

[July 5, 1894.

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

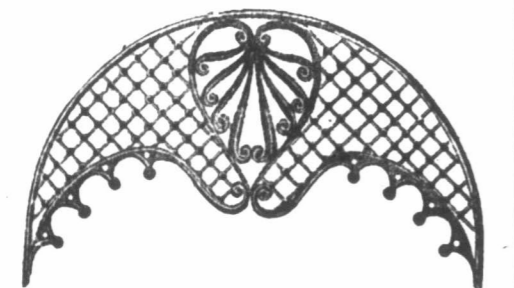
Vol. 20.]

TORONTO, CANADA, THURSDAY, JULY 12, 1894.

[No. 28

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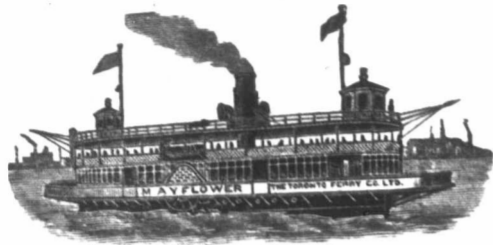
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Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

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FREE. To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 12, 1894.

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Liberal discounts on continued insertions.

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

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

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

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

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

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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

FRANK WOOTEN,
Box 2640, Toronto.

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

Lessons for Sundays and Holy Days.

July 15—SUNDAY AFTER TRINITY.
Morning.—1 Chron. 29, v. 9 to 29. Acts 18, v. 24 to 19, v. 21.
Evening.—2 Chron. 1, or 1 Kings 3. Mat. 7, v. 7.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"PROTESTANT POPES" forms the rather startling title of an editorial recently—in the *Rock!* The subject is the proposed Patronage Bill, and the gravamen of the article is against giving so much discretion (as the Bill gives) to Bishops. "It has made the dragooning of the clergy about as easy as a divorce in the United States." The writer makes an appeal to Nonconformists not to "block the way" to the contemplated reform, and to help to keep the Archbishops from being made Protestant popes! For some reason he seems afraid of even the diocesans becoming "too autocratic" as against the rights of private patrons.

BISHOP SILLITOE'S POPULARITY is illustrated in the *Church Review* by a story of the way he made friends. "He was a general favourite, and the charm of his manner won him many friends, not the least influential of whom was Canon the Marquis of Normanby. We remember a meeting of the new Westminster Association at which the latter, then the Earl of Mulgrave, had taken the chair; the Bishop proposed a vote of thanks to chairman, and in reply the Earl affectionately clapped the Bishop on the shoulder and reminded him of their old comradeship." Some of our Bishops would hardly stand that even from an earl!

"DISSENTING ENDOWMENTS" may seem to some readers very like a "contradiction in terms": but English Churchmen have wisely decided to "carry the war into Africa," and so teach theological "Africans" that they had better stay at home and mind their own "glass houses," instead of

going out of their way to pelt stones at the Establishment. They seemed to think—these "Africans"—that they might escape notice and hide their numerous private endowments, while distracting the attention of theological communists by a fierce assault on Church endowments. They have been undeceived and their snug accumulations exposed to the spoliators!

THE SERVICE OF PREACHING AND THE PREACHING OF THE SERVICE is the rather striking title of Bishop Doane's (Albany) latest pastoral letter. He grounds his treatment of the theme upon the idea that while preaching is the secondary thought in the Public Service, *service* should be the primary thought in our preaching. He describes preachers as "prisoners of the Lord," enchained, and constrained to deliver their important message in absolutely unimpaired integrity. Preachers are above all things "ambassadors for God."

"VESTED FEMALE CHORISTERS" get rather a "set down" from Bishop A. C. A. Hall, of Vermont—on the ground of "wearing male apparel"—a very startling and powerful indictment. The clever Cowley Bishop has probably found out "what is the matter" at last, hitting the nail on the head with characteristic vim and sharpness. He has no objection to female choristers—rather the contrary—but the dress "gives in church *apparent* countenance to the idle but very mischievous attempt of some to obliterate the distinction between the sexes. . . . Confusion is not harmony: imitation is apt to be caricature."

"THE HEALTHY BLOOD OF RELIGIOUS EDUCATION" should be the product, says Fr. Benson, of Boston, of the hoards of our millionaires in America, instead of letting the gigantic evil of untrained inhumanity in the form of socialism and anarchy grow up in our midst. So he proceeds, in the *Cowley Evangelist*, to denounce the "greed for gold" so rife nowadays. "The wealth of this country is a much sadder spectacle than its want. One cannot see it held back as it is from God, without feeling what an awful condition of want will follow upon the brief-lived abundance. It guarantees terrible diseases—envy, idleness, spoliation."

EPISCOPAL ECONOMY.—Bishop Moorehouse (Manchester) says, "I live as plainly as any working man, and believe that I work harder and more hours than nine out of ten working men—and yet I am compelled by the expenses incident to my office, to spend £1,000 a year more than my official income." How few of those who talk so much about "bloating Bishops," etc., have taken the trouble to ascertain such facts as these—for the case of Bishop Moorehouse is by no means singular among Bishops.

"TOUT CE QUE JE PUIS" is the telling and inspiring motto of that admirable institution, St. Agnes' Church School for Girls at Troy, N.Y. The eloquent diocesan (Doane II.) discoursed with great fervour on this motto at the graduation of the 23rd year recently: taking as his general subject woman's proper place in the world. "Equal, but not interchangeable," was his description of the difference between the sexes. The graduates were reminded that in woman's "I can" there are sensitiveness, ideality, quick

instincts, as proper elements of femininity. Each girl should develop these points strongly in her womanhood as it grows.

"WE ARE ALL DIVIDED, Two hostile camps are we, One in strife and hatred, The State Church and the Free." Professor Blackie, of Edinburgh, thinks the above would be an appropriate *Scotch* version of a certain verse in the hymn, "The Church's One Foundation." What is true of Scotland, is more than equally true of many other parts of the world. What a variety or parody the words of that popular hymn often seem.

MONEY MAKES THE MARE—AND THE AUTHOR—go!—This "old saw" was never better illustrated, probably, than when, the other day, one Stanley Waterloo (appropriate name!) undertook to finish for the press in four days a book on the Coxe movement. The Chicago publisher gave him perfect *carte blanche* as to expenses, and used the expressive idiom "go ahead!" Specialist writers, photographers, typewriters, were organized on Monday into a staff. Thursday night saw a book of 100,000 words, with 40 illustrations, in the printer's hands.

BOYS' BRIGADES have had a singular "run" of popularity even in these days of rapid runs. They originated in Glasgow 4th Oct., 1888. Now the 9th annual report chronicles 594 companies with 28,058 rank and file, in the United Kingdom alone. Besides these, there are numerous companies scattered over Canada, Australia, New Zealand, etc.—all over the world in fact. The difficulty is not in starting these new engines of spiritual warfare, but to *keep them on the move*. They are so apt to die out and give place to more lively organizations in turn.

ONE HUNDRED AND TWENTY YEARS OLD was the late priest of Tirkala (Greece)—and he never drank wine or used tobacco! If he had done either or both, "how much longer would he have lived?" A nice little question for enterprising and ambitious debating clubs. Joking aside, is not this case a fair set-off to the often alleged instance of "Old Parr"—who both smoked and drank, did he not? It is a hazardous business to generalize from one or two salient instances.

SEPARATE SCHOOLS.

The fierce struggle which English Church schools are just now undergoing for existence reminds us of Canadian experience forty years ago. The "throttling" process by means of which the "undenominationalists" succeeded here in their assault is being repeated in England: and the result can scarcely be different there, unless some *modus vivendi* (chance of survival) be permitted to moderate the catastrophe. Our Canadian forefathers of the last generation had two other *betes noires* to contend with, viz., the absence of legal synodical power and the disendowment measure directed against the Clergy Reserves. After several years of earnest contention they managed (in 1857) to secure the power to pass provincial and synodical canons: and the championship of such men as Hon. John Hillyard Cameron saved a remnant of the Clergy Reserves, represented by the Crown Rectories and the Commutation Fund. As to synods, Church people were practically unanimous: but as to the Reserves

they were not so, and still less in regard to Separate Schools.

ACCORDING TO THEIR UNION WAS THEIR STRENGTH.

True that in 1851, the "Convention" or "Visitation" at Toronto made an unanimous assertion of the permanent duty of connecting religion with education, and it petitioned Parliament that "the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to such as are in connection with the Church, where such appropriation is practical and desired"—a very reasonable request, one would think. In 1853, at the Visitation, they were still face to face with the disability of synodical canons, those of New Zealand having been expressly disallowed at headquarters as invalid. Still they bravely declared themselves a synod: repeated their demand for Separate Schools, and appointed a committee to draft a constitution for the diocese. They were "clearing the decks" for action. In 1854 they "floated" their provincial constitution. At the same session, the intrepid Bishop (Strachan) denounced the "pernicious system of education which prevails in this province," spoke of the Church's continual remonstrance against the "iniquitous law," and denounced the obstruction to their rights. In 1856, they had realized "confiscation" of the Reserves: but still

STOOD UP FOR THEIR RIGHTS.

Another year saw the achievement of synodical power, an Act having been passed "conferring power to frame constitutions, make regulations, etc., for the management of the affairs of the Church." The draft constitution was finally "revised" and left over for adoption in 1858. This was accordingly done. Thus two of the three difficulties were overcome, and the Church's attitude on education was still maintained, only now Churchmen in various localities "had taxed themselves for the erection of buildings and machinery" and started Separate Schools, looking to Parliament for some commendation and reward for their extra devotion to this cause. In vain! In 1859 we find them (still led on by Hon. J. H. Cameron) petitioning the Court of Queen's Bench and Common Pleas. Failing, they resolve to appeal to one of the Supreme Courts, and to the Legislature. In vain, again. In 1862, we find the first break in the record of united front.

THE FIRST NOTE OF DISCORD.

A considerable minority of synod (nine clergy and twelve parishes) supported Mr. Hodgins' amendment to the resolution in favour of Separate Schools—equal rights with Roman Catholics! The proposed amendment asserted, "As members of the United Church of England and Ireland in this diocese, we do not desire to see any interference with the Common School system, as established by law, or to demand exclusive privileges not at present shared in equally by other protestant denominations in Upper Canada." All such motions were rejected: and the fight went on—but the "rift had appeared within the lute." We look in vain any longer for the "united front," and we expect discomfiture of the disunited hosts of Churchmen. Dissension did its work: disloyalty to spiritual interests corrupted the Church's power. Thenceforth we read about "a Church School," Sunday Schools, and "Ragged Schools": but the agitation died out, and the strenuous protest delivered by the Canadian Bishops in their declaration of 1851 came to naught. It may be that some half measure might have succeeded where the point blank remonstrance failed. Who can tell?

SUCH A MEASURE IS SUGGESTED IN "CHURCH BELLS" for English use, emanating from the committee of Lichfield Churchmen. It is that the rate of expenses prevailing in a certain school district for ordinary "running expenses" should be annually ascertained and reported: and a government grant on this basis should be accorded to each separate school in that area. Their actual rate varies from 5s. 2½d. in Hull to £2 0s. 9½d. in London. This distinct arrangement gets rid of the difficulty arising from any discrepancy, and assures the public against any possible favouritism towards any class of religious schools, as compared with one another or with the Common Schools. It has the merit of offering a "fair field and no favour." It supports one or more religious schools struggling for existence in a certain locality. The Government says to the supporters of these, "We will give you as much as (and no more than) the common school costs: if you can live with that, well—if not, die."

IT PRESENTS NO PRACTICAL DIFFICULTY,

and its refusal would put the Government in a very unpleasant corner, to say the least. We fancy that its refusal would be so unjust and glaringly unfair as to excite indignation in the breast of the most obtuse Saxon: and once convince Englishmen that a government is acting unfairly, and that government is doomed. Such a wave of indignation will be raised as will sweep such managers out of the way. The only possible "hitch" would arise from some gross neglect or mismanagement, whereby such an admirable instrument should not be wisely displayed when it comes to be used. John Bull may be counted on to act squarely on an issue that he understands: but like his prototype, he is rather prone to be misled by "red rags," and to run full tilt against what—in his sober senses, guided aright, and acting with cool deliberation—he would strongly approve and support. Above all, Churchmen must keep together: that is the lesson here.

REVIEWS.

CHRISTIANITY AND EVOLUTION. By Rev. Prof. Iverach, D.D., Aberdeen. Sm. 8vo., pp. 232. New York: Thomas Whitaker; Toronto: Rowsell & Hutchison.

A truer estimate of the facts of Evolution and of the inferences to be justly drawn from these facts, is now being attained than was possible twenty years ago. There used to be, on the one side, the wildest assertions regarding ancestry, natural selection, the survival of the fittest, and the natural advance of the human race through the ape to an unknown perfection: on the other side, there was as wild a panic and fruitless contention because the foundations of science and biblical teaching appeared to be overthrown, and each must haste to the rescue. The series of the Theological Educator has given a sober and helpful view of many points in Christian teaching, and the latest of its productions takes up the question of Evolution. Dr. Iverach writes with great calmness, clearness and incision. He is at home in his theme, and we feel safe under his guidance. There is much truth under the idea of Evolution, but it is not a creator or intelligent force, or necessary condition. That God willed to create by such a law we can all accept, and find infinite delight in tracing God's hand through all His works; but a law of working cannot be a personal agent or take the place of God. Again, there is a higher world than matter or mere animal perception. In Psychology, Ethics and Religion there is evidently a designing mind in the process of Evolution, and our only consistent account of it all is found in the wisdom and power of God. Dr. Iverach gives a very convenient summary and statement of how the questions are viewed up to the present date, and his sentences are laden with thoughts.

MAGAZINES.—*The Music Review*: C. F. Summy, Chicago. In the June number are two particularly good articles; one is about the great Bohemian opera composer, Smetana, who wrote faithfully to his art, but slowly out of local fame; the other is "Anecdotes of Von Bulow," the eccentric conductor and pianist. The music this time is "Hark, Hark, my Soul," a solo and quartet. *The Etude*: F. Presser, Philadelphia. From the many short and bright articles we select as most pleasant to read "Life of Wagner," by himself, and a letter from the prominent music teacher, J. C. Fillmore. Besides the wealth of other reading matter, there is full-sized sheet music by E. Doru, Tschaiakowsky, S. P. Snow and F. L. Eyer.

LAY HELP.

The jubilee of the Church of England Scripture Readers' Association last week, at which the Bishop of St. Alban's presided, was an interesting event. It is something to remember that for fifty years organized and paid lay help has existed in the Church of England. It is true that Low Church parishes have obtained most of the benefit, but this Society has improved of late years, and the presidency of the Bishop of St. Alban's may not unfairly be regarded as a guarantee that it is feeling the upward movement of the Church at large.

To the theory of paid lay help we cannot object. We know there are not a few who hold that the funds of the Church ought to be expended on the clergy only. But organists and lay clerks, vergers and sextons, get their stipends, and we do not see why, where circumstances require it, other lay agents should not be ranked as labourers worthy of their hire. As a rule, however, from long experience we have found that unpaid lay agency is the best. Still, the lay helper who expects no salary is necessarily not so well able to render organized and continuous service to the incumbent as the man who is paid, and voluntary lay agency means that the lay helpers must be chosen mainly from the upper and middle classes. On the other hand, there are many places where a working man is most useful in dealing with his fellows. This has been found markedly to be the case in the Church Army, where most of the officers are paid working men. The Church Army is the great rival of its elder brother, the C.E.S.R.A., but the rivalry has so far been, and, we trust, ever will be, of a friendly character.

The solid success of these societies reminds us of a missing link in our system. Why does not the Catholic party in the Church of England form a lay helpers' association of its own for working men willing and able to give up their lives to the Church? It is futile to plead that this is an uncatholic suggestion. It is not so. The great orders of St. Francis of Assisi and of St. Benedict were really lay helpers' associations, for most of their friars and monks were laymen. It is quite a mistake to think that the Church of England in the Middle Ages did not avail herself of lay help. She used it very extensively, and a great deal of the evangelization of the peasants of old England was done by lay friars. The main difference between the lay organizations of the Middle Ages and those of modern times was simply that the lay friars in mediæval times were bound by the threefold vows and were under far stricter discipline than their modern successors. We cannot therefore quite sympathize with those priests who refuse all lay help, on the ground that it is uncatholic. The need of our age seems to us to be an organization of devout and earnest laymen under strict discipline (not of necessity the direction of secular and married priests), and thoroughly devoted to the Church, who shall be willing to devote themselves to the work of the Church on Catholic lines, and under the authority of the parochial clergy. To some extent the Church Army and the Scripture Readers' Association profess to meet the want, but their men are usually, to use the colloquialism, "hardly High enough Churchmen" for our needs. On the other hand, when High Churchmen give themselves up to parochial work it is usually with the *arrière pensee* of expecting holy orders. Now, we do not want a peasant priesthood. We have known, indeed, of artisans who have worked their way up, and been taken by the hand by friends, and become in the end fairly efficient priests. But the experiment is risky. It would hardly do to tell any man who was fit to read the lessons in church, or to undertake a cottage lecture in the slums or in a remote hamlet, that he might expect holy orders. Yet we fear this is a very common case. What we want is an order of men who give themselves up to the Church's service for a bare living (as the Church Army officers and Scripture Readers do), but only look for promotion in their own order.

The error so far has been that such Orders have been started on mediæval lines. Dressing a man in a robe and cowl will not make him a monk or friar, not even if he lives in a conventual house. The

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working classes of England have a general prejudice, which we think ill-founded, against mediævalism in any form. In politics they believe it represents feudalism and oppression of poor people—though we are by no means sure that the English poor have not been much more oppressed by Protestant landlords and sweating employers than they ever were in the England of the Middle Ages: while in religion they consider it Romanism. We must recollect we are living at the end of the nineteenth century, and cannot recall, except in sentiment, the thirteenth. So our lay associations have had grave difficulties, while those founded by the Low Church school have been fairly successful. Still, we look for the time when we shall see firmly established a brotherhood of working men devoted to the Church, ready and willing loyally to help the clergy wherever they may be sent.—*Church Review.*

AN IDEAL PARISH.

I have been much struck lately by a discussion going on now in one of our London parochial magazines on an ideal parish. The subject is worth discussing on a larger field than that of a mere parochial magazine. It is an important topic affecting church-workers generally, and vicars and rectors most especially. "To what are we tending? What are the aims of our organizations? What would we really do if we had sufficient men and money and no serious opposition in our parishes?" I know that some people for the last 2,000 years have objected to Utopias. They say they are impracticable and mere dreams. Yet if we have no Utopia before us we are liable to drift into a mere "hand to mouth policy"—a sort of opportunism which has no lofty aims. Utopias do good, and the wisest of men have admitted it, from the magnificent dreams of the "Republic" of Plato, and the "City of God" of St. Augustine, down to the modern Utopias of Sir Thomas More and Dean Swift, or even those of Mr. Bellamy and the theorists of our time. I may own to the soft impeachment of having written a Utopia myself in my little book "Aleuel" (which is designed for one).

But may we localise and parochialise the "City of God"? May we form an ideal parish? The scheme at which divers incumbents aim may be different. May I then just suggest (merely to open a discussion) what I think, if devoted workers and means were sufficient, an ideal parish should be?

(1) As to ways and means: There is one organization which I should like in my ideal parish to be founded—a Guild of Prayer. When anything was wanted in the church, instead of the Vicar going round begging for subscriptions for it, or even mentioning it from the pulpit, the Guild of Prayer should every Sunday be instructed at their meeting to ask God for it—to call on the Holy Spirit solemnly to inspire some one to give it out of the means of which they are stewards. The members of the guild would also have a monthly paper of intercessions, where all the needs of the parish or of special parishioners, temporal or spiritual, should be described, and nightly they should pray privately for the blessing. I cannot but say that such a parish (like Muller's orphanage) would never long be in need. God would hear his people who prayed, and would put into someone's heart to give what was needed. But then the gift should be recognized, not as a gift from man but from God, and thanksgivings should be offered to God, and to God only, for His mercy. Some earnest people would, I am sure, be moved by Divine help never to let such a parish want. The difficulties would be to keep the standard up and not to degenerate into unreality.

(2) As to Holy Communion. "Every Christian every Lord's Day ought to receive the Lord's Supper"; so every devout Christian in the parish would communicate weekly, except hindered by infirmity, or grave sin, or ecclesiastical censure. It would be well, as of old, to have one parochial Communion at one convenient time, e.g., 9 a.m., the canonical hour. The faithful might then receive fasting, and yet poor people need not on the day of rest be called up too early. Of course this Communion would be celebrated with music and all the accessories of devout worship which are possible.

(3) On red letter days, and even black letter days, the Holy Eucharist should be celebrated also with music and all the accessories which are possible on a weekday. A daily Celebration might be desirable in a large town parish. But the celebration ought always to be with full dignity, as in the primitive Church and in the Holy Eastern Church still. If Christ be with His people His subjects must receive Him as a King. That is the spirit of Early and Eastern Christianity, which does not encourage the division of High and Low Masses of the Latin Church.

(4) On Sundays and festivals there should be Mattins and sermon after the Celebration at some convenient time. I think it is the mind of our Church that there should also, on Sundays, be a very short sermon at Holy Communion.

(5) The Evensong—"the grandest Vesper service in Christendom," as a Greek priest called our Prayer Book service—should also be maintained with dignity, but if convenient an after-service of a missionary character should be held for outsiders and those who require special aid.

(6) Bright children's services should be maintained every Sunday, and once a week—always on Prayer Book lines.

(7) Every confirmed person should be instructed to undertake some work for the Church. If we could only insist that every Christian should be a missionary it would make the Church strong. Also every child should be instructed that the Church is desirous of lay help, and that all those who wish to do good to others can do it in the Church, as all lay help (if loyal and sincere) is welcome. Thus the number of lay workers would be nearly the same as that on the communicant roll.

(8) The Agape, which unhappily has died out in our Church, and which exists as a mere ceremonial in the Holy Eastern Church and in the Gallican Church, and in a defective form, I believe, among the Wesleyans (as the "Love-feast"), should be restored, and once a month at least on a Sunday all Christians should be invited to take a friendly meal together to express mutual regard, as in "the feasts of charity" which St. Jude mentions.

(9) Children in Church schools, whether day or Sunday, should be encouraged frequently to go to church, to cure them of the spiritual disease, so common in our age, of dislike to churchgoing.

(10) Besides other organizations a Labour Bureau should be attached to the church, where respectable persons out of work might obtain recommendations to situations, and also parents be assisted to put their children out in life. I hardly know any parish yet where this is done, but I believe it is the best way to help the honest poor to give them a chance of obtaining suitable work—far better than alms.

A Church lads' brigade, a girls' guild, mothers' meetings, etc., would be essential to an ideal parish, but all lay help should, if possible, be voluntary.

The "Ideal Parish" would thus be a great spiritual family, where the rector or vicar would be the father (as deputed by God) and the Christians all brethren and sisters. Religion should not be for Sundays, but for weekdays also, and in recreation and business the faithful should be taught to help one another to lead pure and happy lives on earth, that they may be fitted to join the heavenly family in the Father's Eternal home above.—W. S. LACH-SZYRMA, in *Church Record.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

CHARLOTTETOWN, P.E.I.—The congregation of St. Peter's on Friday last celebrated the 25th anniversary of the dedication of their cathedral. There were two celebrations of the Holy Eucharist, one at 7 a.m., and the other at 7.45 a.m. The incumbent was the celebrant at the former, and the Venerable Weston-Jones, Archdeacon of P.E.I., at the latter. There was also a high celebration at 10 a.m., at which Rev. E. T. Wollard, rector of Georgetown, was the celebrant, and the Revs. James Simpson and T. H. Hunt officiated as deacon and sub-deacon. In the evening at 8 p.m. there was a festival evensong with processions. The Ven. Archdeacon Kaulbach, of Truro, N.S., preached an eloquent sermon showing the all-sufficiency of the Church of England, exhorting his hearers to even greater exertions than ever in carrying on the good work in which they are engaged. In reviewing the past he spoke very feelingly of the late priest incumbent, pronouncing an eulogy on his labours and holding up his consistent life as a pattern to be emulated. The music, which was exquisite, was composed especially for the occasion by the talented organist Mr. Lawrence Watson, who succeeded so admirably with his labour of love as to throw the beauty and force of the solemn liturgy into such bold relief as to draw sympathetic tears from the eyes of the worshippers, while the exquisitely beautiful accompaniment never seemed to demand any attention to itself. The music to the Incarnation was especially full of pathos, compelling the hearers to bow their hearts, if not their knees, at the presentation of that mystery. The altar, font, lectern and chancel steps were decked with tastily arranged groups of flowers, while joy and gladness seemed to light up the countenances of the worshippers. The following clergymen were present at the jubilee services: Ven. Archdeacons Weston-Jones and Kaulbach, Revs. Simpson, Wollard, Owen Jones, Hunt, Harper, and Thos. Lloyd. The sanctuary was thronged with worshippers and the festival a great success.

HALIFAX.—The synod of the diocese opened with a choral celebration of the Holy Communion in St.

Luke's Cathedral, on Friday, June 22nd, at 11 a.m. The procession of clergy and Bishop, preceded by the cathedral choir, from St. Luke's Hall to the cathedral, was very imposing. The service was sung by the Rev. E. P. Crawford, rector of St. Luke's, the service used being Aquetter's fine service, the solos being taken very sweetly by Arthur Robison, the boy soloist of St. Luke's. The sermon, a most powerful and able one, was preached by the Reverend Canon Partridge, D.D., the text being Ps. xxix. 9, 10. The Bishop gave the Benediction from his throne.

The synod assembled for business at 3 p.m., when after the usual routine, the Bishop delivered his charge, which occupied upwards of two hours in delivery, and touched on many subjects of great interest. The Bishop dwelt at length on the subject of "giving," and made a strong plea for the recognition of the tenth as the lowest standard of duty in giving, according to his matured judgment. He also spoke strongly against the "truck" system in the payment of workmen, advocated the formation of two, or, if possible, three dioceses by subdivision of the present diocese, referred to King's College and its claims and needs, and uttered a strong protest against the indifference of parents as to the religious instruction of their children; touching also upon various other diocesan subjects, he closed an able and striking address which was listened to with intense interest by the members of the synod. The address was ordered to be printed for distribution, as was also, afterwards, the sermon of Dr. Partridge.

At the evening session some amendments to the constitution, which had to be confirmed, were discussed, and appointments to committees were made.

On Saturday the synod met at 10 a.m., when the reports of the Board of Home Missions, of the Widows' and Orphans' Fund and of the Church Endowment Fund were presented. Some changes were made in the rules governing the Superannuation Fund. Canon Partridge moved that the sessions of the synod be held annually instead of bi-annually, but this motion was lost, it being held to involve too great expense to the country clergy, and a Missionary Conference, such as that held in 1893 in Yarmouth, being deemed more useful in the alternate years. A committee on the augmenting of the Episcopal Fund was appointed.

In the afternoon there was a good deal of discussion over the appointment of a committee to consider and report on the mode of conducting the affairs of the diocese, and to suggest improvements. In the evening the members of the synod attended a delightful "At Home," given by ladies of the different congregations in Halifax, in the Church of England Institute, from 8 to 10.30. The Bishop and Mrs. Courtney, and the Dean and Mrs. Gilpin received the guests. During the evening, the news was received of the birth of a son to the Duke and Duchess of York, when God Save the Queen was heartily sung.

On Sunday, St. John Baptist Day, there were large congregations at the different churches. There was a full choral celebration of the Holy Communion at the cathedral at 8 a.m., and also a plain celebration at 10 a.m. Mattins and litany were sung at 11, and an excellent sermon preached by the Rev. Jas. Simpson, of St. Peter's Cathedral, Charlottetown, P. E. I. At evensong, Ven. Weston-Jones, Archdeacon of Prince Edward's Island, and rector of Windsor, N.S., delivered a strong and convincing address on the tenth as the standard of giving. At St. Paul's, the rector, the Rev. Dyson Hague, preached at 11 a.m., and the Bishop at 7 p.m. Canon Brock preached at parade service at the Garrison Chapel at 11, and the Rev. J. Simpson at 7 p.m. Other visiting clergy preached at St. George's, St. Mark's and St. Stephen's. At 4 p.m., a mass meeting was held for men in Argyle Hall, by the Brotherhood of St. Andrew, at which addresses were delivered by the Bishop, Revs. Canon Partridge, W. J. Ancient, H. How and Mr. A. B. Wiswell.

On Monday, the synod again assembled for business at 10.30, when a motion of congratulation to the Queen and to the Duke of York was passed unanimously; a committee was appointed on the better observance of the Lord's Day, after which the order of the day was called, and nominations for delegates, both clerical and lay, to the Provincial Synod were made. A committee on the relations between Prince Edward Island and the diocese of Nova Scotia was appointed, also the Board of Discipline, and a committee on obituaries. The memorial of the Ontario Prison Reform Association to the Dominion Government for the establishment of a reformatory for young men—first offenders—was endorsed by the synod on motion. The committee on Education reported through President Willets, of Kings, and the report of the W. and O. Fund was discussed and adopted. At the afternoon session the reports of the Temperance Committee and of the Committee on the better Observance of the Lord's Day were adopted, also those of the Board of Domestic and Foreign Missions and the delegates to the Inter-Diocesan Sunday School Convention. At 4 p.m. the

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we cannot object. hold that the funds ended on the clergy clerks, vergers and we do not see why, other lay agents rs worthy of their long experience we cy is the best. Still, salary is necessarily ized and continuous man who is paid, that the lay helpers upper and middle re are many places ful in dealing with d markedly to be where most of the The Church Army er, the C.E.S.R.A., nd, we trust, ever

ties reminds us of Why does not the England form a lay working men willing the Church? It is catholic suggestion. of St. Francis of really lay helpers' rs and monks were to think that the Ages did not avail it very extensively, tion of the peasants r friars. The main ganizations of the times was simply mes were bound by or far stricter disci- ssors. We cannot those priests who and that it is unca- rs to us to be an nest laymen under 7 the direction of thoroughly devoted g to devote them- rochial lines, rochial clergy. To and the Scripture meet the want, but the colloquialism, 1" for our needs. h-Churchmen give it is usually with 7 orders. Now, we We have known, ked their way up, iends, and become But the experi- 3 to tell any man s in church, or to e slums or in a re- t holy orders. Yet e. What we want selves up to the 3 (as the Church ers do), but only der. such Orders have Dressing a man in m a monk or friar, tual house. The

elections to the Provincial Synod were held, with the following results. Clerical Delegates: Ven. Archdeacon Kaulbach, Rev. Canon Partridge, Ven. Archdeacon Smith, Ven. Archdeacon Weston-Jones, Revs. W. J. Ancient, Prof. Vroom, E. P. Crawford, V. E. Harris, Jas. Simpson, Dyson Hague, E. A. Harris, Dr. Willetts. Lay Delegates: Hon. Judge Ritchie, Hon. A. G. Jones, Hon. Judge Savary, Messrs. H. J. Cundall, J. T. Payrant, J. Wilson, C. C. Blackadar, R. E. Harris, Hon. Judge Fitzgerald, A. Mackinlay, Dr. Hind, Dr. Muir. Substitutes, Clerical: Revs. T. F. Draper, Canon Brock, J. Lockward, T. H. Axford, H. How and E. H. Ball. Lay: Messrs. A. B. Wiswell, C. S. Harrington, A. C. Johnstone, Hon. L. H. Davies, T. Brown, R. A. Tremaine.

A motion was passed recognizing the work of the St. Andrew's Brotherhood.

On Monday evening a large and enthusiastic missionary meeting was held in Argyle Hall, at which stirring speeches were delivered by the Rev. Mr. Ball, of Tangier, Rev. C. Wilson, of Springhill, Mr. C. S. Wilcox and the Rev. Dyson Hague.

On Tuesday morning the synod re-assembled for business at 11 a.m., when a committee was appointed to augment the Episcopal Income, and reports were received, discussed, and adopted, on the relation of P. E. Island to the diocese of Nova Scotia, on the Superannuation Fund, on Obituaries, and on the Financial Management of the Diocese. The clause of last report provoked much discussion, but was finally adopted, the synod agreeing to the principle of having a financial officer who shall have charge of and be responsible for all funds.

At the afternoon session the Bishop read an answer from the Duke of York to the cable of congratulation, an answer having been previously received from the Queen. The report on financial affairs was adopted, and on motion transmitted to the Executive Committee, with instructions to act on its suggestions. On motion of Rev. Dyson Hague, four members of the synod were appointed to attend a convention on Prohibition, though the synod would not commit itself to endorse the movement. A motion was passed, instructing the Executive Committee to offer the position of Financial Secretary first to the Rev. Dr. Partridge. A committee was appointed on the erection of new dioceses consisting of 14 members.

At the evening session a long discussion took place on the assessment of parishes, especially in connection with the assessment for the Episcopal income, the Archdeacon of Nova Scotia being in the chair; finally the committee appointed to augment the Bishop's income was given power to accept such payments from parishes in arrears as they may deem equitable. A committee was appointed to consider and report on that portion of the Bishop's address relating to King's College, and also 5 additional members were added to the Finance Committee. A resolution of sympathy with the Welsh Church was moved by the Archdeacon of P.E.I., and carried unanimously. A committee of three clergymen and three laymen was appointed to arrange for a missionary conference in 1895, and a motion was adopted instructing the Secretary to close his accounts on the 1st of May in each year.

On Wednesday morning at 10.30 the synod met as the Board of Home Missions, when a full discussion of the condition of the Diocesan Mission Fund, and the best means of increasing it, took place. A sub-committee of the Board was appointed on deputations, and a resolution was carried pledging the Board to use its best efforts to increase the contributions and to induce the older missions to become self-sustaining. The Board then adjourned, and the synod resumed its business. The report of the committee on King's College was presented and adopted, in which it was recommended that a united and energetic effort should be made without delay to liquidate the present indebtedness of the College, and place it on a sound financial basis. Addresses were delivered on behalf of the College by several members of the synod, and so notable was the friendly feeling prevailing even on the part of those who had been opponents of King's and were supporters of Wycliffe, that the Bishop in closing remarked on the improvement in the tone of the discussion. A motion to give the Christmas offertories to the sole use of the clergyman was adopted, and a committee appointed on the "truck" system of payment to workmen, and after the customary votes of thanks the synod adjourned at 7 p.m. Before the adjournment, however, the Bishop was requested to vacate the chair, when a vote of thanks was presented to him by a standing vote of the house for his able and impartial presidency as chairman. The synod thus ended was one full of usefulness and promise for the future prosperity of the diocese. Whilst many interesting subjects were presented and every opportunity given for free discussion, a spirit of unanimity and harmony was manifest throughout.

QUEBEC.

LENNOXVILLE. — University of Bishop's College. — University Degrees conferred: D.D. (*Jure digni-*

tatis).—Rt. Rev. A. C. A. Hall, D.D., Lord Bishop of Vermont; Very Rev. G. M. Innes, M.A., Dean of Huron. D.D. (*ad eundem*).—Rev. John Ker, D.D., Trinity University, Toronto (absent not granted), D.C.L. (*honoris causa, ad eundem*).—The Rev. Dr. Henry Lubeck, Hobart College, Geneva, N.Y. M.A. (*in course*).—The Rev. G. Abbott Smith, B.A.; the Rev. H. E. Wright, B.A. Mus. Bac. (*ad eundem*). P. J. Illsley, Mus. Bac., Trinity University, Toronto. (B.A. *in course*).—Classical Honours.—B. Watson, I. Mathematical Honours.—T. Donnelly, I., S. B. Dickson, II. Mathematical Honours.—(with option) E. Clare Avery, J. Almond. Mathematical Honours.—(ordinary degree)—A. M. D. Ford, W. Barton. Matriculants.—L. McClintock, E. Burke, J. Thomas, (2nd year); B. Blanche, H. Blaylock, A. P. Aveling, (1st year); C. W. Mitchell, W. G. M. Robertson. A. A. Examinations.—Any candidates from the Sherbrooke or other local schools will be presented to the Chancellor.

College prize list.—S.P.G. Jubilee Scholarship Fund, grants to: Prince of Wales Medal.—B. Watson. General Nicolls Scholarship.—T. Donnelly. Harrison Prize.—E. Clare Avery. Hansel Prize.—Not adjudged. Mackie Prize.—Latin, Essay, B. Watson; English, E. Clare Avery. Chancellor's Prize for best aggregate.—T. Donnelly. French Prize (from Dept. of Public Instruction).—W. Barton. LeRay Scholarship.—Not adjudged. Dr. Allnatt's Hebrew Prizes.—Div. Fac., none adjudged. Arts Faculty.—3rd year.—T. Donnelly; 2nd year.—G. Pye. Prizes for aggregate (first-class marks).—T. Donnelly, B. Watson. Prof. Wilkinson's Prize for Greek Test.—F. G. Vial. Rev. G. Abbott Smith's Prize for Unseen Translation.—N. C. Lyster. Honourable Mention.—F. G. Vial. Rev. Dr. Allnatt's Prize for Sermons.—I. A. H. Moore, B.A.; 2. C. E. Bishop, B.A. Valedictory.—E. C. Avery, B.A.

ONTARIO.

BANCROFT, NORTH HASTINGS.—The priest in charge has completed a canvass of the church people of Belleville on behalf of the "Mission House" Fund. The response was most generous, the sum collected amounting to over sixty dollars.

KINGSTON.—At the recent ordination on June 17th, in the list of those raised to the priesthood, the name was omitted of the Rev. Harold H. Bedford-Jones, M.A., fellow of Trinity University.

TORONTO.

Miss L'izzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca:—St. George's S.S., Oshawa, \$3.30; Rev. G. Osborne Troop, Montreal, \$4.50; St. James' J.W.A., Kingston, \$85; St. James' W.A., Kingston, \$2; St. Thomas' W.A., Belleville, \$10; Yarker W.A., \$3.50.

ESSONVILLE.—On 17th June, at St. Alban's Cathedral, Toronto, F. W. Shepherd was ordained to deacon's orders. Mr. Shepherd has been licensed by the Bishop of Toronto, as assistant missionary in the Cardiff and Monmouth Mission, where he has been acting as lay reader since February last.

PORT HOPE.—Friday, the 29th of June, was the annual Speech Day of Trinity College School. On this day in each year the breaking up of the school for the summer vacation takes place, and there is always a good assemblage of the parents, friends and old boys to witness the distribution of prizes, and hear the reports of the examiners.

The one just closed was the first Speech Day since the old head-master, Rev. C. J. S. Bethune, re-assumed control; and the interest taken in the proceedings, and the success of the past year's work, must be gratifying not only to himself, but to every friend and well-wisher of Trinity College School. The proceedings were, as usual, of a religious character, in accordance with the principles of the school. At 7.30 o'clock a.m., there was a celebration of the Holy Communion in the chapel, at which the head-master officiated. At 10.30 a.m. morning prayer was said by the Rev. G. H. Broughall, assisted by Rev. A. W. MacKenzie, and Rev. C. J. S. Bethune. The sermon was preached by the Rev. the Provost of Trinity College, Toronto, on the text: "The Book of Life." It was a most admirable discourse in every respect, and was listened to with rapt attention by the congregation. It was indeed the finest effort of the kind that we have ever heard from the Provost, but it would be impossible to do it any justice in a brief abstract.

The service was fully choral throughout. The singing of the choir, composed of boys belonging to the school, under the able supervision of Mr. F. H. Coombs, the organist, was excellent, and much appreciated by all present.

At 12 o'clock, the company assembled in the speech room. The chair was occupied by the Lord Bishop of Toronto, and there were seated on the platform the Rev. the Provost of Trinity College, Rev. Prof.

Jones, Rev. Herriz Smith, Dean of Pembroke College, Cambridge, Eng., and the Rev. Dr. Bethune, head-master. There were a large number of ladies and prominent laity present.

The head-master began the proceedings by reading a list of the distinctions won by former pupils during the past year, namely:—Dr. Parfitt, gold medal, and Dr. Prosper White, gold and silver medals, Trinity Medical College, Toronto. Mr. R. H. Locke, First Dickson Scholar, and Mr. D. M. Rogers, Second Dickson Scholar, at Matriculation, Trinity University; Mr. W. H. M. Nelles, B.A., honors in mental and moral philosophy, and Mr. D. M. Rogers, Burnside Scholar in classics, June examinations, Trinity University. Mr. R. A. Fessenden, Prof. of electricity in the Western University of Pennsylvania, Pittsburgh, Mr. H. M. Muckleston, bronze medal, and Mr. R. H. Boyd Magee, recommended for commission in H. M. Infantry, Royal Military College, Kingston.

The prizes won at the Christmas examinations were first distributed. The following is the prize list for the June examinations, just completed:—

Examiners.—Divinity—Rev. H. Symonds, M.A., Peterborough, and Rev. Prof. Cayley, M.A., Trinity University, Toronto.

Classics—Rev. H. Bedford-Jones, M.A., C. S. MacInnes, M.A., Trinity University, Toronto, and Rev. W. C. Allen, M.A., of Millbrook.

English Subjects—Rev. Prof. Rigby, M.A., Trinity University, Toronto; E. L. Curry, Esq., B.A., High School, Montreal, and P. Perry, Esq., B.A., High School, Fergus.

The Masters of the School. Prizes for General Proficiency—6th Form.—The Chancellor's Prize, H. F. Hamilton; 5th., the Rev. F. A. Bethune, Scholarship, S. B. Lucas; 4th., W. W. Francis; 3rd., L. Lambe; 2nd., (Upper),—H. S. Macgregor; 2nd., (Lower),—R. P. Jellett; 1st., A. H. Moore.

Divinity.—5th Form.—The Lord Bishop of Toronto's Prize, C. M. Baldwin; 4th.—The Rev. Canon DuMoulin's Prize, T. W. B. Marling; 3rd., A. L. Palmer; 2nd., (Upper),—H. S. Macgregor; 2nd., (Lower),—R. B. H. Cotton; 1st., (not awarded).

Mathematics.—6th Form.—The Governor-General's Medal, H. F. Hamilton; 5th.—The Rev. Prof. Jones's Prize, W. C. Walsh; 4th., (not awarded); 3rd., H. M. Rathbun; 2nd., (Upper),—H. S. Macgregor; 2nd., (Lower),—C. G. Heaven; 1st., (Lower),—Arithmetic—Rev. Prof. Jones' Prize, A. H. Moore.

Classics.—5th Form.—Mr. E. Martins' Prize, S. B. Lucas.

Greek Grammar.—Rev. A. J. Broughall's Prize, H. F. Hamilton; 2nd Form.—The Headmaster's Prize, A. Morrow.

Latin Grammar.—Mr. Worrell's Prize,—P. B. Tucker; 2nd Form.—(Lower),—Mr. Nightingale's Prize, R. P. Jellett; 1st.—(Lower)—Mr. Marling's Prize, A. H. Moore.

Latin Translation.—Mr. S. G. Wood's Prize, H. F. Hamilton.

French.—5th Form.—Rev. Sutherland Macklem's Prize, J. G. Macdougall, F. T. Woolverton; 4th.—W. W. Francis; 3rd.—L. Lambe.

German.—1st Prize,—(not awarded).

History and Geography.—1st Prize,—Rev. Prof. Clark's Prize, J. G. Macdougall; 2nd.—Rev. A. Lloyd's Prize, W. W. Francis; 3rd.—E. A. Cartwright.

English Literature.—5th Form.—Mr. James Henderson's Prize, P. B. Tucker; 2nd.—(Upper),—Rev. A. W. Mackenzie's Prize, H. S. Macgregor.

Writing and Drawing.—Writing,—D. L. McKeand; Drawing, Rev. Sutherland Macklem's Prize,—C. W. Gamble.

Book-Keeping.—Modern Form Prize,—F. Morgan. Book of Common Prayer.—Rev. W. E. Cooper's Prize, (not awarded).

Church History.—Rev. J. D. Cayley's Prize, J. R. H. Warren.

Music.—1st Prize,—Mr. J. E. Birch's Prize, E. S. Senkler; 2nd., Mr. F. H. Coomb's Prize, J. E. K. Osborne.

The Bronze Medal.—H. F. Hamilton.

Cricket.—Best Batsman, E. S. Senkler. Best Bowler, E. S. Senkler. Best Fielder, W. R. Dibb.

Tennis.—Prize, W. R. McConkey.

The prizes were distributed by His Lordship the Bishop of Toronto, in a very pleasant manner.

We regret not having space for the long list under head of Honorable Mention.

After the prizes had all been presented by His Lordship, the Bishop of Toronto, accompanied by a few pleasant remarks of commendation or advice to the recipient of each, Rev. Mr. Herriz Smith, of Cambridge, England, made a brief and very hearty speech, which greatly delighted the boys, and was loudly applauded.

The head-master spoke in feeling terms of the loss the University, the School, and the country generally were about to sustain, owing to the resignation of the Provost of Trinity University, to accept a position in the General Theological Seminary of New York. He had always been a warm friend and an earnest supporter of the School, and he earnestly hoped that the change to a less onerous position

would be renewed Provost r he would welfare o The B parting w diction. singing o with the After hea head-mas hall, whe The boys their resp boats.

CALEDO the dioces on Tuesd sence of dates, wh to receive of the H. A. and M. addressed the candi The appr the actu remained sion pres altar rails was sung at which communic Mark's Cl and 11 ce Campbell cumbent. at St. Jan nunicant 37. The n whole ser were pres each one the Holy beside the which Bis recipients have in expressed the Churc each one undoubte per cent. percentag creased, a about con tunity. I number of of 400 was and may

The Bi most succ been very shown by have bee On Thurs was fitting annual di with pare of the sch Among Toronto, John Pear H. W. Da Dr. and M Patterson derson, th Morrison, Ellis, Prof H. B. Spo others. thoroughl Perhaps from Labi capially; Macdoug Winifred. Hollander lent recite and Miss. "Jesu, Je was Raff Mackinto also sang soprano v intelligen gramme "Weddin Helen Ma son; a p Ethel Ell Mary Bar

of Pembroke Col. Rev. Dr. Bethune, a number of ladies proceeded by reading former pupils during the fitting, gold medal, and silver medals, Trinity R. H. Locke, First M. Rogers, Second on, Trinity University honors in mental D. M. Rogers, Burnamations, Trinity Prof. of electricity Pennsylvania, Pitts- nze medal, and Mr. l for commission in ollege, Kingston. mas examinations wing is the prize st completed:— I. Symonds, M.A., ley, M.A., Trinity

s, M.A., C. S. Mac- Toronto, and Rev. igby, M.A., Trinity y, Esq., B.A., High Esq., B.A., High

6th Form,—The on; 5th, the Rev. Lucas; 4th, W. l. (Upper),—H. S. Jellet; 1st, A. H.

rd Bishop of To—The Rev. Canon rling; 3rd, A. L. Macgregor; 2nd, ot awarded). Governor Gene- 1.—The Rev. Prof. ot awarded); 3rd, —H. S. Macgregor; (Lower),—A. H. Moore. tartins' Prize, S.

roughall's Prize, he Headmaster's s' Prize,—P. B. Mr. Nightingale's)—Mr. Marling's ood's Prize, H. F.

erland Macklem's olvertan; 4th,— ed). rize,—Rev. Prof. 2nd,—Rev. A. E. A. Cartwright. —Mr. James Hen- (Upper),—Rev. gregor. —D. L. McKeand; s' Prize,—C. W.

ize,—F. Morgan. W. E. Cooper's ey's Prize, J. R. h's Prize, E. S. Prize, J. E. K.

ton. Senkler. Best ; W. R. Dibb. s Lordship the t manner. a long list under sented by His on or advice to erriz Smith, of nd very hearty e boys, and was

terms of the d the country g to the resig- rsity, to accept l Seminary of rm friend and d he earnestly erous position

would be the means of conferring upon the Provost renewed health and long continued happiness. The Provost made a very happy reply, and stated that he would not cease to take a deep interest in the welfare of Trinity College School.

The Bishop closed the proceedings, after a few parting words to the boys, by pronouncing the benediction. The proceedings were enlivened by the singing of some excellent songs by the choir, closing with the national anthem, "God Save the Queen." After hearty cheers had been given for the Bishop and head-master, the company adjourned to the dining hall, where they partook of a sumptuous luncheon. The boys and their friends took their departure for their respective homes by the evening trains and boats.

CALEDON EAST & SANDHILL.—The Lord Bishop of the diocese visited St. James' Church, Caledon East, on Tuesday, June 26th, and confirmed in the presence of the congregation a goodly number of candidates, who had come with hearts right toward God to receive the apostolic rite and the seven-fold gift of the Holy Spirit. After the Veni Creator (hymn A. and M. 157) had been sung and His Lordship had addressed a clear, searching and solemn discourse to the candidates, the confirmation was proceeded with. The appropriate hymn, "Thine Forever," preceded the actual confirmation. The whole congregation remained kneeling while the clergyman of the mission presented the candidates individually at the altar rails to be confirmed. This being done, a hymn was sung and then the Holy Eucharist was celebrated, at which all the newly-confirmed were with others communicants. At 3 p.m. the Bishop was in St. Mark's Church, Sandhill, where a large congregation and 11 candidates from both St. Mark's and the Campbell's Cross Mission awaited him and the incumbent. The services were similar to those held at St. James' in the morning. The number of communicants for Sandhill was very large. There were 37. The music and responses were very hearty. The whole service was very impressive. The candidates were presented as at St. James', individually; while each one knelt to receive the laying on of hands and the Holy Spirit, the clergyman of the mission knelt beside them in prayer. It was indeed an occasion which Bishop, priest, and people, and especially the recipients of their first communion, ought ever to have in grateful remembrance. The Lord Bishop expressed himself as having spent a happy day with the Church people of this parish, which happiness each one of the faithful people who came to church undoubtedly and heartily reciprocated. Over 30 per cent. of those confirmed were dissenters. This percentage, D.V., at the next confirmation will be increased, as many who were very seriously touched about coming will we trust do so at the next opportunity. During the month of June the aggregate number of communicants in a total Church population of 400 was 144. May solid signs of success continue, and may we be able to stand this success.

The Bishop Strachan School has just closed a most successful year of work, the attendance having been very large, and the work done excellent, as is shown by the fact that no less than eight pupils have been prepared for University Matriculation. On Thursday evening, June 28th, the academic year was fittingly ended by an excellent concert and the annual distribution of prizes. The hall was crowded with parents and friends of the pupils and friends of the school.

Among those present were: The Lord Bishop of Toronto, the Rev. Canon and Mrs. DuMoulin, Rev. John Pearson, J. P. Lewis, A. Hart, C. E. Thompson, H. W. Davies, the Rev. John and Mrs. Langtry, Dr. and Mrs. Adam Wright, Mrs. L. R. O'Brien, Miss Paterson of St. Hilda's, Mr. and Mrs. James Henderson, the Rev. Dr. and Mrs. Mockridge, Mrs. C. A. Morrison, Mrs. and Miss Isabel Grier, Dr. and Mrs. Ellis, Prof. and Mrs. Vandersmissen, Mr. and Mrs. H. B. Spotten, Mr. and Mrs. Holmstead and many others. The concert was excellent and was thoroughly appreciated by the audience.

Perhaps the most striking feature was a scene from Labiche's play "La Grammaire," which was capitally rendered in French by the Misses Steila Macdougall, Ethel Ellis and Lina Goad. Miss Winifred MacKinnon's rendering of the well-known Hollander March also deserves high praise. Excellent recitations were given by Miss Rose Mockridge and Miss Naomi Farrell. Miss Jellet's song, Nervius "Jesu, Jesu, Miserere," was charmingly given, as was Raff's "Tarentella" by the Misses Winifred Mackintosh and Lily Rankin. Miss Lily Rankin also sang "He was a Prince" in a clear, sweet soprano voice, which gave evidence of careful and intelligent cultivation. Other members on the programme were: Piano quartette, Mendelssohn's "Wedding March" by the Misses Frances Chepoe, Helen Macleod, Rosa Robertson and Frances Anderson; a piano solo, a nocturne of Chopin's, by Miss Ethel Ellis; "Hungarian Dance" by Brahm, Miss Mary Barr; A song, "Just as of Old," by Miss Mary

Kennedy; piano solos, Chaminade's "Pas des Esharpes," Miss Dora Grier; Karganoff's "Valse Caprice," Miss Augusta Cooke; Weber's "Polonaise" in E flat, Miss Rose Mockridge, etc.

The pleasing ceremony of presenting the prizes then followed, the Bishop of Toronto and Canon DuMoulin handing the prizes to the successful competitors. Each made a brief speech, which called forth frequent bursts of applause.

The Bishop said,—Never had the school been so prosperous, never had it stood so high as at the present time. He paid a high compliment to the thorough and admirable work done by the lady principal, Miss Grier: it had been reported, he said, that she was about to leave, but this report, he was happy to say, was unfounded. Much credit for the good work done was also due to the skilful and accomplished staff retained, and the great reason for the manner in which it held the confidence of Church people was the solid and excellent education given, while it was always to be remembered that it was a Church school and was careful to impart religious instruction.

Canon DuMoulin spoke very strongly both on this occasion, and when presenting the junior and intermediate prizes on Wednesday morning, of the advantages of religious education. He urged the necessity for cultivating each part of the three fold nature, of the combination of physical, mental, and spiritual training which could only be obtained in a Church school. He entreated the girls to try and carry out in their lives the lessons they were taught in this Church school, to be not mere "society women," but earnest Christian women, the centres of happy homes, by their example and influence leading others to aim at a high standard of purity, truth and usefulness. He could point out to them an example of a noble woman, a pattern of all domestic and womanly virtues, though filling a very exalted station—one whom they ought to love and honour with all their hearts—their Queen. He would ask them presently to join in singing the National Anthem.

BROOKLIN.—The Columbus branch of the W. Aux. beg to acknowledge, with thanks, the receipt, through circular letters, during the month of June, of the sum of \$4.85.

M. F. HARRIS, Secretary.

NIAGARA.

MILTON.—The Rev. P. T. Mignot acknowledges, with grateful thanks, the following subscriptions towards Grace Church Building Fund: General Sir Frederick Fitz Wygram, Bart., \$24.38; Miss Lillington, \$24.38; Miss Orde, \$4.87; Miss Elder, \$4.87; Col. Tardif, \$4.87; Mr. A. J. Mott, \$4.87; Kirwan Martin, \$10; Rev. Rural Dean Finnell, \$5; Mrs. Firth, \$5; Rev. C. Scudamore, \$5; Rev. C. R. Lee, \$5; Dr. Ridley, \$5; Rev. C. E. Whitcombe, \$2; W. Y. Pettit, \$3; Rev. Canon Bland, \$2; Rev. E. J. Fessenden, \$2; Canon Henderson, \$2; J. Ronan, \$2; Mrs. Drum, \$3; Rev. H. E. Horsey, \$2; Canon Renaud, \$2.44; Rev. R. Jones, \$1.22; W. J. Le Poidevin, \$1.22; Paul Askin, J.P., \$1.20; and the following \$1 each: A Friend, Rev. F. E. Howitt, Archdeacon of Niagara, Rev. A. W. Garden, Rev. A. J. Belt, Rev. J. Fletcher, Rev. H. J. Leake, Canon Gribble, Rev. J. C. Garrett, Rev. L. G. A. Roberts, Col. White, F. Snider, Rural Dean Armitage, Robt. Gansby, Rev. W. Wade, Rev. G. A. Bull, Jas. Wilson, Rev. Dr. Johnston, Alfred Ball, Rev. S. J. Woodroffe, Rev. G. Forneret, Rev. W. R. Clarke, J. J. Mason, J. Capes, Geo. Island. Small sums, \$3.05.

The meeting of the chapter of the deanery of Halton took place at the rectory on June 27th, when the following members were present: Rural Dean Fennell, Canons Worrell and Belt, Revs. J. Seaman and P. T. Mignot. A very profitable discussion took place on Articles xxvi. and xxvii., also on 1 Cor. ii. 6-16, in the Greek Testament. The Rev. P. T. Mignot was elected secretary of the chapter. A bright service was held the same evening in Grace Church, with addresses by Canon Belt and Rural Dean Fennell. The next meeting of the chapter will (D. V.) be held at Oakville on Tuesday, Oct. 9th.

HURON.

INGERSOLL.—A very successful lawn social in connection with St. James' Church, was held on Friday, 22nd ult., in the beautiful "Maple Grove," the residence of J. M. Wilson, Esq. A great globe of electric light swung in the centre of the grounds, while the soft glimmer of Chinese lanterns which were strung from tree to tree, the gleam of tents, and tables beautifully decorated and laden with good things, made a scene most fair. The flower sale, conducted by the young girls of the Mission Band, proved a great attraction and success. The A. O. F. Band was in attendance during the evening. The handsome sum realized was applied to the general fund of the church.

PORT DOVER.—On Sunday, 1st, about 60 of the members of Co. "D," of the 13th Battalion, Hamilton, headed by their bugle band, numbering 25, who have come for a little outing at our pleasant summer resort, marched to St. Paul's Church for morning service. The incumbent, the Rev. J. R. Newell, took for his text Deut. iv. 7, 8, and spoke of the political, social, educational, and religious progress of the British Empire since Queen Victoria ascended the throne. The church was packed to its utmost capacity, and as many more were standing outside. The choir rendered appropriate music, the last hymn being, of course, the National Anthem, in which the whole congregation took part.

ALGOMA.

SHEGUIANDAH.—The Rev. F. Frost acknowledges through our columns a gift from the Church of the Redeemer W.A., sent to him through the treasurer of the diocese. The gift is a cheque for \$29.50 for which he tenders his sincere thanks.

MAGNETTAWAN.—On Sunday, June 17th, flower service was held in St. George's Church. On Tuesday, the 19th inst., the Bishop of Algoma visited this village and was accompanied by the Rev. Alf. Chowne of Emsdale, Rural Dean. At 6 o'clock reception and tea was held in St. George's Hall, and the tables were bounteously provided with good things by the ladies. At 7.30 there was an adjournment to the church. Service commenced with baptism, when four infants were baptized by the Rural Dean; following this came the confirmation service, at which three candidates were presented to the Bishop, who, after the rite had been administered, spoke a few words to those confirmed concerning the obligations they had just taken. The sermon was preached by the Bishop, who explained the meanings, Scriptural authority, quotations from the early fathers and others concerning Baptism, Confirmation and Holy Communion, which was listened to very attentively by a good congregation. The service concluded with Holy Communion. The sacred edifice was very nicely decorated with flowers, pot plants, hangings, etc. The singing was hearty and good. Mr. Markham, of Maple Island, presided at the organ. Representatives attended from Midlothian and Dunchurch, amongst whom were Mrs. Guttridge, Misses Guttridge and Rowsell, Messrs. Rowsell, Davidson and Markham. The following morning the Bishop and Rural Dean drove over to Chapman to select a site for a church, which is, we believe, to be rebuilt here. The church at Pearceley is not used; people have left. During his visit the Bishop stayed with Mr. and Mrs. Hay at the parsonage. We were very glad to know that His Lordship had recovered from his illness, and also that Mr. Hay was back again to Magnetawan looking in good health.

Correspondence.

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

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

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

Diocese of Algoma.

SIR,—My attention has been called to the fact that the year 1893 was one of special efforts made in favour of the Diocese of Algoma, and that \$4,000 was raised, largely through the exertions of the Woman's Auxiliary, to meet a deficit hanging over the diocese from the previous year. This, of course (as well as the \$2,800 "health fund"), was included in the \$20,000 that I spoke of.

Toronto, July 6th, 1894. CHAS. H. MOCKRIDGE.

Defaulting Parishes.

SIR,—The Mail of June 23rd published the proceedings of the Anglican synod of the Diocese of Toronto, and mentioned defaulting parishes, as to non-payment of the assessment, and remarks made thereon by the clergy and also by His Lordship. In the CANADIAN CHURCHMAN'S report no mention is made of the matter. Why was it left out? If the Mail is inaccurate in its report of the proceedings, it should be called to account; if its statement is correct, then the CHURCHMAN has omitted an important part of the proceedings, as the discussion shows—a want of energy on the part of the incumbent and churchwardens in not providing the necessary funds to enable the three delegates to fulfil the duties relegated to them by the congregation, besides bringing the Church into such disrepute. I should have

supposed that it would have been the duty of the rural deans to ascertain, before the opening of the synod, whether all the assessments had been paid in, and report to the Bishop accordingly.

CHURCHMAN.

Library Appeal.

SIR,—I am desirous of forming a Sunday School library, but have no funds at my disposal to purchase one. I therefore appeal to the generosity of Sunday School superintendents, libraries, and booksellers of our large cities and towns, that if they have any disused books, suitable for Sunday School reading, they will kindly bestow a few of them on us, and thus form a nucleus to begin with. The mission is a back country one. We have a neat little church and a fair Sunday School. Any parcels of books, papers, etc., will be thankfully received and acknowledged by
E. W. PAGE, Superintendent of S. School.
Carnarvon Pt., Stanhope, Co. Haliburton.

More Judgment Required in Distribution of Funds

SIR,—Discussing the financial situation in your last, we compared the diocese to a ship with a leak-hole making bilge-water. Let us bury the illustration and adopt a more Scriptural metaphor. The Church is likened to a vineyard with a wine press—when the juice is squeezed out it runs into vats, and in our case it mysteriously disappearing, we have been searching out the cause, and have already found two holes in the bottom. Are these all? Before me lies the April number of the Letter Leaflet issued by the Woman's Auxiliary. I subtract the following:—"Mr. A. E. Wilson, of the Wishahode Indian Home, asks for supporters of the children. The Government gives a grant of \$110 a head, but it takes \$160 to keep each child, of whom there are eighty." Now, the average income of a working man on this continent is \$300, and the average family five, which would give seventy dollars a year for each person, adults and all. The Indian papoose must have four times the amount of a white child's support. What a prodigious appetite a papoose must have. The Toronto workman must pay his rent and taxes and clothe and feed his children, and is expected to contribute to the support of the Red Man's bairn, who lives rent free and pays no taxes. It is to be hoped the directors of the Woman's Auxiliary have graciously entertained this modest request. You see we are giving a little task at multiplication here like the apostolic one. We will put the figures thus, subject, of course, to correction:—Interest on church debts, \$10,000, Algoma, \$20,000, North-West, \$10,000, to say nothing of Yokohama, Urigava, Uganda, Timbuctoo. Is it any wonder there is nothing for our widows.

ECONOMY.

More Time for the Work of Synods.

SIR,—The article in your issue of 28th on Canadian synods, will, I trust, help to impress the authorities with the importance of securing more time for the work of the Toronto synod. The synod can hardly be said to settle down to business until Thursday, and that day and Friday give far too little time for a fair consideration and full discussion of the subjects brought under the notice of the members. The discussion, moreover, as you point out, is monopolized by a few stock speakers, and I think I am safe in saying for the country delegates that we are made to feel—except by the ladies at lunch—that we are not wanted. Whether a C. D. speaks briefly to the point, or ventures on a speech, though not of course rivaling the length of that of your city orator, the city men never listen to him. The reporters at once tuck their pens behind their ears, and seek that repose which they think they have fairly earned. The best speech that I have heard in connection with the Mission Fund was made about three years ago by a country delegate. That particular speech did command the attention of all the members of the synod, but it was not only not reported, but the speaker's name was not even mentioned in the daily papers. In brief, we country delegates are "not in it." Though opposed to the scheme that Mr. Dymond introduced, for the reason that there is no *raison d'être* for a House of Laymen in this country, as there is in England, and also because I think that it would, before long, destroy the harmony which, happily, we are now to some extent approaching in the synod, I am of opinion that its submission to the executive may lead to some good results, and mainly in the direction of a fairer representation of the country. It is, in my judgment, of importance that the country should no longer feel that the synod is altogether a city machine. To attain this object, not only should some of the set speeches, to which we have become accustomed, but not reconciled, be greatly curtailed, but more time should be given to the deliberations of the synod. Members outside the stock company should be encouraged to speak if they can elicit information, suggestion, or effective cri-

ticism, even if they are "not gifted with the set flow of speech." The country members should be led to feel that they are working with their city brethren for the common good of the Church. Those who stand on the vantage ground of a higher social or ecclesiastical status, should not forget what St. Paul wrote: "Those members of the body which seem to be more feeble, are necessary."

CHAS. JAS. BLOMFIELD.

Lakefield, June 30th, 1894.

"What is to be Done with Algoma?"

SIR,—Certain well known circumstances have recently attracted to this unfortunate diocese the special attention of Churchmen in the old ecclesiastical province of Canada. Doubts are now freely expressed respecting the wisdom or justice shown in the mode of its creation. And the question, long muttered, is openly uttered, "What is to be done with Algoma?" On behalf of my brethren I desire to address my fellow-Churchmen upon the subject. The fact that I am the oldest man among our clergy, the senior in the sacred ministry, and in my tenth year as a priest of the diocese, should be sufficient to shield me from the charge of presumption in so doing. Various suggestions have been offered in answer to the question at the head of my letter. Others will probably appear. But the subject will bear much discussion. Nay, it will *compel* much discussion; and, long before it is settled, will bring into the arena of disputation combatants undreamed of by nine-tenths of those outside the diocese who imagine that a solution of the difficulty can readily be found. Dr. Mockridge has honestly and manfully offered a plan for consideration. Whatever the Provincial Synod may eventually think of it, the Bishop of Algoma has, for the present, gently and courteously repudiated it. But Dr. Mockridge has, in his very earnestness and anxiety for the welfare of the diocese, exposed himself to a rebuke from one of my brethren (see *Church Guardian* of June 20th) on account of the estimate he placed upon our clerical staff. If I could for one moment think that Dr. Mockridge intended to wound the feelings of brother priests by an expression of contempt for their alleged inferiority, I believe I could so represent the matter that he would not hesitate to express regret. But I am perfectly satisfied that he never dreamed of scorning or hurting us. And no disclaimer to that effect is needed from him. The simple fact is—Dr. Mockridge has unconsciously voiced the estimate placed upon us by the Church in the whole ecclesiastical province. The proofs of this statement are too numerous for mention. One or two will be sufficient. Only at the last Provincial Synod was our diocese represented in the Lower House; and then—what a representation was permitted us! Almost insulting in its scantiness. Previous to 1892 we of the diocese of Algoma were merely synodical pariahs! Well do I remember, when I was a clergyman of the diocese of Montreal, the Bishop of Algoma pleading with the Provincial Synod of 1883, and pathetically reminding the delegates that his diocese was unrepresented in their assembly. Take another instance. When the Winnipeg Conference took place in 1890, with a view to Church consolidation, the dioceses of the North-West (some of them consisting of a Bishop, two archdeacons, and five or six priests and deacons, with a laity composed almost entirely of Indians and half-breeds) were invited to send delegates. But we, pariahs of Algoma, were not asked to send anybody at all, priest or layman, notwithstanding the fact that questions involving fundamental and far-reaching organic changes were to be discussed. Yet the number of our clergy far exceeded that of any diocese between Lake Huron and the Pacific, excepting only that of Manitoba, known as Rupert's Land. We met together at Sault Ste. Marie in 1892, not daring to call ourselves a diocesan synod, and venturing to pronounce an opinion upon the Winnipeg scheme; but the official report of the Provincial Synod garbles our resolution, renders it ridiculous, and, being a permanent record, stultifies us for all time. Verily the Church's (not Dr. Mockridge's) estimate of us cannot but be vividly impressed upon our minds; especially if we are compelled to continue in a state of ecclesiastical infancy, and, practically forbidden to organize a synod for our own good. This brings me to my last. How is it to be accounted for, except on the ground mentioned by Dr. Mockridge, that, among all the suggestions offered respecting our diocese, not one has been made proposing to give Algoma itself a voice on this subject? This is *my* suggestion. And, presumptuous as some may deem me, I venture to assert that, as a matter of common justice and manly fair play, we clergy and laity of the diocese of Algoma are righteously entitled to be heard by the Church of the ecclesiastical province respecting our future. Let our Bishop be authorized to call us together at once; and then, with his knowledge of the diocese added to our own, we shall not fail to recommend some practical measure of relief. But let us also be

assured that our decision will receive respectful consideration.

Now, before my fellow-Churchmen condemn my suggestion, let me ask a question or two: Is their estimate of our clergy, innocently voiced by Dr. Mockridge, so true and just that we really deserve to be barred from an expression of opinion respecting the diocese we serve? Some of us did not receive our priesthood in Algoma, but have sat in several diocesan synods, and have been called upon to preach before assembled synods in various cathedrals. But, possibly, we have degenerated in Algoma. Still, if any of the brethren should, with me, confess a feeling of unworthiness of the dignity of the priesthood the Church has conferred upon us, I ask whether humility before God ought of necessity to be followed by humiliation before man? What, however, about our laity? (Some of them, even, have sat in synods elsewhere). Are they, too, degraded, and incompetent to form an opinion respecting the needs of the diocese? I could send capable men from this mission. There are plenty in other parts of the diocese. At one time I had five university graduates among my laymen in Port Arthur, and a sixth man who had spent two years as an undergraduate at Oxford. I had nine sons of clergymen, some of them benefited clergy in England. One of these is a physician, one a barrister, two bankers, another now in holy orders and just taking his grandfather's parish in Bermuda; others filling responsible positions. One layman, for three years my warden, is a member of the Dominion Parliament. Another, a former sidesman, is cousin to an English earl, late Governor of one of the great colonies. I could largely increase the list. In fact, Port Arthur, Fort William, Sault Ste. Marie, Bracebridge, and even Schreiber, could furnish men to sit in any synod in Canada.

I say, then, let us in Algoma have a voice in this matter. All things can then be ready for legislative action of next year's Provincial Synod. And if I, in soreness of heart from various causes, do seem by this letter to fling down my gage before the whole Church from Sarnia to the sea; let my gage be lifted, and myself defeated and proved to be in the wrong, by an admission that our clergy are not so greatly inferior to their brethren elsewhere; that we have laymen as capable, and sound of judgment, as those of other dioceses; and an assurance given that we shall be no longer treated as children, or Indian wards. But if it be decreed that we—clergy and laity of Algoma—are incapable of forming an intelligent opinion upon the needs of our diocese, or of giving an intelligible expression of opinion when formed; and if, especially, our priests are to be stingingly reproached, humiliated, and branded with marks of immeasurable inferiority—then these things cannot be too plainly stated, nor the facts too widely known; so that when our crushed and overwhelmed Bishop is compelled to send in his threatened resignation, those of us who wish to preserve some lingering traces of self-respect may be prepared to follow his example.

C. J. MACHIN.

Gravenhurst, June 27th, 1894.

BRIEF MENTION.

In 127; a very finely written Bible was sold for 50 marks—about \$170.

William Black is reported to be Queen Victoria's favourite novelist.

The British museum contains the most valuable library in the world.

The recent gold discoveries in west Australia have increased the telegraph revenue to the extent of \$1,000 per week.

Gen. Booth claims that the Salvation Army converts to Christianity 200,000 people every year.

Climatic effect in eight centuries will destroy all the characteristics of a race of people.

Civilization is slowly penetrating into the interior of Africa.

The number of persons in Europe who have their lives insured forms about 2½ per cent. of the population.

England receives annually from Ireland about 640,000,000 eggs.

The largest diamond ever known was the Great Mogul, which weighed in its rough 785 karats.

The pearl is the only gem that does not require the lapidary's art to bring out its beauty.

A French surgeon removed a bullet from the eye of a child without destroying the sight of the optic.

The Roman architects used to put empty jugs in the walls of theatres to make them more resonant.

A German statistician says that his latest discovery is that 3,000 years hence there will be one man to every 220 women.

The best remedy for the presence of ants is cayenne, sprinkled freely in their haunts.

Rev. G. R. Beamish began his ministrations at St. George's, Kingston, last Sunday, as curate.

The earthworm has the power of reproducing a portion of its body that has been removed.

There is one Chinese, one Portuguese, and one Cherokee newspaper printed in the United States.

Beethoven became deaf, and long before his death could not hear the drums in the orchestra. He never heard the greatest of his own compositions.

The Mohawk Indians will not allow so much as a blade of grass to grow upon the graves of their companions.

The eight flowers most prized by the Japanese are the morning glory, apricot, cherry, wistaria, peony, iris, lotus, and chrysanthemum.

The Dakota river is the longest unnavigable river in the world—over one thousand miles.

The Rev. E. E. King will assist Rev. R. G. Stevenson, of Elkhorn, Man., this summer.

There are several factories in India and one in Europe, that at Mannheim, Germany, where butter is made from cocoanuts.

In Siam, until a few years ago, a heavy tax was levied on umbrellas. Every umbrella carrier had to pay.

Late experiments demonstrate that the aurora borealis is caused by an electrical discharge among the particles of meteoric iron dust contained in the atmosphere.

In the fourteenth century velvet and silk were the favourite coverings for books of devotion.

The Rev. Herbert Dransfield, late of Rounthwaite, Man., has been appointed incumbent of Stonewall, Man.

A quaint custom, which has been practiced for centuries, still prevails in Holborn, England. The time of night is hourly shouted by the watchman, somewhat in this style: "Past one o'clock, and a cold wet morning."

To the present day the leaves of the talipot palm are used in Ceylon for writing purposes, even many legal documents being executed on this primitive material.

A Japanese host or hostess never intrusts the making of tea to the servants on company occasions. Either he or she prepares the decoction in the presence of the guests.

The process of book-making has, from time immemorial, been so cheap in China that a book of twenty-five or thirty pages is rarely sold for more than 1c.

The Rev. Alfred Osborne, the new rector of St. Eleanor's and Summerside, P.E.I., with his wife and family, arrived from England on the 18th ult.

It costs Great Britain £20,000 to scrape the barnacles off the bottom of one of its big men o' war and re-paint it, and this has to be done twice a year in the case of nearly every vessel.

Pasteur, the French scientist, has shown that fruits and vegetables, when undergoing even partial decay, contain bacteria, which, if taken into the stomach, may cause disease.

The Mohammedans believe that man is regulated by three spirits—one occupying the brain, another the heart and the third the liver.

Several books of the second and third centuries have leaden leaves. One such in the British Museum has six leaden leaves, with hinges and a clasp.

At Freshwater, on the Isle of Wight, a great granite cross in one stone is to be erected in memory of Tennyson. It will be a cross like the Irish crosses at Iona and elsewhere in Ireland and Scotland.

The Very Rev. Dean Innes was presented with the degree of D.D. at Lennoxville University last week. The choir boys of St. Paul's Cathedral, London, have presented the dean with the hood pertaining to the degree.

On May 21st, in the parish church of Widford, Herts, England, a memorial window was dedicated to John Eliot, the "apostle to the Indians" of America, who died two hundred years ago. The window was given by Eliot's descendants in America, who have only recently learned from what part of England their ancestor came. Ambassador Bayard went to the dedication of it and made an address.

British and Foreign.

A peal of bells is about to be placed in St. Flannan's Cathedral, Killaloe, as a memorial to the late Bishop, the Right Rev. Dr. Chester.

The Rev. Sir G. W. Cox has withdrawn from membership of the Church of England Society for the Promotion of Kindness to Animals, in default of the Society distinctly expressing its condemnation of the practice of vivisection.

All the sittings in all the churches in the diocese of Quincy (in the State of Illinois) are free—not one sitting is rented. In some dioceses the proportion of free seats is as high as 98 per cent.; the average for all the dioceses is about 80 per cent.

The population ministered to by the Bishop of St. Albans' Fund for East London "over the border" has grown from 73,500 in 1861 to over 450,000 at the present time, several parishes including from 20,000 to 30,000 people. There is a deficiency of £3,160 on the general fund, and one of nearly £1,900 on the special building fund, and until these are made good no new work, however urgent, can be undertaken.

The pastorates of the clergy are, as a rule, short in duration, and there is a constant clerical migration from one diocese to another. For instance, in the diocese of Long Island there were, in 1874, eighty-nine clergymen; now there are 131; but of the eighty-nine of 1874 only nine remain, and it is certain that death and retirement from labour have not claimed all the eighty whom the diocese now knows no more.

Florida has proved to be an interesting example of the effects of diocesan division. At the convention in Jacksonville, May 9th, the Bishop, in his address, gave a most encouraging account of the condition of the diocese, which, in a little more than a year after setting apart of the Southern missionary jurisdiction, is of about the same strength, numerically and financially, as the entire undivided diocese was six years ago. The number of the confirmations is greater than in the old diocese at that time.

AUSTRALASIA.—By way of celebrating the attainment of his ninety-fifth birth-day, recently, Dean Macartney, of Melbourne, preached a special sermon at St. James' Church, in that city, and had the gratification of facing a crowded assemblage composed of members of all denominations. Like a good many other "grand old men" in that salubrious part of the world, the Dean is still as hearty and vigorous as many men who have only reached their half century.

As illustrating the divorce marriage laws in the States and territories of the United States, may be mentioned six points of State statute law: (1) The marriageable age varies in males from sixteen to twenty-one, females fourteen to eighteen; (2) in eleven States the marriage of first cousins is unlawful, but in nineteen a man may marry his mother-in-law; (3) in Pennsylvania twelve witnesses are necessary, in some States none at all; (4) divorce is allowed in every State but one, but the causes vary from one to fourteen; (5) a divorce granted in one State is not always binding in another, so that if divorced in Dakota the party should set out for New York, they would find themselves still man and wife in New York.

An important work by Dean Luckock, of Lichfield, will soon be ready for publication by Messrs.

Longmans. Its title will be *The History of Marriage, Jewish and Christian, in Relation to Divorce and certain Forbidden Degrees*. Dr. Luckock will seek to show that marriage was originally regarded as indissoluble; that the law of Moses does not, as the Authorized Version indicates, sanction remarriage after divorce; and that facilities for this belong to the later perversions. The Dean will trace the historical evidence in order to prove how the Patristic and Conciliar evidence of early times has often been misrepresented, and he will be able to account for the laxity of the Eastern Church in comparison with the adherence to primitive rules in the West; and what he considers to be the disastrous consequences of divorce laws, with right of remarriage, will be shown in different countries, and not least in England.

There have been some letters in the *Guardian* lately on the subject of the use of the title "Canon." The following interesting information on the point is from a "History of the Cathedral Church of Wells," by the late Professor Freeman:—"There is a corrupt way of speaking now in use of calling some few members of the Chapter Canons, as if the name belonged to them only, and calling the rest of the body Prebendaries, as if they were something different. That this is a mere corruption is well known to every one who knows anything of the history of these foundations. But it is also made very plain by the language of official documents to this day. Whenever a new Prebendary is installed he is still installed into the Canonry or Prebend of so and so: and when the whole chapter is summoned for the election of a Bishop, all its members, without distinction, are still summoned by the title of Canons. The truth is that every member of the Cathedral body is at once a Canon and a Prebendary. These are two different names for the same man, looked at in two different characters. He is a Canon as one of the Capitular body; a member of the corporation called the Dean and Chapter; he is also a Prebendary as holding (or of later years not holding) a certain prebend praependa or separate estate in regard to which he himself forms a corporation sole. . . . Mark that the title of Canon, a title of office and duty, is clearly a more honourable title than that of Prebendary, which is a mere title of property. . . . When a non-residentiary Canon becomes a residentiary, he is not, as people commonly talk, changed from a Prebendary into a Canon. He was a Canon before, and he remains a Prebendary afterwards."

JAPAN.—The question of the division of jurisdiction between the Bishops of the Church of England in Japan and the Bishops sent by the Church in the United States to that country, has not yet been finally settled. In 1892 the American House of Bishops decided that it would be well to leave the Bishops concerned to mark out the limits of their respective areas of action, reserving the final determination of the whole question of missionary jurisdiction for the proper authorities in both Churches. This decision did not, however, commend itself to the American Missionary Bishop of Tokyo, and the American Board of Missions on hearing of this recommitted the matter for his further consideration, with a statement that the board would consider favourably a division leaving Tokyo, Osaka, and Kyoto in the care of the American Church, and otherwise dividing on lines to be agreed upon by all other parties concerned. They add to this that in their judgment the interests of missionary work in Japan require territorial division, and that in making such division regard should be had to the ancient canon providing that two Bishops should not exercise jurisdiction in the same city. The Rev. Dr. Hoffman, of New York, is now in England, and as the representative of the American Board of Missions has communicated these views to the Archbishop of Canterbury, with a request that his Grace will use his influence to effect such a settlement as is suggested, and it is thought that some definite delimitation of boundaries between the two Churches is likely soon to be agreed to.

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

Family Reading.

Love's Mastery: Or the Gower Family.

"O Lora dear, how delightful! If only you will get well fast, as you say, everything seems happy. And you have read your letters, dear?" Stella added in a lower voice.

"O yes," Lora answered, again trying to smile, although the remembrance of every expression of love and endearment which those letters contained came as very torture to her heart.

"And when is he coming?" Stella asked.

"He speaks of about a fortnight, or rather more. Good-night, darling: they will be waiting for you; and here comes Clarice, with her unfailing supplies. If one could only get well without this incessant feeding!"

"That is what Somerset says: only then he does so thoroughly enjoy his food that it does one good to see it," Stella said, laughing; and then the little sister went away, feeling very happy, and comforting herself that Captain Flammank's letters had indeed taken the desired effect; her sister to all appearance being so very much more cheerful than she had known her during the whole of her convalescence.

Dr. Argyle never, perhaps, in his life more enjoyed a little supper than on this night, so memorable to Stella. Unacquainted with all the mysterious working of the scenes behind the curtain, he knew enough, and guessed what else was needed to make his kind heart very happy and content. His sweet little favourite had, through a season of long and patiently-borne trial and sorrow, come forth triumphant; and Dr. Argyle was not himself a stranger to the wondrous love and all-conquering influence which had led her safely and surely on. And the lesson to his own spirit, beyond that of gratitude for Stella, was one of hope and encouragement to labour on in the path of duty, patient and yet expectant, knowing that in the right way and at the right hour the answer of peace shall be given.

When he was gone, and Stella was taking leave of her brother for the night, she told him of Lora's request to see him on the following afternoon.

Lady Trevannion was expected on Saturday. Strangely enough, and sadly to her own vexation, she had been suffering in the house of the friends in the north—where she had purposed only a short stay—from an attack of acute inflammation in the eye, to which she had been subject in her younger days. For some time she had been forced to keep in a darkened room; and, when at length the inflammation subsided, it left her so extremely weak that neither the doctors nor her friends would consent to her removal, especially to a house where such serious indisposition still lingered. It had been a great trial to the anxious and kind-hearted woman not to be on the spot, especially when she knew how Stella was exerting herself. Still, the worst had been carefully kept from her; and it was no wonder that Lora was a little dreading the expected return.

Stella repeated what Lora had said to her brother, introducing some terms of endearment in speaking of her sister, which she forgot, as coming from her, must sound rather new to Somerset. His sister was not often absent from his thoughts; but he had never spoken to Stella about her before. A look of surprised enquiry passed over his face, and reminded Stella that the sweet reconciliation was unknown to him. There was silence for a moment; and then with drooping downcast eyes, and that bright flush of colour, the little sister murmured, "You know, Somerset, Lora has forgiven me long ago for all my waywardness; and we love one another; and I am so happy."

Somerset said nothing in reply; but he felt as a cipher before that young frail child, noble and grand as she seemed to him in her humility and loveliness.

"But, O Somerset," she continued, looking up into his face, "she has been so ill, and is, O so dreadfully altered! I would not tell you, only that, now you are going to see her, I am afraid you will be very shocked."

Something like a groan escaped her brother's lips. "But it will come all right, surely, Stella, as she gets better?"

"I don't know. I am afraid. She could not control herself like you, when it was at the worst; and O, it was terrible. And Stella shuddered at the remembrance.

"Perhaps, if someone had not controlled me, and spent all her time in bathing my scorching face and hands, I should have fared worse," Somerset said, turning the little face, which was looking down again, towards his own, with one of the thin hands, anything but scorching now.

"You were always so beautifully good and patient," Stella said, speaking what she had so often longed to tell him during his silent suffering. "And all that we could do seemed like nothing to help you: that was what made it so terrible."

"It did help—if that is any comfort to you now," her brother answered. "But, Stella, I feel as though I would give all I had, yes, and go through that illness again, horrible though it was, if only I could bear the marks of the suffering instead of Lora. 'Tis nothing for a man: but for a beautiful girl, and one like Lora! Just now, too!"

"O but, Somerset, everybody will love her just the same," Stella interrupted.

"We all shall, of course; and a great deal better, if such a thing is possible. But we is not everybody."

Stella took it for granted that the future brother-in-law was included in the "we;" and, with the love of all dear ones continued, not to say increased, the loss of outward beauty, though certainly a trial, was not such a thoroughly-overwhelming one, in her esteem.

"I am very glad our good aunt is coming home so soon," Somerset continued, after a little silence. "You and she together must do what you can to keep up Lora's spirits; and perhaps, after all, things will not turn out so badly as you fear. Good-night, little Stella."

He kissed her forehead, as he used to kiss Lora's, when she said good-night; and Stella went away, feeling like a new child.

The following Sunday was the first in May, and as warm and bright and lovely as a spring Sunday can well be pictured.

"Stella dear," Lora said, when she went into her room to wish her good-morning, "you are to have a day of pleasure and of rest to-day. It is a great many weeks since you have been to church, is it not?"

"O yes, a great many," Stella answered, looking back, however, without a sigh.

"Well, you go this morning, dear; and if Miss Lyon is not afraid to have you, and you like to stay, spend the day with them, and you shall be fetched early in the evening, time enough for Somerset's second tea, as you call it."

"I know they will not be afraid to have me; but about leaving you all so long alone I am afraid I shall be wanted."

"No, darling, not at all; we have arranged it quite nicely. Auntie and Somerset will want a long gossip; and she will take care of us very well till you come back. I shall rest this one day longer, so as to be able to try the sitting-room to-morrow. You must not stay now, dear, or you will be late. I have given orders about your going."

(To be continued.)

Education.

Education has many good results, but none that are more sure than the sense of power and self-reliance with which it invests its possessor. We may not know the exact use a man will make of it, but we may rest assured that, whatever may be the circumstances into which he is thrown, he will be capable of far more, and enjoy far more, if he has had its advantages. And, although education is a large subject and one worthy of all the wisdom of a nation to deal with, yet every thoughtful man or woman can do something to promote it. Whenever we share what we know with others, whenever we arouse curiosity in a child or answer his questions intelligently, whenever we dispel a prejudice, or clear up a doubt, or set a single mind to thinking for itself, we, to that extent, remove the obstacle of ignorance and aid in the grand cause of education.

For immediate relief after eating use K. D. C

Their Name is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla.

Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?

A fair trial guarantees a complete cure.

Emulate Your Dog.

A source of great evil among all workers in America, where few people know the real meaning of leisure, is the wide-spread habit of eating a hearty meal hurriedly when the body is in a state of exhaustion; too often, alas, the evil is enhanced by the fact that the food is innutritious, badly cooked, and clogging in itself. This is one species of slow suicide, causing a long train of evils which are usually attributed to overwork. Now it were better to go without food than to take it under these conditions. Your dog knows better than to eat when he is tired, and, if you watch him, you will notice that he is always reluctant to be enticed into play after eating; left to himself he will take a nap, or, at least, drop care for a while and rest. Humanity might raise its standard of health by following the example set by the instincts of the brute creatures.—From "Sanitarian," *Demorest's Magazine for July.*

The Undergraduate and the Dean.

An excellent story comes from Oxford about the last undergraduate outbreak. Some eighteen young gentlemen were haled before the Dean of Christ church and charged with permitting disorderly conduct in the persons of their guests. "The rules of the College," said the Dean, "hold you responsible for the good behaviour of your guests. I accept your denial of any personal participation in the disorder, but for your guests' misbehaviour I must send you down." A certain young and noble Scot, heir to great possessions, however, was equal to the occasion. "I am therefore to understand, sir, that if you ask any of us to dinner, and we break your windows, you, sir, are directly and culpably responsible?" The cogency of the reply is said to have utterly floored the Dean. But the young gentlemen are still rusticated, this gallant defence notwithstanding.—*Pall Mall Gazette.*

Hood's, and only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

No Excuse.

How often do we hear the severe criticism made on an erring person, "There is no excuse for him, he knew well what he ought to have done, yet he did it not," showing that the expectation that performance will follow knowledge is still held, though continually disappointed! It is true that there are some persons so far exalted in the moral scale that their conduct seems to be thus governed. As soon as they discover an obligation they spring to fulfil it; as soon as ever they know what is right they hasten to do it. But in them the conscience is so active, the desire to do right is so strong, the impulse to obey the call of duty is so swift and fervent that their intermediate action between the knowledge and the deed is not discernible. In most of us this is, alas, not the case! Other motives predominate, conscience is feeble, the love of virtue does not keep pace with the knowledge, and the called-for action lingers and often never appears.

Song of the Summer Winds.

Up the dale and down the bourn,
O'er the meadow swift we fly;
Now we sing, and now we mourn,
Now we whistle, now we sigh.

By the grassy-fringed river,
Through the murmuring reeds we sweep;
Mid the lily-leaves we quiver,
To their very hearts we creep.

Now the maiden rose is blushing
At the frolic things we say;
While aside her cheek we're rushing,
Like some truant bees at play.

Through the blooming groves we rustle,
Kissing every bud we pass,
As we did it in the bustle,
Scarcely knowing how it was.

Down the glen, across the mountain,
O'er the yellow heath we roam;
Whirling round about the fountain,
Till its little breakers foam.

Bending down the weeping willows,
While our vesper hymn we sigh;
Then unto our rosy pillows
On our weary wings we hie.

There of idleness dreaming,
Scarce from waking we refrain;
Moments long as ages deeming,
Till we're at our play again.

Indigestion is stubborn, but K. D. C. overcomes it.

Little Bo-Peep.

It was such a pretty house! So pleasant to look at, from the dainty white curtains in the windows and the kind old face you could sometimes see behind them, the neat little garden with its rows of trees and bright beds of roses and mignonette. There were some big old-fashioned flowers called hollyhocks, too, that the old lady loved, and some great yellow sunflowers holding up their merry shining faces to the blue sky. These, little Bo-peep thought, were the handsomest flowers of all. You see she was studying the house and its surroundings, through a hole in the fence. It was all very pretty, very neat, and pleasant looking.

And now who is little Bo-peep? We all know about the famous Bo-peep, "for didn't she fall fast asleep and lose her sheep, and not know where to find them?" And then we all remember the sad, sad ending when "they came home, leaving their tails behind them." I am not going to tell that story, certainly.

My Bo-peep had no sheep, but she minded the cows instead, for Aunt Eliza. She had brown eyes and tangled brown curls, and very brown feet—that showed bare beneath her tattered frock, and she was eight years old.

"Quite old enough to do something for her living," Aunt Eliza said.

So, early in the morning before the dew was off the grass, or the flowers had quite waked up, little Bo-peep and her two cows were to be seen in front of a pretty cottage by the roadside; she, poking her little brown face through the fence for a glimpse and a sniff of the freshness and sweetness on the other side, and the cows lazily munching the grass which grew so thick and long by the road. One day, the old lady sitting in the window of the cottage, caught sight of the little wistful face; and, taking off her spectacles, she studied it more closely. "Deary me," she said to herself, "if that isn't the little cow girl! How she is staring at my flowers; I must go out and give her some." So she put on her garden hat over her great white cap, and taking a pair of scissors she stepped out. Then she picked a big bouquet; a sunflower in the middle and hollyhocks around it, and roses and mignonette thrown in. It was a very grand bouquet indeed, so Bo-peep thought, who had watched the whole proceeding. At last, when the flowers were all tied together, the old lady began to walk slowly towards Bo-peep, who, being frightened, commenced to be very busy with her cows. She scolded "Buttercups," the red cow, and praised "Daisy," the white cow; and

you would have thought she never so much as knew what a hole in the fence was. But all this time she kept an eye on the old lady to see what she was going to do next. "Good day," said the old lady at last, leaning over the gate and smiling at Bo-peep. "How do you do, my dear." "Pretty well, I thank you," said Bo-peep, twisting her fingers in her ragged dress.

"What are you doing here all day," asked the old lady.

"Minding cows," answered Bo-peep, "for Aunt Eliza." "Is that the house where you live?"

"Yes," said Bo-peep, "but our home is not beautiful like yours. We haven't any bees, nor flowers, nor nothing."

"Poor child, poor child," said the old lady kindly. Well, I have brought you some flowers and you may come in and walk about if you like; only don't pick anything, nor walk on the grass, and be sure you latch the gate, so that the cows can't get in." With this she walked away, and went back in the house.

Bo-peep could hardly believe her ears. Could she really go into the garden among those bright sweet-smelling things, and see the bees that she had only been able to watch from the other side of the fence?

The garden was empty; the old lady had gone, so she opened the gate softly and stepped in. She shut it again after her, but she was in such a hurry to fairly reach the other side, that she did not wait to latch it. How happy she was wandering about the flowers. Now going down this path and then that, watching the bees flying in and out of their hives, and stealing nearer the windows to catch a glimpse of what was going on behind those white curtains.

By and by she began to feel tired; but she could not make up her mind to go away, and she sat down under a big apple tree, and curled herself up in a little bunch so as not to be seen. Either the humming of the bees, or the sweet smell of the mignonette, or the rustling of the leaves, made her feel drowsy as though some one were singing a lullaby and rocking her to sleep. First one eye shut and then the other, and finally Little Bo-peep fell fast asleep.

And now, how about her sheep.

A brisk breeze blew open the garden gate, which, you know, had not been latched. First "Buttercup" noticed how green and pleasant it looked beyond, and then "Daisy"; and as the gate stood invitingly open, and there was no Bo-peep to cry "Shoo, steady, now mind," and enforce her commands with the little stick that she carried, they walked solemnly in, like wise cows as they were. Once inside, they were free to go where they liked.

"Buttercup" chose a dainty bit of lawn in front of the house, and "Daisy" the neat border of the rose-bed. Just as they were comfortably settled, and were enjoying a delicious dinner, the old lady happened to look out of the window—and O! what a scream she gave. Out she ran, flourishing a big white towel. Round and round the garden she went after "Daisy" and "Buttercup," who thought it good fun. Through the rose-beds and mignonette, and trampling the green border they ran, and such a chase you never saw. In the midst of it, Bo-peep waked up, and when she saw what she had done her heart was almost broken. She remembered then that she had left the gate unlatched. She was almost afraid to show herself, but she knew the cows would mind her voice. So she got up, and with cheeks burning with shame, and her eyes full of sorrowful tears, drove them out with very little trouble. Then she hid herself behind the fence, for she was ashamed to face the kind old lady. By and by she heard her calling: "Where is that little girl, that naughty little girl."

"Here I am," said Bo-peep, and how she wished she had not gone to sleep.

"Why did you let your cows come in and spoil my pretty garden?" the old lady asked, looking sorrowfully at Bo-peep through her spectacles.

"I fell asleep," said Bo-peep.

"But I told you to latch the gate."

"I forgot it," said Bo-peep, again, hanging her head.

"Then," said the old lady, "I must lock the

gate. You can never come in again, for I find I can't trust you;" and she put the key in her pocket and walked away.

Poor little Bo-peep! She sat down and cried, and cried, and cried. But this didn't help matters, for she never got into the garden again, and ever after had to content herself with the hole in the fence.

K.D.C. Pills cure chronic constipation.

Friends.

"Pansies for thoughts." There they were lying on the desk, little floral reminders that some one unknown to me personally had yet had me in mind and sent the velvet-eyed beauties to breathe a frequent welcome to the writer when she sat down to begin the day's work. All through the heated hours there they stood, each one a wise little face looking into mine and breathing memories that carried me back to childhood days when in an old-fashioned garden a solitary little girl made companions of the flowers, giving to the deep purple and golden yellow blooms names and fancies such as only enter the brain of an only child who must perforce seek companionship in the birds, the trees, the flowers and the brooks.

Then in later years, how the many-hued, quaint little flower folk became identified with every event of a life that, not long in years, has yet known its quota of trouble. In joy and sorrow there they were—pansies for thoughts, pansies always. On my birthday the great basket of rich and mellow loveliness, its deep violet ribbons bearing cards on which congratulations and pride were plainly commingled. Next, just a few hidden away in a bridal bouquet of all white blooms—thoughts and memories of the past mingled with hopes for the future, and last, a single cluster in the folded hands of a mother gone to rest—is it any wonder that the fragrant messengers came into the turmoil and hurry of business life like the glad visit of old friends—friends tried and true, friends tested and purified by suffering, but no less sympathetic in moods of joy. Little friendly pansies—alas that a blight should curl up your velvety petals and wither the life out of your honest hearts, but the message you brought neither heat nor cold can destroy nor time obliterate from my memory.

True Service.

The essence of a life of service is its conscious aim. Most of us are full of purposes which we pursue with various degrees of energy. We intend to earn a living, to provide for our families, to attain some excellence, to procure some pleasure, to gain an education or a fortune, a name or a position. But it is only the few who hold all their intentions subject to one controlling and definite purpose—viz., to live a life of service. Indeed the word itself is distasteful to some, who associate it with servility and thralldom and continuous self-sacrifice. Yet the fact is that no compulsion can ever extract the true service of the heart and life. It is nothing if not free, spontaneous and untrammelled.

—Every age, every profession, and, indeed, every way of human life, has its own pitfalls. Is not an excessive love of pleasure the danger of youth, a too great love of gain that of middle life, and a love of ease that of old age? The young must learn to "scorn delights and live laborious days," the pushing and successful middle-aged man that it will profit him nothing to gain the whole world if he lose his soul, and the aged that it is better to wear out than rust out.

—One of the most wonderful timekeepers known to the horologist was made in London about 100 years ago and sent by the president of the East India Company as a gift to the Emperor of China. The case was made in the form of a chariot, in which was seated the figure of a woman. This figure was of pure ivory and gold, and sat with her right hand resting upon a tiny clock fastened to the side of the vehicle. This beautiful ornament was made almost entirely of gold, and was elaborately decorated with precious stones.

Looking Back.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life,
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near
And just within our reach? It was, and yet
We lost it in this daily jar and fret,
And now live idle in a vague regret;
But still our place is kept, and it will wait,
Ready for us to fill it soon or late.
No stir is ever lost that once has been—
We always may be what we might have been,
Since good, though only thought, has life and breath,
God's life—can always be redeemed from death;
And evil in its nature is decay,
And any hour can blot it all away;
The hopes that lost in some far distance seem,
May be the truer life, and this the dream.

—Adelaide A. Proctor.

Doctoring Dolly.

Florrie's papa is a doctor, and she often peeps into the surgery, and sees the bottles of medicine tied up on the table, ready for the boy to take out to the patients. So no wonder she and her brother and sister sometimes play at being doctor or nurse and administering pills or medicine to their dolls, who take everything most obediently, however nasty it is. One day papa had been out on a long drive to see many sick people, and on his return he peeped into the drawing-room, and saw a funny sight. Florrie was perched upon a large chair, with a doll in her arms, as if it was suffering severely with neuralgia, while her brother Willie was standing before her with a grave face, carefully taking the temperature of the doll. Carlo, meanwhile, thinking something good was going on, stood on his hind legs, with his paws on the chair, and his tongue out, ready to share in whatever good things were going.

Florrie held the spoon to dolly's lips, and then turned to Carlo, saying; "Here, you shall have some too."

Papa could not help laughing, and his laugh made Florrie turn round, and when she saw who it was, she sprang after him for a game of romps.

Nativity of St. John Baptist.

Many quaint superstitions, possibly of Pagan origin, are connected with the "Eve of good St. John." In parts of Brittany, we are told by Mrs. Macquoid, large bonfires are still lit, and letters are flung into the flame to carry messages to the beloved dead. Old writers saw a mystical meaning in the position in the natural year of this Festival, and Prudentius suggested that the fixing of the Birth of the Saviour at the winter solstice, when the days begin to increase, and that of St. John at the summer solstice, when they begin to decrease, has reference to the statement, "He must increase, but I must decrease." The "great forerunner of the morn" holds a unique place in our calendar, being the only Saint commemorated in it who passed away before the Lord left the earth. In the Mozarabic Liturgy on this day the creed is not said, for the beautiful symbolical reason, "He that is least in the kingdom of heaven is greater than He." St. John Baptist is usually represented in art as attired in rough garments,

and bearing a pennon or scroll, inscribed with the words with which he greeted the Saviour, "Ecce Agnus Dei." His Festival has been observed since the fifth century. In some of the Chapels dedicated in honour of this saint on the continent no woman is allowed to enter, as it was at the instigation of women, Salome and the wicked Herodias, that St. John Baptist met his death. Through his life spent in the wilderness, and the scanty fare he subsisted on while there, he may be considered the patron of hermits and ascetics. His mission to the Jews was to preach repentance, and so prepare the way for the coming Messiah. There was nothing sacramental in his baptism—washing with water was a common mark of discipleship in those days. His faith and courage are well worthy of our imitation and admiration.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.



Wasted Time.

A prolific source of wasted time is the insufficient preparation that is often made for the work attempted. A very large proportion of the suffering of the unemployed at this time comes from this cause. With thousands of men and women asking for work, it is as difficult as ever in many departments to find skilled and thoroughly efficient labourers. Few well-prepared and capable workers are idle even in these hard times. Those who think to save time by skipping the necessary discipline and drill and rushing into their work with little instruction or practice, are but laying the foundation for a lifelong disappointment.

J. B. Thomson, Esq., of the firm of Thomson Bros., Builders, 34 Bolyat St., Toronto, Ont., writes: "I have had Dyspepsia for 12 years, very bad at times; have tried a number of doctors and patent medicines, but could get no permanent relief. I purchased a package of K. D. C., and before I had finished it the symptoms were all gone, and I now enjoy better health than I have had for years. I can recommend it to any one."

Hints to Housekeepers.

A pretty way to serve raspberries with cream is to pick fresh, ripe berries over carefully; heap them in a glass bowl and set on ice; serve in saucers, with little bowls of sugar and pitchers of cream, allowing each person at the table to sugar the fruit to taste. They may be served with meringue as follows: Place a quart of ripe berries in a bowl; sprinkle with powdered sugar; beat the whites of three eggs with half a cup of sugar, and spread over the berries; set on ice until very cold. Raspberry flummery is made by placing a pint of ripe berries in a saucepan with a pint of water: let boil slowly without stirring for ten minutes; moisten two tablespoonfuls of corn starch with cold water; stir into the berries; let thicken; take from the fire and add half a teacup of sugar; when cold serve with sugar and cream.

RASPBERRY SHRUB.—Put red raspberries in a stone jar, cover them with vinegar, let them stand from six to eight days; strain and add to every pint of juice one pound of white sugar; boil half an hour; strain again and let it stand until cold; bottle and cork tight; mixed with ice-water, this makes a pleasant summer drink.

CHERRY PUDDING.—A pint of bread crusts or soft crackers scalded in a quart of boiling milk; a piece of butter the size of an egg; a small teaspoon of salt, three eggs, one and a half teacups of sugar, a pinch of cinnamon, and a quart of stoned cherries. Mix well together and bake quickly.

SUGARED CHERRIES.—Beat the white of an egg enough to break its stringiness; dip fine stalks of cherries well into the egg, then into powdered sugar until thickly covered, and dry on a sieve.

RASPBERRIES IN AMBUSH.—Make a nice pastry and line a buttered pie plate with it; bake in a quick oven and while warm spread quickly with red raspberries and heap on these a meringue made of the whites of two eggs beaten stiff with two spoonfuls of white sugar; mix a few of the berries in the meringue, brown lightly and eat when it is cool.

PINEAPPLE AMBROSIA.—Remove the skin carefully from the pineapple and grate the pulp fine; mix with white sugar and let it stand a while; make a custard of the yolks of four eggs, the whites of two and a quart of milk; when cold pour it over the pineapple; beat the remaining whites with sugar, spread the two frostings over the whole, set on ice and serve cold.

TO CLEAN RATTAN CHAIRS.—Rattan chairs that have turned lead color or are soiled can be cleaned by scouring with borax and salt.

CHERRY CUPS.—Stir together and sift a pint of flour and two teaspoonfuls of baking powder, making it into a soft dough with water; having buttered some large cups, drop into each a little dough for a foundation; then a teaspoonful of stoned cherries, covering with dough to half fill the cups; place them in a pan of hot water; set that in the oven, cover it and steam for half an hour; cherry sauce or sweet cream may be used as dressing.

COCONUT PUFFS.—Whites of three eggs; one cup white sugar; one teaspoon vanilla; one heaping tablespoon corn starch; two cups desiccated coconut; beat whites, well, add sugar, heat over steam until crust forms on bottom of dish; take off steam, add other ingredients, and drop on buttered tins. Bake quickly a light brown.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

GENTLEMEN.—For a number of years I suffered from deafness, and last winter I could scarcely hear at all. I applied Yellow Oil and I can hear as well as anyone now. Mrs. Tuttle Cook, Weymouth, N.S.

Dr. Low's Worm-Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

Children's Department.

Bob Spindle-Legs.

It was a Sunday morning, and Johnnie Brown was sitting on his father's lap, in that cosy time between breakfast and morning service, which is so much valued in happy homes.

Mr. Brown had been telling his two children the old sweet story of the Saviour King, who was born at Bethlehem, and bore so many hardships, and at last death itself, to save us all from the power of sin.

"I do love Jesus, very much," said Johnnie; "but I am so little, I can't do anything to show Him so. Is there anything I can do for Him, father?"

"He only wants you to love Him, my boy, and tell Him so very often. That will help you to remember Him, and then when there is something which he wants you to do for Him, He will show you the way. But to love Jesus with all your heart is better than doing all the wonderful things that were ever written about."

Johnnie was very young, and he could not remember every word that his father had said, but he remembered just five: "Tell Him so very often," and he kept on whispering to himself, "Dear Saviour, I do love you very much." The next morning, when Johnnie started for school with his sister Mary, he felt so happy that he was ready to run and jump all the way along the frosty road.

"Do you think I can do anything for Jesus to-day?" he asked, and Mary tucked his little hand in her arm, and told him that Jesus would show him what to do. Just then there was a loud shout, "Ho, ho, down he goes; serve you right, Bob Spindle-legs."

Johnnie and Mary hurried round the corner, and there they saw a poor boy lying flat on the ground, while a lot of broken eggs lay around him. Bob White was the son of a very poor widow woman, and he had grown so fast that his clothes were far too short

After the Grip

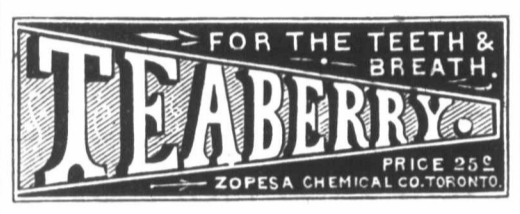
I was in a dreadful state, weak and miserable.



Mr. Joshua Smith cured man; never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario

Hood's Sarsaparilla Cures

Hood's Pills cure nausea and biliousness.



for him. The leg of his trousers only came half-way down his calf, and a tunic, which had fitted him well three years ago, now looked something between a pinafore and a bib. None of the villagers made friends with poor Bob, because he and his mother had only just come to the place; but they all jeered at him whenever they saw his tall limbs coming, and shouted, "Bob Spindle-legs."

Johnnie took his hand out of Mary's arm, and ran to look at the poor boy. "Let him alone," cried the villagers; "he's smashed all his eggs—won't he get a thrashing; serve him right for going about such a fright."

The school-bell began to ring and the naughty boys had to run off. Bob now began to get up from the ground; but he did not move far, he had such a pain in his ankle.

"Have you hurt yourself much?" asked Johnnie, and the tears stood in poor ill-used boy's eyes as he turned and saw the little fellow standing near.

"I specs I've sprained my ankle," said Bob, gruffly; he was not used to kind words, and thought, perhaps, Johnnie was making fun of him.

"Let me help you up, and then if you will come home with me after school, I'll give you three eggs. I have three of my very own, for my hen laid them."

Bob took the little hand held out to him, and scrambled up, taking care not to lean on it much. He had only twisted his ankle a bit, and was able to walk home slowly, where he told his mother the wonderful story of the little boy who spoke so kindly to him.

That night Johnnie's father kissed him very tenderly.

"So you've got no eggs for breakfast, I hear," he said; "but you have done something for Jesus, my boy; and though poor Bob lost all his eggs, he has gained a friend. We'll go and see him to-morrow, my boy, and perhaps we can get him some work to do."

—Our ideal can never be too high for us to look up to and approach; but to expect to reach it at a single leap and to abandon it because we do not see it worse than folly—it is the death of all moral progress.

An Unpleasant Ride.

Every morning Mary went from the pleasant farm in the country, into the town three miles distant, to carry the milk. It was rather a heavy load for her, so sometimes her father allowed her to ride his black horse. The milk-cans were fastened to the saddle on each side, and the horse generally walked so steadily along that not a drop of the milk was spilt.

But one morning a sad event happened. Just as Mary reached the old-fashioned gate of the town, she saw a number of soldiers riding on horseback, and the band was playing merry music. Her own steady horse grew quite excited. Mary did what she could to calm the creature, and pulled the reins as tight as possible, but in spite of all she could do, off he at last galloped at full speed to meet the soldiers, while Mary's hat fell off, and the milk was spilt in all directions.

It was very provoking, and Mary was not a little frightened, though she was a good horse-woman, and knew how to keep her seat. Besides she did not like going through the town in such a ridiculous way. It was only, however, after a long chase that some men managed to stop the excited animal; but the milk by this time was nearly all gone, and Mary was quite in despair. She made her way back to the farm on foot, and told her story. She still continued to carry the milk into town, but she never went out with the black horse again. An animal that could behave in such a fashion as that was not to be trusted.

Missionary Dolls.

A returned missionary says that part of every missionary's outfit ought to be several neatly-dressed dolls. She told of her experience in trying to get the women of China to come and visit her. At first they seemed afraid to do so; but she had been given a great doll by her little niece, and one day she dressed it neatly and set it in the window of her reception-room. In a short time the room was filled with women who wanted to see that little baby, and ask questions about its eyes, its hair, its dress, and the like. Such a dollie as that they had never seen before. The lady said that after that the dollie held daily receptions for a long time, drawing in more of those poor heathen women in a few weeks than she could have done by months, perhaps years of effort.

The best of it was they came again, and continued to come, long after their curiosity about the doll was satisfied; and some of them are now earnest Christian women, at work for Jesus in their own land.

Bishop Dudley's Word to the Children.

One thing I want to say to you, is that there are some things that we must do just as regularly and carefully in holiday time as in school time. For instance, we don't mean to stop eating, do we, because we are not going to school this month? "Well, I should rather think not," you reply very quickly, because you know your bodies and your brains need food to strengthen them while they play just as really as while they work. Well, then, how is it about saying our prayers? Can we dispense with that duty any more safely while we are out of school than when we go to our desks every day? Why do I say my prayers? My spirit, that is my very self, must look up in-

to our Father's face to receive strength for the day's playing or the day's working, whichever we may be going to follow. And my body and my brain can live, or work, or play just as easily without bread and meat, as my spirit can live and be strong, be brave and honest, and pure and truthful, without looking up into the Father's face and telling Him my sins and my fears, my desires and my purposes.

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Jessie's Hyacinth.

Jessie Burns had several plants growing in pots on the window—a fuchsia, a heliotrope, a tea-rose, and a bridal daisy; but the most cherished of all was a hyacinth, which was in a beautiful purple vase. She had bought the bulb and the vase with her own money, at a seed store, in November, had filled the vase with pure water, a little warmed, then placed the bulb, which looked exactly like a little dried onion, in it, and set it in a south window, where it would catch the sunshine.

In a few days little white roots began to appear at the bottom of the bulb; these grew longer every day, till the vase was quite filled with the thread-like roots. Jessie changed the water once a week, but after a month's watching she began to grow impatient and to wonder why no green shoots showed themselves.

"It is a real stupid old thing!" she said one day. "I should think it would be ashamed to look so dry and ugly on the top when it has got such lots of roots! What are they good for, if it never puts out leaves and flowers? I have half a mind to throw it away; it isn't a bit pretty, and everybody said it would be so beautiful! Oh, dear! I wish I had spent my money for something else," and she was ready to cry with vexation.

"Be patient, my little daughter," said Mrs. Burns. "By-and-by it will send up a green shaft containing the flowers which will be both beautiful and fragrant."

But Jessie looked at it with pouting lips, and said she wished it would be quick about it then. She didn't believe it ever would; it was just as dry and brown as it was the day she got it.

Meantime the poor abused hyacinth was doing its very best. Within that homely covering wonderful processes were going on. Those thread-like roots absorbed and carried nourishment to the centre of the bulb, and its heart had grown warm with a mysterious life. Every fibre felt the strange thrill, and laid aside its torpor; every little cell, of which it had hundreds, had its work to do—not one was idle; and by their joint labour a little plant was in time completed, perfect in every part. Within a tiny green bud was packed away layer upon layer of tinted leaves of the most exquisite hue; and when all was ready, this tiny green bud was pushed up to light through a small opening at the top of the bulb.

"Oh, it's green, mother! it's green! It will grow now!" shouted Jessie, in an ecstasy of delight.

And grow it did. The bud parted into six broad green leaves, and among them lay nestled little flower-buds just tipped with pink. These gradually opened, till at length ten lovely blossoms hung like graceful little bells from the tall flower-stalk, filling the room with fragrance. Everybody admired it; everybody said, "What exquisite colour! what delicious perfume!" Jessie's little heart was overflowing with joy and gladness, and she exclaimed, "It wanted to have root before it had flowers; didn't it, mother?"

"Yes, dear; first roots, then leaves, then blossoms. Just so it is with fair and lovely heart-flowers; there must be a silent, unobserved growth down deep in the soul before we can see the beautiful blossoms on the surface, scattering fragrance and

blessedness all around them. We must be patient, and wait quietly for the seeds we plant to root." And as she stroked the soft curls back from her little daughter's brow, her heart grew warm with faith, and the sweet trust that many a fair plant was taking root in that young soul to bloom for evermore; though the time seemed long since some of the seeds were sown, and as yet no greenness or beauty showed, they were not perished.

"They will yet spring up and blossom, and bear fruit," said the hopeful mother; "and fill many hearts with joy and sunshine, and at last make glad the city of our God."

The Great Eye.

When I was a little girl, and was sometimes left alone in the house, I used, I am now very sorry to say, to be in the habit of going to my mother's closets, and of taking, without leave, a little piece of cake or some of the nice sweetmeats there. This was certainly dishonest, a very naughty trick, and in the sight of God truly a sin.

There was one part of our cellar partitioned off from the rest, so that it made a very commodious closet. In this closet were always kept two large tin cake-boxes, which were generally filled with sweet and rich cakes; and on its shelves were arranged jars of East India and West India sweetmeats, along with some preserves of my mother's own make. My younger sister Anna and I would sometimes go together to that closet and help ourselves to a little of something dainty, though we knew that taking it without leave was very wicked.

My sister had one day been left alone in the house for some time, and I did not doubt that she had seized the opportunity to please her appetite by filching some of the goodies from the boxes kept in that cellar closet. At night, when we went to our little chamber, she said to me—"Carrie, I never mean to go down cellar to steal any more, for I think it is very wicked to steal; and, indeed, I am now afraid to go there."

"Why, it is not stealing, Anna," said I; "it is only taking. They are mamma's things, and by taking we don't steal mamma's things any more than if they were our own."

"Well," said sister Anna, looking very seriously at me, "I want to tell you all about it. This afternoon, you know, no one was in the house but myself, and I thought it was then a good chance to taste some of those little cakes that mother had made yesterday. So I went down into the cellar closet, and had just taken down one of the cake boxes, when I looked round, and there, right on the cellar-wall before me, was a great Eye looking at me; and I know it was God's eye seeing me. So I never mean to take anything more. Then, after I had shut up the cake-box, I ran upstairs, and there I knelt right down, and asked God to forgive me this great sin, for Jesus Christ's sake. I am sure that God is always looking at us when we go down into the cellar to taste of mamma's choice things; for you know that in the Psalms the Bible says of God that He 'shall neither slumber nor sleep.'"

Then sister Anna and I made a resolve to ask God to help us do better in time to come.

This account, little readers, is all true, and the thought of that "great Eye" did make a deep impression on

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me, as well as on my sister Anna. I do not think that either of us ever stole any more; though, as to myself, I remember thinking once afterwards that some sweetmeats would taste very nicely, and of going into the closet to get some, and that then the thought of the "great Eye" being upon me kept me back from touching any of the things that were there.

Little children, there is a GREAT EYE ever upon us—an Eye that never slumbers and never sleeps. Oh, that all, when they are tempted to sin, as my sister Anna did, could then feel that it is fixed upon them! My sister's conscience smote her, and it was this sense of her guilt which made her think she really saw a great eye looking on her then. She felt the truth, "Thou God seest me," when she knew that she was committing a sin against Him. Think of this truth, dear children—think that the eye of God is watching you ever with tender love and care, and that it also marks what you do amiss; and let both the love and the fear of that watchful Eye teach you, as it did my little sister, to be afraid to sin against God.

—Whom shall I ask what is meant by the forgiveness of sins? The proud Pharisee, who is toiling in his drudgery to earn an acceptance of God, knows it not. Nor has the man who has the terrors of a broken law dwelling on his conscience, and who has not yet beheld, with the eye of faith, a Saviour who casts out none. Even those who enjoy the closest walk with God as their Father have very inadequate ideas of what is meant by "the forgiveness of sins."

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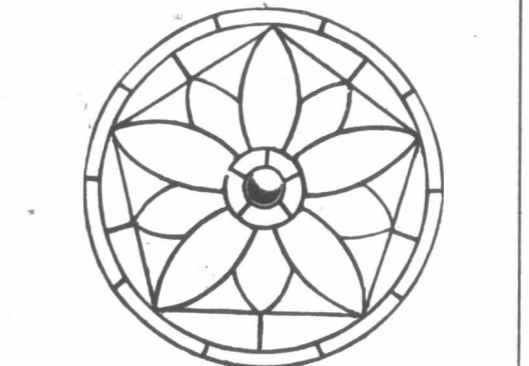
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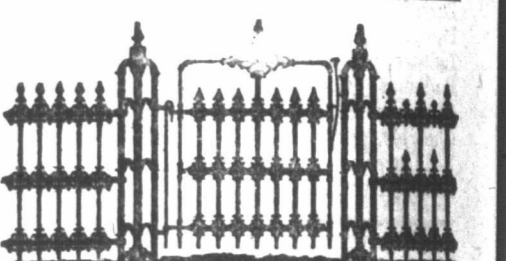
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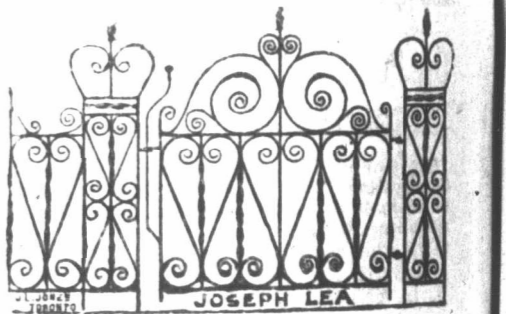
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