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Vol. 18.]

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Canadian Churchman.

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"ROPING IN" NIAGARA.—The scheme mooted of connecting Toronto and Hamilton with the Falls by cable for electric purposes, is one graphically illustrative of the improvements and enterprise of the age we live in. A few years ago that would have been a dream—nothing more.

"ASK AN ARCHDEACON" (says the *Church Times*), if you want to know why the bishops encourage so many new guilds and societies for performing the same duties as those already existing—such as supporting additional clergy. This would puzzle the archdeacons—give them something to do!

"THE APPLE OF DISCORD."—The prophecies of those who predicted that Mr. Labouchere would prove the impossible factor in Mr. Gladstone's following, have already proved true. He denounces the idea that Irishmen with their own Parliament in Dublin, shall be allowed to "hold the scales" any longer at Westminster.

CANADIAN EXAMPLE IN EUROPE.—The Grindelwald Conference has had under serious consideration Dr. Carman's pamphlet on the effects of the union effected among Canadian Methodists. It was spoken of as an "object lesson which must lead to similar unification all over the world?" How about the CHURCH which has remained united?

BIBLIOLATRY IN A STRANGE PLACE.—The current news note that "Father Ignatius" has introduced a special innovation of his own—*kissing the Bible* in Church—at Llanthony Abbey, ought to make some ultra protestants pause and calculate rather seriously. Is it wrong to do in Church ceremonially, what every one does naturally and formally in a court of justice?

"BETTER BE YOUR ASS than a curate in your diocese," said an angry Vicar to a Bishop, whose donkey had gained a prize at a show, but who had treated the Vicar's friend and coadjutor shabbily. There are Bishops—and bishops. Some are too busy—or "buzzy"—to spare time for such matters as the grievances of their clergy: others are never too busy for that!

THE C.P.R. with its *Empress of India*, &c., has come nearest to realizing Columbus' dream of reaching India by the Atlantic ocean. By rail and water—if not altogether by water-way—they are bridging the great spaces, covering the great route from Europe to Eastern Asia, by going west, and westward still. They have about squared the circle at last!

"A MEASURE OF HOME RULE" is the gingerly phrase by means of which people try to indicate that they would like to do something for Ireland, but they don't know what. "A small measure," we would suggest, would be the safest vessel to mete Home Rule out with. Divide Ireland into three or four "provinces"—Ulster, one!—and give each a "small measure" of it.

"THE METHODIST CREEDS" (says the *Methodist Times*), have had certain essential fundamental doctrines from the beginning, which a Methodist newspaper must take for granted." With such words the editor shuts out a controversy on the question whether baptism is necessary to membership in the Methodist Society. Still the question "will not down"—it is causing agitation.

HERESY-HUNTERS.—We are not concerned to express entire approval of anything and everything published by the Church Extension Association; but we are inclined to think that the accusation against the Kilburn sisters, at Ottawa, of teaching transubstantiation is very far-fetched. It is absurd to gauge the poetical language of hymns by the same hard logical rules as plain prose.

HOW TO BUILD A CHURCH.—St. Michael's, a magnificent old church of cathedral-like dimensions, was built in the 14th century at the expense of two brothers—worthy *fratres*!—who spent £100 upon it every year for 22 years. How much better was such deliberate and persevering piety than rushing into debt—as we moderns do in our church building. This church is at Coventry, Eng.

LONDON CLERGY HOLIDAY FUND, managed by Archdeacons, has yielded this year, so far, 128 grants for the benefit of the poorer clergy. Out of the 1,470 clergy in London dioceses, only 580 have "benefices" or settled livings—940 are unbeneficial altogether. Even of the former class, many cannot afford a holiday—indeed, it is argued that the unbeneficed are better off—less encumbrances, expenses and charges to meet.

THE COLUMBUS ANNIVERSARY (*Church Bells* notes) seems to be boycotted in the great Dominion of Canada: and the reason is asked for the contrast between us and the United States in this particular. The fact is that Canadians do not seem to see that Columbus had so very much to do with it after all. They suspect that the honour rather belongs to a British king, and a British sailor. *That would not suit U. S.* Then there was the Welsh Madoc!

COLUMBUS OR ERIC'S SON?—The noise being made about the 400th anniversary of Columbus' arrival in America, has provoked the revival of the Norwegian claim that the continent was discovered A.D. 1,000 by Leip, son of Eric, sailing from Greenland, which had been colonized from Iceland long before that. They called the continent "Vinland"—Newfoundland was termed "Holland, and Nova Scotia, Markland. But they found Eskimo in possession.

"THE LOT FELL UPON MATTHIAS."—The undergraduate, not very familiar with King James' version, and scandalized by his modern vernacular interpretation of what he read thoughtfully, for the first time probably, in the Acts of the Apostles, must have felt special need of a "revised" version when he discovered from the examiner that the

Apostles after all were not such a "rowdy lot" as he thought them, when he read of their "falling upon" poor Matthias.

WASTE OF DISUNION.—A London barrister named Chignell has "laid his lance in rest," and charged to good purpose against "all and sundry" the innumerable religious and charitable societies by which English philanthropists are importuned and worried—1042! He shows that the number might be reduced immensely with great economical advantage in saving working expenses. They have a united income of seven million pounds, and capital to the same amount.

ANCIENT CORRESPONDENCE—3,400 years ago! Among the tablets discovered at Tel el Amarna three years ago, was a letter from Zimrida, Governor of Lachish in Canaan. Dr. Petrie seized the cue, began to excavate at the site of Lachish, and has just unearthed the answer to Zimrida's letter! Yet the critics have been telling us that they could not write in those days. "A single blow of the excavator's pick has shattered the most ingenious (?) conclusions of the Western critic." And not for the first time!

HOME REUNION receives strong encouragement from an editorial in the *Church Times*, wherein the papal party are pronounced irreconcilable and the Greek Church amenable. The great hope of the age, the most tangible and practicable sphere for union work, is at home, among the *disjecta membra* of Dissent. "Men of different Confessions are enabled (by the happy conditions of English public life), without any compromise of their several tenets, to join in many good works . . . the perfect Churchman recognizes all."

PAN-PRESBYTERIAN.—The meeting of the Alliance of Presbyterian Societies in Toronto this year gives us Canadians an opportunity of interesting ourselves in their proceedings. The word "Pan" is a kind of "feeler" after the word "Catholic:" and one is glad to notice a ring of Catholic feeling in this Conference—a sense of shame at the thirteen rival Presbyterian organizations in India and eight in China—a sentiment voiced by Sir Oliver Mowat in his congratulations over the Canadian union of Presbyterian bodies into "one grand Church." One more step!

OCTOBER.

A. BISSET THOM, GALT, ONT.

October was, as its name shows, the eighth month of the year, but it is now the tenth. Like September, it has undergone some temporary changes of name, and like that month it soon reverted to the one by which it was originally distinguished. The Saxons called it Wyn-monat, or the wine month, because it is the season for pressing grapes and making wine. The grape was at one time largely cultivated in England, and considerable quantities of wine were made from it. It was also occasionally called Winter-Fyllyth, or Coming Winter. St. Remigius (1st) was chosen Archbishop of Reims about 457, when only twenty-two years of age, on account of his extraordinary learning and piety. This Saint, styled the Great Apostle of the Franks, and the second St. Paul, was born at Laon about 435. King Clovis, a pagan and the "Founder of the Frankish Monarchy," had married Clotilda, a Christian, and at his wife's request had invoked the aid of the God of the Christians in a battle, in which he was victorious. He, therefore, sought baptism at the hand of Remigius of Reims, which has ever since been the Met-

ropolitan See of France. On this occasion the holy oil was brought in a cruse by a dove. This cruse was made use of in France at the coronation of the French Kings down to that of Charles the Tenth in 1825. The conversion of King Clovis is said to have been the origin of the title assumed by the French Sovereign of "Most Christian King and Eldest Son of the Church." Remigius died about 530.

St. Faith (3rd) was born at Pais de Gavre, in Aquitaine, and refusing to sacrifice to the goddess Diana, was beheaded, by order of Dacian, Prefect of the Gauls, about 290 A.D.

St. Denis (9th) was born at Athens. At Heliopolis, in Egypt, he is said to have observed the extraordinary eclipse which happened at Christ's Passion, and was urged by some uncommon impulse to cry out, "*Aut Deus natura patitur, aut cum patiente dolet*"—either the God of nature is suffering, or is condoling with him who does. He is the patron saint of France, and the Roman writers gravely relate that, having been beheaded by the pagans at Montmartre, he took up his head in his hands and walked two miles. Both his body and his head were afterwards enshrined at St. Denis, near Paris, of which city he was Bishop at the time of his martyrdom, and which for eleven hundred years was the last resting place of the Bourbons—from Dagobert down to Louis the Eighteenth.

Translation of King Edward the Confessor (13th)—He rebuilt Westminster Abbey, and dedicated it to St. Peter, A.D. 1065, and was buried in the following year before the high altar in the abbey church. The translation of his relics by St. Thomas a Becket from the old to his new shrine in the abbey, in 1163, is held as a sacred day in the English calendar. The name of Confessor is supposed to have been given him by the Pope for settling what was then known as Rome-Scot, but is now better known by the name of Peter-pence. He was canonized by Pope Alexander about a century after his death.

St. Luke the Evangelist (18th).—Little is recorded in Scripture of this companion and biographer of St. Paul—in fact, his name is mentioned only three times; but we have every reason to believe, from the reference to him in Col. iv. 14, that he was educated to be a physician. That he was a painter is a tradition of a later age; but whether true or not he has come to be regarded as the patron of painters and of the fine art.

St. Crispin (25th) and his brother Crispianus were members of a distinguished Roman family, and having become converts to Christianity they travelled northward into Gaul, about 300 A.D., in order to labour for the conversion of the pagans. They took up their residence at Soissons, where they preached during the day, and supported themselves by exercising their trade of shoemakers at night. It is stated that they supplied the poor with shoes at a moderate charge, while an angel supplied them with the leather for nothing. Eventually they suffered martyrdom during the persecution in A.D. 308. In mediæval art, the two brothers are represented as two men at work in a shoemaker's shop. From time immemorial the two brothers have been regarded as the patron saints of shoemakers. On this day occurred one of the most brilliant events in English history, the Battle of Agincourt, gained by Henry the Fifth over a French army which was vastly superior to his in numbers. It was in connection with this battle that Shakespeare makes Henry utter the following lines:—

"This day is called the Feast of Crispian:
He that outlives this day, and comes safe home
Will stand a tip-toe when this day is named,
And rouse him at the name of Crispian;
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say, To-morrow is St. Crispian."

And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered—
We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition."

All Hallow's Eve (31st) is, we cannot doubt, a relic of pagan times, there being nothing in the observance of the following day of All Saints to have produced such extraordinary ideas as have become connected with this Festival. The principal idea of this Festival is that it is the great time for the walking abroad of spirits. There is a remarkable resemblance between the fireside customs which prevail all over the United Kingdom. Nuts and apples are everywhere in great demand. Indeed, one of the names by which Hallowe'en is known in the north of England is *Nut-crack night*, the nuts being not only eaten but also made the means of prophesying in love affairs. Brand, in his *Popular Antiquities*, says, "It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bars of the grate, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover burn together, they will be married." Burns gives a more practical description in his poem of Hallowe'en:—

"The auld guidwife's weel-hoordit nits
Are round and round divided,
And mony lads' and lasses' fates
Are there that night decided;
Some kindle, couthie, side by side,
And burn thegither trimly;
Some start awa wi' saucy pride,
And jump out-owre the chimly
Fu' high that night."

Jean slips in twa wi tentie e'e;
Wha 'twas, she wouldna tell;
But this is Jock, and this is me,
She says in to hersel';
He bleezed owre her, and she owre him,
As they wad never part;
Till, fuff! he started up the lum,
And Jean had e'en a sair heart
To see't that night."

THE BROTHERHOOD OF ST. ANDREW.

A public meeting under the auspices of the Brotherhood of St. Andrew was held in connection with the Provincial Synod in St. George's school-house, Montreal, on Tuesday evening, Sept. 20th, at 8 o'clock. It proved to be one of the most successful events during the session of the Synod. Every available seat in the hall was filled before the hour had struck, and a significant and desirable feature was the large attendance of the delegates, and young men. The speeches were all that could be desired, truthful, earnest, enthusiastic, and were listened to with the closest and most interested attention. Indeed the audience soon caught the fire of the speakers and took every possible occasion to manifest their feelings in the heartiest way. Good rousing hymns were sung at proper intervals with a true Brotherhood spirit, and added much to the success of the event.

After the Brotherhood prayers by the Rev. W. H. Garth, the chairman, the Lord Bishop of Ontario opened the meeting by saying that he had always taken the deepest interest in the Brother-

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hood since he first became acquainted with it. He had given it all the encouragement possible in his own diocese. He had watched its progress, and the sudden way in which it had gained popularity was remarkable. This was due to the fact that it met a felt want, and if it was carried on upon the lines laid down in its constitution, it would be a great power for good in the Church.

The next speaker was the Hon. Judge McDonald, who explained that the principal object of the society was to spread religion among young men. He also spoke of the work of the society, and said that in its rules and aims it was Christ-like. The work was likewise Christ-like; it was in the Church, by the Church and for the Church. It was also a work that was needed, in view of the Rationalism and agnosticism with which the Church was confronted at the present day. He referred to possible objections, and amongst others to that which some people had against its name, and in concluding, of the influence of one man on another.

The Rev. W. J. Mucklestone, of Ottawa, followed, and in a stirring speech mentioned the varying difficulties that might be met with in dealing with different persons. The Brotherhood had accomplished a great work in his own parish, that of Christ Church at Ottawa. The aims of the Brotherhood were precisely those of the Church, in fact the Brotherhood was a society entirely in the hands of Christ's Church and for the furtherance of her influence. They would rather have in the chapter a handful of workers than a roomful of lookers-on. The first work of a chapter was to get rid of the worthless material. It was quality, not quantity they wanted. Reference was made to the conventions in Toronto, and some of their results. The society belonged to neither party in the Church. It was neither high nor low. It was his opinion that the Brotherhood was going to drive out of the Church of England the cold reserve which infested it.

Mr. Frank DuMoulin was the next speaker. In all great societies more attention was being paid to young men in order to obtain their support. This was true in the political, social, business and religious worlds. Young men were in great demand. He outlined the history of the Brotherhood, and referred to the great American Conventions. Again, it was only a young man who could be depended upon to influence a young man, and it was this great fact that the Brotherhood recognized.

Rev. Canon DuMoulin expressed the opinion that the Brotherhood had grappled with one of the most serious problems of the day, viz., the attitude of the Church towards the young men. Boyhood or young manhood was the most critical time of life, and it needed some such organization to take advantage of this for Christ's sake. Only young men could effectively work upon young men; even clergymen were handicapped in their dealings with young men. He entered a strong appeal to his brother clergy to adopt the Brotherhood, and if the men in the chapter were sincere they would be found to be well nigh as useful as curates.

Bishop Courtney said he had faith in two things. First, in the Church; second, in young men. The Church was the body of Christ, and in loving the Church he loved Christ; more particularly he loved the Church of England. He was a sincere Churchman and he was proud of it. All honour to the noble work done by the Y.M.C.A. All honour to the work done by the Presbyterians, Methodists, &c., but he supported the Brotherhood with all his heart because it was a Church society. He was working for the Church, and therefore for Christ; and while he rejoiced in the work being done by outsiders, yet he would aid the Brotherhood because he was a Churchman. He believed in young men. There was no grander thing in the world than a young man—for possibilities. The thought was a tremendous one. A young man could become Christ-like or he could become devilish. What grander thing than to see young manhood expanding into the image and possibilities of Christ! What more awful thing than to see it sinking into the sloughs of the devil! Hence the grand object of the Brotherhood; God bless it in its work.

Rev. G. Osborne Troop heartily commended all

that had been said, and owing to the lateness of the hour would detain the meeting no longer. The proceedings were brought to a close by the Bishop of Ontario pronouncing the benediction.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*Enthroned.*—The cathedral of the Holy Trinity was crowded on Friday afternoon, the 23rd Sept., to witness the enthronization, installation and induction of the Rt. Rev. Andrew Hunter, Dunn, Lord Bishop of Quebec. The clergy, to the number of about thirty, left the church hall in procession at 4 p.m. and proceeded to the great west door of the cathedral, the Bishop and his Chaplain, the Rev. Lennox Williams, rector of St. Matthew's Church, bringing up the rear. Arrived at the entrance the clergy opened their ranks and the Lord Bishop, preceded by his Chaplain, passed through, the latter knocking at the door for admittance. The dean, archdeacon and canons from within enquired, "Who is there?" The Chaplain answered, "The Bishop of Quebec, who prays the Dean of Quebec to enthrone him." The doors being thrown open the procession entered and proceeded up the nave while hymn No. 353 A. & M. was sung. Arriving at the chancel the Bishop, Chaplain, Dean, Archdeacon and Canons took their place inside the rails, the remainder of the clergy occupying the places set apart for them. His Lordship then said, "My dear people, I will now ask the registrar to read the Act of Consecration." This document, bearing the signature and seal of the Most Rev'd the Lord Bishop of Ontario, acting Metropolitan, was read by E. G. Meredith, Esq., registrar of the diocese. His Lordship then made the following solemn promise, viz.: "I, Andrew Hunter, having been consecrated Bishop of this See of Quebec, do solemnly promise and vow that, as far as in me lies, I will well and truly direct and govern the cathedral church of the Holy Trinity of the Diocese of Quebec according to the rules and ordinances thereof, and the property, rights, privileges and liberties thereof I will well and faithfully keep and preserve, according to law, and cause by others to be kept, defended and preserved; and the rules and ordinances of this church I will well and truly observe, and cause to be diligently observed by others; and I will not knowingly prevent or impede anything which may be lawfully done for the advantage and honor of this cathedral church, but both will study to promote." The Dean then conducted the Bishop to the throne and said: "I, Richard Whitmore Norman, Dean of this cathedral church, do now induct, install and enthrone you the Right Reverend Father in God, Andrew Hunter, Lord Bishop of Quebec; the Lord preserve your going out and your coming in; and may you remain in justice and sanctity, and adorn the place delegated to you by Almighty God. Amen." Evening service was then said. The first part of the evening prayer was said by the Rev. H. J. Petry, curate of the cathedral; the first lesson was read by Rev. Lennox W. Williams, M.A., rector of St. Matthew's and Bishop's Chaplain; the second by Canon Richardson, and the concluding prayers by Canon Von Iffland. After the hymn, "Our Blest Redeemer 'ere he breathed his tender last farewell," the Lord Bishop entered the pulpit and delivered the following feeling address to the congregation. After praying in the words of one of the Church's collects, he gave out his text from Acts xi. 23, as follows:

"Who, when he came, and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

In his opening remarks the Bishop said that though he had not to preach a sermon that day to his dear friends who were present before him, yet he would rather like in the few words that he was about to address to them, to base those first words of his in this Cathedral Church and Diocese upon some passage in the Word of God. He then briefly recalled to his hearers the circumstances under which the words of his text were spoken of

Barnabas. It was true, he said, that the circumstances under which he met them to-day were not exactly the same as those described in the chapter from which the text was taken.

He had not himself been sent out by the Mother Church in England to Canada, as Barnabas had been sent by the Church of old to Antioch; but from what little knowledge the people of Quebec had had of him, they had elected him themselves, but he hoped by the direction of Almighty God. And the knowledge they had of him they probably had only through their late dear Bishop. But for years back he had heard of and taken an interest in and read of the wonderful work of the Church in this northern continent, and had been delighted by hearing and reading of the Church's heroes here and also of its development, so that when he was informed that they had selected him, the only question that he asked himself was, "Where can I do the most to help the cause of our dear Lord and Master, Jesus Christ? Whether in my increasing work here at home or laboring with and amongst your sixty or seventy devoted clergymen here in the Diocese of Quebec?" It seemed, continued His Lordship, "that I might have done something in my own parish in the period of work that may still be before me, but considering your call as one from God, I have come here, as Barnabas went to Antioch, and already I have, like him, seen the grace of God. I have seen it, firstly, in the kindness already extended me by both clergy and laity. If ever there was kindness—and I have received abundant kindness at home—I have also experienced it here. Secondly, I have seen the grace of God beyond all expectation in the services in which I have participated, not only in this cathedral on the very day that I arrived here, but also at different services in the city of Montreal. And, thirdly, I have seen the grace of God in the love and veneration in which I find that you hold the memory of your late dear Bishop. It was my privilege to have known him for a little while, and he was in very truth an apostle in the church of God. And it is gladdening to see the grace of God in the great things that have already been accomplished and to hope for its continuance. And now, as Barnabas did the people of Antioch, so I exhort you: Exhort you to cling to God as a living, loving and personal Saviour."

His Lordship, clad in full Episcopal robes, and wearing his pastoral cross, was, of course, the cynosure of all eyes in the vast congregation. Notwithstanding this trying ordeal, he bore himself with as easy a grace as if he was in the presence of a congregation to which he had been preaching for years, and created a most favorable impression. Quebec is indeed fortunate in having such an able and dignified Bishop. The pastoral staff presented to him by his late congregation in South Acton, London, will be sent out as soon as completed. In the evening a large number of the members of the Anglican Communion assembled in the church hall in order to enjoy the privilege of being presented to His Lordship. The presentations were made by the Very Rev. the Dean of Quebec, and the Rev. Lennox Williams, M.A. An address bearing a long list of signatures was presented to His Lordship by the Dean, to which His Lordship responded in felicitous terms, thanking the people for the hearty welcome he had received on all hands. Several vocal solos were rendered and refreshments were served by the ladies of the cathedral during the evening, and all went away highly pleased with the kind and affable manner in which they had been greeted by the chief pastor.

Ordination.—On the 15th Sunday after Trinity the Lord Bishop held his first ordination in the cathedral, when the Rev. Herbert A. Dickson, of Randboro, P. Q., and the Rev. H. E. Wright, of East Angus, P. Q., were advanced to the priesthood, and Mr. Chas. H. Brooks, a convert from Dissent, was ordained deacon. Rev. Mr. Brooks has been appointed to the mission of Barnston.

St. Matthew's.—At evensong His Lordship paid his first visit to St. Matthew's Church. An immense congregation was present, and among the clergy were the Ven. Archdeacon Roe, Rev. L. W.

Williams, M.A., rector, T. A. Williams, curate, R. H. Cole and H. A. Dickson. His Lordship delivered a practical discourse on the institution and objects of the Holy Eucharist, basing his sermon on the text, "This is my body; this do in remembrance of me." He introduced the subject with the remarks that he felt quite at home in the church, firstly, from the bright and attractive service, and which reminded him of his late church, and secondly, from his intimacy with the rector, with whom he had held many pleasant and instructive conversations, both at his old home and on the ship coming out. His Lordship went on to say that he had chosen the subject of the Holy Eucharist on which to say a few words because he understood it was the intention of the clergy of St. Matthew's to have a mission during the coming Lenten season, and a due observance of the holy act would be a great help to those who would participate in that mission. He spoke from experience, having himself done considerable mission work. His Lordship is of goodly presence, a pleasing speaker, with a deep mellow voice, and brings out the points of his discourse with decision and emphasis.

Three of the Bishop's sons have joined the surplined choir of St. Matthew's Church.

MONTREAL.

MONTREAL.—*Provincial Synod Report continued*—At 1 o'clock an adjournment was made for luncheon, and on re-assembling the discussion was resumed. Ultimately Canon Von Iffland moved, seconded by Canon Thorneloe:

"That the board of missions hereby expresses its conviction that no diocese or parish ought to make any special appropriation of the collections taken up in response to the Epiphany and Ascensiontide appeals from the board of management, which should in all cases be transmitted through the proper diocesan channel to the board, to be dealt with as in its judgment seems best."

The motion was carried and the treasurer's report adopted, after which Rev. Dr. Mockridge was re-elected secretary, and Mr. J. J. Mason was re-appointed treasurer.

The secretary stated that he had been requested to read a few pages of the last report of the Woman's Auxiliary, in order to show what was being done by that organization. From this it appeared that the number of branches reported at the last triennial meeting of the auxiliary was 194; now there were 361, an increase of 160, so that the association had nearly doubled its branches in three years. The number of members reported this year was 9,129; but this did not by any means represent the actual numbers, for it was to be much regretted that there were many parochial branches which did not report the number of members. The work being done by the auxiliary in the mission field was referred to and was of a very encouraging character.

On the motion of Rural Dean Bogert, a resolution was passed congratulating the auxiliary on the large increase of its members and heartily thanking it for its substantial assistance.

United Missionary Society.—The question of a united Domestic and Foreign Missionary society was introduced by the Bishop of Niagara moving the following:—

"That the Provincial Synod be requested to make such changes in canon XIX. constituting the Domestic and Foreign Missionary society its general board and its board of management, as may be necessary to make the society co-extensive with the Church of England in the Dominion of Canada, and to admit of the bishops and clergy and laymen from the province of Rupert's Land, and from the dioceses not yet included in provinces, taking part in the management of its affairs; and that in the event of such changes being made, the Provincial Synod be requested to convey to the Metropolitan of Rupert's Land, and to the bishops and clergy and laymen of that province and of the other dioceses, the intense longing of the members of the Church of England in the old province of Canada that the whole Church of England, spread over the whole Dominion of Canada, should be united in one Domestic and Foreign Missionary society."

His Lordship pointed out that they were not called upon to express any opinion on the matter; that rested with the upper and lower houses of the Synod.

Canon Brigstocke formally seconded the motion, and after a discussion participated in by Ven. Archdeacon Roe, Mr. J. A. Worrell, Rev. Mr. Fessenden, Mr. A. C. Clarke, the Bishop of Nova Scotia and Judge Hanington, Mr. Worrell moved in amendment:

"That the Provincial Synod be requested to appoint a committee to consider the possibility and advisability of making such changes as may be necessary to make the society co-extensive with the Church

of England in Canada and to admit the bishops and clergy and laymen of the province of Rupert's Land and from the dioceses not yet included in provinces taking part in the management of its affairs, and to report, if possible, at this session of synod."

This was seconded by Ven. Archdeacon Roe.

Mr. R. T. Walkem thought that before going into the scheme it would be better to submit it to a committee.

The Bishop of Niagara expressed his satisfaction with Mr. Worrell's amendment, which, after further discussion, was carried.

The acting Metropolitan then pronounced the benediction, and the gathering ceased its labors as the missionary society, the bishops departing and the delegates again sitting at the lower house of the synod.

The debate was then resumed on Rural Dean Pollard's amended motion, which was under discussion when the house adjourned on the previous evening. The motion was an alteration in article iv., canon xix., Provincial Synod, to the effect that the board of managers shall consist of the bishops of its ecclesiastical province, the heads of the institutions named in the canon on divinity degrees, and the secretary and treasurer, members *ex-officio*.

Dr. Davidson pointed out that to carry the motion would simply mean adding six or eight more *ex-officio* members to a committee which already had a number of them.

Canon Worrell requested leave to withdraw the amendment he had proposed on the previous evening, and this having been granted, he proposed another amendment, to the effect that words after "with" in the original resolution be struck out and the following substituted:—"One additional representative elected at the annual meeting of the synod of each diocese within its bounds, such representative to be chosen with a special view to educational interests." After some discussion Mr. Worrell withdrew his amendment, by permission of the house.

Ven. Archdeacon Lindsay could not see how there would be any endangering or affecting of the canon by taking the step suggested in the motion.

A vote was then taken on the motion, which was lost.

Election of Delegates.—The draft of a canon for the more satisfactory election of delegates from the missionary diocese of Algoma to the Provincial Synod was referred to the committee on canons.

Mr. R. V. Rogers moved that this Provincial Synod recognizes the work in extending the Church's influence already accomplished by the Brotherhood of St. Andrew, an organization of single aim, to wit, the extension of Christ's kingdom among young men, and binding its members by the two simple rules of daily prayer in that behalf and at least weekly individual effort therefor:

"That this synod therefore heartily endorses the said brotherhood, and commends it in the hope that clergy and laity will do what in their power lies to extend its sphere of usefulness and work."

In making the motion Mr. Rogers spoke of the spread of the organization both in the United States and in Canada, and said the dioceses of Toronto and Ontario had passed similar resolutions, as had also the synod of the diocese of Montreal.

It now being 6 o'clock the house adjourned.

Saturday.—The debate on "Church Consolidation" was continued. The acting Metropolitan was of opinion that the establishing of a general synod on the lines laid down in the scheme, would abolish the Provincial Synod by monopolizing all the work that the latter had been doing. If, as was proposed by the scheme, the supervision of matters relating to doctrine, discipline and worship was taken away from the Provincial Synod, the latter was absolutely made to die of inanition, because the remaining duties, such as those with regard to temporalities, etc., rested largely with the diocesan synods. He threw this out as a point which should be discussed, and perhaps they might be able to show him that provincial synods were not going to be abolished.

The Dean of Rupert's Land said his section of the Church earnestly desired consideration; but they were not free to go into a General Synod unless their ecclesiastical province were maintained.

Canon O'Meara, another delegate from Rupert's Land, said it was the desire of the Church in his ecclesiastical province that there should be consolidation, which would make her strong and prosperous.

Canon Body said it would not do to take away all supervision of discipline from the Provincial Synod. That was a very essential reason why the Provincial Synod should be maintained.

Dean Carmichael earnestly desired to see consolidation; but thought the question of expense should be considered. The Provincial Synod had cost the church \$27,000. Each session of the general synod would cost about \$6,000. The diocese of Montreal was ready to aid in every possible way the general idea of consolidation, but he certainly thought that with the immense field of work before them in the Dominion, and knowing in their consciousness that they were not doing one-quarter of their duty to-

wards the mission field, they might well come down to the low level of taking into consideration the cost of these legislative bodies, and if they could "prune them down, let them do so, as the Provincial Synod would be pruned down in this diocese if the Winnipeg scheme became the scheme of the whole Church, but the cost of the Synod would remain the same.

Dr. Johnson endorsed Dean Carmichael's remarks as to the wishes of the diocese of Montreal, and pointed out the difficulty of lay delegates attending the Provincial Synod and the General Synod on account of the expense. If the General Synod was created, the only thing left for the Provincial Synod would be the appointment and consecration of bishops, and the election, division and rearrangement of dioceses.

The Bishop of Nova Scotia thought the outlined scheme should be accepted, possibly with modifications. As to the matters of doctrine, worship and discipline, which now seemed to be in the power of the Provincial Synod, it was desirable that the General Synod should have the power to avert such a catastrophe as one portion of the Church drifting away in matters of doctrine, discipline and worship, and ultimately causing an absolute breach of union between one part and another. Notwithstanding that the General Synod might have such power, it seemed to him that the Provincial Synod would still have the power to deal with all these three things. Let the scheme be accepted, and in its working out it would come all right. If the year appointed for the General Synod took the place of the Provincial Synod, the expense would not be so great as if the two bodies met separately.

The Dean of Rupert's Land suggested that the meetings of the synods of the Province of Canada and the ecclesiastical Province of Rupert's Land be held the week prior to the meeting of the General Synod, and one in Montreal and the other in Winnipeg. As the delegates to each assembly would in all probability be the same, this would save expense, as the only extra cost to the representatives attending the General Synod, which would meet in Toronto, would in one case be the railway fare from Montreal to Toronto, and in the other the railway fare from Winnipeg to Toronto.

The Rev. Mr. Fessenden pointed out the dangers which would result from the formation of a general synod, and held that such creation would make union impossible.

The Rev. Dr. Langtry held that by the Winnipeg scheme the Provincial Synod would be retained and discuss the same subjects it had always discussed. They would make a great mistake if, on mere technicalities, they were not going to adopt the scheme which had been drawn up. They would act more wisely by accepting it as a whole and giving instructions on any particular points they might desire an alteration.

After luncheon, the debate was resumed by the Bishop of Toronto, who took the ground that it was not competent for the Provincial Synod to bring into existence a General Synod of the Church for the whole Dominion; but it could accept the Winnipeg scheme. Nor could this Synod, by rejecting the scheme, put a stop to the movement. The scheme would continue to exist. When it was determined that the Provincial Synod should be retained, the intention was that they should be retained in their integrity. He could not understand why questions of doctrine, worship and discipline being under the jurisdiction of the General Synod, should on this account be debarred from being discussed in the Provincial Synod. The General Synod should be the final court of appeal.

Bishop Bond said that the diocese of Montreal, in dissenting from the scheme, had been referred to as if it would be a stumbling-block in the matter. He wished to say that it would be no such thing. It would honestly and faithfully take into consideration the scheme which might be put before it, and do its utmost to be united with the other dioceses in the great work.

Dr. L. H. Davidson could not agree with the Bishop of Toronto in saying that if that Synod adopted the scheme it did not legislate. It seemed to him that in adopting the scheme it would assent to the principle that the Provincial Synod should be retained. This was just the point on which the diocese of Montreal differed with the scheme. If the Winnipeg conference had left the question of whether or not the Provincial Synod should continue to be determined by the General Synod at its first meeting, or left it to be determined by that Provincial Synod or by the diocese, the position would be very different. The first plank of the General Synod was the continuation of the Provincial Synods. The diocese of Montreal said it could not assent to that; it was opposed to increasing legislative bodies. We were over-governed civilly, do not let us be over-governed ecclesiastically.

Canon Burke favored the adoption of the scheme as outlined, but the Bishop of Huron pointed out two difficulties of moment. A new power was about to be created. That meant the subtraction of power

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from the Provincial Synod. If the latter to-day possessed all the necessary power for the management of the Church, the creation of a supreme council would annihilate those powers. He could not see how they could have two supreme powers. The other difficulty was this: when a man came forward to be ordained, he was sworn to obey the Canons of his own diocese and those of the Provincial Synod. When they came to the creation of a third body the question arose in the ordinary mind what were they going to do in swearing the poor unfortunate man further. Were they going to swear him to three corporate bodies—the canons of his diocese, the Provincial Synod and something which, like the Peak of Teneriffe, towered above everything else. He thought that, although the adoption of the scheme would annihilate for all practical purposes the Provincial Synods, the provincial system should be retained, but that the provincial body should only be convened at the call of Metropolitan when there was something for it to do. This meant that the General Synod would work on its own plan and would not have any reference as it were to the provincial synods. The great synod of the Church would be the General Assembly, and while provincial systems would be recognized, they would work in their own way "far from the maddening crowds' ignoble strife."

Chancellor Heneker spoke warmly in favor of the scheme, and the Bishop of Niagara took the ground that just as centralization in the Roman Catholic Church had led to the infallibility of the Pope, so if they placed the supreme power in one body the results would be grievous for the Church. This was contrary to the genius of the Church in her best and purest ages. The practice of the Church had been to secure the united action and judgment of a large number of independent bodies. Let them adhere to that practice, however attractive the spectacle of other Protestant bodies appearing to speak with one voice in this country, might be. It was attractive, but it was not consistent with the true principles of the Catholic Church. What the Church needed was a council which should meet from time to time and take up the large moral, spiritual and doctrinal questions which were pressing at that particular period, and should quietly and calmly consider and discuss those questions and then not legislate upon them, but send down the judgments and decisions to the Church in all her provincial synods. Whatever was lasting in those decisions would undoubtedly recommend itself to the general body of the Church, and so far as was needed she could force those decisions and determinations. In that way they would not need a third legislative body, with all its serious practical difficulties, but would leave the power of enactment where it is now, with each provincial synod.

This brought the debate to a close for the time being. The bishops departed, and the prolocutor took the chair.

Memorials.—Canon Body presented the report of the committee appointed to draw up the memorials to the late Metropolitan and the late Bishop of Quebec. That relating to the Metropolitan read as follows:—

"That the Lower House of the Synod of the Province of Canada do place on record their grateful sense of the treasure possessed by the Church in Canada in the life and labour of the venerable and venerated Metropolitan, the Right Rev. J. Medley, Bishop of Fredericton, from the creation of that diocese in 1845 down to this year of grace 1892. Forty-seven years' service in the sacred and laborious office of a bishop of the Church of God marked by such unceasing and devoted labours and distinguished by such soundness of judgment and ripeness of learning, cannot be summed up in any brief statement. The history of this ecclesiastical province and of the Church of the Diocese of Fredericton is the memorial of the most reverend father in God, for whose entrance into rest we bless God while we mourn our own loss.

"That the Prolocutor be requested to convey a copy of this resolution to the Synod of the Diocese of Fredericton and to Mrs. Medley, with the earnest assurance of the heartfelt sympathy of the Lower House of the Provincial Synod."

The memorial of the late Bishop of Quebec was as under:

"That the Lower House of the synod of this ecclesiastical province desires to put on record its deep sense of the loss which the whole Canadian Church has suffered in the death of the late Rt. Rev. J. W. Williams, D.D., Lord Bishop of Quebec. The brightness of his knowledge, the gentleness of his nature and the correctness of his judgment have long distinguished him, while the zeal and devotion with which he performed the many and extremely arduous duties of his high office have elicited the praise and admiration of the Church. The Lower House also desires to extend to the widow and family its Christian sympathy, and trusts that the God of all consolation will abundantly sustain them in the heavy affliction he has been pleased to send them."

The memorials were unanimously adopted.

The Synod, on the motion of Rev. C. Bancroft, ordered that a telegram be sent to the Bishop of Algoma, expressing the sympathy of the Synod with him in his illness, and the hope that he might soon be restored to health.

The House rose at half-past five.

Monday.—The house met at 10 o'clock this morning. After the reading of the minutes a message was received from the Upper House to the effect that the proposal of the Synod to erect five new dioceses in this province be not concurred in; that the sub-division of the Diocese of Ontario should be proceeded with; that a new diocese should be made in Nova Scotia; that the Diocese of Algoma should be sub-divided; that the resolutions passed by the Lower House in regard to the deaths of the Metropolitan and the Lord Bishop of Quebec, should be made joint resolutions of the Synod, and be forwarded by the secretary of the Upper House. That the division of existing dioceses ought to be sanctioned unless the income for the see proposed to be erected is provided by the interest and funds, invested in securities of such a character as are eligible for trust funds, in accordance with Canon xv., sec. 2, as amended by the Provincial Synod.

Canon Partridge resumed the debate on "Church Consolidation." In an eloquent prelude to the project matter of discussion, the speaker dealt with the great principles which bound the Church together in bonds that cannot be broken. These principles were—the Christian and apostolic ministry, from the time that the aged Paul laid his hands on the head of Timothy; the body of Biblical authority, traditions, canons, and the feeling of churchliness which every true Churchman felt, but could ill define; a subtle ether of spirituality, very hard to define, but as real as existence. This Church, thus equipped, was manifestly better equipped for the work of Christ than any other religious organization in the world. If they wanted a general synod, it was not because other bodies had their central authority. Canon Partridge then sketched in a very learned and masterly way the formation, scope, and work of the early Synods of the Church. He argued that the Provincial Synod and the General Synod would have similar powers. It would be said, Then you will have conflict at once. Those who thought so must be very shallow. First, there was the guidance of God. They knelt down when they met, and asked God for His guidance. Did they doubt that that guidance would not be vouchsafed? Then there was sanctified common sense which kept the Synod from doing anything incongruous, and which certainly would not desert the General Synod when the members put their feet over the threshold of the door. Did they suppose the Holy Spirit, which was manifestly present during the present Synod, restraining them and helping them, would desert the General Synod which would invoke such help and guidance. It mattered little whether the Synod voted to retain or to abolish synods, because such vote would not make a bit of difference. The Provincial Synod was a court of the Church, a council of the Church, and except such a thing should take place as that a time should come when this Synod should have no work for Christ, then the Provincial Synod might efface itself. But not till then. Fancy the Synod of Canterbury or York committing suicide and effacing themselves. Impossible. And it would be equally impossible for the Provincial Synod of Canada to efface itself. The Church could go on without a General Synod. They had done without it for a long time. But fifty years was a short time in the history of the Church. At the same time, the Church having reached the present stage, they would lose the strength which came from organic union if they did not adopt the programme of the General Synod. He, therefore, would support Mr. Wilson's motion.

Mr. A. H. Campbell, of Toronto, said this question of the Provincial Synod had never been debated by the several dioceses. The Synod should remember that they were not principals, but merely delegates, and they should first give the various Diocesan Synods opportunity to discuss the question as to the Provincial Synods.

Canon Von Iffland held that it was inconceivable that two bodies exercising co-ordinate powers could avoid collision. Conflict was inevitable. Provincial Synods were a necessity. That had been abundantly shown. But to appoint a General Synod of the style of the General Synod of the American Episcopal Church, and at the same time retain the Provincial Synods, was a thing impossible almost to be conceived. It would breed nothing but confusion and conflict.

The Rev. Mr. Troop made an eloquent plea for liberty, for treating those upon whom the burden of final decision should rest, for depending on the guidance of the Holy Spirit.

The Rev. Dr. Langtry withdrew his amendment, and Mr. Wilson altered his motion, which the Synod adopted with only one dissentient voice, and that the voice of Major Bond, who said he was bound to op-

pose the motion, according to his instructions, no matter what his private opinions might be.

The motion carried was as follows:—

"That the scheme of union should not either affirm or disaffirm a necessity for the retention of provinces under the General Synod, but on the contrary, the retention or abolition of the various Provincial Synods should be left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper."

Mr. Walkem then proceeded to move the following as the first clause of the constitution:—

"There shall be a General Synod, consisting of the bishops of the Church of England in Canada and the diocese of Newfoundland, and of delegates chosen from the clergy and laity."

Provost Body seconded Mr. Walkem's motion to the effect that the Synod accept the Winnipeg scheme as a basis of organization, but reserving to itself all rights and privileges of the Provincial Synod, in the debate on "Church Consolidation" before the Synod yesterday, whereupon Mr. Davidson moved as an amendment that the scheme be considered clause by clause. This carried, and after luncheon the first clause of the scheme, which merely asserted the desirability of uniting the several branches of the Church of England in British North America, was concurred in.

Upon clause 2, which affirmed the necessity of the retention of provinces under a general synod, being taken up, Major E. L. Bond moved, seconded by the Ven. Archdeacon Low:—

"In view of the fact that the proposed plan of consolidation contemplates a general synod, composed, as far as the clergy and laity are concerned, of delegates elected directly from and by diocesan synods, without any provision whatever for direct communion or working arrangements between the General and Provincial Synods, if organized as proposed with extensive powers, but without the abrogation of similar powers at present pertaining to the Provincial Synod, there is reason to fear over legislation and conflict of authority and increased expense.

"This Synod is, therefore, of opinion it should be recognized as a first principle that the adoption of the scheme of consolidation should be followed by the abolition of provincial synods."

Major Bond urged his motion under three heads—(1) the expense; (2) the possibility of conflict between the Provincial and General Synod; and (3) the danger of over-legislation.

The Rev. Mr. Low, in seconding the motion, made one of the brightest and wittiest speeches which the Synod has yet listened to. His suggestion was that Rupert's Land retain its Provincial Synod just as it is; that the Maritime Provinces form an ecclesiastical province, the two dioceses in the Province of Quebec form a province of their own, and the remaining dioceses of the Province of Canada be formed into another ecclesiastical province. A central body was wanted which would act as the sun of the Church system; then the Provincial Synods would be the planets and the Diocesan Synods the satellites revolving around them. It had been said that if the General Synod were created, there would be nothing for the Provincial Synod to do; but he contended that this would not be so, for there would be plenty of work for that body to do.

The Rev. Canon Brigstocke hesitated about calling into existence a new and vast machinery which it had not been shown could do the work any better than the machinery which at present existed. He made a strong point of the facts (1) that the bishops had pointed out the many difficulties which would be sure to arise under the new system, and (2) not a single speaker had undertaken to define what powers the General Synod would have, and what the Provincial Synod would be left to do. He, therefore, until he received more light, must withhold his support to a scheme so momentous in its consequences, which it had not been shown was a workable or practicable scheme.

Mr. M. Wilson moved, seconded by Judge Senkler, an amendment as under:

"That the scheme of union should not either affirm or disaffirm a necessity for the retention of provinces under the General Synod, but, on the contrary, the retention or abolition of the various provincial synods should be left to be dealt with according to the requirements of the various provinces, as such provinces and the dioceses therein may deem proper."

Judge Senkler made a strong speech in support of his motion, over which, he thought, both Montreal and Rupert's Land would be able to join hands.

Dr. Johnson, of McGill College, showed, from his point of view, the impossibility of the General and the Provincial Synod. The latter has all the powers which it was prepared to give the former, and the former would therefore be like the chorus in a Greek play, which took no part in it, but sometimes made nasty remarks.

The Rev. Dr. Langtry moved in amendment, seconded by Ven. Archdeacon S. Weston Jones:

"That this House concur in clause 2, with the

amendment that the word "allowing" be inserted after "necessity of," so that the whole clause will read: That in any scheme of union the Synod affirms the necessity of allowing the retention of provinces under a general synod."

Dr. Langtry made a vigorous speech. He swept aside the objections that the Provincial Synod would have nothing to do when they formed a general synod. Why, it would have more to do. Some people did not like that phrase "shall have no coercive power." They were rather afraid of it. The coercion simply depended upon whether the Provincial Synod would have any of it or not. If they did not want it, they need not accept it. That was all. What was meant by the clause which left matters of doctrine, discipline, and worship to the General Synod, it had been asked. Just such questions as had lately been decided in the British courts—he took it that that was something like what the Winnipeg Conference had in their minds. There had been heresies in the Church in the past; there would be heresies in the future; "Aye, even in Canada," said Dr. Langtry, significantly, "and possibly before many years, a Synod of this kind may be necessary to deal with heresies and the form of worship."

Dr. Davidson, with much logical force, pointed out what he called the absurdity of the contention that in spite of the refusal of Montreal and other dioceses to join the scheme with the provincial systems retained, there could be any legislation on this subject. It would not do to say, no matter about Montreal, no matter about Rupert's Land, we will proceed with the scheme. That was childish. "Was this the union of the Church?" the speaker sarcastically asked. The first block to the scheme came from Rupert's Land, which insisted as an essential upon the retention of the provincial system. Civilly, they were dreadfully over-governed. Why should they be over-governed ecclesiastically. He favoured a motion like Mr. Wilson's.

Rural Dean Bogert was of opinion that the question which they should keep before them was how were they to effect this union and how were they to retain it? If it could be effected and retained without any legislation by some sort of moral force, he thought that they would all be glad and would say: "Let us do so." But it could not be done. There must be some power and synod in order to retain this unity of the different parts, and to retain the unity of the whole with the Mother Church in England. Therefore, why not now establish a synod which would say to the existing provinces: "Go on as you are; deal with matters of doctrine, worship and ritual, if you can manage to go on and keep as you are in unity with the Church of England; but if it be necessary to step in, if it be necessary to throw about the Church in Canada some guard, this upper court will do it." Let the General Synod be established simply for retaining unity in the Church in Canada and the Church in England.

The Rev. J. de Soyars thought that there should always be from the General Synod an appeal to the Convocation in England, which he hoped would soon be the one Convocation, with the Archbishop of Canterbury at its head. There were certain busy theologians who were always rushing forward with measures where the sober old Church of England was afraid to tread, and who would bring the Church law possibly into conflict with the law of the land. So long as there were provincial synods there was not much danger of this, but when they got that really grand deliberative body which the Canadian National Synod would be, there would be a danger, unless there could be an appeal to the Mother Country, that it might, by a hasty vote, saddle them with a terrible burden, which it would be easier to lay on their shoulders than to take off.

Provost Body earnestly argued for the retention of the Provincial Synods; Mr. Worrell thought they could not retain them as at present constituted, and erect the General Synod in the manner proposed; while Judge Hannington insisted upon their retention, because they were schools where Churchmen learned to appreciate not only the good qualities of the Churchmen of the Province of Canada, but they also learned to have a higher appreciation of their status, and, he trusted, of their obligations, not as congregations, but as members of the direct body of the Church.

The Synod adjourned.

Tuesday.—After the opening the Rev. J. C. Roper continued the discussion on Church Consolidation, arguing for the retention of Provincial Synods.

Mr. C. R. W. Biggar favoured the establishment of a general synod, and expressed the opinion that much of the opposition and argument for delay was due in a great measure to the same feeling as Sir John Macdonald said he experienced in bringing about Confederation. Those who were at present big men in little provinces preferred it to being little men in big provinces, or, in other words, they preferred being big toads in small puddles to little toads in big puddles.

The Ven. Archdeacon Bedford Jones argued

for a supreme court of appeal whose functions would be, not to initiate laws, but to confirm them.

Several more speeches were made; in the result the following clause was carried:—

"1. Proposed Constitution.—There shall be a General Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity."

Mr. Walkem then moved the next clause as follows:—

"The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the bishop. The representation shall be as follows: Dioceses having fewer than 25 licensed clergymen, one delegate from each order; dioceses having 25 and fewer than 50 licensed clergymen, two of each order; having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upward, four of each order."

This led to an animated discussion.

The Rev. Mr. Roper wanted to add "provincial synods" before diocesan synods in the clause; but Dr. Johnson pointed out that by passing that the Synod would stultify itself, as in the morning it had decided to leave the whole question of the provincial synods in abeyance, and Archdeacon Evans said that if provincial synods were insisted on, the whole scheme would be wrecked. He earnestly asked for concession in this matter; let not the retention of the provincial synod be insisted on, at least, for the present.

Canon Worrell moved and Canon Body seconded an amendment to the effect that after the word "bishop" the following be inserted:—"The prolocutors of the several provincial synods shall be delegates."

After discussion a vote was called, with the result that the amendment was lost and the motion for adopting the paragraph carried.

The adoption of the third paragraph of the clause was moved by Mr. R. T. Walkem as follows:—

"The representation shall be as follows:—Dioceses having fewer than twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred, three of each order; dioceses having one hundred licensed clergymen and upwards, four of each order."

Provost Body moved in the direction of leaving to the general meeting in Toronto the question of increasing the representation on the General Synod. This was carried.

The following messages were received in the course of yesterday's proceedings from the House of Bishops:—

"Resolved, whereas the sum of \$40,000 has been invested for the endowment of the Diocese of Algoma, yielding an interest of \$1,900 per annum; and whereas the pledge given in 1886 for the stipend of the Bishop of Algoma expired in 1891, and it becomes necessary to make further provision for said stipend, therefore,

"Resolved that this house recommend to the lower house the adoption of a resolution urging upon the several diocesan synods the necessity of renewing for a further term of three years their further pledges for the stipend of the Bishop of Algoma in the same proportion and amounts from each diocese as hitherto prevailing, in order that the interest and sum now invested may be added to the capital, and the bishop aided to that amount in meeting the conditions on which the S.P.G. and S.P.C.K. and Colonial Bishopric's fund promised a further grant of £500 sterling each to the endowment fund."

"The upper house having had its attention directed to section 10 of the constitution, which provides that both houses should approve of the manner of providing for and managing the financial concerns of the synod, desires information on the subject from the committee of the lower house that they may be able to express their approval or otherwise."

During the day also, the Prolocutor read the following telegram from the Bishop of Algoma:

"The Bishop of Algoma thanks the lower house gratefully for their sympathy, and is glad to report himself a little better, and prays for them right judgment in all things."

Wednesday.—The Synod met at ten o'clock.

After the reading of the minutes, the Rev. Septimus Jones read the report of the Committee on Reciprocity in benefits of Widows' and Orphans' Fund. It recommended a relaxation of the severity of the rule in several dioceses respecting the incidence of these funds; a general agreement with the action of the diocese of Fredericton, which continued to the departing clergymen all the benefits from those funds, provided they continued to make the necessary payments; that the committee be combined;

and, generally, that the various dioceses deal with this matter in a generous and liberal spirit, so as to put an end to the hardship which now undoubtedly exists with respect to the participation in the funds of clergymen who leave one diocese and go to another, and, under present usage, lose their interest in these funds.

The Prolocutor, for the information of the House, stated that, with the bishops and clergy, and laity from Provincial Synods and independent Synods, the General Synod would number 86.

Episcopal Delegates.—A message was received from the Upper House to the effect that the House had appointed the Lord Bishops of Niagara and Fredericton as the delegates of that House to the convention of the American Episcopal Church.

Church Consolidation.—The debate on "Church Consolidation" was resumed. The question of permitting non-resident delegates to take part in the General Synod caused a great deal of discussion. Mr. Bayley was in favour of admitting non-resident delegates; Provost Body was against it; Canon Dickson said the expense of bringing delegates from the Mackenzie River and other very distant places would be very great, and that therefore non-resident delegates should be allowed to represent the dioceses. Canon Brigstocke argued strongly for resident delegates, and insisted that if this were not realized the scheme would fail of fulfilment; Judge Hannington took similar ground, pointing out that if non-resident delegates were allowed, real, live, active interest in the Synod would be lost, and a great mistake would be made; Archbishop Roe held that if people who lived in the centre were permitted to be delegates the result would be that power and influence would be in the hands of a few men, which would surely defeat the end in view. On the other hand, Mr. Wilson held that those who lived at an immense distance, and who could not reach the scene of the conference, except at a great expense, which they could ill afford, should be allowed to provide proxies. He suggested leaving the matter to the General Synod.

The Rev. Mr. Nesbitt thought there was more in this matter than appeared on the project. To admit non-residents to take part in the deliberations of the Conference, men who could have no real interest in or knowledge of the matters affecting the several dioceses, would be a great disaster. Dr. Davidson pointed out that only ten delegates to the General Synod could be affected by direct representation, and he would ask, was it worth while to interfere with the general scheme for that consideration. All the delegates from the other dioceses were within easy reach of the General Synod.

The Rev. Mr. Williams held that as the Pope of Rome, who was a rather important personage, was represented by proxy in the ancient Church, surely there was no reason why the diocese of Moosonee and Mackenzie River might also be heard by proxy!

In the result, the matter was left to the consideration of the General Synod as set forth in the constitution.

Mr. Bayley then moved that there be a vote by dioceses in the General Synod. To this Canon Von Iffland took strong exception on the ground that dioceses from such centres of intellectual thought as Toronto would be far more valuable than missionary dioceses, the delegates from which, in the nature of things, could not occupy their minds with such weighty matters as worship, discipline. The effect would lead to vicious results. On the other hand, Archdeacon Roe held that the vote by dioceses was a conservative safeguard which would prevent any one strong and valuable, and, say, intellectual dioceses, from swamping the work of the General Synod. Chancellor Walkem held that the missionary dioceses did not want what was now proposed to give them. Why should this be given them when it never entered their minds to demand it? Canon Bogart held that the outlying dioceses might give their suffrages to one or two men, and thus defeat the proper legislation of the Church. Canon Weston-Jones insisted that, according to the New Testament, one man was the equal of another man. In matters of religion surely they were all brethren. That was certainly the opinion of the Saviour. Influence or pecuniary considerations, or talents, should not outweigh justice to all. Voting by dioceses was really prepared in the interests of justice.

Archdeacon Bedford-Jones hoped there would not be perpetuated in the General Synod what was so deplorable in the politics of this country, namely, the representation in Parliament by gentlemen of so many parts of the country, instead of a patriotic representation of the whole. He would fain hope that the members of the new Synod would be, first of all, ardent Churchmen, and that instead of indulging a sectional or merely diocesan feeling, all the members would work heartily and loyally in the interests of the whole Church.

Chancellor Heneker was opposed to voting by dioceses, while Dr. Hemming considered it essential to the principle of justice. Mr. Worrell would not

accept the equality of all men. The Synod was to represent the whole Church. They did not want the vote of a number of corporate bodies. They wanted to be the voice of the whole Church—not the opinion of any particular diocese. In the British constitution there was no such thing as voting in separate elements.

Mr. Helmuth was in favour of voting by dioceses; but he made the point, very earnestly, that nearly four days had now been occupied by the mere details of the scheme, and if they did not get down shortly to the great principles of it, there would only be a thin house to discuss the subject.

Mr. Bayley's motion that voting be by dioceses was lost.

Mr. Walkem moved the next part of the constitution—Time and place of meeting. The Synod shall meet for the first time in the city of Toronto, on the second Wednesday in September, 1893, and shall be convened by the Metropolitan senior by consecration.

Provost Body moved in amendment that the body be called Conference instead of Synod; that it meet for the purpose of formulating a constitution for the later meeting of the General Synod; that this Conference submit such constitution to this Synod; and that in the event of differing essentially from the lines laid down at the Winnipeg Conference, that it be referred back to the several dioceses. Debate in progress.

Thursday.—Synod opened at 10 o'clock this morning.

A message was read from the Bishop, stating that the Upper House had agreed to Clause 5 of the constitution for the consideration of the Church, but adding that they approved of the idea of a vote by dioceses when that should be asked for by the General Synod.

Mr. Walkem moved a resolution to the effect that the Lower House could not concur in this resolution of the bishops with respect to the vote by dioceses, as the House had already voted that votes should not be taken by dioceses.

Another message was received from the Upper House stating that the bishops had concurred in the scheme for consolidation as outlined in the report of the Winnipeg Conference. This led to discussion. It was felt that as the Upper House had passed the scheme in its entirety, it should be inferred that though the Lower House had also passed the scheme, it had done so with many alterations. The prolocutor was, therefore, asked to wait informally upon their lordships and state to them that such alterations had been made.

Canon Brigstocke took the chair and Mr. Walkem's motion, voting non-concurrence with the Upper House with respect to the voting by dioceses by the General Synod, but asking for a Conference, was carried.

The House then proceeded to the order of the day. It was moved by Chancellor Bethune:—

"That the report of the committee appointed to enquire into the present position of the canons of this Provincial Synod, and to make suggestions regarding the same, as they may deem desirable, be adopted, and that the same be communicated to the House of Bishops."

Chancellor Walkem seconded the motion, which was carried.

Chancellor Bethune followed this by proposing the following motion:—

"That to remove all doubts as to the authenticity of the constitution, permanent order of proceedings, order of proceedings of the Lower House, rules of order, and canons of the Provincial Synod as they are printed in the appendix to the Journal of Proceedings of said Synod, held its fourteenth session, from Sept. 11 to 19, 1889, inclusively, at pages one hundred and seventy-six to two hundred and twenty-three, the said constitution, permanent order of proceedings, order of proceedings of the Lower House, rules of order and canons, as printed in said appendix, be and they are hereby re-enacted by this Synod, in manner and form as so printed, subject to such corrections and amendments thereto as have been or shall be approved of by this Synod during its present session. And that the said canons be fairly transcribed in the book kept for that purpose, and be attested by the Metropolitan or other presiding Bishop, the Prolocutor, and the secretaries of both Houses. And that this resolution be transmitted to the House of Bishops."

Chancellor Walkem seconded this resolution, which was carried unanimously.

The Prolocutor at this stage returned and reported that their lordships, while accepting the report of the Winnipeg Conference on the scheme of consolidation, did not intend that amendments should not be offered upon the scheme itself. The report of the committee could not be changed, but the scheme itself was open to alteration. This was received with satisfaction by the House.

It was moved by Chancellor Bethune, seconded by Rural Dean Bogart:

"That the attention of the Committee of Canons

be directed to an error in the printed form of Canon IX., as found in the Journal of the Proceedings of the Synod."

Motion by Dr. Hemming, seconded by Chancellor Bethune:

"That he will move that the amendment of the Eighth Article of the Constitution made by this Synod at its last Session, (pp. 56, 61 of the Journal of Proceedings of said session) be now confirmed, and that this resolution be transmitted to the House of Bishops for concurrence." Carried.

Friday.—The Synod met at ten o'clock this morning. The attendance was small, most of the delegates having left for home last night, in order to be back with their people by Sunday.

Dr. Langtry moved a motion which urged that the House respectfully ask the Upper House to grant a conference on the subject of the aggressive work of the Church. The speaker quoted statistics to show that the scheme of erecting at least four new dioceses was quite practicable; and that the raising of a sufficient sum of money to maintain four new bishops upon the basis set forth in the report, would not be a severe burden upon the several dioceses in the Synod. It would be little short of a crime if the Synod should go home without endeavoring to get the Upper House to take some action in the premises. He therefore moved the resolution, and the following committee to confer with the Upper House: The Prolocutor, Provost Body, Rural Dean Bogart, Archdeacon Weston-Jones, Dean Innes, Canon Thornloe, Dr. Davidson, Thomas Brown, Dr. Langtry, Canon Cayley and G. H. Schofield.

The report of the committee on the state of the Church was adopted. In the convention Canon Burke stated that the census made out a large number of members of the Church who could never be discovered. There must be some hocus pocus about the matter. If a man was a member of the Church of England, surely there need be no secret about it. Yet, although inquiry had been made from the authorities who had charge of the census, and although members of Parliament had been approached, the error had never been rectified. Undoubtedly the Church of England had been credited, as had also the Presbyterian Church, with a great number of adherents which she certainly did not possess, and if the Synod could take some action looking to the discovery of these parties in the rectification of the mistake, it would be well. He had been speaking to the Governor of a certain prison, who informed him that when the religion of a prisoner was doubtful he was put down Church of England.

No action was taken on the premises.

The new canon, providing for the manner of the clerical and lay representation on the floor of the Synod of delegates from the diocese of Algoma, based upon the action of the triennial council of that diocese, and now moved by the Rev. Mr. Lloyd, was passed.

The delegation which was appointed to confer with the Upper House anent the consolidation scheme, reported. Their lordships wanted clause 2 to read a "general Synod" instead of a "general Conference." This was a most important change, for the Lower House intended that the first body to assemble in Toronto under the scheme should be simply a conference whose functions would be to formulate a constitution (to be submitted to the Diocesan Synods) for the General Synod when that body would meet. Dr. Davidson was emphatically opposed to the change, which he held gave power to the body which would meet at Toronto to at once form themselves into a Synod, a thing to which the Diocese of Montreal was opposed. The House had endeavoured to meet the Bishops in every way, but now at the last moment, a change was introduced which went to the foundation, and gave point to the words of Bishop Courtney upon that platform, which he (Dr. Davidson) was pained to hear, and to the words of Chancellor Walkem—that a general assembly was going to be formed whether the diocese said "yea" or "nay." The Diocese of Montreal said that it could not be formed whether the dioceses said "yes" or "no." In order that there should be a Church of England in Canada and an assembly of the Church of England in Canada there must be the assent of the dioceses.

In the afternoon, Dr. Davidson proposed the following amendment, which was accepted by the House:

"Nor does it intend thereby to take away from or interfere with any rights as to the acceptance of the said amended scheme of union possessed by the several diocesan synods in regard to the formation of such general synod."

The report of the committee was considered clause by clause, and finally adopted. The Upper House, at a subsequent stage, approved of the whole scheme as amended by the Lower, the announcement being received with loud applause.

New Forms of Prayer.—Archdeacon Evans proposed that their lordships be requested to prepare

and promulgate forms of prayer for those at sea, and for those about to receive the rite of confirmation. Canon Brigstocke said he did not desire to see the dear old prayer-book defaced. Those who thought that those matters had not been already provided for in the prayer-book had not read it very carefully. This was simply the thin end of the wedge, and they would be having prayers for all sorts of occasions, to the burdening of the book which had hitherto met all their needs. Archdeacon Evans reminded the Canon that long before he (the Canon) had set foot on this continent their bishops had prepared forms of special prayer, which the Church in this country had loyally used. He thought he knew his prayer-book, and he would be obliged to the Canon if he could point out where such special prayers had been provided for. In the result the motion was carried.

Immigration.—On the motion of Rural Dean Renaud the following were appointed a committee to consider the whole matter of immigration: Canon Cayley, Canon Hewson, the Rev. E. G. Fessenden, Rural Dean Renaud, Rural Dean Lloyd, Mr. H. Hind, Mr. E. J. Hemming, Judge Hannington and Mr. Richard White.

The Aggressive Work of the Church.—It was now nearing the hour of prorogation, five o'clock, and the Upper House had not sent down any message in relation to the aggressive work of the Church, of the action of the Lower House in respect of which it had been advised. Dr. Langtry said they certainly could not separate without something being done about this matter, which was of prime importance. They had invited a conference with the Upper House. The Upper House had not replied. What were they to do?

"What can we do?" asked the prolocutor. "The procedure has been that when the Upper House does not reply to our request for a conference that settles the matter."

"That is just where I differ with you," replied Archdeacon Evans.

"I am telling what the procedure has been," said the prolocutor, "I am not expressing my own feelings in the matter."

"Well, then, I object to that being the procedure," replied the Archdeacon. "And as far as I am concerned, I will do my best to change it. We have sent a respectful message to the House, and we are entitled to an answer."

"Let us maintain our rights," said the Ven. Archdeacon Marsh.

Dr. Langtry moved, and the Ven. Archdeacon Bedford-Jones seconded a motion to the effect that an enquiry be sent to the Upper House asking what action it had taken upon the subject of aggressive work, upon which the Lower House had asked a conference. This met the approval of the House. There was a little excitement over the incident, which was allayed, however, when the Upper House sent a message to the effect that owing to the lateness of the hour and thinness of the House, the bishops could not see their way to a conference, but recommending that the committee be re-appointed. This was received with marks of satisfaction. The usual vote of thanks followed, and then the bishops came to prorogue the House.

The Work Done.—The Acting Metropolitan announced the following list of measures passed by the Provincial Synod during the session:—1, Confirmation of amendments to Canon XV.; 2, confirmation of amendments to articles eight and nine of the constitution; 3, appointment of a delegation to attend the General Convention of the Protestant Episcopal Church of the United States; 4, adoption of a resolution with reference to the stipend of the Missionary Bishops of Algoma; 5, appointment of a joint committee to confer with committees of other Christian bodies on the subject of reunion; 6, appointment of a joint committee on Canons; 7, adoption of a scheme for the consolidation of the Church in British North America, with committee for carrying out the said scheme; 8, a resolution for the re-enactment of the canon; and constitution as now in print; 9, adoption of an amended canon on the representation of the missionary diocese of Algoma in this Provincial Synod. His Lordship, in conclusion, heartily congratulated the Synod on the unanimity and general good feeling which had prevailed.

The doxology was sung and the Synod was over.

TORONTO.

RURAL DEANERY OF DURHAM AND VICTORIA.—The next meeting of the Rural Deanery of Durham and Victoria will be held at the rectory, Millbrook, on Thursday, Oct. 13th, at 1 p.m.—Wm. C. ALLEN, Sec. R.D.D.V.

ELIZABETHVILLE.—The annual harvest thanksgiving services in connection with St. John's Church, were held on Sunday, the 25th of September, and were a grand success, very large congregations being in attendance at both services. Two services were held during the day at the hours of 10.30 a.m. and 3 p.m. The Rev. W. C. Allen conducted both services.

preaching two eloquent and appropriate sermons on the occasion. The offertory was very good for this church, being \$17. The church was very handsomely decorated with the fruit and flowers of the season.

St. Stephen's.—A large and enthusiastic meeting was held recently in the schoolroom, for the purpose of electing officers and committees of the Young People's Association for the ensuing year. The retiring president, Mr. John Canavan, who had occupied the chair for three successive years, delivered an eloquent valedictory, and was followed in the same strain by the energetic first vice-president, Mr. G. F. Lewis. A resolution of condolence was tendered the rector, Rev. A. J. Broughall, in connection with the sad death of the late Mr. Harry Broughall, who had been a bright and popular member of the association. The election of officers was then proceeded with and the following were chosen:—President, J. Castell Hopkins; first vice-president, T. A. Andrews; second vice-president, Dr. Dawson; third vice-president, R. J. Brown; secretary, A. C. Johnston; treasurer, John Morrison. Members of the standing committees were then elected and the meeting was closed by singing the National Anthem.

ALLANDALE.—The corner stone of the new St. George's Church was laid according to the customary ceremony, Thursday afternoon, Sept. 22nd. The clergy, Revs. Reiner, Murphy, Scott and the incumbent, robed in the Orange Hall and marched to the site of the new Church, across the road, followed by members of the choir and congregation, singing "The Church's One Foundation." After a portion of the service was read by Rev. E. W. Murphy, B.A., of Innisfil, a short history of the parish was read by the incumbent, Rev. J. K. Godden, M.A., outlining the growth of the parish from its founding by Rev. E. W. Murphy, B.A., fully twenty years ago, to the present day. This, with the papers and coins of the day, were then placed in the stone. A very pretty silver trowel was then presented by the incumbent to Col. Tyrwhitt, M.P., who then proceeded to lay the stone. Short and appropriate addresses were delivered by the above named clergy and also by J. Holgate, Esq. The offertory on the occasion amounted to the very neat sum of \$48. The ceremony being concluded, the majority of those present repaired to the Orange Hall, where they were provided with a most bounteous repast, prepared by the ladies of the W.A. and of the congregation. It is expected that about \$75 will be realized by the day's proceedings. May God bless this holy work, and may all work together in Christian unity to erect this Holy House unto the Lord our God.

St. Matthias.—The Harvest Festival began this year on Sunday, 25th September. The rector, Rev. R. Harrison, was the celebrant at 8 a.m., assisted by Rev. F. C. Heathcote. Matins was said at 10.45 by the rector. At 11.15 the Choral Celebration took place, Rev. F. E. Plummer being celebrant, Rev. Dean Rigby gospeller, and Rev. R. Harrison, epistoller. Dean Rigby preached an impressive sermon on the passage "Take no thought, etc." The number of communicants was larger than usual and the service beautifully rendered by the large surpliced choir, most of them vested in their new surplices (a peculiarly neat pattern of antique shape), chiefly procured by the energy and personal exertions of the rector's wife. At Evensong the preacher was Rev. R. S. Moore, of St. Margaret's Church, who discoursed, in his attractive manner, on the same passage as Dean Rigby expounded in the morning. The congregations were very large. On Wednesday (eve of St. Michael) the church was well filled at 8 p.m., Rev. Prof. Clarke preaching on "Ministering Spirits." The series of Thanksgiving Services was closed by solemn rendering of the "Benedicite" as a special act of praise and as a recessional. This use of the canticle was felt to be peculiarly significant and appropriate.

STREETSVILLE.—Sunday, September 25th, was a red-letter day in the parish of Streetsville, when the Harvest Festival services were celebrated. The Festival services began with a plain celebration of the Holy Communion at 8 a.m., followed by Matins and Choral Celebration at 11, when a goodly number of communicants boldly witnessed to the death of their Saviour. The Rev. Alfred Brown, rector of Paris, preached at both services; his practical, eloquent and heart-stirring addresses being listened to with rapt attention by the large congregation. Evensong, which was fully choral, was sung at 7, when the large church was full to the doors. The choir, under the able direction of Miss Davidson, our talented organist, was reinforced by the Brampton orchestra, under the leadership of I. Crawford, Esq., and their earnest rendering of the service show that they thoroughly understand the mind of the church by placing the offering of "Praise and Thanksgiving" on its legitimate footing. The incumbent cannot sufficiently thank those friends who so kindly came

forward to assist him in the services, and also those who so generously gave of their time and their substance for the decoration of God's House. On Monday eve, September 26th, a Harvest Home concert was given in the Oddfellows' Hall, when a large audience assembled to listen to an attractive programme, of which W. E. Ramsay, of Toronto, was the attraction. His rendering of the various songs, comic and otherwise, always brought down the house. Mrs. Galbraith, Miss Kelly, Miss Mason, Miss Mitchell (all of Brampton), all of whom sang their songs remarkably well, were much applauded, whilst our talented young vocalist, Miss Carrie Rich, excelled all former efforts of her own. We must also accord to Miss Rogers the highest meed of praise for her excellent recitation, delivered in a manner which would have done credit to professed elocutionists.

HURON.

ST. MARY'S.—Harvest Thanksgiving services were held in St. James' Church on Sunday, Sept. 18th, when the Rev. John Ridley of Galt officiated. The church was very tastefully decorated by the ladies of the congregation under the direction of Mrs. Taylor, the flowers especially looking very pretty. The choir did their part well. There were good congregations both morning and evening, when all listened with great earnestness to the stirring words of the minister. On the Monday evening following a supper was held in the Town Hall, after which a good programme of singing, recitations, etc., was well rendered. The rector has had a number of invitations from brother clergymen to preach Harvest Thanksgiving Sermons, to lecture, to hold a "Mission," and to speak upon "Temperance," but, for the present, most regretfully, he has had to decline all except two or three.

The following is the programme of the Huron Lay Workers' and Sunday Schools' Diocesan Convention to be held in the Parochial Hall of St. James' Church, Stratford, Tuesday and Wednesday, October 11th and 12th, 1892, in connection with the annual meeting of the Huron Anglican Lay Workers' Association: Tuesday, October 11, 2.30 p.m., opening session hymn; prayer; organization. Address by His Lordship the Bishop of Huron, who will preside at all the meetings. "The Sunday School in Relation to the Church," Rev. Alfred Brown, B.A.; "The Sunday School in its Relation to the Family and the Church," Rev. J. C. Garrett, of St. Mark's, Niagara; "The Necessity for Home Co-operation with Sunday School Work," Rev. A. D. Dewdney. Discussion opened by Mr. W. J. Imlach. Adjournment at 6 p.m. Tuesday evening: Divine service in St. James' Church at 8 p.m. Address by the Right Reverend the Bishop of Huron on "Church Work." Collection to defray expenses of Convention. Wednesday, October 12th: Holy Communion in St. James' Church at 9 a.m.; 10 a.m., annual meeting of Huron Anglican Lay Workers' Association. Dr. Hopkins, of Buffalo, chairman of Laymen's League of Western New York, will give an account of the association's work. While the meeting of the H. A. L. W. A. is in progress, Miss Sarah Brown, of Brantford, will meet ladies engaged in S. S. work and explain her method of primary teaching. At 11 a.m., morning session of Convention. "Our Young Men and the Church," a representative of the Brotherhood of St. Andrew. Discussion opened by Rev. John Ridley. Adjournment at 1 to 2.30 p.m. 2.30 p.m.—Afternoon session. An Address on some Features of Lay Help. Dr. L. H. Davidson, Q.C., of Montreal. Discussion opened by Mr. Charles Jenkins. "The Church and her Young People," Rev. G. B. Sage, B.A. Discussion opened by Rev. W. J. Taylor, with special reference to "The King's Daughters." "The Lay Representative, his Duties and How he Performs or Does Not Perform them," by A. H. Dymond. Adjournment at 6 p.m. 7.30 p.m.—Evening session. "The Model Teacher." (Illustrated with aid of blackboard), Mr. Jasper Golden. Discussion opened by Miss Sarah Brown. "The Bible Teacher, his Duties, his Difficulties, his Rewards," Hon. S. H. Blake. Discussion opened by Rev. W. Craig, B.D. Collection to defray expenses of Convention. Hymn; prayer; benediction. The committee on whom has devolved the duty of preparing the foregoing programme and making the arrangements for holding the Convention, appeal earnestly to the clergy and laity of the diocese to ensure by their presence and support that it shall be a success. The situation chosen is central, the welcome extended hospitable and cordial; the work is the Lord's, and will, it is hoped and believed, be accompanied with the Divine blessing to those who, with a single purpose of heart, thus come together in His name.

ALGOMA.

By the desire of the Bishop of Algoma, the Rev. E. F. Wilson will remain in charge of the Shingwauk and Wawanosh Homes until April 1st, 1893.

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.

Children's Aid Society Fresh Air Fund (Branch).

SIR.—Will you again permit us, through the medium of your columns, to make an appeal to the public, and at the same time to thank the friends who responded to our appeal made in the early part of August. The fund is about \$300 short of what is necessary to meet the expenses for the season, and we now ask the friends of the neglected children of our city for that sum, or any larger sum they may be pleased to send; any surplus will be carried forward to next year's account. The friends of this work are doubtless aware that the Fresh Air Fund is now one of several distinct branches of the society's work.

J. K. MACDONALD, President.
J. S. COLEMAN, Secretary, 32 Church St.

Rupert's Land Indian Industrial School.

SIR,—May I make use of your columns once more for making known a want which perhaps some of your readers may be able to help to supply.

After three years of faithful service, for nearly two of which he has been in charge of our printing class and shop, Mr. J. Lawler feels called to enter upon a course of fuller preparation for the ministry. We are therefore anxious to find a young single man, faithful, earnest and full of the missionary spirit, to take up his work. The requirements for such a post are:—

First, the man must be a Churchman, ready to take a full share in the spiritual and moral training of the children, as opportunity may arise.

Second, he must have such a practical knowledge of printing as will enable him to execute and give instruction in the printing of periodicals, church, Sunday school, municipal and general simple commercial work.

He will be provided rooms in the building, board, and washing, and a sufficient salary will be given to meet all ordinary needs. As the work is one of considerable responsibility and importance, we trust a truly earnest man may be directed to offer himself for the post. Letters, enclosing references, should be sent to me at the school, Middlechurch P. O., Manitoba.

WM. A. BURMAN, B.D., Principal.

"Tired all the Time,"

Is the complaint of many poor mortals, who know not where to find relief. Hood's Sarsaparilla possesses just those elements of strength which you so earnestly crave; it will build you up, give you an appetite, strengthen your stomach and nerves. Try it.

HOOD'S PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Sunday School Lesson.

17th Sunday after Trinity. Oct. 9th, 1892.

THE CHRISTIAN SACRAMENTS. THE CHANNEL AND THE STREAM.

I. THE NUMBER OF THE SACRAMENTS.

Many holy rites or ceremonies were formerly called "sacraments," and there are seven acknowledged by the Romish Church, viz.: Baptism, Confirmation, Eucharist, Penance, Orders, Matrimony and Extreme Unction. *But see Art. XXV. regarding these.* The question in the Catechism, however, is not, "How many are there?" but "How many hath Christ ordained in His Church?" the answer declaring that there are only two "generally necessary to salvation." The expression "generally necessary" means necessary to men in general; not confined to a few, but for the whole race (*genus*) of mankind. For examples of the use of the word *generally* in the sense of *universally*, see 2 Sam. xvii. 11; Jer. xlviii. 88.

That Baptism and the Lord's Supper are necessary is plain from our Lord's own words:—"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (S. John iii. 5). "He that believeth and is baptized shall be saved" (S. Mark xvi. 16). "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life" (vi. 53, 54). In spite of these direct commands and warnings many so-called Christians neglect the Sacrament of Baptism; while very many more turn away from the Lord's Table without any hesitation, as if they thought it of no consequence at all. To neglect these Sacraments, then, when they may be had, is a most dangerous way of presuming on God's goodness and mercy; for, although He can save without them, He has never said that He will. Compare the Jewish rites of Circumcision and the Passover, which were generally necessary to the Jews. (Gen. xvii. 14; Num. ix. 13.)

II. MEANING OF THE WORD SACRAMENT.

It comes from the Latin *sacramentum*, meaning an oath or pledge, especially the oath of allegiance whereby a newly-enlisted soldier bound himself to obey his commander. Notice this idea of the young soldier swearing allegiance to his commander, in the Baptismal service:—"Manfully to fight under his banner . . . to continue Christ's faithful soldier," etc. The word also meant a *mystery*, and in that sense applies more particularly to the Lord's Supper, where we "duly receive holy mysteries." (*Prayer after Com.*)

III. NATURE OF THE SACRAMENTS.

They consist of two parts: (1) an outward sign, (2) an inward grace. The "outward sign" is a channel through which the "inward grace" flows from God to us, "a means whereby we receive the same"—inward grace. [*Illustration: By means of a water pipe we get water from a reservoir. The pipe would be of no use without the water, and the water can only be obtained through the pipe.*] In the same way, those who refuse to use the outward symbols, chosen by God, have no reason to expect that He will give them the inward grace.

Material things have often been used as means of grace. The Israelites, bitten by fiery serpents, were healed by looking at a serpent of brass (Num. xxi. 6-9). Naaman was cleansed by washing in Jordan (2 Kings v. 10-14). Christ healed a blind man by putting clay on his eyes (St. John ix. 1-7). Though the outward signs were weak and insignificant in themselves, they became powerful through God's command. No other signs would do, Naaman could not be healed by the waters of Abana and Pharpar (2 Kings v. 12). So the waters of Baptism, and the bread and wine of the Lord's Supper, are appointed by God; and when men dare, as they have sometimes done, to use other elements (as beer or milk) in order to show their contempt for the mere outward sign, they show their contempt for God's ordinance also.

With regard to the use of unfermented grape-juice, the question seems to be, Is it wine at all? Did our Lord use it or real wine? If He used wine and commanded the use of wine, have we any right to substitute another element? Are we wiser than He?

But the outward sign does not only convey to us the inward grace; it is also "a pledge to assure us thereof"—as the rainbow is a pledge to assure us that God will not again destroy the earth with a flood (Gen. ix. 12-17). So, if we faithfully receive the outward sign, it is a pledge that God, by means of it, gives us the inward grace. Compare the *fleece*, a pledge of victory to Gideon (Judg. vi. 36-40), and the *return of the shadow*, a pledge to Hezekiah (2 Kings xx. 8-11). If, then, by the faithful use of the two Sacraments, we may receive very great blessings, viz., *forgiveness of sins* (Acts ii. 38), and *adoption* (Gal. iii. 26, 27) through Baptism; *communion with Christ and eternal life* (St. John vi. 55, 54) through the Lord's Supper; is it not strange that anyone should refuse the gift so freely offered? "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3.)

IV. THE CHANNEL AND THE STREAM.

A river flows in a channel between two banks; although the channel is not the river, yet it is a

necessary part of it. If you want to alter the course of the river, you must make a new channel. The outward part of a Sacrament is like the channel of a river through which the stream, viz., the inward part, flows. So electricity, itself invisible, is carried along a visible wire. The Sacraments are like electric wires between Heaven and earth. Swift as the lightning, the messages flash along the wire, yet even swifter and more direct are God's communications to men (Isa. lxx. 24). Let us never allow the channel to be choked by cares or pleasures (S. Matt. xiii. 22) so that the stream cannot flow easily through it. Those who wilfully refuse the sacraments are like men dying of thirst who will not stoop to drink from the river at their feet (Isa. lv. 1); or like men in a besieged city who cut the telegraph wires which connect them with their king.

If any one thinks the outward signs which God has commanded too insignificant to be of any use, let him remember that Naaman thought the same. He nearly made the terrible mistake of rejecting the stream because the channel did not suit him (2 Kings v. 11, 12). The very simplicity of the means of grace prove that they are from God. If men had been allowed to choose their own outward signs, they would never have elevated the everyday washing with water, or eating and drinking, into the highest acts of worship. The religion of Christ can transform and ennoble the most commonplace actions.

"We need not leave for cloister'd cell,
Our neighbour and our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky.
The trivial round, the common task,
Will furnish all we ought to ask:
Room to deny ourselves; a road
To bring us daily nearer God."

"Of Good Courage."

True as it is trite is the old saying that "nothing is so bad but it might be worse," and there are very many people in the world who might make their own lives and the lives of those around them a vast deal happier than they are, if they would only bear this fact in mind. However bad things may be, it is perfectly clear, when we come to think of it, that they might be a good deal worse. There is always a bright side, if we will but take the trouble to find it—and it isn't so very hard to find either. "Tis a long lane that has no turning," says the old proverb; and though we may be tempted sometimes to grumble with the old Scotchman that ours is "an unco' ane, then," there is still much consolation in the reflection that the longer the distance we have traversed, the nearer must be the turning. Fretting and repining never did any good, and never will; and though at times it may not be easy to keep a brave heart, still with God to help, it is possible, however sore our strait; and it is worth while, too.

It is an Englishman's privilege to grumble, we are told; and perhaps a good, old-fashioned British growl, indulged in as a luxury, may be more productive of good than harm. It may be to a system overstrained with anxiety and worry what a hearty laugh is to a man brimful of mirth and gaiety—a kind of safety-valve, or overflow, so to speak, a very real relief. But, in the same way that, when real illness comes, medicine does no good to one who is continually physicking himself with nostrums for fancied ailments, so a grumble is no relief at all to a man who is perpetually complaining. It must not be overlooked that there is a very wide difference between indulging in an occasional grumble and living in a state of chronic despondency. The former is pardonable, and may even be beneficial; the latter, except in rare cases of physical breakdown, most certainly is not. If you are a member of the Army of Chronic Grumblers, clear out with all possible speed, my friend. Accustom yourself to a more cheerful view of things—"Be of good courage."

Look at that man Tom Jackson, now. To my certain knowledge he has wasted a whole hour of precious time this morning—half an hour of his own, and what is infinitely worse, half an hour of his friend Sam Smith's—in bemoaning the hardness of his lot last winter, and predicting a similar state of affairs for the winter coming! Why, dear

Thomas, what sense or reason is there in borrowing trouble from the future? and what in the world have last winter's difficulties to do with you now? We all know you had a hard time of it, with work scarce, and the missus ailing, and one of the youngsters ill; but you got through it, and neither you nor Mrs. J. nor the youngsters are any the worse. Isn't there enough of current trouble, if one may call it so, in this sin-stricken old planet of ours, without your living over again what is past and done with? You must, it seems, be forever on the grumble; and if you cannot find anything to bewail as regards the present, you go groping into the future, or grubbing and poking into the past, bemoaning over what is for ever done with, or lamenting what may never happen. But that is just your way, Tom Jackson, and the way of a good many more who are like you. Of course, if you will persist in taking a permanent residence in Tribulation Valley—why, you will; but there is no earthly reason for your doing so, and you will find it a vast deal pleasanter living on top of Cheerful Hill.

Take a little advice from one who wishes you well, and don't be everlastingly in the dumps. It isn't healthy, and it isn't natural. God never intended His creatures to be for ever making moan, lamenting and wailing, and wasting tears that might very well be reserved till there is legitimate use for them. He rejoices in our happiness, and likes to see us glad, as He meant we should be. We all have trouble at some time or other, but the joys that are given us far outweigh the sorrows—we are bound to admit that the chiaroscuro of our lives shows very much more of light than shadow; and trouble surely serves but to enhance our joys by its very contrast.

Don't imagine that God is a taskmaster—how can He be, whose name is Love? Very true it is that "God never sends a sorrow without the healing balm"; and if we will persist in turning from the balm when it is offered to us, preferring to nurse and nourish our sorrow, whose fault is it? Our God is a merciful God, and were we only willing to trust Him enough to believe this sincerely, we should never doubt that He will never try us above that we are able, nor send us one whit more trouble than is necessary to the perfection of the design in which it is His pleasure that we should bear our part.

"Be of good courage," then. When trouble comes, whatever its form, don't sit down and start brooding over it, but face it as cheerfully and as manfully as you can. Never forget that God is indeed "a very present help in time of trouble." Go to Him with all your difficulties just as simply and trustfully as your child goes to you with the knotty problems of his little life. Look to your Father with the same absolute, confiding faith with which your child looks to you, and assuredly the sting of your adversity shall be taken away. Do your part, and trust God for doing His; remembering that "He is faithful that promised," and that what He has promised He will most surely perform.

Every testimonial regarding Hood's Sarsaparilla is an honest, unpurchased statement of what this medicine has actually done.

Never Give Up.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

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Oct. 9th, 1892.

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Perhaps I'm Afraid of a Kitty.

She'd never seen such a big kitten before,
With such shining yellow eyes,
And she stood very close to the parlor door,
And watched it with grave surprise.

It lay on my lap, and I smoothed its fur,
And begged she would nearer come,
And hear how prettily puss could purr,
Like a little bee's drowsy hum.

I had not noticed she seemed to shrink,
Her voice was brave as could be;
"No, Auntie," she gently said, "I fink
'At kitty's afraid of me!"

"Afraid of you, dear? Why, nonsense, child!
She likes all nice little girls,
If she feared you she would look fierce and wild,"
But the baby still shook her curls.

In vain did I plead with the little maid,
For the bravest cat in the city;
At last with a doubtful sigh she said,
"Perhaps I'm afraid of 'e kitty!"

The Final Touch.

There is a New York young lady who received the other day at the watering-place near that city one of the most curious photographs probably existing. The young lady, it is perhaps needless to say, being rather good-looking, has an admirer. It would not border on exaggeration to say she has lots of admirers, but the gentleman in question is the one of the dozen or two appreciative friends of his sex most in favour with the fair damsel. He had been devoting himself to her for two seasons, and his charm, the young lady explains, is his un-failing originality. He never does anything as other people do it, and lends a charm to trivial circumstances by his unique methods of dominating them. In a recent conversation this very original young man took a brief recess from originality, and told what is known as "the old, old story." "If I could believe that you really care for me," faltered the young lady, with deliberate coquetry. "I will show you how much I love you," declared the young man confidently, and would have said more but that a third party inconsiderately projected himself on the scene and spoiled the sentence. The next day the odd photograph now in her possession arrived, with the written inscription beneath—"This is the way my heart beats when I think of you." There is a very delicate instrument known to the medical fraternity which registers the beating of the pulse. It fastens on the wrist, falling and rising with the uneven tides of the blood; and a horse-hair delicately poised on an upright wire records the rising and falling of the wire by tracing its course upon a sliding slip of glass which has been lightly smoked over a lamp. This fine line runs across the blackened surface of the glass; and, if the pulse has been even, the line waves lightly up and down, but, if the action of the heart has been rapid and uneven, the line looks like the miniature outline of a chain of mountains. This instrument the young man had bound upon his wrist, and the slip of glass had been afterwards photographed, displaying a line that wandered all up and down the paper in the most jagged and uneven fashion imaginable. The young lady succumbed. This actual evidence of the tumultuous emotions aroused by the mere thought of her was the final touch needed for conquest.

—The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the lonely night; the soul withdraws itself. Then stars arise and the night is holy.

SICKNESS AMONG CHILDREN.—Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

Hints to Housekeepers.

FOWL A LA DELHI.—Cut a large fowl into joints, place them in a deep frying pan with a gill of salad oil, an onion chopped very fine, a sprig of thyme, and one bay-leaf; sprinkle some seasoning over, and let fry a light brown. Remove the thyme and bay-leaf, pour off the oil, add half a pint of tomato sauce, a tablespoonful of walnut ketchup, and half a pint of stock broth. Simmer together for fifteen minutes, then lift out the joints on a hot dish, add a pinch of curry powder to the sauce and reduce it one-half by boiling. Pour the boiling sauce over the fowl, and serve at once with ham cut in thin, small slices and handed.

CHANGE IS WELCOME.—Gentlemen,—For twenty years I suffered from Rheumatism, Dyspepsia, Poor Appetite, etc., and received no benefit from the many medicines I tried, but after taking five bottles of B.B.B. I can eat heartily of any food and am strong and smart. It is a grand medicine and has made a wonderful change in my health. Mrs. W. H. LEE, Harley, Ont.

APPLE AND RICE PUDDING.—Soak one cup of rice in cold water for half an hour, then drain and put it on a cloth over a plate. Put in six sour apples, pared and quartered, tie up the cloth, leaving room for the rice to swell, and put in a kettle of cold, salted water. Allow the water to heat gradually, then boil one hour. Serve this pudding with lemon sauce.

RICH PLUM PUDDING.—This delicious confection is nicely calculated to produce dyspepsia, heartburn, biliary troubles and headache. Burdock Blood Bitters is equally well calculated to cure these troubles and has proved its power in hundreds of cases. B.B.B. regulates and purifies the entire system.

When the works of a sewing machine get gummy they should be thoroughly oiled with kerosene oil. Kerosene is also excellent for rubbing over the table and woodwork of the machine, largely restoring the machine to its original brightness and beauty.

A FAMILY FRIEND.—Sirs,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer complaint, diarrhoea, cramps, etc. Mrs. GEO. WEST, Huntsville, Ont.

CREAM SAUCE.—One tablespoonful of flour to a pint of milk. Butter the size of a walnut. Salt and pepper to taste. Boil until it is like thick cream.

Chloride of lime, dissolved in hot water and strained through a fine cloth and then carefully diluted so as not to be too strong, is a sure and safe solution for the removal of mildew from all white goods. This solution is also excellent for bleaching unbleached cotton or for bleaching underwear that has grown yellow because of being washed poorly, or because of its being stored away and unused for some time. Wet the goods thoroughly before putting into the solution, and allow it to remain in the solution a few hours or over night.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address. FRANK WOOTTEN Toronto, Ontario.

Children's Department.

That's the Way!

BY ELLA WHEELER WILCOX.

Just a little every day,
That's the way
Seeds in darkness swell and grow,
Tiny blades push through the snow.
Never any flower of May
Leaps to blossom in a burst,
Slowly—slowly—at the first.
That's the way!
Just a little every day.

Just a little every day,
That's the way
Children learn to read and write,
Bit by bit, and mite by mite.
Never any one, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.

—St. Nicholas.

Sunday Talks.

BY B. Y.

“ . . . Be thou strong, therefore, and show thyself a man.”—I. Kings ii. 2.

Manliness is a quality that all boys admire—as well they may, for those who possess it are in a fair way to win the love, respect and admiration of the people with whom they come in contact. All boys like to be considered manly, and all, I fancy, try to be, but I wonder how many understand what makes up true manliness?

Some boys cultivate roughness of speech and manner, use profane language and speak disrespectfully and unkindly to mother and sisters and younger brothers, are dictatorial and discourteous to their elders, and make themselves generally exceedingly disagreeable, all under the belief that by such behaviour they are showing themselves to be very manly.

But are they? What do you think about it, boys?
Let us see what example some of



Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says “Thank You” to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

Hood's Sarsaparilla

Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

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MARVELLOUS
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Our
New
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STORY
OF THE
BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

\$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. 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. Address

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The Finest Grade of Church Bells.
Greatest Experience. Largest Trade.
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THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
FINEST BELL METAL, COPPER AND TIN.
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

the manly men of the world have left us. Take David, the famous King of Israel, about whom we have been talking lately. David was a very manly man, as you will all admit; he was brave, and strong too—he knew the value of strength—but he was never disrespectful to his parents nor unkind to his brothers; he was not cruel, nor rough, nor profane. No, David's manliness made him obedient to his parents, patient and forgiving to his enemies, gentle and courteous and loving to his friends, and reverent to his God.

David knew that true strength and manliness could be displayed in many other positions than on the battlefield, as we see by the last charge that he gave his son Solomon.

Forty-eight Cases Jewellery and Art Goods.

Just passed into stock, being a portion of our recent European purchases.

This is the largest and choicest line of such goods ever entered in Canada.

Our new ART ROOM will be opened on Saturday next, and amongst its attractions will be Onyx Pedestals, Fine Bronzes, English Chiming Clocks, Cabinets, Musical Tube Chimes, Fine Marble and Onyx Clocks, a couple of Salon Paintings, etc., etc.

Our stock of Sterling Silver Table and Toilet Goods is most extensive.

All the NEWEST CONCEITS in Fine Gold and Diamond Jewellery.

For WEDDING and PRESENTATION purposes our stock offers every inducement.

All lovers of the artistic are at all times most welcome to our rooms.

Mail orders receive personal attention.

RYRIE BROS.,
JEWELLERS,
Corner Yonge and Adelaide Sts.

It Rests With You

To decide whether you will buy the Best Watch for the money made in the world, or the cheap Watch controlled by the “Combine,” an organization of monopolists combined together to keep up prices and sell inferior goods at “Watch Trust” rates.



The Dueber \$35 Watch

The movement is the celebrated “John C. Dueber,” 17 Ruby Jewelled, Stem-winding Watch, movement adjusted to heat and cold, and is in the new “14-Karat Special” Gold Filled Watch Case. This case is warranted by special certificate to wear for 25 years, and is made and finished equal to any solid gold case ever offered to the public.

PRICE: - - -

John C. Dueber Movement in 14-Karat “Special” handsomely Engraved Filled Case, **\$35**

John C. Dueber “Special” Movement in 14-Karat “Special” Engine Turned Filled Case,

In either Hunting-Case or Open-Face. The above Watch mailed post-paid to any address in Canada upon receipt of price.

Upon application we will send free copy of our Illustrated Catalogue Album of Watches, Diamonds, Jewellery, Silverware, Art Goods, Guns, Rifles, Ammunition, Bicycles, Athletic Goods and Sportsman's Requisites of all kinds. We are the leading Catalogue and One-Price House of Canada.

Correspondence solicited.

FRANK S. TAGGART & COMPANY,
89 King Street West, Toronto.

Scholarships Every Girl and Man.

WITHOUT COST.

Page in these CANADIAN Churchmen is that there is no chance. Every girl or young man in the city. Each can get a good chance as the largest number of young man in the city. Each can get a good chance as the largest number of young man in the city. Each can get a good chance as the largest number of young man in the city.

COLLEGES.

Colleges selected in CHURCHMAN to which men are probably the best in the country. Business College and Commercial College, both in men from all over the walls, and the most them.

CHURCHMAN.

CHURCHMAN is anxious to take advantage of the College Commercial any pecuniary profit. The simplest calculation who studies the offers, any money consideration each successful girl or to the Colleges means to the CHURCHMAN merely changed our mind of spending all on an appropriation, we his idea, the girls and benefit, while we arecriptions which they confident that we canch lies our eventual of these facts, the offers nitely, as any one can therefore that girls oll themselves on our for the offers. Any n all particulars by ADIAN CHURCHMAN, and The offers are as fol-

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Practical Book, duple and single entry ss, Banking, Business Arithmetic, Commerypewriting, and all sound and practical any girl or young man and January 1st, 1893, nual subscriptions to t \$1.00 each, we will rship.

SOLARSHIP

is the same as seventy rship, with the excepewriting, for one hund subscriptions to the 0 each.

CHOLARSHIP

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Gent's Silver Watch

in silver, open face, stem with a jewel movement, or, a Gent's \$10.00 Open ind and stem set, good or twenty-five (25) yearly RCHURCHMAN at \$1.00 each.

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14 carat gold, with pend A Gent's \$5.00 14 carat of patterns of the most arly subscriptions to the ch.

set with two pearls and ring put up in a fancy nt's \$2.50 pair of 14 carat atterns, for five (5) yearly RCHURCHMAN at \$1.00 each. o \$1.50 Yearly.

Toronto, Ontario.

David knew Solomon's reign would be a peaceful one, for God had assured him of that through the prophet Nathan. Solomon would have no occasion for the display of physical strength, yet David bade him "Be strong, therefore, and show thyself a man." He meant be strong to resist temptation and to hold fast to that which is good, and show your manliness by being honest and pure-hearted and truthful and gentle.

David was not above acknowledging when he was in the wrong, and he was never ashamed to admit and to show before all that he preferred God's approval to man's.

This is what David's manliness teaches us. Now take Peter, the big, loving, impulsive apostle. Peter was brave and warlike; he knew how to use his sword, but long before he died he learned that true manliness lay in other ways than mere physical strength. Listen to his definition of manliness.

"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil; or railing for railing; but contrariwise, blessing."

Next take the man for whom we all have so keen an admiration and respect—Paul, the apostle to the Gentiles. Paul had not Peter's physical strength, but he was a thoroughly manly man. If you read the Book of Acts you will learn of some of the hairbreadth adventures he went through, the hardships he endured, and the persecution he submitted to, all in a brave, steadfast fashion that every manly boy must admire.

And what does Paul tell us? "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." And thus come nearer to "the measure of the fulness of Christ."

One more example of manliness, children, the only perfect one the world has ever known—Jesus Christ, the Lord.

You remember the obedient boyhood of our dear Saviour; His patience, gentleness and love; His truthfulness and purity; His kind consideration for every one and his wonderful courage. Think of all this, then of the torture of the death upon the cross, after all that had gone before it, and you will begin to realize the high quality of the manliness which Jesus displayed all through His life, and in His death.

"Dear boys, you could never think of our Lord as being rough or unkind or hurting anyone's feelings, or soiling His lips with profane words—could you? And his manliness is the highest kind of manliness, so take Him for your pattern, and show yourselves men in the truest sense of the word by striving to follow the example He has left you.

For Constipation
Ayer's Pills
For Dyspepsia
Ayer's Pills
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For Liver Complaint
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For Jaundice
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Prepared by Dr. J. C. Ayer & Co. Lowell, Mass
Sold by all Druggists.

Every Dose Effective

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Takes hold in this order:

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Liver,
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Inside Skin,
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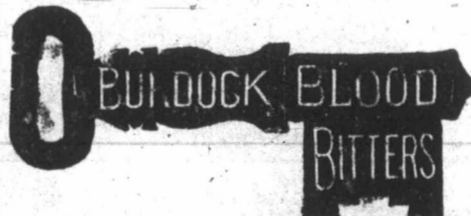
Driving everything before it that ought to be out.

You know whether you need it or not.

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THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**

For Sale by all Dealers.

T. WILBURN & CO., Proprietors, Toronto.

ing to follow the example He has left you.

Flip.

"Stand, Flip! stand, sir! Now listen to what I say. This is the second time you have put your nose in my lunch-basket and eaten up my buttered roll."

Here Flip came down on all-fours, wagging his bushy tail, evidently well satisfied with his moral character.

"Stand, Flip! stand this minute, sir! I'm not done scolding you, by any means. The next time you do me such a mean trick I'll tie you up and thrash you well! Do you hear, doggie? Well sir."

Down came Flip again, as well pleased with himself as before.

Just then Henry heard unexpected footsteps on the other side of the hill-lock, and sprang to his feet; presently brother Jo's broad back was seen coming, and Henry and Flip were soon at his side.

That evening, before the lamps were lighted, as the family gathered in the twilight, Henry was startled to hear the familiar sound,—

"Stand, Flip! stand, sir, and listen to what I say." It was brother Jo, sitting over at the west window, and Flip could be seen outlined against the evening sky, standing obediently on his hind legs.

"Is it you, Flip," said brother Jo, "that uses my pen and gets it inky halfway up the handle? Is it you that tears up the day's paper into kite-tails? that turns down the corners of my books, and makes greasy finger-marks on them? Do you leave my door open, and drop crumbs on the floor and eat up the apples off the table? Somebody does these things, Flip, and if you can find out who it is, let me know, and when your master ties you up for a thrashing, I'll thrash the fellow that gives me so much trouble."

Flip, turned loose, flew over to Henry. "Flip's found him for you, brother Jo," said the little boy, laughing, but with a red face which the dusk hid; "if Flip needs one thrashing, it looks as though I needed six."

"Maybe that will teach the little master to be easy on other people's failings when he stops and counts up his own," said brother Jo, kindly.

Maybe it did.—Sunbeam.

—Sunday school teachers who pray regularly for their classes find teaching a pleasure, and will sooner or later see their pupils brought to Christ. The Holy Spirit will sanctify the truth that comes warm from a loving and prayerful heart. A minister might as well expect success without prayer as a Sunday school teacher.

ARTISTIC DESIGNS
Gas and Electric Fixtures

Assortment Complete.
Prices Right.

R. H. LEAR & CO.,

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Machines sent to any part of Ontario on rental.

GEO. BENGOUGH, 10-12 Adelaide E., Toronto.



DON'T WORRY
ABOUT
The Washing
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SUNLIGHT
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It will save you much trouble
It will bring you comfort and ease
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IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00.
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Table listing Dairy Produce like butter, eggs, and turkeys with prices.

Table listing Vegetables at retail prices, including potatoes, carrots, and various greens.

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Business in Force - - - - - 20,600,000.00

Assets and Capital Over Four and One-Half Millions.

Premium Income, 1891 - - - - - \$704,938.00

Interest Income, 1891 - - - - - 172,092.00

Total Amount Paid Policy-Holders, 1891, \$313,888.00.

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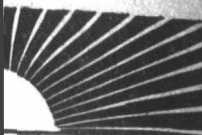
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