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Vol. 25]

TORONTO, CANADA, THURSDAY, JULY 13, 1899.

[No. 28.

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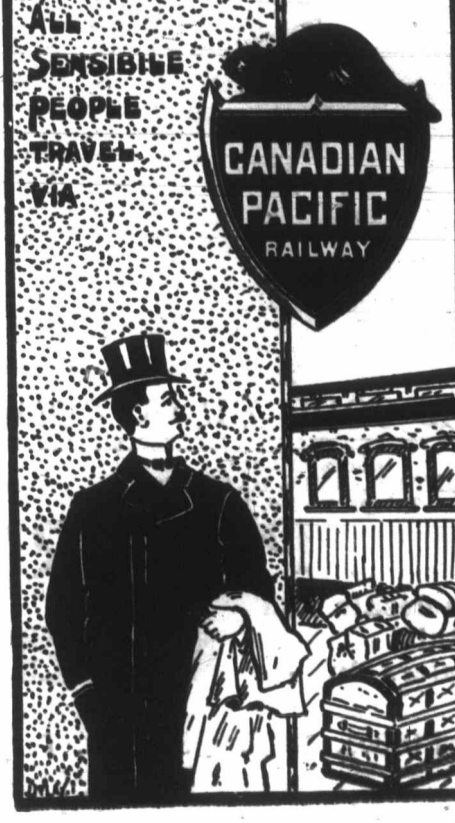
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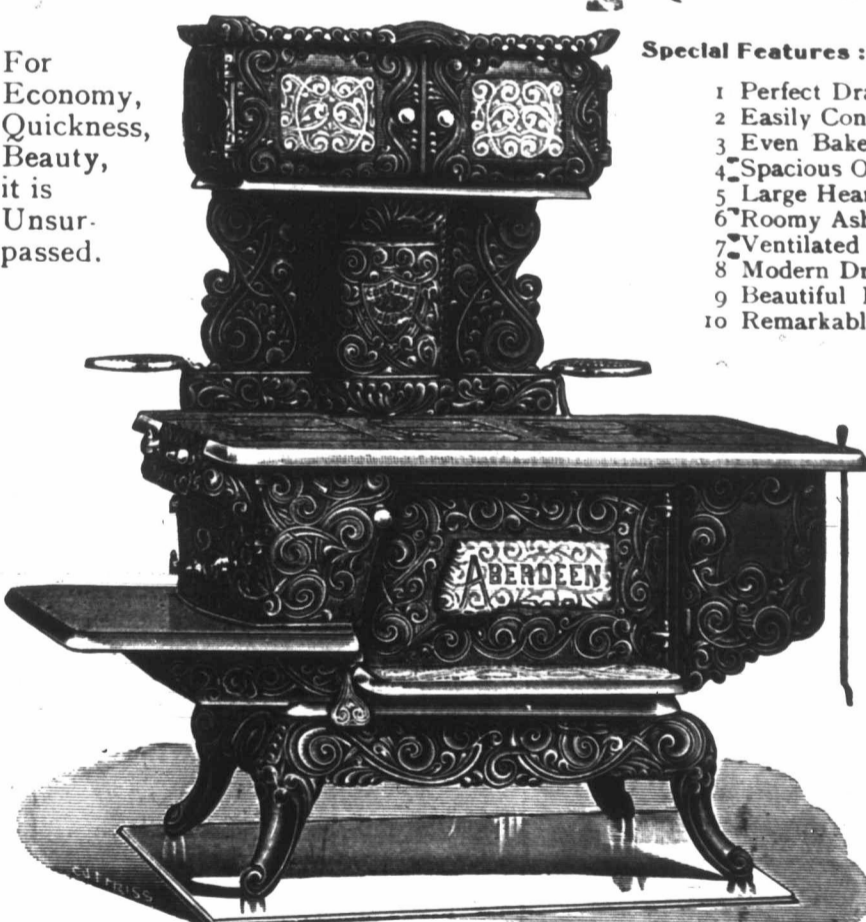
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Canadian Churchman.

TORONTO, THURSDAY, JULY 13, 1899

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SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 390, 447.
Offertory: 227, 265, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 447, 633.

Canon Knox-Little on the Reformation.

The Reformation settlement left our Church faithful to Primitive practice, to the Catholic faith and Catholic usage, and at the same time (so far as was consistent with this), generously comprehensive. Puritanism has always been inclined to be intolerant. It has shown, in the past, what has been called "a reckless and relentless certainty," and "a thorough dislike to religious liberty," "a confident sternness," and an "unpitying estimate of religious duty," "perilous concentration of attention, and hardness of will." There have been and are those who have fretted against the Catholic character of the Church of England. Then, again, there has been a growing school who desire a great Church to be not a teacher of supernatural fact and doctrine, but rather a debating society, who wish to use the old creeds and formulæ, but to

empty them of their meaning, and to have, not so much a part of Christ's Holy Catholic Church in this land, as a State menagerie for all forms of heretical opinion. Two lines of thought so very different were sure to be, both of them, in opposition to the maintenance of the Catholic heritage—whether in doctrine, discipline, or ceremonial—of the Church of England.

Dangers of Religious Reaction.

The Bishop of Manchester is a man of varied experience; as the incumbent of a church in a populous London parish, as Bishop of Melbourne, and now of Manchester, he has acquired an insight into the ways and thoughts of men which have given him a broad view, and a due sense of proportion, which makes his utterances valuable contributions to the stores of wisdom to which thinking people gravitate in times of perplexity. Addressing Churchmen on the present state of affairs in the Church, he gives it as his opinion that the present disputes sink into intrinsic insignificance beside the great purposes of their Christian life. He was afraid just now that in disputing about the small things they would overlook the importance of Christian life, and that when this disputing about little things had passed away, as it soon must, out of mere weariness and reaction, they would be tempted to sink into religious torpor and indifference.

The Church Reform League.

Though we are inclined to take exception to the name which this society has adopted, seeing how many suicidal schemes have been brought into public notoriety only to manifest their own inherent weakness, in spite of its name the aims and objects of this society or league are excellent, and such as will commend themselves to the sympathy of all Churchmen. These aims and objects are excellently summarized by Canon Gore, in a sermon recently, in the following words: "The cause for which we are here this afternoon is a good cause. It is the cause of the restoration to our Mother of a part of her rightful, legitimate, inalienable liberty. It is the cause of the restoration to the Church of England of some due share of self-governing powers in spiritual matters. And we desire it in that form which most runs back upon the ancient and fundamental pattern. We desire that these liberties of self-government should be restored to her as to a body living and acting together. Not to bishops only, but to bishops encompassed with their presbyters; not to the clergy only, but to the clergy assisted by the laity; each of the whole body, in his due and proper order, fulfilling his proper function in the government of the whole body. And we desire that these only should have their share with us in the government of the body, who in some sense and real sense belong to her, who acknowledge her authority, and are

identified with her interests. Broadly, that is the cause which brings us here to-day. It is, I say, a good cause, for it is the cause of the restoration to our Mother of a part of her rightful and original liberty."

Science and Dogma.

Then general fact, of which it behoves the guardians of all interests concerned to remind themselves, is that all sciences are progressive; that the application of theological principles to secular science is also progressive; and that, at a given stage, sciences, theological or secular, may therefore appear to point to contending conclusions. The true solution is not at once to fall foul of each other. Nothing is gained by calling names. It is as narrow for the man of science to dub theology "obscurantist," because it does not at once take his word on faith, as it is for the theologian promptly to rule out, as "heretical," the proposition that the earth goes round the sun. The fact is that the dawn of every new scientific discovery is like the dawn of the day, a streak of light visible amid darkness. Both sides, the theological and the scientific, are unable to see clearly in the dark; and fighting in the dark often ends in killing your own friends. Let each enquirer peacefully pursue his own way until more light emerges. When light does emerge, the contradiction will often be seen to have been apparent and not real; and while twilight obstinately remains, a little faith may draw the same conclusion. [From Catholic Apologetics, by Wilfrid Ward, in the June number of the Nineteenth Century].

Canon Liddon on Fasting Communion.

A correspondent of the Church Review, who before taking orders consulted the late Canon Liddon upon the question of fasting Communion, received from him the following reply: "With regard to your question—(1) It is clear, first of all, that our duty is to obey, as accurately as we can, the rules of the Church of England, as given us in the Prayer-book. She is the channel through which the Universal Church of Christ speaks to us; perhaps I ought to say the form in which it comes to, touches, embraces us. (2) But the Church of England herself in all sorts of ways refers us to the Primitive Church for authority and guidance. She does not say that early Church rules are binding on our consciences; she seems to imply the contrary by ruling that in matters of that kind national or local churches may upon occasion legislate for themselves. But her reference would be meaningless if she meant no weight to be attached to Primitive Church rules. From this it would seem to follow that primitive practices and rules, such as Fasting Communion, are such as a loyal Churchman would aim at keeping, but that the failure to obey them does not involve sin. Else the Church of England would have reprobated them

totidem verbis. Yours very faithfully, H. P. Liddon."

Are Creeds Divisive?

The Living Church repudiates the suggestion, save in-so-far as truth always marks itself off from error, and will not cross the line to compromise with error, even though amiability and false liberality spur it on. The Creeds of the Church are not divisive, but constructive, columnar and conservative. The only separation they make is between belief and unbelief, and no one but a destructive or a sentimentalist would argue otherwise. The Creeds are the very bed-rock and *raison d'être* of all our worship and work, and to impugn them as divisive is to cast discredit on their origin, and on the Holy Scriptures, upon which the Church has built them.

The Utilization of Lay Work.

The first aim must be to enroll all workers: this done the officers of the diocese can judge of their strength, and summon all together for common action when required. Once enrolled, the worker becomes as really as the clergyman who finds for him his mission field, a factor in the machinery which works the diocese, his work becomes part of a concentric system, and he acquires a sense of his responsibility; he no longer works alone, and, if the sense of fellowship is sustaining in difficulties, much more so is the feeling that brother associates habitually pray for each other. Another advantage of organizing lay help is that through periodical meetings of workers in each rural deanery, methods of work can be compared, causes of failure ascertained and cured, encouragement to perseverance given; and clergy gain confidence and become more eager to entrust work to laymen. Then, again, lay work becomes self-supplying; a worker feels when he wants the co-operative help of a brother worker, asks his rector to look out for the fitting man to undertake the work, and by this means new recruits are enlisted, the army is increased, and new mission ground is broken for the cultivator, and the sower of the seed.

How to get a Church Built.

An example has recently been furnished by a busy English shipbuilding and manufacturing town of how lay work can be organized and utilized in the service of God, and of how great wealth of material lies ready to the hand of a clergyman, who has the tact to ask for it, and to use it when offered. The Rev. H. Selwood Godwin two years since was appointed to the charge of a mission district in the town of Middlesbrough. The site for a church had been given, and Mr. Godwin commenced work by himself digging out the foundations. He then appealed to workmen of his district for assistance, and in very few weeks eighty skilled mechanics gave their spare time to the voluntary labour of erecting a temporary church; and now it stands completed, an object lesson of what can be done by enlisting lay work in the service of the Church. The Archbishop of York dedicated the church on St. Alban's Day.

Good out of Evil.

In these days of strife and contention in the Church, to which we in Canada are, happily for us, comparatively free, in comparison that is with our brethren in England, there is a wealth of comfort to be derived by all true believers in their Master from the fervid utterance of St. Paul: "In this I rejoice, yea and will rejoice, that Christ is proclaimed, whether of pretence or in truth," Phil. i. 18. To use the words of Canon Newbolt, in a recent sermon, "the acrimonious controversialist is most often the active propagator of the truth which he tries to destroy; and those who are not reached by the activities of the Gospel are attracted to the truth by the bitterness of the opposition which denounces it." "As long as the work of the Lord is being done, we ought to rejoice that it is going forward, even if it be not done by ourselves." For all this the duty of all Churchmen is "seriously to lay to heart the great dangers we are in by our unhappy divisions," and to labour and pray for peace within the borders of our Zion.

Systematic Giving.

It is one of the liberties of the Church that it is left to the individual conscience of every man what portion of his substance he shall give back to God. The individual conscience is elastic. Some noble-hearted men annually devote one-tenth of their income, howsoever derived, to the service of God, in donations and subscriptions to Church work, missions, charities, public or private. All men do not feel called upon to give so much; some give willingly, some grudgingly, some not at all. How is the spirit of giving back to God in proportion to gifts received from Him, as inculcated by the Bishop of Toronto, in his charge to the Synod, to be fostered, in contrast to the spirit of lavish spending on mere objects of pleasure and self-indulgence? How can men be taught the duty of systematic giving to God, in preference to spasmodic giving on no definite system? It is hard on the clergy that the distasteful task of perpetually begging for money should be thrown upon them. This is a burden of which they may well ask laymen of position and influence to relieve them. Let the duty of systematic giving be recognized publicly by leading men in the Church, and a working system of enrolling others of like mind be adopted in the various parochial and diocesan centres; the example will prove contagious, and money will flow in a steady and full tide through all seasons into the treasury of God, Who is not an untrustworthy Banker.

REV. F. W. KENNEDY'S URGENT APPEAL.

On Saturday morning, June the 3rd, at half past one, the preaching station in Matsumoto, Japan, where the Rev. F. W. Kennedy is working, was almost burned to the ground. The loss to the mission was not very heavy but was total; the organ, a small altar, lectern, library, lamps, etc., all were destroyed, entailing a loss of about a hundred dollars. The replacing of these things is not the only or

the chief difficulty to be faced. As the fire originated in the preaching station, it is impossible to find a houseowner who will rent to us, and to be without a place wherein to hold meetings, means that the work, which is in quite a flourishing condition, will be not only hindered but practically stopped. What is to be done? The only feasible plan is to build a preaching station on the lot already purchased as a site for the church—there is plenty of room for both—and the spot is only a few yards north of the old preaching house. A large sum is not needed, only five hundred dollars (\$500), this would put the mission in an independent position, no more worry with landlords, and no more rent to pay. May God open the hearts of His people to help in this time of need! Subscriptions can be sent to Mrs. Wm. Rowe, 23 Grove Avenue, Toronto, Ont., or direct to the Rev. F. W. Kennedy, missionary at Matsumoto, Shinshu, Japan.

MEETINGS OF SYNODS.

At this time of year there is much to learn from the meetings of the various Synods of the Church, and we doubt not that our readers turn to the reports of these gatherings with unusual interest. We have dwelt upon some of those aspects of the Toronto Synod, which seemed to be of interest to those who are outside the boundaries of this diocese, and we believe that the doings of this Synod will be looked back upon as forming a turning-point in this diocese, and perhaps in others. The Synod of Ontario, held at Kingston, seems to have presented few points demanding notice—a matter of sincere congratulation. Happy is the people which has no history; and the able Archbishop of Ontario generally finds his Synod ready to second his enlightened policy. The Synod of Huron was, in various respects, of unusual importance; but the report (and more than the report), of its proceedings, afforded by our able contributor in that diocese, may be safely recommended to the perusal of our readers as presenting in the most intelligent form the proceedings of the Synod. Niagara was apparently an example of a house at unity with itself, rejoicing, moreover, in the recovered health of its eloquent Bishop. To some of the other dioceses we shall probably have occasion to refer hereafter; but we will venture to dwell for a little upon the proceedings of the diocese of Ottawa, as the latest addition to our episcopal system, as the diocese which has for its centre the capital of the Dominion, and as an example of a diocese which seems largely to realize the family sentiment in the relation of the members to the Head and to one another. We will advert to those features of the transactions which seem to be of more than local importance. In the first place, we note that the subject of the insurance of Church buildings came up—a very important one. Apparently it was attempted to impose upon Churchwardens the legal responsibility of insuring—a proposal which, however well meant, showed a considerable lack of acquaintance with the law of the Church and of the land. It would be

well for gentlemen who intend to introduce such proposals into our Church assemblies, first to consult some lawyer or other person acquainted with ecclesiastical law, so as to save the time of the Synod, which is often in danger of being wasted. The conclusion arrived at, however, was excellent, and we strongly recommend the resolution adopted to the notice of Churchwardens everywhere. It runs as follows: "That the Churchwardens should be notified that they were morally, if not legally, responsible for the value of Church property in their trust." This seems to be a quite unobjectionable resolution; and doubtless, as it is, the Bishops or Archdeacons are in the way of drawing the attention of Churchwardens, at the time they are sworn in, to their duties in regard to the fabric of the Church and other Church properties. Probably different dioceses have different usages, but something of the kind, one may hope, is done in all. Among the favourable signs in this diocese we note that the Rural Dean of Pembroke reported that Church work was "active and encouraging," and the Rural Dean of Renfrew reported "most satisfactory progress in his deanery." It is added that "Church families in Renfrew were warmly praised for their contributions towards the clerical stipend, as they showed an average of \$22 per family." The Bishop's charge dealt with some important matters, clerical stipends, etc. But among the greater questions was the subject of Divorce. To divorced persons, says His Lordship, the Church gives no privilege of another marriage. To the same effect spoke the Bishop of Toronto to his Synod. Neither of the Bishops informs us what would be the position of a clergyman who married a divorced person—whether he would be liable to penalties or not. This is a point on which the clergy would desire information, since unfortunately they are not all of one mind on this question. Private marriages in houses the Bishop also condemned, and, as we think, properly. Unless in very exceptional cases there can be no reason for having a marriage celebrated in a private house. In England this practice is almost unknown, and indeed it is so expensive as to be a luxury only for the very well-to-do. In Presbyterian Scotland the case is different, but even there marriages in church are becoming more common. As far as we have remarked, the general tone of the episcopal charges and of the synodal transactions has been cheerful and hopeful. This is a matter of great thankfulness. It is not only that there is probably reason for such a tone; but hope is so nearly allied to faith that when men become desponding, they are near to being unbelieving.

THE "GUARDIAN" AND THE EVANGELICALS.

The Guardian newspaper is probably the best religious paper in the world on the whole, it is certainly the best weekly newspaper, for there is not another weekly paper which contains the news of the world so ably summarized with the exclusion of all that is

unsuitable for family reading. The Guardian was started as the organ of the Tractarian Party, as it was rather more than fifty years ago; and although it has not exactly stood still, yet it has not advanced with the Ritualists any great way. Perhaps the late Dean Church would represent its position and its spirit better than any other Divine that could be named. Always High Church, with an infusion of Liberalism in politics—standing by Gladstone as long as it could, that is, until he became a Home Ruler, the Guardian has also inclined to a modified Liberalism in Criticism, not standing upon the orthodoxy of Dean Burgess, but being fairly content with that of Canon Gore. Besides, the Guardian has always had a good word for the Moderate Evangelical, recognizing his lawful position in the Church of England, and keeping far off from those who sneered at him or detested him. The Guardian has fairly well kept up these characteristics to the present time; and it is not too much to say that it has influenced clerical thought in the Anglican Communion more than all the other Anglican papers put together, although it cannot be denied that the "Church Times" has also had an immense influence, particularly among the younger laymen. The Guardian seems, at last, almost to have decided to take up the cudgels for the Ritualists, and even for those who are now the objects of persecution. It represents those who are "the real backbone of the agitation" now going on against Ritualism, as men who "honestly think that the Reformation in England has not gone far enough." As the Guardian claims to have been misunderstood in its first utterances on this subject, we will give its corrected statements as they appeared in the number for June 14th. "We have been accused," says the Guardian, "of abandoning the principle of comprehension and wishing to turn the new Puritans out of the Church of England. What we said was, that their object was to turn us out of the Church of England, and we assumed that, if they failed to do this, they would in the end have to go out themselves. But we have no desire to hasten their departure. . . . All that it concerns us to make clear is that not a jot or a tittle of modification will be conceded to them." We will pause here and draw the attention of our readers to this point. Here we go hand in hand with the opponents of the Puritan party. We are in no mood for tampering with the Prayer-Book, and, if that is what is meant by any of these prosecutions—whilst we must think twice before we cast in our lot with the prosecuted, we are in no disposition to join the prosecutors. It is necessary, however, that we should make quite sure of the position on both sides, and consequently it is a duty to give heed to some letters from Evangelical clergymen; who point out their view of the question in subsequent numbers of the "Guardian." Thus Mr. Harford Battersby, vicar of Mossley-Hill, writes declining to accept the Guardian's explanation of its position. "We protest," he says, "that the great body of Churchmen in sympathy with the agitation, and especially those of them who are most worth consider-

ing 'are not what (the Guardian) understands as Puritans.' We are thoroughly loyal to the Prayer-Book." Instead of desiring to narrow the limits of the Church, he goes on, at the great "Liverpool Churchmen's Union" meetings, "it was found that any proposal which seemed to narrow the comprehensiveness of the Church at once aroused active opposition both from laity and clergy." In another letter, in the same number of the Guardian, from Mr. Tyler, vicar of St. Saviour's, Everton, we have a similar protest. Quoting the writer in the Guardian, he remarks: "He says—'They aim, in the first place, at driving the High Church clergy from their benefices.' This is an absolute misrepresentation. Our object is to restore obedience to lawful authority. We do not seek to narrow by one iota the legitimate comprehensiveness of the Church. All loyal men, be they High, Low, or Broad, will remain unaffected by the restoration of order. He [the writer in the Guardian], also continues: 'And, in the second place, at revising the Prayer-Book, in a sense which shall leave no place for High Churchmen in the Church of England.' Here again the writer errs. Evangelical Churchmen generally are satisfied with the Prayer-Book, as it now is, and would be rejoiced if all the clergy were the same. It is the Ritualists who are dissatisfied, and who have shown their dissatisfaction by introducing into the Church of England, and taking part in, services which even they do not pretend are within the covers of the Prayer-Book; by their interpolations in the regular offices of the Church, and by the books of devotions which have been put into the hands of their young folk because the words of the Prayer-Book are not sufficient to convey 'Catholic' doctrine. Sir, I say again we claim to most truly represent the teaching of the Articles and the Prayer-Book, and to be the exponents of Hooker's tenets. We are satisfied with its sober presentation of truth—Catholic in its retention of all that is necessary to primitive faith; Protestant in its rejection of error and its assertion of Scriptural truth. With us 'no compromise is possible'—be it so! 'They must in the end go out themselves.' We shall not. The Prayer-Book is ours; the Articles are ours; and our appeal in this crisis is, first, to the Voice of the living God, as revealed in His Holy Word, and then to the living voice of the Church we love, as expressed in her Articles and Prayer-Book." To these letters the Guardian offers only a brief reply: "We can only repeat," says the Editor, "that we have not, and never have had, the slightest wish to drive him [Mr. Tyler], or anyone else out of the Church of England. We have only objected to being driven out ourselves." Mr. Tyler says he had not and has not any wish to drive them out; but he and those who are with him want the laws of the Church to be obeyed.

—Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—John Flavel.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Eighth Sunday after Trinity.

I. Kings iii, 5. "Ask what I shall give thee." Solomon in all his glory—a great thought. Leads to many reflections. Queen of Sheba. Wisdom. Knowledge. Splendour. Power. Yet a moment more remarkable. Before the Lord in Gibeon. Prayer. Answer. Here Solomon at his best. What this scene may teach us.

i. A moment which comes to all.
1. Came to Solomon—Peaceful one—Son of David—Ruler of God's special people.
2. God comes to us also. The poorest and meanest objects of God's love. Difficult to believe. But consider (1) God's creatures. (2) Redeemed. (3) Sent into the world to work for God. (4) Needing His grace. And He comes to us early and late. Ask again. Ask more wisely.

ii. Especially at great crises of life.
1. God not confined to these. The common round His.—And He comes always.

2. Yet turning points in life. (1) Recall these great Kings of Israel. David. Solomon. How should he guide the people of God? (2) And the same ever. Turning points—determining the future. (a) God or the world. (b) Choice of work. (c) Many relations. The choice itself. Qualifications.

iii. God answers prayer of faith and grants request.

1. If not, often because no real choice. Halting. Hesitating. Unstable. No result.

2. Where real, earnest faith. (1) He has promised. If ask according to His will. Unselfish prayers. Prayers for best blessings. Fitness for duty, e.g., Solomon, to rule well. This and not mere advancement—granted. (2) Yet also lower things not withheld. God helps and blesses effort and prayer.

iv. Yet remember, only the best things will finally profit.

God may grant desire—which may ultimately prove no blessing. Case of Israelites.

1. When men begin life—often have pleasure, wealth, honour, influence.

2. But soon discover that these are not the essentially good things. Vanity of vanities. And one of two things results: Bondage or emancipation.

3. This the lesson that comes out of the whole: "Covet earnestly the best gifts," and something better than gifts—Grace, God, Love, Sacrifice. Our real needs. To faith "God will supply all needs according to His riches in glory."

REVIEWS.

Magazines.—The Outlook (July), is always welcome, and this is a specially interesting number. There are brief comments on the French Cabinet, the Peace Conference, The Transvaal Crisis, etc. With regard to this last topic, the remarks are calm and judicious. In fact the Americans know quite well that the case of the Uitlanders, which Great Britain is advocating, concerns Americans as much as Englishmen. Among many interesting articles we specially note one on the "Love Letters of the Brownings." The writer says something of the indignation of Mr. Browning's brother at some of the contents, which, he says, should never have been published, and justifies it, but does not regret the publication. There are two good likenesses of the "two poets" in earlier days, and facsimiles of two Envelopes inscribed by them.

The Homiletic Review continues its useful course successfully. Dr. Sayce writes on the "Witness of the Egyptian Monuments." Professor W. C. Wilkinson, on "Back to Christ through Paul," a very excellent supplement to a good deal of the somewhat inconsiderate calls, "Back to Christ." We entirely sympathize with this cry, if it means the rejection of every doctrine or precept which does not illustrate the teaching of Christ. But we

cannot forget that He told us that truths were to be made known under the influence of the Comforter, which He could not communicate. Among many articles of value, we would mention one on the "Abiding Realities of Religion," by Dr. J. H. Barrow.

The Century Illustrated.—The July number abounds in stories, and forms entertaining reading for those who are enjoying leisure hours. Among so much that is good it is hard to single out one or more articles as of greater excellence than the rest; perhaps the "Unpublished Portraits of Sir Walter Scott," as clerk of the Court of Session in 1830; "The Making of Robinson Crusoe," "Victor Hugo," in a new character, as draftsman and decorator, with sketches of his work in those crafts, and "Bret Harte in California," will be the articles most eagerly read by the general reader.

Scribner's for July contains its usual quantity of good reading; the opening article is on the art of John La Farge, by Russell Sturgis, with reproduction of some of his studies; then follow interesting letters of Robert L. Stevenson, written at the time of his illness at Bournemouth; the article which probably will interest most readers is headed "The Foreign Mail Service at New York," describing the handling of the mail despatched from New York to all parts of the world by the Atlantic liners. There is a fanciful little sketch by Mrs. R. L. Stevenson, which has its own pathos, portraying the awakening of a spirit, released by death from the body, in the far-off land, meeting with a sister who had predeceased her by some years, and visiting with her the scenes of her life on earth.

St. Nicholas.—For young folks the July number will afford many hours of pleasant and profitable reading. For boys the article "With the Rough Riders" will have its own special fascination. The illustrations are excellent, and greatly enhance the attractions of this excellent magazine.

SUGGESTIVE TEACHINGS: COMPILED AND ADAPTED FROM MANY SOURCES.

By the Rev. Swithin Asquith, Alberni, B.C.

Thou wouldst accomplish much. Do not attempt all you can do; if you do, you attempt more than you can continuously perform. Distraction and utter weariness will be your ultimate overthrow.

You have acquired success; you are gratified and others applaud your achievements. But consider; how does God judge this? Not by the success and less by the applause—but by the way you have won it. Art thou then verily and secretly sincere? Canst thou endure the searching gaze of God?

In no case does God do anything for us that we can do for ourselves. Jesus, the Master, ever blessed, came to be and is our Saviour. Therefore, man cannot save himself.

You want to be true and you are trying to be. This resolves itself into an ordeal. And at the very outset of this endeavour, learn two things: Never to be discouraged because good things progress slowly here below; never to fail, daily, directly and resolutely, to do that good next your hand. Be diligent certainly. But never hurry, haste and hurry are sure evidences of weakness and imperfection. In all thy labour and in all thy many desires and devices, learn increasingly to meditate upon and to enter into the sublime and surpassing patience of the Lord. As this is done, so will grace and power and strength be given us.

True obedience to God must be our prompt, willing, complete and joyful response to all His holy commandments. No reserves—no divided interests—no halting uncertainty.

Through the grace of God let my false and silly pride be slain, and in its room the herb of humility may thrive.

The true children of God do scarcely need to be told what to do. Love is alert. It anticipates the will and wish of God, and hastens immediately, without reluctance, to fulfil it.

Secret, unselfish happiness is the highest. It makes us gentle, courteous, affectionate and refined. It graces the life and perfumes the air with the fragrance of Paradise.

The better we serve the less we need to be reminded.

Where there is saving faith there is no longer room for fear.

O, my God, my Lord, my Saviour! deign that mine eyes at last may see the everlasting hills in their unclouded glory! When shadows becloud thy vision, pray this prayer.

What gives its quality to the sweetest music? Its undertone of sadness.

Ascendancy may be ascribed to strength of will, self-reliance, self-command, clear knowledge of one's own mind, no waste in word or act, advantages of birth and education, absolute obedience to principle, strict self-discipline, endurance, the power of thought forthwith productive of act, vitality of physique, intellectually and spiritually alert and observant, exactness, lucidity, definiteness, frankness, reserve, fearless but never over bold, perfect simplicity, naturalness, noble gravity, high resolve, unspoiled by power and undaunted by reverse, perfect balance between the capacity to see and the courage to do, dominated by no proclivity, unwearied patience and tenacity of resolution and purpose, hatred of all falsehood and charlatany; able to work hard in mastering facts, the divining faculty of intense sympathy, the supreme gift of genius, the discerning of the essential truth of a situation, self-suppression, and especially during any novitiate, at home in details, able to cease or commence as emergency and reason demand, equanimity without stolidity, and lastly and chiefly, an abiding and ever-deepening apprehension of the love and fear of Almighty God.

Insularity has its penalties; it has some safeties also.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Windsor.—King's College.—The Commencement exercises opened on Monday evening, the 19th June, by the annual meeting of the Haliburton club, at which Hon. Dr. Longley, H. H. Pickett of St. John, and Harley Piers, of Halifax, were among the speakers. On Wednesday, the 21st, the alumni meeting opened, with the president, Dr. Thomas Trenaman, in the chair. After devotional exercises, led by the Lord Bishop, the report of the Executive Committee was read. The committee reported that the number of students during the past year has been, owing to sickness and other causes, slightly below that of the preceding year, but that in other respects satisfactory progress has been made. In this connection the report said that there can be no doubt that the small attendance is largely due to the fact that charges for board are higher than at other colleges; but that under existing circumstances it is impossible to lower them. The governors have under consideration the lengthening of the course for B.A. to four years instead of three. Such an alteration would involve a shortening of the college year, and would make it possible to reduce the general charges from \$200 to \$150 per annum. The college board is un-animously in favour of this change. The report was adopted without discussion. On motion of Mr. Justice Hanington, seconded by Rev. Dr. Willets, Dr. Thos. Trenaman was re-elected president for the nineteenth consecutive year. R. J. Wilson, Rev. W. H. E. Bullock, and Dr. M. A. B. Smith were elected members of the Executive Committee. Rev. W. J. Armitage, of St. Paul's, Halifax, and M. A. B. Smith, Dartmouth, were elected as members of the Board of Governors in

place of J. B. Foster, Dorchester, and Rev. Dr. Willets, who retired by rotation. The following were then appointed to serve on the Executive Committee of the Board of Governors: R. J. Wilson, Charles W. Wilcox, Canon Vroom, H. H. Pickett, and A. DeB. Tremaine. The following were elected members of the alumni: Mr. Justice Fitzgerald, Charlottetown; J. A. S. Foster, and Horace Longley, King's College, and Rev. J. W. Godfrey, rector of Georgetown. On Thursday, the 22nd, there was a large congregation at the parish church in the morning to hear the conecnia sermon by Rev. H. A. Hartley, of Digby. He took for his text: "Stir up the gift of God, which is in you." The conecnia exercises were of a brilliant order. Mr. Justice Hodgson, chancellor, opened the proceedings with reference to the graduates who died during the year, Charles A. Saunders, Rev. Henry B. Swabbey, Rev. Archdeacon Brigstocke, Rev. John Ambrose and Mr. Ancient. Then followed the conferring of degrees, among which were: D.C.L.—Baron Haliburton, England in absentia; Rowan K. Fitzgerald, judge of the Supreme Court, Prince Edward Island. The valedictory was delivered by G. Davis, M.A. It was a nicely written paper and was well received. Rev. R. H. Bullock, D.D., delivered the alumni oration. Hon. Mr. Justice Fitzgerald, D.C.L., delivered a short but excellent address. The closing address was by the Bishop. He reiterated his objection to the outcry against compulsory chapel attendance, which was brought up again in the valedictory, intimating that any student who talked that way would be refused ordination. The governors have decided not to comply with the request of the alumni to make the arts' course four years instead of three. They decided, however, to accept an examination in French or German, as an equivalent of Greek, at matriculation.

Ship Harbour.—About fifty valuable books have just been received from the S.P.C.K. for the Sunday school library of St. John's, Jeddore. The semi-annual meeting of the Ladies' Aid Society was held on the 1st inst, when reports on the work of the last half-year were read by the treasurer, Miss Jemima Mitchell. After buying a surplice and stoles and goods for the sewing circle, about \$55 was reported on hand. The following officers were elected for the next half-year: President, Mrs. James Meyers; vice-president, Miss Hattie Myers; treasurer, Mrs. John G. Mitchell; secretary, Mrs. Walter Myers. The rector, the Rev. T. F. West, B.A., who had just returned from a week's holiday in Halifax and St. Margaret's Bay, presided at the meeting.

FREDERICTON.

MOLLINGWORTH TULLY KINGDON, D.D., BISHOP,
FREDERICTON, N. B.

St. John, N.B.—The programme committee of the Convention of the Brotherhood of St. Andrew is still occupied on its work, which is not yet completed. The first meeting will be held on the evening of Thursday, the 24th of August. The charge will be delivered by Bishop Kingdon. The preparatory quiet hours will be in charge of Bishop Hall of Vermont, who will address the public meeting on the evening of Friday. Bishop Courtney is expected to speak at the public meeting on the evening of Saturday, and also to deliver the final sermon. Among others who have already accepted the invitation of the committee are Dr. Kerr of Montreal and John W. Wood, general secretary of the Brotherhood in the United States. The laymen of the Canadian Brotherhood will have many places upon the programme. Information regarding railroad rates, etc., will be given in the August number of St. Andrew's Cross. Special meetings for men are to be arranged during July and August. The secretary of the local committee, to whom all communications are to be sent, is Frank A. Kinneer, 35 Carleton street, St. John, N. B.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—On the first Sunday of this month the Bishop held an ordination in the Cathedral and ordained to the diaconate A. W. Dutton, B.A., and J. W. Wayman, B.A., both of them graduates in arts and licentiates in sacred theology of Bishop's College, Lennoxville. The Rev. A. W. Dutton is to serve for a short time as missionary deacon, at Barnston and Waymill, Que., under the direction of Rev. Rural Dean Foster, of Coaticooke, and the Rev. Albert Stevens, of Hatley. The Rev. J. W. Wayman is to be put in charge of a new mission with congregations at Johnville, Standhill and Milby, under the direction of Rev. Rural Dean Robertson, rector of Cookshire.

Lennoxville.—The convocation of Bishop's College took place on the 28th and 29th ult., and was largely attended. The annual university sermon was preached by the Bishop of Niagara, who delivered an impressive address. A lunch was served at 1 o'clock in the Bishop William's hall to the visitors to the college and at 3 o'clock the public meeting of the convocation followed, Chancellor Heneker presiding. Among the degrees conferred were the following: D.D., jure dignitatis, upon the Bishop of Niagara, and upon the Very Rev. L. W. Williams, Dean of Quebec. D.C.L., honoris causa, upon Rev. Prin. Hackett of the Montreal Diocesan College; Rev. Prin. Shaw, of the Montreal Wesleyan College; Rev. Canon Von Iffland, of Quebec; Canon Foster, of Coaticook, and Canon Davidson, of Frelighsburg. Lieut.-Gov. Jette was present and was presented with an address to which he replied in a suitable manner. Among those who attended convocation were the Bishop of Niagara, Bishop Dunn, of Quebec, and a large number of clergy. At the conclusion of the conferring of degrees the chancellor read a letter from Rev. Dr. Shaw expressing regret at not being able to be present and receive the honorary degree which was to have been conferred upon him, and announced that this degree would be conferred at a special convocation in the autumn. Dr. Shaw in the course of his letter said: "I may take occasion to say that as a member of the council of public instruction and an old resident of this province, I have always regarded with the greatest interest the work done by the University of Bishop's College, first, because of its superior merit, second, because of the spirit of honour so characteristic of English schools, which I believe permeates very largely your university circles, and third and chiefly because of its decided Christian character. Lieut.-Gov. Jette presented the prizes. On the following day the convocation was brought to a close by brief addresses from the Lieut.-Governor, the Bishop of Niagara, the Bishop of Quebec, and Dean Williams. Lieut. Governor Jette said he had been very much pleased with the ceremony of the convocation, and the great interest in the university in this section, which the presence of so many indicated. He could understand that in a centre like this, where quiet reigned, students were in a better position to pursue their studies undisturbed, and he was not surprised at the success of the students of Bishop's College. The high standing of the institution was recognized everywhere. The Bishop of Niagara felt complimented by the high honour conferred upon him. He was a great admirer of Bishop's College, and his was an admiration not blind, but founded upon reason. He referred to Bishop's College school as the feeder of Bishop's College. "Great and wide work is being done by both," said His Lordship. The Dean of Quebec felt as if he were at home at Bishop's College, and he was, indeed, a Lennoxville boy. "I have spent many happy years of my life here," said the reverend gentleman, "and it is always a pleasure to return." In conclusion the Dean expressed the hope that the degree with which he had been honoured would enable him to become what in his position he ought to be—"a Doctor of Divinity." Bishop Dunn expressed his enjoyment with the

day. He had been much impressed with the prosperity of the place. He believed that the residential system in vogue in Bishop's, enabling professors and students to be in constant contact with each other, had as much to do with the making of the men of Bishop's as Latin or Greek or mathematics. Referring to the proposed Hamilton Memorial he said it would benefit the school as much as the college, and he trusted that the friends of both would be ready to assist. Between \$8,000 and \$9,000 had already been raised and it was hoped that the whole \$20,000 would be raised by autumn. His Lordship concluded by proposing a vote of thanks to the Bishop of Niagara, for his able University service in the morning. The chancellor then announced that Mr. John Hamilton, of Quebec, had been appointed the vice-chancellor of the University. He then declared the convocation closed.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

St. James' the Apostle.—During the alterations and improvements in this church the services are held in the Sunday school hall, which has been fitted with a temporary reredos, and presents quite a churchly appearance.

St. Jude's Church.—A large gathering took place in the schoolroom on the last Thursday evening of June, the occasion being a farewell to the assistant minister, the Rev. H. R. O'Malley. The Rev. Canon Dixon occupied the chair, and there were also on the platform a committee of the Bible class, the churchwardens, the Rev. Professor Steen, the Rev. O. W. Howard, the Rev. J. B. Pyke and the Rev. Mr. Ereau. After some musical selections, Canon Dixon, on behalf of the Bible class, presented Mr. O'Malley with a token of esteem in the shape of a solid gold watch, suitably engraved. Canon Dixon spoke in the highest terms of Mr. O'Malley, regretting his departure. The recipient of the gift spoke briefly in acknowledgment, saying that he was sorry to sever his connection with St. Jude's, but was looking forward to the wider sphere of work. A very pleasant feature of the evening was the presentation to Canon Dixon of a note, of an amount of about five hundred dollars, which had been redeemed by the Bible class of the church under the management of Mr. O'Malley. This is only one of many ways in which Mr. O'Malley's efficiency at St. Jude's has shown itself. Canon Dixon has now left for Cacouna for a month's absence, during which the Rev. John B. Pyke, who has had charge of mission work in the dioceses of Ontario and Algoma, will take temporary charge of the parish.

Dunham.—The closing exercises of Dunham Ladies' College were held on Tuesday, 20th June, and were most successful. The Right Rev. Bishop Bond was the preacher at a special service in All Saints' church at which the Rev. F. A. Bourne assisted. The speakers at the convocation were Rev. Principal Hackett, of the Montreal Diocesan Theological College, and Miss Carrie M. Derick, M.A., of McGill University. Miss O. Loane, the lady principal, read the annual report, from which we learn that the institution is in a prosperous condition and that there were 37 resident and 22 non-resident pupils on the roll this last year.

The Rev. N. A. F. Bourne, rector of Dunham for the past six years, preached his farewell sermon here on Sunday, the 25th of June. Mr. Bourne is leaving this week for his new parish of Longueuil, much to the regret of the people among whom he has laboured so long and so faithfully. It is not yet known who will be his successor.

St. Agathe.—Through the energy and enterprise of the summer residents a little church has been erected as an Anglican place of worship. The opening services were conducted on Sunday, July 2nd, by the Rev. F. H. Graham, of Trinity Church,

Mr. Street... preached a very eloquent sermon...
 The following were elected delegates to the Pro-
 vincial Synod: Dean Smith, Prof. Worrell, Canon
 Grout, Canon Spencer, Canon Burke, Rural Dean
 Carey, Archdeacon Bedford-Jones, Rural Dean
 Wright, Rev. J. K. Macmorine, Rural Dean For-
 ster, Rev. A. Jarvis, Rev. H. B. Patton; substitutes,
 Rural Dean Loucks, Rural Dean Emeffy, Revs. G.
 R. Beamish, S. Tighe, Rural Dean Bogert and Rev.
 J. R. Serson. These lay members were also elected
 to attend the Provincial Synod; Judge McDonald,
 Dr. Smythe, Dr. Rogers, Edward J. B. Pense, Dr.
 Walkem, Judge Reynolds, J. R. Dargavel, R. J.
 Carson, Judge Wilkinson, B. S. O'Loughlin, Major
 Halliwell, Henry Briscoe. For the Mission Board
 these clerical members were elected: Rev. Canon
 Grout, Rev. W. Wright, Prof. Worrell, Rural Dean
 Carey, Rev. J. K. Macmorine, Rev. S. Tighe, Rev.
 F. D. Woodcock, Rural Dean Bogert. Lay mem-
 bers elected: Judge McDonald, H. Briscoe, R. J.
 Carson, Edward J. B. Pense, B. S. O'Loughlin,
 Judge Wilkinson, Judge Reynolds, W. B. Carroll.

ONTARIO

LEWIS, D.D., ARCHBISHOP OF WESTMINSTER

Kingston.—The Synod of the diocese of Ontario
 held its opening service on Monday evening, June
 26th, at St. George's church, the Rev. H. B. Patton
 preached an instructive and appropriate sermon.
 On the morning of Tuesday the 27th the Arch-
 bishop, assisted by the Dean and a number of the
 clergy, celebrated the Holy Communion in St.
 Paul's church at 10 o'clock, and at 11.30 the Synod
 met for business in St. George's Hall.

The Rev. Sterne Tighe, chairman, presented the
 report of the Audit and Accounts Committee, ex-
 pressing satisfaction with the official auditors' ex-
 amination, finding all accounts and securities cor-
 rect. Of the consolidated fund, \$364,825, about \$37,-
 000 was upon deposit receipt awaiting permanent in-
 vestment. The arrears of interest are \$3,618; rest
 account, \$1,100. The valuation of properties
 showed a loss of \$1,346, after several years of oper-
 ations, which loss will be wiped out by the rest
 account. The debit balances are: W. & O. fund,
 \$692; assessment fund, \$650; rectory lands fund,
 \$364; clergy trust fund, \$182.

The Episcopal fund capital amounts to \$59,268.48.
 This amount will have to be reduced by the sum of
 \$1,954.95, representing the difference between the
 valuation of property and the amount at which they
 stand in the books.

The credit balances are: Episcopal fund, \$221;
 superannuation, \$122; divinity students' fund, \$560.

Chancellor Walkem set forth the difficulty of
 finding safe and good investment to realize the ac-
 customed earning of 4½ per cent; the best debentures
 were being bought up at 3 and 3½ per cent. The
 report was adopted.

The following officers were then elected: Clerical
 secretary, Rev. Canon Spencer; lay secretary, Dr.
 R. V. Rogers, Q.C.; treasurer, Dr. Smythe, Q.C.;
 auditors, R. J. Hooper and J. H. Birkett.

Dr. Smythe then read the treasurer's report:
 Capital of Consolidated Fund, \$393,725.57; Rest
 Fund, \$1,100; cash to credit of Augmentation Fund,
 \$3,415.73; mortgages, \$205,042; debentures, \$63,270;
 Canada Permanent stock, \$22,500; deposit receipts,
 \$37,000; real estate, foreclosed mortgages,
 \$23,284.11; real estate, Manley William mortgages,
 \$5,645.56; real estate, Belleville balances, \$481.70;
 real estate, Bath patent, \$120; life policy, \$1,770;
 cash on hand, \$5,712.11; cash to credit of Augmen-
 tation Fund, \$3,415.73. Total, \$368,241.30.

The amount of the capital of the Consolidated
 Fund, 1898, was \$364,925.78, showing an increase
 for 1899 of \$3,315.52. The gross income received
 was from—Debentures, \$3,719; mortgages, \$11,-
 117.56; rents, \$693.22; stock dividends, \$529; inter-
 est on overdrafts, \$383.48; total, \$16,442.26.

Debit balances: Widows' and Orphans' Fund,
 \$692.47; Assessment Fund, \$650.70; Rectory Land
 Fund, \$364.70; Clergy Trust Fund, \$182.74; See
 House Fund, \$2,206.91; Mission Fund, \$2,648.85.

Credit balances: Episcopal Fund, \$221.34; Super-
 annuation Fund, \$122.74; Divinity Students' Fund,
 \$566.75.

The total amount received from the voluntary
 contributions of the people for the Mission Fund
 in 1897, \$5,401.24; 1898, \$5,032.13; 1899, \$4,270.35;
 or a steady falling off from last year of \$761.78, and
 as compared with 1897 of \$1,130.89.

The report of the secretary presented the report of
 the Finance Committee, which was read and approved.
 The Finance Committee reported that the follow-
 ing resolution was passed, and approved:

Moved by Rev. F. T. Dibb, seconded by Rev.
 Canon Grout, that this Synod desires to convey to
 the Lord Bishop of Ottawa its hearty thanks for his
 kindness in administering Holy Communion and
 Holy Orders in this diocese during the past winter,
 and to express to His Lordship the most grateful
 appreciation of those services.

These reports were then presented. Episcopal
 Fund, by Rev. Canon Grout, Clergy Trust Com-
 mittee, by Rev. Mr. Serson, Rectory Lands Fund
 by Rev. W. B. Carey, Divinity Students' Fund, by
 Rev. Prof. Worrell, Clergy Superannuation Fund,
 by Rev. W. Wright, Finance Committee reports by
 Rev. S. Tighe. On the latter report a discussion
 took place, and Rev. Mr. Tighe thought it would be
 better to refer it back to the committee for the pur-
 pose of seeing what could be done to have some
 reduction in expenditure. Judge McDonald
 strongly opposed this plan. The trouble, he pointed
 out, resulted from parishes not paying up their
 assessments.

A long discussion then followed on the motion to
 reduce the secretary's salary to \$1,000, and finally
 an amendment was made by Judge McDonald, sec-
 onded by Rev. Mr. Forster, that the report of the
 Finance Committee be received and adopted, ex-
 cept that it be referred back to the committee with
 instructions to strike out the clause in reference to
 the travelling allowance of the Archbishop, and to
 consider means for increasing the income and re-
 ducing the expenses dealt with by said committee,
 and that Messrs. Carson, Dargavel, Pense, Dibb,
 Jones, McTear, Woodcock and Forster be asso-
 ciated with the committee in their deliberations and
 report on Wednesday. Carried. The Synod ad-
 journed.

Wednesday, 28th.—The Finance Committee
 made the following recommendations: (1) That
 the assessment of \$30 on Selby be reduced to \$15;
 (2) that on and after the present Synodical year the
 Archbishop's travelling expenses of \$200 be discon-
 tinued; (3) that after the current Synodical year the
 payment of \$500 interest on the See house be dis-
 continued being paid out of the Assessment Fund,
 as it is contrary to canon; (4) that \$100 be allowed
 for office expenses, audit, \$50, guarantee policy,
 \$50, postage and stationery, \$100, rent, taxes and
 gas, \$300; (5) that the session of Synod be held
 every second year in order to save printing and
 other expenses; (6) that it is not judicious to re-
 duce the salary of the clerical secretary, but recom-
 mended that any canon preventing the secretary
 from holding a parish be rescinded; (7) that the
 committee has been unable to devise any means
 whereby the Assessment Fund could be increased
 except by special canvass.

Mr. Pense suggested in reference to the interest
 on the See house that the clause in the report be
 changed to read that the Finance Committee cannot
 see its way clear to recommend that the interest be
 paid after the current year, owing to the limitations
 of the canon on the Assessment Fund, but at the
 same time the Synod is strongly of opinion that the
 income of the Episcopal Fund should not be
 charged with the amount; that a committee be ap-
 pointed to consider ways and means of raising the
 amount. This amendment by Judge McDonald,
 seconded by Mr. Pense, was carried.

Recommendations 1, 2, 4, part of 5, and 7 of the
 report were then adopted; with reference to 6 His
 Grace said he would not agree to allow any parish
 to afford relief by allowing its incumbent to hold
 the secretaryship; clause 5 was struck out.

Archdeacon Bedford-Jones reported on behalf of
 the D. and F. M. Committee. Contributions for
 the past year had been greatly increased.

The contributions of the rural deaneries were:
 Frontenac, \$909.53; Leeds, \$493.01; Hastings,
 \$312.04; Grenville, \$129.93; Lennox and Adding-

ton, \$11091; Prince Edward, \$10808, being an in-
 crease in all but the last two.

The following were elected delegates to the Pro-
 vincial Synod: Dean Smith, Prof. Worrell, Canon
 Grout, Canon Spencer, Canon Burke, Rural Dean
 Carey, Archdeacon Bedford-Jones, Rural Dean
 Wright, Rev. J. K. Macmorine, Rural Dean For-
 ster, Rev. A. Jarvis, Rev. H. B. Patton; substitutes,
 Rural Dean Loucks, Rural Dean Emeffy, Revs. G.
 R. Beamish, S. Tighe, Rural Dean Bogert and Rev.
 J. R. Serson. These lay members were also elected
 to attend the Provincial Synod; Judge McDonald,
 Dr. Smythe, Dr. Rogers, Edward J. B. Pense, Dr.
 Walkem, Judge Reynolds, J. R. Dargavel, R. J.
 Carson, Judge Wilkinson, B. S. O'Loughlin, Major
 Halliwell, Henry Briscoe. For the Mission Board
 these clerical members were elected: Rev. Canon
 Grout, Rev. W. Wright, Prof. Worrell, Rural Dean
 Carey, Rev. J. K. Macmorine, Rev. S. Tighe, Rev.
 F. D. Woodcock, Rural Dean Bogert. Lay mem-
 bers elected: Judge McDonald, H. Briscoe, R. J.
 Carson, Edward J. B. Pense, B. S. O'Loughlin,
 Judge Wilkinson, Judge Reynolds, W. B. Carroll.

Archdeacon Bedford-Jones presented the Mis-
 sion report. A considerable discussion ensued
 upon it in reference to the defaulting parishes;
 finally the Rev. F. D. Woodcock moved an amend-
 ment that, "The Archbishop be requested to put in
 force the canon on discipline against those clergy-
 men who fail to respond to the special collections."
 This was carried.

Edward J. B. Pense presented the report of the
 sub-committee appointed to consider the necessity
 of more generous support of the Diocesan Mission
 Fund, in view of increasing debt, and the recent
 reduction of missionaries' stipends, offering these
 recommendations: A systematic and thorough
 canvassing of the whole diocese by one clergyman
 for each rural deanery to take place and to super-
 sede the old system of missionary deputations; that
 the work be carried on earlier in the year, begin-
 ning in the autumn with Sunday addresses where
 practicable, and by a personal canvass to raise the
 standard of giving in each parish; that the rural
 deans be earnestly requested to assist in supplying
 the places of the absent canvassers, and to facilitate
 their work in every way, to the end that the Mission
 Fund debt may be liquidated, and the income in-
 creased until adequate to the important work of
 sustentation and expansion; that the necessary ex-
 penses of the canvassers be paid out of the Mis-
 sion Board's funds; that these clergymen be
 earnestly invited to undertake the canvass: For
 Frontenac Deanery, Rev. J. Robinson; Leeds
 Deanery, Rev. Prof. Worrell; Hastings Deanery,
 Rev. F. D. Woodcock; Lennox and Addington
 Deanery, Rev. E. Costigan; Prince Edward Dean-
 ery, Rev. F. D. Woodcock; Grenville Deanery,
 Rev. F. T. Dibb; that His Grace the Archbishop
 be requested to introduce the canvass by a pastoral
 to the clergy and people, that the laymen of the
 parishes be urged to give their time and services to
 the canvassers when called upon to the full extent
 of their ability.

The Rev. J. W. Jones moved that "The grants to
 missions be made the same as last year, except
 Tamworth, which was to be reduced by \$50." This
 was a most liberal motion as Mr. Jones is the in-
 cumbent of Tamworth, but after some discussion
 it was lost.

Rev. W. W. Burton, of Madoc, brought to the
 attention of the Archbishop that in the rural dean-
 ery of Hastings the average salary of the mission-
 aries for eight years past has been \$442.99, and of
 the rural deanery of Frontenac, \$507.51. He thought
 that some parishes received too large a grant from
 the Mission Fund, when poorer parishes did not
 receive as much. His Grace pointed out that there
 could not be a dead uniformity in the grants. He
 thought that when a clergyman worked up his
 parish to a good level and got more liberal collec-
 tions than his predecessor, the mission grant
 should not be cut off, but that he should be encour-
 aged and rewarded for his ability to raise more
 money.

In the evening a Laymen's Association meeting

was held, the president, Edward J. B. Pense, in the chair. This association was formed last year, and its object is to second the efforts of the clergy in advancing the Church's interests. The constitution, as drawn up by a committee appointed last June, contained clauses to this effect: (1) The association to be composed of male members in good standing in the Church of England in Canada, resident in the diocese, and here the object of the association was set forth; (2) provisions for forming branches in each parish or mission of the diocese, of which the clergyman in charge shall, ex-officio, be honorary president; (3) provisions for meetings and membership fee; (4) each parish association shall hold a festival service annually at which the members shall have the opportunity of receiving the Holy Communion together; (5) provisions for composition of the diocesan association; (6) the duty of the secretary of a parish association shall report condition of the branch of the diocesan association; (7) privilege given to central council to call conventions of lay workers; (8) duties of the members set forth in regard to Church work.

B. S. O'Loughlin read a paper on the condition of the Church of England, especially in the rural districts. He suggested the re-organization of the Church of England Sunday school system; to make the field of the Church's labours in keeping with the means at its disposal; to cheapen Church literature, and devise better means for its distribution. The speaker also "humbly suggested to our respected clergy, that they emphasize the Catholic authority and continuity of the Church, while refraining from adverse criticism on the belief of the dissenter."

W. B. Carroll thought that Mr. O'Loughlin was very pessimistic in his views on the work of the Anglican Church in rural districts. In his district good work was being done.

Dr. Smythe said that the great reason that the Church of England was lagging behind both in rural districts and also in the cities was because of the lack of interest taken in religious work by the laymen. He laid special stress upon the great necessity of putting the Sunday schools on a better footing, and compared them with those of other denominations. The Sunday school, he held, was the nursery of the Church.

Addresses were also given by H. Briscoe, R. W. Lloyd, J. W. Henstridge, Canon Grout, Canon Burke and Dr. R. T. Walkem, Q.C. The latter said that Mr. O'Loughlin's paper would be apt to make the public think the Church of England was a very weak institution and making no progress in this diocese. He claimed that the Church was progressing and to a marked degree. Rev. C. T. Lewis, of Tweed, formerly of London, Eng., gave an outline of the laymen's association there. Judge Macdonald made an excellent address upon topics of the debate, and explained the proposed canon for settlement of parochial difficulties. The constitution as prepared by committee was adopted with little change. E. J. B. Pense was elected president, and a central council, consisting of Judge McDonald, Dr. Smythe, R. J. Carson, J. E. Halliwell, G. F. Ruttan, H. B. White and H. Briscoe was appointed and instructed to select a secretary-treasurer. A hearty vote of thanks was voted to the president for his energies in planning and conducting the association to this very successful stage.

Thursday.—At this morning's session Archdeacon Bedford-Jones reported on behalf of the committee appointed to consider the matter of increasing the stipends of the clergy, but recommended that at present no action be taken until it was seen what methods were being taken for the same purpose by the Ottawa diocese. The committee was continued in office to report at the next meeting of Synod. Rural Dean Carey presented the report of the Widows' and Orphans' Fund. The committee rejoiced that more liberal subscriptions were being received from individual Church members, over \$1,100 having been collected in this way during the past year. Rev. J. W. Jones thought that the clergy who were on the Widows' and

Orphans' Fund would have to pay more to this fund, or the widows and orphans would have to receive smaller grants.

Rev. W. Wright claimed that all the clergymen should pay to this fund whether connected with it or not. Chancellor Walkem thought that the system of asking the clergy to pay towards the fund was useless and wrong. He pointed out that the clergy paid only \$214 to the fund, and it was certainly wrong that a fund collected in the diocese should be at the disposal of the few clergy who pay a mere pittance into the fund. All the clergymen in the diocese should be entitled to it. A strong appeal should be made to the people to make up the deficiency in the fund. Judge McDonald was surprised to hear that the fund was confined only to those clergy who paid into the fund, when their payments were so small. A committee was appointed to consider means of increasing the fund, and to report at the next meeting of the Synod.

Rev. J. K. Macmorine presented the annual report of the Committee on the State of the Church, from which it appeared that there had been considerable gains in the number of households, total population and communicants, and in those baptized and confirmed. The increase in communicants was 557, well distributed over the diocese. The total number of communicants is now 8,393. In our three cities, Kingston, Brockville and Belleville, the increase of population has for some years been inconsiderable, and the number of communicants in consequence very much at a standstill. Nevertheless, St. George's, Kingston, stands first in the diocese, then St. James', Kingston, then Trinity church, Brockville, then Merrickville, Trenton, Picton and St. Thomas, Belleville. The state of our Sunday schools in rural districts leaves much to be desired. In some considerable missions they are almost non-existent. The chief practical difficulty is the obtaining of properly qualified teachers, yet this, with the many helps now in circulation, might be overcome. The contributions of the people for all purposes exceed those of last year by \$10,835; the Cathedral leading, then St. James', Kingston, then St. Peter's, Brockville. In three rural deaneries the value of church property has increased by \$15,000. The deplorable ruin of the Cathedral church of the diocese has affected numerical particulars unfavourably. Thanks to the calm courage and generosity of those most immediately concerned, it is beginning to rise already from its debris and ruins. The report, which was considered very encouraging, was cordially adopted.

Judge McDonald made some explanations regarding a Canon for the Settlement of Differences between clergymen and their parishioners. Notice of motion as already given by Judge Reynolds, he explained, was somewhat harsh, but it was simply copied from the canon of the Toronto Synod. It was decided to refer the matter to a committee for consideration.

Edward J. B. Pense reported on the matter of the coadjutor bishop's salary. Last year the committee was appointed to prepare a circular for submission to vestries and congregations, anticipating the guarantee of the coadjutor's salary of \$1,500 and a free residence pledged by the Synod, this in addition to the \$1,000 as a stipend already provided towards his salary. These sums have already been received: St. Thomas, Belleville, \$60.70; St. George's, Kingston, \$39; New Boyne, \$30; Portsmouth, \$11; Tweed, \$10; Stirling, \$7.20; Trenton, \$6.60; North Addington, \$5; Leeds Rear, \$2; St. James', Kingston, \$14.20; Picton, \$4; Marysburg, \$1.20; Dungannon, \$1; Adolphustown, \$16; Camden East, \$22; Barriefield, \$35; Napanee, \$19.75; Kitley, \$8.43. Total, \$293.08. The committee asked the Synod for further instructions. It was resolved that the committee should consult with the Archbishop as to continuing the canvass for subscriptions, and be continued in office.

Rev. A. W. Cooke reported for the Diocesan Library Committee.

The report of the Kingston Rectory Committee was presented by Dean Smith. This showed the

receipts to be \$5,796.43 and the expenditure \$5,777.06.

Rev. W. B. Carey presented the report of the various rural deaneries.

Prof. Worrell presented a short report dealing with religious instruction in the public schools, but as the committee was unable to give anything definite on the matter, it was continued in office.

Rev. F. D. Woodcock moved, seconded by H. Briscoe, that the clerical secretary be instructed to prepare and have printed for distribution to members of Synod, clerical and lay, at the opening of each Synod, a detailed report showing amount of each collection for Mission Fund, in each and every parish, mission and mission station in the diocese for the year ending April 30th of the year in which the Synod is held, together with the name of the deputation that actually attended the missionary meeting in the said year, with any explanations or remarks he may deem it necessary to make upon any parish or mission. Carried.

Moved by the Archdeacon of Ontario, seconded by Dr. R. V. Rogers, that the Dean of Ontario and Dr. E. H. Smythe, Q.C., be elected diocesan representatives of the Synod to the provincial conference on Sabbath schools.

Moved by Prof. Worrell, seconded by Rural Dean Bogart, that the Synod records its hearty approval of the diocesan laymen's association recently formed, and the secretaries of Synods are hereby instructed to print its constitution and by-laws as an appendix to the Synod journal.

Resolutions of sympathy were moved to Canon Spencer and Rev. R. W. Rayson in their illness.

Messrs. Hooper and Sergeant were appointed auditors for the coming year.

Several motions of thanks were then passed and the Synod closed.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Bishop will sail from Montreal on the Numidian for England on Saturday, and will be absent for about two months.

The Rev. Canon Sanson sailed from Montreal last week for Scotland, where he will spend his vacation.

Toronto.—Archdeacon Radcliffe of Denver, Colorado preached in St. Matthias' church last Sunday morning and in St. Thomas' church in the evening.

Church of England Day School.—The closing exercises for the senior and junior divisions took place on 27th June at St. George's school-house, kindly lent by the rector for the occasion, the Kindergarten closing having taken place the previous Saturday. The performance consisted of songs, drills and a French play "La Reine des Fees," which last was a great success, and showed that the pupils had been well taught in that language, and speaks well for the teaching throughout the school. During the evening the Rev. C. H. Shortt said that in addition to what had been exhibited that evening he could testify to good solid work being accomplished at least in one branch; he had examined both senior and junior divisions in Holy Scripture, and the results of a pretty searching examination were very good in nearly every case; three girls gained 100 per cent. Some people might say what was the use of Holy Scripture? It would not help them to gain money; perhaps not, but people were beginning to see that it does form a necessary part of the education of every boy and girl. He did not advocate separate schools, but hoped the time was not far distant when there would be more religious teaching in our public schools; and, until that time came, parents who wished for that teaching had the opportunity of sending their children to schools like this, where the teaching of Scripture held its rightful place. Canon Cayley read the report and distributed the prizes. This school provides a good solid educa-

tion in all branches. French, drawing, class singing and physical culture being included in the ordinary fees. Pupils are prepared should they wish it for the public examinations. Next term will begin September 11th.

Bishop Strachan School.—At the closing exercises of this school last week the college chapel and the different rooms were crowded to overflowing with friends and ex-pupils. The prizes were presented by the Bishop. Miss Grier, the retiring lady principal, was presented by the "Old Girls" with a purse containing \$325 in gold, and with the following address, beautifully engrossed and illuminated, and very handsomely bound: "To Miss Grier, Lady Principal, Bishop Strachan School, Toronto.—Before your withdrawal from the honourable but arduous office from which your influence has radiated into hundreds of Canadian homes, your Old Girls claim the privilege of offering you a united expression of their heartfelt respect and affection, and of their gratitude for the influence you have exercised on their lives. The wider their own experience of life becomes, the more deeply do they appreciate the wise government and tender care extended to them by you during their schooldays and the sympathetic friendship you have ever been ready to accord them in their later years; the more also do they reverence the example of earnest, consecrated womanhood you have always set them. While regretting the loss the school is called upon to sustain in your withdrawal from it, your Old Girls can realize, perhaps better than others, how thoroughly, and by what self-sacrificing devotion to the welfare of those entrusted to your care, the rest you seek has been earned; and they would venture to follow you in your retirement, not only with this imperfect expression of their abiding love, but with the earnest prayer that God will not forget your work and labour of love wrought amongst them, but will continually reward you with His richest blessings. Signed, The Old Girls." The school will re-open (D.V.) on Monday, the 11th of September, with Miss Acres as lady principal. Miss Acres has for many years been closely associated with Miss Grier in the management of the school for the last two years as assistant principal; so that the work will be carried on in the same spirit. Some additions to the teaching staff will be: Miss Mabel Cartwright, L.L.A., of the University of St. Andrews, who also holds the certificate of the honour history examinations of the University of Oxford, and was a Mistress in the Oxford High school for girls under Miss Soulsby; Miss Helen Grant Macdonald, B.A., with honours, Toronto University; Miss Parminter, specialist in English, French and German, the latter language studied in Germany and, as well as French, spoken fluently; and one other, yet to be appointed. Miss Sara Nation, B.A., with honours, Trinity University, will retain her position on the staff, so that the department of modern languages will be particularly strong. There is every reason to believe that under these new auspices the "Church School" will continue and extend its very valuable work.

Uxbridge.—The Rev. A. U. De Pencier, M.A. who has acted as vicar in charge of St. Albans Cathedral for the past six years, has been appointed rector of Uxbridge and will enter on his charge there on the 1st of August. He will be much missed by the congregation of St. Alban's, where his active work and his eloquence in the pulpit have made him many friends. His loss which will be much felt at St. Alban's will be the gain of his new parishioners of Uxbridge, and we cordially wish him good health and success in his new sphere of work.

Peterboro.—St. Paul's Church.—The officers of this church have decided to have the organ entirely re-modelled and greatly improved. The keyboard is now behind the choir and in this position the organist is unable to direct the vocalists. It will be brought down between the minister and the choir, this being the position recommended by the

best makers and organists now. Greater ease and facility in the execution will also be acquired by introducing the tubular pneumatic action in place of the old Tracker equipment.

NIAGARA.

JOHN PHILLIP DE MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—Christ Church.—The Rev. E. Vickers Stevenson will take charge of the services of this church during Canon Bland's absence. Holiday House was opened on June 29th, Canon Bland and Rural Dean Irving conducting the services; some thirty friends and those interested in the G.F.S. were present. The house is in charge of Miss MacKelcan, who in time past has proved so capable. The Beach is full of visitors and there is an opening for a church here.

Guelph.—St. George's.—The Bible association held a most enjoyable and successful garden party in the grounds of Mrs. Wells, when a handsome sum was added to the society's funds.

Niagara Falls.—The annual clerical picnic of the Deanery of Lincoln and Welland was held in the park on the 6th inst. Most of the clergy were present, and the wives and certain members of the families of some also participated. There were in the company some visiting brethren from Toronto and Niagara Falls, N.Y. The time was very pleasantly spent from twelve o'clock noon until six p.m., and everyone hoped for the possibility of enjoying a similar occasion next year. General regret was expressed on account of the probability of the removal of the rural dean to another part of the diocese. An invitation to hold the next regular rural-decanal meeting at Homed was accepted, it being understood that Grimsby would waive its right until the winter.

HURON.

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

Belmont.—On the 29th ult. a number of the congregation of St. George's church met at the parsonage and presented the Rev. George W. Racey and his wife with a handsome parlour clock and arm chair, accompanied by two addresses couched in affectionate terms regretting the termination of their connection with the neighbourhood, and wishing them God-speed in their new sphere of duty; the one addressed to Mrs. Racey was signed on behalf of the St. George's Churchwoman's Guild, and that to Mr. Racey on behalf of the congregation. Mr. Racey on behalf of his wife and of himself replied in feeling terms.

Sarnia.—Sunday, the 25th of June, was the fiftieth anniversary of the opening of St. George's church, and the occasion was duly observed by the congregation. His Lordship, Bishop Baldwin, paid his annual visitation to the church and officiated at both services during the day. During the past three months the rector, Canon Davis, has had a large class of candidates for confirmation under instruction, and the Bishop performed the rites at the morning service. The church was crowded both morning and evening with an audience of attentive and appreciative hearers. Eleven young ladies and fourteen young men were confirmed. At the evening service the church was densely crowded, the congregation including many from other denominations. Collections were taken up at both services in aid of the organ fund of the church, which realized \$65.

ALGOMA.

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

Webbwood.—This mission extends along the line of the C.P.R. for fifty miles. There are six stations. Services are conducted weekly at Nairn

Centre, fortnightly at Massey Station, Walford and Webbwood; monthly at the Spanish Indian Reserve and Whitefish. There are occupying the same ground as the clergyman two Roman priests, three Presbyterian ministers, two Methodist preachers, besides a number of local preachers, which at one time included a woman. Confirmation classes have been established at Nairn Centre, Walford and Webbwood.

MOOSONEE.

Missanabie.—Bishop Newham, whose delay in arriving here, according to his pre-arranged plans, had begun to cause anxiety for his safety, arrived here on the evening of Saturday the 24th of June. It appears that sickness in the party was the direct cause of the delay.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—The annual meeting of the Synod of the Diocese of Rupert's Land was opened at Holy Trinity church on Wednesday, June 21st at 8 p.m. Choral evensong was followed by the address of the Archbishop to the Synod. About thirty clergy were in the procession in surplices, those taking part in the service being the following: Very Rev. Dean O'Meara, Ven. Archdeacon Fortin, Rev. Canon Coombes, Rev. Rural Dean Harding and the Rev. F. V. Baker. The Archbishop began with reference to changes in the diocese, the deaths of Rev. F. C. Coggs, and Senator Boulton, the return to the diocese of Rev. Alfred Cook and the Rev. C. N. F. Jeffrey, and the ordination of seven deacons and seven priests. He then passed on to the extension of railways and immigration in the province, and the consequent increased demands upon the Home Mission Fund. Last year nearly 300 miles of new railway was built, and in all the country thus opened up we have only one clergyman, the missionary at Dauphin. The financial circumstances of the diocese oblige me, said the Archbishop, to restrict my remarks very much to our funds. First, the Home Mission Fund. Only twelve parishes have remitted the full sum asked for. It will be very difficult to secure this year the income for our present work, and are we to make no further advance? We have had, it is true, a surplus in the past three years, but this was from the dropping of five missions. We have partly recovered that ground and are placing clergymen in five additional missions, Minnedosa, Souris and Carberry have become self-supporting, and we have reduced the grants to existing missions. The S.P.G. and the C. & C.S. are gradually withdrawing grants. The receipts from Eastern Canada last year were \$3,172.11, being a reduction of \$1,104.89, and there is risk of even further reduction this year. While this is the case, the urgency for new missions is such that we are venturing to place clergymen in five additional missions. Our surplus will enable us to carry on this work for the present financial year. It will depend on our own faithful work for the Home Mission Fund, and in the help from Eastern Canada, whether at the close of the year we go forward, remain stationary, or drop missions.

I believe the question occurs to some of our outside friends, when their help is asked, how it is that if the country is prosperous and the future so full of promise, we have not more self-supporting parishes. We have now eighteen, supporting twenty-two clergymen without grant from our mission funds. But settlement is very recent. We have a share of successful farmers for their time in the country, but many are still struggling with losses and encumbrances. Our real trouble, however, is not in the poverty of our people, but in their fewness in any mission. Our missions are huge in size, only two or three having a less area than 200 square miles, the great majority having over 300 square miles, and three or four approaching or even exceeding 800. But the number of church

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families near enough to attend our services is very small.

But what our friends in the east should consider is the large extent of country yet without services. We have this summer fourteen theological students in districts where we should have clergy. In the extensive Swan River country where so many homesteads are being taken up, we have only the help of a gentleman, who kindly, for the love of the work, is holding services. I must now pass to our Indian field of work. The missions are being conducted as satisfactorily as seems possible with such a migratory and poverty-stricken people. The aged Mr. Settee, now approaching his 90th year, has been engaged all winter at Jack Head holding two services every Sunday. It was the old man's choice, as he is superannuated. I have to thank the Bishop of Qu'Appelle for taking two confirmations for me at the Indian missions of Fort Alexander and Scanterberry. It is a pleasure to me to be able to report that Christianity is steadily, if slowly, making its way among the Sioux Indians at our mission. On the 11th of the month I baptized the chief and confirmed four adult Indians in the presence of an Indian congregation which the little church could not hold. They are now collecting a large quantity of stone for a large stone church on a central site, given by the tribe. I could commend to churchmen the appeal which they will soon be making, when all the necessary stone has been secured. About one-fourth of the Sioux on the reserve are now Christian, but a large proportion are children. I would also commend to the support of our people the Indian hospital at Dynevor. It is maintained by voluntary subscriptions, independently of church funds. Under the admirable management of the experienced lady at its head, it is doing very excellent work. Another lady, Miss Troop, has kindly taken the direction of the house-keeping department. This hospital is a great boon for the suffering Indian. Doubtless the general hospital could give all the care and kind attention possible, but the Indian, seldom a hopeful patient, shrinks from being left with strangers of a different race, hence the greater hope of recovery in such a hospital.

The Archbishop warmly commended this Indian missionary work to the support of the diocese and spoke of the great blessing attending missionary effort. He recommended the clergy to preach on the subject of missions several times during the year without asking for collections, and the interest of the people would soon be aroused. He referred in this connection to the Centenary of the C.M.S., so widely observed in England and also amongst ourselves. The Archbishop spoke of the St. John's College, and of the formation of the Machray Mathematical Fellowship, to which the S.P.C.K. had made a grant. He said: "We have just been able to claim £500 from the society to meet £4,500 which has been raised for the Machray fellowship. Some \$900 still remain to complete the \$25,000. But the funds are in sight. I desire to thank very heartily on behalf of the college and diocese all who have assisted in this matter, as also Mr. Littler for the great trouble he has taken. May I ask friends, whose subscriptions are due, to pay these at once to Mr. Littler, as I am anxious to be able in a few weeks to announce the completion of the fund to Mr. Cross, the gentleman whose services we have secured. Mr. Cross distinguished himself in mathematics in this university; and afterwards took a course in mathematics at Cambridge. He is taking Holy Orders. He is thoroughly known to us, and we expect him to be a great accession to our staff, working in that spirit of general helpfulness that we need as yet, and that has made our cathedral college staff such a blessing to the diocese. This successful effort will enable the college to supply the higher mathematics, which after some thirty years' service I have had to give up. But no sooner is one need met than another springs up. The site on which the university natural science buildings are to be erected is three miles from St. John's college. Unless special funds are provided by someone the

college does not propose to undertake tuition in the special course of natural science. Those members of St. John's college that select that course will have, for the present, to submit to the inconveniences of the distance, but there may be elementary subjects in natural science in which the students of the other courses of the university will be required to pass. It will be altogether too inconvenient to have to take these at the university buildings. We must supply in our college this instruction. It will help us greatly to have a small endowment to aid us in this, I think of \$12,500. I hope that our friends in the east, who have not been asked for the Machray fellowship will aid us in this."

The Archbishop referred in feeling terms to the absence of the Diocesan Secretary, Rev. Canon Rogers, and expressed the hope that he might be ere long restored to health and to the useful work which he had been doing for the diocese. In conclusion he spoke of the growth of the Woman's Auxiliary for Missions, of which there were now 51 senior and 14 junior branches in the diocese. At the conclusion of the service an offering was taken for the expenses of the Synod.

The Synod assembled for business in Holy Trinity schoolhouse on Thursday morning, after uniting in a celebration of the Holy Eucharist in Holy Trinity church. The proceedings were characterized by great harmony and earnestness, and the various reports were discussed in a thoroughly practical and interested spirit. The attendance both of clergy and lay delegates was larger than usual. After the calling of the roll the Rev. Canon Rogers was re-elected secretary, and Mr. J. G. Dagg was elected lay secretary. The report of the Executive Committee was received and adopted. The report of the treasurer was presented by Mr. F. H. Mathewson.

He called attention to the balance on hand at the commencement of the year, \$2,700 and the balance at its winding up, of \$3,761. The chief income of the home mission fund was the grants of the English societies, which were liable to be seriously decreased in the near future. The collections had been \$200 more than a year ago; the subscriptions from Eastern Canada considerably less; \$2,378 had been collected by Canon Rogers, this was composed largely of the third of the three years' subscriptions promised, and the amount was likely to be very much reduced. The balance was about a thousand dollars more than that of a year ago, but was all appropriated. The church endowment fund report showed \$5,000 paid back, and \$8,000 reinvested; \$1,200 had been received on account of sales. The net income from investments, \$1,353, was about a thousand dollars less than last year; but about a thousand dollars was received last year from arrears of interest.

Mr. Sweatman in seconding, spoke more fully on the finance and property committee's report, \$2,420 had been received in cash as proceeds of sales of land, which increased the income of the Synod by \$526. There were 7,400 acres of land for sale, valued at \$39,194, including thirteen lots in Winnipeg. The trust funds of the Synod were in a most satisfactory condition; the report was the very best that had been submitted for many years past. The capital of the diocese was shown to be intact.

The dean expressed congratulations on the very satisfactory report, and said that the committee was entitled to the cordial thanks of the Synod.

The Archbishop viewed with very great pleasure the condition of the capital fund. The fund of the diocese had gone through a trial as the result of the boom, to which that of no other diocese had ever been subjected; yet, notwithstanding the very critical condition of things, the probability was that even more would be received than was put down as the present value. They must endeavour not to draw from the capital.

Rev. F. V. Baker presented the report of the Committee on Statistics and Offertories, and moved its adoption. The returns from missions that were vacant or served by students only, he explained, were naturally incomplete. There had been an increase under every head except that of week day

services. The number of parishes or missions this year was 83, last year 77, increase 6. Number of church families, 5,337, last year, 5,158, increase, 179. Increase in number of individual adults, 357. Church population, 28,922; last year, 27,670; increase, 1,252. Increase in number of communicants, 647, increase of Sunday scholars, 104; increase of Sunday school collections, \$103. Total revenue, \$90,000; last year, \$87,386.84; increase, \$2,613.16. The most general response to appeals for Sunday offertories has been given for the Home Mission Fund. Two Indian missions, St. Peter's and Scanterberry, had contributed to all church funds. The collections for St. John's college had been increased by \$535.17. There had been an increase of \$3,877 in the total debts; this had been chiefly due to new buildings at Portage la Prairie and Neepawa; on the whole there had been a satisfactory reduction of indebtedness.

The discussion of the report was carried on at some length; various suggestions were made as to means of making the returns more complete and more correct, and the motion was carried. The Synod adjourned until 2.30 p.m.

(To be continued).

Family Reading.

AT THE GATE.

I came and knocked at Mercy's gate,
Weeping, because my sins were great;
I feared that I had come too late,
But still I knocked.

I knocked there once—I knocked again;
I knew that earthly hopes were vain.
But ah, against my grief and pain
The gate was locked.

Oh, Christ, who died upon the tree,
Who suffered through those hours three,
Whose side was pierced because of me,
Hear Thou my cry.

My soul is stained with darkest sin,
And yet I hope to enter in,
Because, that I to heaven might win
My Lord did die.

Then silence fell upon the air.
Much agony I suffered there,
Longing to gain that country fair,
And there to dwell.

Then through the dark a sweet voice cried—
"Poor sinning soul, for thee I died."
I looked, and saw the Crucified,
And all was well.

Eva S. Molesworth.

NOBLE SELF-FORGETFULNESS.

There is no anodyne for heart-sorrow like ministry to others. If your life is woven with the dark shades of sorrow, do not sit down to deplore your hapless lot, but arise to seek out those who are more miserable than you are, bearing them balm for their wounds and love for their heartbreaks. And if you are unable to give much practical help, you may largely help the children of bitterness by listening to their tales of woe or to their dreams of foreboding. The burdened heart longs to pour out its tale in a sympathetic ear. There is immense relief in the telling out of pain. But it cannot be hurried; it needs plenty of time. If you can do nothing else, listen well, and comfort others with the comfort wherewith you yourself have been comforted by God. And as you listen, and comfort, and wipe the falling tear, you will discover that your own load is lighter, and that a branch or twig of the true tree—the tree of the cross—has fallen into the bitter wastes of your own life, making the Marah Naomi, and the marshes of salt tears will have been healed.

IF WE KNEW.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better,
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinners,
All the while we loathe the sin,
Could we know the powers working
To overthrow integrity,
We should judge each other's errors,
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah? We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! We'd love each other better,
If we only understood.

OUR USE OF EARTHLY THINGS.

Is our use of wealth, our influence, our position, our knowledge, plainly such as becomes a Christian? There is a noble and an ignoble use of all such things. There is a selfish and an unselfish use. There is a pure and heavenly, and there is an earthly use. There is possibly a manly simplicity; there is possibly a double, a self-seeking, a worldly employment. It is not difficult to recognize the differences, though it may be difficult to prescribe what is to be done in each separate instance, because these differences really come from the spirit in which a man's life moves. If a man's heart be really given to Christ, the fact will colour all his ways and doings and all his use of this present world. He will recognize all the legitimate uses to which these things can be put. He will exclude nothing that can elevate, or can purify, or can enlighten. He will give pleasure its due place as the appointed sweetener of labour, the appointed aid of cheerful service, the brightener of devotion of life, the antidote to many temptations to fret and murmur. But he will make it visible that in all this he himself is putting the Lord first, and His service above all else.—Archbishop Temple, D.D.

WHAT IT MEANS TO BE A CHRISTIAN.

In some sense or another all men seek God. We all of us are proud of the name of Christian. We would not for the world have the confession of the Son of Man vanish out of the midst of our society or our home. Yes, but what are we ready to pay for it? Children shouting in the market-place and in the Temple, "Hosanna to the Son of David"—well and good; but for them also, for the youngest of us, that love of His name is to mean obedience, dutifulness, unselfishness. And for us men and women we know already what it means. We know that the moral obedience of Christ means the surrender of pleasures which multitudes of people think

a mere matter of course, a doubtful or more than doubtful gain, which multitudes of people think a matter of necessity. It means the abandoning of that cheap and common worldliness; it means the tramping under foot of that familiar and ingrained selfishness; it means the utter rejection of the uncleanness or the uncharity which makes us unfit for the fellowship of God. Are we ready for this road of sacrifice? That is the point, and this time of the year is our opportunity. Listen to the great, familiar words of Thomas a Kempis: "Why dost thou fear to take up the Cross, seeing it leads to the kingdom? In the Cross is salvation; in the Cross is life; in the Cross is protection from our enemy; in the Cross is the infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is the highest virtue; in the Cross is perfection of willingness. There is no deliverance of soul, there is no hope of eternal life save in the Cross. Therefore take up the cross and follow Jesus on the road to eternal life. He goes before thee bearing His Cross, and He died for thee upon the Cross, that thou mightest bear thy cross and be willing to die upon thy cross; for if thou hast lived, if thou hast died with Him, with Him equally shalt thou live, and if thou sharest His pain thou shalt also share His glory."

THE LOVE OF LIFE.

We are meant to love life; nay, we are made to love it. Love of life is no sin, it is merely a lower kind of love than a desire for the fruition of life eternal in the presence of the Lamb; and the divine way of lifting us up from the lower level to the higher, without contradicting, on the one hand, God's purposes for our earthly service, or, on the other hand, crushing the beautiful human affections which are the features of God's own image in ruined yet not quite defaced souls, is by gradually weaning us from earthly things, rather than violently alienating us from them; by correcting and elevating, rather than by destroying our natural instincts and capacities.—Right Rev. Bishop Thorold.

GOD'S PROMISES SURE.

Not one of the promises made to the Church has been revoked, not one gift has been annulled, not one command has been withdrawn; "make disciples of all nations," "receive the Holy Ghost," "I am with you all the days," are still the living words of the living Saviour, spoken once and spoken always. Slackness of our own energy is alone able to hinder the progress of His triumph. The dimness of our own vision is alone able to dull the effulgence of His glory. We have in most humble reverence to face the fact that we have the Divine Gospel to proclaim and the Divine force to use. No temporary disappointment, no apparent failure, no deferred hope can alter this charge, for the way in which God's counsel is fulfilled must necessarily vary according to the varying circumstances of the world. It is not given to us to foresee how Christ would show Himself; by what difficulties and after what delays the end towards which we aspire will be reached; we cannot even tell of ourselves what is the right fulfilment of our own desire. We all know how St. Paul's prayer was answered; he was opposed, rejected, imprisoned, martyred. The unreasonable and evil men from whom he sought protection finally triumphed over him; he asked for deliverance, he found death. But what then? His message was not lost; it was for a time hidden, and few things in the history of the Church are more striking; but after a dark, cold season of waiting the harvest was matured. Where he had

sown others reaped, and through manifold discouragements and checks and antagonisms the Gospel of Christ within three centuries conquered the family, the schools, and the State. Bishop of Durham.

HINTS TO HOUSEKEEPERS.

Jellies Made Easy.

Although the making of jellies requires some practice, there is no doubt that it is worth taking a little trouble about learning not only the art of making them, but also how to arrange them so as to present a dainty appearance at the table. Now-a-days we seldom take the trouble to make jellies, they can be obtained too easily and too cheaply; and so in most small families, where the cook is probably not a chef, the mistress learns the art of arranging the jellies, that is, if she be wise in her generation.

There are so many makes of jelly in the market that there is plenty of choice, from those in bottles to those in boxes, and every flavour is represented; but all of them, so far as I know, need a glass of cheap sherry, some sugar, and lemon or other flavouring to make them really nice.

The first appliances you need are several pretty jelly moulds, one with an open centre, one with a deeply-moulded flower on the top, or any other kind you may choose when you go to shop; there are generally plenty from which to select, and you can have crockery, tin, or copper moulds to suit your purse.

There are usually three or four different kinds of jelly to be had—calves' foot, lemon, or orange. The last two are so pretty in themselves that they do not need alteration, as they are of a pale lemon colour and a deep reddish hue. The pale lemon you can turn into a beautiful red by means of a few drops of cochineal, or a pink by putting in a smaller quantity. Aided by this you can make all kinds of pretty changes.

Jelly with a cream centre is a very favourite dish, and for this the jelly must be put into a mould with an open centre; so that when it is turned out you may fill it up with whipped cream which you must pile up high, and make look as pretty as possible. Bright red apple jelly is, for instance, very pretty; and if you make half the mould of this, and the other half of a pale lemon jelly, the effect is still prettier. To make this, you must always pour in one-half and let it cool and harden before you pour in the other.

The mixture of dried fruit, cherries, apricots, or dates is very popular. Peaches from a tin are also very good to imbed in the jelly. A perfectly clear jelly is required; and you must melt the half, and pour it into a damp mould, and let it set. Then arrange the fruit on the top of it, and pour more jelly on them. One or two layers of fruit may be used; and, of course, if you can get ice, on which to set your moulds, it would make the process quicker, and more certain of success.

At a recent children's party I saw banana skins filled with red jelly, which had been poured in and allowed to set, so that the bananas looked as if they had transparent red centres. Rather a good idea.

Perhaps you may like to make a mould of variegated jelly. This is done by making some red jelly, letting it become solid, and then breaking it up into irregular-shaped pieces. Then take some clear jelly, such as lemon, and pour a little into a mould, and let it become hard. Then pile the red jelly on top of this, leaving some spaces in between, and on this pour some of the clear jelly. When full put the mould aside to harden.

I find tin or copper moulds better for jelly than china ones. The latter are the better, perhaps, for blancmange or creams.

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Children's Department.

GRANDMOTHER'S MAXIM.

I never could tell what my grandmother meant.
Though she has the wisest of brains;
"I have noticed," she said "in the course of my life,
That lazy folks take the most pains."

I hated to mend that short rip in the skirt
Of my dress, where the pocket-hole strains,
And grandmother saw it and laughed as she said,
"Yes, lazy folks take the most pains."

And that same little rip, when I went out
to ride,
Was caught in my bicycle chain;
O! then I remembered what grandmother said,
"That lazy folks take the most pains."

For instead of an inch I must sew up a yard,
And it's just as her maxim explains:
I shall always believe what my grandmother said,
"That lazy folks take the most pains."

THE WILD ARUM'S NOBLE INHERITANCE.

It was the month of April, and showers of rain had fallen, washing every leaf and flower, and the foliage of the trees was fresh and fair, whilst the wood anemones, primroses, and bluebells lifted their heads in renewed loveliness, rejoicing in the sunshine which had followed after the rain.

But among the tangle of uncurling fern-fronds and waving grasses, a solitary Arum Lily drooped its arrow-shaped leaves in melancholy fashion, and its pallid hood had not opened sufficiently to disclose the crimson pillar within. Then the Fairy of the Flowers, wondering at this tardiness, came and stood for a time in silence by the lonely flower.

At last she spoke in her kind and gentle voice.

"Dear Arum," she said, "the anemones have long since opened their starry buds, and the hyacinths are ringing their bells with joy. Are you not glad that your own month of April has come? Listen to the sweet singing of the birds—open your closed heart, my lily, to all the pleasant influences of the spring. Are you not one of her dearest children?"

The Arum Lily sighed deeply. "How can ugliness and beauty have anything in common? The anemones and primroses are beautiful, and so are all the other spring flowers. But I am wan and woebegone, and my leaves are disfigured with strange blotches and stains. Only a few minutes ago some children passed by this way, and when one of them saw me she cried, 'Look at that plant's leaves, they are all spotted with purple spots. I hate to look at them! They make me think of that girl at school with the scarred face, and she is just the color, too, of that hateful, faded-looking flower. Do come away.'"

"This was how the child spoke, and she dragged at her friend's arm and looked at me with scornful eyes. Then they ran off to gather some blue-bells, and I folded my mantle more closely about me and wished that I could become invisible."

The Arum spoke very sorrowfully, and the Fairy of the Flowers stood as one in a dream, silent and thoughtful. Then the lily feared that it had displeased its gentle mistress, and

gradually opened its hooded spathe, disclosing the rosy spadix rising pillar-like within.

Dear Fairy, I will open for your sake if not for my own," it said, and the Fairy suddenly awaking from her reverie, smiled very tenderly.

"My dearest one," she murmured, "I see you love me, and if you will listen I will tell you a story that I think will make you happier. I also overheard a mortal speaking of you in this wood, and it was concerning those very stains on your shining leaves that he spoke. What think you, my lily?—he called them a noble inheritance! It was a poet who spoke, a great and good man, and shall I tell you to whom he was speaking? It was to the despised maiden with the scarred face of whom the disdainful child spoke. But I will tell you the story that I overheard.

"Once upon a time," so said the poet, "some arum lilies grew in an Eastern land, even in the land of Palestine. But in those days no spots were to be seen on the great leaves, opening cool and green beneath the burning sky. Not maculate but immaculate was their title; and in the Garden of Gethsemane they lifted proudly their halbert-shaped leaves, their pale green cups. But at last an awful day came when One who loved so well that He was willing to die for His love, knelt alone in His great agony, and drops as it were of blood fell from the Divine countenance. Then the hearts of the arum lilies were filled with pity and awe, and though it was little they could do, they spread their leaves wide, so that the blood of the Almighty One might not fall upon the earth. And their colorless hearts glowed with new life, and the berries they bore that year were clear and red as drops of blood, whilst upon their shining leaves remained impressed for ever strange yet holy stains."

"This was the story told by the poet, and the little maiden by his side looked at your leaves, dear lily, and then gazed up into her companion's face, and her own face, scarred as it was, seemed to me for the moment of almost dazzling beauty. But afterwards I understood why the story of the lilies touched her heart so deeply. For I heard the poet murmuring.

"No; the lilies need not be ashamed of their inheritance, and neither need you be ashamed of your inheritance, my child. When you saved the life of your friend, although in deadly fear of the stifling smoke, the cruel flames through which you must necessarily pass, an indelible mark was made on your character. Those scars on your face are glorious scars—the visible expression of your triumph! They are indeed a noble inheritance."

"So said the poet. And what do you think now of the marks upon your leaves, my lily? Those wild arums in the Garden of Gethsemane were your ancestors—you come down from them in direct descent—are not those purple stains precious gifts from the past? Should you not be as proud of them as others would be of some great beauty or grace?"

The Arum could not say a word, but she unfurled her hooded spathe more widely, and the spadix glowed crimson from its shrine of tender

green. And when autumn came, and all the summer flowers were dead, scarlet berries gleamed forth like a flame among the withered ferns and wind-bleached grasses.

GOD'S PROVIDENCE.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightning, and to thunder fearfully. Frank was very much frightened and crept into a hole in an old tree not far from the roadside. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called!

"Frank! Frank! come quickly!" Frank jumped instantly from the trees; but scarcely had he gone one hundred feet when the lightning struck the tree. The ground quaked beneath the terrified boy, and it seemed as if he were standing in the midst of fire. But he was not hurt at all, and exclaimed with raised hands:

"That voice came from heaven! Thou, O dear Lord, hast saved me!"

But once more the voice was heard:

"Frank! Frank! do you not hear?"

He looked around and saw a peasant woman who was calling, Frank ran to her and said:

"Here I am. What do you want of me?"

"I did not mean you, but my own little Frank," the woman replied. "He was watching the geese by the brook, and must have hidden himself somewhere from the storm. I came to take him home. See! there he comes at last out from the bushes."

Frank, the boy from the city, related how he had taken her voice for a voice from heaven. Then the peasant folded her arms devoutly and said:

"Oh, my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

Always remember that safety depends not on accident or chance, but on your heavenly Father.

A CLEAN CONSCIENCE.

A little girl said to me once, says a thoughtful writer: "I hate to wash dishes, but when mamma tells me to I try and wash them, so my conscience is clean, too." It sounded very funny from her lips, for she was a little will-o'-the-wisp, with saucy black eyes. But she was right. In the simplest daily task the conscience can be washed "clean, too."

I saw four men carrying bricks one day. One worked busily while his master's eyes were watching, but smoked by a sunny wall in his absence; one tossed bricks into his hod with feverish energy and ran up the plank with hurried steps in the morning, but by night was unable to work from fatigue; again, another wandered with idle

steps, stretched his arms, yawned, and slowly half filled his hod; while the fourth industriously plied backward and forward from the brick pile to where the masons were at work, diligently, methodically working, without haste, without waste. Which one of the four do you think had at night best earned his daily wages?

TWO WAYS OF DOING IT.

I once heard of two boys who wanted to pass a furious dog, which was chained to his kennel. One of them, to effect his purpose, thoughtlessly armed himself with a stout stick, which he held out in a menacing manner; but this only rendered the fierce creature more furious than before, so that the boy durst not approach him through fear of being torn to pieces. The other boy, somewhat more prudent than his companion, so pacified the enraged animal by throwing him pieces of bread and butter he was eating, that in a little time the dog was seen wagging his tail, while the good-natured boy patted his head in perfect safety. Can we learn nothing from this little adventure? I think we may, for to me it seems somewhat akin to that text in the Proverbs of Solomon: "A soft answer turneth away wrath; but grievous words stir up anger."

A COW'S SPECTACLES.

A cow in spectacles! This, you think, must indeed be a funny sight. Surely someone must have been playing a trick on that dignified animal, and you wonder that she did not resent the disrespect shown to her with a poke from her horns!

But the truth is this cow is very glad of the spectacles, for she is not an English cow, feeding in green, sunny meadows, among buttercups and daisies, but a native of the cold country of Russia.

Here the snow lies on the ground for more than half a year, and the cattle wandering over the great steppes have to crop their scanty meal from the small tufts of grass which here and there can be seen pushing above its snowy counterpane.

The rays of the sun on the snow make it shine with dazzling brilliance, which causes what is called "snow blindness" to unprotected eyes.

Arctic explorers and Alpine climbers in early times used to suffer much from this complaint until it became the custom to wear smoked glasses.

The Russian cows endured much misery and pain from the same causes, until a man, whose heart was touched by the sight of their sufferings, hit upon the happy idea of inventing large spectacles, which could be securely fastened on to the cow's nose.

At the present time, in travelling across these wide snowy steppes, stretching for hundreds of miles, one may see thousands of these cows placidly and contentedly feed-

ing, their eyes protected from the glaring whiteness of the snow by great smoked goggles. They look funny, certainly, but even cows are too sensible to object to a ridiculous appearance if it adds to their health and comfort!

GOSSIPS

"Jeanne! Jeanne!"
"Yes, mother, I'm here—out in the orchard."

"Come here, then, quick. I want you and Marie to go on an errand for me."

"I'm coming."

The next moment the stout oak door of the farmhouse was flung wide open, and little Jeanne entered with a flood of sunshine from the bright summer day without.

Madam Pontin was standing by the table, deftly arranging some eggs in a large wicker basket.

"Now listen carefully to me Jeanne," she said. "I want these two baskets taken to M. Verdette, at the White House. See, one basket contains twenty-four of my new-laid eggs and some young salads on the top, and the other a pair of chickens and some butter. Now Monsieur wants them for 12 o'clock breakfast, as he has company to-day, and so you must not get there one moment later than 11. Do you understand? I should lose all his custom if I were to fail him to-day."

"What is the time now?" asked Jeanne.

"It has just struck 10. You see, I am sending you in plenty of time, as I don't want you to be late. Now you take the chickens, as they are the heavier, and Marie—where is Marie?"

"I am here, mamma."

"Marie shall take the eggs. Now, be careful, children, and deliver the baskets in good time, and you shall have a sou each to spend next market-day."

Then Madame Pontin gave each little face a hearty kiss, and watched the children start off down the long, dusty, white road on their errand.

"No gossiping, now, at the cross-roads!" she called out after them, as they came to the corner. "Just go straight on without stopping."



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"Of course, mamma," cried little Jeanne. "We shall be there long before eleven!"

"What shall you get with your sou?" asked Marie, as they trotted on together.

"I shall put it in my box," said Jeanne, grandly. "I'm saving up, you know."

"I shan't; I shall buy a piece of gingerbread with white sugar on. Gingerbread is so nice."

Thus chatting gaily the two children walked briskly on until, in the distance, they saw where the four roads met, and the white cross standing in the middle. It was getting very hot now, and the fine dust rose in clouds at every step.

"I'm getting very tired," said Marie; "and my basket is so heavy."

"So's mine," replied Jeanne, rather shortly; "but I don't complain."

Then they trudged the next half-mile in silence, until they came to the cross-roads. A huge ash tree stood at the corner of the opposite road, and cast a grateful shade on the patch of grass below and the little stream bubbling by its roots.

"Hello, Jeanne and Marie!" cried a shrill voice. "Where are you going with those heavy baskets? Come in here and have a rest."

"We're going to the White House, Lizette, and have to be there by eleven. Monsieur has a party, and we mustn't be late."

"Oh, but what nonsense! It has only gone ten a few minutes ago, and the White House is but a stone's-throw from here! Rest a minute, and have a chat. Ann here has been telling us such news about her sister."

Then Jeanne looked hard at Marie, and Marie looked hard at Jeanne, and finally they both stepped under the cool green shadow of the tree, and put their baskets down on the grass.

"Just for one little minute," they said to themselves. And then the gossip began.

Lizette and her sister were there, and Jacques from the mill, with two little friends; and altogether they made a fine chattering under that big ash tree.

It was Marie who remembered first, and she gave Jeanne's frock a little tug.

"Oughtn't we to be getting on?" she whispered.

"Oh, yes!" exclaimed Jeanne, conscience-stricken. "Please can you tell me the time, Jacques?"

"Certainly," replied Master Jacques, pleased at being asked, for he had a watch of his very own; "it is just five minutes to eleven."

"What!" cried poor Jeanne. "Five minutes to eleven, and the White House is still half a mile off! Oh, what shall I do? What shall I do?"

"I expect your mother will beat you when she knows," said Lizette; and then all the others laughed.

"It's all been your fault!" began Jeanne, indignantly, when little Marie caught her hand.

"Oh, Jeanne," she cried, "do let us go at once, and perhaps, if we run all the way we shall be in time!"

And the little girls took up their baskets, and, followed by the mocking laughter of their companions, began to run down the road.

But, alas! running is not good for eggs, and they had not gone far when one of the cherished two dozen sprang right out of Marie's basket, and were smashed before her eyes. This was too much for both children's feelings, and, hot and tired and dusty, they collapsed on the side of the road, and cried as if their hearts would break.

"What is the matter, little girls?"

With a start they both looked up, for they had been so intent with crying that they had never heard the approach of the carriage. A kind-looking lady was leaning over the side of the victoria, and holding a pink sunshade over her head.

Something in the stranger's face was so winning and attractive, that Jeanne's shyness suddenly left her, and she poured out the whole sad tale.

"The White House!" exclaimed the lady, when she had finished. "Why, I know it quite well. Jump in, both of you, and we shall be there in less than ten minutes."

And before the astonished and delighted children knew where they were, they were being whirled off down the road at a rate of ten miles an hour.

On the way the lady found out their names, and where they lived, and she gave them both a little lecture, which they never forgot, on the evils of gossiping, and the duty of obeying mother implicitly. When, at last, they turned in with a sweep through the White House gates, the big clock over the porch was just striking eleven, and so I think that Master Jacques' watch must have been a trifle fast.

Then the children and their baskets were deposited at the big front door.

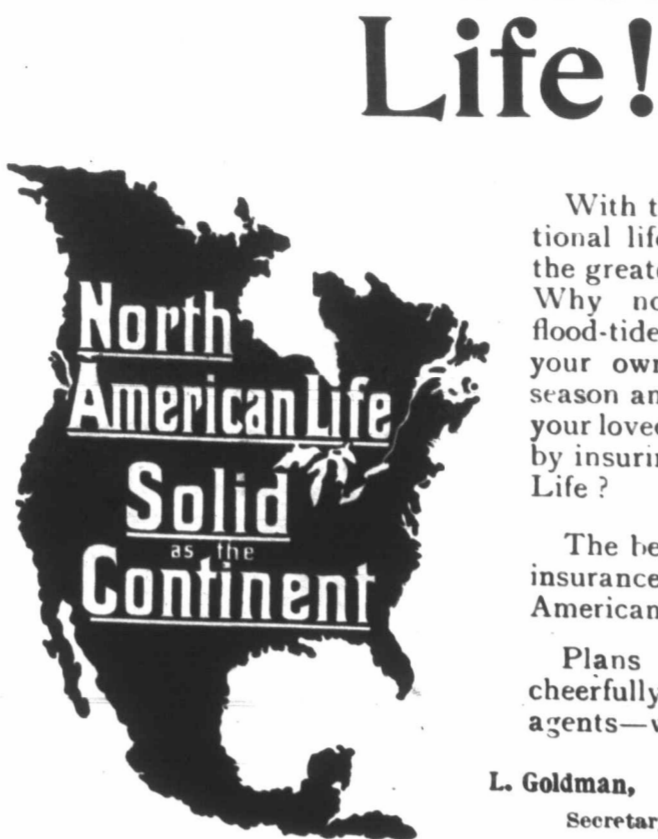
"Good-bye, my dears," said the lady. "One day I shall come and see you both at the Red Farm, and meanwhile tell your mother all about your loitering, and make up your minds never, never to gossip again when sent on an errand."

And this the children willingly and gratefully promised to do, and, between you and me, they have kept their word.

LEANDRA'S TOWER.

Opposite Constantinople a small rock is to be seen, rising sheer out of the deep green water, which goes by the name of "Leandra's Tower." A curious tradition is connected with it.

Long ago there lived a Sultan of Turkey who had many sons, but no daughter. It was his great de-



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sire that he might have a little girl, and at last his wish was granted, and a daughter was born to him.

She was a lovely babe, and the fond father would bring many of his friends to look at and admire his treasure, for he was never tired of listening to their praises.

One day an old priest came in to look at the child. He gazed at her long and closely, and a troubled expression overspread his kindly face.

Drawing back, he tried to escape from the room unperceived, but the Sultan had been watching him and commanded him to come back. "What is the matter? Do you see anything peculiar?" he enquired, anxiously.

The old man hesitated, unwilling to alarm his royal master.

"I insist upon knowing the truth—tell me at once!" cried the latter, becoming more and more agitated.

"She will die from the bite of a serpent," faltered the priest, sadly.

"This shall not be!" said the Sultan, fiercely. "Am I Sultan of all Turkey and cannot protect my daughter from a snake's bite!"

With all haste he commanded a tower to be built on the rock opposite his capital, and to this the infant was removed. Not a vestige of vegetation was allowed to grow upon the rock, nothing that could possibly harbour a snake was ever permitted to be landed there.

Surrounded by nurses and guardians, and furnished with every luxury which her doting father could devise, the child grew into a lovely maiden. He would frequently cross over to the Tower to see and converse with Leandra, for so she had been called.

One day the Sultan received a present of exquisite grapes, so tastefully arranged in a basket that he would not disturb them, but sent it as it was to his daughter. She was delighted, and eagerly began to pluck the luscious fruit. In a moment she gave a cry of horror



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and threw the basket from her. But it was too late! A small poisonous snake had reared its head from the basket and bitten her upon the hand.

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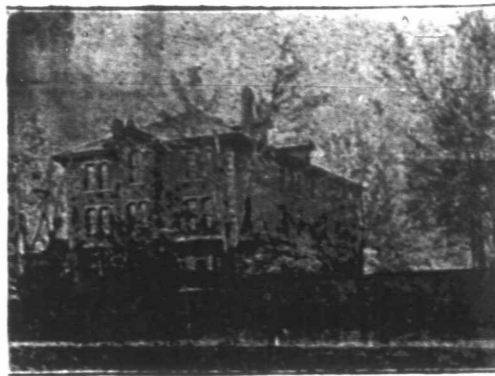
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2.—TUESDAY, 3—5 p.m.—St. John's Gospel in Greek, with Commentary by Rev. A. Plummer, D.D. (Cambridge Greek Testament for Schools).

3.—WEDNESDAY, 10—12 a.m.—The Church Catechism, with the "Church Catechism explained," by the Rev. A. W. Robinson (Camb. Univ. Press).

These Scholarships are not open to students who have already commenced their course of Divinity in any Theological College.

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