

# Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, JUNE 25, 1891.

[No. 26.]

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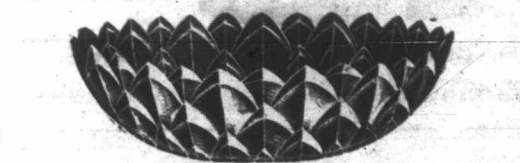
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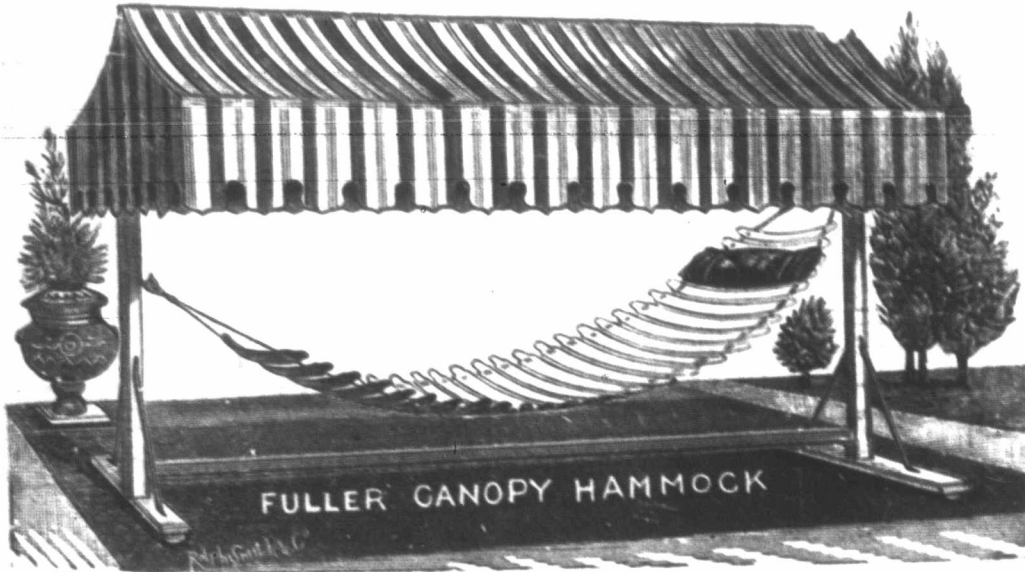
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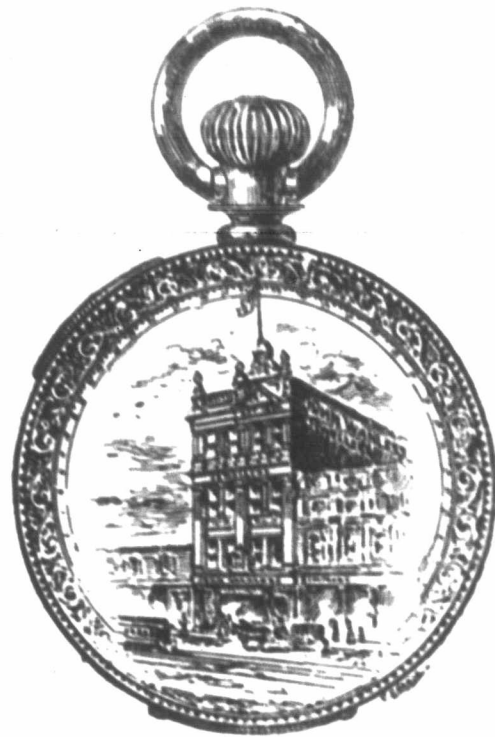
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 25th, 1891.

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## Lessons for Sundays and Holy Days.

June 28.—5 SUNDAY AFTER TRINITY.

Morning.—1 Sam. 15 to 24. Acts viii 26.  
Evening.—1 Sam. 16; or 17. 1 John 3 to 16.

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BODY AND SOUL CHARITY.—There is very little use in trying to attract and retain the attention of men whose bodies are in a starving condition. General Booth says—one of his few sensible remarks—"you might as well offer a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades and threatens to drown him also."

PEN PICTURE OF GORE.—A correspondent of the *Living Church* lately visited Pusey House and had an interview with the now famous Principal and author of "Lux Mundi." He describes him as lean, overworked, eager, modest, shy, quiet, low-voiced, with a wonderful silent impelling power, in great contrast with the characteristic American.

"A CHURCH BELL FOR THE NORTH POLE" was the order lately sent from Alaska to an American bell foundry with the remark, "you don't often get an order for a bell to hang on the north pole," in a spot where the thermometer often registers 60 below zero. We may be sure that the enterprising firm who got the order has made good use of the advertisement.

CHURCH UNION IN THE EAST.—There is a general desire among the oriental Churches for a closer union with the Anglican communion. The patriarchs of Jerusalem, Alexandria, and Antioch, the Armenian patriarch, and the Syrian and Coptic bishops have expressed themselves as interested in the movement, and are, indeed, in various degrees active promoters of it.

BOSTON in particular and Massachusetts in general are getting into a high state of indignation at the idea of any other city, diocese or State pre-

suming to question the propriety of their judgment in electing their own bishop. He is a Bostonian—that should be sufficient! Bostonians can do no wrong: rather, if they do anything—that makes it right.

PARNELL AND THE IRISH BISHOPS.—The latter functionaries seem to be trying to make up for lost time in their denunciations of the immorality of their former favourite. Parnell's challenge to them, however, still remains out; they were silent on the subject for 17 days, and then only urged his retirement as a matter of political expediency.

THE CHURCH EMIGRATION SOCIETY is charged by their founder (Canon Cooper) with such a change of front as will destroy their usefulness, by interfering with their basic principle (*Church emigration*) and thus removing from them the confidence of the colonial clergy. They have lately decided to send out dissenters as well as Churchmen—hence the trouble.

AMERICAN CHURCH BUILDING FUND is the name of a very prosperous effort to equalize the chances of poor parishes and dioceses with those that are rich, by the use of a common fund for loans to those that need them. It was founded in 1881; in 1887 its capital reached \$100,000, and this year they have \$200,000. They purpose to have a million presently; and they will.

THE WELSH CHURCH—at least in some parts—presents a picture of phenomenal rapidity of growth. The Bishop of Llandaff has found an enormous proportion of his *confirmees* to be adults who were lately dissenters. One cause of the movement into the Church is said to be the Welsh tradition in favour of religion in the schools—a principle which dissenters have been abandoning.

CHURCHMEN IN THE ARMY.—On the 1st Jan., 1891, there were 100,174 British soldiers serving in England, Ireland and Scotland. No less than 70,697 of these were set down as Churchmen. There were only 7,424 Presbyterians, 5,219 Methodists, 722 of other smaller Protestant bodies, 16,058 Roman Catholics, and 59 not defined. *Seven tenths* is a very large figure to the Church's credit.

THE UNKNOWN GREAT.—The Church of England is full of worthies whose fame is confined to the narrow circle of their parish duty. One of these (Rev. J. T. Macdonagh) lately died in Yorkshire at the age of 70 years. Like a worthy Toronto rector, who protested against the parade of his name in the offensive *Mail* competition, "he did not want his name known or mentioned beyond the bounds of his sphere of duty."

"LAWN-TENNIS SLEEVES" are one of the latest inventions of the ritualistic reporter—that fresh and exuberant youth who bobs up in all sorts of unexpected places, and describes (?) the functions in grandiloquent terms, not free from some obscurity and confusion of thought. An American Bishop in a western town was lately described in the local paper as "walking up the aisle with solemn step in his lawn-tennis sleeves."

SHEM AND JAPHETH.—Archbishop Benson lately dwelt a good deal (at the annual C.M.S. meeting) on the impracticability of proselytizing missions

from Europe to Asia. He considered that the Mahomedans must be converted (if converted at all) by other "sons of Shem," viz., by the native members of Oriental Churches. Europeans could only expect to act upon Asiatican heathens indirectly by *revivifying* those Oriental Churches.

BROTHER IGNATIUS—whatever his faults and eccentricities—is capable of doing excellent service against the assaults of Freethought, Scepticism and Infidelity—Rationalism of all kinds. He has seen his opportunity in New York, in the controversy about Unitarian preachers in Trinitarian pulpits, and has thrown himself into the breach with his usual vigour and *elan*. He is a champion to be feared.

BISHOP COXE has lately been expressing himself on the question of clerical kicking over the traces. He does not take much stock in the pulpit exchange business of Rainsford and Newton. His opinion is that no sensible and decent Presbyterian minister—who knows how strict the vows and canons of the Church are—would think of accepting an invitation to preach in an Anglican pulpit, as an accomplice in violation of the law.

ENGLAND IN EGYPT.—The curious way in which the ancient nationalities are interpenetrated by influential modern powers is well illustrated by the action of the English protectorate over Egypt. Sir Evelyn Baring testifies that thus Egypt has been saved from bankruptcy and its whole moral tone elevated. The beneficence of English rule in these eastern countries is universally recognized in the long run, though occasional abuses cry loudly for redress.

THE CONFRATERNITY OF THE BLESSED SACRAMENT boasts of 1,500 priests and 15,000 laymen as members of the Society. In Wales alone, they have 300 wards. Their rise in popular favour is gauged that since a year ago two priest-associates of the order have been elected to the episcopate. This includes Father Puller, who was present at the annual meeting and read a paper on Fasting Communion as of apostolic origin and authority.

MERCIER AND MERE PATRIE.—The papal Canadian "Count" has been airing his eloquence in the land of his forefathers; and seems to find it difficult to please the people of France without displeasing those of the British Empire. It is a struggle between loyalty with interest on one side against race with religion on the other. He boasts over the increase of French Canadians from 70,000 in 1759 to two millions in 1880, notwithstanding the neglect of France to send immigrants.

THE ROMAN BISHOP OF OHIO—Dr. Gilmour—died lately of a broken heart, it is reported, on account of a foul conspiracy of his clergy against him as their bishop. He was originally a Scotch Presbyterian, and has been a very vigorous administrator of his diocese—too much so for his clergy's comfort, though he was probably more in the right than they. He was worried to death by their appeals to Rome. Roman bishops are only half bishops anyway—their only real bishop is at Rome.

A TORONTO BOY AT OXFORD.—There have been a good many of them and are still: but one just now



occupies a central place—Rev. John Carter, son of the great musician of that name. The *Living Church* describes him enthusiastically as not only stroke-oar of the College Crew (Pusey House), but stroke-oar of "young Oxford" thought; a democrat, every-man's friend, editor of *The Economic Review*, conductor of the Christian Social Union—"the Yankeeist man in Oxford," says this enthusiastic Yankee.

#### AFTER.

By the time our readers read these lines, our Canadian Synods will have become a thing of the past, and many a member of these bodies will be wondering what he went for—what was the good of it all. Probably 1,000 parishes have poured their clergy and laity to the number of several thousands into temporary camping grounds for a week or so—to talk. But is that all? We trow not. It may seem at first a great waste of time—a remark frequently made by members when other members are trying to express their ideas. The remark itself, however, is its own disproof. It is part of the ideal state of the Christian Church that we should

#### ALL SPEAK THE SAME THING.

you say, but we don't—at Synods. No, but whatever tends to break down opposing barriers of thought in the direction of unanimity is a clear gain. To be understood we must talk; to reconcile differences we must argue upon reasons. Hence the value of debate. A few wise men publish their wisdom for the good of their brethren; while, perhaps, many unwise ones expose their unwisdom to the wholesome warning of the large class that lies between these two—the class of moderately wise, common-sense folk. This is especially true, of course, of laymen.

#### LAYMEN CAN LEARN MUCH.

especially those from the country, who have not many opportunities of hearing other opinions than their own discussed. They are dependent to a large extent for information and thought upon Church matters to their local light, their clergyman. When a number of clergymen get together, with a fair sprinkling of zealous and well informed laymen, one's ideas on many subjects must be deepened and varied by a larger and more enlightened view of truth and right. Men are thus enabled to

#### GET OUT OF COMMON RUTS

of ignorance, prejudice, prepossession. They henceforth move more steadily and solidly upon a broader gauge of thought and judgment. Thus Synods have their value as an educating medium for those members of the Church who have least advantages. The adhesive power of narrow cliques is loosened and weakened by this means; partizan feeling is gradually dissipated. It is true that progress in this direction is slow, and sometimes painfully so; but the work does go on. Those who can compare a Canadian Synod of 1891 with the experience of 80 years ago, can see a great change for the better. There are fewer bitter demagogues in the arena, and they have a much smaller and less subservient following than formerly.

#### SYNODS HAVE A SOCIAL VALUE.

Men are apt to complain of the great want of quiet and order in such assemblies, but do not perceive the cause. We are persuaded that the cause chiefly responsible for the noise and disorder is the spirit of friendliness; the exuberant delight of old friends meeting and greeting and

comparing notes—friends who never by any chance meet elsewhere from year's end to year's end. Then, too, under cover of this reunion of old friends, many new friendships are formed to increase the volume of friends, and noisy greetings and eager questionings, and earnest reasonings on the next occasion. All this wears off gradually; so that after the second day of session, real business begins in an atmosphere of comparative quietude and silence.

#### KNOTTY QUESTIONS ARE LOOSENED.

People are too apt to be impatient at the recurrence of the same old subjects year after year; but they are only accumulating and recording the results of experience. Questions that were burning a few years ago, because of the wide gulf of difference between parties and cliques are now debated with comparative coolness; people find that they have much more in common than they once supposed on both sides; suspicions and jealousies, are proportionately dissipated. Legislation becomes easier.

#### PATRONAGE.

for instance, is one of those subjects upon which people seem to be gaining unanimity, and in which the knots—with enlarged information and experience—are becoming loosened. At one time the episcopal authority was fiercely and savagely challenged; now people begin to conclude, in spite of early prejudices—well, the Bishop is the best patron after all; the more you interfere with him, the more harm you do, and make him do.

#### RELIGIOUS EDUCATION

has received its share of attention. The charms of our admirable school system begin to fade in the blaze of information about its net results. People begin to see that to know more is not so important as to make good use of what you do know. The former is the secular idea, the latter is the religious view, and bound to conquer in the long run—though it may be only in a revolutionary, or at least reactionary way, upon the ruins of the more faulty system.

#### CONSOLIDATION

is perhaps the greatest landmark of progress for this day in which we live. Men are being drawn into more solid phalanx in a great many ways. Those who live in one locality are becoming more at one in their organizations—more inclined to unite forces into compact line—more disposed to do whatever they can, in common. Modern facilities of communication between distant localities have paved the way for a closing together of those likeminded—almost—no matter where or how far from one another they may live. One day a conference is held in Chicago, another day in London, another in Antwerp. The Church benefits by the same wave of unification. The tendency then is also to simplify, and so execution of work in all branches is facilitated and speeded towards a more rapid consummation of design. It is so with evil designs. It should be so with good ones.

#### THE NEW EMPIRE.\*

"When we have accustomed ourselves to contemplate the whole Empire together and call it England, we shall see that here, too, is a United States. Here, too, is a great homogeneous people, one in blood, language, religion, and laws, but dispersed over a boundless space." These words of Professor Seeley give, in a manner, the keynote of perhaps the most important contribu-

\**The New Empire: Reflections upon its Origin and Constitution and its relation to the Great Republic.* By O. A. Howland. Toronto: Hart & Co., 1891.

tion to our constitutional history that has yet been given to the press—*The New Empire*, by Mr. Oliver Howland.

The old Empire passed away a century ago, the empire which was ruled by a central authority; and the New Empire, self-governing in all its parts, took its start in the granting of a constitution to Canada by proclamation on the 26th December, 1791. The New Empire, however, is not quite so much of a unit, as yet, as Mr. Howland would like to see it. And yet he declares that the Imperial federation, which many are longing for and working for, is to a certain extent, and in a very real sense, already accomplished. And here, we think, Mr. Howland is right, although he points out various ways in which it may be more perfectly realized.

We have here given, very imperfectly, some notice of the general purpose of this book; but it is not quite easy to give a just idea of its full and varied contents. In the first place we are struck with the completeness of the author's knowledge of the history of the last hundred years or a little more, from the time when the thirteen States south of us cast off their allegiance to Great Britain and Canada held to the mother country, down to the present time.

It may be useful to offer a slight outline of the contents of the book. Chapter one treats of the Fall of the Old Empire; the second, of the Treaty of Partition and its fulfilment. This chapter will be quite an illumination to most Englishmen, who know very little of the way in which the government of the day parted with territory which did not properly belong to the States, and which Canada would have found very useful. The third chapter, on the Constitution of the New Empire, deals with the organization of the American Republic and the development of the English constitution, and treats of the Canadian federation.

This third chapter is not only the longest, but, in our view, the most important of all the sections into which the book is divided. Of special interest to ourselves is the author's lucid and sympathetic treatment of the introduction and development of Constitutional Government in Canada, in which full justice is done to men like Robert Baldwin, Mr. Edward Blake, and Sir John Macdonald. It is pleasant to read the words which Mr. Howland speaks of Mr. Blake, especially as we cannot help thinking that that gentleman has recently had scant justice dealt out to him in consequence of his letter published immediately after the recent Dominion election.

But we think that the author himself will probably regard with most satisfaction the words which he wrote on page 461 and the following pages, on the great man whom the Canadian people are now lamenting, the real author of Canadian federation, Sir John Macdonald. Nothing could be more admirable than the pages which Mr. Howland has dedicated to this great man, which perhaps the subject of them may have read before his lamented removal. It is something, we say, not to be proud of, but certainly to be thankful for, to have written lines of a living man in which neither servility nor detraction could be found, whilst he lived, and in which no line needs to be blotted after he is dead.

We wish we could quote from these pages, but we hope that our readers will make personal acquaintance with them. We would direct special attention to the remarks on the building of the Canadian Pacific Railway. Here, as elsewhere, the author shows that he is no partisan, and he puts, in the fairest and fullest manner, the two views as to the proper course to be taken in con-



nexion with that great undertaking, whilst he does justice to the motives by which those were actuated who brought the work to its completion.

In speaking of the National Policy, Mr. Howland gives expression to the now popular opinion respecting Free Trade; and we are not inclined to disagree with him in regard to the general theories which he advocates. But we think he has scarcely kept fully before him the fact that the most decided free-traders have admitted the necessity of Protection in the case of young and undeveloped countries. Of course it is open to people to argue that Nature did not intend Canada to be a manufacturing country, and that it should have been contented to take its manufactures from the States, whilst it grew some of the raw material for the manufacturers over the line, but we doubt whether this view of the matter will commend itself to the Canadian people in general.

We have spoken of the fullness of knowledge out of which this book has been written, and special notice should be taken of the large-minded, calm and impartial spirit in which many subjects are handled which few men can touch without narrowness or acerbity or one-sidedness. For one moment the author forgets himself when he speaks of "the theologians, with traditional perversity," doing something he does not like. Even this small fly should not be left in his pot of ointment. One very slight slip we have noted. Professor Seeley, who is quoted in the first line of this paper, is a Cambridge, not an Oxford, professor.

In our perusal of the book we had noted many passages for quotation, but we must not further trespass upon the reader's time, and he will better make acquaintance with such parts of the book in their proper context. We should add that the volume, in paper, type and binding, is one of the handsomest ever issued from the Canadian or any other press.

#### REVIEWS.

THE SACRAMENT OF THE LORD'S SUPPER, by Rev. E. J. Birch, M. A. London: Longman Green & Co; Toronto: Rowsell and Hutchison, p.p. 35.

On the "virtue and efficacy" view of the Holy Communion this is a very temperate statement of the object and blessings of the sacred rite, and has much in it to be commended for use. Its size makes it convenient, and its type is good.

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE, edited by Professor S. D. F. Salmon, D.D. Price 1/6, Edinburgh: T. & T. Clark; Toronto: D. T. McAinsh, pp. 118.

This third number of the quarterly issue is what so many of the clergy and laity require. By competent authors whose names are affixed to their articles, there is a series of reviews both of books and of systems, so that we are kept abreast of the latest literature of the day. Some of the articles are of a highly technical character, and of less general interest and value; but as a whole they are most valuable, bringing us into contact with German thought and British study. The editor makes a good selection of his writers, and their work is scholarly. We had some of the articles marked for special commendation, but they had all better be seen. At the end there is a novel feature, a record of select literature, which will be appreciated by many, as it is carefully classified and has a list of selected articles in reviews.

THE CANADIAN INDIAN, edited by Rev. E. F. Wilson and H. B. Small. Owen Sound: J. Rutherford.

Published under the auspices of the Canadian Indian Research and Aid Society, such a periodical is of primary importance as laying before the members the results of Indian research, and gen-

erally advocating the claims and cause of the red men. The articles are well written and interesting.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

QUEBEC.—*St. Matthew's*.—The annual Sunday-school picnic of this parish was held on Wednesday, the 17th instant, to St. Joseph de Levis, and was well attended; everything passed off admirably.

The Rev. T. A. Williams, curate, intends spending the last fortnight in June with friends in New Brunswick, after which he will go to Caronna, P.Q., for the same length of time.

The Rev. R. H. Cote, B.A., who has been paying a short visit to his home in England, has returned to the city, and will do temporary duty in his old parish (St. Matthew's), during the summer.

LABRADOR.—The approaching visit of the Lord Bishop to this distant part of his diocese has been postponed till July 16th.

LEVIS.—The Rev. F. E. J. Lloyd, rector of Georgetown and Cherry Valley, P.E.I., is here on a visit to his old parishioners, among whom he was most popular.

ISLAND OF ORLEANS.—The church on the Island for the accommodation of the visitors during the summer months, has been re-opened, and the Rev. A. L. Fortin, rector of St. Alban's church, Rat Portage, Manitoba, has taken charge of it for the months of June and July. He, together with his family, are guests of T. H. Dunn, Esq., of Quebec.

FINLAY ASYLUM.—This useful institution for aged people, now some 25 or 30 years in existence, has been in the past managed by a committee belonging to the Cathedral congregation, and the annual report has been published in connection with the Churchwarden's report. This year a new system has been inaugurated, and the first annual meeting of subscribers and those interested in it has just been held, and was well attended. The annual report was read, as well as the Treasurer's statement, and those present inspected the building, and were highly pleased with the satisfactory condition of everything in connection with the Home.

Ordination.—The Lord Bishop of the diocese will hold an Ordination Service at Richmond, P. Q., on the Fourth Sunday after Trinity, when the following gentlemen will be admitted to Holy Orders, viz.: deacons, Messrs. Wilkinson, Wright and Dixon, students of Bishop's College, Lennoxville, P. Q.; Priests, Rev. Joseph Rothera, Incumbent of Leeds, P. Q.; Rev. W. A. Hadock, missionary at Fitch Bay, P. Q., and Rev. G. Sutherland, missionary in Labrador. Mr. Sutherland has been labouring successfully in the distant mission for the past, and will return again about the 16th July, when his Lordship goes on his confirmation tour.

Bishop's College.—It is stated that the Rev. F. J. B. Allnatt, D. D., Professor of Pastoral Theology, will succeed the Ven. Archdeacon Roe as Professor of Divinity, and it is expected that an alumnus of the College will, after a course of training in England, be placed in the chair of Pastoral Theology. Edward Chapman, Esq., who, for many years, has filled with honour the position of bursar of the college and secretary of the school, has retired, although he still takes an active and untiring interest in everything that pertains to the welfare of the institution. A lecturer in Arts, Rev. W. P. Yates, B.B., McGill, has been appointed, whose special work will be to teach the preparatory year, and also to take Logic and Political Economy. It is also proposed, owing to the rapid growth of both college and school, to establish a more independent system. A Head Master will be appointed to the school shortly, as it has been found that there is too much work for any one man to act as the head of both institutions. Dr. Adams, the Principal, as head of the whole institution, will continue to watch over its interest and report on its conditions. A list is being prepared of graduates and old boys, and of those whose names, addresses and occupations are already on the list; twenty-five are officers in the Imperial regular forces, six in the navy, fifty are lawyers, twenty-five physicians, twenty in the civil service, twenty in the Church, fifty in various banks, about eighteen being

on the staff of the Bank of Montreal; forty-five are merchants, thirty are engineers, and twenty are in the insurance business. The list when complete will be of interest to all who have been connected with the institution. The annual sports of the school will be held on Wednesday, June 24th, and Convocation on the following day. The annual meeting of the Alma Mater Society will take place on Thursday, June 25th, in the college, at 9 a.m.

### MONTREAL.

MONTREAL.—*Executive Committee Report (Extract)*—*Obituary*.—The committee deeply regret having to report that two members of this committee died during the past year—Rev. Robert Lindsay, M. A., and Mr. E. E. Shelton, a prominent layman of the church in this city for many years.

The following resolutions were unanimously adopted: "The Executive Committee of the Diocese of Montreal, whilst humbly bowing to the will of God, desires to record the deep loss which it has sustained in the death of the Rev. Robert Lindsay, M. A., Rector of St. Thomas', Montreal, and rural dean of Hochelaga. Through the history of this important committee, our brother's wide experience and sound discretion aided materially in moulding its best and wisest decisions, and his active energies were willingly applied to the widespread work that such decisions entailed. Gentle, courteous, Christian, his influence for good has ever been felt, and his stainless record of a valued life remains as a happy memory in the minds of the many friends who prized him as an example of Christian usefulness and piety.

"That this committee desires to express its sense of the loss which the Church in this Diocese has suffered through the decease of E. E. Shelton, Esq., who was one of the oldest members of the Synod of the Diocese, and a valued member of the Executive Committee for many years and at the time of his decease; and they gratefully acknowledge the good example set by him to others in the munificent bequest made by him to the Mission Fund of the Diocese, amounting to a sum in the neighborhood of \$175,000, the interest upon which, though not immediately available, will within a few years materially aid this important fund; and this committee cannot refrain from expressing its sense of the loving recollection of, and affection thus manifested by the deceased for the Church, of which he was so true and consistent a son. That the committee would express its respectful sympathy with Mrs. Shelton in the heavy sorrow which in God's providence has fallen upon her, and under which its prayer is that she may richly be sustained."

Trinity.—The members of the Band of Hope of this church presented an address and a handsome testimonial on Monday evening last to the Rev. E. A. W. King, M. A., late assistant minister of that church. The appointment of Rev. E. T. Capel as assistant minister in this parish is reported.

June 16.—For the first time in the history of the Diocesan Synod, the Lord Bishop read his charge to the Synod in the Cathedral Church during the morning service, and in the evening an admirable sermon was preached by Rev. Chas. Bancroft, M.A., from the text "Lo, I am with you always, even unto the end of the world."—Matt. xxviii. 20. Much time was thus saved, and among other things, during the afternoon, the report of the committee for the better observance of the Lord's day was read by Canon Anderson, on which followed a very interesting debate which closed the afternoon session, Dr. L. H. Davidson as seconder to Canon Anderson making the last speech. The admirable report was unanimously adopted. On motion of Rev. John Ker, B. D., the Synod agreed to devote from 12 to 1 o'clock to-day (Wednesday) to the C. E. T. S. work, and in the evening a meeting in the Synod Hall for missionary matters.

St. Jude's.—Sunday, 7th June.—As a tribute of respect to the late Premier, the pulpit, lectern and reading desk were draped in black, and as the clergy entered the church, "the Dead March in Saul" was rendered by the organist, and the morning service began with the hymn: "When our heads are bowed with woe."

At the request of the Lord Bishop of the diocese, Dean Carmichael has consented to act as the chairman of the new deanery of Montreal, in lieu of the now defunct rural deanery of Hochelaga. It is the intention of his Lordship to amalgamate the few outlying missions with the adjacent rural deaneries, leaving the suburban parishes in affiliation with the metropolitan city of Montreal. The first meeting was held on Monday, 15th inst., in the synod library at four o'clock.



A large meeting of the congregation of Grace church was held on June 2nd, to examine, with the rector and wardens, the design prepared by Mr. John Browne, architect, for their new church, to be erected on the lot forming the corner of Fortune and Wellington streets. It was unanimously decided to have the contracts given out and the work proceeded with.

The Rev. J. G. Baylis, rector of Longueuil, and his wife, received a pleasant surprise on the eve of their silver wedding. One of the wardens and two or three friends called upon the rector and Mrs. Baylis, bringing a small box with a card of congratulations marked "From friends in Longueuil." The box contained twenty-five silver coins covering a roll of bills, making altogether a handsome sum, a substantial proof not only of the sincerity of the congratulations on the event named, but also of the cordial relations which have existed between the residents of Longueuil and the rector and Mrs. Baylis during their residence there.

#### ONTARIO.

**MERRICKVILLE.**—The Lord Bishop of Ontario has transferred the Rev. R. L. M. Houston, B.A., from this parish to Iroquois, rendered vacant by the illness and resignation of Canon White. The Rev. Wm. Roberts, Mus. Bac., of Amherst Island, has been appointed to this parish. Both gentlemen are worthy of their advancement in the diocese. Their record is one of faithful and successful work for the Church. May they enter their new spheres of labour with a full blessing from above.

#### TORONTO.

**Thursday.**—The Synod resumed business this morning in St. James' school-house, with his Lordship the Bishop presiding. Greetings from the Bishop of the Niagara Synod were read, and in return greetings were sent from the Bishop of Toronto by telegraph to the Bishop of Niagara.

Rev. James A. Crawford, Rural Dean of the Diocese of Raphoe, Ireland, was present as a visitor.

The following were declared elected members of the Executive Committee for 1891-92:—Rev. J. P. Lewis, Rev. Septimus Jones, Rev. A. H. Baldwin, Rev. Canon DuMoulin, Rev. Dr. Langtry, Mr. N. W. Hoyles, Mr. William Ince, Dr. J. George Hodgins, his Honour Judge Benson, and Mr. A. H. Campbell.

His Lordship the Bishop subsequently appointed Rev. Archdeacon Boddy, Archdeacon Allen, Canon Body, Canon Cayley, A. J. Broughall, Hon. G. W. Allan, Messrs. C. J. Campbell, Chancellor Snelling, J. A. Worrell, C. R. W. Biggar, to the Executive Committee to act in conjunction with the elected members.

Regarding the question of the consolidation of the Church of England in British North America, after considerable discussion the following motion was adopted:—That this Synod heartily accepts the tentative scheme for the consolidation of the Church of England in British North America submitted by the Winnipeg Conference, believing that such a consolidation would tend to concentrate and unite their forces in the accomplishment of the great work before her, not only in maintaining a strict uniformity in doctrine, worship, and discipline, but also in infusing greater energy as well as promoting greater economy and efficiency in the missionary and educational work of the Church.

The question of establishing a bookroom in connection with the Church was taken up and discussed for some time. The matter was finally left in the hands of the Executive Committee, with power to act as they thought proper.

**Boards and Committees.**—The following were appointed the members of the Mission Board:—His Lordship the Bishop (chairman), the Archdeacon of York, the Archdeacon of Peterborough, Rev. Rural Dean Langtry, Rev. Canon Farncomb, Rev. Rural Dean James H. Talbot, Rev. Rural Dean Swallow, Rev. Canon Greene, Rev. Rural Dean Kirby, Rev. Rural Dean Ball, Rev. Rural Dean R. D. Creighton, Rev. Canon Davidson, Rev. Canon P. Harding, Rev. J. Gibson, Mr. S. Caldecott, Mr. A. B. Lambe, Mr. John Cowan, Mr. Thomas Morphy, Mr. Basil R. Rowe, Mr. W. A. Hamilton, Hon. G. W. Allan, his Honour Judge Benson, Mr. W. E. Sherwood, Mr. H. Pellatt, sr.

The following were appointed as members of the Clergy Commutation Trust Committee:—Revs. Canon Logan, M. A. T. Walker, B.A., E. H. Mussen, M.A., W. E. Cooper, M.A., S. T. B., L. H. Kirby, R. D., W. C. Allen, M. A., Canon Greene, L. Th. W., W. F. Swallow, R. D., Messrs. A. H. Campbell, Wm. Ince, Chancellor Snelling, LL.D. Q.C., Beverley Jones, M.A., G. F. Harman, M.A., Herbert Mortimer, George Musson.

The Edowment of See, Rectory Lands, and Land and Investment Committee comprises the following

members:—Revs. Canon H. B. Osler, John Gibson, Canon Tremayne, M.A., Canon Spragge, M.A., J. McLean Ballard, M.A., H. G. Baldwin, M.A., Messrs. Thomas Hodgins, M.A., Q.C., W. R. Brock, J. H. Plummer, Justice Street, John Cowan, W. G. P. Cassels, Q.C.

The following are the members-elect of the Toronto Rectory Endowment Committee:—Revs. Rural Dean Langtry, S. Jones, M.A., T. W. Patterson, M.A., J. P. Lewis; Messrs. J. H. Plummer, T. D. Delamere, M.A., Q.C., F. J. Stewart, H. Pellatt, sr.

The Toronto Rectory Surplus Fund Committee was as follows:—Rev. Canon Logan, Archdeacon Allen, Mr. C. J. Blomfield.

The following were appointed the members of the Widows' and Orphans' Fund and Theological Students Fund Committee:—Revs. A. H. Baldwin, M.A., C. E. Thompson, M.A., J. Pearson, A. J. Broughall, M.A., Canon Body, M.A., D.C.L., T. C. DesBarres, M.A., Messrs. J. George Hodgins, M.A., LL.D., C. J. Campbell, R. N. Gooch, Frank Evans, A. R. Boswell, James Haywood.

The following are the members of the Sunday School and Book and Tract Committee: Revs. Canon Sweeney, D.D., Canon Cayley, M.A., E. W. Sibbald, Canon Farncomb, M.A., C. L. Ingles, M.A., Bernard Bryan, J. C. Davidson, M.A., Messrs. George B. Kirkpatrick, S. George Wood LL.B., C. R. W. Biggar, M.A., Q.C., J. C. Morgan, M.A., Grant Helliwell, Allan H. Dymond, W. Wedd, jr.

The Audit Committee for the next year will be Revs. Canon Logan, J. Scott Howard, A. Williams Messrs. A. H. Lightbourne, C. J. McCuaig, J. S. Lockie.

The Superannuation Committee was appointed as follows:—Revs. Septimus Jones, T. W. Paterson, R. Harrison, C. H. Marsh, T. C. Street Macklem, A. Hart, Messrs. Russell Baldwin, Harry Symonds, F. J. Stewart, J. H. Plummer, C. J. Blomfield, A. H. Campbell.

The report of the Clergy Trust Fund Committee was presented by A. H. Campbell and adopted.

Copies of a pamphlet from the Prisoners' Aid Association, and of the report of the recent meeting of the Women's Auxiliary, were presented to the delegates during the day.

At three o'clock the clergy assembled in St. James cathedral and conducted a memorial service out of respect to the memory of the late Sir John A. Macdonald. The services were conducted by his Lordship the Bishop, assisted by Archdeacon Allan and Rev. Canon DuMoulin.

**Evening Session.**—The Synod held an evening session, beginning at eight o'clock, the Bishop again presiding. The report of the Endowment and Rectory Lands Committee was adopted. The report of the Mission Board, the Widows' and Orphans' and Theological Students' Fund Committees were all passed with very little discussion.

The General Purpose Committee report was adopted after one or two questions had been asked and replied to.

The Prisoners' Aid Committee presented a report virtually adopting the recommendations of the Prison Reform Commission. The reports were received, and when the clauses were taken up some remarks were offered.

The clause dealing with the Penetanguishene Reformatory reads: The commission has also strongly urged upon the Legislature of Ontario the adoption of the following recommendations, viz: Compulsory education; the passing of municipal by-laws prohibiting children from running about on the streets after dark; precautions concerning the admission into the country of juvenile immigrants; the abandonment of the present Reformatory for boys at Penetanguishene and the substitution of the Cottage system of reformatories, with moral rather than material restraints, and within easy access from the great centres of population.

Several speakers condemned the present system, whilst others considered the institution was doing its work well.

Notwithstanding the protest, by 49 votes to 24, the recommendations of the Prison Commission were adopted, after a slight change in the wording to define clearly the desire for the introduction of the cottage system.

The Sunday School and the Book and Tract Committee presented a most encouraging report, which was adopted.

The Synod then adjourned.

**Friday.**—The Synod met again this morning at 10 o'clock, with his Lordship the Bishop of Toronto presiding.

The report of the Superannuation Fund Committee for the year ending April 30th, 1891, was presented by Rev. Septimus Jones, and adopted.

In connection with this matter the following resolution was adopted: That to the Superannuation Fund Canon, sec. 11, be added, "Hereafter and until the capital of the fund shall have reached \$25,000, all interests from investments shall be added annually thereto, as well as any special donations, and any surplus of annual income; and no annual grant, on a

new application, shall exceed \$200 until the capital shall have reached \$25,000."

**Finance.**—When the report of the Committee on Canon for Investment was presented by Mr. A. H. Campbell, a long discussion ensued over the manner in which it was proposed to appoint a special Standing Committee. The general rules for the guidance of the committee were adopted as submitted without amendment.

**Systematic giving.**—Rev. W. C. Allen presented a written report from the Committee on Systematic and Proportionate Giving.

At one o'clock the Synod adjourned to meet again at half past two o'clock.

**Afternoon Session.**—When the Synod reassembled, on motion of Rev. W. C. Allen, seconded by Rev. Dr. Mockridge, the report regarding systematic giving was received.

The report of the Special Committee on the Episcopal Endowment Fund was presented by Archdeacon Boddy and received. The report contained a short history of the circumstances which have led up to the present position of the relations of the Toronto diocese with the Diocese of Niagara in regard to this fund. A resolution was adopted offering to the Diocese of Niagara that its claim should be assumed by the Toronto Diocese for \$5,000, payable in ten annual instalments, and that provided the offer were accepted the payment should be made from the general funds of the Synod.

The report of the Committee on the Observance of the Lord's Day presented by Archdeacon Boddy.

**The Sunday Question.**—After this report was read, Rev. Professor Clark took occasion to refer to the term "anti-Sabbatarian," as was applied by some people towards clergymen who favoured the submitting to the people generally the question of Sunday cars. He himself had been referred to as an "anti-Sabbatarian," but he would remind his hearers that in the New Testament there was nothing to the effect that the Sabbath should be kept on Sunday and not on Saturday. The idea of keeping the Sabbath as at present arose from an early Christian custom. For his own part he would allow no one to dictate to him as to the manner in which he should keep the Sabbath. Even in the matter of Sunday street cars for the workmen no man should be allowed to dictate to others. He would not say that cities that had street cars were more heathenish and less Christian than "this most self-complacent and self-satisfied city of Toronto."

The report as above printed was, after some further discussion, adopted.

The report of the Special Committee on Building Architecture and kindred matters was presented by Mr. John Helliwell and received. The Synod, however, did not think there was any necessity for the continuation of the committee, for on a vote being taken as to whether the committee should be re-appointed, it was found that in the opinion of the meeting there was no need for such a committee.

**A New History.**—Archdeacon Boddy, instead of presenting a report from the Committee on Public School Text-books, read the following letter to him from Mr. G. W. Ross, Minister of Education:

"Toronto, May 28, 1891.  
"My Dear Sir,—I am now preparing a new history of England for the use of Public Schools, which will supersede the one with reference to which you called upon me some time ago. I shall send you a copy of the proof as soon as it comes to hand."

The Committee on Public School Text-books was reappointed as follows:—Rev. Archdeacon Boddy (convener), Rev. Canon Body, Rev. Rural Dean Langtry, Rev. Rural Dean Kirkby, Rev. Alexander Sanson, Rev. J. P. Lewis, Rev. Canon Middleton, Rev. E. W. Sibbald, Hon. G. W. Allan, Mr. N. W. Hoyles, Mr. G. B. Kirkpatrick, Mr. C. W. R. Biggar, Mr. J. A. Worrell, Mr. A. McLean Howard.

Mr. Barlow Cumberland, under the head of unfinished business, moved, and Rev. Canon Davidson seconded:—"That all appointments to rectories, parishes, or missions made hereafter shall be made for a term not exceeding five years."

After a long and animated discussion at the evening session, at Mr. Cumberland's request the question was referred to the Executive Committee, to be reported upon at the next meeting of the Synod.

**Educational Matters.**—The following motion was moved by Rev. John Langtry, seconded by Rev. Prof. Clark:—

That whereas the ultimate aim of education ought to be not the mere impartation of knowledge, but the formation of character, and as we are taught by God through His holy Apostle St. Paul (see the Greek, Rom. vi. 17) that His truth is the mould which He has Himself prepared for the fashioning of human character, this Synod cannot but regard with growing apprehension the practical exclusion of the teaching of that truth from the public schools of this country. They are persuaded that the daily record of breaches of trust, fraud, speculation, forgery and other crimes which godless education would increase, with which the columns of our newspapers are filled, to say nothing of the agnosticism and growing un-



belief which are spreading through the land, bear alarming testimony to the evil consequences which mere secular education is producing.

And whereas the Commissioner of Public Works, in a speech delivered in the Ontario Legislature, and reported in the *Globe* of March 28, argued at great length that Roman Catholics have no special privileges in respect of the establishment of Separate schools, stating that "five Methodist families might, by the mere presentation of a petition to the trustees of any school section, establish a school of their own, and have their school taxes applied to its support." And whereas the Attorney-General did, in the course of the same, endorse to the full the position of the Commissioner of Public Works, and said: "It is complained that Roman Catholics have privileges which Protestants have not. But we have in the statute book, as the Hon. Mr. Fraser showed the other day, a clause providing for the establishment of Separate schools for Protestants as well as for Roman Catholics." And that although they had these privileges, Protestants did not want to make use of these schools; and that no Church and no individual had asked for any change in the law in regard to them.

Now whereas the evident aim of both these speakers was to convince their audience and the country that any denomination of Christians might establish schools of their own and secure the school taxes for their support.

And whereas it is evident this is an altogether misleading inference, and that no such right exists except in school sections where the teacher of the public school is a Roman Catholic, and that even then there is no right to establish either Methodist, or Presbyterian, or Church of England schools, but only the non-denominational or secular schools of the land.

Therefore resolved that this Synod do petition the Government of Ontario to adopt such legislation as will secure to every Christian denomination in the country the privileges which these ministers evidently thought they already possessed, and will also secure to them equal rights with their Roman Catholic fellow-citizens with regard to the religious education of their children. Resolved (2), That this synod invites the synods and assemblies of the different denominations now meeting or about to meet to appoint delegates for the purpose of agreeing upon as wide a basis of Christian teaching as may be, with a view of urging the Government of Ontario to make the same a necessary part of the curriculum of every public school in the land.

The discussion on this motion occupied the remainder of the evening session.

*Saturday.*—The Synod met in St. James' schoolroom this morning at ten o'clock, with his Lordship the Bishop presiding.

A memorial of the joint committee of the Knights of Labor, the Single Tax Association, the Trades and Labor Council, the Women's Enfranchisement Association, the Eight Hour League and the Nationalist Association was presented, and on motion of Rev. Septimus Jones, seconded by Mr. A. H. Campbell, the honorary secretary was instructed to acknowledge the receipt of the memorial and to reply that the matter thereof is not one that comes within the scope of the synod as by law constituted. After a considerable further discussion on the school question, the vote on the main motion as modified by Rev. John Langtry was taken in divisions. The vote of the clergy stood 30 to 16 in favor of the motion, and the lay vote stood by parishes voting 12 for and 16 against. The motion was therefore lost by non-concurrence of orders. This means that as there was not a majority of clergy and a majority of the laymen there was not a concurrence.

*Kilburn Sisters.*—His Lordship arose to explain how it was he rang the bell on members of the synod when calling them to order, and not doing so with the Kilburn Sisters. The sisters were not members of the synod, and he had no authority over them. This was a free country and the sisterhood denied episcopal authority. They do not ask for episcopal authority, but are, however, glad of its patronage. The sisters were unwarranted in their intrusion. He protested against their holding services, and asked the clergy not to attend their meetings wearing surplices. He desired it to be understood that he expressed no opinion upon their principles, as it would only provoke discussion. He, however, held very strong opinions of his own on the matter.

*Other Business.*—Rev. Dr. Langtry moved the following resolution with a view to having an association formed to carry out the objects indicated:—

1. To unite in endeavoring to reform certain abuses which have grown up in connection with the conducting of Christian funerals.
2. To promote a fuller appreciation of the true idea of Christian burial by abolishing all emblems of despair, and by imparting that "solemn cheerfulness" which is the privilege of all who are animated by the hope of the resurrection of the dead.
3. To promote the practice of simplicity and economy in everything appertaining to funerals, e.g., the

disuse of family vaults, caskets, and cases, costly hearses, crapes, scarfs, gloves, excessive floral decorations and all such meaningless parade.

4. To substitute the use of plain hearses, hand-biers or open vehicles, and plain coffins of perishable material, e.g., pine, wicker, elm, basswood, pulp, etc.

5. To promote where practicable the assembling at the church instead of at the house of mourning, any service at the house being held at some convenient hour beforehand.

This aroused some discussion and was finally ruled out of order by his Lordship.

Rev. John Pearson moved, and Rev. Septimus Jones seconded, "That all pensioners on the Superannuation Fund shall be liable to be called on by the bishop to take the duty of any clergyman of this diocese who may be disabled by temporary sickness." Carried.

Rev. A. H. Baldwin moved, seconded by Mr. Wm. Ince, that it be an instruction to the Executive Committee that in future before any parish be given the consent of the Executive Committee to mortgage its property or to increase its liability for further mortgage, this committee shall first endeavor to satisfy itself as to the means available to pay off such mortgage or mortgages." Carried.

It was moved by Mr. Thomas Hodgins, seconded by Archdeacon Boddy, "That the Executive Committee enquire and report the proceedings necessary to be taken to give Wycliffe College, recognised by the Provincial Synod as a theological college of the Church of England in this diocese, the rights to appear on the lists of clergymen analogous to those enjoyed by Trinity College and Trinity College School." Carried.

The honorary secretary presented the letter of condolence which is to be forwarded to Lady Macdonald. It is written on parchment and will be signed and forwarded in due time.

The synod adjourned at one o'clock.

*Monday.*—The synod met this morning in St. James' schoolroom, with his Lordship the Bishop presiding, and the business of the meeting for this year was concluded. The attendance was not as large as last week, there being few of the laymen present.

Mr. Thomas Hodgins moved and Mr. A. H. Campbell seconded a motion to the effect that steps should be taken with a view of having the laws and statutes, as they affected the church in Ontario, consolidated. This was carried, and the following committee was appointed to take charge of the matter:—Mr. Thos. Hodgins (convener), Mr. A. H. Campbell, Mr. Justice Street, his Honor ex-Judge Boyd, Mr. C. R. W. Biggar, Mr. A. H. Dymond, Mr. L. Baldwin, Mr. A. E. O'Meara, Dr. R. Snelling, chancellor of the diocese, and Mr. J. A. Worrell, registrar of the diocese.

*The Authority of the Church.*—The following resolution was carried on motion by Capt. Greville Harston, seconded by Rev. Dr. Langtry:—

1. That it is advisable for the Anglican Church in Canada to publicly maintain her divine authority and assert her position.
2. That it is essential that the necessary steps should be taken at an early date to institute and carry out the instruction of all church people and others in matter of church history, government and doctrine. (a) By the episcopally sanctioned personal work of suitably educated and trained men of both clergy and laity; (b) by the spreading broadcast of suitable church literature; and (c) by city and diocesan missions, mission schools, and chapels.
3. That this synod request the Lord Bishop to appoint a committee at the earliest date possible for the purpose of considering and reporting the ways and means by which the foregoing resolutions may best be carried out.
4. That the said committee shall report on the above matters to this synod in 1892.

The following motion regarding the Women's Auxiliary Missionary Society was carried without discussion, "That this synod desires to express to the W. A. Missionary Society its grateful recognition of the very valuable assistance afforded by that society to the cause of missions—foreign and domestic and diocesan—the synod heartily wishes the W. A. God-speed in its excellent work, and trusts that it may be enabled long to continue, as efficiently as at present, its most Christian work."

A short discussion was participated in over the following motion moved by Rev. Septimus Jones and seconded by Mr. R. C. Bickerstaff, "That in the opinion of this synod the drinking saloons are unmitigated evils, and that we pledge ourselves to use our utmost endeavors to further all wise legislation which shall tend to the restriction and ultimate extinction of such saloons."

Rev. Dr. Mockridge wished "liquor stores" to be included in the motion as well as "saloons."

Rev. J. Moore thought that the motion was not comprehensive enough. The billiard and poolrooms were also productive of much evil.

Rev. A. J. Broughall said that the young men were in favor of the abolition of the saloon.

Rev. R. C. Caswell said that the way in which the saloons were now placed in Toronto, nine-tenths of the city had no saloons. These drinking places were nearly all in the neighborhood of King and Yonge streets. He was in favor of having the saloons abolished, and then all the city would be free from them.

Rev. Mr. Harrison did not like the use of the word "unmitigated." He knew of travellers who found good in the saloons by getting something to keep them up to the end of their journey. If they were to go on condemning everything that was used in excess they would find themselves condemning everything used by man.

After a few further remarks by some of those present, to the effect that the temperance question had been dealt with at a former session of the synod, the motion was declared carried without the "yeas" and "nays" being called for.

*The Usings.*—Two or three motions on the order paper were allowed to stand.

Among the votes of thanks carried was one to the ladies for the excellent lunch which they had furnished from day to day throughout the sitting of the synod, and another in which the representatives of the press were cordially thanked for their kindness and courtesy.

His Lordship the Bishop in declaring the proceedings closed, said that they had been longer in session this time than on any previous occasion. Much business had been transacted and no discord had arisen, all of which showed that good work was being done by the church. As there were many interesting topics which did not come within the sphere of the synod, he would like very much indeed that a conference of the church should be held in the near future for the discussion of general questions.

The proceedings were then closed with the benediction.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River:—Christ Church S. S., Mimico, per Mr. Tremayne, \$5.21; Christ Church S. S., Glanworth, per Mr. Errington, \$6.00; S. S., Georgetown, \$8.00; sewing class under Mrs. Fennell, Georgetown, \$6.00; Mrs. Jackson, \$10.00; Mrs. Fennell, \$5.00; a member of St. Martin's Church, Montreal, per Rev. G. O. Troop, \$2.00.

*St. Barnabas.*—The annual conversazione in connection with this church was held on the grounds of the church last Thursday evening, and proved to be quite a success owing to the indefatigable exertions of the rector and his wife. They were kindly assisted in their endeavors by the ladies of the congregation, Mr. Miles, the warden, and others. Mrs. Clarke was most energetic in dispensing ice cream, which was very acceptable.

## NIAGARA.

HAMILTON, Tuesday, 9th.—The synod opened with the celebration of holy communion at seven o'clock in the cathedral. The clergy assembled at 6.45, and marched in procession from the schoolhouse to the cathedral.

Venerable Archdeacon Dixon, of Guelph, read the epistle. After morning prayer, the members adjourned to the schoolhouse for business.

Rev. W. R. Clark was re-appointed honorary clerical secretary amid applause, and J. J. Mason was unanimously elected lay secretary-treasurer.

In moving the latter appointment, Canon Worrell proposed, seconded by Rev. E. M. Bland, that Mr. Mason's salary be increased to \$1,000 per annum. This resolution was also passed amid applause.

The Bishop read his address.

*Resolution of Condolence.*—The rules of order were then suspended on the motion of Dean Geddes, and the following resolution was moved by the venerable churchman, seconded by the whole house standing: "That a committee be appointed to draft a resolution of regret and condolence on the death of the late Sir John Macdonald, Premier of Canada."

*Other Business.*—The bishop's address was referred to a committee composed of Revs. Canon Bull and E. P. Crawford, Dr. Ridley and C. Halson, who will take therefrom such parts as should be considered at the present session.

The bishop announced that he had just received a telegram announcing the death of Bishop Knight, of Milwaukee. With the consent of the synod he appointed Dean Geddes to draw up a suitable resolution.

*The Executive Committee.*—The executive committee's report was presented by Canon Read.

*Special Trust.*—The report of the special trust committee being read, a considerable discussion followed, and was not finished when the synod adjourned.

On the synod resuming the discussion of the trust fund report was continued, and further deferred until to-morrow.



**Mission Board Report.**—Your board directs attention to the fact that the claim against the mission fund would have been reduced during the year by a larger amount if the charge for general expenses had not been greater than usual. They would recommend the synod to provide for the general expenses in some other way. Your board finds the amount placed at the credit of the divinity students' fund insufficient. The painfulness of refusing aid to worthy young men desirous of a college course in preparing for the ministry is an annual experience with your board. They would advise the synod to instruct the executive committee to apportion among the congregations a sum sufficient to provide an annual grant for two or three students at least. The annual grant to each student is \$120 per annum. Your board has accepted guarantees from Nanticoke for \$350, and from Cheapside for \$100 per annum. They recommend that the synod assessment, payable by each congregation, be increased by such an amount as will secure the payment of at least \$200 per annum to the widow of the late bishop of this diocese, and they advise that this payment commence from April 1, 1891. Up to March 21, \$239.74 has been received from clergymen for the widows' and orphans' fund, and \$59.50 for the aged and disabled ministers' fund.

Mr. Heaven moved in amendment, seconded by Rev. Mr. Fletcher, "That an annual collection be taken up in each parish of the diocese in aid of the widow of the late Bishop Fuller."

Rev. Mr. Forneret moved in amendment that the clause be struck out and that the amount be raised by a special assessment on each parish pro rata, and that delegates be not disenfranchised for failure to pay it.

Mr. Heaven asked to withdraw his amendment and said he would second Rev. Mr. Forneret's amendment.

The amendment was unanimously carried and the report was adopted.

**Resolution of Condolence.**—Dean Geddes, on behalf of the special committee, moved the following resolution, seconded by Archdeacon Dixon:

"That the diocese of Niagara in Synod assembled embrace this early opportunity of giving expression to the deep sorrow and regret with which in unison with our most gracious sovereign, Queen Victoria, and the entire population of the Dominion of Canada, they have received the announcement of the lamented death of that great man, Sir John Macdonald, the distinguished statesman who, for nearly half a century, has so ably guided the councils and administered the government of the old province of Canada and of this vast Dominion. They desire also to convey to the bereaved widow, who has so nobly sustained her husband in his arduous duties, their sincere condolence upon the irreparable loss she has sustained in this painful dispensation of Divine Providence."

**Evening Session.**—The bishop announced that the next question before the chair was the report of the committee on the revision of the constitution.

The adoption of the report was moved by E. Martin, Q.C., chancellor of the diocese, seconded by J. J. Mason, and it was decided to discuss the changes in the constitution clause by clause.

**Committee on the Revision of the Constitution.**—"The annexed draft shows in detail the changes which have been agreed upon. Some of these will require legislation to give them legal effect, and the committee recommends the synod to apply for such legislation at next sittings of the Ontario parliament. The canon affecting vacancies in parishes necessarily required much consideration; it was felt on the one hand desirable that the vacancies should be filled up as speedily as practicable, and that on the other hand ample time should be given to make all proper enquiries before submitting a name to the bishop. The period of four months given for this purpose may at first sight appear too long, but practically this period can be utilized for the purpose of informal consultation, if desired, between the bishop and the vestry, and if a name can thus be agreed on, a vestry meeting could then be regularly called without delay, the name of the clergyman thus informally agreed upon, approved of by the vestry, and then submitted regularly to the bishop, who could act immediately, so that no time need be lost and the vacancies promptly filled. So much time was necessarily occupied in performing the work embraced in the report that other matters of considerable importance have not been dealt with: these, however, do not, in the opinion of the committee, involve any matters of principle, but would merely tend to put in more orderly and formal shape matters connected with the financial affairs and management of the different trusts and funds under the management of the diocese, and can be dealt with either by the Synod itself, when the proposed changes are from time to time submitted for consideration, or perhaps the standing committee could refer them to a sub-committee for consideration and report."

The revision of the constitution was taken up clause by clause, and everything went merrily as a marriage bell until Rev. T. Geoghegan propounded the apparently innocent query, "What is a member of the Church of England?"

Clause 3 was amended by striking out the words, "in the parish which he represents," referring to where a lay delegate shall communicate, by a vote of 42 to 30.

After two or three other unimportant changes had been disposed of, the Synod adjourned.

**Wednesday.**—The Synod resumed this morning with a better attendance of lay delegates.

The first business taken up was the election of twelve clerical and twelve lay delegates to the Provincial Synod—six of each being alternates to act only in case the others cannot go. The following scrutineers were appointed: For the clerical vote, Rev. A. Bonny, Rev. J. Morton, C. Moss; for the lay vote, Rev. P. W. Smith, C. A. Wastell, C. E. Bourne. The election resulted in the choice of the following:

**Clerical delegates**—Revs. W. R. Clarke, Canon Houston, Archdeacon Dixon, Canon Bull, E. P. Crawford, Dean Geddes, Canon Sutherland, E. M. Bland, Canon Curran, Rural Dean Forneret, Rural Dean Belt, Canon Belt. **Substitutes**—Revs. W. J. Armitage, Canon Worrell, R. Kerr, Canon Read, C. E. Whitcombe, P. L. Spencer.

**Lay delegates**—J. J. Mason, Geo. Elliott, W. F. Burton, H. Roberts, Lieut.-Col. Murray, Wm. Bell, J. M. Bussell, Alex. Gaviller, Archdale Wilson, Hugh James, R. Stanley, C. A. F. Ball. **Substitutes**—Adam Brown, K. Martin, E. A. Gaviller, W. Y. Pettit, Dr. Ridley, A. H. Pettit.

**A Memorial Service.**—A suspension of the rules was granted while Rev. J. J. Morton moved, seconded by Rev. Canon Worrell:

"That this Synod adjourn between twelve and one o'clock to-morrow out of respect for the memory of our late premier, Sir John Macdonald, whose funeral occurs at that hour, and that the Synod proceed in a body to the cathedral, there to take part in a memorial service to be arranged by the Bishop." The resolution was unanimously adopted.

**Court of Discipline.**—The election of the court of discipline was next proceeded with. The bishop appoints seven members and the clergy elect seven, with two substitutes. The bishop appointed: Archdeacon McMurray, Canon Read, Rural Dean McKenzie, Canon Sutherland, Canon Belt, Rev. P. L. Spencer, Canon Bull. The clergy elected Revs. Canon Houston, W. R. Clark, E. M. Bland, Archdeacon Dixon, E. P. Crawford, Canon Curran, Dean Geddes.

**Appointment of Committees.**—The following standing committees were appointed:

**Executive Committee**—Archdeacon Dixon, B.A., Canon Read, D.D., Rural Dean Gribble, Rev. A. Henderson, Canon Worrell, Canon Bull, Messrs. Adam Brown, W. F. Burton, A. H. Pettit, E. Kenrick, A. G. Heaven and C. E. Bourne.

**Special trusts**—Dean Geddes, Canon Houston, Rural Dean Mellish, Revs. W. R. Clark, C. R. Lee, E. M. Bland, Messrs. George Elliot, J. Holmes, W. A. H. Duff, Dr. Ridley and J. H. Land.

**Mission board**—Archdeacon McMurray, Rural Dean McKenzie, Canon Sutherland, Rural Dean Belt, Revs. Joseph Fennel, P. L. Spencer, Messrs. R. B. Nelles, A. T. Pettit, J. J. Mason, M. Young, C. Halson and T. J. Wheeler.

This morning Rev. C. E. Howitt, Stony Creek, read to the Synod a letter from Rev. J. G. Waller, late of Bartonville, a young missionary from this diocese who is now doing missionary work in Japan, not far from Tokio. He is getting on very successfully and asked \$120 to aid in the extension of the work, which will be granted.

A resolution of regret and condolence was passed on the death of the late Bishop Knight, of Milwaukee, and will be forwarded to the Synod of that diocese.

The usual greeting was sent to the bishop and members of Toronto Synod, on motion of Canon Belt, seconded by Canon Bull.

**Revision of the Constitution.**—The discussion of the revision of the constitution was resumed on a clause to appoint a standing committee composed of eighteen clergymen and eighteen laymen, who shall be elected annually by the synod, twelve of each order being elected by the members and six of each appointed by the bishop. This committee is intended to perform all the duties formerly transacted by the executive and special trust committees and the mission board. The chairman shall be elected by the committee and have a deliberative vote only. Ten members to form a quorum.

Mr. Elliott moved an amendment that the quorum be fourteen, but the motion was lost on a division and the clause was adopted.

The next clause was one of the most important changes in the constitution, taking the appointment of clergy out of the hands of the bishop and putting it virtually in the hands of the people. Formerly the bishop chose the incumbent after merely asking

the opinion of the people. The clause was as follows:

"When any vacancy shall occur in any rectory or parish, except a parish receiving aid from the mission fund, a meeting of the vestry shall be called for the purpose of nominating to the bishop a clergyman to fill the vacancy. A copy of the resolution containing the name of the person nominated shall immediately be forwarded to the bishop, and if the clergyman so nominated be licensed by the bishop, he shall be inducted into the rectory or parish; but if the bishop do not grant the license to the nominee, then the vestry shall have the right to make further nominations, but the nomination of any clergyman to the bishop shall not confer any right or interest whatever in the nominee. The bishop shall, within two months after receiving notice of nomination, as aforesaid, decide whether he will license the nominee, and if he shall not license the nominee, he shall notify the vestry to that effect by letter addressed to the chairman and secretary of the meeting who certified to the previous nomination, and the vestry shall thereupon proceed to call another vestry meeting and make a fresh nomination. If no nomination be made to the bishop for four months after the happening of the vacancy, then the bishop shall have the right to fill the vacancy."

After a lengthy discussion the vote was then taken by orders on the motion and resulted as follows: Lay vote—Nays 11, yeas 24. Clerical vote—Nays 28, yeas 20.

The clause was accordingly defeated.

**Evening Session.**—The discussion of the revision of the constitution was resumed and rushed through with alacrity.

Clause 28 was amended by striking out the words: "All proceedings of committee shall be submitted to the bishop and shall not have effect until approved of by him." No objection was made to the change.

The consideration, clause by clause, of the canon was then proceeded with, and it was carried without opposition in a few minutes. The canon includes rules governing both free and pew churches, and also concerning the formation of new congregations, defines the duties of churchwardens and vestries more clearly; permits a churchwarden to resign, compels him to do so under certain circumstances, and deals with the appointment of a successor. Before being qualified to vote at a vestry meeting the members must make this declaration:

"I, \_\_\_\_\_, am a member of the Church of England and of no other religious body, and have habitually attended public worship in \_\_\_\_\_ church for the space of six months previous to this meeting, and have contributed not less than \$2 during the year towards said church's support."

Application will have to be made to the local legislature to amend the act before the canon becomes law, and this will be done at the next session.

**Thursday.**—A tiresome debate was taken up this morning on the trust fund accounts.

The report as presented yesterday was carried, with the following amendment:

Moved by Dean Geddes, seconded by Rev. W. R. Clark, M. A., "That after the present surplus be further analyzed the committee be directed to distribute it, having due regard for the claims of those now on the funds as well as those who are immediate expectants."

It being noon the synod adjourned to attend the memorial service in memory of the late premier, Sir John Macdonald.

**Evening Session.**—Rural Dean Gribble and Rev. A. Henderson were elected substitute members on the court of discipline.

The ladies of Christ Church Cathedral supplied breakfast for the delegates in a building opposite the school house.

The meeting of the Brotherhood of St. Andrew was not very largely attended by the clerical delegates, but a pleasant hour was spent in informal discussion by those present.

Owing to the fact that Mr. Pangman, of Dundas, is leaving the diocese, the bishop substituted the name of W. F. Burk on the special trust committee and replaced Mr. Burton by W. Ellis in the executive committee.

The synod adjourned for lack of quorum.

**Friday.**—Canon Belt introduced the report of the Sunday school committee, which was adopted. Rev. T. Geoghegan presented the report of the committee on prison reform, which was adopted.

**Parish Registers and Books.**—Rural Dean McKenzie introduced the above report. It stated that the present registers are very defective and recommended a new form compiled by the Bishop of Toronto, containing a history of each parish, 480 records of church families, etc., summary statistics and a copious alphabetical index. In regard to the preachers' books the committee reported that in most of the parishes no register of service is kept. It is recommended that the book compiled by the Bishop of Toronto be used.

The report was adopted.



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*In Favor of Prison Reform.*—Rev. E. P. Crawford moved, seconded by Dean Goddes, "That this synod desires to express its great interest in the question of prison reform and its approbation of the recommendations made by the commission which was appointed to make inquiry into that subject by the provincial government, and its hope that such recommendations will be put into practical operation as soon as possible, and that a copy of this resolution be sent to the provincial secretary."

The resolution was adopted.

*The Bishop's Address.*—Rev. E. P. Crawford, chairman of the committee on the bishop's address, introduced a report. It recommended the formation of associations in rural deaneries and principal centres of population for the holding of Sunday school conferences; and that the offerings at annual missionary meetings be made optional either in behalf of foreign, domestic or home missions. The report continues: "Whilst your committee are glad to know that the episcopal endowment fund has slightly increased, they regret that the diocese of Toronto has not yet paid the obligation of \$5,000 as acknowledged to be due by that synod to this diocese. The scheme for the consolidation of the Church of England in Canada is too large a subject for this committee to discuss and report upon at the same time. The formation of societies of both men and women in parishes for enlisting their interest in church work is heartily recommended. As there is a special committee on prison reform, that subject was not touched upon."

The report was adopted.

*Church Consolidation.*—Moved by Canon Belt, seconded by Rev. W. J. Armitage: "That the clerical and lay delegates to the provincial synod be appointed a committee to consider the report of the conference on the consolidation of the Church of England in Canada, to report to the next session of this synod."

The resolution was adopted. Canon Belt was appointed convener.

*Auditors' Report.*—The auditors, R. L. Gunn and C. S. Scott, reported that the accounts of the diocese were in good shape. Securities are held for \$322,509.18 composed by the various funds.

The report was adopted.

*Resolutions.*—On motion of Rural Dean Forneret, seconded by Rev. Jas. Ardill, the following words were struck out of the canon on selling or mortgaging church property:

"In no case shall the parsonage be mortgaged save for repairs and improvements, and no such parsonage property shall be incumbered to a greater amount than one-fifth of the value of the property, to be ascertained by competent valuation." Carried.

As there was not a sufficient number of members present to carry on the business, the synod, at six o'clock, finally adjourned, after passing the usual resolutions of thanks to the ladies, organist, choir, press and so forth.

HURON.

LAMBTON.—The semi-annual meeting of the rural-decanal chapter of the county of Lambton was held in Oil Springs, on Thursday, 28th ult. The proceedings commenced by divine service in the church, which was conducted by the incumbent, the Rev. M. M. Goldberg; A. Fisher, of Alvinston; T. R. Davis, M.A., of Sarnia; and Dr. Armstrong, of Moore, rural Dean.

The business meeting was held at two o'clock, the Rural Dean presiding. The Rev. T. R. Davis, M.A., secretary, read apologies from several of the clergy who were unable to attend. A communication was read from the rural-decanal chapter of the county of Oxford re the archdeaconry of Brant, which on motion was tabled, as the chapter did not consider it within the province of outside deaneries to deal with. It was resolved to suggest that the missions of Bridgen and Sombra be united, Bridgen to be the centre, and that in the Sombra part of the new mission a station to be opened on the townline between Sombra and Moore. It was resolved to hold a Sunday-school and Church Worker's convention in Sarnia during the month of September, and a committee was appointed to make the necessary arrangements, consisting of the Rural Dean, the Revs. T. R. Davis, M.A., of Sarnia; and W. Johnston, of Forest, and Messrs. H. Pousette, of Sarnia; D. Noble, of Petrolea, and Dr. Bray, of Mooretown; Rev. Mr. Davis to be convener.

The next meeting of the chapter is to be held in Watford.

The chapter by resolution expressed its pleasure at the signs of Church progress so plainly visible in the whole of the missions of Oil Springs, Oil City and Inwood. The business meeting lasted all the afternoon.

In the evening a public meeting was held in the church and was largely attended. After a short service the meeting was addressed by the Revs. M. M. Goldberg, T. R. Davis, M.A., and the Rural Dean. The choir, as present both morning and evening,

would do credit to any church in the province: The Rural Dean dismissed the meeting by pronouncing the benediction.

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.

The Catacombs.

SIR,—In your issue of June 4th (just received in this Pacific coast parish) there is a letter on the Catacombs, closing with the following paragraph:—

"An immense amount of writing has been devoted to the Catacombs, but it is in a very expensive form. A very interesting account of these excavations, with illustrative engravings, can be cheaply procured in a romance by Cardinal Wiseman, entitled, 'Fabiola, or the Church of the Catacombs,' published by D. & J. Sadlier & Co., of New York."

There are two sentences in this paragraph—let me say something in regard to each proposition.

1. I would refer your readers to a volume entitled "The Catacombs of Rome as illustrating the Church of the first three centuries." The author is the learned bishop who since 1853 has presided over the diocese of California, the Right Rev. Wm. Ingraham Kip. His book, which is part of the fruit of many months spent in Rome, is published in an inexpensive form, as it costs not more than a dollar and a half. It contains many "illustrative engravings" of monuments and inscriptions in the Catacombs, and that it has been stamped with approval is shown by the fact that it has gone through at least eight editions, a copy which the distinguished author presented to me in 1879, having been so marked by him.

2. I readily admit the interesting qualities of Cardinal Wiseman's "romance," but I ask leave to point out what your correspondent must surely have forgotten. I refer to its untrustworthy character as a historical witness in regard to many of those points of doctrine which are in debate between the Anglican and Roman branches of the Church. The scene is laid about 300 A.D. The motive of the book is to create the belief that the present teaching of the Church of Rome is identical with that of the Church of the Catacombs. For this purpose the writer commits himself to an audacious but very convenient theological anachronism. He takes up the beliefs and practices of a later and corrupter date, and transfers them boldly to the times of which he writes.

The refutation of such attempts to pervert history will be found in Bishop Kip's book. He traces the testimony to the faith of the early Church as recorded in the inscriptions found in these secret chambers, and he proves that the "faith now taught in modern Rome differs widely from that which the early disciples learned amid the recesses of the Catacombs." It is useful, inexpensive and deeply interesting. The book may be got through Messrs. E. & J. B. Young & Co., Cooper Union, New York. San Gabriel, California. A. G. L. TREW.

Mission Priest.

SIR,—Only two applications have been made for information about the mission of Clarendon, which the Bishop of Ontario desires to promote as a kind of associate mission, after the pattern of the successful Upper Ottawa mission. Is the Canadian Church losing or has she lost the missionary spirit? It may be the title was not sufficiently definite. I take the liberty of your pages to describe the work, hoping it will meet the eye of some priest who has ambition to take up God's work in a place where it is sorely needed, and where, after all, the hardships are not such as to scare a man of good health. The mission is part of an old one, which like too many missions, has been allowed to fall to pieces, part of which is lost and gained by Presbyterians, so that the Church has not a soul left in it, and now provides for Presbyterian work \$1,200 a year. I mention this to show what has been lost. There is a portion yet remaining with 25 families more or less Church people, one or two of whom only await symptoms of life and interest to renew their active zeal. To this is added a part of Addington, with perhaps about the same number of Church families. The whole stretches from Lavant, K. and P. dividing, to Denbigh, a distance of say 50 miles, and Cloyne to Ompah, say 30 miles; most of the people are very poor, and the bulk of those who had any spiritual desires have become

dissenters. There are six stations at present, three of which have churches; there are plenty of people who have no particular religion as well, and beyond those, say 50 families, there is a field in which a missionary can distinguish himself for God and the Church. There is an old house situated very inconveniently, which had better be abandoned and a new one bought; a trifling local exertion will raise the sum to do this, as there is in the bank for that purpose some \$230. There is money collected and promised for another church, which could be proceeded with at once. The house has much rough furniture, bedsteads, stoves and crockery in it. Horse, buggy, cutter, &c., are also provided. The means are as follows and may be regarded punctual and sure:

Mission Board grant.....	\$600
Present Mission offertory.....	250
New work, say at first.....	150
Total.....	\$1,000

Hay, wood, &c., ought to be got by bee, and I am certain a number of subscribers yearly might be found to form a general fund for church building and help the salaries.

The bishop requires a priest who has had some experience and who can employ lay readers successfully. Two such lay readers have offered and the incoming priest would decide if he could take them. Two such are necessary, and I think one more horse would suffice. I do not think the bishop has any particular choice whether the priest be married or not. My own opinion—knowing the country—is a married man and not too many children would be best. Country people are sure to make a scandal if a housekeeper is employed. If a priest has the knack of managing lay readers, it will be anything but an unpleasant field to work, and the society when they are together will take off the sense of isolation. There are a few families in the mission and one especially where many happy reunions can occur.

W. Y. DAYKIN.

113 York st., Kingston, Ont.

Weighty Words by a Bishop of the Church.

SIR,—Your Toronto readers are more or less interested in mission work in Japan, and I think Bishop Bickersteth has a large hold on the affections of some of your good people. I see by my last copy of the (English) *Guardian* that he has been making a very important charge to the General Synod of the Japan Church. With your permission I should like to extract the following from page 822 of the paper referred to. Bishop Bickersteth says: "Our action should be controlled by a frank recognition that the Church must allow large differences of opinion within her pale on minor points. Every great Church, as distinguished from the sects, develops within itself the individual schools of thought. A sect is a body of men which breaks off from the historic society which Christ founded, with the view of emphasizing some particular opinions, always more or less true, on which its members have come to lay special, if not exclusive store. Owing to the presence of the truth in what it holds, the sect has a certain temporary vitality, until it be again absorbed into the Catholic body. Now the emphasizing of particular views by different sections of believers is inevitable. It is due, on the one hand, to the infinity of truth, and on the other to the narrow limitation of human faculties. Like other necessary phenomena, it must then be allowed for as well as controlled in the Church. Its true exhibition is in the formation of schools of thought, which, while all confessing the same facts of the historic creed, contribute each their own quota towards its elucidation. Such schools are not antagonistic, but complimentary, not mutually destructive, but ancillary the one to the other. Jew and Gentile in the first century, the mystical school of Alexandria and the literal interpreters of Antioch in the third and fourth, the Scottish and Dominican schoolmen in the thirteenth—to avoid instances in our own day—each in their turn contributed something to the fuller apprehension of the faith. For the moment they may have counted one another as foes. They were really fellow labourers in the cause of Christ."

Now it must be evident to you that schools of thought are being formed, too, among ourselves. It is natural that it should be so for the reasons which I have assigned; doubly natural because of the character of the communion to which we owe our Christianity. It is our business to see that no attempt at extreme or selfish legislation drives into extreme courses developments which are not in themselves unhealthy. Schools may be vehicles both of the divine grace and truth. Schisms and partisanship are sin, and too easily forfeit the one and obscure the other. Let there be among us, then, liberty for such varieties of teaching as are not inconsistent with a common faith, and for such developments of ritual as do not conflict with a common order. Here, if anywhere, the lessons of the past



may come to our assistance. Who can read without deepening sadness the later religious history of the countries of central Europe which accepted the Reformation of the sixteenth century? The movement was in itself inevitable, and might have been fraught with unmingled blessings, but the sacrifice of common order and the unbalanced assertion of individual opinions have gone far to extinguish the faith itself in the countries which witnessed it. On the other hand, many of the churches of the further east have in past times suffered from the imposition, alike in practical and doctrinal statement, of a rigid and unreasoning uniformity. Let us accept the warning for ourselves. They who know that their teaching and worship are built upon apostolic foundations, need not aim at a featureless sameness, whether of doctrinal statement or ritual practice. Those with whom liberty at any time shows risk of developing into license, will feel it needful to fall back on common order and principle. Two apostolic words from the same epistle, both addressed in the first instance to the assertors of unqualified liberty, may serve to clench the lesson both to them and equally to the maintainers of an unreasoning uniformity: "Came the Word of God unto you alone?" (1 Cor. xiv. 36); "We have no such custom, neither the churches of God," (1 Cor. xi. 16). I think, sir, that the above words of a noble bishop may prove of much use to us in Canada. A dead level of uniformity which some seem to long after would assuredly kill all spiritual life anywhere and everywhere and send thinking men adrift. Unity will never come to us by way of uniformity, nor will it come by persecution either within or without the Church. Let us, by all means, have our "Church of Canada," but let this be a comprehensive Church on an historic basis. It is absurd to try to have the same kind of services for all peoples.

12th June, 1891.

C. A. FRENCH.

## Notes and Queries.

SIR.—At the celebration of Holy Communion should the people stand or kneel while the *Gloria in Excelsis* is being said or sung?

Z.

Ans.—Associated with the sacrifice as an act of worship, and with the Communion as an act of Thanksgiving, this is undoubtedly a hymn and should be "said or sung" by the people standing. It is in no sense an expression of penitence or prayer, but is full of adoration and praise. Its present place in all the offices we owe to Edward's Second Book. The American rubric is explicit, "Then shall be said or sung, all standing, *Gloria in Excelsis*," and this embodies the true tradition.

SIR.—Should not the people stand while the Exhortation is being said in the Ante-Communion Office?

Z.

Ans.—Those who are being addressed will naturally stand up in the attitude of respectful attention, and we can scarcely imagine their sitting or kneeling. The closing words of the exhortation, "meekly kneeling upon your knees," are clearly suggestive of a change of posture. But we seldom appreciate how often the Church grants us liberty through her silence in rubrical directions.

## Sunday School Lesson.

5th Sunday after Trinity. June 28, 1891.

THE LITANY: THE PRAYERS AND INTERCESSIONS.

The *suffrages*, not requests for deliverances, but for other blessings. There are twenty-one in number. The opening words of the first are "We sinners do beseech Thee to hear us, O Lord God."

## 1. THE CHURCH AND NATION.

We ask God to lead the Church in the right way. The other word for *universal* is *catholic*. God guides the Church by His Providence and His grace. His Providence protects the Church; His grace sanctifies it. (See *Collects for Sixteenth Sunday after Trinity and Second Good Friday*). Next prayer for the Queen and Royal family. ("Affiance" signifies "trust," "confidence.") Then for bishops, priests and deacons. St. Paul asks for prayers of the people (Eph. vi. 18, 19.) Then for the Queen's advisers (Ps. cv. 21, 22). Then for magistrates, then for all God's people, and lastly for peace among all nations (Ps. xlvi. 9, 11).

## 2. FOR THE SOULS OF GOD'S PEOPLE.

(i.) *Ourselves*—hearts to love and dread Thee, etc. Notice the word "diligently" (Prov. iv. 23). (ii.) *For all God's people*. "Increase of grace," etc. (2 S. Pet. iii. 18, S. Jas. i. 21). Fruits of the Spirit (Gal. v. 22, 23). A tree alive if it brings forth fruit. *Ourselves* alive if we bring forth fruit. (iii.) *For all those who have sinned, and for the weak*. We confess

that we have gone astray (Ps. cxix. 176). Some have wandered from God altogether; this is not in heathen countries alone, but there are many such in Christian lands. We pray that all may return to God (*Collect for Third Sunday after Easter*). Then we pray for faint-hearted and fallen. We may not know now whom we have helped by our prayers, but shall know hereafter.

## 3. FOR THOSE IN NECESSITY AND FOR ALL.

We ask for succor for those in *danger* [as missionaries in peril from heathens, and in perils from storm and tempest. Such persons may have been preserved in answer to some solemn Litany]. We ask for help for those in *necessity*, comfort for those in *tribulation*. Often, no doubt, angels have come from heaven to comfort the mourners and the troubled, in answer to some solemn Litany said in the Church on earth. So with travellers, etc.

Prayer is the shortest way between heaven and earth. There is sorrow on earth—there are angels in heaven—and prayer brings the angels down. Lest we should leave any out we pray for *all men*. Must pray also for those who have injured us. (S. Matt. v. 44, 45). This petition from the old Anglo-Saxon Litany, and our Anglican Prayer-Book, is the only one that has it.

## 4. FOR THE FRUITS OF THE EARTH.

If we are to live well we must live. We ask for needed food. "Kindly" does not mean "kind." (See Gen. i. 11). That is what the word means. *The fruits of the earth, after their kind*.

V. We come back to our souls, after all, and end as we began. Began as sinners, end by asking for true repentance—forgiveness—grace to amend our lives. This prayer also to be found only in Anglican Litany. The *deprecations* and the *suffrages* end in the same way. "In the hour of death and the day of judgment good Lord deliver us." What do we want if we are to be thus delivered? "That it may please Thee to give us," etc.

## Family Reading.

Fifth Sunday After Trinity.

COURTESY.

"Be pitiful, be courteous." This does not sound at first like a boy's text. At any rate, that word "pitiful" doesn't seem exactly to suit boys! That is your first hasty thought, isn't it?

Well, to begin with, I will tell you of two things that have come into my mind while thinking it all over. One is this. That boys don't always like best what is supposed to be suited to them. The other is that you will like these four words, just as they stand, when you have thought a little about them.

Courteous means gentle and civil. The first makes you think of "gentleman" at once. Now "gentleman" isn't derived from "gentle," but for all that, we will stop and find out what a "gentleman" is before we go on.

How did gentlemen begin? What made them gentlemen at first? All men must have been equal once upon a time, at all events when the world was young.

I dare say it was being clever that raised some above others—that sort of cleverness that makes some men rule well, and get the upper hand of other men.

Well, but to do that, a man must first be able to rule himself. He must keep his temper, and not let it run away with him. He must be able to hold himself in, and be quiet and firm. He mustn't do just what he likes, but simply his duty, bearing things quietly without a fuss, because he is master of himself.

And it would be all this that would help him to rule and get up in the world, and his sons would be (we hope) something like him, and their sons like their father, and so on, and that would be the origin of gentlemen.

It isn't money that makes a gentleman; you know that very well. A man who is blustering and passionate couldn't be a gentleman, no, not if he lived in a house paved with gold!

Then our true gentlemen must be yet one thing more.

What is that?

Kind to other people. Not only to a few, but just everybody. For that is courtesy. Now how can you be a courteous gentleman?—for I know you want to be one, and I want you to be one too.

Here is one way. If you meet anybody on the

road that you know, don't pass by without taking some notice of him. It doesn't take half a quarter of a minute to say "Good morning," or "Good night." If you meet any woman you know, rich or poor, touch your hat or bow. A woman is not so strong as a man, and so it is noble in man to do her honour.

We are told that the Emperor Frederick used to take off his hat to every labourer he met on his estate. He did not merely nod, or say just a careless word, as many people would have done. I think that shows he was a true gentleman.

If you see a man and a woman walking on the road, and the man is in front with his hands in his pockets, and the woman behind carrying a heavy bundle, you may be pretty sure even before you get near them, that they are tramps. And why? Because no man (one hopes) above a tramp would do such a thing as let a woman carry for him. But tramps don't know any better, and so we must pity them.

I like to see a lad jump up quickly as soon as ever he sees his mother or sister have got anything heavy to lift or carry. Very likely they will not ask him to help them, but if he is courteous, he never waits to be asked.

Sometimes an old woman with her bundle and box, and big nosegay of flowers, will get into a third-class carriage, and look around anxiously for some one to hoist them into the netting for her. If a sailor is there he will most likely do it for her with a pleasant word, for sailors, I am glad to say, are generally civil to all women.

Then there may be a good deal of courtesy in speech.

Dogs growl, and boys sometimes mumble so low down in their throats that it sounds something like a growl too. Look up and smile, and the smile will help out the words wonderfully.

"Yes" and "No" are capital, useful words, but they are rather hard-worked. They want some more words to help them out, and then it's all right. "Yes, sir," "No, sir," are often quite enough in school or business, but not when you are in company. Try and *make* talk. Never mind if the person next you is dull, or old, or stupid, or a bore! Try honestly to be courteous. People are seldom dull if you get into real talk with them.

But "pitiful." Why is that word put in? (In fact, it is put first.)

Why, because there are people in the world to whom it is very hard to be civil and kind. Those are not exactly the people you meet in company, but more likely somebody you live with, or live near.

Cross people, grumbling people, tiresome children, whiny children, yes, it is hard to be courteous to them. Anybody can be courteous to a nice jolly person, but it *takes a Christian* to be courteous to a surly one!

And that is just what you are trying to be, are you not?

That word "pitiful," too, puts the whole matter in a rather new light. To "pity" means to be sorry for a person in trouble—any sort or kind of trouble. Now it is a curious fact, that you can't be sorry for a person and feel *unkindly* towards him. The very pity makes you kind.

Suppose you have a school-fellow who is much given to being "grumpy." You say to yourself, "I know Tom Smith isn't happy, or he wouldn't be cross, and certainly when he's cross he isn't happy. Now let me see if I can't be extra kind to him."

So instead of a shove and a push, you ask him to look at your last new bird's-egg, in such a cheery voice that Tom is quite surprised out of his ill-humour, and forgets to pout and sulk any more.

Then there's old Mrs. Gibbs next door; she is very sour and fault-finding, especially with boys; but you remember that she has bad nights with asthma, which is very trying to the temper, and she doesn't get up bright and well as you do in the morning, and so you manage to feel quite pitiful and kindly towards her. You actually run in with two or three flowers you have picked, and contrive to say at the same time, "I'm sorry my ball fell into your geraniums last week." And though all this doesn't take two minutes, she looks quite pleased for once, and the sour, hard look goes away out of her face for the time.



Or your little sister Jenny, how tiresome it is that she always will pucker up her mouth and cry at the least thing, and then seem as if she couldn't stop! But you are certainly not going to shake her, and say, "Stop your noise, little stupid," for that would be no good at all. But making her think of something else will stop her, besides being very much kinder; and your attempts succeed so well, that mother says, "That's a good boy, Gerald," and the cloud clears off, and it's all sunshine where the big boy and the little girl are, such as God's angels love to look down upon.

Courtesy to a little sister, is it such an unheard of thing? Oh, no, I believe a boy who is ashamed of that will by and by be ashamed of being kind and civil to his wife, but will bully her perhaps and not be her true knight, kind and pitiful to her in all her small troubles, and courteous in that everyday life that makes up the long years.

#### Two Sides.

A few hundred years ago there lived many people called "Knights-errant." These men thought themselves very gallant. They bound themselves to be very polite to ladies. They always carried swords, whether in times of peace or war. They rode up and down the country hunting for some others like themselves who wished to fight.

We think that way of living is very foolish; but these knights-errant felt very proud of themselves.

I want to tell you a story of two who met and had a fight. They met at a guide-post on the road. On the post hung a shield. The knights greeted each other. To have something to say, one said to the other:

"How this golden shield glistens in the sun!"

"Gold!" says the other, "you must be blind. It is not gold, but silver."

This was enough for each knight. They bristled up and went to fighting. They fought until both fell fainting. In the tussle they had changed places.

With gasping breath the one who had contended that the shield was gold, looked up and saw a silver shield, and he said: "Oh, the shield is silver." The other looked up and the sunlight gleamed upon a golden shield. "Oh," he said, "the shield is gold."

There were two sides to the shield—one was gold, the other was silver. The old sign-post creaked and seemed to say, "Oh, foolish men, now bleed and die. Why did you not look on both sides of the shield?"

Did you know that every quarrel starts over something with two sides? Katie looks at one side and Susie at the other, and the quarrel begins; and the way the two angry girls use those small, sharp swords which they carry in their mouths! If Katie would put herself in Susie's place and Susie in Katie's place, they would never quarrel. The best way of all is not to answer back. One person will not quarrel long if no one answers him. When the insulting mob spit on Jesus, he did not say a word. Try to be like Him.

**THE STEAMER LAKESIDE.**—This popular boat has again commenced its summer service between Toronto and St. Catharines, and has undoubtedly become an established favourite. The comfort of the passengers is regarded to the fullest possible extent, as the boat is beautifully fitted throughout, and with her powerful machinery and experienced officers and crew, commands the confidence of those who patronize her. Most reasonable rates, and a charming sail across the broad bosom of Lake Ontario should draw crowds of voyagers. She offers the attraction of a very cheap Saturday afternoon excursion to St. Catharines during the season.

**NIAGARA RIVER LINE.**—The splendid steam vessels of this Company have commenced their summer service. The reputation of these fine steamers for comfort, speed, and punctuality, is noted, and leaves nothing to be desired. They are officered with commanders of skill and experience. They are well deserving the liberal patronage of the travelling public, and we trust that their owners will add another successful season to the long record they have.

#### Never Be Idle.

Never sit down idle. If you have an hour, or ten minutes, or five minutes to wait between duties, take up a book, and learn something which will be of use to you, or take the time to do some little bit of work that needs to be done, or to write a letter that ought to be written. Learn thus to fill every moment of time, not allowing even a minute to go to waste. Then you will form a habit which will go all the way through life with you, and enable you to make your years really twice as long, and your life worth really twice as much to the world as if you should go along dropping and losing the fragments of precious time all the way.

#### Domestic Thunderstorms.

We have heard it asserted that a quarrel now and then in a family is not a bad thing—that it purifies the domestic atmosphere, rendering it pleasant and salubrious for some time to come; in short, that it is to the household air what a thundergust is to the general element.

Whoso reasons thus is a simpleton. Eye-lightnings are neither agreeable when "the sparks of fury" are being projected nor as they flash through the recollection, and tongue-thunder reverberates through the memory for many a long day after the storm. It is an egregious mistake to suppose that sharp words spoken in anger are soon forgotten. They often cut deep, and in some cases the wounds never entirely heal. Crimination and re-primation were never yet freely and frequently indulged in by man and wife without begetting enmity between them, or, to say at least, without destroying their esteem for each other.

Marriage does not change human nature, and it is not human nature to love anybody one is continually quarreling with. Pettish wives and surly husbands are advised to make a note of this; also all happy pairs fresh from the altar who desire to keep happy.

#### Giving as Worship.

The first act of worship that was ever rendered to the blessed Saviour was accompanied with gifts of gold, frankincense and myrrh. These gifts were not rejected. We cannot worship God truly without an offering. A small heart and a large bank account will never enter Heaven.

The widow's mite was only two-pence; but it was all she had. Perhaps some people think they are giving the widow's mite when they drop a penny into the missionary collection. So it is if that is all your living, but if it is the least possible coin you can find among the larger coin in your purse, then it is far from the widow's mite. You are to lay aside each week as the Lord has prospered you, and to give of that which the Lord has given you to send missionaries to the heathen home and abroad.

#### Fraternal Heroism.

An instance of splendid heroism has just occurred on the Devonshire coast. Two Brixham trawlers—the *Dazzler* and the *Susan Patey*—came into collision off Start Point, Tuesday night, the accident resulting in the loss of five lives. While the *Dazzler* was going down head first, the crew were in the act of casting adrift the boat, from which, however, they were swept away by the rush of water aft. Mugford, the third hand on board, immediately seized the life buoy, and, while the men were all struggling in the sea, Harris, the skipper, said, loud enough to reach Mugford, "Whatever will my poor wife and children do if I am drowned!" Mugford immediately exclaimed, "Here, skipper, take this life-buoy" (releasing himself from it and pushing it toward Harris). "I have no one but myself to support; and if I am lost, nobody else will suffer." Harris, however, was as anxious to save his companion's life as his own; and, putting one of his arms around the buoy, he said, "Jack, put your arm round like this, and it will keep us both up. Anyhow, we will both share the same fate." Mugford acted on the advice of his skipper, and the buoy sustained both men in the water until they were

picked up by the crew of the trawler *Hilda*, who had witnessed the collision from a distance, and were taken to Brixham.

#### Crossing the Great Soudan.

Where is the Great Soudan? It lies south of the North African States, stretching across the continent from the Red Sea to the Atlantic. There are from 60 to 80 millions of people in this vast district. Our hearts ought to ache as we think of it, and as we remember how the Lord Jesus loves these poor souls who have no love for Him. Amongst a large number of tribes and dialects, there are three great races of people in the Soudan—the Arabs who live in the Eastern Soudan where General Gordon was killed; the Fulani, or Fellatahs, the brave and warlike herdsmen who live to the west, towards the Atlantic Ocean; and the Hausas, a great trading nation, who live between these other races, near the Niger and Lake Tchad. The Eastern Soudan is still closed to the Gospel; missionaries cannot get in. But what about the Western and Central Soudan? The doors are open there, thank God, and brave men and women—only so few of them—are pressing in with the Gospel news. Some have come from America; others—Mr. Wilmot Brooke, Mr. Robinson and party—have, as you know, gone out from the C.M.S. They have only got in a little way, but a beginning has been made. Death has visited the dear American workers, and the English missionaries have had many difficulties, and illness too.

But now we want you all very earnestly to pray that the missionaries may be able to get right into the heart of the Great Soudan. Every day large caravans are crossing to and fro in search of slaves, or ivory, or merchandise. Ought we not to be there in search of the most precious of all merchandise—"souls of men"? The difficulties are so great that unless we all pray, the work cannot go forward. But if we do pray, we know that God hears and answers; so let us be in earnest about this.

#### The Habit of Borrowing.

It is the easiest thing in the world to begin by borrowing a newspaper, then a pattern, then a recipe, then a book; some day a gown is borrowed to look at; another day one is borrowed to try on to see if it would be becoming; then a little note goes asking that a fan be lent; and the fan once borrowed, it becomes the easiest thing in the world to get either a bodice, a bonnet, or an embroidered petticoat. Now, when you began, if anybody had told you that you were a moral thief, you would have been most indignant; and yet that is just what you are. It would be much more honest to borrow your neighbour's money and never to return it, than to keep up a constant borrowing of your neighbour's belongings, getting out of them the wear that is not yours and the pleasure that is by rights your neighbour's.

What the mistress does, the maid does. In the kitchen they do not hesitate to borrow a patent coffee-pot, and never return it; a pudding dish, a little flavouring extract, some baking-powder, or some oil. If they were asked if they returned all this, they would answer: "Certainly not, why we would be just as glad to lend to them." And the result is that your servants, imitating your example, become systematic plunderers of your neighbours. My friend do not get into the habit of borrowing. It is one of the most vicious that you can acquire. It makes you lose all respect for the rights of other people, and can certainly give you none for yourself. A persistent borrower is a more or less well-spoken-of thief. The borrower does not hide her light under a bushel, for in time her friends and acquaintances grow to know of her weakness and avoid her. So stop at the book, and do not permit yourself to drift into what it is charity to call a very bad habit.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.



### Christ's Little Coin.

The other day I went to see an old woman; times are hard with her just now, and she told me the amount of her present income—two shillings and sixpence a week from the parish, out of which she pays two shillings for the rent of her little room, leaving sixpence a week to find her in food and coal; “and I gives a penny to the Church collecting card, and a penny to the Guild, and then there's a halfpenny to the offertory bag. I used to put a penny in, but I can't afford that now.”

She said all this quite simply, with a smile on her face as though it were something of a joke.

“But that only leaves threepence halfpenny; how can you live upon that?” I asked in astonishment.

“No I couldn't do it if it weren't for my daughter,” she answered, “but I goes up to her now and then, and she gives me a cup of tea and a little bit of food, and presently, when the winter needlework begins to come in, I shall get along better, please God; this is the slack time.”

In the winter she earns another shilling or eightpence a week by needlework supplied by a good parish society.

I could not help thinking of the poor widow whom the Lord watched and commended, as she threw her two mites into the Temple treasury; and this is quite as real a woman as that one; she lives in a street hard by, and I often see her. Do you think her twopence halfpenny which she thus gives to God each week are “little coins”? I fancy they are very big ones, far bigger than many silver pieces in the offertory bag, perhaps even than the gold ones, if there are any of that sort, for the people of that church are nearly all poor. Sometimes God does wonderful things with such “little coin” as that; one hears of great things done, great churches built, good works forwarded by the copper coin of the poor.

There are two things which go to make “little coin” really big coin, or big coin to have any worth at all when given to God. They are *Faith* and *Sacrifice*.

*Faith.* That old woman knows to whom she gives her twopence halfpenny, and that, if He likes He can use it, perhaps multiply it, like the loaves and fishes, and make it do great things.

*Sacrifice.* Well, there is not much need for any words of mine here; you, who know how very poor people do their shopping by the halfpennyworth, know how many things she might have bought for herself with that twopence halfpenny, and did not. These two real things—faith and sacrifice—touch the poor copper coin and turn it into gold in God's and the angels' sight.

But a gold piece which is not touched by these angels at all will turn to copper, or even a little dust in the bag—you know what I mean.

Which sort of coin do we give to God and His Church? If it can be only “little coin”—outwardly copper, is it inwardly gold? is it given with faith and sacrifice? If not, it is not only little, but worthless in God's sight; but if it is, then is it a little treasure in the Master's hands, which He will use, and one day repay to us. He says, “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.”—S. Luke xii. 33.

### Fox or Eagle—Which?

Of one of the saints in the Roman calendar, an old legend relates as follows: In one of his walks for meditation in the forest he saw a fox with a broken leg, hungry and wretched. The thought struck him that God had forgotten the poor creature and left it to die. But as he watched, there came an eagle from above, bearing a fowl in her talons, which she laid down before the fox, who caught at it eagerly. “Ah, I learn the lesson,” said the delighted man; “I am like the fox, to wait God's ever mindful care for my wants.” And so he went forth to a cave and became a hermit, telling all his acquaintances that he should be fed from Heaven.

For a day and a night he sat at his door in the hill. But no supply came for his need. A week later his friends found him in the market place scattering alms among the poor. “How is this, master hermit?” they inquired. “Fasting is good for clearness,” answered the holy man; “and I had a vision in the second night, when I was told that the eagle was my symbol, not the fox, and I am bringing my burden to-day.”

We are becoming tired of those who imagine they are always to be the helped ones in this life. It may be exceedingly lovely in show to sit waiting for God's providence, and starving meanwhile; but in fact it is simple presumption. God's providence helps the provident soul. Many an able-bodied Christian can be pointed out whose symbol is found in the eagle rather than the fox. More energy of honest endeavor would make him a lifter instead of a drag.

### Think no Evil of Anyone.

It is not enough to say, I will speak no evil; you are forbidden to think evil of anyone. Drive forth the thought as you would repel a venomous snake. To think evil of others is to harbour in the chamber of the soul an insidious poison—a malaria or miasma of death—which by creating an atmosphere of inharmony will injure you far more than the one against whom your thoughts go forth; an atmosphere that will blight every noble and spiritual impulse, as frost in early spring-time blights the daring flowers. The world is full of shadows. Do not add to the darkness. Your mission should be to banish night. Do not by the shadow of an evil thought add to humanity's gloom. The development of your own soul depends on the extent to which you open the windows to the light of spirituality, the warmth of God's love.

### Not Caring.

It is said that many years ago there lived in some country far away from ours, a band of wild, bad men, who gained their livelihood by crime. They cared not either for religion or for law, had always scoffed at the one, and eluded the grasp of the other. When they were successful in their robberies and other wicked schemes, they held wild revellings and banquets through the night; if unsuccessful they often quarrelled and fought. But on the whole they held together, and were, in their own strange fashion, loyal to their chief.

In one of their mad drinking bouts they got talking in their usual scoffing way about religion, and especially about a certain priest of whom they knew something, and who lived in a town not so very far from where they were then living. A strange freak got into the heads of some of them, and they laid a wager with their chief, declaring that he would not dare to go to this priest and hold a conversation with him about the concerns of his soul. The chief accepted the wager, said he would go, and, to win his wager, went.

On coming into the presence of the priest, who was an old man, full of faith and love, the robber said,

“Father, I have come to talk to you about my past life, and all that I have done in it.”

“Well,” said the priest, “I am ready to listen to you.”

So the man began. “Well, I have committed a great many robberies, but I don't care about that; I am a gambler, but I don't care about that; I am a drunkard, but I don't care about that; I have been a murderer, and a great many other bad things, but I don't care at all about any of them, and in fact I only came to say all this to you for the sake of winning a wager.”

The old priest listened quietly to all this without looking shocked, as no doubt the robber had hoped he would do. Then he said:

“Well now, you have made your confession, and I will give you my advice. Just say over now and then to yourself these few sentences, and say, ‘I don't care about that,’ after each:

“Jesus died for me, but I don't care about that—

“I must die, but I don't care about that—

“I must be judged, but I don't care about that.”

The man went back to his companions, and told them what he had said, and what the priest had told him to do, and asked them whether he should

do it or not. They said that of course he must or else lose his wager, for that it was all part of the business. So the man used every now and then to say the sentences to himself as the priest had told him. But after a time he began to have a very uncomfortable sort of feeling as he said them.

“Jesus died for me, but I don't care about that—well, but I ought to care about it:

“I must die, but I don't care about that—but I do care very much indeed:—

“I must be judged, but I don't care about that—what! Not care for the Judgment?”

And so it went on till he could bear it no longer, but went to the priest in good earnest, asked his advice, meaning to follow it, gave up his wicked life, made what atonement he could for his many robberies, and became an earnest-hearted Christian man, loving and reverencing to the end the good old priest who had by God's blessing been the means of his conversion.

I do not know where this story is to be found, for it is many years since I heard it, but it may seem as striking to others as it did to me.—E. M. Blunt.

### Hints to Housekeepers

**WILTED DANDELIONS.**—Cut the roots from half-a-peck of dandelions (they are not fit to eat after they blossom), wash the leaves through several waters, drain and shake dry. Cut fine with a sharp knife. Beat an egg until light, add to it a half-a-cup of thick cream, and stir over the fire until the egg cooks, then add a tablespoonful of butter, two tablespoonfuls of vinegar, the juice of a lemon, with pepper and salt to taste. Put the dandelion leaves in the sauce, and stir over the fire until they are tender. Serve hot.

**DRESSED LETTUCE.**—Take two large heads of lettuce, remove the outside leaves, and wash in cold water; pull apart, put in a dish, sprinkle with salt and pepper, and pour over half-a-cup of melted butter, with two tablespoonfuls of vinegar. Stir lightly until mixed. Garnish with cloves.

**VIGILANT CARE.**—Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well-known or so successful in this class of diseases as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safeguard.

**DUTCHED LETTUCE.**—Wash carefully two heads of well-grown lettuce, separate the leaves, and tear in pieces. Cut a large slice of ham in small squares and fry brown, add two tablespoonfuls of vinegar. Beat one egg until light, add two tablespoonfuls of sour cream, then add it to the ham; stir over the fire one minute until it thickens, and pour, boiling hot, over the lettuce; mix carefully with a fork, and serve at once.

**DISTRUSTFUL PEOPLE** make an exception in favor of Dr. Fowler's Extract of Wild Strawberry. Its known virtues as a cure for diarrhoea, dysentery, cholera morbus and all bowel complaints cause all who use it to regard it as the most reliable and effectual remedy obtainable.

**FRIED ASPARAGUS.**—Scrape and boil two large bunches of asparagus. Take up, drain, mix in egg batter, and fry in boiling lard.

**TO BOIL GREEN PEAS.**—Shell and put in cold water for ten minutes. Put in boiling salt water and let cook tender. Add a tablespoonful of sugar. Take up, drain, put in a hot dish, and pour over melted butter. Season with pepper and salt.

**PUREE OF PEAS.**—Wash a pint of green peas in cold water; then put them in a saucepan with boiling water and cook twenty minutes. Have them dry when done. Press through a colander. Boil a pint of milk, add a small onion, three or four cloves and a small sprig of parsley.

**A CANADIAN FAVORITE.**—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.



Children's Department.

Grandma.

When grandma puts her glasses on,  
And looks at me—just so—  
If I have done a naughty thing—  
She's sure somehow to know.  
How is it she can always tell  
So very, very, very well?

She says to me: "Yes, little one,  
'Tis written in your eye!"  
And if I look the other way,  
And turn and seem to try  
To hunt for something on the floor,  
She's sure to know it all the more.

If I should put the glasses on,  
And look in grandma's eyes,  
Do you suppose that I should be  
So very, very wise?  
Now, what if I should find it true  
That grandma had been naughty, too?

But ah! what am I thinking of?  
To dream that grandma could  
Be anything in all her life  
But sweet and kind and good!  
I'd better try myself to be  
So good that when she looks at me  
With eyes so loving all the day,  
I'll never want to turn away.  
—Our Little Ones.

For Choir Boys.

RESPONDING.

It will help you much to be careful  
and attentive if you will make your  
responses right through the Service;  
make every response, not one here  
and one there; do not be silent half  
through Litany, and then think it  
sufficient to join in at the Lord's Prayer  
or the final suffrages.

Do not be thinking too much of your  
voice, but think enough of it to use it  
well and always.

If you have a good voice, thank God  
for it. Be proud of it, but only that  
you may use it in the best way in the  
service of God.

If you have a loud voice, be careful  
to moderate it, or it will only spoil  
instead of help the singing.

Exhaustion

HORSFORD'S  
ACID PHOSPHATE,

The phosphates of the system are  
consumed with every effort, and ex-  
haustion usually indicates a lack of  
supply. The Acid Phosphate sup-  
plies the phosphates, thereby relieving  
exhaustion, and increasing the cap-  
acity for labor. Pleasant to the taste.

Dr. A. N. Krout, Van Wert, O., says:  
"Decidedly beneficial in nervous ex-  
haustion."  
Dr. S. T. Newman, St. Louis, Mo., says:  
"A remedy of great service in many  
forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence,

Beware of Substitutes and  
Imitations.

CAUTION.—Be sure the word "Hors-  
ford's" is printed on the label. All others  
are spurious. Never sold in bulk.

Three Classes.

Charles Kingsley, writing to some  
young friends who were addicted to  
gambling, says:

My dear boys, the human race may,  
for all practical purposes, be divided  
into three parts:

(1) Honest men, who intend to do  
right, and do it. (2) Knaves, who  
mean to do wrong, and do it. (3)  
Fools, who aim to do whichever is the  
pleasanter.

This latter class may be subdivided  
thus: 1. Black fools, who would rather  
do wrong, but dare not *unless with the  
crowd*. 2. White fools, who would  
rather do right, but lack courage unless  
it is the fashion.

A Good Reference.

John was fifteen, and very anxious  
to get a desirable place in the office of  
a well-known lawyer, who had adver-  
tised for a boy, but doubted his success  
because, being a stranger in the city,  
he had no references to present.

"I'm afraid I'll stand a poor  
chance," he thought, despondently;  
"however, I'll try and appear as well as  
I can, for that may help me a little."

So he was careful to have his dress  
and person neat, and when he took his  
turn to be interviewed, went in with  
his hat in his hand, and a smile on his  
face.

The keen-eyed lawyer glanced him  
over from head to foot.

"Good face," he thought, "and  
pleasant ways."

Then he noted the neat suit—but  
other boys had appeared in new clothes  
—saw the well-brushed hair, and clean-  
looking skin. Very well, but there  
had been others here quite as cleanly;  
another glance, however, showed the  
finger-nails free from soil.

"Ah! that looks like thoroughness,"  
thought the lawyer.

Then he asked a few direct, rapid  
questions, which John answered as  
directly.

"Prompt," was his mental comment:  
"can speak up when necessary. Let's  
see your writing," he added, aloud.

John took the pen and wrote his  
name.

"Very well, easy to read, and no  
flourishes. Now, what references have  
you?"

The dreaded question, at last!  
John's face fell. He had begun to  
feel some hope of success, but this  
dashed it again.

"I haven't any," he said, slowly,  
"I'm almost a stranger in the city."

"Can't take a boy without referen-  
ces," was the brusque rejoinder, and  
as he spoke a sudden thought sent a  
flush to John's cheek.

"I haven't any references," he said,  
with hesitation, "but here's a letter  
from mother I just received. I wish  
you would read it."

The lawyer took it. It was a short  
letter.

My Dear John,—I want to remind  
you that wherever you find work you  
must consider that work your own.  
Don't go into it, as some boys do, with  
the feeling that you will do as little as  
you can, and get something better soon;  
but make up your mind you will do as  
much as possible, and make yourself  
so necessary to your employer that he  
will never let you go!

"You have been a good son to me,  
and I can truly say I have never known  
you to shirk. Be as good in business,  
and I am sure God will bless your  
efforts."



GOLDEN LION.

- SPRING -  
Clearance Sale.

MEN'S SUITS.

All Wool Tweed Suits, \$5.75, worth \$8.  
All Wool Fine Tweed Suits, \$7.75. Regular prices of  
these suits were from \$11 to \$13.  
Blue Serge Suits, great value, \$5.  
Black Worsted Suits, \$10, same as sold elsewhere for  
\$14.

CLERICAL CLOTHING.

Alpaca Coat and Vest, black and colors, \$2.50.  
Blue Serge Coats, unlined, \$3.50.  
Silk-finished Lustre Coats and Vests, \$5.50.  
Clerical Summer Coats, fine diagonal worsted, unlined, \$5.50.

R. WALKER & SONS,

33, 35 AND 37 KING STREET E., 18, 20 AND 22 COLBORNE STREET.

"H'm!" said the lawyer, reading  
it over the second time, "that's pretty  
good advice, John—excellent advice!  
I rather think I'll try you, even with-  
out the references."

John had been with him five years,  
and last spring was admitted to the Bar.

"Do you intend taking that young  
man into partnership?" asked a friend,  
lately.

"Yes, I do. I couldn't get along  
without John; he is my right-hand  
man!" exclaimed the employer heartily.

And John always says the best  
reference he ever had was a mother's  
good advice and honest praise.

Before Starting

On a journey place a bottle of Clark's  
Lightning Lintiment in your satchel. A  
few drops in water will prevent sickness  
or pain from change of water. It is  
better than spirits or bitters as a stimu-  
lant. Miners and lumbermen should  
always be provided with it. All drug-  
gists sell it; price fifty cents. If the  
druggist has not got it ask him to get it  
for you. It will pay you to wait. Clark  
Chemical Co., Toronto, New York.

The Lion Story, or Seized and Saved.

The hot night was over, and it was  
just time to rise for the day's work.  
A black figure might have been seen  
running across the parched ground to  
a house rather neater and better than  
the mud huts which formed the African  
village. This was the home of a  
missionary, and the African was urgent  
that the white man should come with  
him quickly. He said he lived on a  
hill called Mlima wa Riali—Dollar-  
mountain, near the C.M.S. station of  
Rabai, and wanted the missionary to

DONALD KENNEDY

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Seated Ulcers of 40 years  
standing, Inward Tumors, and  
every disease of the skin, ex-  
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We have had experience in teaching hundreds  
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DESTROYS AND REMOVES WORMS  
OF ALL KINDS IN CHILDREN OR  
ADULTS SWEET AS SYRUP AND  
CANNOT HARM THE MOST  
DELICATE CHILD

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go back with him at once to his home. A prowling lion had pushed his head through a hole close to the ground in the wall of the man's hut, and had seized his wife's leg. What might have happened no one knows, had not her husband been there. A fire was burning (as is usual in these countries) to keep off the white ants, which will destroy anything of wood; and the man caught up a burning log, and beat the lion's face until he ran away. It was then that he flew off for help.

In those days (1885-6) there were no doctors in our East African Mission, but the African heard that the missionary at Rabai knew how to cure sick and wounded people, and he begged him to come and see his wife.

No time was lost, not even to wait for breakfast. The white and the black man were soon hurrying side by side to the spot.

A sad scene met their eyes at the hut. The ground was red, and the poor woman faint from loss of blood. There was fear that, even if she lived, she might never walk again. All that could be done for her was done; the bloodvessels that had been torn were tied, and the wounds sewn up.

The woman, whom the missionary had to visit day after day, in order to dress her wounds, used to lie quietly and listen to the story of the Good Physician, who binds up the broken hearts, and heals the souls that are sick and wounded. She heard how the Good Shepherd is seeking the lost; how He has vanquished Satan, the roaring lion, and delivers His sheep.

Before the wounds had properly healed, so as to allow of the woman walking about again, the missionary had to go to quite another country. After some years he returned and found both husband and wife very grateful, and very ready to hear more of the beautiful story of God's love. There is now a C.M. station close by their hut (Kisimani).

**The Great Destroyer**

Is named Catarrh. It dulls the hearing, impairs the power of speech, deadens the faculty of smell, injures the organs of sight and often permanently destroys the vision. Its first appearance is with a cold. At this stage it should be met with Clark's Catarrh Cure, price 50 cents, and its further progress is stayed. If your druggist cannot supply you with this life saver, send the price to Clark's Chemical Co., Toronto or New York, and a package will be sent to your address.

A story is told of an earnest man, who went out to one of our colonies in its early days, and as his business often took him up the country, he always carried his Bible with him, that he might help some poor soul. As he journeyed on, he noticed many places where, although the land seemed good, there were no useful trees, nor anything fit for human food. After that he always put the seeds of some fruit-trees between the pages of his Holy Book, and dropped them wherever he thought they would grow. Now they flourish, and by their fruit have fed many a hungry one, and by their shade refresh many a weary wayfarer.

**HARTSHORN'S SELF-ACTING SHADE ROLLERS**  
Beware of Imitations.  
NOTICE  
AUGUST 1890  
OF  
Stewart Hartshorn  
AND THE GENUINE  
HARTSHORN

**Reading the Wrinkle**



THESE sensible girls, hearing so much about the wonderful advantages of using "Sunlight" Soap, have resolved to use it next wash day, and are reading the directions on the wrapper, in order that they may know how to do a "wash" without hard rubbing, and without boiling the clothes or using washing powders. They will succeed. It's a capital wrinkle for all women having washing to do.

**WESTERN CANADA Loan and Savings Co.**

56th Half-Yearly Dividend.

Notice is hereby given that a dividend of Five Per Cent. for the half year ending on 30th June instant, being at the rate of ten per cent. per annum, has been declared on the paid-up capital stock, and that the same will be payable at the offices of the Company, No. 76 Church Street, Toronto, on and after Wednesday, the 8th day of July, 1891. Transfer books will be closed from the 20th to the 30th day of June, inclusive.

W. S. LEE, Managing Director.

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Clock Tower Bells.  
Fire Bells.  
House Bells.  
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JOHN TAYLOR & CO. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.  
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Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.  
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Estimates Furnished for Every Description of Plastering.

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The Following Alden Publications will be Mailed Free on Receipt of Price.

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Most of the following books are good editions, nearly always large type, fair paper, good cloth binding, and are ridiculously cheap at the price we offer them, 40 cents each.

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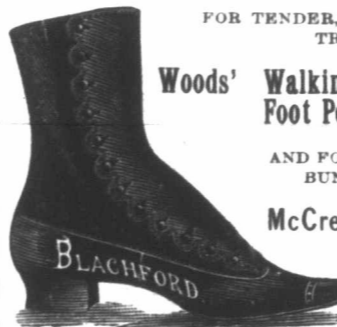
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