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Vol. 19.]

TORONTO, CANADA, THURSDAY, AUGUST 24, 1898.

[No. 84.]

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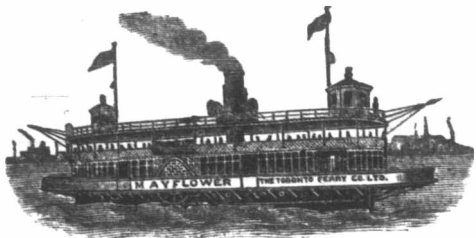


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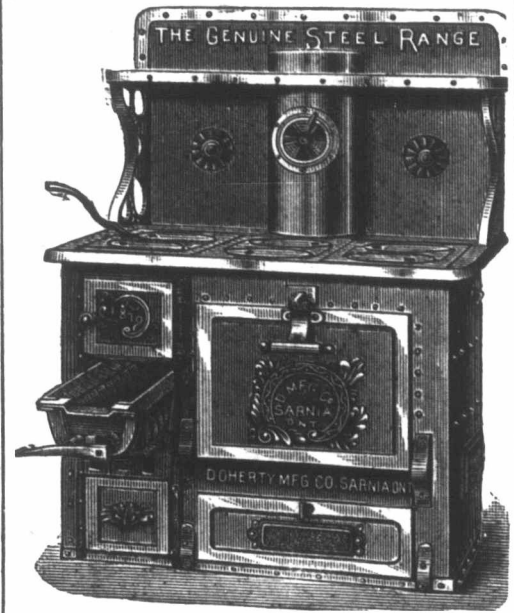
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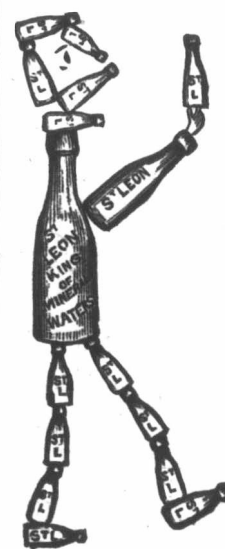
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## Lessons for Sundays and Holy Days.

August 27.—13 SUNDAY AFTER TRINITY.

Morning.—2 Kings 5. 1 Cor. 7. 2

Evening.—2 Kings 6 to v. 24; or 7. Mark 2. to v. 23.

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

LABOUR AND CAPITAL is always a "ticklish" subject to handle—never more so than at present. Labour has a right to protect itself, and capital is bound to respect labour's interests; but something seems to have been overdue of late. Some blame the strikes for demoralizing trade. They are rather apt, if carelessly managed, to dislocate and interfere with the natural laws of "demand and supply." The balance is sometimes lost, and sensitive capital withdraws its ventures—it cannot afford to pay such interest as wages demand. Mutual forbearance and consideration are needed. There should be a Board of Arbitration between them.

FIVE HUNDRED AMERICAN BANKS or other financial institutions have "gone under" lately, because of the disorganization of the money market. Canada, so far, seems to be safe and not in much danger, but should now "from others' faults correct her own"—if she has any! Our banks are said to be phenomenally careful. Is it possible to be too much so—so that depositors will find another plan for safe keeping and higher interest or more accommodation? The error is apparently now—if there be any—"on the right side," and our people will be wise to use all possible patience with the guardians of their funds.

SISTERHOODS are coming into favour "hand over hand." The best testimony to the force of the movement is the revival of the female diaconate as a kind of safeguard or effect. But they are, essentially, one and the same thing under different names, and with different detail. The great English sisterhoods—All Saints', Clew, Grinstead, Wantage, Kilburn—have hundreds of "works of mercy" (orphanages, schools, etc.) under their charge; and the fifteen American orders are rapidly spreading,

multiplying and enlarging their borders. A great want is being filled.

"HIS HEAD IN CHANCERY."—So an American Church puts Archdeacon Farrar's present condition after his attack on what he calls the 'Ritualistic clergy.' Canon Knox-Little, for one, has administered some premonitory cuts in the *Guardian* recently—heralds, like the "few drops" that announce the coming castigation. The craze for meddling and muddling which some men exhibit was never more highly developed than in this English "dignitary"—minus dignity! He has apparently put his foot in it this time beyond his power of extrication, however much he may wriggle.

TWO PROVINCIAL SYNODS are only a repetition of that English precedent of *two convocations* which makes the action of the Church National so awkward and unwieldy. It required the Pan-Anglican Conference to give an impetus to unity both in England, Canada and elsewhere throughout the Anglican world. The impulse so given should be kept up. It does not matter much about the possession of legislative functions: advisory and consultative action is enough. The "moral effect" would be a clear gain upon our present position, without the exercise of legislative compulsion.

BISHOPS IN COUNCIL are a noble and reverend sight, and their voice is one that no one would fail to respect. Still—if feasible—a combination of the sacerdotal and lay elements, the *corona presbyteri* at least by representation, is very effective and very desirable. Even in General Councils the lower orders of clergy were not without their use and effect in olden times. But this is not a General Council—only a conference (occasionally, only, perhaps) of our two Provincial Synods. The matter demands more careful consideration than it has yet had, before public opinion is well ripened: and Bishop Hamilton has done well to keep it alive.

SWIMMING is an exercise too little appreciated and practised. The horrible background of the late "Victoria" disaster has revealed one element as a great practical mistake in the grand discipline of the English navy. Large numbers of the subordinate hands (stokers, etc.,) are helpless in the water, however effective on it. The proposal, therefore, to make ability to swim at least 500 yards a *sine qua non* for admission to the naval service is to be considered. If all the "Victoria" men had been able to do this, many valuable lives would have been saved. People living on the water—on the water's edge—should all be able to swim, float, and dive. Canadians, take notice.

CANADIAN WEATHER is an unfailing topic of conversation and congratulation on account of its "even tenor" and wonderful "beauty." Our people feel that, whatever disadvantages they may have—and such are hard to find—there cannot be any climate more uniformly delightful. It is difficult to say which is the most pleasant season. Even winter—whose very name makes the Englishman shiver by his grate-fire—is full of exhilaration and enjoyment, as well as comforts. Spring is too brief—that is the only fault. Summer is so delicious that it seems to fly by us. Autumn is simply glorious in its rich golden ripeness of beauty.

THE CANADIAN CHURCH receives deserving and proper consideration in the long and serious letter of the Bishop of Niagara—whose views and judgment every one regards with respect—but we question whether the outcome of the proposed General Synod of Canada would not be more beneficial for the Church at large on this continent than the present headless condition of our machinery. It requires some such assembly or regular conference to give finish to the whole system of Synods and draw the various corps of the Church to a central point of force.

VALUE OF HUMAN LIFE.—Men make a great mistake when they assume and act as if the Creator were careless about the manner in which they use their bodies. He gave us bodies, as well as minds and hearts and souls, and He expects us to respect and reverence all His gifts—they are alike His. He has told us that "the Sabbath was made for man,"—a very striking phrase—and His argument was that it should be used for the benefit even of man's bodily parts. Hunger should be appeased, disease healed—to a reasonable extent—even on the Sabbath day. We should guard every moment of our bodily existence lovingly.

"CATHOLICISM AND SATOLICISM" is the very apt title of an editorial in the N. Y. *Churchman* dealing with the "kettle of fish" now seething in the neighboring republic, among our *semper eadem* brethren, of the Roman persuasion. They are "at sixes and sevens" in a very unedifying fashion, and to a degree that must be alarming. It looks as if one of those internal schisms or disruptions which mark their history in Europe were about to develop itself on this side of the Atlantic. "Pressure" is all very fine, and so is organization: but when overdone they produce eruptions quite volcanic in force and effect.

POWERS OF NATURE are always closely watched by those who have to make their calculations and speculations on the basis of *Canadian crops*. A shower of rain at the right moment is worth millions to the country: a frost at the critical periods is a calamity against which the whole country should pray. So the Almighty makes us feel constantly how completely we are "in the hollow of His hand." If He should omit to make this occasional proclamation of control over nature, we should begin to forget how utterly we depend upon His provision for our needs.

LADIES FOR SALE!—The *Christian Advocate* is greatly exercised over the latest development of the "Epworth League" business. On 17th January they "auctioned off as per advertisement, 40 beautiful ladies, and the gentleman who bids the highest will escort and partake of a sumptuous repast, which will be prepared for the occasion. One of the most enjoyable times of the season is anticipated." When we criticised, last year, a Western dodge of selling religious (?) kisses for 25 cts. per kiss, we thought we had reached about the "lowest deep" of this kind of thing: but this—!

CANADIAN CHURCHMEN would do well to use some self-examination on the subject of certain paragraphs which are going the rounds about Church newspapers. The *Living Church* had, as we recently noted, carefully calculated that only about



10 per cent. of communicants of the Protestant Episcopal Church were subscribers to Church newspapers—supporters of the religious press. Now comes the *Scottish Guardian* with the statement—*apropos* of the other—that only about 4 per cent. is the figure for Scotland. This is horrible! Truly, as *Living Church* says, "there is nothing like it in the history of religious bodies." Are we any better in Canada?

CANADIAN IMMIGRATION.—We are glad to see English newspapers and immigration societies waking up to the fact that Canada—at present—only needs *farm hands* to add to her population. There are already here more than enough mechanics to do all the work required. We are continually meeting mechanics who have mostly abandoned good situations in Great Britain to come to Canada. They only spend here all their savings and then creep back to their old home again! But farm hands—there are millions of acres practically to be given away to men fitted to work and improve them. This is the work immigration societies should do exclusively—just now.

"ENOUGH TO MAKE A MAN A CHRISTIAN," said a New Zealand sailor, "to see the Bishop (Selwyn) handle a vessel." The Bishop had always been a famous athlete, and made good use of his physical and secular accomplishments—whether to outdo a navy in pugilism, surpass the pilots in steering, or literally "astonish the natives" in diving and swimming. He was a proficient in every exercise and sport, and equally handy at mechanical jobs. Many profane men were struck by this fact, and led to listen to his teaching, who would not have cared to listen to a "milk-sop." A *manly minister* has great leverage with ordinary men.

"BUY A SWORD!" is said to be the title—rather startling and belligerent for a Bishop—of Bishop Ryle's latest tract. He points out three evils to wield the sword against, viz., new criticism, Ritualism, and Disestablishment—a curious combination! The aged prelate finds the age drifting away from its old moorings, and lifts up a vigorous warning voice against the incoming tide. Most people will consider him rather an alarmist, magnifying evils that really do exist, but can be met "without the sword" much better. He probably does not mean what the words imply.

"OUR LITTLE BOY" is rather amused at the distress of our good friend, Dr. Gammack, in a recent letter. He thinks he traces in the Doctor's attitude a little of that peculiarity of Scotchmen (and some others) not to be able to see—some things! Most people are aware that the English State assumes certain powers of interference, if not dictation, in Church temporalities. Our juvenile sub-editor *pro tem.* had hinted that the powers of the State so exercised should be exercised as those of a "steward" or "treasurer," not a proprietor—the Church's property being her own! States should be "nursing fathers" to the Church. See? That's easy.

PARLIAMENTARY APPROPRIATION of Church funds receives very severe handling from a writer in the *Church Review*. He points out that the funds derived from Welsh and Scotch disestablishment, and called "surplus funds," would, when added to the Irish Church plunder, furnish the Government with about *six millions per annum* to be used in jobbery—buying votes and interests! They use these funds for their own advantage, and the advantage of those whom they want to secure. And yet "Parliament has no right to take one half-

penny from the National Church and transfer it to the use of Italian papists, Independents, Scotch Presbyterians, Methodists, Liberationists, Jews, or Mohammedans." Oh, unjust steward!

"WESLEYAN ECCLESIASTICISM" is the striking title of a recent editorial in the *Rock*, wherein the writer points out that the Methodist system of "stationing" is throughout a piece of quasi "clerical domination": the "circuit stewards" being the nominees of the ministers, and the Legal Hundred being the very concentration of ministerial power of dictation—a legacy of the autocratic and quasi-papal John Wesley himself. The Church of England patronage, on the other hand, as well as *conge d'elire*, etc., are landmarks of lay and State control.

#### INTERNATIONAL ARBITRATION.

If one can thoroughly trust the cable and other reports of the recent Behring Sea Arbitration proceedings, the verdict, and the manner of its reception by all concerned, all Christendom is to be congratulated on the grand spectacle presented and the splendid example set to other civilized nations. First of all, the very proposal to submit the matter to other "arbitrament" than that of war was wholesome in itself—it showed a right principle—a principle of Christianity labouring to develop itself in the world's material field. It was creditable to the nation first suggesting it, and to the nation readily accepting it. There was a distinct feeling of relief and hope—though somewhat weakened by despair of human nature under such trying circumstances as are created by an adverse verdict for either party. Now, it seems, that hope has been justified: and the very faintness of it at first, strengthening a little as reports of proceedings appeared, gives additional zest to the delight which has hailed the net result.

#### THE PROCEEDINGS

were, indeed, upon the whole, in close correspondence, in spirit at least, with the animus of the proposal. The President of the Court displayed a good deal of tact in praising the counsel whenever he could—impartially too, with an apparent "leaning to the side of mercy" for those who seemed destined to lose the verdict. This piece of tact was as oil to the wheels of the proceedings, helping to encourage the best elements of debate, only discouraging undesirable features of discussion by silence. The outcome of the whole conduct of the case was encouraging continually in the direction of a practical conclusion. Meagre as were the reports from within the doors of the tribunal, the general public of the world found it a pleasant and not unprofitable—if not edifying—exercise to try to "forecast the verdict," which was done pretty correctly by most people. It was like a keenly contested game of cricket—almost as much pleasure as business, and just enough "business" evident to make the pleasure serious and calm. Meanwhile, as we have suggested, the wide world expectant was learning its lesson of patience, and taking in the moral effect of so much national honour and fairness as were displayed on all sides.

#### THE VERDICT

has been even more emphatically in favour of the British than the most sanguine forecast ventured to calculate, but it has been administered so judiciously as medicine for the losers, and made so palatable to them, that the world is rather surprised at the "graceful" way in which the latter have conceded the justice of the verdict and retired from the field of contention without a protest—

even feeling that they had done some good indirectly to the world at large (and seals in particular!) by their contention for a verdict in their own favour. It was indeed this *solution* of regulation and protection in the future for pelagic seals, which, being judiciously framed, took the sting out of an adverse verdict for our Republican cousins, and rivals—for the *skins* of the much loved seals! Every one too—even Canadian sealers, who are restrained by it in their future operations—is sure to recognize in the long run the humanity and propriety of some scheme of protection for this branch of the "lower animal" creation. Human slaves had been already effectively protected, chiefly under the British ægis: and so it has seemed natural to extend the principle downwards.

#### THE ANGLO-CELTIC RACE

has reason to feel great satisfaction at their part in this matter of the seals, as well as that of the slaves. Both sides in this contention were of the same blood: but refusing the natural human tendency to a bitter internecine feud in the great international family. It was well that the world should see the development of Christian principle displayed so fully in a quarter where Christianity is supposed to receive full play—a race which stands well forward in the world and in the work of propagating the Christian faith, as well as spreading Christian civilization throughout the rest of humanity. It makes it more difficult—indeed impossible—to mistake the spirit of the whole proceeding, as if it came from any other source than the wellspring of Christianity undefiled. It has been left for two great Protestant Christian nations to set the highest example of international courtesy, moderation, temperance of action, and good feeling to all concerned—rivals as well as others. Mercantile or mercenary motives have not been allowed to interfere with the action of the machinery for bringing about the manufacture of all the excellent results of this memorable arbitration.

#### What Have Missions Accomplished?

Samuel Marsden went to New Zealand in 1814, in his own brig, because he could not find a ship captain adventurous enough to take him where the people were savages and cannibals. In 1825 the first convert was baptized. In 1842 Bishop Selwyn wrote: "We see here a whole nation of pagans converted to the faith. . . . Where will you find, throughout the Christian world, more signal manifestations of the Spirit, or more living evidences of the Kingdom of Christ?"

Karl Ritter, the great geographer, speaking of New Zealand converted from barbarism to Christ, called it "the standing miracle of the age."

Charles Darwin, describing a Christmas that he spent among the Maories, wrote: "I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder and all atrocious crimes!" "The lesson of the missionary is the enchanter's wand." "I think it would be difficult to find a body of men better adapted for the high office which they fulfil."

Speaking of the island of Madagascar, Gen. J. W. Phelps writes: "During the present century, and chiefly through missionary agency, Madagascar has passed from a state of pagan barbarism to one of Christian civilization, in which it has entered and taken a stand among the Christian nations of the world." As late as 1857 nearly 2,000 persons were put to death for adhering to the Christian faith; now there are 1,200 churches and 71,586 communicants. The native churches have given nearly \$1,000,000 for the spread of the gospel.

On one of the New Hebrides Islands, that great missionary John Williams and the Gordons were killed, and on another Bishop Patteson was slain. Many have been the martyrs for the faith in these islands.



There is now in the United States on a visit the Rev. John G. Paton, missionary to the New Hebrides. In October, 1890, the Rev. Dr. Storrs said in an address: "If you wish to read the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general, it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him and the cannibals around him, yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before were only the most cruel savages. The profits of his book, more than \$25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Taking the whole group known as Polynesia, including all the islands of the Pacific within the tropics east of Australia, to which New Zealand, Micronesia, New Hebrides, Fiji and others belong, seventy-five years ago they were all heathen. Now more than 800 islands are Christianized, there are more than 500,000 converts, and they are sending a large number of native missionaries to the unevangelized islands about them.

In Greenland, where the daring missionaries found nothing but heathen, it is said, to-day not a heathen is to be found. The gospel has conquered.

Of the Sandwich Islands, now the subject of political consideration, the Hon. Richard H. Dana, of Boston, wrote in 1860: "Whereas the missionaries found these islanders a nation of half naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, going to school and church with more regularity than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live."

India, in the face of the violent and persistent opposition of the East India Company until it was abolished by the British Parliament in 1857, has been the scene of some of the most devoted and heroic work on the part of the Christian Church. The progress of missions has drawn forth splendid tributes from English civil officers and military and naval chieftains, as well as from native princes and learned Brahmins, testifying to the power of the Christian faith. "Of one thing I am convinced," said a learned Brahmin in the presence of a large number in his own rank, "do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land."

Within this century the fires of suttee were burning in all parts of India, and the widow bound to the dead body of her husband was with him burned to ashes; infants were publicly thrown into the Ganges as sacrifices; young men and maidens, decked with flowers, were slain in Hindoo temples before the goddess Kali, or hacked to pieces to propitiate the god of the soil; the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels; lepers were burned alive; devotees publicly starved themselves to death; children brought their parents to the Ganges and hastened their death by filling their mouths with the sand and the water of the so-called sacred river; the swinging festivals attracted thousands to see the poor, writhing victims, with iron hooks thrust through their backs, swing in mid-air.

All these horrors have been abolished. "These changes," says Canon Hale, "are due to the spirit of Christianity. It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics and satirized as fools, they ceased not until one by one these hideous hallucinations were suppressed." Still their main work has been the preaching and teaching of the Gospel of Christ, ministering to the sick and leading souls to the Lamb of God. Many thousands of native converts have died in the peace and joy of faith. There are now more than 150,000 communicants, half a

million baptized converts, and a million of adherents.

Of the results associated with the name of Cauldwell in Tinnevely and of Judson in Burmah, of the opening of the dark continent and all that has followed, and of the recent progress in China, Japan and other places, we need not now speak particularly, nor need we cite more examples in proof of the gracious, omnipotent power of the gospel to bring light to them that are in darkness and salvation to the lost.

The great commission stands out in bold relief. The Church, charged with a world-wide mission, asks of all her members, Who will give themselves, who will give their means, who will sacrifice most to extend the dominion of the Cross and make the kingdoms of this world the Kingdom of our God and of His Christ?—*Quarterly Message.*

#### THE STORY OF THE CHURCH OF ENGLAND.

A PAPAL INTERDICTION.

As affording a specimen of Papal power in England, it may be remarked that in the year A.D. 1210 the Pope laid this country under an interdict, which if strictly carried out meant that all churches and all churchyards should be closed; that divine service should cease; that the dead should be buried in waysides and in ditches; and not an atom of Church life should stir until that interdict was removed.

Shortly before the death of Henry III. the Pope claimed to present to all benefices, as he did in fact frequently present English Sees and other Church preferments to foreigners.\* Frequently the Pope bestowed a valuable living upon one of his supporters long before it became vacant; even boys of twelve years of age had livings given to them which they had never seen in their lives, and enjoyed the incomes arising from them, paying a miserable sum to some hireling curate to perform the work.

APPEALS TO ROME.

Again, Appeals to Rome† brought in very large sums to the Papal coffers. The Pope claimed the right to hear appeals, and, of course, claimed the fees. The Pope had agents all over the country, collecting taxes which he claimed; in fact those were the golden days of the Papacy, as regards this country. England's Church was considered a gold mine, and the Pope extracted all he possibly could from it. In the reign of Henry III. the Pope drew something like £200,000 a year as taxes, fees, and "first fruits"—that is, the first year's income of every bishopric and benefice—so it was well worth the Pope's while to do his very best to keep the Church of England under his thumb.

All of this came about by gradual encroachment. Every step and every advance was an infringement of constitutional rights in Church and State. But the progress of Papal influence was so insidious, and so parallel with continental conditions, that, though there was often angry protest, determined resistance was delayed till the yoke became too intolerable to be borne any longer.

At last the people became so angry at the state of things the Pope had reduced their Church to, that a society was formed to expel the foreign intruders, death they said being preferable to the burden laid upon the backs of the Churchmen in England. Complaints to Parliament were followed by the passing of the various Acts already referred

\* "Forty stalls in York Minster were enjoyed by Cardinals of Rome, who never set foot in England or knew a word of its language."—Canon Trevor, *Our Parish* (1889), p. 34.

† Appeals came in under King Stephen. They were unknown for above 500 years after Augustine's time. During this period, as we read in the Constitutions of Clarendon, agreed and sworn to in A.D. 1164, Appeals were to be from Archdeacon to Bishop, and from Bishop to Archbishop, and from the Archbishop to the King, "according to whose commandment the cause should be finally determined in the Archbishop's Court, without any further process, unless by the King's leave" (see Wilkin's *Concilia*, Vol. 1, p. 453). In King John's time, under Pope Innocent III., Appeals to Rome became common, "but they formed no part of the essential law, or original constitution of the Church of England.—Lord Selborne, *Defence of the Church*, p. 16.

to, limiting the Papal encroachments. Still things grew worse. This will afford some little idea of the impoverished state of the Church previous to Reformation times.

In the reign of Henry III. the Pope sent into England a number of friars, who were commonly known as the "Pope's militia." This was done at the instigation of St. Francis, a man of great personal holiness, who obtained permission from the Pope to allow him to go as a preacher to the poor and outcast.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

(Concluded.)

*The Lord Bishop of Quebec on the Gaspé Coast.*—Sunday, July 23, was spent in the important mission of Perce, and confirmations were held both at Perce and Cape Cove. The Rev. W. G. Lyster, Rural Dean of Gaspé, is the missionary at this station. He is also one of the Provincial school inspectors for Gaspé district. On Monday, the 24th, the Bishop's party embarked by steamer, and proceeded to Newport, where his Lordship and his son were entertained by Mr. Tardif, the Chas. Robin Co. agent, while the Archdeacon went on to Port Daniel, where he generally spends his holidays. At Newport a very interesting service was held in the evening by the missionary, the Rev. G. G. Nicolls, in a small building set apart by Mr. Tardif as a temporary church, and it is needless to say the Bishop's visit and address were greatly appreciated. On Tuesday morning the Bishop was driven to L'Anse aux Gascons, in the next county of Bonaventure, where an interesting service of confirmation was held. After dinner at Mr. Ph. Acton's, an opportunity was given to the members of the congregation to make personal acquaintance of their Bishop, of which a large number availed themselves, and then the Bishop proceeded to Port Daniel. On Wednesday, the 26th, the Bishop held a confirmation in St. Paul's Church, Port Daniel, the Rev. G. G. Nicolls' third station. Mr. Nicolls, the missionary here, is a grandson of the late Bishop Geo. Mountain, and son of the late Rev. Dr. Nicolls, the first Principal of Bishop's College, Lennoxville. After luncheon and an afternoon reception, the party moved on to Shigawake Parsonage, the whole road exhibiting, by flags, etc., many signs of hearty welcome. In the evening, the Bishop gave an earnest, practical instruction on the way to prepare to receive the Holy Eucharist. Next day, the 27th, 47 candidates were presented for confirmation by the Rev. Mr. Nicolls, and afterwards there was a celebration with 70 communicants. After luncheon a reception was held at the parsonage, an address of welcome presented, and the whole brought to a close with a most hearty rendering of "God save the Queen."

On Friday, the 28th, there was a long procession of carriages to Hopetown for the consecration of the church and cemetery. This is the first station of the Rev. E. B. Husband, who has built a church of good form and clearly intends to fill it with earnest and devout worshippers. In the evening, his Lordship gave an address in Paspebiac church to Lay Helpers. The next morning was spent in a survey of the mission, and in the afternoon a reception on an extensive scale was held, and many were the kindly greetings offered to the Bishop by the people; indeed the whole place seemed alive, for looking towards the shore, the ships at anchor, as well as the great fishing establishments of Chas. Robin, Collas & Co. and others, were showing all their bunting, and all along the highway, nearly at every farm, French as well as English, there was a flag, not to mention the beautiful arches of welcome at Paspebiac and New Carlisle churches, and the decorations at the parsonage. On Sunday, the 30th, there was a confirmation with celebration of the Holy Eucharist at Paspebiac church; in the afternoon a children's service with public catechising by the Bishop at New Carlisle, and in the evening the same church was literally filled to overflowing for another confirmation.

Thus this service proved to be a happy conclusion of the tour of the Gaspé Coast, and next day the Bishop and his son bade their many kind friends farewell, and returned by the steamer "Admiral" to New Brunswick, thence by the I. C. Ry., and on Tuesday morning reached Quebec. Taking a general survey of the whole matter, we may truly say that the whole tour, with its impressive ordination at Gaspé Basin, its eight consecrations, and its numerous confirmations, and its unnumbered kindnesses and greetings, is a call to deep and true thankfulness to Almighty God.

After a brief stay in Quebec, His Lordship again took the train on Saturday at 2 p.m. for Pictou, Nova Scotia, from whence he sails on Monday, Aug. 7th,



per S.S. "St. Olaf," for a tour of the Magdalen Islands, an account of which we trust to be able to give to our readers after his return.

ISLAND OF ORLEANS.—The Rev. G. H. A. Murray, B.A., Incumbent of Dixville, P.Q., is acting as chaplain at this summer resort during the month of August.

St. Matthew's.—The Lord Bishop of Niagara officiated at all the services in this church, on Sunday, Aug. 6th, and was heartily welcomed by his old parishioners.

#### ONTARIO.

PETAWAWA MISSION.—Through the kindness of a gentleman in the old country, the Church of All Saints in this mission is now the possessor of a fine bell, which was placed in the tower a few weeks ago after an appropriate service of benediction. The people are greatly pleased, and grateful to the kind donor. The bell is a memorial of departed friends. A very pleasant surprise awaited the mission priest on a recent Sunday, when in response to a message from the wardens, he made a special visit to St. Oswald's Church, Chalk River. Arriving there, he found that during the week the wardens had purchased an organ, and with the assistance of friends had collected the entire cost and paid for the instrument. This was an amazing piece of intelligence, as the congregation is not a very strong one, but kindly aid was forthcoming from employees of the railway, and the instrument was paid for before it entered the church. A young lady, daughter of Mr. John Smith, mechanical superintendent of the C. P. R. at Chalk River, cheerfully undertook the duties as organist, and now a choir has been organized and begun to practice. Brighter days are now in store for this congregation, and our thanks are due to Wardens Field and Bryant, and the friends who co-operated with them in contributing for the purchase of this instrument. A Sunday school has also been organized with Thomas Bryant and Edward Lyons as superintendents on alternate Sundays, when each is off work. Mr. Smith conducts the music and plays the organ for the Sunday school. Weddings are not a very frequent occurrence in this mission, but we have had two recently and may chronicle them as a novelty. The first was that of Mr. Solomon Devine, son of one of our worthy wardens at All Saints, and Miss Susan Lyons, and the second was Mr. Frederick Ramus and Miss Eliza Ann Lisk, daughter of Mr. Matthew Lisk, who for several years was a most efficient warden at St. George's Church.

#### TORONTO.

CAMPBELLFORD.—On the evening of July 20th, the young people of the class lately confirmed in Christ Church of this place, along with several of their parents and friends, met in the church school-room to present to the Rector a beautiful pair of brass altar vases as a thankoffering for the benefit they had derived from the instruction given them at the confirmation class. Miss Lily Buller, on behalf of the class, read a very affectionate and touching address to the Rector on presenting the vases. In reply, Mr. Cooper expressed the very great pleasure he felt at hearing such expressions of appreciation of his efforts on behalf of the class, and his very great gratification that the substantial token of appreciation had taken the form of a permanent offering to the church, instead of a personal one to himself; concluding with the hope that the vases would prove a continual reminder to the young people of the need of ever increasing the knowledge they had acquired, and also serve as an incentive to live more and more in accordance with the inestimable privileges to which their confirmation had admitted them. After a short interval of social conversation the meeting closed with a short service of prayer for the Divine help and blessing on behalf of the young people, and their relatives and friends.

KESWICK.—On Tuesday evening, the 15th inst., the Rev. Professor Clark, of Trinity College, Toronto, gave his celebrated lecture on Kingsley's "Water Babies." Visitors here to the number of about fifty met in the drawing room of the summer residence of Horace Thorne, Esq., and were greatly entertained and edified by this instructive lecture; even the intelligent children who were present appreciated the many points of oddity and grotesqueness that the lecturer so vividly brought before them. We noticed that the Rev. Canon Osler, and the Rev. Canon and Mrs. Logan, were present. Rev. Mr. Bell occupied the chair. Heartly thanks were given to the lecturer for his interesting discourse.

Strong nerves, sweet sleep, good appetite, healthy digestion, and best of all, pure blood, are given by Hood's Sarsaparilla.

#### NIAGARA.

PALMERSTON.—No. 1 company of the Boys' Brigade under command of Capt. and Rev. F. C. Piper, have just returned from a nine days camp in Elora. Ten military tents and one marquee were kindly loaned by the Minister of Militia, and the camp was under thorough military organization. Captain Jamieson of the 30th Battalion acted as Adjutant, and it is safe to say that no better officer could have been appointed. He is just the man for the "boys"; they not only obey his every order but hold him in the highest esteem. Several ladies accompanied the boys and looked after their comforts. The capacity of the young soldiers for stowing away rations has been found to be equal to that of any other Canadian corps of similar weight and size. Before leaving Elora Lieut. Col. Clark, ex-Commander of the 30th, inspected the company, which was put through many movements, and expressed himself as delighted with the progress made. He addressed the boys pleasantly, and stated that it was the first camp he had visited, during his long career, where there was an absence of intoxicants and bad language, and hoped that next year they would turn out in still larger force. There are fifty-four non-commissioned officers and privates in the company.

#### HURON.

SARNIA.—Mrs. Paul Salter, sister-in-law of the late Rev. Canon Salter, first Incumbent of this parish, has presented St. George's Church with a set of Harrington's Tubular Bells, ten in number, which are now in position, and were rung for the first time at a special service held on Wednesday evening, July 26th. The bells are very sweet in tone, and the generous gift is much appreciated by the congregation. Many of the neighboring clergy were present at the service, which was largely musical. Short and congratulatory addresses were delivered by Rev. S. Beckwith of Port Huron, Rev. Wm. Craig of Petrolia, and Rev. Canon Davis of London. The annual Sunday school picnic was held on Stag Island the next day; about six hundred parents and children were present and greatly enjoyed the outing.

OWEN SOUND.—The Bishop of Huron was preacher at St. George's Church, morning and evening, on Sunday, 13th inst.

CHATSWORTH.—The Bishop was preacher at St. Paul's, assisted by the Rector, Rev. Jeffrey Hill, M.A., on the afternoon of Sunday, 13th August.

DESBORO.—St. John's Church was consecrated by the Bishop of Huron, assisted by the Rev. Mr. Asbury of Chesley, Rev. Mr. Bray of Markdale, and the Rector of the parish, Rev. J. Hill, M.A., on the evening of Monday, the 14th inst. The Ladies' Aid society of this church held their annual garden party on the Fair grounds, on Wednesday, the 9th instant, which was a very gratifying success, due in a large measure to the efforts of the Rector.

ST. MARY'S.—Mrs. F. S. Hill, well known so far and wide, passed away on Wednesday morning, Aug. 22nd, at the age of 88 years. She had been ailing for some time, and rather over a week ago suddenly collapsed. Since then she was confined to her bed. Her sufferings were acute and her weakness most painful; in these her cry was for patience. Her works for her Lord, for her Church, and for her fellows, will not soon be forgotten. "They do follow her." The body was interred in the town cemetery, on Friday, Aug. 4th, amid the genuine sorrow of the large gathering, and yet with profound conviction that for her "to depart and be with Christ is far better." Mrs. Hill has bequeathed \$500 to the church here; \$200 to the Widows and Orphans' fund of the diocese, and \$100 to the Mission fund. She leaves personalty worth about \$20,000.

The Rev. Freeman Harding, brother to Mrs. Robinson, who is living with her son-in-law and daughter, Mr. and Mrs. Leslie, of this town, passed from this life at Kamloops, British Columbia, in July last. The Rector knew him well and esteemed him highly. Mr. Harding was one of his predecessors in Trinity church, Mitchell, and did an excellent work there. He has been an invalid for years, and to add to his sorrow, he, some two years ago, lost his wife. Mr. Harding was one of the most faithful clergymen that the diocese has ever had.

We heartily welcome home and back to our church, Miss Nora Clench, the eminent violinist, from the scenes of her success in the old land, and her presentation to Royalty. We hope and portend that like triumphs await her on this continent.

#### RUPERT'S LAND.

WINNIPEG.—The provincial synod assembled in St. John's Cathedral school house at 9.30 Wednesday morning, the 9th inst., and marched in procession to St. John's Cathedral, where the shortened form

morning prayer was intoned by the Rev. F. D. Baker, rector of All Saints'. The lesson was read by the Very Rev. Dean Grisdale, and the sermon was preached by the Right Rev. Bishop of Saskatchewan and Calgary, and afterwards the sacrament of the Lord's Supper was administered by the Metropolitan, assisted by the Right Rev. Bishops of North Dakota, Saskatchewan and Calgary, Qu'Appelle, Athabasca and Moosonee.

From the cathedral, the members of the synod marched to St. John's College; and when they were seated in the main hall, the Metropolitan delivered the following address:

Right rev. fathers, rev. brethren and brethren of the laity.—Though three years have been a short period in human life or history, we have been made painfully aware by past experience that they seldom fail to make themselves felt, even in our small body. The Bishop of Qu'Appelle, after some years of devoted labor for his diocese, felt it his duty to retire. He did not retire, however, till he had left a happy memorial of his episcopate in the completion of an endowment of £10,000 for the bishopric.

Then we have to lament the death of Bishop Horden, one of the bishops at the formation of this province. He was not able to be present at the last provincial synod; but he was generally with us, and he hoped to have been present this time, to take part in the consecration of his successor; but God willed it otherwise. His whole ministerial life, covering some forty-two years, was spent in and for Moosonee; for, if ever he visited England, it was always simply for labors unwearied for his diocese, or for the great society that has so munificently maintained the work of the Church for Christ, not only in Moosonee, but in many other dioceses of our province. It seems almost out of place to speak the praise of one so intimately known to many of you. He was wonderfully equipped by natural gifts for the duties of a missionary in an isolated post and country. Nothing came out of place to him. Nothing was too strange or difficult. Marvellously quick in the acquisition of a new language, clever in mechanical work and contrivances, ready to do whatever his hand found needful, he was further endowed by God's grace with disposition and energy for proclaiming at all times and in all ways with delight the blessed gospel of the grace of God, which was all his own joy and trust. He has also secured a considerable endowment fund for the church of his diocese. The loss to the Church in his removal is great, but he leaves behind him a glorious memory; and, in the evangelization of the heathen tribes, accomplished in his day under God by himself, and his faithful fellow-workers, an imperishable monument.

The formation of the diocese of Selkirk, which was agreed to at the last provincial synod, has, through the kindness of the Church Missionary Society, been accomplished. Bishop Bompas, with his usual self-abnegation, removed to it; and Archdeacon Reeve, a missionary of long-standing, earnest devotion, and strong physical powers, and highly regarded for his work's sake, accepted the bishopric of McKenzie River, and was consecrated in this city.

The main work before this provincial synod is to enact the necessary provisions for making the proposed general synod a legal body in this province. At the sittings of the last provincial synod before the Winnipeg Conference, the amendment to the constitution providing for the immediate acceptance of any change in the constitution, if the change was unanimously accepted by both houses, was confirmed. As at the later sittings after the conference, the amendments to the constitution bearing on the general synod were in the main unanimously adopted, it may be a question whether those amendments have not already legal power; but, as I do not expect any difference of opinion respecting them, it can do no harm to re-affirm them. Only one slight change is proposed in what we have already inserted in our constitution, namely, that the consent of this province shall be necessary for any change in its boundaries. But it is necessary now to complete our constitution by inserting a section providing for the composition of the general synod, as we have already sections for the provincial synod and for the diocesan synods. This will satisfy the statement at the opening of the third section, "The general, provincial and diocesan synods constituted as hereinafter declared, shall be the legislative bodies of the Church in this ecclesiastical province."

Our last provincial synod adopted the composition of the general synod in the Winnipeg scheme; but we did not place it in our constitution, as it was thought advisable to wait till the matter should have been fully discussed in the provincial synod of the province of Canada. As the provincial synod of Canada has adopted this part of the Winnipeg scheme, it is now proposed to insert it in our constitution with an addition of a clause giving to the general synod the power of changing its constitution from time to time, provided always that every legally formed diocese shall always have representation. It is proposed to accept the change introduced



Rev. F. D. Baker, was read by the sermon was of Saskatchewan sacrament of the Metropolitan, of North Dakota, ppele, Athabasca

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by the province of Canada, allowing a vote by orders; and a clause is inserted indicating clearly how this is to be done.

It would appear, from the scheme passed by the provincial synod of Canada, that it made no decision on the separate sitting of the two houses, perhaps regarding it as a minute matter to be settled by the general synod itself; but it seems so important in a democratic country to ensure the independence of the order of bishops, that it is proposed to insert this clause of the Winnipeg scheme.

On one point the provincial synod of Canada made a change. It provided that the primate should be elected from the whole number of bishops instead of from the metropolitans. It is proposed so far to meet any inequality that might arise from certain dioceses not entering into a provincial system, or from any existing province ceasing to exist, by making the clause read "from among the metropolitans or the bishops of dioceses not in any ecclesiastical province." It would seem, however, to be contrary to all precedent and reason to have the primate of the Church of the Dominion in his own province a suffragan of a metropolitan.

The sections of the constitution respecting the bishops are still unsettled. The revision committee appointed some years ago by the provincial synod proposed that the appointment of bishops, vested in a certain case by our original constitution in the Archbishop of Canterbury, should be given to the provincial synod. The lower house unanimously approved of this, and, in a conference with the house of bishops, pressed for its adoption, but the house of bishops felt that, in the isolated condition of so many of our dioceses, the proposal was not sufficiently workable. I suppose I am myself largely responsible for the arrangement that has hitherto existed, and I think I need hardly say that I approved of it from no want of confidence in the clergy of this province or of that of Canada, but simply from the supreme difficulty of our position. The Bishop of Saskatchewan and myself, however, a long time ago came to the conclusion that, though the difficulty in the way of election by the Church of this province was still very great, it perhaps was hardly proper, with our present growth, that in our constitution we should declare ourselves incompetent, and continue to lay on the Archbishop of Canterbury the grave burden of appointment. We therefore thought it would be well to put before this synod a scheme that might meet the wishes of the lower house and yet not be impracticable. As there is no committee on the constitution, I thought it advisable to submit the matter to the committee on canons, and the proposition that is printed is what met with its approval. I have thought it well to make this explanation, as for the last few months there has been considerable discussion in the Church papers of Canada on the appointment, about the same time, of three bishops for Canadian sees from the old country. This proposition was thought of long before this discussion arose, and has nothing to do with it. But I cannot pass from this subject without stating that we would be very ungrateful and ungracious if we did not recognize the great courtesy to us of both the present and the late archbishop, and their unhesitating readiness to help us in this and every other matter to the utmost of their power; and I must express my own deep sense of their anxiety, in the appointment of our bishops, to do what was best for us and most acceptable to us.

A new section is proposed, providing for the resignation of a bishop. A difficulty showed itself when the Bishop of Qu'Appelle resigned. I preferred simply to notify the Archbishop of Canterbury that the bishop had placed his resignation in my hands; but the legal advisers of the archbishop required that I should certify that I had accepted the resignation. I did not feel that I was properly authorized by our constitution to do this; but, as the matter had been omitted, I thought myself entitled to act on the usual powers of a metropolitan; and I accordingly certified my acceptance. But it is desirable that the constitution should directly convey to me this authority.

By a curious oversight the section X., "On the subdivision of dioceses," was not brought into harmony with the provisions of the amended VI. section on the appointment of bishops. It was accordingly necessary to have the appointment of Bishop Reeve made independently by the Archbishop of Canterbury and the Church Missionary Society. This was caused by one vote being entered in the lower house in 1884 against the amended Tenth section; but that vote, though solitary, was at the time all-powerful, as it represented the lay vote of a diocese, and the other laymen present all belonged to one other diocese. This unfortunate fate of the amended Tenth section was lost sight of in the following provincial synod, and till a practical difficulty turned up.

The committee on canons proposes a canon on the use of various services. The leave that is granted by this canon could probably be got at present by application to the bishop under section II. of the

constitution. But this canon will at once convey to the clergy a liberty at present enjoyed by the clergy of England, and by the clergy of the ecclesiastical province of Canada, without application to the bishop. It proposes, indeed, to give to our clergy the further liberty, when they feel it needful, to use the shortened forms for morning and evening prayer on Sunday. This they might be able at present to obtain from the bishop. The only difference is that the bishop, instead of having, as now, to assent, will under the canon have the power of regulating, or forbidding, if any objection is laid before him.

With these remarks, rev. brethren and brethren of the laity, on the propositions to be laid before us, and with the prayer that we may be guided in our deliberations, so as to do what may be most for the glory of God and the good of His Church, I would now ask you to appoint your prolocutor; and I name as your temporary president the Very Rev. the Dean of Rupert's Land.

The members of the House of Bishops then retired; Dean Grisdale took the chair and the roll of the synod was read by Canon Matheson, the following answering to their names:

Rupert's Land—Dean Grisdale, Canon O'Meara, Archdeacon Fortin, Canon Pentreath, Rev. S. McMorine, Rev. George Rogers. Lay—Sheriff Inkster, W. R. Mulock, H. S. Crotty, F. H. Matheson.

Moosonee—Ven. Archdeacon Vincent, Rev. A. W. Goulding. Lay—J. R. O'Rilly, A. F. Eden.

Saskatchewan—Ven. Archdeacon J. A. McKay, Rev. E. K. Matheson, Rev. A. J. Wright.

Athabasca—Revs. J. G. Anderson, W. A. Burman, A. C. Garrioch.

Qu'Appelle—Revs. J. P. Sargent, H. J. Bartlett, T. G. Beal, G. W. Dobie, W. E. Brown, W. H. Green. Lay—W. B. Sheppard, E. P. Leacock.

McKenzie River—Revs. A. E. Cowley, T. C. Coggs, J. W. Garton. Lay—Mayor Taylor, T. Robinson, A. J. Cowley.

Calgary—Revs. A. W. F. Cooper, H. H. Smith, W. H. Barnes. Lay—A. G. Woolley, —Dod, J. H. Cavanagh.

On motion of Rev. A. W. Goulding, seconded by Rev. W. A. Burman, Canon Matheson was appointed clerical secretary, and Mr. A. F. Eden, lay secretary.

Dean Grisdale was unanimously chosen as prolocutor on motion of Rev. Dr. Cooper, seconded by Rev. J. P. Sargent. He heartily thanked the synod for its renewed confidence, and nominated Rev. Canon O'Meara as vice-prolocutor. He was escorted to the house of bishops by the mover and seconder of the motion.

On motion of Rev. Canon Pentreath, seconded by Mr. H. S. Crotty, Rev. H. Baldwin, dean of the diocese of North Dakota, was invited to a seat on the floor of the house.

On motion of Rev. A. W. Goulding, seconded by Rev. S. McMorine, Rev. T. C. Coggs was appointed messenger to the house of bishops.

Mr. F. H. Matheson was, on motion of Rev. W. A. Burman, seconded by Rev. A. W. Goulding, appointed treasurer of the synod.

On motion of Archdeacon Fortin, seconded by Archdeacon Vincent, the hearty thanks of the synod were tendered to the Bishop of Saskatchewan and Calgary for his sermon, and he was requested to allow it to be printed in the proceedings of the Synod.

The prolocutor appointed Canon Pentreath and Mr. E. P. Leacock as a standing committee to prepare the orders of the day.

Mayor Taylor and Ald. Thos. Gilroy were appointed auditors of the Synod.

The house concurred in the following motion of the house of bishops, Rev. J. P. Sargent moving and Rev. S. McMorine seconding the resolution of concurrence: That the provincial synod desires to offer its warmest congratulations to the Metropolitan on his appointment as prelate of the order of St. Michael and St. George.

The house of bishops sent down a motion in reference to amendments to the constitution; and on motion of Mayor Taylor, seconded by Rev. A. W. Goulding, a committee was appointed, the prolocutor naming the following to interview the bishops in reference to the matter: The prolocutor, Archdeacon Fortin, Rev. Dr. Cooper, Rev. J. P. Sargent, Mr. Thomas Robinson and Mr. Woolley Dod.

The house then adjourned for luncheon.

Wednesday Afternoon.—The synod having reassembled pursuant to adjournment, Rev. Joseph Pattinson, M.A., was on motion of Canon Pentreath, seconded by Rev. A. H. Wright, invited to a seat on the floor of the house.

Canon Pentreath presented the report of the deputation to the convention of the American Episcopal Church, the sessions of which were held in Baltimore and extended over three weeks. The report briefly outlined the business of the convention, and recommended that a delegation be sent to the next convention, which is to be held in Minneapolis in 1895. On motion of Canon Pentreath, seconded by Rev. A. W. Goulding, the report was adopted.

The Royal Marriage—A message was received from the house of bishops announcing the adoption of the following resolution, and a resolution of concurrence was moved by Archdeacon Fortin, seconded by Rev. J. P. Sargent, and unanimously carried by a standing vote:

That a humble address of congratulation be presented to Her Majesty, the Queen, on the marriage of His Royal Highness, the Duke of York, and that such address be in the following terms: "May it please your Majesty, we, the Metropolitan, bishops and clerical and lay delegates of the ecclesiastical province of Rupert's Land, desire humbly to approach your Majesty to express the pleasure with which, common with your Majesty's loyal subjects throughout the empire, we have regarded the marriage of His Royal Highness, the Duke of York, and Her Serene Highness, the Princess Victoria Mary of Teck. It is our prayer to our Heavenly Father that His blessing may abundantly rest upon their union, and that it may not only be for their happiness, but for the prosperity of the nation. We would, further, desire to take this opportunity of expressing the loyalty and reverence with which we regard your Majesty."

The Indian Work.—Rev. W. Burman read the report of the committee on Indian missions, giving much general information, including particularly an elaborate account of the labors of missionaries of the Church in translating the Bible and various religious works. The report recommended the re-appointment of the committee, any vacancies to be filled by the Metropolitan, the giving of instructions to the committee to devote attention to Indian education and especially to the relations between the Church and the government; the empowering of the committee to nominate a sub-committee to confer with other Christian bodies and with the Indian department, and upon the request of any bishop of the province, to take such action as may be necessary to safeguard the interests of the Church. A further recommendation was that in view of the practical consummation of the scheme of consolidation of the Church, the general synod be requested to appoint a committee on Indian work.

On motion of Mr. Robinson, seconded by Archdeacon Fortin, it was ordered that the report be printed.

Rev. Mr. Cooper gave notice of a motion favoring the summoning of the next provincial synod to meet at Regina or some other point in the west.

Rev. G. Rogers gave notice of a motion that the prolocutor name a committee on the question of young people's societies.

Canon O'Meara gave notice of the following motion, to be moved by himself, seconded by Captain Carruthers: "That the Metropolitan be asked to name a committee of both houses which shall be known as the education committee, the duties of such committee to be: (a) to inform themselves fully of the bearing of any legislative action, whether Dominion or local, upon the religious aspects of education; (b) to bring such influences to bear as may in their opinion be best fitted to make education what it ought to be, the handmaid of the gospel of Christ."

A message from the house of bishops announced the adoption of a resolution of affirmation of certain portions of the constitution. The house of delegates concurred, on motion of Mayor Taylor, seconded by Mr. Mulock, on the understanding that it be in order to consider any amendments, and if any of these are approved by the present synod, with the necessary negotiations, they will become part of the constitution of the synod at next regular meeting of the provincial synod. The following clause was discussed for some time and adopted by a barely sufficient majority, the clerical and lay orders voting separately: "The Bishop of Rupert's Land is Metropolitan and the diocese of Rupert's Land is the Metropolitan see; and on the vacancy of the see it shall be filled as follows: Two names shall be chosen by the synod of the diocese of Rupert's Land, of whom the House of Bishops shall select one who shall be bishop of Rupert's Land and Metropolitan, but subject to the provisions of the section for filling a vacancy of any see of this ecclesiastical province except the metropolitan see of Rupert's Land."

Rev. Mr. Sargent regarded this clause as a blot upon the constitution, and as opposed to fairness and justice.

The bishops sent down a motion providing for a regulation in the constitution of the general synod, that in any change in the boundaries of the provinces affecting this province there be reserved to the ecclesiastical province affected the right to refuse consent. This was unanimously concurred in on motion of Rev. A. W. Goulding.

A provision adopted by the house of bishops, intended to be a safeguard against objectionable changes of the constitution of the general synod, was concurred in. It provided that if a proposition be carried in the negative it shall be conclusive; if in the affirmative a vote by orders may be demanded; and if it also be carried in this way, a vote by dioceses may be required. It was explained that simi-



lar clauses existed in the constitution of this provincial synod, and it was thought advisable to have them in the constitution of the general synod also.

A clause in the proposed constitution of the general synod providing for a final appeal to the "primate," the house of bishops proposed to substitute "the Archbishop of Canterbury." Canon Pentreath opposed this change, pointing out that the appeal was in case of a dispute between a diocesan and a provincial synod, and contending that the appeal should be to the primate of the general synod, and not to the Archbishop of Canterbury. Rev. J. P. Sargent agreed with this view, and thought that they should not pass over their own primate in such a case. Canon Pentreath moved and Rev. Mr. Dobie seconded, a resolution that the synod do not concur, which was unanimously carried.

The house, on motion of Mr. Crotty, seconded by Rev. T. C. Coggs, unanimously concurred in the approval of the bishops in a proposed clause of the constitution of the general synod, providing that for the expenses of the general synod, including the necessary travelling expenses, there shall be an annual assessment of the dioceses proportionate to their representation, those entitled to send only one representative of each order being exempt.

Mr. F. H. Mathewson, treasurer of the synod fund, presented his report, audited and found correct by Mr. Thos. Gilroy.

The finance committee was reappointed, to be composed of Canon Matheson, convener; and Messrs. Crotty, Eden, Taylor and Mathewson; and on motion of Mr. Gilroy, seconded by Mr. Carruthers, the thanks of the synod was tendered to Mr. Mathewson for his services as treasurer.

The house unanimously concurred in certain amendments submitted by the house of bishops, respecting the election of bishops; the principal one of these provided that in the case of a vacancy in any diocese, a bishop shall be elected by the synod of the diocese, subject to the election being confirmed by the Metropolitan and two other bishops of the province, if there are at the time of the vacancy at least six clergymen in the diocese in priest's orders, who are supported either by endowment or by their congregations. Canon Pentreath and Canon O'Meara favored making the condition that there should be twenty licensed clergymen in priest's orders, without reference to support, and a motion to this effect was proposed by Rev. Mr. Sargent, but was afterwards withdrawn.

The house adjourned shortly before six o'clock.

#### QU'APPELLE.

*Appointments.*—The Rev. F. H. Tatham has been appointed to Broadview. The Rev. E. King, vicar of St. Phillips, Sydenham, will take charge of Qu'Appelle Station during September and October. The Bishop has been visiting the various parishes of this diocese, and has been exceedingly well received and his discourses listened to with much interest.

#### COLUMBIA.

VICTORIA.—Bishop Perrin has already won the affections of the parishioners of the diocese by his indefatigable care for all phases of the work. With the exception of the extreme north of Vancouver Island, all existing parishes have been visited by him, and his earnest and powerful words have borne fruit in a quickening of spiritual energies in the whole Church.

The Bishop and two delegates will attend the Toronto General Synod in September.

The Rev. J. B. Haslam (Trinity, Toronto) is doing very good work on Salt Spring Island. For many years the settlement was entirely neglected; then occasional services were supplied from Victoria. For some time after the arrival of a resident missionary, it seemed an impossible task to awaken an interest. Now this is all changed, great enthusiasm is shown, the Church's services are well attended, and a genuine revival of religion has taken place. At a recent visit of the Bishop \$300 was promised in one centre towards a church. At Laanichton, on August 5th, the Bishop consecrated a new church, officiating at two other centres in the district, morning and evening. The Rev. G. Christmas is incumbent.

#### BRIEF MENTION.

Of the earth's surface 1,500,000 acres are devoted to tobacco culture.

In England and Wales there is one policeman to every 775 people.

The number of gallons of water in the whole sea is calculated to be 373,000,000,000.

The power loom was invented in 1785. In 1885 Great Britain had 561,000 in operation.

Pliny mentions a Spanish mine opened by Hannibal which yielded 300 pounds of silver daily.

The nominal price of wild land in Cape Colony, South Africa, is one shilling per acre, the real price is generally about 6d.

Ivory mounted and mother of pearl fans were carried by both men and women in the court of Louis XV.

England is first mentioned in history as a tin producing country, and its tin mines are still worked.

Women shoeblacks are numerous in France. Some have been known to catch wealthy customers in the matrimonial net.

Ears, the lobes of which run straight down into the cheeks, are rarely found save on persons of a thievish disposition; all kleptomaniacs have such ears.

There is a tribe in Central Africa among whom speakers in public debates are required to stand on one leg while speaking, and to speak as long as they can so stand.

Rev. J. C. Davidson, Rector of St. John's, Peterboro', left Tuesday morning for a three weeks' vacation at Tricon. Rev. C. B. Kenrick will be in charge of the parish in his absence.

The total amount of bog land in Ireland is 2,830,000 acres. The average depth of an Irish bog is 26 feet.

Twelve million pounds' worth of leather is required every year to provide boots and shoes for the inhabitants of Great Britain.

The total amount of money issued by the Continental congresses and the States to carry on the war of the Revolution was not short of \$500,000,000.

The director of our mint says that the United States has \$654,000,000 gold, \$575,000,000 silver, \$405,000,000 paper, or over \$25 to each inhabitant.

The Austrian gold mines in Tyrol and Hungary are worked with profit, although the ore is so poor that there are only four parts of gold to 1,000,000 of ore.

Two hundred years ago the West Coast Africans had "money of account," the standard being a bar of iron, and anything supposed to equal its value was called a "bar."

The mosaic copies in the Vatican of large pictures by Raphael, Domenichino and others, occupied from 12 to 25 years to execute, and required from 15,000 to 20,000 different shades of color.

The first school of statuary was established at Sicyon by two Greek sculptors, Dipnaeus and Scyllis. Pliny mentions these two as the first who carved and polished marble, all previous statues being of wood.

Mr. T. A. Brick, son of Rev. J. G. Brick, who left Toronto eleven years ago as a missionary to the Peace River, N. W. T., is in the city with his mother.

Gold is found in every country of South America, and there are known to be large districts yet unworked, and which will probably never be worked, on account of their deadly climate.

Some of the richest mines in the world are in Japan. The value of the Japanese exports of gold and silver during 200 years has exceeded \$250,000,000.

Henry of Navarre was saved from death at the massacre of St. Bartholomew by hiding under his wife's immense farthingale.

The world's coal fields already known and worked contain coal enough to last for a thousand years.

An enlightened Bengali has contributed 15,000 rupees towards the expenses of a snake laboratory at Calcutta.

Cast iron melts at 3,475 degrees Fahrenheit; copper, at 2,548 degrees; gold, at 2,590 degrees; silver, at 2,233 degrees; lead, at 617 degrees, and cast tin at 442 degrees.

The hydraulic pressure employed in placer mining sometimes exceeds 400 feet of hydraulic head, with a velocity of 140 feet and upward per second, delivering over 1,600 pounds of water a second.

In 1888 there were employed in the mines of Great Britain 593,000 persons; of the United States, 550,000; of France, 112,000; of Germany, 337,000; of all other countries, 440,000; total of 2,032,000.

Numismatists say that no human head was impressed on coins until after the death of Alexander the Great. All images before that were deities.

When Pizarro sacked Peru many gems were obtained, but a monstrous emerald, as large as an ostrich egg, called the "Great Mother," was hidden by the natives, and has never been found.

French archaeologists are going to England to study her antiquities. The members of the French Archaeological Society intend to visit Dover, Battle Abbey and Hastings, in order to discuss the Norman conquest of England.

Magna Charta, the great charter of Englishmen's liberties, is preserved in the British Museum. It is somewhat stained by time, but King John's seal and name are still quite legible at the bottom of it.

## 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 General Synod.

SIR,—In your issue for August 17th, appears a thoughtful communication from the Bishop of Niagara, upon the subject of "The General Synod." It considers more fully the expected work of the said General Synod, and especially the conflicting action of the Provincial Synods with it, and their final collapse, or as some think, the disbanding of the General Synod itself. I leave to others the working out of this problem. It is full of difficulties; but I desire to say, as a clergyman who has had experience of many years in three dioceses of this Dominion, that in my opinion there is no necessity for this over-ruling of the Church of Christ. A council of Bishops, as suggested by his lordship of Niagara, would no doubt fulfil all requirements. We are attempting to go faster than the Church in the United States, which is preposterous, considering we are the more conservative of the two.

C. B.

August 18th, 1898.

### Reply No. 2 to "Are They Priests?"

(Catholic Truth Tracts No. 1.—J. D. Breen, O. S. D.)

SIR.—The second objection urged against the validity of Anglican orders is, "The great laxity of teaching and practice regarding baptism in the Church of England." "The denial of baptismal regeneration has always been allowed and acted upon within her pale. And so some clergymen have administered the rite without water, some with a damp finger, others by sprinkling the child's clothes, or in some other way invalidating the sacrament." "Some of her Bishops have only been baptized by Dissenters, and would not be admitted even into lay communion in the Catholic Church—without receiving at least conditional baptism." A man not baptized is not a Christian, and cannot therefore be either a priest or a Bishop, and so the English succession coming through such a channel is necessarily cut off and ended. These are the objections fully stated as urged in this ostentatiously candid Tract. They are not new. They have many a time been challenged, confuted, and turned against the objectors to the complete overthrow of their own position, but that does not make any difference. Canadians of ordinary education don't know that, and so they are circulated anew by this Catholic Truth Society.

We begin our reply by challenging the facts. We ask when, where, and how, has the Church of England allowed the denial of baptismal regeneration? She teaches that doctrine in the most explicit and unhesitating way, in her baptismal services (see especially that for private baptism), in her catechism, in her confirmation service, and in her articles. She has never modified or relaxed these statements, or by any action of hers explained them away. That some of her clergy and many of her people accept and acquiesce in these statements, while they do not actually believe in them, is quite true, but the Church is in no way responsible for the opinions or acts of her individual members, while they accept her statements and acquiesce in her prescribed practices. There are hundreds of priests and a vast number of Bishops in the Roman Church who have declared openly that they do not believe the Vatican decrees, though they have acquiesced in them, and, as they express it, accepted them. And yet these decrees, and not the convictions of individuals, are the doctrines of the Roman Church to-day. For them, and not for the private opinions of her members, she is responsible.

Secondly, we challenge the truth of the alleged facts as to practice. Where is the proof that some clergymen have administered baptism without water? It is easy to make statements, but who were they, and when was it done? And even suppose this conjecture did rest upon some foundations of fact, though no fact to justify it can be alleged; but suppose it could, and that some one Bishop or other at some time during the last century was not baptized either as having been originally a Dissenter, or by reason of carelessness on the part of some clergyman, and therefore was no Bishop because no Christian? What then? Would that invalidate the orders of any upon whom he might lay hands, even if he were the chief officiant? Clearly not. For the rule of the Catholic Church is that three Bishops



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Priests?"

Breen, O. S. D.)

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at least must take part in consecration, just to guard against the risk of any defect in the orders of any one of them. The number of Bishops who have actually taken part in Anglican consecrations has averaged at least six; each one of them acts through the oral officiant, and each one of them would confer valid orders, if all the rest were no Bishops at all. Now assuming the utmost carelessness that can be imagined, no one will be so reckless as to suppose that six men, or even three, who had never been baptized, had been advanced to the Episcopate at the same time, and were all brought together even for one consecration. But even suppose they had, it would make no break in the valid succession of the English Episcopate, for they by their act would only produce one invalidly consecrated Bishop. And even if he took part in the consecration of other Bishops, there would in every case be two, and in most cases five or six, validly consecrated Bishops joining with him, who, whatever his defects might be, would confer valid orders, and repair the breach that had been made in his case. At the second remove ahead there would be twenty-seven, and at the third, eighty-one, different sources from which this defect would be restored. The succession of Bishops is not a chain, but a net; it could not be broken. The worst breach that could be made in it would only affect the men of that particular time; the net would remain unimpaired. The thread may be broken in the weaver's shuttle, and a hole or a weak spot be made at the point where it occurs, but it is soon rolled out of sight on the beam, and the strength and continuity of the onward web are unaffected by it.

Haddon is responsible for the statement that, even if Dissenting baptisms are to be pronounced invalid, which cannot surely be done, on the accepted principles of the Roman Church, yet the number of English Bishops who began life as Dissenters of any sort is one that may be more than counted on the fingers of one hand.

But this objection, like the first, is one which is absolutely suicidal for Romanists to urge. For if, because of carelessness and lack of earnest belief in the doctrine of baptism, we are bound to assume that many even of the English Bishops were not baptized, even when no proof can be advanced that such was the case, then again I ask what is to become of the Roman Church? For not to mention the fact that the cold deadness and carelessness of the last century affected the Roman Church quite as much as our own, yet this is not to be named in comparison with the hideous combination of atheism and profligacy, and consequent sacrilegious treatment of religious ordinances, that overran the Papacy and the Roman Church during the 8th and 9th centuries, and again during the 14th and 15th centuries.

And so I again conclude that people who have this record to rectify, had better be silent about the carelessness and defective faith of a few English Churchmen.

J. LANGTRY.

Bishop Lightfoot and Episcopacy.

SIR,—In answer to the communication of "L." in your issue of the 10th inst., regarding this subject, may I be allowed a few words. There have been from very early times two theories as to the origin of the Episcopate. 1st—That the Episcopate is a perpetuation of the apostolate minus the unique and temporary endowments of the first apostles. 2nd—That the Episcopate was evolved out of the Presbyterate under apostolic direction or sanction. The first theory would therefore assert that we have three distinct "orders" in Christian Ministry, and the 2nd that we have two "orders," the Presbyterate and the Diaconate, but that by apostolic order the first of these orders consisted of two grades, the Episcopate and the Diaconate. It is quite clear that both these theories insist upon the threefold ministry as an apostolic institution, and although differing as theories, they come practically to the same thing as regards modern ecclesiastical practice. Neither theory is what we understand as the Presbyterian. Lightfoot says, clearly speaking of Episcopacy as established by apostolic authority, "its prevalence cannot be dissociated from their influence or their sanction" (page 81 of Lightfoot's Essay); and again speaking of the whole essay, he says, "If the preceding investigation be substantially correct, the threefold ministry can be traced to apostolic direction, and short of an express statement we can possess no better assurance of a divine appointment, or at least a divine sanction" (page 144 of Essay.) This is simply Lightfoot's own conclusion from his own historical investigation. Possessed of enormous learning, he carefully produces all the evidence and every argument pro and con, and his words have been quoted over and over again for the Presbyterian system of Church government. The great controversy on this subject in the north of Ireland years ago turned largely on the real meaning of this Essay. Lightfoot himself, in his later work on the Ignatian Epistles, reiterates

the conclusion as quoted above from the original Essay; he says, "While disclaiming any change in my opinions" (regarding Episcopacy), "I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the essay was an investigation into the origin of the Christian Ministry. The result has been a confirmation of the statement of the English Ordinal: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests and Deacons.' But I was scrupulously anxious not to overstate the evidence, in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay."

J. B. D.

"September 9th, 1886."

Anyone who has given the matter any thought can understand how vast learning expressing itself in utter modest fairness could be used by strong partizans. No learned Presbyterian (who would have grasped Lightfoot's position) could use the conclusions of this essay to establish his position. "L." has asked "when and where the change from Presbyterial to Episcopal government of the Church took place?" His Presbyterian friend answers, "I know of nothing that will help you more than Bishop Lightfoot's Essay." This answer seems to insinuate this gentleman would agree with Bishop Lightfoot, but he has missed Lightfoot's point. Lightfoot does indeed agree with this gentleman in concluding that the Episcopate was evolved out of the Presbyterate, but does this gentleman agree with Lightfoot's conclusion as the outcome of his whole examination of the question, viz., that this evolution took place under the apostle's eye and direction? for this is the point of the essay.

The Rev. S. Gibbons, of Lockeport, N.S., wrote to Lightfoot in March of 1887, telling him that a Presbyterian minister had claimed that Lightfoot acknowledged that Presbyterian order was the rule in apostolic times, and received the following reply: AUCKLAND CASTLE, January 20th, 1887.

To the Rev. S. Gibbons:

SIR,—The Bishop of Durham finds to his regret that owing to great pressure of work by which he is surrounded, your letter respecting the Christian Ministry has remained unanswered. The Bishop desires me to say that so far from establishing as the fact "that Presbyterianism was the first form of Church government," his essay goes to prove that Deacons existed before Priests, and yet no one would contend that Church government by Deacons was "the first form," hence the writer's agreement based on priority of time proves too much for his taste. It is however generally allowed that the names *Presbiteros* and *Episcopos* in the New Testament are sometimes synonymous (Acts xx. 17; 1 Peter v. 1, 2; 1 Tim. iii. 1, 13, where the apostle passes on at once from Episcopos to Deacons, Titus i. 5, 7); but even in times covered by the New Testament writings we see in the life time of the apostles individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency etc., as Titus at Crete, James at Jerusalem, Timothy at Ephesus, and though the evidence is necessarily limited, we find in Asia Minor Episcopacy pure and simple, appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced back as far as the closing years of the first century. We see the threefold ministry traced to apostolic direction, and this bears out the truth of our Prayer Book Preface to the Ordinal, and is the belief of our Anglican community. I regret that in a brief letter so much must be passed over and so inadequate an account be given of so interesting and absorbing a subject. But enough has been said to prove that the Presbyterian's deduction from the Bishop of Durham's article is not justified by the facts.

Yours truly,

J. R. HANNER, Chaplain.

The Bishop's conclusion is that the Christian Ministry was evolved, 1st, Deacons, 2nd, Presbyters, 3rd, Bishops, as necessity demanded, under the direction of the Apostolate.

Many readers of this essay having failed to grasp this point, have actually claimed when directed to these after expressions of Lightfoot, that he changed his opinions on elevation to the Episcopate!!! Would they not have done better had they carefully re-read the essay and grasped Lightfoot's real position?

W. BEVAN.

Mount Forest, August 12th, 1898.

Are you troubled with sour stomach, nausea, nightmare? Take K.D.C., the King of Dyspepsia Cures. It is guaranteed to cure you.

Caucusing.

SIR,—In the *Evangelical Churchman* of the 3rd instant, under the head of "Diocesan Caucusing—Churchman's Letter," I find the following, signed "Kosmos":

"The present Bishop of Quebec was caucused into Canada by men who profess to abhor the caucus, and I have no doubt do abhor it, unless where their own views are concerned. The present Bishop of Ontario was caucused into that diocese by a distinct Orange caucus vote, not but the Bishop himself had made a very active caucus for the position; but in either case the instrumentalities employed are or were to be taken as the guidance of the Holy Ghost. Similar tactics were employed in the election of the Rev. Mr. Hamilton as Bishop of Niagara."

The object of this letter of "Kosmos" is evidently to lay the charge of caucusing on these dioceses, as he would call them High Church. If he wants to be fair on this question, let him add the evangelical diocese of Huron, for there was just as much caucusing for the election of Dean Baldwin, and perhaps more, than for any of the parties he has selected. One must regret that such a sacred subject as the blessed influence of the Holy Spirit should be so lightly treated in his article.

JUSTICE.

Help to Build a Church.

DEAR SIR,—I wish to make an urgent appeal to Churchmen to assist us to build a church at Dorset, Lake of Bays, Muskoka. We have secured a site, and have now got a deed for it which the Bishop of Algoma holds. Dorset is one of those country places which, like many more, will be lost to the Church and gained by the sects unless we can get immediate help to build a church this summer. Dorset is at the head of the Lake of Bays, part being in Toronto diocese and part in Algoma diocese, the road through the centre of the village dividing the two dioceses; there are a good many Church families and a good Church feeling among the sects; many of these can be brought back to the mother Church. The place is likely to increase, in fact it has already commenced to do so, as building is rapidly going on now. There is a small Methodist church, and now there is talk about building a larger one. If a Church of England can at once be built, it is not likely that they (the Methodists) will build another. The settlers in and around Dorset are poor and cannot themselves do much towards building a church; we will have to depend on Churchmen outside Muskoka to help us. I pray that God may put it into the hearts of your readers to send us help at once, so that Dorset may not be added to the list of the many country places lost to our Church. I now make this appeal for money to help us, endorsed by priest in charge of the mission, to whom subscriptions may be sent, or to yours truly,

F. W. SHEPHERD, Catechist,

I heartily endorse above appeal, } Baysville.  
JAS. BOYDELL, Incumbent. }

Episcopacy.

SIR,—I take the following extract from the letter signed "L." in your issue of August 10th, to make a few reflections thereon: "My friend, the Presbyterian minister, has, after a long delay, sent me an answer to my enquiry, but ignores the main question, and contents himself with stating, 'I know nothing that will help you more than Bishop Lightfoot's Essay on the Christian ministry.' He shows that the Church of the N. T. was Presbyterial and only such." "That the Apostles held, of course, an important, but unique and temporary position." I have never read Lightfoot's Essay, and consequently I am not in a position, personally, to speak of it. I have learned, however, from others that have read it, and who are able to judge of its character, that it is not always consistent in its statements. I have always preferred to try to make out what I want to know on this subject from Scripture itself.

Shortly before our Lord's Ascension He addressed these words to the Apostles, "As My Father hath sent me, even so send I you." Now we can easily find out what work our Lord was sent into the world to do, for He tells us that himself, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." He was sent then to be the Saviour of the world, which work He, and He alone, accomplished on the cross. It must have been in some other sense than to be saviours of the world that He sent the Apostles, as the Father had sent Him. He was sent also to preach the gospel, which He did diligently during His ministry. It was in this sense, then, I conclude, that He chose, called, ordained and sent the Apostles to preach the gospel. This is the address He made to them, as recorded by St. John, xv. 16, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."



This to me is the divine origin of the Christian ministry. The position of the Apostles may have been *unique*, inasmuch as no others were ever called, ordained, and sent by our Lord Himself, as they were, but I know nothing in Scripture to lead any one to infer that their Apostolic ministry was to be confined to themselves personally. They do not seem to have thought so themselves, else they would not have taken the trouble, for trouble certainly it was, to elect Matthias to carry on their own order of the ministry. If the Apostles whom our Lord addressed when He said, "Lo, I am with you always, even unto the end of the world," only occupied a "temporary position," the world would have necessarily come to an end with the death of St. John, the last of the apostles ordained personally by our Lord, and whom He thus personally addressed. The words of the address are peculiar. Our Lord does not say, *I will be with you*, but *I am with you*. I am with you now, and my presence will continue with you to the end of the world.

The words of our Lord in John iii. 16, are to me the origin of the Christian ministry—the *esse* as it were; but where to find an account of the *bonum esse* that we hear so much about I have not yet learned. But I know for a certainty that a thing must exist before it can be amended. I do not regard it as complimentary to those who conscientiously differ from us, to tell them that they have a good Church, but that we have a better, and to invite them to join us on that account.

WM. LOGAN.

#### "Caucusing."

SIR,—I beg to thank "Observer" for his letter in your late issue, bringing this matter to the notice of the Church public. It is a deplorable fact that such tactics are resorted to, without a blush of shame, by certain of the clergy and lay representatives in our Synods. I remember the first time I attended Synod having had thrust upon me a printed list of those to be voted for to constitute the Executive Committee and the delegation to the Provincial Synod. The names on the list represented those belonging to what is called a "school of thought" (!) in the Diocese. In the Synod of the Diocese of Niagara in June last, the lay representatives had placed in their hands printed "party" lists for the Executive Committee, and for the Provincial and General Synods. These were drawn up without the slightest regard for ability, experience and sound judgment of the personnel. They were rather a wholesale selection from the rank and file of the "party" in whose interests they were issued. Another "trick" which has now become quite common is the issuing of invitations to the lay representatives throughout the diocese, asking them to meet at the office of some well known "party man" on the evening before the first session, doubtless for the purpose of giving them useful "pointers" for their conduct during Synod. Now, sir, I submit that these are proceedings entirely out of harmony with the spirit of our Synods and lamentably detrimental to wholesome legislation in our dioceses. How can we expect to have harmony, how can we expect to have sound legislation, above all, how can we expect to receive the blessing of the Spirit of Unity upon our work, when the worst forms of low party intrigue are so manifestly prevalent amongst us in the legislative bodies of our dioceses? I was much struck by the remarks of a young cleric, when such tactics were most noticeable, "As a Church, is our morality as doubtful as our spirituality." "I understand now the force of my old rector's words, 'I attend Synod as a duty, but always under moral protest.'" The results of such actions are becoming year by year more apparent. The better class of our clergy and laymen are fast losing their interest in the sessions of our Synods; the minds and morals of our younger clergy, coming fresh from ordination with proper ideas of what the Church is and of what their conduct as clergymen should be, are rudely shaken and soon demoralized; and one-sided, and therefore, in most cases, weak and incapable men are placed on our committees and sent to represent our dioceses in the larger Synods. In a word, we find ourselves weakened at home and falsified abroad. But what is the remedy and where shall we look for it? By whom should remedial action be taken? If we have those whose province it is and who have the power to act, let us hope that, for the morality and thoroughness of diocesan legislation, such action may speedily be taken. Our Bishops must be cognizant of what is going on, year after year, under their eyes. If so, why do they not, as our leaders, condemn most unequivocally such practices and point the remedy? If the remedy lies only with ourselves as individuals, in the upbuilding of nobler characters, let us in the name of all that is holy in the duty which lies before us, as representatives of the Church of God, and of all that is true in ourselves as members of the One Body, rise superior to that which is antagonistic to the spiritual and moral—is of the earth earthy.

SPERO.

## British and Foreign.

*More Secessions from Wesleyanism.*—The Rev. J. W. Burn, superintendent of the St. Albans circuit, has resigned, and is about to enter the Congregational ministry. The Rev. Tauley Short has also resigned, with a view to taking orders in the Church of England.

Miss Mary Agnes Body, eldest daughter of Canon Body, has been appointed head-mistress of the new High School at Lincoln. There were 83 candidates.

The Bishop of Ripon and Mrs. Boyd Carpenter have been entertaining a number of the railway employees of the Great Northern, Midland, and North-Eastern Companies at the Palace, Ripon. At the close of the visit the Bishop delivered an address in the Palace Chapel.

A bazaar on a large scale is commonly either a brilliant success or a dismal failure. We are glad to hear that the sum of £2,140 has been realized in aid of the Ripon and Wakefield Diocesan Waifs and Strays' society by the bazaar at Wakefield.

The Bishop of Rochester is said to be the Queen's favourite spiritual adviser. He is young for a Bishop, being only 45 years old. He is somewhat ascetic in manner, but is an ardent horseman, and used, when Dean of Windsor, to take his morning rides in the Royal Park.

The Bishop of Bangor, who is paying a series of visits to the parishes in his Diocese, denies the report that he has relinquished possession of his Palace at Bangor. He has, he explains, no intention of becoming an itinerant Bishop. He has simply let the Palace for a period of four months, during which he does not require it.

At Bandovan, a seaside resort on Sligo Bay, a violent attack was made by a large party of Romanists on an open-air meeting of Protestants. The police were unable to prevent many of the congregation being struck with bludgeons and stones. There was said to be a panic amongst the Protestant residents and visitors.

A small home is being commenced by the authorities of the Church Army for the purpose of receiving dipsomaniacs under special medical treatment. No charge will be made for admission to the absolutely penniless, but applications to enter it would have to be made first in writing long in advance.

In the presence of a large gathering, Lady Clarke, wife of the ex-Solicitor-General, laid the foundation-stone of a new church in St. Peter's district, Staines, which is to be erected at Sir Edward Clarke's expense. He has given £6,000 for this purpose. The service was conducted by the Bishop of London, and at its conclusion Sir Edward and Lady Clarke held a garden party at their residence, Thorncote, Staines.

The *Guardian* has been asked to state that after this month the Rev. Charles Gore removes to Radley Vicarage, Abingdon, accompanied by the Rev. James Nash, the Rev. John Carter, the Rev. Cyril Bickersteth, the Rev. Walter Frere, and the Rev. Richard Rackham; and that, while the others will be available for outside work as hitherto, Mr. Gore and Mr. Rackham intend to confine themselves to the limits of the parish.

The wives of two Archbishops and of the Bishop of London, as representing the Ladies' Committee, have issued a special appeal in order to raise the necessary funds for completing the Great Hall of the Church House. £10,000 is the sum required, and they feel sure that, if a general effort could now be made to have the drawing room and garden meetings, wherever possible, in various parts of every diocese in England, the money might easily be obtained during the summer.

The Rev. Joseph B. Cheshire, jr., D.D., rector of St. Peter's church, Charlotte, N. C., has signified his acceptance of the office of Bishop-coadjutor

of the diocese of North Carolina. Upon approval by the bishops and standing committees, he will be consecrated in Calvary church, Tarboro, of which his father has been rector for over fifty years, and is now rector *emeritus*.

Bishop Bickersteth, of Japan, is going, the *Record* tells us, to be married before he goes back to his distant diocese. The lady of his choice is a daughter of Mr. W. Forsyth, Q.C. The same paper informs us that the Church Missionary Society has submitted certain names to the Archbishop of Canterbury, from among whom his Grace has chosen two clergymen to whom he has offered the Assistant bishoprics to be created in Japan. Their answers have not yet been received, and the names are not published.

The Rev. Dr. Rainsford, writing in *The North American Review*, takes up the position that the Temperance question will never be solved until Temperance men take to keeping public houses. He says:—"The public house that the people need is no mere dram shop, but a commodious meeting-place—a club house. . . . It needs no standing bar, its food supply must be plentiful, cheap, varied, and well cooked. Milk, coffee, and tea must be as much its staple trade as beer, wine, and in some cases, perhaps, spirits."

## Sunday School Lesson.

13th Sunday after Trinity. Aug. 27th, 1898.

THE BURIAL OF THE DEAD: III. SERVICE AT THE GRAVE.

### I. THE BURIAL ANTHEM.

"Man that is born of woman," etc. This very beautiful and very solemn anthem was composed by Notker, a monk of St. Gall, in Switzerland (9th century). The thoughts were suggested to him as he watched the samphire gatherers at their dangerous trade, let down by ropes, over a steep cliff, and swinging in the air at a dizzy height from the ground. Well might he say, "In the midst of life we are in death." The anthem was adopted in Germany as a dirge to be used on melancholy occasions, or as a hymn for armies when about to face the danger of the battle-field. Nothing could be more suitable in the place which has been assigned to it in our Burial Service. When the mourners are about to bid farewell to the body of their departed friend, and when the great realities of life and death are brought so close to them, no words could be found so fitly framed to express their thoughts. The anthem consists of a meditation on the shortness, and misery, and uncertainty of life; leading us to throw ourselves with a very humble confession of sin at the feet of a most holy and merciful God and Saviour, beseeching His help now, at the hour of death, and at the day of judgment.

### II. THE COMMITTAL.

The body is laid to rest, according to ancient custom, with the feet to the east, and the face looking towards the sun-rising, as though prepared to greet the Lord Jesus, the Sun of Righteousness, at His second coming. As the soul is with God, we reverently commit the body to the ground. The act is a confession of our humble origin at the time of the creation (Gen. ii. 7; iii. 19; Eccles. xii. 7), and is therefore fitly accompanied with the three-fold casting of the earth upon the coffin, and the words "earth to earth," etc. But the burial is also the planting of a seed, which shall in due time spring up again to a new and more glorious life (1 Cor. xv. 36; St. John xii. 24), and therefore we speak of the "sure and certain hope," etc. (note that "our vile body" is a mistaken rendering of Phil. iii. 21. It should be "the body of our humiliation." The body which Christ ennobled by His Incarnation cannot be accounted "vile").

### III. CONCLUDING PRAYERS.

The service has, so far, been largely an expression of grief, the sadness of separation which death ever brings. But now we speak of our departed friend as still living in the presence of God, in happy Paradise. Rev. xiv. 8 is said or sung as a joyful anthem. The dead are blessed. Then we



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say the Lord's Prayer. He who is gone has often joined with us in that prayer. It has been one of the strongest bonds of Christian unity while he lived, and now as we repeat the familiar words beside his grave, we offer it to God in the belief that we are still united with Him in the Church of that Holy Master who taught all His disciples so to pray. Then we thank God for delivering our brother out of the miseries of this sinful world; we pray that God may hasten the time when both we and all the faithful departed may have our perfect consummation and bliss, etc. In the Collect we pray that we may not sorrow as men without hope; that we may now rise from the death of sin; that we may rest in Christ (as we hope our brother does now) when we depart this life; and finally enter upon the eternal kingdom of Christ. And then we conclude with "The grace," etc., remembering that death does not cut off those in Paradise from the all-embracing love of God.

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

Hood's PILLS cure constipation. They are the best after-dinner pill and family cathartic.

Family Reading.

Conversation.

Keep a watch on your words, my sisters,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey—  
Like the bees they have terrible stings!  
They can bless like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through the brain like lightning,  
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,  
Under bar and lock and seal;  
The wounds they make, my sisters,  
Are always slow to heal.  
God guard your lips, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

Love's Mastery: Or the Gower Family.  
NUMBER 7—CONTINUED.

The following morning brought, as Stella had anticipated, its full share of small vexations and annoyances. As soon as breakfast was ended, Lora brought forward a roll of new music which she wished Stella to practise with her; and the two or three pieces which were tried over then occupied the time usually devoted to Tracy; Stella being summoned to her lessons before all were played.

"We will try the rest after luncheon," Lora said; "and this afternoon, Stella, you are going to Mrs. Fleming's. I hope you will try and make yourself agreeable."

There was not the slightest need of this admonition; and Stella chafed under it, and retorted petulantly. Somerset came into the room just then; and his words were by no means calculated to mollify her annoyance.

"Have you told Stella, Lora," he said, "that Blanche Cathcart is coming to spend to-morrow with her?"

"No, dear," replied Lora: I was not aware of it myself."

"Well, she is. Lady Cathcart arranged it last evening, and that Stella should go to them one day next week; I forget which, but Blanche will know."

"Well, I am glad you thought of it; for she ought to have been asked before. It is all right, being Stella's half-holiday; and, as there will be no company, you will dine with us, you know, Stella."

Stella's countenance had fallen considerably during this short conversation between her brother and sister, and it looked now very vexed and moody. Blanche Cathcart was a girl towards whom she entertained a positive aversion; of her own age, but gay, vain, and frivolous, without a thought apparently beyond dress, company and amusements, subjects which Stella held in the highest contempt. It was a great infliction to receive a visit from her, a still greater one to have to return that visit, and the arrangement just made, without regard to herself, annoyed her very much. Her irritation led her to say, despite her brother's presence,

"Well I hope she will have forgotten the day, and never think of it again; for I hate going there."

"Why?" asked Lora, to whom the remark was addressed.

"Because she is a vain, disagreeable girl; and I find it intolerably stupid," she replied, not disclosing the one great reason which rendered every place where Tracy was not, tiresome and stupid in her esteem.

"It strikes me," remarked Lora, "that the stupidity and disagreeableness may lie somewhere nearer home;" and Somerset added,

"Do you ever find one girl affect another whose style of beauty is considered by many more piquant than her own? At the same time, Stella's opinion on the subject not having been called for, she need scarcely have given herself the trouble of the remark."

The insinuation contained in the first part of her brother's repartee was as unjust as it was provoking; no one knowing better than himself Stella's total freedom from anything like vanity or undue appreciation of her own beauty. An angry answer rose to the young sister's lips; but she dared not speak it; and, with eyes flashing bitter things upon her sister, she haughtily left the room. "There," said Lora; "that is a specimen. Never do I tell her of the smallest thing we wish done, or engagement made for her, without having the benefit of those black looks and towering passion."

Somerset laughed. "Tantane animis celestibus iræ!" he exclaimed.

"Well, if Stella's ire is speedily aroused, it as speedily abates—that is a mercy. It amuses and not seriously affects you."

"O no," said Lora, who had no particular wish to bring Stella into disgrace again; "only I do not like it."

"Treat it quietly, as it deserves, that is all," replied Somerset. "I have heard from Hawtreys this morning that everything will be finished at Croombe by the last week in this month; so I should think we might as well fix on the following one for leaving town."

"By all means. You have not invited too many people, I hope, Somerset."

"O no. Flamank comes, of course?"

"For Christmas, and as often as he can, besides. He has promised to run down for a day or two the week we go. We are to have that one week free, to look about us and get naturalized, are we not, dear?"

"Yes, so you wished. I think of going down for one day myself next week, to see if anything of importance has been omitted or forgotten. Hawtreys says it is looking almost a different place; the renovations and decorations have a wonderful effect."

"I hope they have not altered it too much," said Lora, a little absently, while her thoughts went back to the long-passed years, but dreamily remembered when she, a little white-frooked golden-headed child, used to play in the great hall, or roam with her hand in Somerset's about the long galleries and gloomy corridors. The time seemed, O how long, distant! and herself, O how changed since then!

"As the time draws near, do you know, Somerset, I am getting almost impatient to see the old place once more," Lora continued; and then, after a pause, and in an altered tone, "How about Stella? I suppose she will go with us?"

"Stella, of course she will. What else could you do with her?"

"Nothing; only I was thinking about Tracy. She will make terrible work about leaving him; and I suppose it is absolutely impossible that he should go, too?"

"In his present condition, of course it is. And surely Stella does not expect we should leave a young girl like herself in London; she is not a baby like Tracy. It certainly is a pity that she should have to give up her masters now that she is getting on so well; but I do not myself see how any other arrangement can be made. Picture your aunt's indignation at any such suggestion."

"No, of course it would never do; but it is not necessary to speak about it just yet. I perfectly dread telling her: there will be such a fearful scene."

"Then you had better leave it to me, although, as you say, there is no hurry for a few days. If Stella has thought about the subject at all, she surely must know that we should never dream of going for some indefinite period, and leaving her behind." Saying which, Somerset threw himself into an easy-chair, and took up the morning paper, while Lora pursued her way to her studio.

About four o'clock on the afternoon of the same day, Mr. Gower's brougham stopped before the door of a large handsome house at Bayswater, the residence of Sir Gordon Fleming, and the temporary home of his daughter-in-law. Stella alone stepped out: Lora, wrapped in her furs—for it was a raw and chilly afternoon—drove back to keep an appointment with her aunt.

After taking off her hat and jacket, Stella was introduced by an elderly servant into a small but exquisitely furnished drawing-room, the same apartment in which Captain Flamank had found his cousin the preceding morning, and which had been especially set apart for Mrs. Fleming during her stay in town.

(To be continued).

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

What Cloves Are.

Cloves are the unopened flowers of a small evergreen tree that resembles in appearance the laurel or the bay. It is a native of the Molucca or Spice Islands, but has been carried to all the warmer parts of the world, and is now cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers in clusters to the very ends of the branches. The cloves we use are the flowers gathered before they are opened, and whilst they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts—a round head, which is the four petals or leaves of the flower rolled up, inclosing a number of small stalks, or filaments; the other part of the clove is terminated with four points, and is, in fact, the flower-cup and the unripe seed vessel. All these parts may be distinctly seen if a few cloves are soaked for a short time in hot water, when the leaves of the flower soften, and readily unroll. Both the taste and smell of cloves depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odour and taste is in consequence much weakened by such an unfair proceeding.

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

—The national flower of Greece is the violet; Egypt, the lotus; England, the rose; France, the fleur-de-lis; Germany, the cornflower; Ireland, the shamrock; Italy, the lily; Saxony, the mignonette; Scotland, the thistle; Spain, the pomegranate; Wales, the leek. Canada has a national tree, the sugar maple, as has also Prussia, the linden.



## Parents' Responsibility.

Respecting the duties of parents toward children, Herbert Spencer, in his latest volume on "Ethics," severely criticises over indulgence, by which children are made to receive pleasure of an artificial kind. For the leisure parts of any child's life pleasure enough can be found in the natural world itself, and in the common incidents of life. A great evil is that by which a child "becomes blase before life in its full form has been entered upon." So also does he disapprove of the accumulation of large fortunes for the benefit of children. The desire to enable a child to live without labor, in so far as it shows beneficence at all, shows a mistaken form of it. The whole custom he thinks injurious alike to the parent, the child and to society. Temptations to inactivity and carelessness when young produce abnormal lives which are at variance with the best interests of society.

## Conscience.

Let me remind you that God is ever present and sees the inmost thoughts; and while He allows every one to act freely, He gives to such as earnestly and honestly desire to do right all needed strength and encouragement to do it. Therefore do not cheat yourself by doing what you suspect may be wrong. You are as much accountable to your Maker for an enlightened exercise of your conscience as you would be to me to use due diligence in taking care of a bag of money which I might send by you to some one else. If you were to throw it upon deck, or into the bottom of the coach, you would certainly be culpable; but if you packed it carefully in your trunk, and placed the trunk in the usual situation, it would be using common sense. So in the exercise of your conscience; if you refuse to examine whether an action is right or wrong, you voluntarily defraud yourself of the guide provided by the Almighty. If you do wrong, you have no better excuse than he who has done so willingly and willfully. It is the sincere desire that will be accepted.

## Labor-Saving Devices.

A man who had made a rather pronounced success in life was once asked how it happened that, being almost an invalid, he had managed to accomplish so much, and had done many things which even robust men are oftentimes reluctant to undertake.

His reply furnishes the key to the prosperity of mankind, and is a lesson to all persons who are discouraged at great undertakings.

"Whatever I have accomplished," he said, "has not been by strength, for of that I have had none to speak of, but by contriving some way to make machinery or the elements or the forces of nature do my work for me. A heavy object I could never move by sheer force of muscle, so I rigged some sort of lever, or rolling device or tackle, and it did the job, not as quickly as a strong man might have done it, but quite as well, and, I often used to think, with much less danger of breakage and wear and tear. My tools and machinery last much longer than those of strong men, for while I use them much more frequently, I, from sheer necessity, handle them with greater care."

To harness the powers of nature, to make the material universe one's servant, is the secret of man's success, and the inventor is the magician who unbars the doors that shut in the mysterious working of the unknown elements of worlds. It is but slow and tedious work to beat out the tenacious metal, even though the right arm be strong and the hand and eye well trained; but this was for many years the only way in which metal articles were made. Then came the inventor, to whose ingenuity we are indebted for the trip-hammer, which does the work of scores of men at a single stroke, and the rolling mill, where railroad iron is ground out with as much apparent ease as jelly through a strainer. Swiftly revolving knives smooth the boards and timbers which aforesaid were finished by the slow and laborious process of jack and smoothing plane. And in this way, in every department of mechanical work, there comes, day by day, something to save labour, to do a given task in less time and at a less cost of strength.

The progressive mind is ever on the alert for such inventions, and never fails to take advantage of time and strength-saving appliances. Human muscle is too valuable to be used up in unnecessary exertion, and the time will come when to overtax one's strength in work which may be done quite as well, or better, by machinery, will be looked upon as the supremest folly.

Palpitation is one form of indigestion. K.D.C. cures indigestion and the long train of ills attending it. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S. or 127 State St., Boston, Mass.

## Who Wore the First Ring?

"Conclusive evidence is not attainable," remarks a recent writer, "when rings were first used." But they are of great antiquity, and were always worn as tokens of trust, insignia of command, pledges of faith and alliance, and, equally strange, as marks of servitude. The religious system of Zoroaster is exceedingly ancient; and in some of the old sculptures of that sect images hold a ring, indicative of omnipotence and power. And to this day the Persians, Hindoos, and all the Eastern nations attach great significance to the ring. The Egyptians were particularly fond of this ornament. There are specimens in the Museum of the Louvre. Some date as far back as the reign of Moeris. At the British Museum there is an exceedingly fine specimen. This is a ring of the finest gold, of the Ptolemaic or Roman period, with figures of Serapis, Isis and Horus. The same collection has also others of a similar metal, set with a scarabæus or sacred beetle. Others have the names of Thothmes III. and Rameses III. The most ancient ring in existence is that formerly worn by Cheops, the builder of the great pyramid, found in a tomb in the vicinity of that monument, of the finest gold, with hieroglyphics. Sundry passages of Holy Writ prove the antiquity of rings. When Pharaoh confided the charge of all Egypt to Joseph, he took the ring from his finger and committed it to him, as a symbol of command. Ahasuerus did in like manner to his favourite, Haman, and subsequently to Mordecai. The impression of the monarch's ring had the force of a command. "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." Rings among the God-favoured people, when used as seals, were called "tabaoth," the name of a root, signifying to imprint and also to seal. They were commonly worn on the little finger of the right hand.

Buy an appetite. You will find it in a package sold by all druggists and marked K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

## I Wouldn't be Cross.

I wouldn't be cross, dear, it's never worth while; Disarm the vexation by wearing a smile. Let hap a disaster, a trouble, a loss, Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home, They love you so fondly, whatever may come. You may count on the kinsfolk around you to stand, Oh, loyally true in a brotherly band! So, since the fine gold far exceedeth the dross, I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger. Ah no! To the pilgrims we meet on the life path we owe This kindness, to give them good cheer as they pass, To clear out the flint-stones and plant the soft grass. No, dear, with a stranger, in trial or loss, I perchance might be silent; I wouldn't be cross.

No bitterness sweetens, no sharpness may heal The wound which the soul is too proud to reveal No envy hath peace; by a fret and a jar The beautiful work of our hands we may mar. Let happen what may, dear, of trouble and loss, I wouldn't be cross, love, I wouldn't be cross.

HINT TO FORWARD PRETTINESS.—How beautiful are retired flowers! How would they lose their beauty were they to throng into the highway, crying out, "Admire me, I am a violet!" "Dote upon me, I am a primrose!"

## Hints to Housekeepers.

To clean articles of papier mache wash them with a little lukewarm water and soap, after which rub them vigorously with sweet oil.

Put camphor gum with your new silverware and it will never tarnish as long as the gum is there. Never wash silver in soapsuds, as that gives it a white appearance.

To draw linen threads from hemstitching take a lather brush and soap and lather well the part where the threads are to be drawn. Let the linen dry and the thread will come out easily, even in the finest linen.

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 safe-guard.

MINING NEWS.—Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

To keep cut roses an authority [recommends changing the water twice a day and clipping the ends of the stems at each changing. Use cool, not cold water. Put white and yellow roses near the window; set the vases holding the red and pink roses in a dark corner of the room.

A PERFECT COOK.—A perfect cook never presents us with indigestible food. There are few perfect cooks, and consequently indigestion is very prevalent. You can eat what you like and as much as you want after using Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

FIG CAKE.—One cup of butter, one cup of milk, two cups sugar, three cups flour, four eggs, one-half cup of cornstarch, two teaspoonfuls cream tartar, one teaspoonful of soda, one pound of figs. Cut the figs in thin strips, and sprinkle with flour; then place a layer of cake batter in the cake tin; next a layer of figs, finishing with a layer of figs. Cover with icing.

CORN FRITTERS.—One cupful milk, three eggs, one pint green corn grated or scraped, a little salt and as much flour as will form a good batter, beat the eggs, the white and yolk separately; to the beaten yolks add the corn, salt, milk and flour, and beat the whole very hard, then stir in the whites and drop the batter, a large spoonful at a time, into the hot lard, frying them on both sides a light brown. These fritters can also be made of cold broiled corn left over from a previous meal, grated and used the same as the other.

PLAIN CANNED BERRIES.—Pick them over carefully, put in a colander, and cover with water. Drain and pour carefully into a medium-sized porcelain or granite-lined kettle. Add a cupful of water to prevent burning. Cook steadily but slowly and fill the jars with the solid fruit. Then pour in all the juice the jug will hold. Use the half-gallon stone jugs with open mouths. Seal with broad corks and wax. Blackberries, blueberries, currants, gooseberries, and raspberries are excellent for sauces, pies, or puddings, when canned in this manner.

## Advice to Ladies.

Have your feet well protected; then pay the next attention to the chest. The chest is the repository of the vital organs. There abide the heart and lungs. It is from the impression made upon these organs, through the skin, that the shiver comes. It is nature's quake—the alarm bell at the onset of danger. A woman never shivers from the effect of cold upon her limbs, or hands, or head; but let the cold strike through her clothes on her chest, and the whole organism is in a commotion. One sudden and severe impression of cold upon the chest has slain its tens of thousands. Therefore, while the feet are well looked after, never forget the chest. These points attended to, the natural connection of the dress will supply the rest, and the lady is ready for the air. Now let her visit her neighbors, go shopping, call upon the poor, and walk for exercise.



Children's Department.

A Strange Adoption.

On a farm near Lewiston, Maine, is a curious pet and a stranger adoption. One day one of the dogs around the farm brought in a baby mink, its eyes hardly opened; a helpless creature, so inoffensive that the dog would not harm it. At that time the family cat was nursing a litter of kittens, and the little girl of the house put the mink in with the kittens. The cat made a few objections, but finally accepted the addition to her family and cared for the stranger. When the mink and kittens all had their eyes open, they formed an exceedingly happy family. The mink played as gleefully as the rest, and the mother cat was just as anxious for its safety as for any of her offspring.

What Children can Do.

"What can little children do for the Lord?" was once asked by a member of an infant class. There was a short pause, and then a little girl answered: "They can always try to be pleasant." It was a very sweet answer. How much of the burden would be taken from life if every one, young and old, "would try to be pleasant." Here is an example: Jack oversleeps himself a little. He has to hurry in his dressing, which is in itself aggravating, and comes down to find breakfast nearly done, the coffee cold, and himself in danger of being late for an engagement. Jack may scowl and snarl, speak disrespectfully to his mother, snub his little sister, scold the servant who is doing her best to wait on him, and go off fretting and leaving a disagreeable impression behind him, or he may laugh and say, "Never mind! It was my own fault; better luck next time." He may joke with his sister, kiss his mother good-bye, and run away whist-

Delicious Drink.

Horsford's Acid Phosphate with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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Beware of Substitutes and Imitations.



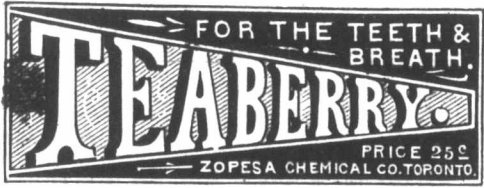
Mrs. Amanda Paisley

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

Hood's Sarsaparilla

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

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



ling. Which is the best course to pursue?

Yes, you can all try to be pleasant, And you can all try to save trouble. not only by watching for chances to do little services, but by taking care of your clothes, by being on hand at meal times, and in a hundred other ways, small in themselves, but which, taken together, mean a great deal. You can perhaps help some boy or girl not so well off as yourself, to an afternoon in the park, or you can take care of younger children and so give your mother a chance for a day's outing. Do but keep your eyes and ears open, and you will find plenty of things you can do.

The Kit that "got Even."

The two plump house kits were washing their faces on the front door step as the thin barn kit came up the path. "Good morning, my dears," she said, stopping and grinning politely.

The house kits looked at each other; then they looked at the barn kit; then they made up two naughty faces.

"You are very thin," said the black one.

"And homely," added the white one.

"And we don't wish to associate with you," said both at once, after which they stuck their tails out straight and marched around the corner.

"Pooh! who cares for them, anyway?" cried the barn kit, fluffing her back up. "I'm sure I'd rather be homely than have such awful manners. But I'll find a way to get even with them," and she stalked slowly back to the barn.

By-and-by the house kits looked into each other's eyes, and because they could only see a narrow thread of black in the green, they knew it must be 12 o'clock, and dinner time; so back they trotted to the side door, and what do you think they found waiting for them? an empty saucer—just that and nothing else.

"The shutters are all closed," said the black kit.

"Everybody is gone away," added the white house kit.

"And we are forgotten," said both at once. So they sat side by side on the piazza, and cried into their left fore-paws—their right fore-paws they needed to sit up with. Now, when they had shed about seven tears, they suddenly stopped. "It seems to me—" sobbed the black kit.

"As if I smelled something good," sobbed the white kit.

"Rather like mice," sobbed both at once.

So they dried their four eyes with their fore-paws (and then there were two eyes to each paw, which is a riddle) and then they both looked around. Lo, and behold! in the sacuer which had been empty lay two little brown mice, fairly begging to be eaten.

"Who put those there?" cried the house kits in surprise.

"I did, my dears," answered the barn kit, popping out from behind the pump; "I put them in there to get even with you for being so rude this morning."

The two house kits grew so limp with shame that their tails dropped off the piazza.

"We're very sorry," whispered the black one.

"And awfully ashamed," added the white one.

"Will you please excuse us?" said both at once.

"Pray don't mention it," answered the barn kit, pleasantly; "I've got even, and that's enough. Let's begin over again."

"He's a Little Feller."

Down in Frankfort Street the other cold day I found a newsboy seated on a grating in the sidewalk, up from which came a little warmth from the basement below. He had something beside him covered up with a ragged and dirty old handkerchief, and as I sat down alongside, he cautioned: "Look out now, and don't hurt him."

"What is it?" He lifted the handkerchief with the greatest care, and there on one of the iron bars, all huddled up and half-frozen, was a brown sparrow.

"Where did you get him?"

"In the street out there. Got so cold he was tuckered."

"And what will you do with him?"

"Get him good and warm and let him go. He's a little feller, and orter have a fair show."

I added my efforts to Jack's, and after a few minutes the bird began moving about in a lively manner, and giving vent to his satisfaction by a series of chirps. Jack lifted him up, and gave him a toss in the air, and away he sailed for his nest under a high cornice.

"Boys can git along 'most anyhow," said Jack, as he shivered in the cold, sweeping wind from the river, "but birds is such little fellers that we've got to sort o' boost 'em now and then. He's all right and we're all right, and good-by to you."

The Happiest Little Boy.

"Guess who was the happiest little child I saw to-day?" asked papa, taking his own two little boys on his knees.

"O who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a very wick little boy, wif lots and lots of tandy and takes."

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

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"No," said papa, "he wasn't rich, he had no candy and no cakes. Who do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he wasn't such a little boy; "and I guess he was riding a big, high bicycle."

"No," said papa, "he wasn't big; and of course, he wasn't riding a bicycle. You have lost your guesses, and so I'll have to tell you. There was a flock of sheep crossing the city to-day and they must have come a long way, so dusty and tired and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court, to water them: but one old ewe, too tired to get to the trough, fell down on the hot dusty stones.

"Then I saw my little man, ragged and dirty and foused, spring out from the crowd of urohins who were watching the drove, fill his old, leaky felt hat, which must have belonged to his grandfather, and carry it one, two, three, O as many as six times, to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say 'Tank you,' papa?" asked Jim, gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."

A Child's Prayer.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.



For a time Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels, while I hear a little noise.'" Her mother asked her what noise was that?

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight, and keeping very still for a moment) till I say Amen."

Isn't that a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers! He is surrounded by thousands and thousands of angels, all singing and praising Him with golden harps; and yet, through all the music and all the praises, He hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think He would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child. But He never does. There is never too much singing or too many praises there for Him to hear a little girl's noise. Do you not wonder that children do not pray to Him much more and much oftener than they do?

#### How to Make Big Soap Bubbles.

It is great sport to make soap-bubbles, but it is twice as much fun if the bubbles are big ones, strong enough not to break when they are floated to the floor. Bubbles twice as big as your head, or as big as the biggest kind of a foot-ball, can easily be blown by any one who knows how to mix the soap-bubble material. Take a piece of white castile soap about as big as a walnut. Cut it up into a cup of warm water, and then add a teaspoonful of glycerine. Stir well, and blow from a small pipe. This will make bubbles enough to last all the afternoon. To make pink bubbles add a few drops of strawberry juice, and to make yellow ones put in a little orange juice.

#### Arkwright.

When Arkwright had almost perfected his first power loom, he found that the yarn as it was delivered through the rollers had an awkward, fatal trick of curling back. He puzzled over this serious obstacle. At last he took the local blacksmith, who made his early machines, into counsel, and the man, one Strutt, told him that he thought he could cure it. Arkwright asked him his terms. Ten years' partnership and equal profits, was the reply. This was too much for Arkwright, who, like Naaman of old, turned and went away in a rage. But the yarn still curled, and dashed his hopes. At last he reluctantly yielded to the blacksmith. Then occurred another scene. The blacksmith insisted that the deed of partnership should be executed and enrolled. Arkwright stormed. But the local vulcan was firm. When the deed was signed, the blacksmith went behind the rollers, and apparently rubbed one of them with his hand. Instantly the yarn was delivered as was wished, and the astonished and enraged Arkwright found that his new partner had only rubbed one of the rollers with a piece of chalk, in other words, proved that one of them should have a different surface from the other. The execrations of the en-

raged manufacturer were unspeakable. But the compact held, and in the end the blacksmith became Lord Belper.

#### One Small Man's Plan.

The "blue-line" street-car stopped at the corner, and a rather anxious-looking young woman put a small boy inside.

"Now, Rob," she said, as she hurried out to the platform again, "don't lose that note I gave you; don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed his brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, Bub?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered politely.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor; but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bub, I'll you give this peach if you will pull that note half-way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more; but the young man opened the bag, and held it out just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Rob was afraid to trust himself, and when a man left his seat on the other side, to get off the car, the little boy slipped quickly down, left the temptation behind and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Rob, if a young lady sitting by had not slipped her arm around him, and said, with a sweet glow on her face:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."

I doubt if that long, hard message ever reached Rob's mother; but no matter, the note got to his grandmother without ever coming out of his pocket.

#### To Amuse a Sick Child.

It is an excellent plan to keep a few toys for emergencies. When a child is ailing, or just recovering from an illness, it is apt to be peevish and fretful, and its usual play-things do not amuse. It is then that the emergency toys work like a charm. Let them be especially nice, and adapted to the case—that is, have such toys as an invalid can enjoy. Let them be kept for that purpose alone, so that the novelty may not wear off. Add to

them occasionally, so as to keep up the interest. This plan works equally well with older children, and it is a good idea to have a box of pictures, scraps, illustrated papers, etc., kept to be used when one member of the family is confined to the room. Prepare a box for emergencies, and you will not regret it when there is a fretful child to amuse.

#### Retrievers.

These dogs receive their name from their value in retrieving or recovering game that has fallen out of the reach of the sportsman, or which he does not trouble to fetch himself. To do his work properly, the retriever needs a very sharp scent, and sufficient strength to enable him to force his way through the bushes and creepers that sometimes lie in his path.

To train a retriever properly is a rather difficult task, requiring the greatest patience and perseverance on the part of the teacher. A young dog, if required to cross a stream, will often forget its errand and amuse himself by chasing the water rats which abound in most streams. Careful training is necessary to teach him better. Retrievers are, however, very intelligent, and well repay the trouble taken in training them. Some show a cleverness which is almost human in the tricks they perform. Mr. Ross, of Salford, had a black retriever named "Darkie" that learnt many clever and amusing tricks. His keenness in finding and fetching things was quite remarkable. His master would throw a small coin over a fence upon waste land at night, and Darkie would bring it back within five minutes.

The dog was fond of Eccles cakes, and bought them himself. If a shilling was given to him he would go to the cake shop and get his cake, but would not leave the shop until he had also received elevenpence in change. If a lighted match was dropped upon the floor, Darkie put his foot upon it to extinguish it.

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