

Canadian Churchman

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[No. 27.]

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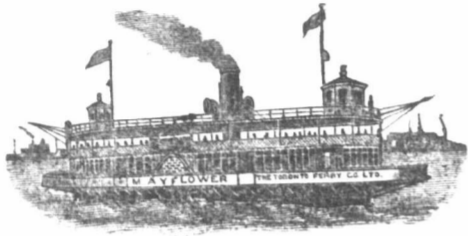
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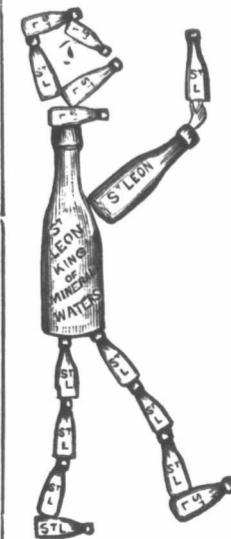
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Lessons for Sundays and Holy Days.

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Evening.—2 Sam. 12 to v. 24; or 18. Matt. 4 to v. 23.

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

"THE WHOLESOME INFLUENCE EXERCISED BY ANGLICANISM upon the general minds of this country (England) for generations," is attributed by the celebrated Roman Catholic writer, Tilly, to our *Church Catechism*, "a beautiful document, in which primary verities of Christian faith and morals are impressed upon the tender minds, in language at once simple and stately, as that of the English Bible." And yet there are people (even priests) within the Church of England who deny this wholesome food to the young of their flocks, and substitute the crude compositions of half-informed "societies" and committees.

A CARDINAL QUOTING THE ENGLISH BIBLE—"with a red hat on!" viz., Cardinal Newman—has borne valuable testimony to the power and force of King James' Version, notwithstanding its occasional defects. Somehow there is a rich flavour about these old versions like the flavour of old wine—no man straightway desireth new. So the "revised edition" has fallen rather flat, notwithstanding all its excellencies. It must "bide its time," before success can crown it like the other. It will grow rich with age.

MERCENARY PRIESTS are to be found everywhere, but the *Church Times* thinks it necessary to sound a timely warning for our Church on account of the growth of this excrescence on Christianity. "We heard with infinite regret the other day that an advertisement for a priest to work in a thoroughly interesting "slum parish" brought only five applicants—five!—for such a post of honour. Another advertisement for a chaplain on a year's yachting cruise brought no less than 500 men, all ready to leave hearth and home to go on a pleasure trip." "Same here" might be echoed from many other places.

NEW LITURGIES are not quite up to the mark at which they aim. The *Churchman* (Eng.) well says: "Liturgies of power are those which have in them the voice of ages. It is the breath of the whole Church that breathes through them. To forsake them and make modern liturgies, is as if a man should cut down from about his mansion the oaks and elms that had grown majestic through hundreds of years, and then attempt to imitate their shade and grandeur by setting out starveling Lombardy poplars!"

THE CHURCH OF LAHÈRE—comrade of "Here-ward the Wake,"—is one of the most famous and interesting of London edifices. It is a grand Norman structure, whose history runs back nearly 1,000 years, and was originally a monumental offering by one who had been converted to pure Christian life and received special answers to his prayers for recovery. St. Bartholomew's Church in Smithfield, as well as the St. Bartholomew's Hospital, are English reproductions of structures and institutions seen by the pilgrim Lahere on the banks of the Tiber.

"GOOD OUT OF EVIL" seems to have found an illustration in the case of Dr. Barnardo's recent troubles over the boy Gossage. The result has been the speedy passage of the "Custody of Children's Act," which protects the Child and the Waif Society alike from the claims and imposture of such people as Mrs. Gossage and her Roman Catholic abettors. Such a case could not now occur under the new Act. So the work goes on, though Dr. Barnardo had to suffer persecution first.

ROME'S "EUCCHARISTIC CONGRESS" AT JERUSALEM has given rise to many adverse comments. It would seem that instead of conciliating the Eastern Church, they feel the "iron hand" already within the soft Italian glove; and this suspicion and distrust are rapidly developing into a stern antagonism, greatly in advance of that which had already existed. A reactionary movement towards the Greek Church has apparently set in among certain papal colonies in the East.

ENGLAND IN EGYPT, even according to French reports, is working immense reforms very quietly—slow but sure. So this ancient centre of civilization is gradually yielding to the modern influence of a Christianized nation. The Anglican influence has, in fact, been generally for good, and is so recognized throughout the East. It is natural that, with this feeling, every weak and oppressed cause there should cry to England for help.

WOMEN IN CHOIRS were, according to a quotation from Rowbottom's "Music of the Catacombs," a rather disquieting element even in the early days of which the author writes, and in those unromantic underground churches. "There came lastly the admission of women into these choirs; the latter step was thought nothing short of a 'desecration' by the severer Christians." A writer in the *N. Y. Churchman* intimates that the "severe Christians" had better take a back seat and let things "go" for a while!

ISRAEL A SUFFERING NATION.—At a recent meeting of the Parochial and Foreign Missions to the Jews, the Rev. M. M. Ben Oliei explained the universal scorn of the Jews by the rest of the

world as being due to their destiny, they were "divinely ordered to be a suffering nation," just as their rejected Messiah had been made to suffer at their hands. There is something more than ordinary "poetic justice" in such a fate: it is surely part of the eternal fitness of things.

"HE HAS BEEN HERE BEFORE!" is the discovery that a learned German Rabbi lately confessed might be made by those Jews who pray for the coming of the Messiah, and at last reach the object of their prayer. At present their eyes are blinded: they cannot see that He has already come, and that all that is properly to be expected now is His *second* coming. Such expressions as the above seem to breathe a sigh of weariness over the long and fruitless "waiting" of the Jews.

"A POLITICIAN ON THE STUMP may not be a very engaging object to the critical eye, but in these days it is very little use for a politician to be anywhere else." So concludes the *Guardian* in treating of speeches recently made by Lord Salisbury and others on such subjects as Home Rule. Large meetings attracted by the presence of popular orators are a powerful means of educating the people, or at least indoctrinating them with new ideas. From these centres the new thoughts "percolate" the masses.

"THE MOST IMPORTANT MISSIONARY CHURCH IN THE WORLD" is what Bishop Wordsworth has called the Irish Church: and with good reason. "She is nearest and dearest to us. We owe her the deepest debt, both of gratitude for the benefits we received from her in ancient times, and of reparation for the injuries we have done her—and yet we should feel more zeal for her if she were at the antipodes." The Church of St. Patrick, says a writer in the *Church Review*, is the mother of the Church of England. What has England done for her? She coldly stood by while the Irish Church was disestablished—and now?

PAROCHIAL ART GUILDS have been formed to a very remarkable degree at St. Cuthbert's, East Court. A correspondent of the *Wyoming Leader* waxes eloquent over the results achieved by little bands of parishioners who are associated (for stone carving, wood carving, metal work, embroidery, etc.) in classes for study, mutual improvement and work. Stone plaques on the walls of the church beautifully carved, stalls in the choir and baptistry, vestments in the sacristy, etc., attest the object of their loving efforts.

HIGH CHURCH PREACHERS used to be accused of great disregard of the "ordinance" of preaching, and a certain Rip Van Winkle in St. Matthias', Stoke, Newington, *Parish Magazine*, utters the plaint still. That very church has been a startling reply to the taunt. Its preaching arrangements used to be perfect in the days of Le Geyt. Says the *Church Review*: "The High Church party can scarcely now be accused of a contempt for preaching, though at one time it certainly affected such a contempt. The great preachers of recent times have been nearly all High Churchmen. The old Tractarian reactionary prejudice against the pulpit has long since given way to a more reasonable appreciation."

"AUSTRALIA FOR THE AUSTRALIANS" is a cry not countenanced by the Bishop of Bathurst, and there

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seems to be a decided "craze" just now in favour of imported English material, at any rate for the Episcopal branch. It is, in fact, if not in literal words, a case of "no Australian need apply." We suppose that it is natural to have action and reaction in such matters, and so at times a large infusion of fresh *English blood* is good for colonial life and interests—at other times, *vice versa!*

"WHEN THE LAITY HOLD THE PURSE-STRINGS, their offerings are apt to be measured by the conformity of the clergy to their ideas." So thinks the *Guardian*, and there is a good deal of truth in that way of putting it—so much as to make it rather a painful experience for those priests—Roman or other—who think it their duty to run counter to popular ignorance and prejudice. This is their *crux*—their chance to prove themselves "men," not slaves.

"A NEW PAPAL BULL FOR HIS BREAKFAST EVERY MORNING," was the desideratum of William George Ward at a certain period in his versatile career. He depended on the directions of the Roman Bishop, as other Englishmen depended on those of their *Times*. Such an attitude of personal dependence is pitiable: but it is just that which goes to make up the substance of what the Roman priests call "good Catholics." They stand with open mouths, ready to swallow—very receptive, indeed! Some such "weak souls" are to be found everywhere.

"PATRIARCH OF THE ANGLICAN CHURCH," said Sir George Bowen at a recent meeting, is the title given to Archbishop Benson by the patriarchs of the Eastern churches: and they regard the Anglican "patriarch" with great reverence, as the leading ecclesiastic and representative of the strongest and purest Catholic Church in the world. The old British Archbishop of Caerleon might—if alive—demur to the title on technical grounds.

"NOT A MISSION TO FILL EXETER HALL," said the Archbishop recently, was his business to the Assyrian Church. It is not so exciting and popular a task to keep Christianity alive in an ancient Church, as to start it "brand new" in a newly discovered race of human beings. Yet Assyria, as well as Egypt, ought surely to kindle enthusiasm among thoughtful and serious Christians on account of their prophetic history. That, however, is not the sort to "fill Exeter Hall!"

SUDDEN DEATH

is a subject which some men like to meet with *sang froid*, as though they had no fear of it. But probably in every man's heart there lurks—though it may be crushed back into a corner—some degree of this natural dread of the irrevocable change coming without warning. When, however, the "sudden taking off" is written in large characters by some *wholesale* destruction of human life in a few minutes, everybody shudders with horror. So the whole British Empire—nay the whole civilized world—has been smitten with a shock which has penetrated to the very centre of human consciences and sympathy by the terrible disaster to the warship *Victoria* in the Mediterranean Sea. If the lives were ordinary human lives, the event would be horrible enough, but these lives were of a class which stands high in the estimation of British patriots. Such men as "man" the decks of a British warship like this one, are not to be picked up easily again and replaced when lost—they are not the ordinary "rank and file" of humanity. Then the present calamity is aggravated not only by the number of

those who sank into that watery grave together, but by the *value* of each one that went down. No wonder then that deep wail has gone up from thousands of stricken hearts at the greatness of this loss; and the question is gravely discussed, was it *necessary* to incur such a loss in order to learn the effectiveness of one warship in collision with another, the utter defencelessness of the one (however powerful) that is stricken? It is to be hoped that the lesson so dearly bought will at least be well used by those who are responsible for such things taking place.

GEORGE GOULDING.

The bare announcement in a Toronto newspaper that certain parochial festivities of All Saints' Church would be postponed on account of the death of Mr. George Goulding, gave the public only a vague idea of the loss sustained by that congregation. It was not merely a pecuniary loss; that probably was the least part of the loss in reality, though he had been phenomenally liberal with his ample means. The moral loss of a successful man of business, head of a prominent firm of merchants, devoting his *whole soul*, literally, to the work of the Master in his old age, as in former years, was that which must have struck home to Sunday school teachers—and All Saints' has a formidable array of these lay helpers—and various other bands of Church workers in that parish. He carried aloft, most steadily and sturdily, such a banner of enthusiastic service as one seldom sees. His light most certainly "shone before men," for with singular absence of ostentation, there was united in Mr. Goulding a fearless "courage of conviction." He was not ashamed that people should discover—if they did discover—who was at the back of so many large and generous deeds of benevolence as we seldom hear of coupled with the activities of a single lifetime—and that a busy one. For the deceased always sustained his old time reputation as one of the "solid men" of the community—reputation which happily attaches so generally to members of the Church of England or the Protestant Episcopal Church. One could wish that more of our business men were as like Mr. Goulding in *personal devotion and liberality* as they are in mere business integrity with very few exceptions.

SYNOD THOUGHTS.

Now that the Canadian Church has entered fully into the inheritance of the Church's innate power of diocesan government and legislation, it is well to consider occasionally how the stream flows—to take stock of the manner in which legislative inheritance grows and fructifies in course of years. As one looks on the vast fields of Canadian dioceses, from Atlantic to Pacific, one recognizes a general similarity of thought and subject, due to the similarity of circumstances, and perfectly natural and normal. On the other hand, there crop up occasionally, at various points in the view, some peculiarities of development that seem to outsiders like eccentricities—but which are just as natural and normal under a differentiated class of circumstances. Niagara and Quebec, Winnipeg and Toronto, British Columbia and Nova Scotia, have their common subjects, though so far apart: they have also, each, their own individual points of difference, subjects of strictly local interest.

PATRONAGE

is a subject which received very special attention in Quebec Synod, as we learn from the newspaper reports—a wave of temporary excitement, in the

throes of which Toronto Synods laboured a quarter of a century since, and reached substantial rest in a compromise By-law in 1871. The Bishop, the brother clergy, the lay people—three interests not necessarily antagonistic, not properly so at all, but often arrayed in rivalry, if not hostility, owing to some concrete instance of abuse of power by one or other "party" to the contest. The idea of *private patronage* which forms so large an element in England, is practically unknown here. "Collation" takes usually the place of the twofold English process of "presentation" and "admission" or "institution." So the question is narrowed somewhat—shall the Bishop be absolute or have his rule constitutionally modified by an obligation (as in Toronto) to "consult" formally the representatives of the lay element? Quebec clergy seem to prefer the former: and the new canon got "snowed under."

THE USE OF ENDOWMENTS

is a world-wide subject of debate just now. In England, in the face of the looming and lowering cloud of disestablishment, the question is a very grave one—a "burning question"; on this side of the Atlantic, endowments are so very exceptional and limited that the question does not *burn* to any extent: at the same time, it is certainly a "live issue" of the day. Dr. Rainsford, from the vantage ground of his prominent position in New York, has proclaimed the supreme importance of parochial endowment in trumpet tones. As Provost Body argued in Toronto Synod, if such a popular idol of the pulpit and platform feels the chill atmosphere that belongs to the incoming wave of poverty, any one may be pardoned for advocating the only substantial and secure method of ensuring Church support and continuance in the slums of great cities, where fashionable churches follow fashionable people up town. This is "writ large" in such places as London and New York; but it is seen and felt everywhere, more or less. The care of the poor cannot be trusted to the interest of the rich; therefore *moderate* endowments are wise. If they get too large, they need to be divided.

CLERICAL INCOMES.

This is a subject closely related to that of endowments, being, indeed, the general expression of the same subject; for to support the clergy is to maintain religion. It is curious to note how the newspapers were filled with that very subject in reference to discussions in the Synods and conferences of dissenters—*before* our Synods met—so that the interest in the subject is not confined to the Church. Presbyterians, Methodists, Baptists, all are on the *qui vive* as to the proper scale of maintenance; and many individual illustrations have recently occurred among them as to the esteem or non-esteem—the valuation attached to clerical services. The general opinion seems to be that a minister's pecuniary value per annum decreases as he gets older! But of all the *crazes* on this subject, the greatest and queerest is that of certain Churchmen who think that the possession of an endowment enables a clergyman to live on less (!) than he otherwise could; and so these people persistently try to deprive endowed parishes of the collateral aid so many of them require.

"CONFERENCES" AND LAYMEN.

A very interesting "side issue" of the Synod question is the value of an informal conference either as an adjunct or substitute. As such, the varying views of the subject indicate an uneasiness and general dissatisfaction with our Synods.

One has been used to hear clergymen occasionally take high ground against the admission of laymen to Synods at all. It is something new to find laymen pleading for a "separation"—a House of Laymen—if it be only for a while. They seem to look upon such a separation as a kind of *relief* from the overawing and imposing presence of eminent clergymen. They want to contend with their equals in the arena, not with men whom they are forced to recognize as skilled and effective on ecclesiastical subjects, beyond what is possible to laymen. The most talented and successful among laymen are the most ready to put the matter thus: the least talented and efficient are those who "rush in where angels fear to tread!" The subject needs ventilation.

CONSOLIDATION,

of course, and rightly, formed an universal subject of thought in our Synods this year, as the scheme is being at last brought to a climax. As we hope to have a series of articles by one of our most eminent contributors upon the idea of the scheme itself, we shall not say much in this place. We should, however, like our readers to note one of the least conspicuous of the outcomes so far, a mere minute detail of the scheme; but one which we feel sure is destined to work great reforms, give a new impetus to Church "extension," as well as to consolidation, and bound hereafter to justify—if there were nothing else—the initiation and permanence of the "Winnipeg scheme." We refer to the principle of *exemption*—in the case of the weaker dioceses—from certain expenses connected with the General Synod. It is a principle too little regarded in Colonial Church matters. The assessment system—by the rough and ready but practically unjust plan of "percentage"—has worked disastrously by its terrible oppression as a taxation on the weaker constituents of our dioceses. The line of mercy ought to be drawn—as we have pleaded before now—and this consolidation scheme has scored a broad and exemplary line in that direction. It has set an example.

RITUALISM

seems to be pretty much of a "dead issue" now-a-days: people do not seem very much alarmed at the tendencies of the movement. Like Bishop Ellicott, they have learned that there was really "nothing in it." At least, so one would actually infer from the way in which the tempest in the Niagara Synod subsided, after an animated but brief discussion. It will hardly do to attribute the falling off (locally) of Church contributions to the prevalence or continuance of that worn-out "scare." A good many anti-Ritualists, when they are "scratched," turn out to be misers or faddists of the first water, who prefer to send their money to Central Africa or Asia, while Lazarus dies at their gates. There appears to be, practically, no connection between these two subjects, sometimes forced into association as cause and effect.

THE STORY OF THE CHURCH OF ENGLAND

WILFRID IN SUSSEX.

The next we hear of Wilfrid is the brightest chapter in his life. After his release, he, with five priests, migrated to Sussex, one of the oldest of the kingdoms of the Heptarchy, but at that time one of the most insignificant. Irish zeal, which had done much for other parts of England, fell flat in Sussex, whose inhabitants were wholly ignorant of the Divine name when Wilfrid found refuge within its borders. So barbaric were the people, and notwithstanding that a famine at this time swept the country, though the seas and rivers

abounded with fish, they were actually ignorant of the way to secure them. Wilfrid's versatility was equal to the occasion. Collecting some eel nets, he and his companions cast them into the sea, and the fish he secured he divided into three parts, for the poor, for the lenders of the nets, and for themselves. The people soon came to love him, and his work of conversion went on with great rapidity. He founded a Church at Selsey, about a mile eastward of the present Church, on a spot long since submerged in the Channel, and began his episcopate with an act of Christian charity, which will ever be remembered in connection with his name. The King of Sussex, Ethelwalch, gave him eighty-even hydes of land, and two hundred and fifty men and women living upon it being included in the gift as "bondsmen and bondswomen." Every one of these he immediately freed, and afterwards baptized.

Wilfrid, after forty-five years of episcopal life, died A.D. 709, and with him comes to a close the most brilliant period of our ancient Ecclesiastical history. He is buried, as already noted, in his dearly beloved Ripon. After his death a generation of lesser men succeed, and no striking character appears on the scene until Egbert established and adorned the northern Archbishopric. The monasteries which dotted the land here, there and everywhere, on ground given by the several kings and nobles of the country—to such an extent that Bede complains of the want of desirable places for the erection of new sees—at first centres of spiritual life and civilization, were already becoming corrupt, religious fervour was dying or dead, and the lofty soul of Bede mourns over a people relapsing into indifference.

And yet we are proud to remember that in no part of the world did Christianity make its way in a more honourable manner.† England became known to Christendom as a fountain of light‡. In no country of the world has Christianity made a more lasting or deeper impression than in our own land.

THE DANISH AND NORMAN INVASIONS.

The invasion by the Danes not only stopped the further development of our Church, but, in places, swept away all traces of it.

In A.D. 855, the Danes first wintered in the island, and for fifteen years devastated the country, burning and plundering churches and monasteries wherever and whenever the opportunity occurred, and killing without mercy the bishops and clergy. At last, in A.D. 871, Alfred succeeded to the throne, and after a succession of victories (notably one at Ethandune in A.D. 878) eventually made terms with the Northmen, the Danes settling down alongside with the English, learning religion and civilization at the same time.

Alfred began the restoration; Dunstan (Bishop of Worcester, A.D. 958) followed on the same lines, and endeavoured to restore discipline in such of the monasteries as were not destroyed, everywhere encouraging education. A fresh series of Danish invasions followed, which the English were not strong enough to resist, but religious influences prevailed with one of the boldest of the invaders, Canute—the remains of whose palace, now a cowshed, may yet be seen at Southampton—and peace at last was restored, Canute eventually becoming sole King of England.

REVIEWS.

PHILLIPS BROOKS IN BOSTON. Five Years Editorial Estimates. By M. C. Ayres, Editor of the *Boston Daily Advertiser*, with an introduction by Rev. W. J. Tucker. Pp. 119, 50 cents. Boston: G. H. Mills; Toronto: Rowsell & Hutchison.

It is seldom that editorials are of much permanent value, but this collection gives the continuous estimate of the great Bishop of Massachusetts, and forms a record of what men thought regarding him at the very exciting time of his election, and afterwards at the sudden bereavement caused to his diocese by his death. He was undoubtedly a man

* Murray's *Kent and Sussex*, p. 327.

† Freeman, i., 58.

‡ Stubbs' *Constitutional History*, i., 220.

of great power, of amazingly attractive personality, and beyond all others, a preacher of righteousness. This is a beautiful little volume, and a useful memento.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Sunday School Teachers' Conference concluded.—Mr. A. P. Tippet said discipline would be promoted if we took care that our orders are obeyed to the letter, as well as in spirit. This obedience in most cases might be that which follows love, not fear. He thought it very necessary for the well-being of the rest of the class that the persistently disobedient should be suspended with a gentle but firm admonition, telling them that until they are prepared to obey orders they cannot come back. Children appreciate obeying rules, if they are made in a wise and systematic manner.

Punctuality is another matter which requires our closest attention. It won't do for us to be too lenient in overlooking any infringement of a strict rule of punctuality.

Reverence must, by all means, be one great object we have before us in training the young. Ours is the opportunity, and we must make good use of it in imparting the spirit of deepest reverence into these young hearts, which it is permitted to mould to such a large degree for a life of holiness. In this respect, no less than in others, the children require us to discipline and guide them.

Rev. C. J. James arose to say a word in defence of the "International system," which he considered had been unjustly spoken by Rev. Mr. Wiggins.

Rev. Mr. Wiggins replied, stating that he had wished to do no injustice to that system of Sunday school teaching, in the remarks he had made. He cited an instance to show the justice of his views, and the irregularity with which, to his mind, the teaching of the Church's year was followed in the "International."

Rev. Mr. Montgomery said that the matter of discipline in our Sunday schools could always, he thought, be best effected by establishing a strong bond of sympathy between teachers and scholars.

Discipline, he said, was oftentimes wanting in a school because of the teacher's lack of preparation for the particular lesson to be taught. When the teacher was unprepared, it quite often resulted that, in order to make the lesson seem of interest to the scholars, he (the teacher) would ask thoughtless questions and offer undigested illustrations. As an instance, he cited the anecdote which is told of a very worthy clergyman who, in order to impress the class with the meaning of "vanity," used the well known illustration of "the looking glass." Such answers as the one which was called forth in that case, he thought, would tend to lessen, to a great degree, discipline and order in a Sunday school class.

Mr. V. W. Tippet, while delighted with the discussion which he had listened to on this important branch in Sunday school teaching, thought that, as the time of this conference was now so limited, the subject of discipline should form a conspicuous feature of our next conference. The chairman heartily agreed with him, and at the request of the chair, Mr. Tippet consented to be one to deal with the subject at the next conference.

Mr. Justice Harrington hoped that some way would be suggested whereby the work of our Sunday schools might be brought home to the great body of the laity, that so they might join forces with us, and willingly help us in carrying forward this very important work.

Miss Ore, on being called upon, spoke as a practical teacher upon the great necessity of punctuality for all successful Sunday school work. She suggested that it might, with very little trouble, be made a rule in the Sunday schools to write down each Sunday the time at which all scholars, who were late, entered the room. This would stimulate punctuality in the teacher as well as in the scholar. She thought that there was a very great deal in studying the method by which a lesson was to be imparted. Primary teachers especially, she said, would find it of the highest advantage to pay great attention to this feature of their work.

The chairman in closing, named as subjects which had occurred to him as worthy of consideration at the next Diocesan Sunday school conference: (1) The best scheme of lessons for systematic teaching in our Sunday schools. (2) Punctuality and regularity. (3) Sunday schools, their necessity. (4) Inculcation of (a) reverence, and (b) obedience in Sunday school scholars.

A resolution of regret at being deprived of the help and guidance of his Lordship the Bishop, and a resolution of thanks to the Chairman for the very effi-

cient way in which he had presided over the deliberations of the conference, were both unanimously passed. The conference then adjourned by singing the Doxology, the Chairman giving the benediction.

NOVA SCOTIA.

WINDSOR.—The annual closing of the educational institutions of this town is looked forward to with no little interest by the inhabitants. When the weather is fine they are certain to have an enjoyable time. Fortunately this year nothing better could be desired in this respect. On Tuesday the flourishing Church School for girls held their closing exercises. The large dining hall was packed with visitors from various parts of the two Provinces. In the morning a very interesting programme was creditably rendered by the young ladies. Recitations, instrumental and vocal solos, duets and quartettes, and choruses happily filled in the time till noon, when Bishop Courtney, accompanied by Miss Machin, the lady principal, advanced to the platform and distributed the gold medals, silver stars and book and money prizes awarded to the successful scholars. The creditable way in which the school is managed could not have been better manifested than by the fact of so many girls being called forward to receive the neatly prepared testimonials of merit given on this occasion. These are awarded to those who have attained a certain percentage of marks in all their subjects. In the first class 90 per cent. or over must be obtained for this. Four girls achieved this percentage. In the second class the standard is 85 per cent. and three girls of its number were successful. In the other classes 75 per cent. is the minimum, five of the third class, five of the fourth class and one in the fifth class were awarded this merit. Besides these school prizes the following donated prizes for various subjects:—The Bishop of Nova Scotia, Mrs. Courtney, Archdeacon Weston-Jones, Canon Brock, Miss Lillie Machin, Miss Machin, and the Synod of the Diocese of Fredericton. These were captured by girls from east of the four provinces of N.S., N.B., Que., and P.E.I. In the afternoon the calisthenics class, consisting of 67 girls, gave a most interesting exhibit of their very accurate drill, upon their beautiful lawn. Dressed in their new costumes of white and red, they presented a pleasing and graceful picture, as they marched about in their varying evolutions in perfect time, and with an accuracy hardly to be beaten by well drilled soldiers. The fencing, dumb-bell, and bar-bell exercises enlisted frequent and hearty applause from the delighted spectators. An adjournment was then made to the art gallery, where a most creditable display was presented of the girls' drawings and paintings. Not the least attractive were two tables loaded with exquisitely painted china, which would have graced our best show rooms in Toronto or Montreal. Amongst the visitors who expressed their delight in language which must have gratified all those who are responsible for the school, was the Hon. Mr. Justice Hanington of N.B. We counted some 22 clergymen besides the Bishop.

On Wednesday a very important meeting of the Alumni of King's College was held in the Convocation Hall. A gratifying report of progress was read. Large sums have been spent during the year upon improvements to the College buildings, making them now for comfort and utility second to none in the Dominion. It was also reported that the committee appointed for the purpose a year ago had been more than successful in raising the \$1,000 required for the retention of a professorial chair then declared to be in danger of relinquishment. A further resolution was carried pledging the Alumni to raise besides this required sum a similar amount for further much needed assistance to the staff. It is proposed to raise this amount in sums not larger than one dollar, with a view of interesting as many as possible of the rank and file of Church people in their Diocesan University. Altogether the prospects of the College never seemed more hopeful than now. Many were the expressions of earnest wishes and prayers that God would shower down upon this old established institution, so nobly efficient in the past, His abundant blessings, in order that she may continue this good work in the future. The evening was devoted to the annual conversazione.

Thursday, Encenia day, opened bright and fine. Proceedings were begun by a celebration of Holy Communion at 7.30 a.m., in the College Chapel, the Bishop of Nova Scotia being celebrant, and Professor Vroom and Archdeacon Kaulback gospeler and epistoler. President Willets assisted in the administration. The Encenia sermon was preached in the lovely parish church after matins. An academic procession was formed at the College at 10 o'clock, when the Collegiate school boys, the undergraduates and graduates of the College, followed by the Bishop, preceded by his chaplain carrying his staff, marched to the church. It was an imposing sight to witness this long line of boys and men dressed in somber black relieved by the brilliant gowns and hoods of the Masters and Doctors of the University, and the

Bishop's purple cassock and episcopal robes, winding their way along the delightfully shaded streets of this picturesque town. Windsor is famed for its huge elms and its green fields, and a prettier scene could hardly be conceived on a bright sunny day. The service was well rendered and hearty. A thoughtful and earnest sermon from the text, "I am the light of the world," was preached by the Rev. V. E. Harris, Rector of Amherst. Two o'clock, the hour fixed for the Encenia, found the Convocation Hall again filled, when the usual proceedings of speeches and conferring of degrees occupied the afternoon. Amongst those who received the well merited favor of the University was the Hon. Senator Almon of Halifax, who was made a D.C.L. It is significant that the Senator's grandfather was elected to the same degree 83 years ago. May the family long flourish in the Province to grace and be graced by their beloved Alma Mater. The Rev. Canon Partridge pronounced the Alumni Oration and won for himself prolonged applause. Earnest and useful speeches were also delivered by the President, the Rev. R. Campbell of Dorchester, Judge Palmer of St. John, N.B., the Provincial Inspector of Schools and the Bishop of the Diocese. During the afternoon numerous prizes were given to the successful scholars of the boys' school by Dr. Trenaman, President of the Alumni Association of Kings, and by Bishop Courtney.

WOLFVILLE.—The Rev. H. de Blois has declined the rectorship of this parish, to which he was recently unanimously elected.

FALMOUTH.—W. S. Howeroft, recently ordained to the diaconate, has been appointed to the charge of this parish by the Bishop.

Mr. Jacob Khadder, the Arab student from Jerusalem at Kings' College, has arranged to tour the provinces during the long vacation, exhibiting his large, costly and instructive collection of curios from the Holy Land, Egypt and Mount Athos, and lecturing on them. Those who have seen them declare them to be a museum in themselves. Mr. Khadder is pursuing his preparation for the sacred ministry largely at the cost of Kings' College Missionary Society. When ready for orders he will return to Jerusalem, there to be ordained by Bishop Blyth.

ONTARIO.

KINGSTON.—The Synod is over, and proved to be a somewhat stormy one. It was opened on Monday, 19th inst., with choral evensong and sermon in the Cathedral and Church of St. George. One or two incidents marred the propriety of the service. In the first place there were far too many of the clergy absent from the procession, one of the Archdeacons among them, yet they were present and sitting in the nave as though only worshippers and not members of the Diocesan body.

By a peculiar piece of ritual, the other Archdeacon took the place of honor in the rear of the procession and behind the Bishop.

The service was very brightly and heartily sung, the Psalms to Gregorian tones, but, unhappily, Anglican pointing; the canticles to Wesley's beautiful setting, and all through there was a complete and most laudable absence of the fussy movements which so often detract from the solemnity of such services. The choir was supplemented by a choir of some very strong, rich voices, but voices whose lack of practice in the music sung was here and there painfully apparent. Another year probably arrangements will be made for at least one full rehearsal. With these small exceptions the service was a great success and showed a marvellous advance over anything of the kind for years past. The only other matter of regret was the very imperfect delivery of the sermon, which, excellent in every other way, was thus rendered scarcely intelligible to many present. I am told, however, that the acoustics of the building are very trying, and this no doubt accounts for much of the difficulty of hearing. On Tuesday morning Holy Communion was celebrated at 7.30 a.m. and at 11 a.m. The latter service was chorally rendered by a choir of clerics, and considering the lack of practice, with astonishing precision and accuracy. The music chosen was Maebecke, with the American chant for the Gloria in Excelsis. The disproportion between the communicants at the two services was very marked. Less than a dozen were present at the earlier hour, while about 80 received later, among them, with curious inconsistency, several who delight to call themselves Catholic, and exhort to early and fasting communion.

On this day there were no celebrations in the other city churches, to allow of every member of the Synod communicating at the same altar; but on Wednesday and Thursday celebrations took place at 7 or 7.30 a.m. The attendants were, in the two churches I visited, lamentably few, and we may perhaps see in this fact one reason of the asperities of the debate on the Mission Board report.

His Lordship the Bishop reported his official acts during the year. He gave a list of places at which confirmations were made. The total number of candidates confirmed, 1,379; males, 553; females, 826; 1,290 received the first communion. The following churches were consecrated: St. Mark's, Deseronto; All Saints', Oupah; St. Matthew's, Winchester; St. Mark's, Avonmore; Trinity Church, Lombardy; St. James' Church, Carp. The burial ground at Lombardy was also consecrated. The receipts of the mission fund of the Diocese exceeded that of any previous year by the sum of \$1,500. They must bear in mind there is a debt of \$4,000. He had pleasure in reporting that he had been enabled to transmit to the Bishop of Newfoundland \$16.72 to relieve the sufferers by fire at St. John.

The clerical secretary, R. V. Rogers, Treasurer E. J. B. Peuse, and the Audit Committee, composed of Rev. Messrs. Wright, Tighe and Dr. Smythe, were re-elected.

A very encouraging feature of this Synod was the increased attention to business, nearly all the clergy and a good proportion of laity proving superior even to the temptation of the Decoration day proceedings on Wednesday afternoon. All the first day's business was despatched, too, with great unanimity, and although the frequent questions and occasional debates proved the interest taken, the work of the various committees who reported was evidently satisfactory to the Synod. The question of the General Synod was also considered carefully, and though but little time was given to it, the instructions given to the delegates pointed out one or two weak spots. One of these may be worth touching on here. The Provincial Synod had provided that all acts and canons of Provincial or Diocesan Synods should be subject to the revision and disallowance of the Supreme Court of Appeal, but had excepted any of their own canons in force at the present time. The acts and canons of the Dioceses were, however, not included in this saving clause, and any or all of them would, if the Provincial recommendations carried, be subject to revision and perhaps disallowance. This is especially the case with the canon on discipline. The Ontario Synod therefore inserted a clause saving their own canons at present in force from interference.

The following members were appointed on the Mission Board and delegates to the Provincial Synod:—

Mission Board—Rural Dean Grout, Rural Dean Bliss, Rural Dean Bogert, Rev. W. Wright, Rev. R. L. M. Houston, Rev. W. W. Burton, Rev. Canon Burke, Rev. Rural Dean Nesbitt, while the laity are ex-officio members, chancellor, treasurer, lay secretary, Judge MacDonald, Dr. Smythe, Judge Wilkinson, Judge Senkler, Col. Matheson, James Shannon, A. Code, S. R. Gorman. Provincial Synod—Archdeacon Lauder, Prof. Worrell, Canon Spencer, Rural Dean Bogert, Canon Burke, Archdeacon B. Jones, Dean Smith, Rural Dean Grout, Rural Dean Baker, Rev. W. J. Muckleston, Rural Dean Nesbitt, Rural Dean Carey. Substitutes—Revs. G. S. Low, W. Lewin, Rural Dean Pollard, Rev. H. Houston, Rural Dean Loucks; Rev. J. K. McMorine and Rev. E. A. W. Hanington equal.

Lay delegates to Provincial Synod—Judge MacDonald, E. H. Smith, Col. Matheson, Judge Wilkinson, R. V. Rogers, Judge Senkler, Dr. Preston, Col. Sumner, E. J. B. Peuse, James Shannon, R. T. Walkem, A. Code. Substitutes—R. S. Gorman, C. McNab, T. C. Wilson, C. F. Smith, Dr. Garrett, Dr. Ruttan.

The great fight took place on the Mission Board report. At last year's session the Synod had ordered a complete reversal of the old policy of the Board, which was, briefly, to make grants to each mission according to its ability to contribute, without any consideration of the missionary's position. It was ordered in 1892 that every mission be visited by the Rural Dean of the district and carefully canvassed for the stipend, and when the total amount able to be raised in this manner was reported to the Board, that grants should be made to bring the stipend to \$800 for every priest and \$600 for deacons. If the amount available was not sufficient for this a pro rata deduction was to be made all round. The report of the Mission Board showed no token that any alteration had been made in their old policy, and although some of the members said that the resolutions had been considered, none could claim that they had been acted upon. Some plain talking ensued, and the Rural Deans who had not canvassed were roundly rated. Finally the Bishop expressed his willingness to allow the Rural Deans to be elected for a term of years by their respective deaneries (the right of appointment and veto remaining in his hands, however), and one of the Rural Deans having been dropped from the Board and replaced by a missionary, the storm calmed down and the resolution calling for information was withdrawn on the ground of insufficient time to deal with it.

The characteristics of the Synod were the number of younger men who took active part; and, in spite

of all hard words, the amount of unanimity between the clergy themselves and the clergy and laity.

It was reported that \$15,000 had been raised for the new bishopric of Ottawa, and clergy of that Archdiocese evidently expect the whole amount to be raised within a year.

A resolution in favor of proportionate giving was unanimously passed by the Synod.

WILLIAMSBURG PARISH. *Obituary.*—We have to announce the death and funeral of the wife of Robt. Pitts, Esq., Gallingertown, at the age of 74. She entered into rest June 22nd, after a long spell of suffering, which she bore most patiently. She was the daughter of Philip Amer, of Amer's Corners, near Cornwall, and was married to Robert Pitts in the year 1836, so had more than passed her golden wedding day. Mr. and Mrs. Pitts were blessed with a large family, twelve of whom are at present living. Her funeral took place at the residence of her husband, June 24, and the services were conducted by the Rev. M. G. Poole, who attended her during her last illness, and who preached an extempore sermon, taking for his text: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor., chap. xv.) He spoke comforting words to the mourners, who should not grieve without hope for one who had been a good wife, a loving mother, a loyal Christian, and they should thank God who had given her the victory through Jesus Christ our Lord. He addressed the living, who must all be interested from the youngest child to the oldest person for the victory over death, which could only be attained through Christ, and that the nearer we lived to the principles of Christianity the nearer we should be to Him; that conversion meant turning to God, and we needed to turn to Him every day of our lives; that God seemed sometimes closer to us than at other times, as in sorrow, sickness and death, but He was near to us at all times, ever ready to listen to our prayers, however quietly they might be offered up. "If ye love me keep my commandments," said the Saviour, and the only way Christians could ever be in union was in acting upon these principles, looking to and trusting in the faith once delivered to the Saints. * * * There was a large concourse of people present, and as the house could not contain them all, seats were placed outside under the shade of the trees, while the clergyman conducted the service in the hallway. Deep sympathy is felt for Mr. Pitts and all the family.

The following appointments have been made by the Bishop of Ontario:—Rev. P. H. Bedford-Jones, M.A., to the curacy of St. Peter's Church, Brockville; Rev. Mr. Dumbrille, to the mission of Newington; Rev. Mr. McTear, Bishop's curate at Markland; Rev. Mr. Leech, B.A., temporary curate of St. Thomas' Church, Belleville; Rev. Mr. Clarke, to the mission of Metcalfe.

TORONTO.

DOVERCOURT.—*St. Mary's.*—The fourth anniversary of the opening of this church, corner Bloor street west and Delaware avenue, was celebrated with special music by the choir. On Sunday last the Rev. R. J. Moore, M.A., rector of St. Margaret's church, preached at 11 a.m., and Rev. E. Wilkinson, curate in charge of St. Philip's church, at 7 p.m. The offertory was in aid of the building fund.

The Bishop of Toronto visited Coldwater last week with the intention of holding a confirmation and to consecrate the church there. On his return the Bishop remained over at Orillia, and held confirmation at St. James' church on Sunday morning last. On the following Monday a reception was given the Bishop by members of the congregation. During his lordship's stay in Orillia, he was a guest at Southwood, the summer residence of Henry Pellatt, sr., of Toronto.

TULLAMORE.—Last Sunday and Monday were red letter days with the congregation of St. Mary's church, the weather on both days being delightfully fine, which, of course, added materially to the enjoyment of the Festal Day. On the Sunday four services were held. At the midday and evening services the Rev. Canon Henderson, M.A., rector of Orangeville, preached, and at the afternoon service the Rev. Wm. Walsh. The afternoon service was made particularly interesting, being the children's service. The Sunday school assembled in the hall and marched in procession to the church accompanied by the choir and clergy, singing, as they marched along, "Onward Christian Soldiers." A short service was held, after which Mr. A. J. Morrison, the superintendent, made his annual report and distributed the prizes. The singing by the children and choir reflects much credit on Mr. James Ludlow, the organist. It is estimated that between six and seven hundred people attended the services during the day. The offertories were larger than any previous year. The services of the Sunday were followed on

the Monday by feasting and merriment. The beauty and wealth of the whole surrounding country were gathered together on the beautiful grounds surrounding the residence of Peter Archdeacon, Esq., Mayfield. The grounds were illuminated by Chinese and other lanterns, while the grand old British flag floated in profusion, and the Brampton band did its best to outstrip its record of being by all odds the best band in the country. Excellent addresses were delivered by W. A. McCulla, ex-M.P.; A. F. Campbell, M. P. P.; Joseph Sheard, Esq., and J. T. Scott, Esq., while Miss Hannah Robinson, Miss Jessie Smith and Miss Hattie Robinson added to the enjoyment of the evening with songs and recitations. The host and hostess, with their amiable daughter, have the happy faculty of making everyone feel at home, and much praise is due to them for the great success which crowned the efforts of St. Mary's congregation. Total cash receipts, \$163.

Trinity Convocation.—The hall of old Trinity was filled to overflowing when at 4 o'clock in the afternoon, the chancellor, Hon. Senator Allan, and a long procession of dignitaries entered and marched in stately measure to the dais. Amongst those in the procession were noticed their lordships the Bishops of Toronto and Nova Scotia, the vice-chancellor of the university, supported by the registrar and dean of the college, Chancellor Woolworth, of Nebraska diocese, and Rev. Dr. Pearson, Prof. Clark, and other members of the Trinity staff; the matriculants in arts, law and music, their numbers being as follows: Arts, 34; law, 15; music, 17. The honorary degrees of D.C.L. were conferred on the Hon. J. M. Woolworth, chancellor of the diocese of Nebraska, and the Rev. John Pearson, rector of Holy Trinity, Toronto. Trinity University is an example of gradual and sure development. While some other Canadian Universities can show a progress more brilliant, the foundation of no seat of learning in Ontario has been more truly laid than that of the Church of England's noble educational institution. Trinity has through its long career remained true to its aims and steadfast to its ideals with a fixity of purpose which is now having its result. Her annual convocation held this year gives an indication of her progress, when she sent forth the largest class of graduates known in her history. In the course of his admirable utterance, the Chancellor, Hon. G. W. Allan, pointed out many signs of advancement. The university during the past year has extended her sphere by adding a Faculty of Dentistry and establishing a curriculum leading to the degree of Bachelor of Pharmacy. The college residence, which was enlarged less than four years ago, has proved unequal to the demands upon it, and it will be necessary shortly to build a new wing. It has been Trinity's aim to surround the mere instruction of a curriculum with ennobling and higher influences that make for complete education. In this method which she has made peculiarly her own, she has been encouragingly successful, and her present position shows that she has a very strong claim for existence alongside the Provincial University, and a role of usefulness enlarging every year.—*Empire.*

Church of Messiah.—The Bishop of Toronto administered the sacred rite of confirmation in this church to a large number of candidates last Thursday evening.

St. Peter's.—Rev. Cecil Owen, who has been assistant in this church for over 40 years, is leaving for Winnipeg to be the assistant in Holy Trinity Church in that city.

NIAGARA.

MILTON.—On Monday last the Rev. P. T. Mignot was duly inducted as rector of Milton and Hornby in the presence of a large congregation. His Lordship the Bishop of Niagara performed the office of induction in his usual impressive manner. The Bishop also preached an excellent sermon from I. Cor. iv. 1-2, in the course of which he showed the fact that from the apostles' days to the present time authority had been given to men to proclaim the great message of salvation. After alluding to the service of the evening, he urged upon all to receive their rector, not as a minister of man, but as a minister of Christ. The following clergymen were present and assisted during the services; Rev. Canon Belt, Burlington; Rev. Dean Fennell, Georgetown; Rev. G. B. Cooke, Acton; Rev. T. L. Aborn, Norval; Rev. J. Fletcher, Palermo; and Rev. J. Seaman, Lowville. The choir sang a beautiful anthem and also rendered the service in their usual earnest manner. After the service all returned to the rectory grounds, where a garden party was held. The grounds were beautifully lit up by electricity, and a happy and most pleasant evening was spent. The church was beautifully decorated with flowers. The wardens of Hornby assisted those of Grace Church in the service.

OAKVILLE.—Mr. W. N. Pettit, of this place, is about placing a very handsome memorial window in the church, to be placed in about the centre of the side windows. The subject is to be Mary sitting at the feet of Jesus. It is to be hoped that other good Church people will follow Mr. Pettit's example.

HURON.

LONDON.—The Synod met to-day, Tuesday, in the new Synod Hall; the Venerable Archdeacon Marsh opened with prayer. After the roll-call of delegates the following were elected secretaries:—Rev. Canon Richardson as Hon. Clerical Secretary, and Mr. T. H. Luscombe as Hon. Lay Secretary. As Mr. Luscombe was absent at Sheriff Glass' funeral, Mr. Henry Macklin was appointed temporarily. Auditors—Messrs. Geo. F. Jewell and C. F. Complin.

His Lordship, Bishop Baldwin then delivered his address, which was very eloquent and inspiring. He was fired by the theme, and by what he had seen in his travels, and he managed to transfer to his hearers some of the fire of the inspiration that filled him as he spoke. Frequently the hall rang with applause as the eloquent words found echo in the hearts of the big assembly. He said in reference to the First Confederation of the Church in British North America, there had been trials and difficulties met and victories won. Through the grace of God, the great movement was inaugurated, and if spared to meet in Toronto, the unification of the Church from end to end of the greatest stretch of territory occupied by one people in the world would be an accomplished fact. It will be a spectacle that no friend of the Church can afford to smile at or meet with indifference or regret. He quoted as their motto, "Where the vanguard stands to-day the rear shall sleep to-morrow." They had still to clothe the new body with adequate powers for her high mission. The position first held that the Provincial Synod should not be required to yield up any of its powers, and that the powers of the new body should not conflict with them, was now regarded as a position neither tenable nor to be desired, as it would reduce the new Synod to inutility. He believed that all the Synods would fill a useful place. The delegates to the General Synod this time would have a great honor conferred on them, as they were creating history. The diocese was an integral part of the Canadian Church, and should not hesitate to bind itself to meet all payments and charges incurred in getting the new synod under way. His Lordship spoke many good words for Huron College, which had grown materially since last meeting both in building and professional staff, and he announced that means were being considered by which the larger sympathy of the diocese should be enlisted on behalf of the college. He also made some references to the mission fund and foreshadowed some changes in its system. He spoke of the good work of the Women's Auxiliary with profound gratitude. He held 55 confirmations last year and confirmed 1,000 candidates. Two ordinations were held—one on December 16th, '89, and one on Sunday last. At the first 7 priests and 4 deacons were confirmed, and at the last 4 priests and 4 deacons.

Evening Session.—The Executive Committee presented the Annual Report, showing that the total collections and free-will offerings for the year just closed amounted to \$21,448.88, being a slight increase over that of the preceding year. It will be seen, however, by reference to the printed accounts, that while the offerings for objects outside the diocese on the whole show a large increase, there has been a large decrease in the offerings for our diocesan purposes.

A considerable discussion was entered into on the report, which was finally adopted with the understanding that recommendations could be made to the committee when appointed.

The Synod then adjourned. *Wednesday.*—The resolution to make the constitution of the General Synod subject to the approval of the Diocesan Synods, was reconsidered, and the Synod finally passed the resolutions of Mr. Jenkins with the additional provision that all diocesan rights and powers not specifically delegated to the General Synod be strictly conserved.

The report of the Sunday School Committee was presented by Rev. John Downie and adopted.

The report of the committee of management of the Huron Lay Workers' Association was also adopted.

The Chancellor, Mr. V. Cronyn, introduced the canon to amend canon 9, on Lay Readers. Its new provisions were that a lay reader duly appointed and licensed by the Bishop may discharge such duties in a vacant parish as the Bishop may direct; or he may render temporary assistance to the clergyman of any parish or mission in the deanery in which he holds his license, or in any parish or mission in any deanery contiguous to such deanery on the invitation of such clergyman. No lay reader shall hold services in any parish or mission without the consent of the clergyman in charge thereof, or in any vacant parish or mission except as above provided

It was adopted.

Mr. Chancellor Cronyn moved that a committee be appointed to take the matter of the Archdeacons' Fund into consideration and ascertain the legal position of the Synod with respect to the same and report to the Executive Committee. Carried.

Ven. Archdeacon Marsh then introduced the report of the committee on the revised constitution and canons, most of the amendments recommended being purely formal.

Rev. Canon Young moved to strike out section 4 of canon N, and substitute the following:—In case of a vacancy in any parish where unsettled arrears of salary are claimed by the late incumbent and reported to the Bishop [and in the adjustment of which the parties fail to agree], the Bishop shall refer the matter to three members of the Executive Committee, of whom two shall be clergymen, who shall after due enquiry adjust the same, and their report shall be final and conclusive. And no appointment shall be made to such vacant parish until such finding has been complied with. Also to strike out of canon 28 all provision for filling vacancies.

The mover accepted one amendment to substitute "stipend" for salary, and another by Ven. Archdeacon Marsh to require the approval of the Bishop to the report of the committee before it is acted on.

Mr. W. J. Imlach pointed out that the canon required a clergyman to report annually as to payment of his stipend. In case where the making of these reports was neglected by the clergyman he should have no claim after a certain time had elapsed.

Rev. Canon Young—There is much force in that; I accept the amendment.

The limitation of the time of arrears was left to be decided by the committee appointed.

The proposed amendments were passed with the amendments noted.

The session then adjourned.

The annual missionary meeting was held in the Hall in the evening. The evening service was read by Rev. Canon Hill, Rev. Canon Young and Rev. Canon Richardson. The choir, under the direction of Mr. Sippi, rendered a beautiful musical service.

Rev. Mr. Collins, of North Michigan, U.S., was called upon by the Bishop, and spoke on "the old and yet ever new" subject of missions. He referred to the many changes that had taken place, changing that country from a wilderness to a populous, thriving agricultural country. He explained the system of collecting for missionary work in Michigan, by a series of pledge cards sent to the churches and Sunday schools and to the individual members. That plan worked well, and it had been adopted by many near-by dioceses. He argued that it was good for the children and good for the Church that the efforts and sympathies of the little ones be enlisted in this work.

The Bishop of Huron regretted there were no other speakers, but in their stead he would make a few remarks. His Lordship referred briefly to his recent journey, and said the overwhelming interest and thrilling influence of the Holy Land itself eclipsed all other features of the journey. He gave a beautiful description of the first sight of Java or Jappa from the ship's deck on Easter morning. The nearest thing to eternity at the present day is the Israelite himself. He had given his name to nations that had passed away, and saw the rise and fall of nearly all the mighty empires of times that are dim in antiquity. As Dean Stanley said—Nearly all the religions of the world had originated amongst the Jews. The religion of Moses had in its highest development Christianity, or in its imperfect, darkened interpretation Mohammedanism. Thus was the blessing of Abraham fulfilled—"In thy seed shall all the nations of the world be blessed." He arrived at Jerusalem by rail in the night. There was a crowd at the station and a struggle for baggage like a new western town. The best places are outside the city, as the water and air inside are not healthy. A fine city was growing up outside. His Lordship described the thrill that is conveyed in the thought that the Saviour Himself had stood in the shadow of a certain tower or that He had in the flesh stood in those places. The Jews were returning to Jerusalem; that fact was deeply impressed on him. The poverty and wretchedness and dirt of the Jewish quarters passed the conception of the audience. His Lordship described several of the scenes of Jerusalem, and expressed his undoubting faith in the fulfilment of Scripture when Israel should gather again at Jerusalem and possess it in honor, and also accept the believed gospel of the universal Saviour. And Jerusalem would be the capital and centre of the world.

Thursday.—When the Synod met there was a rather lively discussion on the legality of the Synod's action in reconsidering and changing a motion passed and recorded at a previous sitting. It could only be done by unanimous consent of the House, and it proved somewhat of a surprise to gentlemen whose duties only allow of their attending a portion of each day to find a piece of business, in which a

warm interest was taken and which they thought was finally disposed of, reconsidered, and, of course, altered.

The discussion closed when his Lordship ruled it out of order.

The following delegates were declared elected to the General Synod:—Very Rev. Dean Innes, Revs. Canon Davis, Principal Miller and Archdeacon Marsh, Messrs. C. Jenkins, R. Bayly, Q.C., M. Wilson, Q.C., and Judge Ermatinger.

Substitutes—Revs. Canons Smith and Young, R. McCosh and Canon Richardson; Messrs. Dymond, V. Cronyn, W. J. Imlach and A. C. Clark (Sarnia.)

The members of the Executive Committee were Revs. Canon Davis, Dean Innes, Canon Smith, R. Hicks, Archdeacon Marsh, Canon Hill, Rev. Jeffery Hill, R. McCosh, J. H. Moorhouse, G. B. Sage, T. R. Davis, C. R. Matthew, Principal Miller, A. Brown, Canon Richardson, John Ridley, D. Williams, W. Craig, H. A. Thomas, R. S. Cooper, Canon Young, John Downie, Canon Hincks, G. C. Mackenzie, J. T. Wright, D. Deacon, J. C. Farthing, William Lowe, S. L. Smith, T. G. Newton.

Rev. A. Murphy receiving an equal number of votes with Rev. Mr. Newton, withdrew in favor of the latter.

Lay representatives—Judge Ermatinger, Messrs. R. Bayly, Q.C.; Matthew Wilson, Q.C.; Chancellor Cronyn, A. H. Dymond, William Grey, Charles Jenkins, Jasper Golden, A. C. Clark, John Ransford, J. E. Brooke, James Woods, Albert Fox, W. J. Imlach, Henry Macklin, Col. Gilkinson, Philip Holt, T. H. Luscombe, D. G. Sutherland, R. W. Barker, L. Skey, T. D. Stanley, R. S. Strong, R. S. Gurd, Crowell Willson, J. W. Ferguson, Judge Woods, G. M. Harrison, Robert Martin, J. D. Noble.

Provincial Synod delegates.—Very Rev. Dean Innes, Revs. Canons Davis and Hill, Archdeacon Marsh, Canon Richardson, Principal Miller, Canon Smith, R. McCosh, Canon Young, G. C. Mackenzie, D. Williams and J. H. Moorhouse, Judge Ermatinger, Messrs. R. Bayly, Q.C.; Matthew Wilson, Q.C.; A. H. Dymond, Charles Jenkins, Chancellor Cronyn, A. C. Clark, William Grey, Jasper Golden, James Woods, R. S. Gurd, W. J. Imlach.

Substitutes—Revs. R. Hicks, G. B. Sage, Alfred Brown, Wm. Craig and Jno. Ridley, Messrs. Robert Fox, John Ransford, Judge Woods and Henry Macklin.

Mr. R. Shaw-Wood moved his resolution for a committee to investigate the state of religion in the diocese, as he desired to make his resolution a little more comprehensive.

Mr. Luscombe moved the desired motion in the form of an amendment as follows:

That a committee consisting of the following be appointed:—Rev. Alfred Brown, Rev. Canon Hincks, Messrs. W. J. Imlach, Macklin and Shaw-Wood, to investigate the various causes which hinder the growth of the Church of England in this Diocese from being as rapid as we could wish. Also that the parish officials be enjoined to afford the committee all the aid and association possible.

Rev. G. C. Mackenzie, Rural Dean of Brant, seconded the motion. He made a vigorous speech in favor of more systematized effort in missionary work. He was the last one to say a word against foreign missions, but he argued that the work of the Church, her obligation and her first duty, lay to the people at her own doors. There were 110,000 Church of England people in this diocese, and if he remembered the figures given by the Bishop, there were 51,000 of these who were not reached. If—instead of discussing and worrying over the endowment and funds—the Synod would devote their consideration to the number of families added to the Church, the general work and standing of the Church and the spiritual condition of the different parishes, it would be much better, and financial difficulties would disappear. He believed in the views of that bishop who told his young ministers that they were not sent to the pew-holders of the Church only, but to all who need their help. He regretted to say that the common sense of the Church in the mission effort did not equal her zeal. He spoke of the poor attendance at the missionary meeting of the previous evening, although the Bishop spoke.

Rev. Mr. Mackenzie continued to speak of the difficulty of interesting the people in the Church when those objects were so diverse and presented in such a promiscuous manner. They got no contributions of any account from the wealthy. He told how after experiencing a deficiency in the funds of his Church, a committee was appointed, and no collections for outside objects, unless ordered by the Bishop, could be taken in the Church without its leave. He told how under that rule he had to refuse an appeal from Huron College. The work that his Church was doing amongst the people near by was described.

Rev. Principal Miller explained that Huron College was designed to prepare men for the ministry to do the very work in this diocese that Rev. Mr. Mackenzie desired to see done. How had he met the appeal from that college that was struggling for its

existence? He had with all the courtesy and kindness of which he was capable utterly refused to help the college. The Rev. Principal hoped the principles and practice of the Rev. Rural Dean would be more reconcilable in future.

Rev. Mr. Farthing sympathized largely with that clergyman who, on going to a poor parish, where the people were grumbling about difficulties and tightness of money, proposed as the first thing a collection for foreign missions. He doubted not the promise, "Seek ye first the Kingdom of God, and all these things shall be added unto you." He took it that the state of finances was a good indication of the spiritual life of the diocese. He made an eloquent plea for the Church to step down from her dignified pedestal, and to take up the work that God had given her to do amongst the common people. He pronounced the system of rented pews a curse, and that temptation to trim the sails so as not to offend the rich pew holders, a great source of weakness to the minister and the church.

Rev. A. E. Whatham gave figures to show that the Church was not increasing in an equal proportion with the other denominations of the country. He ascribed it to a lack of a proper welcome and love greeting to strangers, and to a most deplorable ignorance of Church history. If the clergy had more business about their methods it would be better. He would sooner see the itinerant system adopted than that a clergyman should occupy a parish where he is doing no good.

Rev. Rural Dean Cooper contended that the clergy of the Church of England were as hard working and as pure in life as those of any other Church. If the ministers were promoted more on the basis of length of service, the inequalities would be better met, and the deficiencies to be made up from the mission fund would be greatly reduced. He could not name any Church of England people in his deanery who were waiting for the ministry of the Church. The same was true of Bruce.

The debate was continued by Mr. W. J. Imlach, Rev. Mr. Hicks, Rev. Mr. Downie, Rev. John Hale.

Rev. Mr. Wye spoke of one parish, Amherstburg, Malden and Anderdon, where there were 200 families nominally belonging to the Church, yet the Church people there would say they only numbered 40 families, and would laugh any other assertion to scorn. He believed such truths as those told by Messrs. Mackenzie and Farthing and Whatham should not be lost sight of.

The resolution was adopted with the following words added:—"And to suggest some means of furthering the aggressive work of the Church in this diocese."

The committee were empowered to add to their number, and the motion was finally adopted.

To be continued.

Obituary.—Mrs. Elliott, widow of the Rev. Adam Elliott, forty years missionary to the Indians of the Six Nations settled on the Grand River Reservation, fell asleep in Christ on Friday, June 16th, regretted by a large circle of friends and especially by the Indians of the Tuscarora Mission. Mrs. Elliott was born at Mount Pleasant, Brant Co., 1818. She early evinced great zeal and love for Church work. In 1857 she married the Rev. A. Elliott, one of the New England Company's Missionaries. She at once became a most zealous worker among the Indians of her husband's mission. After her husband's decease, which occurred in 1878, she continued to reside in the Tuscarora parsonage, labouring most efficiently amongst the Indians as a Sunday school teacher and parish visitor, acquiring a most remarkable influence over them. The funeral, which took place on Monday, June 19th, was preceded by a service in the Indian language at the parsonage, by the Rev. J. Bearfoot. Her body was laid to rest by the side of her husband, in the churchyard of Trinity Church, Onondaga, the service being conducted by the Rev. A. Cox, Incumbent of Onondaga Parish, assisted by Rev. R. Ashton, Superintendent of the Mohawk Institution, and Rev. J. L. Strong, New England Company's Missionary on the Grand River Reservation. The large concourse of friends from Brantford and surrounding neighborhood testified to the esteem in which she was held by all who knew her. During the last few years her labours were shared by her niece, Miss Kerby, and many of the expressions of regret for her loss were joined with an earnestly expressed desire that means might be found by which Miss Kerby might be enabled to reside and carry on the work amongst the Indians.

CLINTON.—On Sunday, June 25th, at 2.30 p.m., the members of Clinton Lodge A.F. & A.M., and visiting brethren from the surrounding towns, to the number of about 400, marched in full regalia to St. Paul's Church, which was tastefully decorated with flowers for the occasion. After a hearty service, conducted by the Rector, Rev. J. A. Fairlie, Grand Chaplain, and Rev. J. W. Hodgins, Rector of Seaforth, assisted by the choir under the leadership of Mr. H.

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C. Beemer, an elegant sermon was preached to the brethren by the Grand Chaplain from St. Matthew xxiii. 8-9 verses, "Be ye not called Rabbi, for one is your master, even Christ, and all ye are brethren, and call no man your father upon the earth, for one is your Father which is in Heaven." The brethren are always welcome at St. Paul's.

RUPERT'S LAND.

The June issue of the *Canadian Church Magazine* contains a brief history of the Parish of Rounthwaite, in the Diocese of Rupert's Land, with a sketch of the church. This magazine is localized as the "Rounthwaite Parish Notes."

Progress.—There are eighty clergy in this diocese. Two and one-half years ago we had only fifty. St. John's College, Winnipeg, is closely connected with this growth. Now that the Rupert's Land *Gleaner* no longer gives the diocesan news—it died and was quietly buried—the clergy ought to use the news columns of the CANADIAN CHURCHMAN. We send our Reverend Secretary to the east, asking for funds to enable us to overtake the great work before us in this land of Progress, therefore it is only right that we should tell the people of the east what we are doing and suffering.

OAK LAKE.—A meeting of the church-wardens of the several missions in Oak Lake parish was held at the residence of the Rev. S. Trivett, rector. The following were present: Messrs. Parsons and McKinley, Oak Lake; Messrs. Hitchcock and Tarleton of Hillsdale; Messrs. Speck and Hooper of Sandhurst; the wardens from St. Margaret's, Griswold, were not able to get in, the weather being stormy. It was determined that the wardens resolve themselves into a financial board for providing the rector's salary, with J. Andrew, treasurer, and W. T. Mackay, secretary. A social union of all the missions will be held on July 12th, at Oak Lake.

Correspondence.

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

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

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

Church Work in Rural Districts.

SIR,—In view of the letters which have recently appeared in your columns regarding Church work in the rural districts of Ontario, I beg leave to place before your readers one instance of the effect of the dilatory manner in which the Church, in some parts of the Province of Quebec, has done her mission work. In the county of Terrebonne there has existed for the past sixty years a small English settlement which now bears the name of Shawbridge. It is distant from Montreal about forty-five miles, and is completely surrounded by French settlements, the nearest English villages being New Glasgow and Morin Flats, twenty-three and twelve miles distant respectively. It has for the past fifteen years at least, been within nine miles of a railway, and the line having now been extended, it enjoys a regular train service. The majority of the farmers are of Irish descent, and many of the original settlers were Church people, but as the Church never sought them out, while Methodism did, it is not surprising that almost the whole population is Methodist.

The Church portion of the population now consists of three families, and only one of them can be reckoned among the early settlers. Had the Church done her work in this district the position of things would probably be reversed. Numbers who live in the vicinity, and numbers who have gone elsewhere from time to time, would be Church people instead of Dissenters.

Long after all the harm had been done the clergyman of the nearest parish commenced to hold a service within three miles of the villages, but whether this was held regularly or for how long I cannot say. It has, however, been discontinued for many years. On very rare occasions since that time services have been held in the school house, but so infrequently as to be quite useless so far as building up the Church is concerned. The total number of individuals comprising the three families of Church people at Shawbridge is eighteen. With the exception of about a dozen Presbyterians, the balance of the English population in the village and vicinity is Methodist. I believe there is no other Church family nearer

than St. Jerome, nine miles away, where a household of four is to be found. About half of the Church people are little children and young persons, some of them old enough to be confirmed. The nearest Anglican church is at Morin Flats, twelve miles away, over an execrable road, where the services were not of a very cheerful character when I last had the privilege of attending them.

My Church statistics may not be encouraging, but I can assure your readers that matters will be less so if this village is left any longer to the fostering care of Methodist brethren; within a few years when these young people grow up, they must choose between Methodism and nothing. The Church will have lost the opportunity of taking in hand the work so long left to others to do. There will be no nucleus of Church people left with which to form a congregation, for the elderly people will be gathered to their fathers, and their children will have forsaken their fathers' faith. I know there are more important points than Shawbridge where Church work is in a very poor condition, but I doubt if any place in Canada has been so outrageously neglected as this little village, now only two and one-half hours run from Montreal. I am well acquainted with the place, and feel bound to say that if there is ever going to be any Church there, and if the people are going to be retained, some effort ought to be made at once.

The Church has a mere handful left to begin her long neglected work in this district with. Is the day of small things to be despised? It is not for any layman to rush rashly into the breach without the countenance of those in authority. Perhaps in about another sixty years we shall have those in authority awake to the fact that the place exists. If some of the young men's societies of Montreal interesting themselves in missions near town, would turn their eyes in the direction of Shawbridge, they might find a field in which to expend some of their energy. I do not pretend to vouch for any kindly feeling on the part of the people towards the Church, or any desire for her services, but the fact that they are yet Church people would indicate that the Church is something to them, unless they are too apathetic to be anything else. My own opinion is that the only type of Churchmanship that can exist in Shawbridge is a thoroughly loyal one. If Church work is started on the shifting sands of hereditament, or preference, it will do little. The people must be well instructed both historically and theologically; taught that ours is the "better way," and methods must not be assimilated to those of dissent, or no headway will be made. There are indications that many city people will send their families to this neighborhood during the summer months. The writer has distributed such Church literature as came to hand among the Church people, but cannot say whether it is appreciated.

"MONTREALER."

More Bishops.

SIR,—Until I read Mr. Patterson's letter on this subject in your issue of 22nd June, I was under the impression that Rip Van Winkle was a character so fictitious and imaginary as to be impossible. However, "truth is stranger than fiction," for Rip Van Winkle failed to see the progress of the times simply because he had his eyes shut, but your good correspondent remains in a bygone period, while the procession goes by before his eyes.

As he founds his arguments for keeping the Church at a standstill upon the *theory* (which he calls "using our *experience*") that we ought to abolish all our developments in municipal government and the like, and go back to the systems from which—as most of us suppose at least—these developments have been evolved, he should be prepared to do the same in every department of our social surroundings, doing away with such modern absurdities as electricity, for example, which our fathers managed to do without, and therefore so may we. Or perhaps he would like to cross the Atlantic in four weeks, as our fathers did (thinking they were doing very well indeed and considering themselves very clever people), instead of the present fancy for trying to do the same thing in as many days.

En passant, I may remark that having made the discovery that the Diocese of Ontario "has reached its limit of population," I trust he will lose no time in communicating this important fact to our Government statisticians, as it may be useful to them.

To speak seriously, however, why is it that every movement forward on the part of the Church, whether by a large section of it or a small part only, is strenuously opposed by some obstructive or other as "unnecessary" or "too costly"? I have no hesitation in saying that such obstruction has done the Church incalculable damage in the past, and there appears to be much reason to fear that it is still in sufficient force to cause much injury now.

On one point I quite agree with your correspondent. Speaking of the supposed necessary endowment for a new Bishopric, he says, "the money question staggers me." So it does many others, and

more than that, it stands in the way, and should be pushed aside. The Church needs more Bishops. I do not think any argument is necessary to support that assertion, it is so generally conceded; let us have them, money or no money. Practical suggestions to that end have been made; why not endeavour to carry some of them into effect?

ADVANCE.

More Bishops not Necessary.

SIR,—In my last letter I said that the increase of the Episcopate would not, in my judgment, be a good thing for the clergy. Remember, I am writing about older Ontario.

I do not object to Episcopal supervision—quite the reverse. Everyone has their own ideal of a Bishop; everyone has his own idea of a Bishop's duties. One that I have heard so often dilated on was the advantage to the young missionary and curate to have a real father in God, to whom he could turn for advice and assistance. When a Diocese is large, that is a great advantage. If a young priest made a mistake the Bishop could remove him to a totally different district and start him afresh. Suppose, however, that the number of the clergy were reduced to about 40 under one Bishop's charge in a sparsely settled Diocese, the chance of being able to rearrange the clergy disappears, and the disadvantages and drawbacks which exist at present would be aggravated.

The Bishop of Quebec has been raising a warning voice against too great subdivision. In Ontario these self-evident dangers are aggravated by our financial arrangements. As soon as a Diocese is set apart there follows a division of assets, every Diocese being independent and disposing of its funds without unity of purpose or let or hindrance.

This I deem a great waste and mistake. One of the dreams I indulge in is of a united Church with one supreme convocation and one central treasury.

It is true the Diocese of Huron has created a superannuation fund and the others have not, but those are matters accountants could adjust. I hope for lessened expense and equal benefit for all. The gain would be enormous. Look at only one. Let us say a young priest belongs to the Diocese of Toronto and shares in certain possible future benefits. Ten years pass and he thinks of change, but change means loss. Now, even our largest Dioceses give little variety, and the man of average ability needs change; the clever men are little influenced by a commutation fund, but it anchors the more timid and inferior mind. The effect is necessarily to dwarf and narrow our men; to use the current slang, "there is nothing in the surroundings to broaden the perspective."

Were all our men able to exchange on equal terms with those of the Maritime, Prairie or Pacific dioceses, even for a few years, and return, what an all round improvement might we not expect, and what a lessening of the migration of the best men to the States. The attempt to cure the evil by the increase of bishops, would simply aggravate the disease, waste our funds on officials, decrease the incomes of the clergy, and confine them in straighter leading strings.

WM. D. PATTERSON.

Notes and Queries.

SIR,—When was the ordinance of the Sabbath appointed, and how long was it observed?

TEACHER.

Ans.—We have no direct information to fix either date. It was certainly given to the Israelites at Mount Sinai, with other statutes and judgments, but it may have been enjoined soon after creation, and either renewed after being forgotten, or re-stated as part of the covenant made under Moses. There is a variety of opinion, but probability points to the earlier date. As to the change from the seventh to the first day of the week, we are equally uncertain, as there is no record of the alteration by apostolic decree. There would naturally be observed a commemoration of the Lord's Resurrection; the teaching of this was different from the Mosaic idea, and the Gentiles soon formed a large factor in the new body. One increased and the other decreased, until the Lord's Day was the sole observance. At the same time the Sabbath did not fall into abeyance without a struggle, but it was unpopular as narrow and Judaizing. See Dr. Smith's Dictionary of the Bible, and Dictionary of Christian Antiquities, under "Lord's Day" and "Sabbath."

K. D. C. offers you an opportunity to enjoy your meals without after-suffering. Try it. Free-Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

BRIEF MENTION.

An earthquake wave once crossed the Pacific in twelve hours, or over six miles a minute.

All the Egyptian paintings were executed according to a code of rules laid down by the priesthood.

Thomas Ganisborough was the first of a long and noble line of English landscape painters.

There is about four hours and forty-five minutes difference in time between New York and Liverpool.

The mercantile and armed navies of the world have 1,693,000 seamen.

The light of the fire-fly or "lightning bug" is produced by a genuine animal phosphorescence.

The next Canadian convention of the Brotherhood of St. Andrew will be held at Ottawa, in January, 1894.

Cairo, in the land of the Pharaohs, is soon to be illuminated by the electric light.

The capital of the Irish Church has been increased by £400,000 since Disestablishment.

The combined length of the world's telegraph lines is 881,000 miles, necessitating the use of 2,260,000 miles of wire.

The oldest flute in the world was made of the thigh-bone of a sheep and was found in a tomb on the Nile.

The Rev. Gabriel Johnstone, B. D., of Welland, has just received the degree of D. D. from his *alma mater*, the University of North Carolina.

According to Bradstreet, the income of American life insurance companies rose from \$6,450,000 in 1861, to \$109,500,000 in 1885.

The first caricaturist is said to have been Antiphitus, an Egyptian, about 332 B. C.

Kasper says that of clergymen 42 per cent. reach 70 years; of farmers, 40; merchants, 33; soldiers and clerks, 32; lawyers, 29; teachers, 28; physicians, 24.

A meeting of 2,000 persons over 70 years of age is annually held at Leicester, England, and of these 400 die before the next anniversary.

The amount of iron in the human blood is about an ounce in the 100 pounds, or a little over an ounce and a quarter to the individual.

More women than men go blind in Sweden, Norway and Ireland; more men than women in the rest of Europe and the United States.

The congregation of the Church of the Ascension, Toronto, presented Rev. R. Renison with a purse of \$160 on the occasion of his relinquishing the duties of curate to return to missionary work in Algoma.

In 1543 the first English bankrupt acts were passed, allowing a debtor to turn over all his property, and, on producing proof of honesty, to be free from the obligation.

The portrait statues of the early Roman emperors are among the finest relics of ancient art.

Nothing is wasted in China. The stones of various fruits and the shells of nuts are cleaned, dried, and carved into ornaments of the most graceful kind.

In 690 the King of Northumberland gave 800 acres of land for one book, containing the history of the world.

The largest Canadian fish hatchery is at Selkirk. It has a capacity of 15,000,000.

It is said that the Chinese will soon control the shoemaking trade in California.

Four-fifths of the engines now working in the world have been constructed during the last twenty-five years.

Three good washes are received by an Abyssinian during his career—at his birth, on his marriage morn and at his death. At all other times he shuns soap and water.

A Guatemalan mother gives her consent to her daughter's marriage by belaboring the young lady with a heavy stick.

One million dollars in gold coin would weigh 3,685.8 pounds. The same amount of silver coin would weigh 58,929.9 pounds.

The Rev. Samuel Hart, D. D., of Hartford, Conn., has been elected to the bishopric of the

Protestant Episcopal diocese of Vermont at a special Convention at Burlington, Vt.

When Lord Palmerston was buried in Westminster Abbey, the officiating clergyman threw into the grave several diamond and other rings as a peace offering.

It is stated that Dr. Flahaut of Paris has discovered petroleum to be a cure for diphtheria. He has treated forty cases with complete success.

The income during the past year of the Ladies' Society for Female Education in India and Africa was £10,578, besides which there had been raised on the foreign field £8,000.

The Russian sceptre is of solid gold, three feet long, and contains among its ornaments 268 diamonds, 360 rubies and fifteen emeralds.

Bishop Perrin was officially enthroned as Lord Bishop of British Columbia at Victoria, on Thursday last.

It has been decided to erect by national subscription a monument in St. Paul's Cathedral, to the memory of the officers and men who perished on the battleship "Victoria."

Mr. J. G. Carter Troop, M. A., of Trinity College, Toronto, left last Tuesday morning on his trip to Australia, over the new C. P. R. route. He will write a series of letters for a syndicate of papers, describing the route and pointing out its advantages for trade and commerce.

British and Foreign.

The Chicago Prayer-book Society has already sold nearly 5,000 copies of that book.

The capital of the Church of Ireland has been increased by £400,000 since its disestablishment.

A Roman camp, a Saxon temple, and three cathedrals have in turn occupied the site of St. Paul's.

The next annual convention of the Brotherhood of St. Andrew in the U. S. A. is to be held at Detroit, Mich., from September 14th to 17th.

Bishop Gillespie, of Western Michigan, will spend his summer at his cottage on the beautiful Pine lake, near Charlevoix.

The Rev. Robert Bruce, D. D., the veteran missionary from Persia, has arrived in England.

The Bishops of the Scottish Church have addressed a letter of sympathy to the Irish Bishops, to which the Archbishop of Armagh has replied.

A Dalziel's telegram says it is understood that the Peter's pence presented to the Pope by the pilgrims since the beginning of the year amount to about £400,000.

The *Church Times* understands that the Bishop-elect of Norwich, the Rev. J. Sheepshanks, has notified his intention of resigning his membership of the English Church Union before entering upon his new sphere of work.

We regret that Mr. Procter, who is on the Niger, is reported to be ill. Miss Jackson, too, of Cairo, has, from ill health, been obliged to desist awhile from work. She has gone on furlough to Palestine, hoping thus to recruit.

Mr. William Woodward, at the age of ninety-three, is superintendent of St. Peter's Church Sunday-school, Baltimore. He has been for seventy-two years an active worker in the parish church and school.

Sir Hugh Low, late governor of Pera, who has passed the last forty years in active service in Eastern life, has accepted the co-treasurership with Mr. Edward Clifford of the funds of the Church Army.

The fifteenth United States Church Congress will be held in the City of New York on November 14th, 15th, 16th, and 17th next, under the presidency of the Bishop of New York.

It is understood, says the *Irish Ecclesiastical Gazette*, that Professor Stokes is getting together material for a third series of lectures on Irish ecclesiastical history, dealing with the Reformation period.

The dedication of the immense Mormon temple at Salt Lake City, the building of which has occupied forty years, and has cost £1,000,000, has recently been completed.

A private traveller, just returned from the interior of Morocco, has supplied the British and Foreign Anti-Slavery Society with information showing once again that the trade in human beings is carried on throughout the country.

Mr. William M. Comas, J. P., who has founded and furnished, at a cost of over £5,000, the Men's Christian Institute at Kingstown, has been presented with an address, illuminated in the highest style of art, from the congregation of the Mariners' Church.

A cablegram from New Zealand states that the Archbishop of York and Bishop of Durham have been appointed to nominate a successor to Dr. Hadfield Bishop of Wellington. A condition is attached that no clergyman who has held a charge in New Zealand is to be nominated.

St. Margaret's House is the name of the women's settlement which is to supplement the work which the Oxford House is doing in England for men and boys. Nine ladies live at St. Margaret's. The house was recently opened by the Duchess of Teck.

The Primate has offered the valuable living of Southchurch to Bishop Blomfield, Archdeacon of Colchester, the Suffragan of the diocese of St. Alban's. Dr. Blomfield is (the *World* says) a son of the famous Bishop of London who was so mercilessly attacked by Lord Beaconsfield in "Tancred."

The Incumbent of St. Thomas', one of the poorest city parishes in Liverpool, states that the parish contains a migratory population of 5,200 people, of whom 55 per cent. are Roman Catholic; and that one-ninth of the dwelling-houses are public houses, there being a public-house for every thirty adults in the parish.

Bishop Blyth was one of the speakers at the annual meeting of the Association for the Furtherance of Christianity in Egypt, delaying for a day his return in order to be present. The Archbishop of York, who was in the chair, said that if the work of instructing the Copts at Cairo at their own request was not to be abandoned, largely increased support would be necessary. Canon Scott-Holland and Sir Clive Scott-Moncrieff also spoke.

CONNECTICUT.—*St. Peter's, Plymouth.*—The venerable Bishop of Connecticut visited this parish on June 25th, and confirmed seven candidates presented by Dr. Gammack. At the two services the church was very full, especially in the evening, when the congregationalist minister and his flock attended in a body, and the confirmation took place. In the afternoon the Bishop was driven about four miles to the old church of St. Matthew's, East Plymouth, where a large congregation met him, and music was once more heard in psalm and hymn. The population has in large measure moved away from St. Matthew's, but it is interesting as one of the churches in which Bishop Seabury held an ordination.

Are You Nervous,

Are you tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25 cents a box.

Sunday School Lesson.

6th Sunday after Trinity. July 9th, 1893.
THE CHURCHING OF WOMEN.

Of all the mysteries by which we are surrounded, one of the greatest and the most common is that of human life. Though men, women and children are constantly dying, yet all the time others are born, and so the great tide of human life is constantly ebbing and flowing.

The birth of children, therefore, is a very important, and, if we view the matter aright, it ought to be regarded as a very sacred matter.

The union of men and women in holy matrimony is the fundamental law of our social life; matrimony is an estate ordained by God, and sanctified by the Christian religion; on it the existence of the family as a social organization depends; and this is the keystone of our whole social system. But for the family, what would our social life be? The older we grow the better we are able to appreciate all the blessings and benefits which spring from it, and especially where the family is knit together in Christian love, and governed by Christian principles. In youth we accept all the blessings and benefits which come to us as members of Christian families, never thinking any more of them than we do of the pure air we breathe, or of the sunshine in which we delight, and without which we could not live at all.

This union of men and women in holy matrimony is the means which God has ordained of peopling the world. Children, we are taught, are "an heritage and gift which cometh of the Lord" (Ps. cxxvii. 4.) Therefore, whenever a child is born, a great event has happened in the family; and the Christian mother in this service is enabled publicly to give thanks to Almighty God for His mercies.

A somewhat similar rite was observed in the Jewish Church, and it was on the occasion of the Blessed Virgin's fulfilment of it, in coming to offer the accustomed sacrifices of a pair of turtle doves and two young pigeons, that the aged Simeon, recognizing in the Infant she bore in her arms the promised Messiah, uttered those words which we sing in the Evening Service. "Lord, now lettest Thou Thy servant depart in peace," etc. S. Luke ii. 29-32.

Gratitude for God's mercies is therefore the keynote of this service.

We remember a striking instance in one of the miracles of our Blessed Lord, both of gratitude and ingratitude. The healing of the ten lepers, of whom only one returned to express his gratitude, and he a despised Samaritan.

So it is with too many of us at the present day. We are willing enough to receive God's blessings, but how often do we forget to return to Him those thanks which are due to Him for His goodness towards us.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

Family Reading.

Love's Mastery: Or the Gower Family.
NUMBER 5.

With a beating heart, Stella took her music and obeyed the summons. Somerset was standing there dressed for the evening party to which he was engaged; and Lora beside him, all in white, looking radiant and very lovely. Notwithstanding the perturbation of her own spirit, Stella thought on Captain Flamank, and felt sorry, though why she scarcely knew. She looked even upon Lora's loveliness through the coloured mirror of her own resentful feelings.

"Do you know it?" her brother asked, in his usual calm easy voice.

"Yes, Somerset," Stella replied.

"Well, Lora will play it with you, I dare say; and I expect my ears will be more pleasingly affected than they were this morning."

Lora smiled, and, throwing aside her white opera-cloak, seated herself at the harp. There was a loud knock at the door just at that moment, and Lora started and flushed a little, but no one came in.

It seemed very hard to Stella that they should treat so lightly and easily what had brought such trouble and misery to her; but Somerset was placing the music; and for the time her thoughts had to be concentrated on that.

"Well, you have not lost your time," was her brother's comment when the task was ended.

"How long have you been practising?"

"All day," said Stella, in a low tone.

"Very well. This is the first and last time I must hear of anything like last night's performance. I should think you had better go to bed now."

"May I?"—Stella began, half-turning towards Lora, but the remainder of the request died away upon her lips.

"Here, Somerset, help me, will you?" Lora said, taking up her cloak. "I suppose the carriage is waiting."

Stella walked slowly from the room, and still more slowly up the staircase, feeling very wretched, and with that dreadful choking in her throat which she had felt in the morning. She had gained the second landing, when her name was called from below, in a loud cheery voice that was not Somerset's. She retraced her steps, but with only sufficient alacrity to meet the caller half-way. There he stood on the landing, where she had encountered Lora the night before, in the splendid full dress of the hussars in which he was an officer, and with a face which seemed to Stella more beautiful and handsome than she had ever before considered it. She had never seen Captain Flamank so magnificent before; and she felt a little timid and abashed, especially when she recollected her plainness of speech that afternoon. But his friendliness soon reassured her; and, when she looked into his bright kind face, and the quiet grey eyes which had such power over her sister met her own, she actually smiled with a mixture of surprise and pleasure.

"Only just one moment, Stella. I heard you play—you and Lora, only I would not come in for fear of startling you. It was splendid; Somerset said so. And now you want to go to Tracy, don't you?"

"O yes."
"Well go."

"But I must not. I am in disgrace, and Lora"—

"I wish you would give Lora credit for a grain of common sense, if nothing better, you distrustful, unbelieving child," said the Captain: "you have my permission, and Lora's too, if one is not sufficient. Good night."

The great brown moustache brushed her cheeks in a rough but kindly fashion; a great glitter of very splendid gold lace on sleeve and epaulette flashed before Stella's eyesight for a moment, and then Captain Flamank was downstairs.

"He seems to think it obligatory upon him, having fallen in love with one, to do the same by the whole of the feminine household," remarked Somerset, as Captain Flamank approached the carriage with Lady Trevannion on his arm. "You will have enough to manage with Lora, Flamank, I assure you! Stella into the bargain will drive you fairly demented."

The Captain laughed, but said nothing. He saw that effectually to carry out the friendly intentions he entertained towards his future sister-in-law, he must act quietly and with caution.

Nurse met Stella at the door of Tracy's room: her finger was raised warningly.

"What is it, nurse?" she asked, in a hushed tone of anxious impatience.

"I think perhaps you had better not go in, Miss Stella, my dear. He took his medicine and has just fallen to sleep; and sleep is like life to him now, poor darling! after last night."

"Oh nurse, nurse!" gasped the anxious sister. "What shall I do? I can't bear it much longer—indeed I can't."

"There, my poor darling, don't take on so, don't!" said the nurse, leaning the fair head which had dropped against the door upon her shoulder, and smoothing down the curls. "He'll be better to-morrow, I dare say."

"But I haven't seen him all day, and scarcely yesterday; and I am so miserable; and they are so unkind and selfish. O nurse, what shall I do?"

"You must have patience, my lamb; and 'twill come out all right. 'Tis very hard for you, surely enough; and how any one can be hard upon poor motherless children like you is a wonder! And that I've often said; but you mustn't take on so, indeed you mustn't."

"May I just come in and look at him? You know I never wake him, nurse," asked Stella, to whom nurse's soothing, though not always of the same judicious character, generally brought more consolation than anything else could.

"Yes, just come in and look upon him, and then you must go to bed yourself, my dear. You look tired enough, any way."

Stella stood for some moments with suppressed breath, watching her little brother, as he lay on the bed very pale, and with that suffering look in sleep which it is so painful to witness on the face of a little child. She could scarcely keep back her sobs: one or two silent tears did drop; and at last she was obliged to turn away, for she felt that she could not watch him unmoved any longer. On the table lay the book of pictures she had drawn, and which had been bound very beautiful for Tracy's pleasure; and the large nut-shells were ranged beside it, but untouched as yet. Master Tracy would not let her begin them till she had been consulted, nurse whispered. "And I will put you to bed, my dear, while Clarice sits here, if you like," continued nurse; an arrangement with which Stella very willingly complied. It was some comfort to be able to have nurse all to herself, and hear every little particular of how Tracy had been, what he had said, and what he had done, all day; though nurse, in her own love for Stella, forebore to say how the child had wearied and longed for her, asking many times during the long dull day when his little sister would be likely to come. Nor did she confess to Stella, what she had been sorely tempted to do to Dr. Argyle, that much of the child's restlessness and increased suffering arose, she believed, from the constant longing, for ever repressed and disappointed, for his sister's presence and society. The repeated weariness of hope deferred in a matter which, to that little child, was the one great sunshine of existence, was telling surely and certainly upon his frail constitution; nor could the advice and medicine of any physician, however skilled, remedy what appeared to nurse a daily increasing evil.

But to Stella she wisely refrained from saying anything that would cause further trouble or vexation, and left her at last a little more comforted and satisfied with a promise that, if Tracy awoke in the night, and asked for her, she would say that nothing should hinder his sister's seeing him in the morning, or from fulfilling her promise of the evening before in coming to have tea with him, and making it all herself. And not five minutes after nurse had left the room Stella fell asleep, and slept heavily till morning.

(To be Continued.)

A man of one idea, and that idea to be cured of Dyspepsia by the use of K. D. C. is the man who succeeds. Make this your idea and try K. D. C.

—The fortunate find of a freely flowing spring of one of the most delicious mineral waters yet discovered, and found at our very doors, is arousing unusual interest. Islington will yet be famous as the source of supply of the successful rival of the famous Appolinaris water. O'bico is the name of the new water. Competent physicians and chemists are sounding its eulogies, and to the general public it is proving itself to be a cool, refreshing and most healthful beverage. Messrs. Hooper & Co. have it on draught.

The endowment fund of the Bishopric of northern and central Europe has now reached the sum (paid or promised) of nearly £8,000.

—A good way to find out how much religion people have is to watch them when they can't have their own way.

After Communion.

Lord, I fain would be
A runner in the race,
E'en tho' I lag, and do but gain
The lowliest place.

I fain would lay aside
Every sin and weight,
And press with steadfast patience on
To heaven's gate.

Riches, pride, and ease,
Lord, let me not know;
Lead me, for I do long to walk
Where thou did'st go.

I would not strive in pride
To take the highest seat;
For Thou, the Master, once did'st wash
Thy servants' feet.

I would not love to feast
Just those who ask again;
For Thou, the King, did'st visit most
The poorest men.

I would not seek for wealth,
Or slothful lie abed;
For Thou, the Lord, had'st never where
To lay Thy head.

I would not flee from pain,
Nor count each petty loss;
For Thou wert in Gethsemane
And on the cross.

But, Lord, be Thou at hand
That I may run my race;
Weights and sins oppress when I
See not Thy face.

Come as Thou did'st of old
To holy men of God,
That I, tho' weak and faint, may climb
The heights they trod.

—W. H. M., Peterboro.

I'm after you, sufferers from Dyspepsia, with K. D. C. It is a guaranteed cure and sells on its merits. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

A Palm Free Lesson.

We learn that it is out of struggles we must get the nobleness and beauty of character after which we are striving. One of the old Scotch martyrs had on his crest the motto, *Sub pondere cresco* ("I grow under a weight"). On the crest was a palm-tree, with weights depending from its fronds. In spite of the weights the tree was straight as an arrow, lifting its crown of graceful foliage high up in the serene air. It is well-known that the palm grows best loaded down with weights. Thus this martyr testified that he, like the beautiful tree of the Orient, grew best in his spiritual life under weights. This is the universal law of spiritual growth. There must be resistance, struggle, conflict, or there can be no development of strength. We are inclined to pity those whose lives are scenes of toil and hardship, but God's angels do not pity them if only they are victorious; for in their overcoming they are climbing daily upward towards the holy heights of sainthood. The beatitudes in the Apocalypse are all for overcomers. Heaven's reward and crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up.

What He Came For.

In displaying some beautiful piece of statuary it is usual to hang it around with dark, contrasting colors to bring out the perfection of its white beauty. So, in order to realize most clearly the one grand motive of the Son of God in coming to earth, it would be well for you to contrast it in your minds with the things He says He did not come for.

He did not come "to be ministered unto," though well He might; since we were his lawful subjects, the creatures of His hand, He might have come to receive our homage, but He did not.

He did not come to judge the world; one day He is to judge the quick and the dead, but that was not what brought Him to this world.

He did not come to destroy or do away with the Law and the Prophets, though some readers seem to think that the New Testament has superseded the Old.

He did not come to send peace on earth, though peace and joy and happiness are the birth-right of His redeemed. Neither did He come to set us a lofty example, though the new thinkers and writers of popular stories seem to plume themselves on having made that discovery.

What, then, brought our Lord down to earth? Why did He empty Himself of His glory and bear the intolerable burden of our sin, and submit to the humiliation of a bitter death? It was for one precious reason alone, to seek and to save the lost. All other reasons seem poor and dark in comparison with this glorious purpose, to die for our sins, to suffer in our stead, to ransom our souls, to save us from eternal death. Do not let any sugared theory of those who have advanced beyond the Word of God hide from your eyes the simple statement that "the Son of Man came to seek and to save that which was lost."

Cure that Dyspeptic with K. D. C. and bring happiness to the home again. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Mortars.

In Japan and China, rice is beaten in a tub, with a pestle having a heavy head-piece, in order to increase its weight and force. The grain is pounded to clear away the husks which would make the rice unwholesome for food. The workman exerts every sinew to the utmost in wielding the pestle. Dr. Thomson, when near Sidon, saw many people braying or pounding wheat with a pestle in a mortar, and says: "Every family has one or more of these large stone mortars, and you may hear the sound of the 'braying' at all hours, as you walk the streets of the city. So I suppose Solomon means that, if we pound a fool in a mortar, among wheat, with a pestle, into a batch of kibby (the national dish of the Arabs), yet will not his foolishness depart from him."

Pounding in a mortar was actually at one time a punishment used by the Turks. Soldiers who had allowed their prisoners to escape were beaten to death in a mortar, and lawyers were allowed, as a particular privilege, to be put to death by pestle and mortar.

Gleaning.

In the land of Israel every poor person had a right to glean after the reapers, and this custom is continued to the present day. Some writers think that although their poorer brethren could claim the privilege of gleaning, the owners of the field might choose those whom they thought most deserving, and could also keep them out of the field until the corn was really carried off if they wished. Thus Ruth asked to glean "among the sheaves," as if it were a special privilege, not a right, which ordinary gleaning certainly was.

Good Manners.

At the bottom of good manners three things are always to be found—self-sacrifice, self-control and self-respect. The final perfection of good manners consists in forgetting ourselves altogether, in not only perpetually sacrificing our own pleasure and comfort, but in maintaining self-control and self-respect instinctively without thinking about it. What is more beautiful than the good manners in which there is no trace left of self-consciousness, but all is kindness, simplicity and ease? . . . Good manners give the last grace and finish to good conduct. They are, when perfect, the visible flower and bloom of inward excellence, of excellence which has so taken possession of the man as to pervade his being, and colour the minutest details of his life. They sweeten all social intercourse, and contribute to human happiness beyond all proportion to the effort of self-discipline which they cost. The true man will desire to remember at every moment of his life the Scriptural precept, "Be courteous."—*Bishop Temple.*

Hints to Housekeepers.

Salt and lemon juice will cure corns, remove freckles from the face, and iron rust from clothing.

Roast beef may be flavored most deliciously by squeezing the juice of a lemon over it, and after peeling the lemon roll it up inside the roast. The acid also tends to make the meat tender.

FRIED BANANAS.—Pare and slice in halves. Roll in flour thoroughly. Place in a pan in which a generous bit of butter has melted. Brown on both sides. Serve as soon as done.

Bananas with sugar and cream are a delicious breakfast dish.

Get rid of moths by drowning them in benzine. You can soak the most delicate silk with benzine and not injure it. Always be careful, however, to avoid a fire of any kind when using benzine.

SHORT BREAD.—Rub one pound of butter and six ounces of loaf sugar into two pounds of flour. Make into any fancy shape you wish; have them about half an inch thick. Bake in a moderate oven.

It is a good plan to grow flowers for cutting by themselves, where they can be cut freely without spoiling the looks of the garden. Grow some plants for foliage, like rose-scented geranium, lemon verbena, fern-leaf parsley. This latter is superior for garnishing dishes for the table, is easily grown, and has a handsome fern-shaped leaf of good green.

HOW TO CLEAN MARBLE.—Marble is a very difficult thing to clean if it is stained in such a way that the stain has sunk into the stone. Slight stains may be easily removed with a pumice stone or with vigorous scrubbing. Greasy stains are best removed with a paste of fuller's earth applied in the same way it is to wall paper. It is said that stains of ink on marble may be removed by hydrochloric acid, which is a powerful poison, and must be washed off with water almost as soon as applied to prevent its eating into the stone.

VANILLA ICE CREAM.—Boil one pint of cream and half a pound of granulated sugar in a farina-kettle, stirring constantly for about ten minutes. Take from the fire, add two tablespoonfuls of vanilla extract, and when cool a second pint of cream. It is possible to use milk in the place of the second pint of cream, but this necessitates a sacrifice of the velvety taste peculiar to good ice cream. The quantities given make a dessert for six people.

TROUBLE AT MELITA.—Mrs. W. H. Brown of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

BANANAS IN JELLY.—Make a mold of lemon jelly. Cut bananas in slices and line the bottom and sides of the mold. Pour the jelly in slowly, that it may not float the fruit. Set in ice water until hard. If you have no mold use a round glass dish. Put the sliced bananas on the bottom and turn in a little jelly; when hard put a row around the sides, with spaces between, and fill the centre with bananas; cover with jelly. Reserve a cupful of jelly, and when ready to serve break this up lightly and scatter it over the top.

BILIOUSNESS CURED.—*Gentlemen.*—I have used Burdock Blood Bitters for biliousness, and find it the best remedy for this complaint. I used several other remedies, but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely, and I can recommend it to all. Yours truly, Wm. Robinson, Wallaceburg.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported chocolate, with directions for using.

Mrs. Alva Young, of Waterford, Ont., writes: "My baby was very sick with summer complaint and nothing would help him till I tried Dr. Fowler's Extract of Wild Strawberry, which cured him at once. It is one of the best remedies I ever used."

Children's Department.

An Evening Song.

The little birds now seek their nest;
The baby sleeps on mother's breast;
Thou givest all Thy children rest,
God of the weary.

The sailor prayeth on the sea;
The little one's at mother's knee;
Now comes the penitent to Thee,
God of the weary.

The orphan puts away his fears,
The troubled hopes for happier years,
Thou driest all the mourner's tears,
God of the weary.

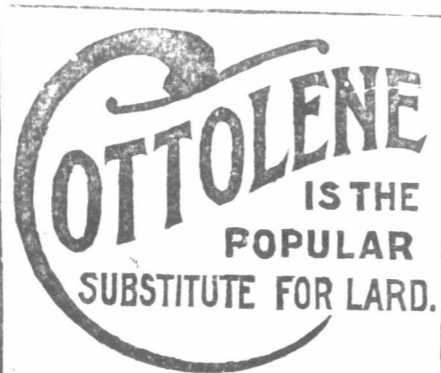
Thou sendest rest to tired feet,
To little toilers slumber sweet,
To aching hearts repose complete,
God of the weary.

In grief, perplexity, or pain,
None ever come to Thee in vain;
Thou makest love a joy again,
God of the weary.

We sleep that we may wake renewed,
To serve Thee as Thy children should,
With love, and zeal, and gratitude,
God of the weary.

A Wise and Kind Dog.

M. Doyen, the painter of the magnificent picture of St. Genevieve des Ardens, which may be seen in the Church of St. Roch, in Paris, had been commissioned by the Duke of Choiseuil to paint a part of the Cupola des Invalides. One day Doyen, wishing to judge of the effect of a figure he had just sketched, stepped back unconsciously, and seeking the most favorable point of view arrived at the extremity of the scaffold. The slight railing gave way and Doyen disappeared. Fortunately he was not killed, but one of his sides was very much bruised. Everybody immediately bestowed on him the attention that he



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deserved. The physicians and surgeons of the establishment hurried around him and he was conveyed to the Invalides. An under officer, his neighbor, came often to keep him company and to offer his services. This officer had a dog named Azor, well trained and very lively. By his gambols and his caresses he often made the sick artist forget his pains. One day the dog disappeared. He did not return until five or six days afterward, and then with a broken leg. Doyen engaged the surgeon who visited him to attend to the injury of the dog, which the surgeon willingly undertook, and cured him.

After some days Azor was again absent, but he returned to the establishment shortly after. He ran straight to Doyen's apartment, fawned and caressed him, and then started toward the door, returned to him, renewing his caresses and uttering plaintive cries. M. Doyen naturally wanted to know the cause of these caresses and rose and opened the door, where he found a dog that had a broken leg. Azor increased his caresses and barking, and M. Doyen, perceiving what was wanted, made the dog enter, called the surgeon, and relating the circumstances begged him to attend to the poor animal. The surgeon, out of respect for M. Doyen, undertook the cure. "I am quite willing," he said, "but this must be the last. If you knew, as I do, the nature and instinct of this breed of dogs, you would know that Azor is capable of bringing to this place all the lame dogs to be found in Paris."

M. Doyen used to relate this story with peculiar pleasure, and would accompany it with some remarks on the unconcern of many men in the

presence of the suffering of their fellows, which is rebuked by the intelligent and kind sympathy of the good dog Azor.

What Bert Did.

There was a great procession in the street. Little Ray ran after it, never thinking to ask leave.

He went on till he did not know where he was. His feet could not keep up with the procession, so he stopped and sat down.

"I wonder if I'm losted?" he thought.

After awhile he saw his older brother coming toward him. Bert, who had seen the procession from another corner, and had been home since, was not looking for Ray. He looked surprised to see him, and knew in a minute that Ray must have run away. He knew it was wrong, too, but he did not scold. He only said, "Why, how'd you get here? Mamma would not like it."

"Where you goin'?" asked Ray, to gain time.

"On an errand for mamma. But s'pose I take you home first?" He thought, "Mamma will wonder where he is."

Somehow, Ray did not want to go, but with a little coaxing, Bert got him to come with him.

"Now run in and tell mamma all about it," he said at the gate; and Ray went in.

If Bert had scolded, it would have done no good; and he had no right to do it. How much better to kindly coax Ray home! The right way is always the best.

Daisy.

Isn't it a pretty name for a little girl? But if you had seen Daisy Rae, I am afraid you would not have thought her a pretty child. She was far too small for her age. She never had had enough to eat, and she lived in a close, dirty room at the top of a long stair in one of the dismal Canongate courts that disgrace the beautiful city of Edinburgh. Her mother had been in bed for more than a year, and consequently Daisy was sick nurse, housekeeper, washerwoman, and cook all in one. She had a funny old-womanish look on her little white face—it was far too sad and careworn a face for a child. Did she ever go to school? Oh, yes, sometimes—when she took it into her worldly-wise brain that if she did not put in an appearance she would get her mother into trouble. Then she would attire herself in a torn black jacket that reached to her heels, and completely hid her ragged undergarments. She did not possess a hat, and there wasn't a comb in the house, so what could Daisy do with those tangled elfin locks, that hung like whisks of straw round her head.

Daisy went one day to the Sabbath school, with a child who lived on the same flat. The lady who talked to the five little girls among whom Daisy sat, asked her name.

"Daisy Rae," she replied, with one finger in her mouth, her black eyes studying the trimming on the lady's dress.

"Daisy—what a pretty name! There's a little flower called daisy that grows in the park; but, oh, it has such a clean, clean face, it is always white and pretty. Won't you wash your face, Daisy, and be like the other daisy?" said the lady.

Daisy gave one upward glance, and then she looked down, but no word did



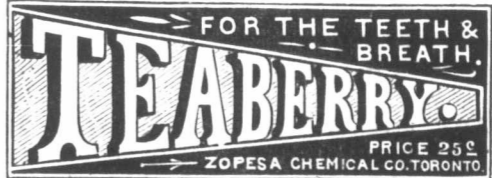
Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

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she speak during the rest of the night.

She was no botanist, poor little mite, and she classified lilies, roses and gowanans under the name of "Floo'rs," but it was unlike Daisy to leave a mystery unsolved, and the next day she set off for the park to find her namesake, the daisy. She wandered about enjoying the air and the sunshine, and looking for "white, clean floo'rs."

"Please, mum, is them daisies?" she asked a Newhaven fishwife who had laid her basket on the grass, and was resting in the noontide heat. She held a bunch of white clover heads in her little hot hand.

"Na, na, bairn, them's clover. See, there's daisies." She pointed to the shadow on the wall; and the child ran eagerly towards the flowers.

"Daisy's my name," she volunteered confidentially to the fishwife, who thought of her own chubby-cheeked, clean-skinned little ones, and sighed.

"Eh, bairn, clean yourself," she said. "If I gi'e ye a haddie will you try to keep yourself as fresh as a gowan?"

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ostal card ad- treal, will se- cious imported

Ont., writes: mer complaint ill I tried Dr. cy, which cured est remedies I

"But ma mither's no weel," said Daisy, "she canna mind me."

"Who washes the we floo'r's face?" said the fishwife.

"The rain tumbles doon on't," said Daisy.

"Ah, weel, pit your face aneath the pump, and let the water rin on't," said the fishwife. "Wadna ye like to be as bonnie as that wee gowan? Bairns should aye keep themsel's clean. Noo, are ye gaun tae try?"

"Yes, mum," said Daisy.

The woman held out the haddie, and with it in one hand, and the bunch of gowans in the other, Daisy started for home. The fish was soon eaten, and the gowans soon faded; but I am glad to tell you that Daisy was so impressed that she did not forget the lesson she had learned through the flowers, and she did her best to wash the dirt off her face, hands and feet.

There are many poor children like Daisy in our large cities. Will not some of you try to find them and seek to put a little sunshine and happiness into their dark, miserable lives—remembering Him who said, "Inasmuch as ye do it unto one of these little ones, ye do it unto me?"

Good Habits.

"Now, girls, I want you to write down for me on these slips of paper all the good habits you can think of during the next few minutes," said the teacher of a class of girls, as, after singing and prayer, a dozen pairs of bright eyes turned towards her.

Some of the girls laughed, others looked doubtful and shook their heads, but all accepted the paper slips and pencils; and for the next few minutes there was silence in the little room, broken only by the rustle of paper and the scratch of pencils at work.

"Time is up, girls; please pass the papers," said the teacher presently, and the papers being accordingly passed, she commenced to read out their contents. I must not wait to tell you all that she found in them, nor all that she and her class said about them afterwards; but I think you will like to know what some of these girls had written on their slips, so here is a list of a few of them:

This is what the merriest and sometimes the naughtiest girl in the class wrote: "To love one another: to go to chapel; to say our prayers; to smile: to labor for Jesus; to forgive; to be gentle and kind; to read the Bible; to help others to come to Jesus."

This is what the most thoughtful, earnest girl in the class wrote. "The habit of early rising; never being late for business, school, etc.; of cleanliness; of checking our tempers; of good manners; of kindness."

This is what a motherless elder sister wrote: "To think of others, and not always of ourselves; to try and bear disappointments; to be cheerful; to be generous."

One dear little girl wrote on her slip of paper: "To obey my mother."

Another girl wrote: "The habit of thinking before speaking; and the habit of temperance."

How I wish that the boys and girls who read about these good habits would make up their minds to try and always practice them in their home-life and at school! for, as a great and good man has said in a beautiful book that I hope you will read one day, "Good habits are like the grasp of the hand of God upon a man, which will never let him go."

A Little Lost Word.

I lost a very little word
Only the other day;
A very naughty little word
I had not meant to say.
If it were only really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.

For if no one could ever find
Again that little word,
So that no more from any lips
Could it be ever heard,
I'm sure we all of us should say
That it was something fine
With such completeness to have lost
That naughty word of mine.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it too.
Mamma said that the worst would be
I could not get it back;
But the worst of it now seems to me,
I am always on its track.

If it were only really lost!
Oh, then I should be glad,
I let it fall so carelessly
The day that I got mad.
Lose other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back.

Be Drawn Up.

Take the lowest seat and work your way up. Let a man be called up always. Do your work wherever you are, and do it faithfully and so contentedly that men will want you one step higher and will call you up. And when you get there, do your work so thoroughly well and so contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher and higher and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretence, to mistakes, and even to temptations, and crime.

Our Father.

There was a large and beautiful picture hanging on the wall of a gallery. A crowd of people stood around it, and everybody was saying how clever it was. A little boy was standing just outside the crowd, and some one said to him: "Have you seen that splendid painting? Come and have a look."

"I was listening to hear what the people said," replied the boy, with flushed cheeks. "My father painted it."

Did you ever, when you looked at the sky on a starry night, think that those bright stars are all worlds bigger than our own, which are hundreds of millions of miles away? They seem to stand still, but they move very fast. Some of them are blazing suns: some worlds like ours. They are always moving along a hundred times faster than any railway train, but they never strike against each other. Some one keeps them moving and some one keeps them safe. Who is He? It is *Our Father*. "I believe in God the Father Almighty, Maker of heaven and earth."

If you took a pinch of soft sand or mud from the bottom of a pond, and looked at it through a very strong magnifying glass, you would see a hundred lovely shells of all shapes, and bright colors like a rainbow. Who made them? *Our Father*. He made the tiniest flower and dear little shell, which a breath would blow away. He made the stars also. He made me. He made all things. He keeps them all safe. He loves us all.

I know that He is strong and able to keep me safe too. Sometimes I am afraid. I don't like to go upstairs alone

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in the dark. I am afraid of something, I don't know what. But I need not fear. He has given his angels charge over me. I must trust Him.

The Charm of Giving.

An American boy was walking along the streets of Paris one day, when, as he tried to cross the crowded boulevard, he was knocked down by the pole of a carriage. In a moment a crowd had collected, but the first upon the spot was a little crossing-sweeper, ragged and dirty, who had seen the danger, and had sprung to help the child almost before the pole touched him. Tenderly and carefully the street boy raised the rich man's son in his arms, carried him through the crowd and into a drug-store near by.

It was found the boy was not as much hurt as might have been expected, and soon the crowd dispersed. The druggist bound up the boy's wounds, the little crossing-sweeper standing by in sympathy, and, when the work was done, he ran out, paid his fare, and told the conductor where to stop. As the omnibus rolled away and the crossing-sweeper turned back to his work, a gentleman who had been looking on spoke to him, offering him six cents.

"Here, my boy," said he. "You can't afford to pay that rich child's fare. Let me give it back to you."

The crossing-sweeper put his hand behind him.

"Oh, no," said he, "for there would not be any charm."

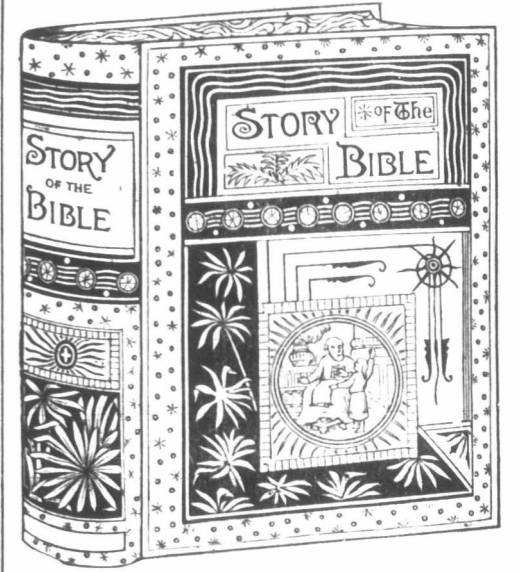
He meant the charm of having done the kindness would all be lost to him if it cost him nothing, and he was quite

right. The poor little crossing-sweeper understood the true secret of happiness of giving or in doing good.

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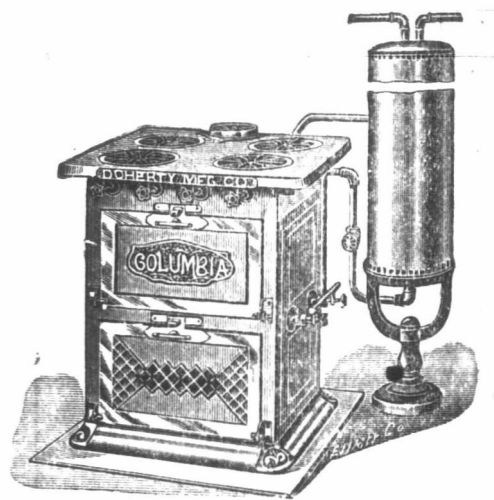
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Wheat, goose	0 60 to 0 62	
Barley	0 38 to 0 39	
Oats	0 39 to 0 40	
Peas	0 59 to 0 60	
Hay, timothy	8 00 to 9 00	
Hay, clover	7 00 to 8 00	
Straw	4 00 to 6 00	
Straw, loose	4 00 to 5 00	
Rye	0 00 to 0 50	

Meats.		
Dressed hogs	\$7 25 to \$7 50	
Beef, fore	5 00 to 5 50	
Beef, hind	8 50 to 10 00	
Mutton	7 00 to 9 00	
Lamb, each	5 00 to 6 00	
Veal	7 00 to 9 00	
Beef, sirloin	0 14 to 0 17	
Beef, round	0 10 to 0 12	

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.	\$0 14 to \$0 16	
Butter, tubs, store-pack'd	0 13 to 0 14	
Butter, farmers' dairy	0 13 to 0 15	
Eggs, fresh, per doz	0 11 1/2 to 0 12	
Chickens, spring	0 50 to 0 75	
Turkeys, per lb	0 09 to 0 10	
Ducks, per lb	0 00 to 0 20	

Vegetables, Retail.		
Potatoes, per bag	0 80 to 0 85	
Onions, per bag	0 80 to 1 00	
Cabbage, per doz	0 60 to 0 75	
Lettuce, per doz	0 15 to 0 20	
Radishes, per doz	0 15 to 0 20	
Apples, per barrel	2 00 to 3 00	
Strawberries, per box	0 05 to 0 08	
Pine Apples, each	0 10 to 0 15	
Tomatoes, per lb	0 10 to 0 20	
Asparagus, per doz	0 20 to 0 30	
Cherries, per basket	0 50 to 0 75	
Gooseberries, per basket	0 50 to 0 60	

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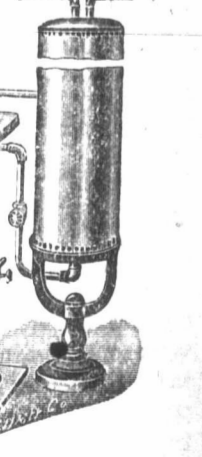
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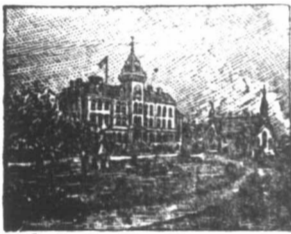
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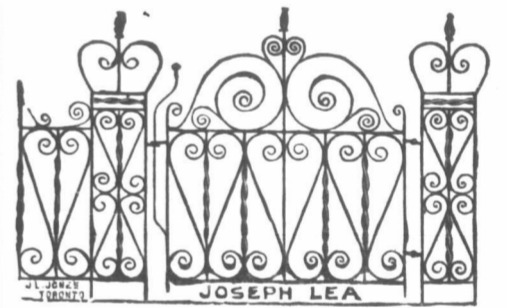
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