

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, JUNE 29, 1893.

[No. 26.]

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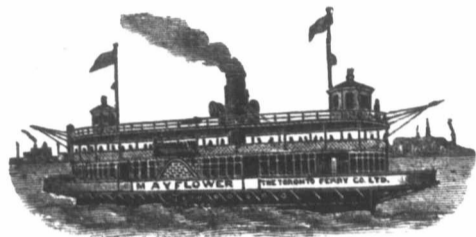
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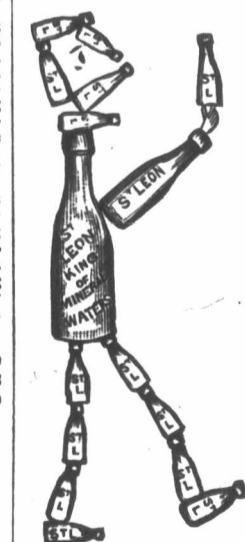
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 29, 1898.

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

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

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Lessons for Sundays and Holy Days.

July 2.—5 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15 to v. 24. Acts 10 to v. 24.
Evening.—1 Sam. 16; or 17. 1 John 5.

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.

"A HARMLESS LUNACY" is the title given by the *Rock* to the sensational fad of the "Italian mission" in England, for placing the British Empire under the saintly "patronage" of St. Peter as "our lady's dowry." Our contemporary reminds the Romanists that the said "dowry" has proved rather a "handful" for Romanism, being the recognized and most efficient bulwark against it. How St. Peter is going to improve matters for them does not yet appear.

"WHAT WOMAN?" Lord Erskine used to say whenever he heard of a new bother or trouble. One day a painter fell from his ladder and was killed. His lordship hearing of it, asked his favourite question. It transpired that the painter had lost his balance and his footing on the ladder, because he was struck by the attractive appearance of a woman who chanced to be passing! Now, the "woman movement" has got into the Royal Geographical Society—of all places in the world. Twenty-two ladies have been elected "fellows"—and there is a row about it. They may prove too attractive to some other fellows!

NATIVE CHURCHES are coming more and more to the front as a great desideratum in the mission field. At a recent C. M. S. meeting, Archbishop Maclagan took the ground that their aim was "not to build up 'the Church of England' in every corner of the earth, but to build up the native churches, each with its own characteristics and its own special needs." It is very important that the natives of every country shall feel and act their part in the Church of God.

ENGLISH ENDOWMENTS.—A vast deal has been done in the last few decades in the way of more fully utilizing the precious inheritance from former

generations in church endowments. The Board of Ecclesiastical Commissioners have done noble work. They have fully recognized as self-evident truths that (1) endowments too large have a corrupting and secularizing effect on the possessors, (2) in large sections inhabited by the poorer classes religion can only be maintained by means of outside funds. So they have been equalizing and redistributing for fifty years. Some think that a "common fund" for all (rich and poor) is the only perfect solution of discrepancies.

A CHURCH ARMY STEAMBOAT is among the latest additions to the equipment of that very "live" institution of Church enthusiasm. It is to ply up and down the Thames and to be provided with a tent for use, in evangelizing the shore parishes. The force will land and stay a week in any parish on the Vicar's invitation. That is the way to do business! It is very interesting—if not instructive—for us in Canada to watch the way in which things are done at home. Would it be "heresy" to suggest they are a "leetle" ahead of us in some things?"

SHE "DID WHAT SHE COULD."—The famous old church of St. Bartholomew, Smithfield, has been going through a period of restoration. The old and devoted "sextoness" who had lived like a hermit, poor and lone, in one room of the north transept, recently died, leaving by will the sum of £8,000! No less than £700 of it was bequeathed to the restoration fund, the pulpit being expressly mentioned. That sextoness deserves a monument out of her savings. Shall it be the pulpit?

THE STANDING OF THE COLONIAL EPISCOPATE continues to exercise the anxieties of our esteemed contemporary *Church Bells*—he wants to "maintain a high standard." This time it is not Canada, but New Zealand, that occasions anxiety, on account of Hadfield's resignation. Selwyn, Patten and Abraham should be followed by really worthy successors, and it is feared that the best local men may be passed over owing to petty local jealousies. Something in that!

"THE BLOODSUCKING THAT LEAVES PADDY POOR," is illustrated by the recent assertion of a Romish priest that, since disestablishment of the Irish Church, the Romanists had spent fourteen millions pounds sterling in buying up lands, churches, monasteries, nunneries, etc. No wonder Paddy is poor! No wonder that an appeal has to be made to all the world (Protestants especially) to give him something to eat and drink—if only "taties and buttermilk"—after having had his pocket thus emptied by the priest.

"THE BISHOP OF THE AGITATOR," says the *Church Review*,—"the typical bibulous, pompous, wealthy, selfish idler, who kept all his money to himself, the stout old gentleman who divided his time between rolling in his carriage and drinking old port—will have to take a back place soon. Bishops nowadays do strange things indeed. They take their shovel hats down coal mines, settle strikes, lead boys on walking tours, turn their lawns and gardens into diocesan parks," etc.

THE CANADIAN CHURCH UNION is attracting notice in Britain. Its remarkable attitude—"defiance" rather than "defence"—suggests such a different atmosphere and surroundings as to be somewhat

puzzling. Is there really "no need of defensive measures in Canada"? or do the promoters only proudly overlook the need, ignore the possibility of legal prosecution, "carry the war into Africa," and plant their standard in that Hill of Rights?"—the Prayer Book, the whole Prayer Book.

HOME MANUFACTURES is a popular cry even in England. Great enthusiasm has been aroused by the announcement that the trousseau of the Princess May was ordered to be made of British goods only. Meetings of the "Loyal British Workingmen" have manifested their approval of this conspicuous example by eulogistic resolutions and other expressions of loyalty and delight. The Princess has "struck it rich" in the way of popularity.

"LOVE FOR BRICKS AND MORTAR," says the *Rock*, "has predominated over the consideration due to the living agents—and this has been true of all schools of ecclesiastical thought. They have been too anxious to put up buildings, too careless about the maintenance of those who are to fill those buildings with the spiritual building by edification of immortal souls—'living stones,' as the Scripture has it." Our contemporary has a timely article on "Parsons' Pay," which calls a halt in church building, and "sounds a charge" in ministerial maintenance and support.

"THE HOUSE OF LORDS WOULD NOT BE FRIGHTENED by the bray and bluster of their adversaries." So Lord Salisbury assured his hearers in Ireland, descanting on the subject of the Home Rule Bill which Gladstone had "fathered" in order to secure and hold a band of Irish supporters. He has been moving "under pressure" from that quarter, just as he has been in regard to Wales. There the "sop to Cerberus" is disestablishment of the Church—the "bones" to be thrown to Welsh dissenters!

"HIS ANXIETIES HAD GRADUALLY DISAPPEARED as to the tendencies of the Ritualistic movement," so Bishop Ellicott bravely and gracefully confessed at the festival of St. Raphael's, Bristol, after sixteen years' Episcopal suppression—"arrested on suspicion" as it were by an Episcopal police guard of the Church. His "best convictions and best belief" of sixteen years ago had, in the lapse of time, given way to sober second thoughts the very reverse of his former ones. The Ritualists were loyal after all!

"TWO FOREIGN CHURCHES IN IRELAND" writes a correspondent of the *Church Review*, are the Roman and the Scotch Presbyterian. News for our Roman friends! The Roman "mission," he goes on to show, forced its way into Ireland in the Synod of Cashel in 1172. The Presbyterians came in 1609. These two together formed the opposing force to the Ancient Irish Church, and was the cause of its disestablishment. They are not, however, above taking such things as the "Maynooth Grant" and the *Regium donum*—misappropriated out of Church funds!

THE PROVINCIAL CHURCH STATISTICS.

(BY A SPECIAL CORRESPONDENT.)

By dint of unceasing labour, and a heavy staff of printers, the journal of the Provincial Synod has just been issued in the phenomenally short time of nine months, and it is doubtless owing to the desire to get it out without delay that no statistics have been procured from the diocese of Quebec,

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YONGE ST.

which was vacant last September. It is a pity that these returns were not obtainable, as the comparative statement which I subjoin of the work in the several dioceses is left incomplete by their omission.

A few words about the basis of calculation will be necessary to the right estimation of the figures. I had hoped to add two columns showing the "census" population and population "reported by clergy" in each diocese, and to base my table on the latter figures, but the discovery that Fredericton and Algoma had returned the census figures renders this impossible. In the other dioceses the comparison tells a sad tale. Nova Scotia reports only 28,485 out of some 71,056; Ontario, 50,888 out of 80,784; Huron reports 58,699 out of 110,919; Niagara 29,344 out of 47,986; Toronto, 80,189 out of 129,893; and Montreal (estimating population by number of families in the same proportion as the diocese giving both families and souls) reports 35,755 out of 49,424. Out of a total Church population then of 490,012 souls, no less than 206,698, or nearly two-fifths of the whole, are unknown to our clergy. It is nothing less than appalling to find that we only know three out of every five of our members, and should stir every priest, deacon and lay leader in charge of any parish to renewed efforts in visiting, and a more conscientious return of every soul even nominally Church.

As it was impossible to take the "reported" Church population as a fair basis of comparison, and as indeed it would be hardly fair to let such a diocese as Nova Scotia, which does not know much more than one-third of its population, gain in the averages as compared with Montreal, which knows three-fourths, the table below is based on the census figures as nearly as they could be computed. Slight errors there may be, but none I think sufficient to vitiate the fairness of the comparison. The sum total taken for the baptismal, confirmation and contribution columns were those of the three years reported, the average per 1,000 thus found being then divided by three. For the communicants' column the average per 1,000 was formed from the average number per year for three years. The figures were all worked by logarithms and checked in five or six cases by ordinary arithmetic. They may therefore be relied upon as correct.

Diocese	Baptized per 1,000	Confirmed per 1,000	Communi- cants per 1,000	No. of souls per clergyman	Contributions per capita per annum	Census population.
Montreal.....	28	17	199	509	\$2.82	49,424
Ontario	25	17	191	816	1.86	80,784
Niagara	23	17	155	695	1.93	47,986
Fredericton....	21	13	162	553	1.96	43,095
Toronto	25	13	125	764	1.58	129,893
Huron	18	11	110	765	1.46	110,919
Algoma	21	9	96	633	60	16,467
N. Scotia.....	22	14	94	652	79	71,056
Aver. of Prov.	25	14	141	648	\$1.62

One of the most remarkable features of this table is the complete refutation it supplies of the oft repeated claim of the *Evangelical Churchman* that nothing but evangelicalism, by which it understands a position little differing from dissent, can save the Church from the insidious dangers and destructive tendencies of Ritualism. It would appear on the contrary that nothing is more sure to destroy it. Huron knows fewer of her children than any diocese except Nova Scotia; she confirms fewer than any save Algoma; she has fewer communicants than any with the exception of those same two dioceses; her contributions (although her work lies in the "garden of Ontario") hold the

same position, while in the record of baptisms she holds lowest place of all.

On the other hand, Ontario and Niagara both stand high in all respects, though they are led by Montreal in every column. Montreal moreover has the double advantage of a very hard working Bishop, who is not unfair to those who differ in opinion from himself, and a more compact and therefore easily known Church population.

In the Province of Quebec too, the nothingarians mostly return themselves as Roman Catholic, whereas in this province they are credited to the English Church, and this no doubt accounts in part for the excellent position of Montreal. Only in part, however, for it will not fully account for the higher rate of giving, nor would anything but hard work keep up the rate of confirmations and communicants.

Badly, however, as blatant Puritanism results, it is far ahead of the Broad Church Nova Scotia, and but little worse than compromising Toronto. The records of the first named diocese are simply a disgrace to both Bishop and clergy. Allowing for a misprint in the return of communicants in 1890-91 and taking the average of three years as 6,668, she has positively a lower proportion than the missionary diocese of Algoma. Her contributions per head are only nineteen cents better, and her clergy are ignorant of more than four-sevenths of her Church population. The record of confirmations does not show badly, but were we to take the average of the last two years only, it would be worse than Algoma, while last year only 314 souls were confirmed out of a population of 71,000. What is Bishop Courtney about? And what are his priests doing that they do not at all costs secure the confirmation of more of their people?

In good truth confirmation statistics are discouraging enough all round. There must be considerable neglect, and a large leakage of those who are of age for confirmation, when no diocese can average two per cent. of the population, and the feeling of satisfaction at heading the list in Montreal, Ontario and Niagara ought not to blind them to the patent fact that even they fall far short of a respectable standard. None ought to be satisfied with less than 5 per cent. of the gross Church population, and even this is no very high standard. Before we can reach it, however, we must reinforce the Episcopate, and the publication of these figures ought to give no little impetus to the agitation for that object in Ontario and Toronto.

The rate of contributions is also far from satisfactory. Our people need teaching on this subject, both how much to give and how to give it, and an authoritative sanction of "proportionate giving" (let us get that first, the rate will come after), from each diocesan, together with instructions to their clergy to preach on the subject, and the circulation of some good tracts or pastorals, would probably work a great reformation.

In giving full returns, consistent throughout, Ontario is easily first, though Huron only falls short in the matter of Sunday schools. All the rest are more or less incomplete. Niagara makes no return of marriages or burials (which ought to be easy of access), nor of families. She is accompanied in the last named default by Fredericton and Toronto, while Montreal strangely enough gives her number of families, but not the number of souls. I have supposed that the sudden drop of communicants in Nova Scotia from 6,994 in '89, to 3,984 in '90 is a misprint, and also the population of Fredericton in '89, which is given as

about 2,000 fewer than the number of communicants in the same year. "Births" on page 150, number ten, is evidently meant for "burials," and it is strange that N. S. should lose 1,052 families a over 5,000 souls in the middle year of the triennium and regain them exactly in the last year. But these little blunders are only to be expected in a book which is rushed through the press at such railroad speed as this was. We would suggest to the worthy editor, however, that statistics are of no value unless accurate, and that especial care is necessary to prevent the compositors from making nonsense of the most carefully prepared returns. Proofs and *revises* must be demanded and painfully read if the diabolical influence never absent from printers' establishments is to be conquered. We hope, too, that when the next Synod comes round, no diocese will have to make the confession "no record kept," or prove unable to distinguish the amounts for parochial, diocesan and extra diocesan purposes. It should be made clear now what is meant by extra diocesan contributions. Toronto, Ontario and Niagara evidently think it means the sum of Home and Foreign Missions, but Nova Scotia and Huron have a very different standard. None of these errors fortunately interfere with my table, but when they are rectified (as we may hope to see them in '95) it will be possible to make other interesting comparisons.

P. S.—In checking the additions of the tables in the Provincial Journal, I find that Nova Scotia is credited with 80 confirmees, and \$1,000 aggregate contributions more than she is entitled to, and Fredericton with nine confirmees too few. These mistakes make only a fractional difference in the averages. Niagara's contribution tables are simply unintelligible. Not one of the aggregates correspond with the items above them, and in the total she claims aggregate contributions of \$277,467, whereas the items only show \$168,890. There is also a mistake of \$10 in the addition of the parochial collection. Presuming that there must be some foundation for the larger sum, I have not altered her average in the table, but if the lower sum be correct her yearly contributions per head would be only \$1.17 instead of \$1.93. Nova Scotia's average of giving must also be reduced by one cent, making 78 cents per head per year.

THE STORY OF THE CHURCH OF ENGLAND*

THE ORGANIZATION OF THE CHURCH.

Theodore called a Synod or meeting of Archbishops at Hertford, on September 24, A.D. 673, at which nine resolutions were passed affecting the welfare and government of the Church, and to which each Bishop present signed his name.

Theodore† began by dividing the kingdoms into ecclesiastical portions of more manageable size,‡ and induced the Bishops to unite under the leadership of Canterbury.

FIRST NATIONAL GATHERING.

This memorable assembly, while it gave expression and consolidation to the idea of ecclesiastical unity, was also the first of all National gatherings for such legislation as should affect the whole land of the English, the pattern and precursor of our own National Parliament.§ Thus

* Canon Bright, *Early Church History*, p. 248.

† Theodore died September 19th, A.D. 690.

‡ In Theodore's time there were 16 dioceses in England, viz.:—1. Canterbury; 2. London; 3. Rochester; 4. York; 5. Dunwich; 6. Lindisfarne; 7. Dorchester (or Winchester); 8. Lichfield; 9. Elmham; 10. Hereford; 11. Hexham; 12. Sidnacester; 13. Worcester; 14. Leicester; 15. Sherborne; 16. Selsey.

§ Green's *History of the English People*, p. 30; also Haddan and Stubbs' *Constitutional History*, i., 163.

we see how the Church helped to make England rather than England's Parliament the Church. We should remember this when we are told that Parliament created the Church of England, seeing that the Church thus united is 155 years older than the Monarchy.*

FIRST APPEAL TO ROME.

Among other divisions, York was cut into five parts. This, it seems, gave offence to the high-spirited Bishop Wilfrid, who first protested, and then appealed to Rome, and the appeal is memorable as the first recorded ecclesiastical appeal to the Pope. Proceeding to Rome, Wilfrid had audience of the Pope, and a Council, consisting of fifty Bishops, was called to consider the matter. The Council decided that Wilfrid was acting within his rights as a Bishop, and ordered that he should be reinstated in his original diocese as it stood before the division.

Wilfrid returned home armed with a Papal Bull, which he laid before Egfrid, son of Oswy, now King of Northumbria, who had, with Theodore's sanction, filled up the vacancies caused by Wilfrid's absence, and who assembled his nobles. They at once utterly refused to pay any attention to the writing, and, to the amazement of Wilfrid, believing he had obtained it by fraud, condemned him to imprisonment for nine months!

He was incarcerated in a dungeon, "seldom lit by sunshine," from which artificial light was rigorously excluded. So ended the first appeal to Rome, and it shows, if nothing else, that, up to this time, the Church of England was independent of the jurisdiction of the Pope of Rome.

REVIEWS.

WHY AM I A CHURCHMAN? By Thomas U. Dudley, D.D., Bishop of Kentucky. Pp. 48. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The statement, reprinted from the *North American Review*, is plain and amply sufficient for those who will hear. We are specially pleased with the twelve reasons concisely put for the early episcopate. It is convenient for putting into the hands of one who asks a reason, and is willing to learn.

CENTENNIAL—ST. MARY'S CHURCH, NIAGARA, 1792 to 1892. 8vo. pp. 56. Toronto: James Bain & Son.

This record of a happy thought is given in most appropriate form, a dainty volume, with well finished local illustrations. Niagara had a foremost place in the development of Upper Canada, and where there is now one of the most peaceful and lovely scenes to be met with, there was, in the beginning of this century, the sorrow and desolation of war. St. Mark's stands as a monument of a pathetic past, and its remaining registers have some most suggestive entries. Some of these are wrought into this narrative with great judgment and feeling. The account of the Church, her position in the struggle, and her three rectors, is a most valuable contribution to history, and we thank the wardens for their labour of love.

STORY OF THE FIRST HUNDRED YEARS OF THE DIOCESE OF QUEBEC. Prepared for the Centenary celebration on June 1st, 1893, by the Ven. Archdeacon H. Roe, D.D. Pp. 63.

Centenary notices are most valuable for stirring up the interest and zeal of the present generation, and for putting good material into the hands of the future historian. Archdeacon Roe presents in his pamphlet a very complete and sympathetic account of the Church's work in Lower Canada,

* King Egbert became sole ruler of England A.D. 828.

† In the National Anglo-Saxon Synod of Osterfield, A.D. 701, Wilfrid reproached the members with having "openly opposed the Pope's authority for twenty-two years together."

‡ From the Latin *Bulla*, a seal. A parchment, issued in solemn form by the Pope, sealed with a large leaden seal. William I. forbade the promulgation of any Bull without his permission, and by 25 Henry VIII., c. 21, and confirmed by a subsequent Act in 1536, no further Papal Bulls could run in England.

and of the character of the early Bishops. It is well done as a kind and faithful record of a century's pioneering and organization.

PRESBYTERIANISM. A lecture by Rev. Dr. Langtry. Pp. 29. Toronto: Timms & Co.

Dr. Langtry's declining to send congratulation on the prosperity of Presbyterianism, and the senseless clamour that arose thereon, are easily remembered. Dr. Langtry states his case as it should have presented itself at the first. Presbyterianism is at enmity with the Church of which Dr. Langtry is a priest, and possibly drawing members away from his congregation. But while the doctor is so accurate in the history of principles, why is he so oblivious to other historical facts? There were never but two archiepiscopal sees in Scotland (p. 16), and the Revolution Bishops could have had no conscience in supporting Prince Charlie, thirty years before his birth (p. 17). But these blemishes aside, the lecture is a useful apology for Episcopacy *versus* Presbyterianism.

MAGAZINES.—*The Expository Times* (June) has several articles of real value. We might note M. Gretillat's first of two papers on the venerable Professor Godet, who stands in the first rank and almost in the first place among modern commentators on the New Testament. Of first-rate excellence is the continuation of Rothe's Exposition of the first Epistle of St. John. Bishop Bary's Bampton Lectures are reviewed—on the whole favourably—by the Rev. Dr. Matheson. The Great Text Commentary is continued; the book notices are careful and trustworthy, and the "Notes of Recent Exposition"—to put the first last—deal with several subjects of great interest, notably the site of the Holy Sepulchre in Jerusalem, and the not very agreeable Gifford Lectures of Mr. Max Muller.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Sunday School Teachers' Conference continued.—Rev. Mr. Lloyd said he had been criticised by six different speakers with respect to his remarks upon the teaching of the catechism. He wished to say he was still unconvinced that he was wrong in the views that he had previously expressed.

Rev. W. J. Wilkinson wished to call the last speaker's attention to the fact that in the Priest's exhortation to the sponsors, the words occur, "Ye must remember that it is your parts and duties to see that this infant be taught (so soon as he shall be able to learn) what a solemn *vow, promise, and profession* he hath here made by you." The order observed, (*vow* being the first word), was, to his mind, clearly at variance with the view expressed by Rev. Mr. Lloyd.

Rev. C. P. Harrington emphasized the point that before we can make any material advance in Sunday school instruction we must teach the child who God is, and the relation which the baptized bear to Him.

Mr. Justice Harrington said that from his observation the great secret of success as a Sunday school teacher lies in the fact that the teacher takes an interest in each child in his class. It is a great mistake, he said, to tire little children by sending them to church more than once a Sunday. He had no objection to their going twice, where there are two services, but he had found that very often the Sunday school had become in this way neglected.

At the opening of the afternoon session, votes of thanks were passed by the Conference (1) to the rector, church wardens and vestry, and to the ladies of Moncton for their entertainment of the members of the conference; (2) to the Y. M. C. A. for the use of their hall; and (3) to the Rev. V. E. Harris, for the Conference sermon.

The fourth subject on the programme was then taken up. Rev. Canon Brigstocke gave a Bible lesson and an address. "The Bible class lecture," said Canon Brigstocke, "affords an opportunity for giving very detailed instructions from the Word of God. Every clergyman should, therefore, try to find a place for it. Preaching will not do alone, for the people are thirsting for the fullest knowledge. It is all very well to get up in the pulpit and say we believe in this or that, but it is necessary—especially in these days—that we have an opportunity to explain this or that great doctrine in detail. This we can do in the Bible class, this we cannot well do in

the pulpit." He had very few rules in his Bible class, and they were very simple. He had one class for men, and another for women. He preferred having them separately.

All come and register their names in a book kept for that purpose; and this is a tacit understanding that they all intend to be present. He never allowed any questions to be asked.

In this present case he would take as a model lesson the 12th chapter of Paul's Epistle to the Romans. First of all, if before a class, he would read it straight through. Then he would make a few introductory remarks upon the subject of which it treats. He would show, for instance, that the first eleven chapters treat of what God has done for us, and that beginning with the 12th chapter is shown what is necessary for us to do for God.

Canon Brigstocke proceeded to explain the meaning of different expressions in the chapter and was followed with the closest attention of the Conference.

Rev. J. James then read his paper on "Reflex Benefits of Sunday School Teaching."

"The personal ministry of our Lord on earth," he said, "gave many evidences of His care for little ones.—He took them up in His arms, put His hands on them and blessed them. As to the benefits which the teacher derives from his work, they are many and very great."

First of all he would place the intellectual benefit.

The teacher follows the example of the Great Teacher, Christ—as well as does the preacher—His power over those men with whom He came in close contact was not alone due, we may believe, to His companionship with them, but also because of His ability to teach them. The question then for the teacher is, "with that greatest of examples before me—how ought I to fit myself for my part of His work?" To this end there should be, Mr. James thought a regular scheme of systematic study adopted by each teacher.

The second great benefit was that which is derived from mixing with the children. "It should ever be your object to make them your friends." Once get their sympathy, and you as well as they will be benefited by that bond which grows, and is not easily broken.

The teacher is also benefited greatly by the cultivation of that large amount of patience which is always required in teaching. Patience, once it becomes genuine, will usher you into a sphere of incalculable benefits, where you will discover and realize by your increased spiritual life how that, like the quality of mercy, so too is your work "twice blest," "it blesses him who gives and him who takes."

Rev. Canon Forsyth said, "He that watereth shall himself be watered," is strikingly true of a faithful Sunday school teacher who tries to do his or her duty in that high calling. The first great benefit he would call the acquisition of knowledge. In order to fit himself for his work, the teacher must necessarily study more closely the Word of God. When the study of the Holy Scripture is connected with faithful prayer, the heart becomes possessed of those qualifications which are so necessary for the performance of the teacher's work. In order to this end it will be always found necessary to make this study a *practice*. It is then that the best results follow, because the teacher realizes in a new light how that he has ever a "lantern to his feet and a guide to his path." The teacher will also need greater knowledge of the Book of Common Prayer. He will thus come to compare it with its history and with the Holy Scriptures, and will become the more greatly benefited in the part he takes in public worship. Naturally the greater knowledge he acquires of the history and continuity of our prayers will make the teacher desirous of imparting that knowledge to his class. And as he teaches them to be more appreciative of their privileges, he is taught himself. He will also see that for the intelligent understanding of God's Kingdom in the world it will be necessary for him to study the Church's history. No one can so spend his time without being greatly benefited.

Again he will be led to make a more faithful effort, to become zealous in his own prayers. He is to show the true secret of a godly life to the children; he will, therefore, try to make his prayers not a mere perfunctory service, but a constant and real habit of his life. Another benefit, which will naturally accrue to a faithful Sunday school teacher, is the habit of punctuality. "No words," said Canon Forsyth, in conclusion, "can adequately picture the true benefits arising to those who assist in turning many to righteousness; as Daniel the prophet says, they shall shine as the stars forever and forever."

Mr. Rand and Rev. W. O. Raymond were both glad to have these encouraging words for Sunday school workers so clearly stated.

Mr. T. B. Robinson read a paper on "Discipline and Organization in the Sunday School."

He said organization must come first, and then discipline. Organization, he said, includes all the requisites to the starting of a Sunday school. He

strongly urged, where possible, that the Sunday school be held in some building other than the church. The first thing to do was to make a division between the boys and the girls; and then proceed to the arranging of classes. Eight children he considered a sufficient number for any class. The time during which the school remains in session should not, he said, exceed one hour, as a general rule.

Discipline he defined to be the subjection to laws, rules or precepts. Discipline in a Sunday school was not as easy a matter to settle as it appears, many kinds of correction being out of the question. He strongly contended for moral suasion as being amply sufficient in most cases. As suggestions he would advise punishment, if found necessary, by not issuing books or papers, as to the other children. Expulsion from Sunday school had been resorted to of the habitually bad. He would rather counsel great caution in this. It should be found necessary, if ever, in the most exceptional cases, and after every possible means of persuasion and correction had been tried.

Discipline, he concluded, can only be maintained, we must bear in mind, according to the ability of the superintendent and teachers to enforce it.

Rev. C. F. Wiggins was the next speaker. In his prefatory remarks he bitterly lamented that a friend had "stolen his thunder." The duty of educating the young in the doctrines of religion goes back, he said, to the very first ages. We have an example of it in Jewish history, where every father was, as it were, a priest to his own family. So now, Sunday schools cannot be a full success unless the parents realize their sacred duty of co-operation. He regretted the perverted idea that had gone abroad, among many of our people, as to the relation existing between the Sunday school and the Church.

The tendency was to make the one a separate institution, side by side with the other, whereas the Sunday school was but an integral part of the Church. We need greater unity in our mode of teaching, and not each teacher teaching this or that and putting his or her own private interpretation upon it. The glory of the Church is her unity, and by teachers' meetings this may be largely brought into the Sunday school work. He advocated if possible a uniform course of instruction for the whole Diocese. He characterized the International scheme as a "go as you please sort of thing, sent out by yards," where there is no glorious panorama of truth put before the child from day to day. Let the Christian year be fully taught, said he, and then will our Sunday schools become what they are designed to be, a "porch to the temple of God."

QUEBEC.

The Centenary Celebration.—Thursday, June 1st, will always remain a red letter day in the history of the diocese of Quebec. One hundred years ago (1798) the Rev. Jacob Mountain was selected by the great English statesman Pitt as the first Bishop of Quebec. At the time Dr. Mountain was vicar of Brockden and Prebendary of Lincoln, and examining chaplain to the Bishop of Lincoln. Pitt was guided in making this happy choice by the celebrated Dr. Tomline, Bishop of Lincoln. The centenary of this event, which was the cause of celebration, had been planned by the late reverend Bishop Williams, who, in 1890, appointed a committee of synod to arrange a programme—a large committee, having at its head the Lord Bishop, who had been zealously working for some weeks to make the event a success. The Cathedral of the Holy Trinity, which was built at the beginning of the present century, has probably never been the scene of such a grand service before. Long before the hour of the service of Thanksgiving crowds were flocking to the cathedral from all portions of the city, and before the white robed choristers, clergy and bishops left the Church Hall, the sacred edifice was filled to overflowing. The sweet toned chimes rang out for some time a number of changes from the old belfry, and several flags were fluttering in the breeze from the west windows below the tower. The interior of the cathedral presented a very beautiful appearance. The altar frontal of rich gold embroidery upon a white satin foundation, was the work of a number of zealous and devoted Church women in the city, and was worthy of the occasion. On the ledge behind and above the altar was a magnificent display of natural flowers, the centre piece being the sacred symbol of our redemption, and on either side were placed the handsome silver candlesticks and candles presented to the church by King George III. at the beginning of this century. The Cathedral was at its best when the long procession of clergy and choristers entered from the Church Hall at 10.30 a.m., and marched up the central aisle singing the well known processional, "Onward Christian Soldiers" (hymns A. and M.M. 215). The procession was led by the Revs. Edwin Weary and H. A. Brooke, after which came the choir boys and adult choristers, followed by the clergy (some 50 in all) wearing sur-

plices, cassocks, white stoles and hoods, after which came the five Bishops, their Lordships the Metropolitan, the Bishops of Niagara, Nova Scotia, New York and Quebec. The Bishop of Niagara bore his own pastoral staff, and that of the Bishop of Quebec was carried by his Chaplain, the Rev. Lennox W. Williams, M.A., rector of St. Matthew's Church, Quebec. Matins were sung by the Rev. Asheton G. H. Dicker, vicar of St. Barnabas, Acton, W. London, England, who had crossed the Atlantic specially for the purpose. Mr. Dicker possesses an admirable tenor voice, and sang the services very beautifully, and with considerable feeling and expression.

The choristers under the direction of Mr. E. A. Bishop, organist of the cathedral, rendered their portion of the service admirably. The special first lesson was 1 Kings viii. 54-62, and was read by the Lord Bishop of Niagara, and the second lesson, St. Matthew xiii. 31-33, by the Lord Bishop of Nova Scotia.

The special form of thanksgiving for the day, in addition to the General Thanksgiving, was as follows: "Almighty and Everlasting God, by whose spirit the whole Body of the Church is governed and sanctified, we thank Thee for all the blessings and protection vouchsafed to this Diocese during this hundred years, for its growth and extension and for the continued prosperity which it enjoys at Thy hands. And especially we thank Thee, O Lord, for the labours of Thy faithful servants, the Bishops and Pastors of Thy flock, who have entered into their rest, and whose works do follow them; and for all who are now labouring in Thy service, humbly beseeching Thee that they may set forward the salvation of all men, and extend the Kingdom of Thy glory, through Jesus Christ our Lord. Amen."

The Communion service was taken by the Lord Bishop of Quebec as celebrant, the Bishop of New York reading the epistle, and the Metropolitan of Canada (the Bishop of Ontario) the gospel. The prayers of the congregation were asked at the proper place for the Lord Bishop of Montreal, who is lying seriously ill.

The responses to the commandments were beautifully sung to a very pretty kyrie specially composed by Mr. Bishop.

The Nicene Creed was sung to a grand setting by Merbecke.

Immediately after the presentation of the alms, the celebrant addressed the congregation as follows: "Dearly beloved in the Lord, in this our service of Joy and Praise, I would earnestly ask you not only to dedicate our present offerings, but also to entreat our heavenly Father to accept as a part of our duty to-day the Bishop Williams' Memorial Mission Fund, an account of which I will now place in your name before the Lord to be a permanent remembrance of the late revered and saintly Bishop of this diocese."

His Lordship then placed an account of the Bishop Williams' Memorial Mission Fund upon the Lord's Table. This account reads as follows:—

To the glory of God, and in loving memory of the late Right Rev. James William Williams, D.D., Lord Bishop of Quebec from 1863 to 1892. As all through life, so when overtaken by the Angel of Death, the late beloved Bishop of Quebec was engrossed with plans for the promotion of God's glory, and the extension of missionary work in the wide field over which the Divine Master had appointed him overseer. The last business meeting attended by him had for its object the raising of a fund of \$25,000 for this purpose: the same also to be a thank-offering to Almighty God, in commemoration of the Jubilee of the Church Society; but ere his hope was realized, Bishop Williams was summoned from the Church militant to join the "Church in waiting." 1892 marks at once the Church Society's Jubilee and the good Bishop's departure hence. With the view of perpetuating the loving memory of their late Father in God, and of testifying at once to his many excellent virtues, noble gifts, and good works, the sorrowing children of the church, with one consent, resolved to take up as a sacred legacy, and carry into effect, the project known to have been so near to the late Prelate's heart and which had so suddenly dropped from his hands. The fund now to be raised is to be called "the Bishop Williams' Memorial Mission Fund." It was felt that in no better way could they express the affectionate esteem entertained towards him whom they had "loved long since and lost awhile;" nor in any better way their devout thankfulness to Almighty God for His manifold blessings upon this diocese. The unanimity, liberality, and cheerfulness with which the appeal in this behalf has been responded to, on the part of this comparatively poor diocese, must ever be a matter of devout thankfulness. The amount already subscribed to the fund reaches, in the aggregate, \$26,106.25, and the amount actually paid in \$20,007.37. Assembled as we are to-day to celebrate with joy and gladness the Centenary of the diocese of Quebec, while lifting our hearts in praise and adoration to the great Head of the Church, the Ascended and Glorified Redeemer, the Chief Shepherd and Bishop of souls, and the

Giver of all good things, we desire, humbly and with profound gratitude, to present to Almighty God this our memorial offering for His gracious acceptance and blessing. Appended is a list of the various congregations of the diocese, with the amount by each contributed.—A. J. BALFOUR, Sec. Bp. W. M. M. Fd.

Then, turning to the people, His Lordship said:—"And now I would also entreat of you, dear brethren, that, in blessing God's Holy Name for those who have departed this life in His faith and fear, you will to-day remember the great earthly benefactors of this diocese and especially Jacob Mountain, Charles James Stewart, George Jehoshaphat Mountain and James William Williams, your Bishops; also the founders and benefactors of Bishop's College, Lennoxville, also all deceased members of the two venerable societies—the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge,—and also all those clergy and laymen who in their day and generation have been permitted to work for God and His Church and to promote our growth and success. Yea! let us pray for the whole state of Christ's Church Militant here on earth."

The sermon was preached by the Right Rev. Henry Codman Potter, D.D., Bishop of New York, from the text, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Gen. xlix. 22.

The discourse, which was a masterpiece of eloquence, took about fifty minutes to deliver, and contained many historical reminiscences especially relating to the early history in Canada and the United States. The *Sursum corda*, the *Sanctus* and *Gloria in Excelsis* were sung to Tours in F, and were sung to splendid effect, both being exceedingly beautiful compositions.

The Lord Bishop was assisted in the celebration of the Holy Eucharist by all the other Bishops present with him in the chancel. The number of communicants was large, and the greater portion of the vast congregation remained through the whole service. At the close of the service the choristers and clergy again marched back to the Church Hall.

There were early celebrations of the Holy Eucharist in most of the city churches, attended by large numbers of communicants. At St. Matthew's, the Lord Bishop of Niagara was the celebrant.

At 1.30 p.m., a luncheon was held in the large skating rink, Grande Allee. Between 300 and 400 sat down. On a raised platform at the end of the rink was a table for the invited guests and dignitaries. At this table the Lord Bishop presided, having at his right the Bishop of New York, Mrs. Dunn, Bishop of Niagara, Mrs. Von Iffland representing the Woman's Auxiliary, Bishop of Nova Scotia, Mrs. C. C. Sewell, President of the Church Helpers, and others. On his left the Metropolitan, Mrs. Thornloe, Rev. Dr. Converse, administrator of the diocese of Mass.; Miss Mountain of England, Archdeacon Roe, etc. The other guests were the Dean of Quebec, Rev. L. W. Williams, M.A., Rev. Dr. Mountain, Mr. Chas. Jenkins, Petrolea, Ont., Mr. W. G. Wurtele, Canon Von Iffland, Dr. Davidson, of Montreal, Dr. Heneker, Dr. Walkem, of Kingston, Ont., Hon. Geo. Irvine, Rev. A. G. H. Dicker, Mr. R. H. Smith, and Rev. G. G. Nicolls, a nephew of Bishop Mountain, third Bishop of Quebec.

The fine band of B Battery furnished the music for the occasion. The toasts were the "Queen and Church," proposed by the Lord Bishop of Quebec. "The Church in England" by the Bishop of Nova Scotia, and replied to by the Rev. A. G. H. Dicker of England. "The Church in Canada" by Mr. Chas. Jenkins of Petrolea, Ont., and replied to by the Metropolitan of Canada. "The Church in the U. S." by the Metropolitan, and responded to by Bishop Potter. The "S.P.G. and S.P.C.K." by Dr. Heneker, and replied to by Dr. L. H. Davidson, of Montreal. The Bishop of Niagara proposed the prosperity of Quebec, the Lord Bishop of Quebec briefly replied, and called upon Dr. Converse, of Boston, Mass., to reply. The "Ladies" by Dr. Walkem of Kingston, replied to by Hon. Geo. Irvine, Q.C.

The speeches were all of a high order, and attentively listened to.

At 4 p.m. a special convocation of the University of Bishop's College was held in the Cathedral Hall, when the degree of D.C.L., *Honoris causa*, was conferred on Earl Derby in *absentia*, that of D.D., *Jura dignitas*, on the Bishop of Nova Scotia, and that of D.C.L., *Honoris causa*. Dr. Adams, Principal, presented the candidates, and Chancellor Heneker conferred the degrees, after which the recipients addressed those present. At 5.30 p.m., Festival Evening was sung in the cathedral by the Rev. A. G. H. Dicker, the procession going from the Church Hall as in the morning. This service was also attended by a large congregation.

The closing function of the great celebration was the *Conversazione* held in the skating rink at 8 p.m., when between 1,000 and 2,000 people gathered to listen to speeches by the distinguished visitors, and to the music of B Battery's Band, to join in social

intercourse, and to enjoy the refreshments provided for them. Thus was brought to a close the day ever to be remembered by Church people in Canada, and especially in Quebec.

ONTARIO.

We have to hold over the report of Synod for want of space. We regret to hear that the Rev. S. Tighe was taken very ill during the Synod, and pleased to hear he is better and able to return home.

TORONTO.

Toronto Synod continued.—Rev. George Scott said the people would become more attached to the clergy if the latter realized their responsibility and did their work more faithfully.

Rev. Provost Body said the reason why they didn't get the same amount of progress in the rural as in the city parishes, was because of lack of concentration.

Breaking New Ground.—Rev. Dr. Langtry, in speaking on the question of "Breaking of New Ground," drew attention to the large amount of territory uncovered in the home mission fields. It seemed that there had not been, on the part of the former administrators of the Church, an adequate sense of the responsibility that rested upon them, or at all events they had no fixed plan of work. The consequence was that many of their people cast in their lot with other denominations who were very active. From a calculation made from his own knowledge and that of others, they required 50 men at once for the unbroken districts. While speaking in praise of the Rev. Father Geoghegan's work in Hamilton, the speaker denied that he attacked people of outside denominations, as alleged in the press.

Rev. Canon Greene and Rev. J. H. Sheppard spoke on the same question, and the meeting closed with prayer.

Thursday Morning.—The following were appointed Entertainment Committee to receive the delegates to the general synod.—Revs. T. C. S. Macklem, John Pearson and A. H. Baldwin, Messrs. William Ince, J. R. Roaf and Clarkson Jones. Rev. Mr. Baldwin will be convener.

The Executive Committee.—The following were elected.—Clerical, Revs. Septimus Jones, John Langtry, J. P. Lewis, J. C. Roper, Ven. Archdeacon Allen; Lay, Messrs. A. McL. Howard, A. H. Campbell, G. B. Kirkpatrick, N. W. Hoyles and C. R. W. Biggar. His lordship intimated that he had selected the following as his own delegates: Clerical, Revs. Archdeacon Boddy, Canon Body, Canon Dumoulin, Canon Cayley, T. W. Patterson; Lay, Chancellor Snelling, Registrar Worrell, Hon. G. W. Allan, Mr. C. J. Campbell and Mr. Wm. Ince.

Commutation Trust Fund.—Discussion on Mr. A. H. Campbell's motion to amend the canons regarding the clergy commutation trust fund was resumed and occupied some time.

A vote was then taken and the motion was defeated, the clerical vote being 84 ayes to 64 nays. At 1 o'clock the synod adjourned for luncheon.

At afternoon session at 2.30 the synod re-assembled. Rev. Canon Sweeney and Mr. G. B. Kirkpatrick were appointed delegates to the inter-diocesan Sunday school conference.

On the motion of Mr. S. G. Wood, seconded by Rev. Septimus Jones, a resolution was adopted congratulating the bishop and clergy of the diocese of Quebec on the completion of the centenary of the diocese.

St. Alban's Cathedral.—Ven. Archdeacon Allen presented the report of the committee appointed to consider how to deal with the debt of St. Alban's cathedral. The committee recommended that efforts should be made throughout the diocese to raise the sum of \$55,000, and the most feasible way was to ask for subscriptions, payable in instalments, extending over three or five years at the discretion of the donors. They also recommended a pastoral from the bishop embodying such portions of his charge to the synod as might be considered advisable to read in the churches, also that the rural deans throughout the diocese be requested to convene their chapters as speedily as possible for the purpose of securing the co-operation of the clergy and gaining such information as may be useful regarding the probable number of subscribers. It was recommended that the committee be continued for the purpose of advancing and superintending the canvass, and that authority be given to appoint a general canvasser. The names of Rural Dean Jones and Rev. J. C. Roper, secretary, were recommended to be added to the committee. The report was adopted.

To meet in Trinity College.—His lordship announced that he had arranged with the acting Metropolitan of Canada that the annual service of the general synod should be held in St. Alban's cathedral, and that the synod itself should meet in Trinity College.

Widows' and Orphans' Fund deficit.—Rev. A. H. Baldwin read the report of the widows' and orphans'

fund. The committee deeply regretted that it was their duty to say that at the present moment there was not enough money in hand to pay the pensions which would become due on July 1, there being only \$739.82 to meet the claims, which at date will amount to \$1,405; while another quarter's pensions would also be due on October 1, before any returns from the yearly collections could possibly come in. As under the present financial arrangements of the synod it was impossible for any committee to overdraw its own special account, application was made to the General Purposes Committee for a loan to meet the emergency so far as the July payments were concerned; but that committee felt unable to comply with the requests made to them. The balance to the credit of the widows' and orphans' fund on April 30, 1891, was \$2,595.56; on April 30, 1892, it was \$1,790.96; on April 30, 1893, it was \$739.82. The present discreditable condition of things was largely due to the culpable neglect, or the equally culpable indifference of some of the clergy in either neglecting to give notice of the collection which ought to be annually made for the fund, or in making no exertion to put the matter fairly before their parishioners; while in some cases, no doubt, there was also a great responsibility resting upon the lay members of the Church in not liberally supporting this most important and necessary fund.

Explanations required.—His lordship then called upon representatives of the 14 defaulting parishes which had forwarded contributions below the assessment to the widows' and orphans' fund. The defaulters promised that collections would be taken up in the several parishes.

It was then moved and seconded that a special collection be promptly taken up in all the parishes and missions of the diocese which have not come up to their assessments, so as to duly make up the same; the balance of the assessment thus made up to be transmitted to the secretary-treasurer before July 1 next.

The synod at 5.45 adjourned.

Diocesan Conference.—At the second diocesan conference in the evening, the chief subject was that of the extension of the episcopate, the advantages of which were ably and eloquently expounded by Rev. John Pearson. In the discussion that followed, Mr. A. H. Baldwin, Rev. J. C. Davidson, Capt. Grenville Harston, Rev. J. M. Jones and Rev. Provost Body took part. Rev. J. M. Jones opposed the increase of the episcopate, and held that many clergymen became what was known as successes by favor of the bishop. He made the startling statement that in his opinion when the day of judgment came some of these "popular" men would be found to have been unsuccessful, because they thought more of the opinion of men than Almighty God. Rev. G. B. Morley explained how the desired extension might be brought about, and was followed by Rev. Dr. Langtry. The question of "systematic and proportionate giving" was dealt with by Rev. C. H. Marsh, Rev. C. L. Ingles and Mr. F. E. Hodgins. The application of this to diocesan funds and the wider work of the Church was spoken to by Rev. Dr. Mockridge and Mr. C. R. W. Biggar.

Friday Morning.—The Rev. W. E. Cooper read the report of the General Purposes Fund Committee, which was adopted. Mr. J. A. Waugh moved that the whole question of the present mode of assessing parishes be referred to the Executive Committee to report upon at the next meeting of the synod, with power to take immediate action. Carried.

Rev. Canon Cayley read the report of the Sunday School Book and Tract Committee—which after considerable discussion was adopted. In view of the fact that the scheme of Sunday school lessons, proposed by the Interdiocesan Sunday School Committee, is based on American publication, Mr. G. B. Kirkpatrick moved, seconded by Canon Cayley, that the delegates to the committee be instructed to urge the use of the publications of the Church of England institute. The motion was adopted.

Superannuation Fund.—Rev. Septimus Jones presented the report of the Superannuation Fund Committee. The receipts for the year amounted to \$1,499. The capital sum now invested was \$8,229. The annual available income was \$1,250, and the charges for pensions amounted to \$1,400, so that unless their receipts were increased it would become necessary to make reductions in the various grants, beginning with any that exceeded \$200 per annum. Through the exertions of Rev. Canon Logan, collector, the sum of \$3,185 had been subscribed towards the fund of \$50,000 required. The report was adopted. Rev. Septimus Jones then moved that the Superannuation Fund Committee be authorized to arrange, during the ensuing year, at their discretion, with those clergymen who, from various causes, had not yet come under the fund, or who had failed in some of their payments thereto, such action, however, not to be further extended and not to be considered a precedent. Mr. A. H. Campbell seconded the motion, and it was adopted.

Toronto Rectory Endowment.—Dr. Langtry pre-

sented the report of the Toronto Rectory Endowment Committee. It was reported that the rents obtained were largely in excess of the amount paid under previous leases, but the great depreciation of city and suburban property had made it impossible to obtain for lots recently leased anything like as large a rental as would have been paid three years ago. Several of the city properties come in for revaluation during the current year. It is expected that a considerable increase of rental will be obtained. The report was adopted.

Investment Committee.—Mr. A. H. Campbell presented the report of the Investment Committee. The report stated that the amounts in cash and securities assumed by the committee up to the close of the fiscal year have been: From the Clergy Trust Committee, \$364,697.97; from the rectory lands, \$27,585; from the synod general account, \$15,764.70, making a total of \$408,047.67, leaving (the entries for which have not been completed, although the interest has been collected by the Investment Committee): In the clergy trust account, \$20,858.57; rectory land account, \$265,314.40; synod general account, \$203,078.28; other securities, \$10,240.34; total, \$499,491.59. The report was adopted.

The Audit Committee's report was presented and adopted. The report to co-operate with the Prisoners' Aid Association was also adopted. At 1 o'clock the synod adjourned.

At the afternoon session Provost Body pointed out that there were still a number of corrections to be made in the Public School History dealing with the history of the Church of England.

A considerable discussion took place on the canon of the Toronto Rectory Surplus—it was finally moved by Rev. Charles Ingles, seconded by Rev. W. H. Clarke, that the canon be repealed. This was adopted by a vote of 51 to 47, but it will have to be confirmed by the next synod.

Rev. W. H. Clarke expressed himself satisfied with the vote of the synod and withdrew his motion.

Consolidation of the Church.—The Rev. J. C. Roper moved the following resolution:

That this synod, while heartily accepting the tentative scheme for the consolidation of the Church in British North America, submitted by the Winnipeg conference, expresses the hope that the General Synod, in formulating its constitution, will accept the suggested alterations made by the Provincial Synod of Canada at its recent meeting.

Rev. Dr. Langtry seconded it and the resolution was agreed to.

It was moved by Rev. Septimus Jones, and seconded by R. H. Campbell, and resolved:

That we desire to record our high appreciation of the courtesy of His Honor the Lieutenant-Governor and Mrs. Kirkpatrick in entertaining at Government House the members of this synod, and to express our sincere hope that all success may continue to attend the administration of his high office, and that every blessing, temporal and spiritual, may rest upon him and upon his family, and that a copy of this resolution be respectfully communicated to His Honor the Lieutenant-Governor.

A long discussion took place upon a motion by Mr. L. H. Baldwin, referring to the synod's solicitors the question of whether or not the synod should defray the costs incurred by Rev. J. H. McCollum in contesting his case in regard to the clergy commutation trust fund. Eventually it was lost by 14 to 22.

At 6 o'clock the synod adjourned to meet again at 8 o'clock.

At 8.15 the synod re-assembled. On the motion of Rev. J. C. Roper, seconded by Rev. Provost Body, it was resolved:

That all future negotiations with the diocese of Niagara, concerning the episcopal endowment fund, or the DeBlaquiere claim, be conducted through the Executive Committee, and that the Executive Committee be authorized to conduct the same on behalf of the synod.

On the motion of Rev. John Pearson, seconded by Rev. Septimus Jones, it was resolved that the sum of \$500 be granted his lordship the bishop for his travelling expenses.

Illness of two Eminent Churchmen.—In the absence of Mr. C. R. W. Biggar, on the motion of Dr. Hodgins, seconded by Ven. Archdeacon Allen, a resolution expressing gratitude for the recovery of the Bishop of Montreal from his serious illness, was adopted.

On the motion of Rev. A. H. Baldwin, seconded by Rev. John Pearson, a vote of sympathy with Dr. Snelling, chancellor, in his illness, was also adopted.

A resolution, on the motion of Rev. J. M. Jones, was adopted sympathizing with Churchmen in Wales in the movement for disestablishment.

Proposed House of Laymen.—Mr. Walter A. Geddes moved a resolution in favor of permitting the lay representatives to the synod the privilege of meeting as "The House of Laymen." In view of the lateness of the hour the motion was withdrawn, Rev. Septimus Jones promising that opportunity would be afforded the clergy and laity to meet together and discuss the question in his rural deanery during the year.

Shortly after 10 o'clock the session came to an end, thanks being first tendered the Women's Auxiliary, hon. secretaries, Archdeacon Allen for his annual sermon, and the ladies who had provided lunch during the synod meetings.

About thirty Sunday Schools of the city of Toronto are going to picnic at the favourite resort, Long Branch, which is becoming so popular.

HURON.

LONDON.—At the meeting of the W. A., at Cronyn Hall, on Tuesday, 13th June (Mrs. Boomer, presiding), a resolution of congratulation and welcome to the Bishop and Mrs. Baldwin was carried by a standing vote. Mention was made of the safe arrival of and the satisfactory work already accomplished by the Huron W. A.'s lady missionary at Omoksene; also of an interesting letter from Mrs. Sillitoe, of New Westminster Diocese, and of the great need of some immediate help being sent to the Rev. F. Frost, the burnt-out missionary at Sheguiandah, with grateful acknowledgments of the gifts already sent in answer to the appeal on his behalf.

The special object of this meeting was to hear from Mrs. Spendlove, now returning to Mackenzie River, some account of her twelve years' work there. Her simple narrative was listened to with rapt attention, and but for questions put to her, she would have made no mention whatever of the daily self-denials and positive suffering, privation and loneliness such a life had entailed. Amongst the facts gleaned were, that during a time of special starvation, when death stared the missionaries in the face, and carried off thirty-six of their Indians, the Rev. Mr. Spendlove on one occasion tasted nothing but water for five days, that Mrs. S. and Mrs. Bompas (the Bishop's wife) "never actually went longer than two days quite, without something," that something being a stray fish, caught by themselves, of a kind only eaten by Indians in their extremity—the good fish having failed, as had all else—and their usual store of tinned food and groceries not reaching them. She told how God had almost worked a miracle to save them, and by it not only restored their poor bodies, but also the expiring faith of their starving converts. The story ran thus:—"My husband, who had gone on a fruitless search for relief, was starting home. On the third day they were utterly exhausted. My husband knelt down on the track to pray. The Indians said it is no use, 'God will not hear.' . . . My husband loosed the dogs, and strange to say, instead of lying down, they ran off into the woods. One of the dogs came back with his nose covered with blood. The Indians followed, and found a moose killed by the wolves, and actually left by them untouched. The Indians said, we will never say again, 'There is no God,' and one of them wept. When that meat was brought to us, who had eaten none for many weeks, you may imagine how good it tasted! . . . In one quarter Mrs. Spendlove told of faithful Christian Indians, 300 being communicants, and spoke of the encouragements which more than counterbalanced the hardships of the missionaries' lives in the frozen north. Of that most noble man, Bishop Bompas, she said he had during his whole thirty years of service only left his post for the three months absolutely needed for his consecration. With Mrs. Spendlove was Miss Hatley, a young lady who goes to Athabasca diocese to marry the Rev. Mr. Lucas, a missionary there. All her hearers felt how truly consecrated to God must be those who could thus give themselves up so entirely to His service, bearing separation from their children and giving up "the music and sunshine of their lives" as a willing sacrifice, "not counting the cost."

Mrs. Boomer desires to acknowledge very gratefully sums forwarded to her care for the Rev. F. Frost, the burnt-out missionary of Sheguiandah:—K. B., \$1; B. M., \$1; E. H., 50c; Miss H., 25c; Mrs. Graydon, \$1; "Our missionary box," from Mrs. Jackson's children, \$1; Rev. W. Craig, \$1; Mrs. Puddicombe, \$1; V. Cronyn, Esq., \$4; Mrs. R. Browne, \$3; Rev. M. Shore, \$1; Mrs. Mills, \$1; "Agricola," \$5; James Hamilton, Esq., \$1. Total \$21.75. And she rejoices to note that the juvenile branch of the W. A. of St. John the Evangelist intend to devote \$5 towards this most pressing need. If any other friends are inclined to put forth a helping hand, will they kindly do so very soon, as aid cannot be sent too speedily?

LONDON.—The Bishop of Huron held ordination in the Memorial Church last Sunday, and preached an eloquent sermon. The following were the candidates:—Messrs. Shore and Moore, of Huron College, and Gunn, of Dutton, for deacon's orders; for priest's orders, Rev. Messrs. Beverly, of Essex; Ward, of Eastwood, and Softly, of Hensall.

RUPERT'S LAND.

DELOIRNE.—St. Andrew's.—On Sunday last, June 11th, the beautiful little church dedicated to St. Andrew was consecrated by the Lord Bishop of Rupert's Land to the perpetual "service of God and the Church of England." It was in every respect a great and glad day. The weather was fine; the congregations were immense. The solemn consecration service took place at 11 a.m. The incumbent, the Rev. C. Sydney Goodman, proceeded to the chancel, followed by a procession of the church officers, and read the petition praying the Bishop to consecrate the church. The procession then turned and slowly encompassed the church, whilst the 24th Psalm was recited alternately by the Bishop and people. Arriving again at the altar, the officers returned to their seats, the deed of the land was presented, and the Bishop said the special prayers of consecration.

The deed of consecration was publicly read by Mr. A. P. Stuart, acting in the place of the chancellor of the Diocese, then signed and sealed by the Bishop, and commanded to be placed in the registry of the Diocese. The consecration function was then accomplished. In the service which followed special prayers were introduced emphasizing the fact which had been completed. The consecration sermon—an able address, attentively listened to by a large congregation—was delivered by the Bishop.

At 3 p.m. the Bishop confirmed 25 candidates—a phenomenal increase to the Church's ranks in so small a Church community. Standing and sitting room were alike unable to be obtained at this service. At 6 p.m. evening service was sung by the Rev. C. Sydney Goodman, and the sermon preached by the Rev. W. A. Butterworth, of Hartney.

Since the opening day last September, continual improvements have been going on. Inside the church, painting, graining and stencilling, and the east, west and all the south windows filled with very beautiful figures in Glacier stained glass. An excellent furnace, a costly and sweet-toned bell, and the fencing and planting with many trees the church lots, are some of the many important additions made to this unique church. Certainly Sunday last was one of the most notable days in her history.

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.

Information Wanted.

SIR,—Could you inform me through your columns the particulars of a Church Book concern in your city, which I understand is about to be established in the interests of our Church. If explanations are quite satisfactory I might take some stock in the company.

ENTERPRISE.

Church Knot.

SIR,—I have to-day received a copy of the journal of the proceedings of the Provincial Synod of Canada, held in Montreal in September last. I notice specially two errors in connection with the diocese of Algoma. (A third error is one of little moment.) 1. On page 108 and 111 the resolution of our diocese respecting the Church consolidation scheme is made ridiculous by using the word "Ontario" instead of "Canada." In the journal of the proceedings of our Triennial Council the words are as follows: "We, the Bishop and other clergy and lay delegates of the Diocese of Algoma, in council assembled, accept and endorse the scheme put forward by the conference of delegates held in Winnipeg in August, 1890; but in reference to clause 'h,' section 5, of that scheme, our earnest conviction is that the whole of the civil province of Ontario should be included in the ecclesiastical province of Canada." In the journal of the Provincial Synod the sentence closes with the words "the ecclesiastical province of Ontario!" There is no "ecclesiastical province of Ontario" at present, and I am at a loss to know why our diocese should be stultified by such an alteration, which will be preserved as a permanent and authoritative record. Our resolution was carefully worded after a long and earnest discussion respecting that "Church Knot," to which reference has been made in your columns, (for this is the knot), and to which, with your permission, I shall shortly refer again.

2. On page 98 it is stated that "delegates to the

conference" (at Winnipeg) "were appointed by all" the dioceses "with the exception of Newfoundland and Caledonia." This is not correct. No delegate was appointed, or attended, as a representative of the diocese of Algoma.

C. J. MACHIN.

Port Arthur, June 16th, 1893.

A Protest.

SIR,—Is not your correspondent "Angelicus" laboring under the usual Protestant delusion that human beings when they die turn into angels—a doctrine that has no Scriptural authority whatever? I should be very sorry to imply that there will be no women in heaven, but if the Catholic doctrine of the resurrection of the body be true, they will be *women* still, not angels; and men will be *men* still, and angels will be *angels* still. I stated in my former letter that all the Bible angels are spoken of as males. Will "Angelicus" contradict this? Can he give me one text which speaks of a female angel? Did our Blessed Lord become an angel after His resurrection? and is not His resurrection the first fruits of ours? "Verily He took n t on Him the nature of angels, but He took on him the seed of Abraham (Heb. ii. 16). Surely, inasmuch as mankind is united to the Godhead, which angels are not, men and women will be superior to angels, "will judge angels," so it can be no disparagement to say they cannot be angels in this world or the next. I am certain, sir, that there is a great deal of misunderstanding among members of our Church upon this subject. I have been informed, before now, in all seriousness, that St. Michael was an Irishman before he became archangel. Children are taught to sing in Sunday School "I want to be an angel," when they might just as well want to be an elephant or a butterfly. Christmas cards are decorated with creatures in long golden hair, peacocks' feathers and a strong suspicion of corsets underneath their scanty clothing, and this is the style of thing we are supposed to turn into. I prefer to believe with St. Paul that "the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21), and also that angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 12).

RECTOR.

Boys' Brigade.

SIR—Noticing that Boys' Brigade Companies are being formed in several places in Canada, I wish to ask those who are forming such companies to put themselves in communication with me. An executive committee for Canada of the Church Lads' Brigade is being formed, with Halifax as headquarters. Equipments and supplies are now on their way to Halifax, which will become a depot and save the tedious delays and frequent applications to England. Four companies are already in active operation in Halifax—No. 1 St. Luke's, No. 2 St. George's, No. 3 St. Stephen's, and No. 4 St. Paul's. As soon as these are all ready a battalion will be formed here. It is hoped that before long a strong and representative Canadian committee will be in charge of the Canadian work, and will issue regulations for Canada. The Rev. Dr. Partridge, of St. George's, Halifax, is kindly acting as secretary *pro tem*. We are most desirous of entering into communication with any who may have formed companies, or who are thinking of doing so. We are acting under the advice and in conjunction with the London headquarters.

E. P. CRAWFORD.

Halifax, N.S., June 14, 1893.

A Letter from Rev. Mr. Wilson.

We have received the following letter from the Venerable Archdeacon McMurray, of Niagara Diocese, and publish it with pleasure in the CANADIAN CHURCHMAN, as we are sure Mr. Wilson's numerous friends will be glad to hear of his plans and prospects. The Archdeacon has always taken a deep interest in Mr. Wilson's work, having been the first missionary to the Indians at Sault Ste. Marie, appointed there by Governor Sir John Colborne in 1832.—ED. C. C.

MY DEAR ARCHDEACON,—You asked me to write again to you after settling into our new home, to let you know about our surroundings and prospects. To-day is our silver wedding day—25 years married—and those 25 years passed, as you know, almost entirely among the Indians. We have been celebrating the event most enjoyably in our new home, surrounded by our neighbors and parishioners, who came together to a garden party on our lawn, the principal guests being our new Bishop and his sister, Miss Perrin. About 80 were present and all passed off most pleasantly. We are all delighted with our Bishop—such a kind, sympathizing man, so bright and energetic, and yet of a truly humble spirit and

inted by all Newfoundland No delegate representative of J. MACHIN.

"Angelicus" delusion that into angels—anyly whatever? there will be ic doctrine of they will be be men still, l in my former spoken of as his? Can he emale angel? gel after His ction the first n t on Him im the seed of uch as man- ngels are not, ngels, "will gement to say the next. I deal of mis- Church upon efore now, in an Irishman en are taught e an angel," e an elephant ecorated with feathers and h their scanty g we are sup- with St. Paul ange our vile o His glorious gels are "all for them who

RECTOR.

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me to write v home, to let ad prospects. years married know, almost e been cele- r new home, shioners, who ur lawn, the nd his sister, nd all passed ted with our an, so bright ole spirit and

bent on doing the Master's work. Everybody loves him already, and I am sure the Church will prosper and extend itself under his wise influence and guidance. I wish you could see us in our new home, so different in every way to the old Shingwauk. Our house really is but a "board shanty"—commodious enough, but very roughly constructed. We have done a great part of the work ourselves, and no one, I think, to look at it now, would imagine how very cheaply it had been built. We have a lovely rustic verandah, over which roses and honeysuckle will soon be creeping, and in front of the house a natural lawn, with a couple of big Douglas fir trees on it. We are the happy possessors of five acres of good land. Part of it we had to clear, and all is now planted—apple trees, pear trees, cherry trees, small fruits and all sorts of garden produce, besides field peas, oats, etc. Mrs. Wilson and myself jog about the country in a two-wheel jaunting cart with a white horse. There are such lovely drives and the scenery is so beautiful whichever way one may look. We, indeed, feel that our lives have fallen at length "in pleasant places." Neither are the prospects of mission work altogether discouraging. I am trying to work up a parish in a part that has been somewhat neglected. There seem to be a great many Church families; most of them have but very recently moved in. I hold service at a church three miles from our house on Sunday mornings, and on Sunday evenings we have a very hearty little service in our own house in one of our unused rooms. The parish is not yet organized, but the Bishop is fully in sympathy with me, and I doubt not but in God's providence all will in time be made clear for us. We like the people, and the people all seem to be very friendly to us, but of course, being nearly all new settlers, and their holdings consisting for the most part of not more than ten or fifteen acres each, some less, they will not be able to do very much towards supporting the mission. It is a little depressing that the Mission Fund of the Diocese is at present in a sort of bankrupt state and paying nothing out, but we all expect that the advent of our new Bishop will have the effect of rousing the Church to its duties and placing the funds on a better and more satisfactory footing. I would like to tell you a great deal more, but my letter is already, I think, getting too long, so I must now come to a stop. With kindest regards to Mrs. McMurray. Yours very sincerely,

EDWARD F. WILSON. Barnsbury Grange, Victoria, B.C., June 3, 1898.

The Rural Districts.

SIR,—No doubt the letters on "The Church in Rural Districts" are read with great interest. Permit me to call the attention of your readers to the rural district of Manitoba and diocese of Rupert's Land. In this rural district one Bishop and eighty clergy are endeavoring to meet the wants of the Church. What is the result? The Church is growing, certainly, but still in nearly all the country parishes there is a great leakage. Parsonages and churches are built, and a great work is being done, but after all families are lost. Why? Because the parishes are too large. A parish in Rupert's Land generally includes about three hundred square miles, and calls for three services every Sunday at different points, with a drive varying from twenty to forty miles. In many cases the missionaries have six stations and give each place a service, every alternate Sunday. In my own mission there are four villages or small towns, a large Church population, one clergyman; three Presbyterian ministers, one Baptist and four Methodist ministers. There are enough Church people in the mission to support three clergymen, but a large number of Church families attend the nearest service, be it Presbyterian or Methodist, because they have never been trained in Church doctrine and think and say that one Church is as good as another.

After visiting over fifty families I have not found one where a Church paper was taken, and in no case have I come across a Church commentary or volume of Church history or Church book of any sort. Here let me stop to say that I think our Church publishers and booksellers in Canada are a slow set of men. I have not seen in any Canadian paper a taking advertisement of such a book as "Lane's Illustrated Notes of Church History." So, we see two facts,— 1. The Church in the country districts is undermanned. (The fault of the non-giving laity.) 2. The people in country districts are ignorant, on the whole, of Church principles. (The fault of Bishops, Priests and Deacons.) The clerical force ought to be at once doubled. Owing to the generosity of the lay members in eastern Canada, the Presbyterian Church in Manitoba is able to import dozens of students for mission work.

Owing to the want of generosity, hearty zeal and ignorance of Churchmen and Churchwomen in eastern Canada, we get one or two students, and barely enough to support them.

Present help is what is wanted. Surely such

parishes as St. George's, St. James', St. Luke's, Toronto; St. Paul's, London; Christ Church, Chatbam; Church of Ascension, Hamilton, and many another, can provide \$100 a quarter for the support of missions in Rupert's Land. This is a country of beginnings; the settlers are poor because they are beginning their homes; houses, barns and schools must be built; the Church is constantly beginning work in new districts; then, fellow Churchmen who enjoy all the privileges of well settled homes and churches, give us a good start. "The Harvest truly is great, but the laborers are few; pray ye therefore the Lord of the Harvest that He would send forth laborers into the harvest." But do not pray only; give, give, give.

RURAL PASTOR.

P.S.—If the Church papers in England will reprint some of the correspondence on this subject, much good may come.

Notes and Queries.

SIR,—What position does the Athanasian Creed hold in the American Church? Was there any change made with respect to it at the recent revision of the Prayer Book? SAM.

Ans.—This Creed holds no position whatever in the American Church. It was opposed and discussed in the end of the last century, when the English Prayer Book was being adapted for the use of the Church in the States that had secured their independence. The result was that the creed was simply dropped from service and Articles, without reason or explanation vouchsafed. It contains a valuable statement of the doctrines of the Holy Trinity and of the Incarnation, but its precision of statement and some of its clauses did not suit the temper of the times.

BRIEF MENTION.

The highest church steeple in the world is that of the cathedral of Antwerp, 476 feet.

Rev. Samuel Hart, D.D., of Hartford, Conn., has been elected Bishop of the diocese of Vermont.

A quarter of each generation is said to die before reaching the age of 17.

The Rev. H. J. Evans, of All Saints' Church, Montreal, has left on a two months' vacation.

Sweat consists of nearly 99 per cent. of water and a little over 1 per cent. of saline matter.

The greatest average height in any European army is found in the Norwegian, 69 inches; the least in the Italian, 65.

The Rev. F. Robertson, late of Carman, Man., has been appointed to Stayner, in the Diocese of Toronto.

The officers of the Swedish Navy are considered as military officers, and in full dress are obliged to wear spurs.

The "Man with the Iron Mask" did not wear a mask of iron. It was of black velvet, secured by steel springs.

Thos. Leech, B.A., ordained deacon on Sunday, will succeed Mr. Dumoulin as temporary assistant to Canon Burke, in St. Thomas', Belleville.

It is said that dew will not form on some colors. While a yellow board will be covered with dew, a red or black one beside it will be perfectly dry.

The Anglican Synod of Huron adopted, with slight amendment, the Winnipeg proposals of 1890 for consolidation of the Church in Canada and Newfoundland.

Portrait painting in England received its first strong impulse from Henry VIII., who invited Holbein and Titian to England.

Bricks made of plaster of paris and cork are now used in the construction of powder mills. In case of an explosion they offer slight resistance and are broken to atoms.

Western avenue, Chicago, is twenty-four miles long. Halstead street, in the same city, is twenty-one and a half miles long.

The corner-stone of the new St. James Episcopal church at Hespeler, was laid on Saturday by Archdeacon Dixon of Guelph, assisted by other clergymen.

Rev. John McKim, D.D., and Rev. Frederick Roger Graves, D.D., of New York, were Wednes-

day consecrated as Protestant Episcopal Bishops of China and Japan respectively.

The water lily is largely used in some parts of India as food. The fruit of some species that grow plentifully in the lakes of Cashmere is rich in starch, and has much the flavor of a chestnut.

Rev. N. I. Perry, B. A., recently ordained, has been appointed curate of St. Paul's, and missionary to Cambray and Cameron by his lordship the Bishop of Toronto. He commenced his duties last Sunday.

Lobsters often travel in regiments, seeking new feeding grounds. Their migrating armies are always led by the biggest and strongest ones, while the maimed and weakly struggle along behind.

Twenty-four thousand boys, from twelve to seventeen years of age, are now enrolled as members of the Boys' Brigade, in the British Isles.

Some 7,000 members of the British volunteer service have served continuously and efficiently for periods of from 20 to 33 years, and it is proposed to bestow a medal or badge on them for long service and good conduct.

It is said that half the church members from the Bakongo tribes in Africa are persistent gospel teachers. They go in bands on preaching tours, and remain for a fortnight at a time from home, mostly at their own charges.

Cinderella's real name, it seems, was Rhodope, and she was a beautiful Egyptian maiden, who lived 670 years before the common era and during the reign of Psammeticus, one of the twelve kings of Egypt.

The Rev. H. P. Hobson has been appointed Rector of Marlborough, on important summer resort near Newburgh, N.Y., by the Bishop of New York.

The skeleton of the "whale lizard," discovered in Alaska last summer, weighs 2,400 pounds. This is the second of the species so far known to science. It had both legs and wings.

A diver has discovered that fishes in tropical seas, when frightened, dart in different directions, each fish concealing itself in submarine vegetation of a color nearest its own.

The Rev. J. H. Sykes, late of St. John's College, Winnipeg, who was ordained on Trinity Sunday, has been appointed to McGregor by the Bishop of Rupert's Land.

Among Queen Victoria's most cherished possessions are three bracelets. In these are mounted thirty-three miniatures of her grandchildren, taken in infancy or early youth.

The largest man now in the service of her majesty Queen Victoria, is Lieut. Sutherland, who is eight feet four inches high and weighs 364 pounds.

Humboldt and Cuvier estimated the number of species of mammalia, or creatures which suckle their young, to be but little short of 600; of birds 4,000, insects 44,000, reptiles 700; in all, 50,000 species.

The Rev. Prof. Clark has consented to take charge of Rev. Dr. Rainsford's church in New York for July.

The Right Rev. Dr. Courtney, Bishop of Nova Scotia, preached in St. Stephen's Church last Sunday morning.

The Right Rev. Dr. Jarrett, Bishop of Northern Texas, preached last Sunday morning and evening in St. James' Cathedral, Toronto.

The Rev. R. Benson preached his farewell sermon in the Church of the Ascension last Sunday evening, and is returning to the diocese of Algoma.

British and Foreign.

Rev. J. Burn, of St. Albans, resigns his ministry in the Wesleyan Church, because he finds the triennial removal interrupts his spiritual influence.

The speeches at the Albert Hall meeting have been published in a single volume by the Church Defence Institution.

Newport, Rhode Island, is to have a new church, given by a Mrs. Zabriskie as a memorial of her mother, who died last year. The whole cost will be from \$75,000 to \$100,000.

Amongst recent contributions of a considerable amount to the Bishop of London's Fund is one of £1,000 sent a few days ago by a donor who desires to remain anonymous.

The Rev. George M. Christian, rector of Grace church, Newark, has been made a Doctor in Divinity by Nashotah.

A Scotch Presbyterian has presented the Bishop of Derry and the Moderator of the Irish Presbyterian Synod with walking-sticks made of Brazilian palm, bearing suitable inscriptions, in honour of the efforts of these two religious leaders in opposition to the Home Rule measure.

Further Secessions from Wesleyanism.—The Rev. H. B. Yates, of Hull, who has become editor of the *Sunday School Chronicle*, has followed Dr. Lunn's example, and is about to retire from the Wesleyan Connexion, while the Rev. J. W. Burn, of St. Alban's, has verted to the Congregationalists.

The Church of the Heavenly Rest, New York, was consecrated on Thursday, May 18. The Bishop of Niagara was present and took part in the service with the Bishops of New York and of Long Island. This church was freed by its congregation from debt on Easter Day, when the great sum of \$87,000 was placed upon the altar.

The Bishop of St. Andrew's, in order that he may meet and make the personal acquaintance of his clergy, has invited them to be his guests at St. Mary's Tower on July 19-22. There is to be a conference, for which subjects are invited, and a retreat is arranged for, though those who are unable to stay over the Friday are asked to have no scruple in leaving on that day.

A Quiet Day was held last week at the country residence of the Archbishop of Dublin, Old Connaught, Bray, at which Archdeacon Meade, of Armagh, delivered the addresses. The day was made the occasion for presenting a silver flagon, with illuminated address, to the Archbishop, as a mark of esteem and love from his clergy, and of their appreciation of his kindness in inviting them year after year to spend these Quiet Days with him.

Not often is it that five new churches are consecrated in one diocese within a single month, as happened in the diocese of Nebraska during April. The churches are at Tecumseh, Columbus, South Omaha, and two in Omaha; all of them are mission churches, and three have been built within a few months and are only just out of the builders' hands. Bishop Worthington also laid the cornerstone of a church in De Witt on May 1.

The Archbishop of Armagh has received a resolution from the diocese of Montreal, signed by the Bishop and sixty of his clergy, in which, as members of the same household of faith, whose religious duty it is to weep with those that weep, they, in reference to the present crisis in the fortunes of the sadly tried Church of Ireland, convey to that Church "the assurance of our warmest sympathy in this hour of her deep distress, when she is passing through trials more severe than any by which she has been visited for many generations."

Sunday School Lesson.

5th Sunday after Trinity. July 2, 1898.

SOLEMNIZATION OF MATRIMONY.

I. THE MARRIAGE SERVICE.

Before persons are married, something has to be done to make sure that there is no reason why they should not become man and wife. The ancient way—still commonly observed in England, and sometimes here—which was by the publishing

of *Banns* (which means *Proclamation*); on three different Sundays at the public service the names of the persons who desire to be married are read out in church. If no one can show any just cause why they should not marry (as that they are too nearly related, according to the Table of Affinity; that they are under age, and have not their parents' consent, etc.), then the marriage may take place in due form. But in Canada the usual custom is to obtain a *License*, under the authority of the Lieut.-Governor, which is only issued after one of the parties has stated, under oath, before one who has the right to issue marriage licenses, that there is no legal bar to the marriage. The license is then handed to the clergyman, and it gives him the right to perform the marriage ceremony without any further publication. Those who have any respect for the Church will not consent to be married by any but a regular clergyman—and the ceremony will be performed as the Prayer Book directs—the first part *in the body of the church* (most conveniently at the entrance to the chancel), and the latter (*see rubrics*) at the altar rail. The marriage should be in the church: (1) Because God's house is the most suitable place to receive God's blessing, (2) because the service will be far more solemn and impressive.

(i) THE ESPOUSAL OR BETROTHAL.

Naturally the first thing will be to ask whether both persons wish to be married (Gen. xxiv. 58), and that they may not give their consent without proper thought, they are told their duties, and the reasons of marriage, and that such an important step should only be taken in the fear of God (1 Cor. x. 31). Then they are solemnly called on to declare whether there is any reason why they should not be married. After this the minister asks the man whether he will take the woman, and the woman whether she will take the man. This part of the service (Espousals) used to be separate, and might take place some time before the marriage (S. Matt. i. 18).

(ii) THE MARRIAGE.

This begins by the persons repeating their betrothal, in other words, they *plight their troth* (pledge their truth) to one another. Note that it is a lifelong agreement not to be lightly made. Many "marry in haste and repent at leisure." But it is well said where the choice of a help-meet is "in the Lord" (1 Cor. vii. 39, last part; 2 Cor. vi. 14), "marriages are made in heaven." Next follows the giving of the ring (note that in the words used, "with my body I thee *worship*," worship is Old Eng. for *honour*). The ring signifies (1) "faithful to death," a ring having no end, (2) that the wife is to have the full enjoyment of the husband's property. (3) the binding of both together. Then there are two very solemn declarations that the two persons are man and wife—in God's Name—and that *man* has no power to put them asunder. (The divorce laws, especially in the United States, are directly contrary to Christian teaching, which allows *no one* to marry again while the husband or wife still lives.)

(iii) CONCLUSION OF THE SERVICE.

This is at the altar, because formerly it was the usual custom to administer the Communion to those newly married (note the rubric at the end of the service). We have in this part, praise, prayer, and instruction.

II. THE SPIRITUAL MEANING.

Read Eph. v. 22-28. The early marriage is a type, or acted figure, which should remind us of the heavenly or spiritual union between Christ and his bride the Church. The Song of Solomon is a kind of wedding song of that king, addressed to his wife, but spiritually understood, it speaks of the love of Christ to the Church.

(See S. Matt. xxviii. 20; Rev. xix. 8; xxi. 2-4.) A marriage is, or should be, the most joyful thing on earth. Christ has now espoused the Church to himself; the full joy after marriage, and the marriage supper, are reserved to the end of the world.

That cure of Geo. W. Turner of Galway, N.Y., of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 5.

Stella looked up, more brightly and very gratefully: "I don't deserve it," she said: "I am afraid I have been saying very wrong and perhaps rude things to you this morning, Captain Flamank. I never in my life spoke of this to any one before, except Tracy. Please do not tell Lora or Somerset: they would be very angry."

"Don't fear, Stella. Whatever you say or choose to confide in me shall be sacred between us two; fully understand that. I do wish to be a brother to you indeed."

He gave her another kiss, such a kiss as Somerset never bestowed; and it seemed very welcome to the poor forlorn child.

"And I should like to see Mrs. Fleming very much indeed, if you think Lora will let me."

"I will let you, if Lora does not. She and I shall have but one opinion now, you know; and what one chooses, the other will be forced to give in to."

"But supposing Lora should choose," said Stella, doubtfully.

"Ah, Stella," said he, laughing, "I see you know about as much of your sister as she of you. But now, come, you are going to have something to eat; I will answer for it, you have not touched a bit of dinner." And with these words, he led her to the table, and helped her to the cold luncheon which was still lying untouched.

Stella, whose thoughts had certainly received a somewhat more cheerful turn, obeyed, without a syllable of resistance.

"And now, to please me," Captain Flamank said, "you will drink a glass of wine—yes, even if you don't much like it, to please me, Stella. I know you need it, with that white face, and these cold hands, and feet I daresay a deal colder. Come, be a good girl, and do what I ask you."

Yielding to the appeal of kindness, so different to that of command, Stella again obeyed, and found the draught which she had accustomed herself to consider so nauseous almost agreeable, when administered by those friendly hands.

"I must go back to my practice now," Stella said, with a bitter sigh.

After luncheon, Captain Flamank had brought her to the fire, and was making her warm her hands and feet before the bright blaze.

"Practice again! Why how long are you to be at it?"

"Till about eight o'clock, I think," answered Stella. "O, I don't mind it so much now," she continued, as the Captain drew a very long face, and gave that low expressive whistle which with him was always indicative of great annoyance: "You have been very good to me. And, Captain Flamank, I want to ask you one more question, if you don't mind, and will not think me very strange and inquisitive. It is about Lora."

"Yes, ask anything you like."

"I want to know what you think—really and truly think. Supposing that, instead of being what you are—tall and handsome and rich, and with lots of people to look up to you, and think much of you—you were to be short and plain, and were to lose your money and friends—become, I mean altogether different from what you are now, except in your kindness and goodness and affection. Do you think that then Lora would love you as she does now?"

Captain Flamank could scarcely repress a smile as one by one, and so gravely, Stella enumerated his present desirable qualities and then their reverse. But he tried to answer her seriously as she had questioned him: "Yes, Stella; I firmly believe that, did my mental qualifications and my heart remain unchanged, your sister would love me just as well and nobly as she does now. Mind, if these misfortunes were to come upon me now, since we have known one another's affections. I cannot tell what might or might not have been the case, had they come to pass a year or two ago."

"O, of course that is what I meant. And one more thing, please, Captain Flamank. Suppose that Lora, instead of being beautiful and graceful and clever as she is, should become ugly and poor

and friendless, should you love her exactly as you do now?"

This was very personal cross-questioning; and the Captain was not quite so ready in answering for his own honour and steadfastness as for that of his betrothed. Besides, the very idea was so repugnant and terrible to him, that it required some moments fully to realize its import. But Stella's eyes waited for response; and he replied at length, quietly but very firmly: "Yes, Stella, I believe that my affection for your sister is so strong and true, that, whatever conceivable calamity should come upon her, she would be dearer to me than any one in the world beside. Such are my feelings now: I would not deceive you. May we never give one to the other any cause for breaking this mutual confidence. Are you satisfied?"

"Yes, I am satisfied. If what you say is true, and I do not doubt it, Captain Flamank, at least your part of it, you must be very happy. It must be very beautiful to be loved when there are no hindrances in the way, and you may show it when you please in words or actions, not be always forced to repress it, and hold it back till you begin to doubt whether there is any such thing as real love at all."

"Yes, it is beautiful," said he, not heeding her last words. "Poor Stella!" he added, as she turned to the piano: "I don't like leaving you here."

"O, never mind. I would as soon be here as anywhere away from Tracy. What troubles me most is that I shall not be allowed to go to him again to-day. Captain Flamank, he was so pleased with the walnuts: I forgot to tell you—thank you very much."

"I am coming to see him myself some day, Stella; you will admit me, won't you?"

"O yes! Good-bye, Captain Flamank; and thank you."

He left the room. Stella sat for a few moments silently: he had not given her much in the way of advice or consolation; and yet Captain Flamank's kind and friendly words had done a great deal for her. She did not feel so utterly crushed and hopeless as before; and it was very pleasant to believe, if what he said was really true, and Stella felt that it might be that there was some one who cared a little for her, who wished her to be happy, who would do all in his power to render her more so. A little gleam of brightness came across her on the afternoon of that gloomy November day, a gleam all the better appreciated from the utter dreariness and wretchedness of its morning.

An hour or two later Lady Trevannion came into the room. "What! my dear Stella here still?"

"Yes, auntie. Somerset desired it."

"And when will you have done?"

"I think by eight o'clock; I shall soon know it, Aunt, how is Tracy?"

"I do not like your being here all day, Stella. I wish you would contrive not to manifest such tempers, and so displease your sister. You are apt to forget your position, which, after all, is scarcely more than that of a child, and you should learn to submit yourself more readily. Your brother, of course, does not like to see you behave as you did last evening. I assure you, my dear, it was quite noticeable."

"Have you seen Tracy, auntie?" Stella asked again. She had availed herself of the not unwelcome interruption, and was again before the fire, warming her hands. She was so accustomed to similar exordiums from her aunt that she took no notice of the present one. "He seemed as though he was going to have a bad night; and I have not heard how he is all day."

"Tracy—yes, my dear; he had a very poor night, I believe. Dr. Argyle said that we must be very careful with him, or something of that sort, I do not exactly remember. My dear child, what is the matter? there is no need of crying: Tracy is not worse than usual."

Stella's tears fell silently. Any out-burst of grief would be of no avail, she knew. Her aunt could not revoke Somerset's command even if she asked her, nor could her tears make Tracy better. That she had learned from bitter and oft-repeated experience; and they fell less frequently now than once. But to-day she was feeling dispirited and hopeless herself; and they seemed a little relief to her troubled heart.

"If Somerset were at home, I should ask him to let you off for once, though you know it is my rule not to interfere between you," Lady Trevannion said; for it grieved her really kind though indolent nature to see her young niece in trouble; "but he is gone out, and will only be home in time to dress, I dare say. You are not looking well yourself, Stella: I thought so last night: you need change of air."

"O no, thank you, auntie; I am quite well; and I had much rather you did not speak to Somerset. It is nearly over now."

"And you will be wiser another time, and keep what you feel to yourself, my dear. I shall send you in your tea by-and-bye, and remember I desire that you take some. From what I hear you have been half-starving yourself lately; and I can't allow it. Your face is getting absolutely thin."

After Lady Trevannion's visit and tea, there were no further interruptions; and long before nine o'clock Stella could play the piece quite creditably. It was about half-past eight o'clock that a knock came to the library door, and a servant delivered a message to the effect that Mr. Gower wished to speak to her in the drawing-room.

(To be continued.)

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

Only.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings;
But rolled the stone from the hidden springs,
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And each is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily either is given?

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.

Home Gardening.

Some time since we saw a charming effect produced with ferns. It is quite easy to do. In front of an old wall run up some meshed wire, about a quarter of a yard from the wall, and fill in the cavity between the wall and wire with peat and peat mould. Plant ferns in the mould, so that the ferns peep out through the wire, and thus produce a wall of greenery. Moss and stone crop and creeping jenny are also pleasing introductions among the ferns. The greater variety of ferns the better, and when they are in seed brush the seeds off the back of the leaves carefully with a soft brush among the peat, and they will spring up, and make the wall green.

Another novelty for rooms or conservatories can be formed of a large white sponge sown full of canary, hemp, cress, and other seeds. It should then be placed in a shallow dish, containing a small amount of water which the sponge will absorb, and the seed will soon sprout. When the seeds have sprouted, the sponge should be suspended in a window, or in some position exposed to a little sunlight, and watered daily so that the sponge is always kept moist, and it will then exhibit a mass of delicate green foliage.

Rich, Red Blood

As naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities and builds up every organ of the body. Now is the time to take it.

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

The Need of Prayer.

If you have any trial which seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for anything, not wrong in itself, with perfect freedom, if we do not pray selfishly. One disabled from duty by sickness may pray for health that he may do his work; or one hemmed in by internal impediments may pray for utterance, that he may better serve the truth and the right. If we have a besetting sin, we may pray to be delivered from it, in order to serve God and man, and not be ourselves satans to mislead and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to Him, that His strength is enough to enable us to bear it.

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.

Wedding Garments.

Among the Jews, when the bridegroom was in circumstances to afford it, wedding garments were prepared for all the guests, which were hung up in the ante-chamber, or entrance-hall, for them to put on over the rest of their clothes, as they entered into the apartment where the bridal company were assembled. The same practice is observed on great occasions among all the grandees of the East.

"When we arrived," says Schulz, "at a palace of the Sultan, we were required, before going to the audience-chamber, to put on the garment of honour given by the Sultan, namely, the caftan, which is a long robe, with loose sleeves, and without which no one dare appear in the presence of the emperor."

"The next day," says another traveller, "the king sent to invite the ambassadors to dine with him once more. The mehmander told them it was the custom that they should wear over their own clothes the best of those garments which the king had furnished to them. The ambassadors at first made some demur about complying; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it."

"To refuse, or even to neglect putting on the wedding-garment, was looked on as an insult to the bridegroom, aggravated by the circumstance that it was provided by himself for the very purpose of being worn on that occasion, and was hung up in the way to the inner apartment, that the guests must have seen it, and recollected the design of its being there suspended."

—"Out of suffering comes the serious mind; out of salvation the grateful heart; out of endurance fortitude."—*Ruskin*.

A Pearl that is Lost in the Sea.

Why mourn for the hours that have vanished?
 Why grieve for the things that are lost?
 Why weep for the flowers of summer
 That lie 'neath the cold winter's frost?
 Can we make time stand still or turn backward,
 Or revive the dead rose on the lea?
 We might just as well try as go searching
 For a pearl that is lost in the sea!

Why cherish a dream that is ended?
 Why look down the vista of years,
 But to suffer a long-buried sorrow
 To open the wound with new tears?
 It is over—forget it. As useless
 (No matter how anxious we be)
 To try to go back, as recover
 A pearl that is lost in the sea!

Why burden to-day with regretting
 What might have been, had we but known?
 Why long for the much-beloved music
 After the sweet singer has flown?
 Will all the regrets and the longings
 Avail against Fate's stern decree?
 Ah, no—for the Past and its chances
 Are as pearls that are lost in the sea!

Why waste precious moments in thinking
 Of scenes that were beautiful then?
 Why linger o'er graves that hold treasures
 That ne'er will be with us again?
 Why wish for our youth and its gladness,
 When from sorrow and care we were free?
 'Tis gone from our grasp—gone forever,
 As a pearl that is lost in the sea!

The Old Irish Parliament.

According to the old MS. of 1711, now in the possession of Lord Fingall, known as "The Case of the Roman Catholic Nation of Ireland," the Irish Parliament treated Ireland "worse than the Turks treated the Christians—worse than the Egyptians treated the Israelites." This statement finds an echo of later and still louder reverberation. Dr. Hussey, Roman Catholic bishop of Waterford, who had startled the Government with a very ultramontane pastoral, writing to Clinch, a professor at Maynooth, in 1799, says of the then mooted Legislative Union: "Whatever my reason may tell me upon a cool enquiry, my feelings rejoice at it. I told the Chancellor of your Exchequer here that I would prefer a union with the Beys and Mamelukes of Egypt to that of being under the iron rod of the Mamelukes of Ireland; but, alas! I fear that a union will not remedy the ills of poor Erin." The Irish Chancellor of the Exchequer here alluded to was Sir John Parnell, who because he taxed hearths and window light, it was pleasantly said that he "laid taxes on light."

A HEALTHY AND DELICIOUS BEVERAGE.—Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou, Montreal, and get free sample with directions.

Queen Elizabeth's Prayer Book.

Queen Elizabeth's Prayer Book is soon to be sold at Christie's, in London. The book, which contains a collection of prayers and meditations specially composed for the Queen by the Lady Elizabeth Tirwit, her governess, is bound in gold and enamelled, and is said to be the work of George Heriot, the favorite goldsmith and banker of James I., and the founder of "George Heriot's Hospital" at Edinburgh. The prayers were printed in 1574 by A. Barker, whose device is seen on several leaves: a man stripping the bark from a tree, and the couplet:

A Barker if you will,
 In name but not in skill.

This book was worn by the Queen suspended by a chain from her girdle through the two rings which are at the top. The cover is of gold, ornamented with colored enamel figures in full relief. In front is represented the raising of the Serpent in the Wilderness, an emaciated figure in the foreground, and three others, one in the attitude of prayer. On the back is represented the Judgment of Solomon. The edges and back of the cover are decorated with black enamels.

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.

One of These Days.

One of these days it will all be over,
 Sorrow and mirth, and our loss and gain,
 Meetings and partings of friend and lover,
 Sunshine of pleasure and cloud of pain:
 One of these days will our hands be folded,
 One of these days will our work be done,
 Finished the pattern our thoughts have moulded,
 Ended our labors beneath the sun.

One of these days will the heart-ache leave us,
 One of these days will the burden drop;
 Never again shall the hope deceive us,
 Never the hindrance our progress stop.
 Freed from the chill of the vain endeavor,
 Winged with the power of endless life,
 One of these days we'll forget forever
 All the defeats of the earthly strife.

One of these days we shall know the reason
 Haply of much that perplexes now;
 One of these days in the Lord's good season,
 Seal of His peace shall adorn the brow.
 Blessed when brought out of tribulation;
 Lifted to dwell in the Lord's own light,
 Happy to share in the great salvation,
 Well may we watch through the passing night.

One of these days the darling faces
 Vanished here from the household band,
 Haunting yet our familiar places,
 Wooing us yet to the better land,
 Smiling then in the light of heaven,
 Once again will be all our own.
 One of these days 'twill to us be given
 To stand with our darlings before the throne.

Patiently then our cross we'll carry,
 Joyously onward daily fare;
 What though the word of the King may tarry,
 One of these days He will want us there.
 One of these days! Some pearl-bright morning?
 One of these days! Some golden noon?
 Or the evening gray, or the midnight warning?
 Even so, Lord, come late or soon.

Come, beloved, and find us serving,
 Come, we cry with our longing soul,
 Come to save from our faithless swerving,
 Come to touch us and make us whole.
 "Till He come!" 'tis our song and story;
 One of these days its thrilling chord,
 Echoing through the immortal glory,
 We shall lift to our risen Lord.

—Margaret E. Sangster.

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.

Nervous Children.

I want to say a word about nervous children. Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them, but talk to them about these curious little strings that should be made their servants, not their masters. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given, receive five, and is on a level with brutes that have no reason. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent towards the capers of your over-nervous children.

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

Hints to Housekeepers.

LEMON PUDDING.—Pour a quart of boiling water over a pint and a half of bread crumbs, put the mixture into a buttered dish, stir in a teaspoonful of salt, cover closely with a plate and let it stand half an hour; at the end of that time beat into it three eggs and a teaspoonful of lemon extract; beat it until it is perfectly smooth and bake in hot oven.

APPLE PUDDING.—Make a biscuit crust, i. e., one quart of flour, three small teaspoonfuls of baking powder, butter or lard the size of an egg, teaspoonful of salt (less if butter is used), and milk enough to make a soft dough. Fill a deep baking dish with sliced apples sweetened with molasses and flavored with cinnamon, and pounded dried lemon peel. Cover with the crust and bake in a moderate oven.

BARLEY CREAM FOR INVALIDS.—Put a couple of pounds of lean veal or mutton, and a quarter of a pound of pearl barley, into a quart of water, and cook very slowly until it is the consistency of cream. Strain, salt to taste, and flavor with celery, or it may be eaten without.

If you are boiling lamb to be eaten cold, a most delicious flavor may be given it by adding a few cloves and sticks of cinnamon to the water in which it is boiled. Roast lamb may be flavored in the same way by boiling the spices in water and using it to baste with.

CREAM PIE.—Cake: Three eggs, one cup of sugar, one cup of flour, one teaspoonful of yeast powder or baking powder, and a tablespoonful of hot water the last thing. Beat the eggs and sugar to a cream, then add hot water and flour. Bake in three layers in a hot oven. Cream for inside: One pint of milk, put it on to boil, beat an egg with a tablespoonful of corn starch, and stir in, sweeten to taste, let it boil up thick, flavor with vanilla, and spread on the layers of cake.

With very few exceptions, every flower looks best when arranged with the foliage Dame Nature bestows upon it. Flowers should not be crowded. Each one should have a fair chance, therefore do not use a dozen flowers when six would look far better. Buds and foliage are just as important in flower arrangement as the flowers themselves. Dame Nature always arranges her flowers in this manner, and we cannot do better than to copy her as nearly as we can.

CUSTARD AND BLANC-MANGE.—Blanc-mange served ice-cold with preserved fruits and rich cream is delicious. By making a double quantity, dessert may be varied the second day by serving it with a rich egg custard. Custards, baked or boiled, and floating island are most delicious desserts. A pretty dish is made by splitting stale ladies' fingers or sponge cakes—any stale cake may be used—and spreading them with some tart jelly. Cover with custard, and on the beaten whites drop tiny dots of jelly.

Make the table attractive with fresh napery, clear glass and flowers. If you have no garden, try wild flowers, or what you may have called weeds. See how beautifully the dandelions, buttercups, harebells, clover and grasses decorate. You will not mind, then, if the linen is coarse or china common.

SEVERE ABSCESS CURED.—Dear Sirs,—I had an abscess just behind my right ear, in August, 1891. After suffering for three months, I began to take B. B. B. and after one month's use of it I was very much better, and the abscess entirely disappeared in four months. I am certain that Burdock Blood Bitters is an excellent remedy. Florence M. Shaw, Solsgirth, Man.

Dr. Fowler's Extract of Wild Strawberry cures cholera, cholera morbus, diarrhoea, dysentery, and all forms of summer complaint, looseness of the bowels, etc. Price 35 cents.

CONSIDERED THE BEST.—Dear Sirs,—I also can bear testimony to the value of your wonderful remedy for the stomach, liver, bowels and blood, B. B. B. I have used it as well as Burdock Pills for over three years, when necessary, and find them the best remedies I have ever used for constipation. Mrs. Gregor, Owen Sound, Ont.

Children's Department.

A Boy's Resolution.

The quaint fishing hamlet of Banks, nestling among the sand-hills that run along the shore of the northern coast, awoke one morning to don gala attire. It was the occasion of the new market being opened at Crossings by the mayor, the latter seaport lying only a mile and a half distant from the village of Banks. It was a day of importance for the fishermen and their wives, inasmuch as the new market meant profitable and easier sales for them than had been the case when obliged to send the fruit of their toil to markets further away. Thus it was that the good folk of Banks had decorated their old-fashioned homes and buildings, as far as they could, in outward demonstration of their inward satisfaction at the new state of affairs which was to be.

Mrs. Blundell had risen betimes—even as the sun had first appeared, shining over the glistening, restless sea—and had put her cottage in order, made the simple breakfast and taken in a sniff of the fresh breeze, before calling the rest of the family to the neatly-spread table.

"It's going to be a fine day, wife," said Mr. Blundell, coming in from a shed at the rear, where he had been repairing a shrimping net, "and the earlier start we get, the better spot we'll find for good hearing."

"That's true enough," replied she, pouring out a cup of milk each for the sturdy little fellow and the plump, rosy-faced girl who were seated at the round, pine table. "And you think we'd better not take the children, John?"

"Yes, I do, Maggie," said Mr. Blundell, decidedly. "There'll be such a crowd as never was seen in Crossings before—folks are coming

HE LOVED
good bread, pie,
and pastry, but his
stomach was delicate.
SHE LOVED
to cook, but was
tired and sick of the
taste and smell of lard.
She bought Cottolene,
(the new shortening) and
THEY LOVED
more than ever, be-
cause she made better
food, and he could eat it
without any unpleasant
after effect. Now
THEY ARE HAPPY, in
having found the BEST,
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Wellington and Ann Streets,
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from all over—and the children would only be in the way. Besides, it would be no enjoyment for them to sit listening to talk they could not understand."

"I was only thinking they'd be pleased to see the decorations," said Mrs. Blundell, mother-like, yearning to give her children some of the pleasure that was to be hers. "And besides, John, I know Peter'll think he's hard put to if we ask him to stay at home to look after them; most of the neighbors are going too, or we'd leave Jack and Mary in their care."

"I saw Tim Sutton this morning, and he's not going to take his family, so I told him they could come over and stay with Jack and Mary, and Peter would look after them all."

"Oh, father, must I do that?" said a brown-faced lad, entering the kitchen at that moment, and hearing the latter part of Mr. Blundell's speech, "and I've planned to go to Crossings with the Jamison boys. We were going to have such a grand time!" and the speaker threw himself down disconsolately upon a chair, as he looked entreatingly at his father.

"Now, Peter, didn't I explain all this to you yesterday? I want your mother to go to the opening of the market and enjoy herself, which she can't do if she's got to have the children dragging at her heels. She wouldn't go comfortably if we left them here alone, nor more would I, so there's naught for it but for you to stay and look after them. And I'll tell you what, Peter; your mother and me'll try to get back by half-past two or three, and then you can go to Crossings. You'll be just in time for the procession around the market. We don't care so much about that as the mayor's

speech." And having finished his say, and his breakfast at the same time, Mr. Blundell arose from the table, adding, "Get ready as soon as you can, Maggie. Peter'll help you clear up."

"Don't you mind, Peter," said Mrs. Blundell comfortingly, as the father left the kitchen; "we'll get back as soon as we can, and it will be a real treat to me, you know, this little outing. You'll like to feel you're making it so, my boy?"

For a moment there came no answer.

"It is so hard," thought the lad, "that I have to stay home just at this time; it's cruel! all the other boys can go, and I've to stay and be nursemaid." And then a better thought came; he remembered how patiently his mother always went around the house, trying to smooth out the tangles that came in her children's way, and how she was ever ready to sympathize and comfort and help.

"Indeed I shall, mother," he said at last, so heartily that his mother's eyes glistened and she answered tenderly,—

"That's spoken like my own boy."

It was hard sacrifice for the boy—harder perhaps than the father dreamed of, for pleasure did not often enter into the simple life led by the Banks boys and girls—and as Peter watched his parents leave the house, big tears came into his eyes and his lips trembled as the thought of what remaining behind meant. "I shall have to walk there all alone," he murmured, "for the other boys are going this morning; and when I get there they'll all be spread round." But he shook his head, pressed back the mournful thoughts, and called out cheerily after the departing figures,—

"Hope you'll have a good time, father and mother. Don't hurry back; I can stand it all right."

"That reminds me," said Mr. Blundell, turning back with his hand upon the garden gate, "if you like to leave the house about two, Peter, you might walk across the fields with the children and meet us on the way. It would be so much time gained for you. We shall come back by Roe Lane, and if we leave Crossings about two we could meet half way."

"Yes, father. That'd be fine," said Peter, his eyes glistening. "I'll do that."

But after all the duties that fell to the boy's share had been seen to, and still there was plenty of time left before two o'clock, Peter began to find time hang heavily upon his hands. The children were playing down on the beach with their little neighbors, as happy and joyful as though their older brother was not watching them from the kitchen door half-wistfully; they evidently needed no looking after just then.

"Hallo, Pete! this is luck. I thought you'd have gone on sure."

Peter turned with a start. It was Tom Jamison speaking to him. "I couldn't get off with the rest of the boys," continued he: "had to go on an errand for mother. But come on, we'll be late. Didn't the boys call for you, as they passed by?"

"Yes, but I wasn't ready, no more'n I am now." And then Peter briefly explained.

"Oh, the children'll get on all right; it's nearly twelve now." two hours won't make much difference. Come on, Pete," said Tom persuasively.

Peter shook his head. "I can't," he said, shortly.

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Sight and Perfect Health Restored by Hood's Sarsaparilla.



Eva Beraw
Bradford, Mass.

"About 4 years ago my little girl, Eva, who was then 4 years old, had a scrofula trouble with one of her eyes. For 8 months she had to keep it bandaged from the light. We tried everything the best medical advice would suggest for two years, keeping her out of school all that time, but nothing appeared to do her a particle of good. We feared that she would entirely

Lose the Sight of the Eye

One day I read of a little girl suffering similarly who had been cured by Hood's Sarsaparilla, and decided to let her try it. She seemed better when she had taken the first bottle, so I got another. And when she had finished taking three bottles she was completely cured, and now

HOOD'S Sarsaparilla CURES

at the end of two years, not having shown any return of the trouble we are sure that

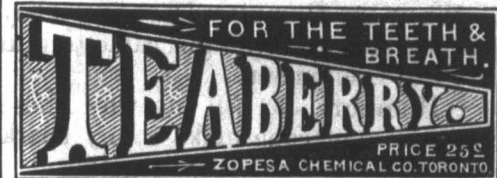
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We feel indebted to Hood's Sarsaparilla for the good it has accomplished." FRANK BERAW, Central Avenue, Bradford, Mass.

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"We are well acquainted with Frank Beraw and have been for several years. We have full confidence in what he states of Hood's Sarsaparilla. She is certainly in the best of health now, as we see her often and her eyes are all right." COLBY BROS., Bradford, Mass.

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For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

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try to persuade me, Tom. I'd like well enough to go, but a promise's a promise, you know."

"All right. I don't want to get you into trouble, Pete, but it's more'n I could do to stay at home, with the good times going on at Crossings, and it only coming once in a lifetime." And Tom swung on his way, mumuring to himself, "There's more backbone to quiet Peter Blundell than anybody'd think."

After Tom had gone, the time seemed longer than ever to the one waiting, and at last he turned and entered the kitchen. Dropping into a chair, he laid his arms upon the table and resting his head upon them, said to himself,—

"If I couldn't do a thing cheerfully, Peter Blundell, and not think I was giving up so much, I wouldn't do it at all. How many times have your father and mother had to give up for you? and yet you can't make this sacrifice for them without feeling as if you were doing more than your share." For a few moments longer the boy remained quietly thinking, and then with a resolute expression in his brown eyes, he said, as he stood and crossed to the kitchen door: "There, that's all over, and I wouldn't have mother know for the world how I fretted after she had gone. She shan't know either, and the next time she and father want me to be a help to them, I'll try and do it more cheerful-like. When a boy's got a good mother like mine, he needs to be good to her." And then, as there flashed to Peter's mind the many times he had troubled that mother by a grumbling compliance with a request, or a sulky manner, he added, "And I will be good to her—I will."

Peter did try after that, and with every victory was given greater strength for the next time. And his mother, looking proudly at him one day as he, unasked, carried in the water for supper, said gently,—

"You are a good son to me, Peter." And Peter replied, as a steadfast look shone in his eyes,—

"That's what I'm trying to be: a boy needs to be good to his mother when he has such a one as I have."

Discovered through a Child.

When Sir Humphry Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphry, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphry was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said,—

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphry soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he sat to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphry Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping in discoveries, reminds us of another pretty tale.

In 1867, some children were playing near the Orange River, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before.

A neighbor, seeing this stone, offered to buy it for a mere trifle. He, in his turn, sold it to someone else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid two thousand five hundred dollars for it. This stone which the children had found was the first of the African diamonds.

An Argument.

"But, mamma," said Minnie, looking grave but determined. "I shall have to wear this dress, because my only other white one that is clean is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," the mother said, with equally determined face; "but you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've got to wear it, you see," said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you found for wearing that broad, blue sash?"

"Well, mamma, you know it is my only one that matches nicely with this dress and these stockings, and things ought to match."

"Yes; and why must the stockings be worn?"

"Oh, well," said Minnie, catching an end of the sash and twisting it, "I suppose I could wear other stockings, but I thought with my nice new slippers these would look the prettiest, and I didn't think you would care."

"Does it seem to you that 'nice new slippers' that were bought to wear only in the house, are the proper thing for lawn parties?"

"No'm; but I had to put them on. My boots have the ugliest great nails sticking into my toes; I could hardly walk around last night: so, of course, I had to put on the slippers."

Very grave looked the mother. It was a sad fact that she had never heard of the dress that was too tight, or the fearful nails in the high-buttoned kid boots, until this moment. Could it be possible that her little daughter was tempted, by her desire to appear in her fine new clothes at the party, to speak not quite the truth? She sat thinking for a full minute before she decided that her child needed a severe lesson.

"Minnie," she said; and the little girl knew that when her mother spoke in that tone, and called her by her full name, there was no more chance for argument, "you cannot wear that dress, and that sash, and those slippers and stockings, to the lawn party."

Now it was Minnie's turn to consider. She looked down and fitted the toes of her slippers most carefully into a figure of the carpet.

"Well," she said at last, drawing a long sigh, and looking as though the sorrows of life sat heavy upon her heart, "I suppose I can go and change my things; but I shall be very late. It is time to go now."

"Yes," said the mother, her face very sad, "you may change all your things. Put on the calico that you wore this morning, and your every-day boots."

"Mamma!" gasped Minnie, "don't you mean to let me go to the party?"

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SESSION 1893-4.

The Calendar for the Session 1893-4
contains information respecting conditions
of entrance, course of study, degrees, etc.,
in the several Faculties and Departments
of the University, as follows:

FACULTY OF LAW. (Opening September 4th.)

FACULTY OF MEDICINE. (October 2nd.)

FACULTY OF ARTS, OR ACADEMICAL FACULTY.
Including the Donalds Special Course for Women.
(September 14th.)

FACULTY OF APPLIED SCIENCE. Including Depart-
ments of Civil Engineering, Mechanical Engineer-
ing, Mining Engineering, Electrical Engineering
and Practical Chemistry. (September 16th.)

FACULTY OF COMPARATIVE MEDICINE AND VET-
ERINARY SCIENCE. (October 1st.)

McGILL NORMAL SCHOOL. (September 1st.)

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ed on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,
Acting Secretary.

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"There is nothing for you to wear, my daughter. I suppose you would not like to go in your every-day clothes and you say your other white dress is too tight, and the nails in your kid boots hurt your feet. So, of course, you will have to stay home. If I had heard of this before, I could have altered the dress and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie's face very red. "I can wear them, mamma," she said, turning away. "They are not very comfortable, but I can stand it."

"No, daughter, I cannot allow you to 'stand it.' You know I do not wish you to dress so you can 'hardly breathe,' nor wear shoes in which you can 'hardly walk around.' I see nothing for you but to remain at home."

Poor little Minnie! It was a hard lesson. She went to no lawn party that afternoon; she sat on the back piazza in her dark calico dress and thick boots, and sobbed. She had grown so used to making little bits of things into great ones, when it suited her convenience to do so, that she actually did not realize that she was telling what was untrue. I know some other little people who have the same bad habit.

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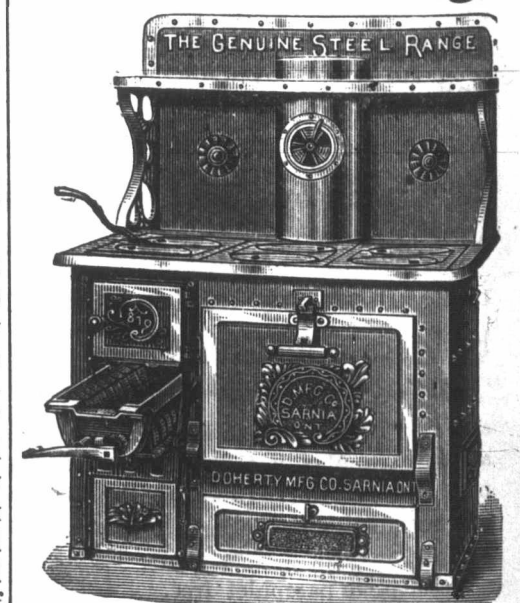
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