shingwauk Home, \$100.22; domestic missions, Blackfoot Home (Rev. A. de B. Owen), \$12.50; domestic missions, Sunday school Lenten offering, \$577.07; domestic missions, C.C.M.S., \$12.66; domestic missions, General Missionary Society of the Church, \$25. Foreign Missions—Epiphanytide appeal, \$1,273.76; foreign missions, C.C.M.S., \$82.22; foreign missions, Jews, \$551.75; foreign missions other contributions, \$17; foreign missions, General Missionary Society of the Church, \$21. Undesignated—General Missionary Society of the Church \$1,106.02; undesignated, C.C.M.S., \$130.73; Huron College, \$538.04; W.A.M.A., to 31st January, 1903 (outside the diocese), \$3,205.30; total, \$9,481.14.

The Executive Committee recommended that the canon on superannuation be amended by striking out the words "Clergymen of the diocese," and insert clerical members of the Executive Committee." After discussion the motion to read a first time was lost, and the clause was dropped.

The next clause was amended to read: Any clergyman of the diocese in good standing, who has reached the age of seventy-five years, shall, on his own written request, be superannuated, for such an amount as he would be entitled to

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if superannuation had been granted under clause 2 of the canon. The clause so amended was adopted. The Synod then adjourned to meet Wednesday morning at 10.15 o'clock.

Wednesday.—There was a celebration of the Holy Communion at 9 and an hour later the Synod reassembled for business. The session was devoted to the reception and disposal of the report of the Committee on Sunday Schools, presented by Rev. J. Downie, B.D., chairman. The committee recommended the establishment of normal classes for teachers in connection with conventions, and that competent teachers from Public and High Schools be asked to give lectures on the best methods of teaching. Attention was called to the fact that over fifty congregations had sent in no report. Two hundred and twenty-three schools had reported 2,006 teachers, 17,004 scholars, a total membership of 19,010. One hundred and forty-three schools had made no response to the appeal for missions. A growing interest is being taken in Advent examinations, several new schools having taken part last year. The committee recommended that a fund be provided for prizes, and that the profits of the depository be used for this purpose, a gold and silver medal to be offered for special excellence in the examinations. The subjects of examination for next Advent were set forth in the report. The committee called attention to the unsatisfactory attendance reported, the reports showing a decrease therein. This may be accounted for, in part, by insufficient returns. This called for serious consideration and prompt action. Feeling reference was made to the late Mr. Jas. Woods, of Galt, who for many years was a most faithful member, and rendered great assistance. Also to the happy relations with the late Mr. Dymond in connection with the annual convention. Considerable discussion took place in regard to several points. A consensus of opinion was strongly in favour of normal classes. Rev. R. Hicks considered it the best move that had yet been made. Mr. A. E. Welch thought the clergy should hold classes to tell teachers what to teach, and the normal classes show how to teach. Mr. R. M. McElheran approved of normal classes to teach men how to teach successfully. Mr. Ferguson, Dr. Bowlby and others followed along the same line. Various causes were assigned by different speakers for the decrease of attendance. Rev. D. Williams said that the population of Ontario Public Schools had decreased during the past ten years. Mr. H. Macklin also showed that the decrease in population had been 67,000 in ten years. Reference was made to the price at which books were sold. Mr. R. Graham, of Ridgetown, advocated carrying on the depository on a strictly business basis.

The question of prizes was discussed at some length, many members taking part. In putting the motion, the Bishop took occasion to address the laity on the subject of teaching. In the noble sermon yesterday, Rev. Mr. Williams had shown the necessity for preaching the Word, but while many noble women were to be found in the position of teachers, the laymen held back. They used the Lord's Day as one great yawn. They wanted to take a walk in the air to clear their cobwebbed brain. He held that the conduct of many educated laymen was simply scandalous in this regard. What was wanted was self-denying men, who would fill the yawning gap. What were the laity doing on the Lord's Day? Facts went to prove that they did not even attend the House of God regularly. In earnest words the Bishop appealed to the laity to come forward to the help of Sunday schools. The report was then put and carried. On motion of Mr. Henderson and Mr. J. Ransford, the Bishop was requested to issue a pastoral to laymen on the subject of Sunday school teaching. The Synod then adjourned.

During the afternoon session of the Synod, the Rev. Canon Brown presented the report of the Anglican Young People's Association. He urged

the importance of reaching the young people of the congregations, and this must be by social and intellectual development. He pointed out that the principles of the association are four: Worship, work, fellowship and education. Other dioceses had expressed their intention of adopting the movement, notably those of Toronto and Quebec. The Rev. C. R. Gunne seconded the motion, and showed that the association had been helpful to him in reaching the young. It was hoped that a great convention would be held on the occasion of the annual meeting of the Lay Workers' Association, and that a day would then be set apart to consider the aim and objects of this association. The Rev. H. E. Bray thought it one of the best movements set on foot. He gave the results of a similar association in his own parish as being very beneficial. He urged that there be both active and associate members. The report showed thirty-two branches in existence at the close of the first year with an estimated membership of 900. The Bishop warmly approved of the association, and the report was adopted. The Synod then discussed business regarded by many of the delegates as the most important of the present meeting—the amendments proposed by His Lordship the Bishop to the canon on patronage. The first four or five proposals were adopted. The first clause provided for the election of a committee, composed of one registered voter in every twenty-five in the Church, who should form collectively a committee for conference with the Bishop in the filling of any vacancies that might occur in any rectory or other parish. Clause 2 called upon the churchwardens to send, within three days, the names of the said committee. Clause 3 requires the Bishop to call the conference, and within two months thereafter to appoint a clergyman. In case of failure to appoint the committee, the Bishop should appoint the incumbent without conference. Clause 4 provided for the settlement of differences in regard to arrears of stipend claimed by late incumbent by a reference to a committee of two clergymen and one layman, whose finding, when approved by the Bishop, should be final and conclusive. The clause to which objection was taken read as follows: "This canon shall apply to all parishes except travelling missions and those mission parishes whose assessments for the stipend of the clergyman, including the net proceeds of any local endowment, is less than \$700 per annum, and the appointment to such travelling missions and parishes excepted from the operation of this canon, as above, shall be vested absolutely in the Bishop. Provided that such appointment shall be only for a limited period of not more than three years, nevertheless, the incumbent may be reappointed."

The Rev. Canon Young, in presenting the bill, said the working of the present canon was very unsatisfactory. The effect was that there was very little chance of promotion, and that appointments were sometimes brought about by some laymen making the selection instead of the Bishop. After Mr. Matthew Wilson, K.C., and the Rev. T. G. A. Wright had spoken, the motion that the bill be given a first reading was carried, and the Synod went into committee of the whole to consider details. Clauses 1, 2, 3 and 4 were passed. Clause 5 elicited a strong expression of views from any members as being a new departure. The Rev. Canon Young pointed out that missions who came and asked for assistance towards paying the stipends of the clergy were in a different position from those parishes that supported their own clergymen. He thought the time had come when there should be somebody who should assist the Bishop in the making of appointments. The Bishop referred to the practical working of the present canon. Deputations who came for conference simply came to receive names, and were not willing to carry out the canon, which provided that after conference the Bishop should immediately proceed to appoint. They took the names home and



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the clergymen named were pulled to pieces, and the deputation came back saying they wanted none of the men proposed, but must have some one from afar off, whom they had heard of as being a good man, thus passing over a number of excellent men from the diocese whose names he had given. When he first came to the diocese, he was advised to put his foot down and make his own appointments. He did so in one case, and the wardens handed the keys to the clergyman, but gave notice that they would not attend. He felt that to put the power wholly into his hands would not improve matters. The Rev. T. G. A. Wright took strong ground against the proposed amendments, and moved to strike out all after the word Bishop. The Rev. Canon Brown was opposed to the itineracy of the clergy. Those among whom the system was in vogue were trying to get away from it. He pointed to the advantages of a settled ministry, and moved to substitute for the last clause, that a representative committee be elected by the Synod, to consist of five clergymen and five laymen, to represent the congregations in regard to appointments. The Rev. C. H. P. Owen seconded the amendment and favoured a reference to a committee to seek for information in regard to the working of the system elsewhere. The Rev. W. Craig followed him and at 6 o'clock the Synod adjourned. In the evening a missionary conference was held in the Bishop Cronyn Hall, the Bishop presiding. The meeting was very well attended. The annual report of the Board of Missions was read by the Rev. W. Craig, after which, on motion of the Rev. D. Williams, the Board was reappointed. The Rev. J. C. Farthing, of Woodstock, and Mr. Charles Jenkins, of Petrolia, gave addresses on the subject of "Our Obligations to Domestic Missions," and the Rev. J. S. Boyd, a missionary from China, and Dr. T. Jays, a missionary from Africa, spoke on "Our Obligations to Foreign Missions." After a few remarks from the Bishop, he closed the meeting with the Benediction.

Thursday.—The Synod resumed as usual this morning with Divine service in the cathedral at 9.30, and three-quarters of an hour later assembled in Bishop Cronyn Hall. The balloting for delegates to the General and Provincial Synods, and for members of the Executive Committee was the first order of business. For Executive Committee—Revs. E. Softley, H. Bray, C. M. Farney, and W. Johnston, Messrs. T. H. Orr, J. Shirley, W. Powell and W. Hamilton.

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At the conclusion of the voting, the Synod resumed its business. The Rev. J. C. Farthing presented the report of the Committee on Gambling, emphasizing the report of last year, and recommending the Synod to petition Parliament to pass such legislation as would effectually do away with what are termed "bucket shops," which were a chief source of the evil of gambling at the present day, and fostered the gambling spirit among young men. The committee also asked that the Bishop be requested to issue a pastoral on the subject. Mr. Farthing referred to last year's report, which particularized the various forms of this evil. The Rev. W. Craig supported the report and urged its adoption. His Honour, Judge Ermatinger, the Rev. C. Owen, and Messrs. Higginbotham, John Ransford and McElheran having spoken on the subject, the Bishop, in putting the motion, referred in strong terms to the growing practice of gambling, even among ladies. The report was carried, only two voting nay. At the midday hour the Synod united in the prayer for foreign missions. The Very Rev. Dean Innes asked that the committee on the Bishop's charge be allowed to report to the Executive Committee instead of to the Synod. After discussion the request was granted. The Rev. D. W. Collins presented the report of the committee on taking the census of the diocese. He urged the importance of the work and asked for instructions. His Honour, Judge Ermatinger, urged that the forms be issued from the Synod Office instead of by the committee. The Rev. Canon Davis referred to the suggestion that returns be made to rural deans and by them revised and forwarded to the Synod. Mr. E. G. Henderson referred to the incomplete returns now sent in and urged that some action be taken to remedy the evil. The Synod adjourned at one o'clock. When the Synod reassembled in the afternoon, the elections were proceeded with. Unusual interest was felt in the outcome. The results were as follows, the following being duly elected in order as given:

For General Synod.—Clerical.—Revs. D. Williams, Dean Innes, J. C. Farthing, Canon Brown, Archdeacon Davis, G. B. Sage, Dr. Mackenzie, Canon Hill. Substitutes.—Rev. W. Craig, Rev. Canon Young, Rev. Canon Richardson, Rev. T. G. A. Wright. Lay.—Charles Jenkins, M. Wilson, R. Bayly, Judge Ermatinger, J. Ransford, E. G. Henderson, Prof. Harrison, W. F. Cockshutt. Substitutes—Chancellor Cronyn, Edwin Paull, A. C. Clarke and H. Macklin.*

For Provincial Synod.—Clerical.—Revs. D. Williams, Dean Innes, J. C. Farthing, Archdeacon Davis, W. Craig, Canon Brown, Canon Hill, Canon Young, G. B. Sage, Canon Richardson, R. McCosh, Dr. Mackenzie. Substitutes—Rev. J. Ridley, C. Miles, T. G. A. Wright, J. W. Hodgins. Lay.—C. Jenkins, M. Wilson, R. Bayly, Judge Ermatinger, John Ransford, V. Cronyn, E. G. Henderson, H. Macklin, W. F. Cockshutt, J. D. Noble, A. C. Clarke, Prof. Harrison. Substitutes—C. C. Hodgins, Dr. Bowlby, W. P. Graham, J. F. Ormsby, W. Maynard, the two latter being tie.

For Executive Committee.—Clerical—Rev. D. Williams, Rev. J. C. Farthing, R. McCosh, W. Craig, C. Miles, Archdeacon Davis, Dr. Mackenzie, Dean Innes, Canon Young, Canon Hill, G. B. Sage, Canon Brown, T. G. A. Wright, J. W. Hodgins, W. Lowe, C. R. Gunne, J. W. J. Andrew, Canon Davis, H. A. Thomas, Canon Richardson, J. Ridley, R. Hicks, S. F. Robinson, D. Deacon, W. A. Graham, A. G. Dann, Canon Smith, J. T. Wright, Canon Hincks, J. Ardiel. Lay.—C. Jenkins, R. Bayley, Judge Ermatinger, M. Wilson, W. B. Graham, E. G. Henderson, J. Ransford, J. Shirley, H. Macklin, J. F. Roberts, Judge Woods, R. McElheran, V. Cronyn, J. D. Noble, C. C. Hodgins, A. C. Clark, E. Paul, A. E. Kinder, W. F. Cockshutt, A. E. Welch, J. Y. Ormsby, W. G. Hind, J. Higginbotham, Judge Helt, G. W. Wedd, Prof.

Harrison, S. J. Parker, Dr. Bowlby, G. R. Harrison, J. B. Lucas.

The business of the elections having been finished, the debate on the canon on patronage was resumed. The proposed amendment that all appointments to parishes receiving aid from the Mission Fund should be vested absolutely in the Bishop, and that such appointments should be limited to not more than three years, came in for a good deal of criticism. The Rev. J. C. Farthing claimed that the proposed canon made distinction between different classes. The stronger have the same privileges as now, of a conference with the Bishop, but the weaker ones would be deprived of the liberty of consulting their Bishop. The Rev. D. Williams could not see how the proposed canon would secure promotion, as the Bishop was given only power to appoint to places under \$700. He pointed also to the expense of removals. He favoured a reference of the last section to the Executive Committee. The Rev. W. Stout pointed out that the Methodist Church provided the expense of removals and also parsonages partly furnished, which the proposed canon did not do. His Honour, Judge Ermatinger, said the arguments advanced had all been on the side of the clergy. He urged that it would cause the weaker parishes to desire to be self-supporting and result in much good. Mr. J. Ransford pointed out that the clergy would not necessarily be removed, as they might be reappointed. As a matter of fact, under the present system the tenure of the clergy did not exceed on the average the period of three years. Mr. Matthew Wilson, K.C., reviewed the provisions of the proposed canon, and was in hearty sympathy with the same. It was only the right of conference that was at stake, and as the appointment was only for three years, this was not a hardship. The Rev. J. T. Wright was opposed to the proposed canon. The trouble was that congregations would not abide by the present canon, but sought to usurp the power of the Bishop. The amendment would destroy the pastoral bond, which was a sacred one. Mr. Charles Jenkins referred to the Bishop's statement that the present canon was unworkable, and said that the chief cause of trouble in England was the fixity of tenure of the clergy. He favoured the proposed amendment. The debate was continued in the evening. After considerable discussion, the Bishop stated his desire to be simply to afford relief under the difficulties which beset the carrying out of the present canon. He would favour the reference of the matter to the Executive Committee; the Synod accordingly referred the question to the Executive Committee to consider and report at next Synod. The Rev. T. G. A. Wright moved to amend the canon in the Mission Fund to read: "Priests who have served under ten years shall receive \$700, and those over ten and under fifteen years shall receive \$800 per annum." After discussion the motion was carried unanimously, any pro rata reduction, if necessary, to come from those receiving \$800 per annum. The Synod adjourned at 10 o'clock.

Friday.—At the Synod to-day, a memorial from the Dominion Alliance was presented by the Rev. H. A. Thomas expressing appreciation of the great work done by the Church of England for the cause of temperance, and asking co-operation in the effort to secure legislation for the suppression of the liquor traffic. The Synod passed a resolution deploring the evils resulting from intemperance, and urging the members of the Church to do all in their power to advance the cause of temperance. The Rev. Canon Brown asked leave to withdraw his motion to amend the canon on the Widows' and Orphans' Fund. Granted. Mr. R. M. McElheran asked permission to withdraw his motion in regard to adherence to the Book of Common Prayer and the canons and constitutions of the Synod. Granted. Mr. Charles Jenkins moved his resolution in regard to the loss the Synod had sus-

tained by the death of the late Mr. A. H. Dymond. Mr. Jenkins referred in feeling and impressive language to deceased's many excellent qualities of mind and heart. Mr. H. Macklin seconded the resolution, and also paid warm tribute to the memory of the departed member. The Rev. Canon Brown, R. Bayly, K.C.; Rev. J. Downie, B.D.; Chancellor Cronyn, K.C.; Canon Young, united in their testimony concerning the late Mr. Dymond. A very impressive half hour was closed by some kindly words from the Bishop, the Synod standing to express concurrence in all that was said. The Rev. Dr. Beaumont withdrew his motion in regard to the giving of a tenth of income. The Rev. Canon Brown moved in regard to religious education in schools that the syllabus of lessons prepared by the committee appointed by the conference recently held in Toronto be approved of, and that a committee be appointed to co-operate with those appointed by other bodies in connection therewith. Rev. Rural Dean Robinson, Archdeacon Davis and others addressed the Synod, showing the great importance of the subject. The motion was carried. The memorial of the Synod of Montreal, in regard to Church congress, was presented by Rev. W. Craig and referred to the Executive Committee. Mr. E. Paull presented a memorial in regard to forms of bequest for free distribution. Adopted. The question of a successor to the Rev. F. E. Roy, financial agent, was referred to the Executive Committee, with power to appoint. On motion of the Rev. G. W. Ward, the thanks of the Synod were tendered to the Rev. D. Williams for his able sermon, and to the speakers at the conference on missions. The Bishop then appointed the usual standing committees, and then addressed the Synod, briefly reviewing the work accomplished. The Synod adjourned, sine die, after the Bishop had pronounced the Benediction.

Belgrade.—Trinity.—This congregation have decided to improve their church. A new stone foundation has already been laid. The building is now to be bricked throughout, and a new chancel added, with vestry room on one side and Sunday school library room on the other. The inside of the church is to be finished in narrow beaded woodwork instead of plaster, and there will probably be new seats and other improvements, the whole to cost in the neighbourhood of \$900 or \$1,000. The congregation is to be congratulated on its zeal and enterprise. Mr. Richard Proctor and the rector, the Rev. J. Edmonds, were around last week soliciting subscriptions, and they succeeded in getting nearly the whole amount subscribed. It is expected that the reopening services will be held in October.

Southampton.—St. Paul's.—The Holy Rite of Confirmation was administered in this church, on the evening of 29th of May, by His Lordship, the Bishop of Huron. The Rev. G. N. English, M.A. presented the candidates, who were nearly all adults. The church was very prettily decorated for the occasion by some of the ladies. All joined in a hearty service. The Bishop's sermon and the address following the Confirmation Office were most impressive, and were listened to with unflagging interest and delight by a large congregation. It was felt to be a very solemn occasion, calculated to leave a deep impression on the life and character of those who were present. It was noticed with pleasure by the congregation that the Bishop looked well, and seemed much stronger than on his previous visit.

Port Elgin.—St. John's.—In the afternoon of the same day, the Bishop of Huron drove over from Tara to this church, which is part of the parish of Southampton, where he held a confirmation. The artistic decorations were put up by the Ladies' Aid, adding much to the beauty and interest of the scene. A large congregation

listened with of the Bishop hear him once

Waterloo.—S tained a severe incumbent, th During the la endeared hims zeal, sympathy congregation had made pro losing membe receiving acc shown by the of candidates. Mr. Armstrong Isaiah xxii. 2 place from tl upon his peop of help in all bility in all tl sure to others song, on the sented by the tion, with a service in sol dress express vices, and go piness and su Mr. Armstro with gifts of the "Boys' M curate in the larger field o cessor, the c ment having curacy, and of mind onl for his new than Water respondent is it well. The gation is the old, rich and of responsib of the Churc

London.— a public rec rector, the I people were was spent. and Mrs. C and a large acknowledge himself, in 2

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A. H. Dymond, and impressive excellent qualities in seconded the tribute to the Rev. The Rev. J. Downie, Canon Young, and the late Mr. half hour was ds from the express concur- Rev. Dr. Beau- rd to the giving Canon Brown ation in schools ed by the com- ce recently held l that a com- with those ap- ection therewith. theacon Davis t, showing the t. The motion Synod of Mont- s, was presented o the Executive nted a memorial or free distribu- f a successor to ent, was referred th power to ap- J. W. Ward, the red to the Rev. ion, and to the missions. The d standing con- e Synod, briefly d. The Synod Bishop had pro-

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the afternoon of Huron drove over ick is part of the he held a confir- ions were put up uch to the beauty large congregation

listened with deep interest to the eloquent words of the Bishop, and were delighted to see and hear him once more in their own little church.

Waterloo.—St. Saviour's.—This church has sustained a severe loss by the resignation of its first incumbent, the Rev. R. A. Armstrong, B.A. During the last two years, Mr. Armstrong has endeared himself to all, young and old, by his zeal, sympathy, and consistent life, so that the congregation has been materially increased and had made progress in all respects, and instead of losing members to the denominations, has been receiving accessions from without. This is shown by the large number of adult baptisms and of candidates confirmed. In his farewell sermon, Mr. Armstrong said he had chosen as his text Isaiah xxii. 2: "A man shall be as a hiding place from the wind," etc., wishing to impress upon his people at once the never failing source of help in all troubles and a feeling of responsibility in all that are Christ's to be in their measure to others what He is to them. After Evensong, on the 21st ult., Mr. Armstrong was presented by the wardens, on behalf of the congregation, with a very handsome pocket communion service in solid silver, together with a short address expressing their sense of his valuable services, and good wishes and prayers for his happiness and success in his future field of service." Mr. Armstrong had previously been presented with gifts of books by the Junior Auxiliary and the "Boys' Mission Band." He is now assistant curate in the parish of Orillia, where there is a larger field of work. The parish is seeking a successor, the cleric who had accepted the appointment having defaulted on being offered a city curacy, and notified the wardens of his change of mind only after Mr. Armstrong's departure for his new charge. A more agreeable parish than Waterloo cannot be found—your correspondent is not one of its members, but knows it well. The town is growing fast, the congregation is thoroughly united, and all, young and old, rich and poor, work together, with a sense of responsibility for the welfare and extension of the Church.

London.—All Saints'.—On Thursday, July 2nd, a public reception was held in honour of the new rector, the Rev. T. B. Clark. A large number of people were present, and a very pleasant evening was spent. During the evening, the Rev. T. B. and Mrs. Clark were presented with an address and a large bouquet of choice roses. Mr. Clark acknowledged the gift on behalf of his wife and himself, in a few appropriate words.

The rural deanery of Huron was well represented at the diocesan Synod, held in this city, the 12 clergy, and 8 of the lay representatives being present. Three of the clergy and two of the laymen were elected to the Executive Committee. The deanery contributed towards the diocesan collections, \$15,911.04, an increase of \$941.30 over last year. Eleven congregations sent their assessment of one dollar per family, and the others very nearly that amount; 82% of amount required was sent in by the deanery. The parishes stand in their diocesan contributions in the following order: Goderich, Wingham, Seaforth, Exeter, Gorrie, Blyth, Dunganon, Brussels, Clinton, Holmesville and Bayfield. Wingham and Seaforth have also returned the full amount asked for from the General Missionary Society, for work in the North-west and foreign fields.

Summer Hill.—There passed away in Clinton Hospital, on Sunday, June 7th, William J. Lowery, V.S., who for many years had been superintendent of the Sunday school here. Mr. Lowery had lately gone to Seaforth to practice his profession, and was taken ill with appendicitis, and although an operation was performed, he only lived a few hours. He was only 33 years of age, and was a most estimable Christian young man. His funeral, on the following Tuesday, was one of the largest

ever seen in the township. The services were conducted by the Rev. Rural Dean Hodgins, Seaforth, the Rev. H. A. Wright, Holmesville, and the Rev. F. Kilty, Granton.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Man.

Rat Portage.—The Bishop and his family arrived here on the 18th June, and took up their abode in the house of Mr. G. Phillips, which they have taken furnished for a year until a See house can be obtained. On Sunday, 21st ult., Bishop Lofthouse took part in the morning service, and in the evening preached to a large congregation in St. Alban's church.

Dimorwic.—On Wednesday, the 24th ult., Bishop Lofthouse visited this mission on the Canadian Pacific Railway and took his first confirmation in the diocese. The Rev. H. D. Cooper presented three candidates for the rite, and a very hearty service was held into which all seemed greatly to enter. The Bishop intends visiting the Rainy River district during the coming week.

Dryden.—A very nice little church has been erected by the Rev. H. D. Cooper at this place, which was opened some time ago for service. A small debt still remains on the building, but the congregation hope to have this made up by the autumn, when the church will be consecrated.

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glass
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

Chapter XI.—A Dark Shadow.

"Oh, Mother! Mother!"

"Why, Curley, my dear, how did it happen? Who gave you the crystal? Why didn't you mention it when there was the outcry about the lost jewels! Oh, Curley! Curley! surely you did not wish to keep the crystal—surely you did not wish to keep it?" poor Mrs. Crawford repeated. "And there is a slur on my house already. A thief has been here. Don't tell me it is my boy—my boy I have been so proud of. Oh! don't tell me that!"

Miss Hack had great difficulty in quieting the poor mother, and deeply did she feel for her.

Appearances were against Curley, there could be no doubt of that. He had always thought the crystal one of Peter's greatest treasures, and often had put its smooth surface against his cheek, and looked into its clear depths with admiration. Still the other jewels were not to be found. The contents of the treasure box were turned out, and there was nothing there but the little possessions I have told you Curley had collected there—the pink and white little shells, the large whelk shells, the beads, and the other scraps which were of no value.

"Do you know, Curley," Miss Hack asked, "how the crystal got into your box?"

"No, ma'am, I don't know. I have not opened the box for ever so long—not since Master Peter came. Please, please, ma'am, do believe me! Oh! do believe me!"

"No, my poor precious child," said Mrs. Crawford, "no one will believe you; you and I are suspected, and we are ruined!"

Then Peter's little voice was raised. "I believe Curley, I believe him; he is too good to tell a lie. I believe him. Don't cry, Curley; you'll have the pain in your head if you cry."

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And indeed Curley did make the pain in his head very bad. His distress was so great that even Peter's faith in him could not comfort him.

Miss Hack was sorely perplexed, and Mrs. Crawford's grief, though very natural, was quite beyond her control.

Miss Hack at last led her from the room, and left the two little boys with Olive, while she begged her, for her child's sake, to try to compose herself.

"You know, Mrs. Crawford, that God's eye is over us. He knows the very secrets of the heart, and He will throw some light upon this sad perplexity."

"Then you think, Miss Hack, my boy is a thief, you think we are all thieves. You had better leave my house at once. Don't stay—don't stay—and tell Mr. Pegg why you go."

Mrs. Crawford rocked herself to and fro in her distress, and Blanche coming in from school, Miss Hack left her till she was calmer and more able to listen to what she had to say.

But in spite of Miss Hack's hope that something would come to clear Curley from all suspicion, days passed and the cold shadow rested over the house that in some way, and by some unknown hand little Peter's box had been rifled of its contents, and the crystal was found in Curley's possession.

Chapter XII.

"The Shadows Flee Away."

Miss Hack did her best to be cheerful and hopeful, but the bright spring days passed wearily and sadly in the drawing-room at Number 36 Wellington Street. Curley was prostrate with his grief, and when Peter would try to comfort him he would say—

"There's no comfort for me till I know that every one knows I never took your crystal, Master Peter."

"God knows," the blind child said, "and He is sure to let other people know in time."

Then Curley would shake his head and say, with the half faithless fear we all of us have felt in times of perplexity—

"If God knows, and cares about it, why doesn't He send something to show who stole the crystal? It is hard that I should be thought a thief, very hard."

"Yes," Peter said, "but it would be far worse if you were a thief, Curley dear."

"But, Master Peter, how did the crystal get into that box? Who put it there?"

It seemed hopeless and useless to go over these questions again and again; and the days and weeks passed, and a month had gone by without any possible answer occurring to any one.

But one day when Mrs. Crawford was busy with her spring cleaning, and turning out the front kitchen for the whitewashers, she saw in a corner by the mahogany bureau, which had belonged to her mother, a bit of pink wool.

(To be Continued).

— Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.

Children's Department.

STEADY AND STICK DO THE TRICK.

Rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way.
It's the stay that tells; the stay, boy,
And the heart that never says die;
A spurt may do, with the goal in
view,
But steady's the word, say I.

Steady's the word that wins, lad;
Grit and sturdy grain;
It's sticking to it will carry you
through it—
Roll up your sleeves again!

O! Snap is a very good cur, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go,
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So Steady I count the safer mount,
To carry you all the way.

The iron bar will smile, lad,
At training muscle and thiev.
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bound of might and main,
But Steady and Stick must do the
trick—
Roll up your sleeves again!

REMINDERS.

What's a reminder?" asked Teddy Signor.

"It's to help your mind to remember," answered his patient mother. "And that's the reason I want you to wear one to-day. You've forgotten for three days to get me the spool of silk to finish Mabel's dress; and if I don't have it to-morrow, I can't possibly make the button-holes in time for her to wear it to Lucy Dale's party."

"All the boys will laugh if I go with a string around my finger," pleaded Teddy. "Please give me another kind, Mother. Oh, please! Anything else would do just as well."
"Try a rose in your button-hole, then, Teddy," said his mother, "and remember, if you forget again, how great Mabel's disappointment will be."

"Oh, I won't forget this time, I just surely won't," cried Teddy, swinging himself upon his bicycle seat, after giving his mother a hurried hug. "I'll ride back from school and bring it; and then I've promised the boys I'd take them up to the high pasture for a game of football. Good-bye, Mother, I'll be back early, and this time the silk will be with me," he called as the gleaming bicycle flashed down the country road.

Mrs. Signor had lately moved to the country, and she found the three miles stretching between her and the village a hard problem in time of immediate want. Mr. Signor was busy upon the little farm, and Teddy rode back and forth each fine day to school, and was supposed to be the errand boy of the family; but, for a boy with such long legs he had a surprisingly

short memory, and many times the family plans had to change abruptly. Mrs. Signor readjusted herself quickly to new problems, and her ingenuity covered many of his failures.

Mabel, the six-year-old sister, was too little to go to school, but not too little to be radiantly happy over the promised new dress for Lucy Dale's party on the adjoining farm, and Teddy had felt an increased pang each day that he had returned without, the desired silk; yet his good resolution to remember faded abruptly when he found himself face to face with the vivid interests of the Grammar School.

He rode the three miles in a surprisingly short time, and, happily flushed, dismounted at the school door amid a group of animated boys, all clamoring over some deep problem which had furrowed their smooth brows to an unusual degree of anxiety. "We're not ready!" said Jack Howe, the cautious.

"I don't see how we can!" meditated Ralph Robbins, the thoughtful.

"If we don't, they'll think we're afraid!" declared Tom Bolles, the boaster.

"It's pretty mean to give such short notice!" announced Jim Jennings, the debater.

"Well, I say, let's go and beat them, anyway!" cried Charlie Curtis, the leader; and, "What do you say Teddy?" they all shouted in chorus, as they crowded around him, and fluttered an official paper before his agitated eyes. It proved to be a challenge of the Down Town Foot Ball Team to meet the School Team the next afternoon.

Teddy, with his blood dancing from the good exercise, was ready for any fray.

"Beat them? Of course we will!" he declared. "We've all this afternoon to practise and get in shape. Hurrah for the School Team, boys!" and in the midst of the cheer the bell rang which summoned them to the school-room.

His afraid thoughts wandered that morning, but the teachers knew and were interested in the challenge, and felt indulgent toward the errors which arose in its train.

Teddy's flower wilted perceptibly during the morning, and at the noon recess, while the boys held a prolonged discussion, the discouraged reminder fell in a shower of petals upon the answer to the challenge, which under an avalanche of directions he was writing. He smiled as he saw it, and a flitting recollection of his home duty returned to him.

"Say, boys! don't let me forget to stop at the store on our way out," he said, and they assented with an excited, brief "All right," and straight-way forgot.

The reminder was nothing but a forlorn stem when he rushed out of school that afternoon, en route for the practice game; and it was not until the afternoon was gone, and Teddy was entering the home gate that he thought, as he saw the rose-bush from which it came, of the bright-leaved reminded which had gone forth upon his breast that morning. He put his hand to the lapel of his coat, and the withered stem dropped into his fingers.

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Something dropped into his heart, too at the same time; a great pang of remorse, which deepened as he heard the prompt ring of the supper bell, and saw Mabel's curly head at the table. He was tired, and as hungry as a bear; but his conscience was aflame.

"I promised," he said abruptly. "I can't go in and face her disappointment again. I'm pretty selfish, I guess, or I would have remembered without the reminder that didn't remind. I've got to go back to town, that's all, and ask Jim Howe, the clerk, to open up the store and get the silk. This starvation won't kill me if it does hurt!" and the wheel turned and sped back towards the village.

"I fought I saw Teddy," said Mabel, looking out of the window. "When he comes my dress will be finished."

"I thought so, too," said Mrs. Signor, smiling toward her husband, across the table, "and this time I think he has a reminder which will really last."

And it did.—Dorothy Shepherd.

THE FOUNTAIN PEN.

"When you get to be my age, Davis, you'll prefer to use your head more and your legs less," said the cashier, dryly, as he slipped into his pocket the fountain pen which the young clerk had just handed him. "If you had thought at all, you would have known that I couldn't need this pen till to-morrow, and you would have saved yourself the four blocks—"

"I didn't think at all," interrupted the boy, with a slight show of irritation. "When I've said I'll do a thing, I've done all thinking about it. I just do it."

"Then, Davis, you are a great



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moral genius, with a laugh, late the chief your services

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moral genius," retorted the other, with a laugh. "I'll have to congratulate the chief that we have secured your services."

The boy felt that he was being ridiculed, and his fresh young face reddened more deeply. He surveyed the older man with open defiance.

"Just to show you, sir, that I haven't brought this pen back to make a show of being goody-goody, and so getting into your favour, I'll get myself thoroughly out of your favour, and earn a discharge, by telling you what I think of your manners!" he burst forth, hotly, and his blue eyes moistened with anger. "I think, sir, that they are—"

He wavered on the brink of an unaccustomed expletive.

"See here, Davis, I apologize," said the cashier, in a friendly tone. "I had no business speaking as I did. Hold on a minute!" The young clerk had laid his hand on the door-knob. "I am really interested, Davis, in your views on borrowing and returning," the cashier continued, in a light tone, playing with some papers on his desk. "I've been philosophizing about it myself a little."

The boy was plainly anxious to be gone. Along with the other clerks of the office, he held this sharp-tongued, smiling man in dislike.

"You walk back four blocks to fulfill a promise to which no one was holding you, and you have proved to me that you didn't do it to forward yourself in our good graces," said the cashier.

"I most certainly did not!" retorted the boy, still angry. "I don't think my moral principles concern you, sir, until they become a matter of dollars and cents to you. If I were in your position, with a chance to embezzle funds—"

The cashier's hands dropped upon the desk, slid off loosely by the weight of his dragging arms, and fell limply to his side.

"—my views on borrowing and lending would concern the firm," continued the boy. "As it is, you need not enquire into my motives—"

"Oh, come, Davis, don't be so serious!" urged the cashier, in a kindly tone. A slight glow had come into his face. "Tell me what makes you so particular. It's just habit, isn't it? You've been brought up to be nicely scrupulous?"

"It's just my dislike for making excuses, I think," answered Davis, slowly. "I'd rather walk four blocks than have to excuse myself to any one for something I've done or haven't done."

"Well, I can understand that, Davis," said the cashier. "That sort of thing is disagreeable, very. Now if you had borrowed this pen from my desk without my knowing anything about it, and had returned it the same way, there wouldn't have been that disagreeable explanation to go through."

"I don't see the gain," said the boy, with a look of disgust on his face. "Then you'd have the most disagreeable thing of all to do—you'd have to make excuses to yourself. There's never any end to that sort of thing."

With that he went out of the room. "Hello, Davis!" called the cashier

Business

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after him, and when the boy stuck his head in at the door, "I meant to thank you."

"You didn't seem particularly obliged, sir," retorted the boy, with a good-natured laugh, for a softened look in the cashier's face had quite appeased him.

"Indeed, I am obliged to you!" said the other, with a sort of fervor. The boy did not remark his tone. He

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had already closed the office door. The cashier transferred several packages from his inner pocket to the cash-drawer, humming a little tune.—The Youth's Companion.

DOLLS IN JAPAN.

The Festival of Dolls has just been celebrated in Japan, and every little girl would have liked to have had a peep at the exhibition.

The festival doll is a very special and gorgeous creation. All Japanese parents consider it incumbent upon them, however poor they may be, to present their daughter with at least one doll, and if rich the gift may consist of a whole colony of dolls, including the Emperor and Empress and their retinue, together with a miniature palace.

In preparation for the day the little maid brings forth all her dolls, old and new, and arranges them according to rank and precedence. She has prepared for her such dainties as cakes and sweets and syrupy wine, which are placed as a sort of votive offering before the honourable little people set out in state. Then, dressed in her best kimono, the little maiden is ready to receive friends and relatives, and to display her treasures.

A LEGEND OF THE ROBIN.

The old Britons had a beautiful legend of the robin which embodies so much of tenderness and religious sentiment that it ought to be preserved as an evidence of the softening influence of Christianity on this warlike people.

When our Saviour went forth bearing His cross and with the crown of plaited thorns piercing His brow, a little bird, touched with pity for His sufferings, plucked from the crown one thorn, which carried with it a drop of blood.

"This blood, 'tis said, Down dropping, dyed the tender bosom red."

Since this time, the legend runs, the bird has borne a charmed life, for the little creature had "done what she could" for her Master.

"Since then no wanton boy disturbs her nest,

Weasel nor wildcat will her young molest.

All sacred deem the bird of ruddy breast."

This tradition is, perhaps, the foundation for the high favour, amounting almost to reverence, in which the "redbreast," as they lovingly call it, is held by the English people to this day.—Mrs. G. W. Miller.

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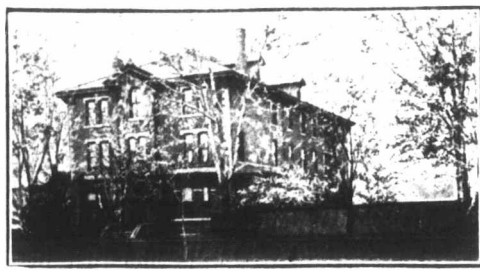
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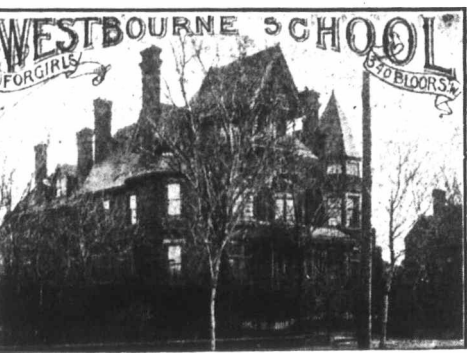
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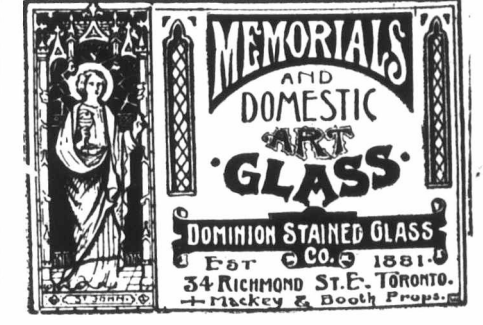
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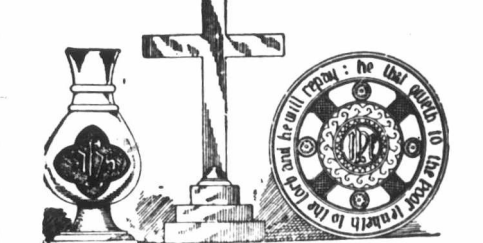
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