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A Church of England Weekly Family Newspaper.

VOL. 18.]

TORONTO, CANADA, THURSDAY, SEPT. 29, 1892.

[No. 39.]

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THRICE AS MANY AS RETURNED FROM BABYLON are the Jews now in the Holy Land, and an immense immigration of them is expected directly—so says Bishop Blyth, and pleads for an adequate Anglican representation in their midst.

WHO ARE "CANADIANS?"—It is time, suggests the Ottawa *Anglo Saxon*, to stop the hard and fast distinction drawn between people who happen to be born in Canada and those who have lived in it all their lives *nearly*, without having been "born" in this part of the Empire.

"SWEET LAVENDER!"—A remarkable discovery of fine susceptibility to odours and perfumes is chronicled in the *Daily Telegraph* in the case of caged lions and tigers. The fashionable scent of the season among them seemed to be lavender—they turned up their noses at other perfumes.

BISHOP MEDLEY'S ACCOMPLISHMENTS.—The New York *Churchman* reminds its readers of the special musical talents of our late Metropolitan, and of the fact that Newman and Keble had selected him as their *collaborateur* in that colossal and important engine of learning, the "Library of the Fathers."

ENGLISH CHURCH PAPERS IN CANADA.—The Vicar of Stoke, Coventry—commissary for the Bishop of Niagara—says he has succeeded in arranging to send 220 Church papers to Canada every week—among them 142 copies of the *Church Times*. The Bishop reciprocates for Canada.

COMFORT FROM THE LINCOLN JUDGMENT?—It is curious to see how little the *Rock* can discover. The editor is afraid now, that Ritualism is proved legal, that it will lose its attractions for Catholics; so that they will go round preaching in black gowns (!) or some other kind of (black?) sheep's clothing. "A warning to the unwary."

QUEBEC ROMANISM seems to have reached a pitch of intolerable tyranny and oppression—not to say immorality—very like that which precipitated the series of national reformations or Church revolutions in the 16th century. The ominously strong language of the *Canada Revue*, as quoted in the *Mail*, is quite equal to that of Martin Luther.

"WINLAND" is the name by which America was known before Columbus rediscovered it. This name was given by the Iceland Danes who settled in Greenland in the 10th century. According to Diodorus Siculus, this continent, as an immense island opposite Africa, eastward, was known to Phœnicians, Etrurians and Carthaginians.

"HIS TONGUE WAS NEAREST TO HIS HEART," said an American visitor to the London Mission after hearing Walsham Howe, and comparing him with other mission preachers. This is high praise for a preacher, and Bishop Howe deserves it, if one may judge from his selected sermons in the volume entitled *The Knowledge of God*, recently published.

ST. ANDREW'S BROTHERHOOD has sent out a splendid programme for their seventh Annual Convention to be held in Boston on 2nd October. The Brotherhood in the States is doing wonders, developing new powers and indicating new possibilities—and the Canadian Brothers are not far behind them. The emulation and rivalry are most wholesome.

THE DIVORCE CRUSADE goes on apace in England. Sermons, lectures, papers, speeches, treatises—innumerable agencies—are being worked "for all they are worth" to keep marriage and home in England pure from the horrid taint of unchastity which has defiled, defaced, and almost destroyed these institutions in other countries—notably France and the United States.

FOOLHARDY REVERENCE AT FUNERALS.—Preaching on "the Spiritual Body," Archdeacon Sinclair says: "It is lamentable, indeed, to think that the gentle and amiable successor to the throne and empire of England took his last illness through this ill-advised custom (hats off at the grave service). . . . The skull cap should be an invariable accessory of every funeral."

"YOU NEED HYDRAULIC RAMS TO STIR YOU," says Spurgeon in one of his latest (Mentone) sermons. "You are, we trust, converted; but you as yet serve but slender uses. Very quiet, sluggish, and motionless, you lie in the stocks by the month together—(he was preaching on 'There go the ships'), and we have nearly as much trouble to launch you as Brunel had with the Great Eastern!"

"QUEEN OF CANADA!" was, according to the *Guardian*, reviewing O. A. Howland's recent book *The New Empire*, very near being the title of the Queen. The enlargement of the royal title was actually under consideration in 1887, as Lord Knutsford informed the Colonial Conference, but the cool reception of the idea by the Colonials caused it to be silently dropped. At least so it seems.

CHURCH LIBERALITY IN ENGLAND AND CANADA.—There is food for thought in the letter of the Bishop of Niagara to his commissary, when he says: "You must have been diligent to secure the large sum (£2,510 for his parsonage) to be expended upon it. You will see from our journal that it has taken only seven years to get about the same sum from our people for the episcopal endowment of Niagara."

ST. ANDREW'S CROSS is very full of matter relating to those ideas which are to be broached and ventilated at the approaching Boston Convention of the Brotherhood. We note that Bishops Huntington, Brooks, Tuttle and Courteney are to take leading parts, while Fr. Huntington, Mr. Waugh of Toronto, Chief Justice Fuller, Mr. Houghteling of Chicago, and other well-known speakers are gazetted.

SUMMER AND WINTER HOLIDAYS.—A "Tired Priest" in the *Church Times* says: "I have been in orders six years and have never yet been able to afford a summer holiday; as the days shorten again, the winter work is encountered with an inelasticity that bodes no good. I have had several holidays in the winter—generally ordered by the doctor—the result of no holidays in the summer." Benefit—doctors' bills!

THE PRESENT DIVERSITY OF CEREMONIAL (says Wickham Legge in a recently published letter) is no such very great evil. It merely reproduces the mediæval state of affairs, when much the same form of words was used all over England, but the ceremonies in every diocese—I had almost said in every parish—were different. Differences of ability, intelligence and circumstances produce incidental differences.

THE MIXED CHALICE.—A high authority on Liturgies and their Ritual (Legge) positively asserts that in none of them, with the exception of the Roman, is the chalice mixed at the offertory. ". . . If we wish to be deaf to the teachings of antiquity and to cut ourselves off from the rest of Christendom, let us mix the chalice at the offertory." If we have inadvertently inherited a Romish peculiarity, better let it go!

BEARDS AND THROAT DISEASES.—"Improving on Nature" is, according to an argument in *Christian Thought*, rather a dangerous exercise for mankind. "The Jews were forbidden to shave, and consumption is unknown among them, while the Gentiles—removing the protection which God gave for the respiratory and vocal organs—after years of feebleness and distress, die of laryngitis, bronchitis, or pulmonary consumption."

"A MALTESE LIDDON."—A certain preacher—a Dominican friar—in Valetta is thus described by a visitor: "He was very eloquent and had much of that persuasive and attractive action—the want of which makes so many good English preachers 'heavy,' for an English speaker, as a rule, does not know what to do with his hands." Action, action, action! is what keeps the attention of the inattentive alive.

"Work with their own hands" many of the Church of England clergy do. At least so testifies an editorial in the *Guardian*, dealing with a recent article in the *National Review* on the insufficiency of clerical stipends. "Wordsworth's curate (Wonderful Walker), who spun wool and carried it to market, has had many imitators—shop-keepers, florists, horse dealers, &c. The *Guardian* rather approves the idea, to a limited extent.

MARGINAL REFERENCES, which formed the obstacle to the ready reception of Tyndale's Version in the 16th century—because of his offensive personal allusions therein—have become a great desideratum in connection with the Revised Version. The Bishops, in the Canterbury Convocation, strongly advocated the addition of Dr. Scrivener's very carefully revised references to the text of the new version. These would add greatly to its value.

"BURNING!"—A certain 'find' made by an Egyptian peasant woman recently at Tel-el-Armana, makes one think of the child's cry when playing at "hide and seek," as the searcher nears the critical spot. There were unearthed, quite near the surface, over 300 clay tablets containing inscribed correspondence of the 15th century before Christ. Any moment we may light upon

contemporary references to the details of the Exodus.

ONIONS VERSUS CHOLERA.—Several notable instances of the utility of onions and garlic as a prophylactic are adduced by *Hospital* from the record of the last cholera epidemic in England. A string of onions suspended from the ceiling acted as a charm—an absorbent, apparently—in one cottage out of a whole row where cholera was raging. So the garlic-eating French priests in St. Giles survived, while Anglicans were dying all round them.

LOPSIDED DUAL BASIS.—"In theory the C.E.T.S. 'dual basis' has been staunchly maintained. In practice the work seems to us to have mainly devolved on the total abstinence section, and in consequence—as indeed a glance at its *Chronicle* will prove—to show some signs of reverting to its original total-abstinence character. How this tendency, which to us seems fatal to anything like adequate success, is to be met, we must consider. So thinks the *Guardian*.

THE EXACT WORDS OF HOLY SCRIPTURE.—In defending the Revised Version for greater fidelity to the original languages, Bishop Westcott said:—"Let me strive . . . to allow Apostles and Evangelists to speak in their own words to the last syllable and least inflection, in Hebrew idiom and with Hebrew thought. . . . I know no way in which we can understand the meaning of a message except by the patient observance of the exact words in which it is conveyed."

YOU WILL HAVE TO PAY FOR IT, if you make your heart beat more than its regular 100,000 pulsations per 24 hours. So argues Dr. Odell in the *Temperance Chronicle*. "If we take an ounce of alcohol we make it beat 4,300 times more." Sir William Savory said, twenty years ago, lecturing to students, "If there is some work you must do (after doing all you can), take a glass of port wine and you will be able to accomplish it . . . but in doing so, you 'draw a bill' on your future health!"

THE ANGLICAN CHURCH IN JERUSALEM.—Bishop Blyth writes that the Patriarch has requested the erection of an Anglican Episcopal residence with chapel, "in which services more fairly representative of the Anglican Church could be presented to them (the Eastern Christians) than the simple and bare presentation which is thought best in Mission Churches." He stated his belief that "if the East saw thus the points of agreement rather than those of difference which our Liturgy offers from its partly Eastern origin, we should soon come together in essentials."

CONSOLIDATION.

This word is too often confounded with "centralization," whereas there is no necessary connection between them. The question of combining or confederating the loose constituent elements of a Society scattered over a large area, so that they may act together upon occasion, is quite a different one from that of concentrating the powers of the Society at any one particular point—which may or may not be expedient. Generally speaking, perhaps, there is a strong prejudice against the practice of centralization of power: though, unquestionably, there are times when such a concentration is exceedingly convenient for matters which require ready and vigorous treatment. When, however, rapid dispatch of business is not

very desirable, there can be no question that it is far better that powers and responsibilities should be widely distributed. Wherever "Home Rule" is consistent with the effective operation and general good of the whole body, Home Rule is the most natural and wholesome system. It ensures more general and individual interest, calls forth more fully the energy of the units composing a body.

"VOICING THE SENTIMENTS"

is, however, so important a feature in modern society work that there should be some provision made—and easily put into operation—for such united deliberation of the best constituents of a society as may ensure the event of a thoroughly well-sifted expression as the essential voice of the whole. This is quite a different thing from an exercise of legislative power in any sudden or arbitrary manner: it is, on the contrary, quite consistent with a settled and deliberate method of procedure, for which careful provision has been made by the previous action of the constituent parts, providing the necessary machinery to secure an adequate expression of the resultant feeling in a large concourse of representatives, each carrying his quota of wisdom and experience from the section which he represents. Great discrimination is no doubt needed in arranging the subject matter for such united deliberation and expression; and in laying down the proper lines of action for the guidance of the representatives—that is, in fact, distinguishing those departments of thought and action most proper for general counsel, as separate from matters of merely local interest.

CONFEDERATION

is one of the watchwords of the century, and Canada has her share in the experience of the use of that system. There is so much practical convenience in following the lines of national division and demarcation, that all societies naturally and properly "fall into line" with the arrangements of the State in which they exist. It has always been the Church's wisdom to follow the same policy—her divisions and sub-divisions following exactly the lines of the empire for the time being. The Roman Empire—in the ascendant when Christianity was founded—naturally left its impress upon Church polity. Parishes, dioceses, provinces, metropolitanates, patriarchates, all speak to us of the Roman form of ancient Greek national divisions and sub-divisions, which were in vogue in the first century of the Christian era. Indeed, every well organized Empire is forced to follow a system almost identical: there are traces of such arrangement in the history of the Syrian, Assyrian and Persian dynasties, as well as those of ancient Greece and Rome. It is to be expected that the British Empire should do likewise.

THE CHURCH IN CANADA

should not be slow to avail herself of the line laid down by the existing constitution of this country. In Britain and Anglo-land, the Church was so alert and vigorous as to "show the way" to State authorities, in order to national consolidation. The State of England followed the example of the Church in parishes, townships, tithings, hundreds, councils, and parliaments. The Church was first established, then the State—the State did not therefore establish the Church, as some ill-read persons imagine. It is not too much to expect that the Provinces of British North America having been recently organized into a confederacy or "Dominion," the Canadian Church—from Atlantic to Pacific—should speedily take the same form. For municipalities we have dioceses;

for Provincial Parliaments we have Provincial Synods; for the Dominion Parliament, we should have a Dominion Synod—call it what you like. They are not wise Churchmen who oppose such a confederation of ecclesiastical provinces, by jealous objection on behalf of the Provincial Synods. There will be quite enough left for the Provincial Synods to do.

THE LATE DR. WM. F. SKENE, H. M. HISTORIOGRAPHER-ROYAL OF SCOTLAND.

BY REV. JAMES GAMMACK, LL.D.

The death of Dr. Skene, so soon after that of Sir Daniel Wilson, President of the University, may allow us some license for calling attention to the lives of these representative Scotchmen. They were both men to make their mark in any community, and their sympathies were wide so as to enter freely into all fields of knowledge. Their work will preserve their memories through many generations. It is almost weird-like to be carried back in them to the living presence of the "Great Unknown" and "Christopher North," and to the later archaeologists Cosmo Innes, John Stuart, Patrick Chalmers, Joseph Robertson, David Laing, and John Hill Burton. They all did good honest work, and their names will remain.

William Forbes Skene belonged to a good old family in the north of Scotland, being son of James Skene, of Rubislaw, near Aberdeen. His mother also belonged to a family who is still better known to Churchmen—Jane, daughter of Sir Wm. Forbes of Pitsligo, and sister of Lord Medwyn. He was thus cousin to the late William Forbes of Medwyn, Bishop Forbes of Brechin, and Rev. George Forbes of Burntisland. Dr. Skene was born at Inverie in 1809, but all his life was associated with Edinburgh, where he was educated, trained for business and could carry out his special studies. As a writer to the Signet, and taking an active part in the management of business committed to his firm, he was well known as a man of clear perception and evenly balanced mind, in whom his clients had every confidence. But like many another busy man, he had always room for his favorite studies, which centered almost entirely in Scotland. His heart was in the Highlands, and his first appearance in literature was in 1837 with his "The Highlands of Scotland, their Origin, History and Antiquities," which gained for him the Highland Society prize. This is still a standard work, and shows all the marks of the genuine and painstaking student. He continued his researches in the same line, and went on accumulating a vast amount of material, but was in no haste to appear again before the public. He next edited the "The Dean of Lismore's Book," "The Four Ancient Books of Wales," "The Chronicle of the Picts and Scots," and "Fordun's Chronicles of the Scottish Nation." His editing is as thorough pieces of work as his own independent collections are, but as a rule the works scarcely appeal so much to the popular taste; they are the foundations and dry bones of history which few care to seek, and fewer know how to use. His work entitled "The Coronation Stone" exhibits the results of very patient searching into old Irish and Scotch literature, and if it overthrows some favorite traditions, it places what it has on a surer foundation. Dr. Skene took a prominent place in publishing "The Historians of Scotland," and for Adamman's Life of S. Columba, which was translated by Bishop Forbes,* he prepared the most of

*The writer had the honour of commencing his literary work in translating, under the Bishop, this Life of S. Columba.

Dr. Reeve's notes, besides providing a valuable and only too short preface. But his chief work is that of three volumes, "Celtic Scotland, a History of Ancient Alban," which must ever remain as a masterpiece of genuine historical research; a second edition has recently gone through the press. His later works, "Memorials of the Family of Skene of Skene," contributed to the New Spalding Club, and the "Lord's Supper and the Passover Ritual," translated from Bickel, slightly show the traces of advancing years and recall the closing days of his friend Sir Walter Scott. His genius and industry were recognized by the universities of Edinburgh and Oxford, and on the death of Dr. John Hill Burton, in 1881, he received the appointment of H. M. Historiographer-Royal of Scotland, on the recommendation of his friend and relative the late Earl of Glasgow, Lord Clerk-Register of Scotland. While Sir Daniel Wilson recovered the Quirich or Staff of S. Fillan for Scotland, and Bishop Forbes recovered the Saint's bell, so that both can be seen together in Edinburgh Museum, Dr. Skene gave interest and life to the Celtic Church and nation to which S. Fillan belonged, and to that early period in Scotland the nearest approach to a history in place of a precarious and undefined tradition.

On August 29th he passed away in the full maturity of years, and was laid in the family burial ground at St. John's church, Edinburgh, beneath the frowning battlements of the castle on the dark grey rock. He was unmarried, like his cousin the Bishop of Brechin, and is survived by three sisters. The individuality cannot be better pictured than in the words of the Bishop of Edinburgh, speaking to the congregation where Dr. Skene was in every sense a prominent character: "Beyond the bounds of this little circle the death of William Forbes Skene has been felt as an event of real significance. Here in this city men felt of late years that he was one of the few remaining links that connected our time with the golden age of literature in Edinburgh. The sight of that figure carried us of a younger generation back to the classic age of Walter Scott. It stirs one's pulse to think of our friend as a welcomed guest under the hospitable roof of Abbotsford, or to picture to ourselves the great Magician of the North leaning on the arm of the younger man, as the two walk together by the banks of the Yarrow. His life was a long life, and, blessed be God, a long life well spent. His name was widely known and deeply respected in the world of learning. William Skene was a man of real eminence in the field of historical research. In his studies of the early history of Scotland he was marked by thoroughness. His endeavour was to trace things to their source. He was content with no second-hand or ready-made opinions of previous scholars. All evidence, all authorities, were passed under his own review. Every statement was verified, sifted and examined. He would swear in the words of no master; he would judge for himself. His vigorous, powerful and singularly independent mind was brought to bear upon all the more important problems that have engaged historical enquirers in relation to the origins of civil society and of ecclesiastical organizations in Scotland; and he delivered his judgment with a force and authority which were generally felt to be conclusive, and which certainly always secured most careful and respectful attention. His three volumes entitled "Celtic Scotland" must always remain an abiding monument not only of patient industry, but of the comprehensive grasp of the author's intellect. However, I believe, consciously neglected

any minutest particle of evidence; but he saw things in their proportion, and did not suffer himself, as too many men of mere erudition do, to be encumbered by a multiplicity of irrelevant details. He possessed, too, in a very high degree, the gift of historical imagination—the power, I mean, not of fancy portraiture, with which we are only too familiar in the writings of second-rate men, but of reconstructing out of multifarious particulars, supplied from various quarters, sometimes by archaeology, sometimes, perhaps, by the mere *obiter dicta* of some chronicler or hagiologist, the living past in its vividness and reality. He broke beyond the circle of mere antiquarians; he was an historian in the proper sense of the word. The dry bones were not for him separately labelled and set aside in the glass case of a museum; they were made to live, they were each given its place, they were articulated, they were clothed with flesh, they breathed and moved as men. Nor will Scotchmen be forgetful of his less remarkable, but, perhaps, not less useful labours in helping to make accessible to general readers those old records and chronicles of Scottish life in ancient times which are to be found among the volumes of the valuable series known as "The Historians of Scotland." There is doubtless less in our day than in former times of that feeling of reserve—if one may not say of jealousy—which learning has sometimes shown towards the people. The late Dr. Skene had none of the fastidious exclusiveness of a member of a learned coterie. He had a sincere desire to diffuse the knowledge which he possessed.

It may be noted in conclusion that he was an industrious Sunday school teacher to the end, and as thorough in this as in his historical or legal studies. Like the late Lord Chancellors of England—Lord Cairns and Lord Hatherley—he had always time and energy to teach the young in Christian truth. For his class in Sunday school he made most careful preparation as a religious duty, and his "Gospel History for the Young" is well known in three small volumes. His idea was a sound one, that a real knowledge of the life of Christ as given us by the Evangelists is the surest means within human power for the building up of a vigorous faith.

REVIEWS.

A MANUAL OF INFORMATION CONCERNING THE EPISCOPAL CHURCH. By the Rev. Geo. D. Shinn, D.D. Pp. 182. Price 25c. New York: Thomas Whittaker.

Except for its being written from the American Church standpoint, we cannot imagine a more useful conspectus of religious teaching, and much regret that we do not have a similar volume for the Church in Canada. It is written with the greatest perspicuity and conciseness, providing useful and often full notes upon all that makes for or is thought to be against Church principles. This volume in boards is cheap and handy, with clear type and a good index. Even Canadians will find in it a very great deal of useful information.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—Tuesday.—The Provincial Synod was opened this morning with solemn service in Christ Church Cathedral, a sermon by His Lordship Bishop Baldwin, and the celebration of Holy Communion. The weather was a little unfavorable in the morning, and this kept some of the clergy and laity from joining in the procession from the Synod Hall to the Cathedral; but, notwithstanding this, it was large and exceedingly imposing.

The order was as follows—Lay Secretary, Dr. L. H. Davidson; lay delegates, two and two; clergy in

black gowns, Cathedral rector's verger, Canadian clergy in surplices, priests, rural deans, canons of Cathedrals, rectors of Cathedrals, archdeacons, deans. American delegation—(Presbyters), the Prolocutor; Bishop's verger; Canadian bishops and chaplains; American bishops; the acting Metropolitans; chaplains carrying crozier, acting Metropolitan Bishop Lewis. At the Cathedral the procession halted, and formed in two lines, through which the bishops proceeded first, the clergy following, and the laity bringing up the whole. The sun broke through the clouds, and as it lighted up the scarlet and white and purple robes of the bishops and clergy and rested upon the spare figures and white locks of many of them, the spectacle was not only highly picturesque but deeply impressive.

The following Bishops were in attendance, and who constitute the Upper House:—Bishop Bond, Montreal; Bishop Baldwin, Huron; Bishop Hamilton, Niagara; Bishop Sweatman, Toronto; Bishop Lewis, (Ontario) acting Metropolitan; Bishop elect of Quebec, the Rev. Dr. Dunn; Bishop Kingdon, Fredericton; Bishop Courtney, (N.S.); Bishop Churton, of Nassau, West Indies; Bishop Leonard, Ohio; Bishop Materson, Milwaukee.

The procession, as it entered the cathedral, was greeted with the strains of the beautiful hymn, "The church's one foundation." After impressive choral service, Bishop Baldwin ascended the pulpit and preached an earnest, vigorous, eloquent sermon from the following text:—

Nevertheless, the foundation of God standeth sure, having this seal; the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity.—II. Tim., ii. 19.

Wednesday.—The first business session of the Anglican Provincial Synod was held yesterday afternoon in St. George's school house. The opening of the session was accompanied by much less ceremony than that of the morning. The bishops constituting the Upper House met on the ground floor, and the other clerical and lay delegates assembled upstairs.

At 3.20 the bishops, preceded by cross and crozier, entered the Lower House and took the seats on the platform prepared for them. The Acting Metropolitan then delivered the following address: "In opening the fifteenth session of the Synod, my sad duty is, in the first place, to announce to the Synod the death of the Most Rev. our Metropolitan. I do not intend speaking of him, because I think the eulogium that was so eloquently passed upon him this morning by the Lord Bishop of Huron will suffice, but I am quite sure you all share with me the belief that the Church in Canada has suffered a very serious loss indeed in the wisdom and the experience that he might have brought to bear upon our discussions during this Synod, but of which we are unhappily deprived. We have also since our last meeting suffered a severe loss in the death of the Lord Bishop of Quebec. I knew him very intimately from the day I assisted at his consecration, and I express here to-day what I cannot contain without expression—that I believe the Church not only in Quebec, but in the province of Canada, has suffered a great loss in the death of that eminent prelate. We shall have very solemn and serious work engaging our attention during this Synod, and I trust that God's Holy Spirit may direct and rule our thoughts. I have no intention of detaining you by a long address; I think it out of place at the opening of the Synod, and I therefore ask you now, members of the Lower House, to proceed to elect your prolocutor, and until you have done so I call the Rev. Dr. Langtry to the chair."

The Upper House then adjourned and the proceedings of the Lower House were opened with prayer by the Rev. Dr. Langtry, of Toronto, who afterwards explained that he had asked the Rev. L. N. Tucker to act as clerical secretary *vice* the Rev. Dean Norman, of Quebec, resigned.

The delegates then answered the roll call:

The election of a prolocutor was the next order of business. The Rev. Dr. Langtry tendered his resignation of that office, thanking the Synod for the kind confidence with which they had honored him. Many dissenting voices were raised against his resignation, but when he persisted the Ven. Archdeacon Kaulbach moved, seconded by Canon Worrell, that the Rev. Dr. Langtry be re-elected. Dr. Langtry still declined the honor, and three other nominations were made. They were those of the Very Rev. Dean Carmichael, Rev. Canon Dumoulin and the Hon. G. W. Allan, D.C.L., of Toronto. The two latter declined to stand and the ballots were taken. The Very Rev. Dean Carmichael was elected by a large majority.

The prolocutor then appointed the Rev. Canon Brigstocke as his deputy.

The Rev. L. N. Tucker and Dr. L. H. Davidson were elected clerical and lay secretaries by acclamation.

Mr. A. F. Gault was re-elected treasurer and Mr. Garth and Dr. Butler, auditors.

The Rev. Canon Dumoulin asked that the rules of the House be suspended to enable him to move that

separate seats be allotted on the floor of the House to delegates from each diocese in the order in which they appeared on the roll. The motion was lost.

The following nominating committee was then appointed: The Ven. Archdeacon Kaulbach, the Hon. Mr. Justice Townsend, the Ven. Archdeacon Roe, W. H. Carter, Rev. A. J. Broughall, Mr. A. McLean Howard, Canon Ketchum, Dr. Weldon, the Ven. Archdeacon Evans, Mr. E. L. Bond, the Ven. Archdeacon Marsh, Mr. Charles Jenkins, Rural Dean Bogert, Mr. R. T. Walkem, Canon Bull and Mr. J. J. Mason. The Ven. Archdeacon Kaulbach was named convener.

The report of the joint committee on Christian Union detailed what had been done since its appointment and regretted that small progress had been made towards the unification of the Church of Christ. It then recommended that the Upper House should prepare a special form of prayer on this subject for congregational and personal use. It also recommended the re-appointment of the committee.

The Sunday School Committee presented the proposed syllabus for 1892-93, and recommended that the powers of the committee be enlarged, and that forms of admission be drawn up for the reception of Sunday school teachers.

The following communications from the Upper House were concurred in:

1. That they had passed a resolution asking the Lower House to name four members to act with the Bishops of Huron and Montreal as a joint committee to act on the communication with reference to the health of the Bishop of Algoma, who is lying sick at Sault Ste. Marie, and to devise some means of relief during his illness. The Rev. Dr. Langtry, Rural Dean Pollard, Chancellor Henneker and Hon. G. W. Allan were appointed.

2. That the Lower House be requested to concur with the Upper House in the reception of the American delegates at noon to-day (Thursday). Concurred in.

3. The following had been appointed as a Board of Preliminary Enquiry under Canon 4: Rev. Canon Brigstocke, R. W. Henneker, D.C.L., R. T. Walkem, Q. C., D. C. L.; Ven. Archdeacon Dixon, Canon Partridge, Strachan Bethune, Hon. G. W. Allan, D. C. L.; R. V. Cronyn and Canon Dumoulin. (Acknowledged.)

4. In accordance with clause 4, Canon 5, they adopted the following names of three persons qualified as successors in the Court of the Metropolitan: Hon. Geo. Irvine, R. T. Walkem, and Strachan Bethune.

It was also recommended "that the Lower House be requested to name members of their House who shall form with members of the Upper House a joint committee to take into consideration the communication received concerning the health of the Bishop of Algoma, and suggest some means of relief during his illness, and that this House would name the Bishop of Montreal and the Bishop of Huron as the members of the Upper House of said joint committee." Concurred in.

The Provost, Archdeacon Roe, the Rev. Dr. Henneker, the Rev. Canon Brigstocke and the Rev. Dr. Langtry were appointed a committee to draft a resolution of condolence on the death of the late Metropolitan.

Several notices of motion were submitted and the session adjourned.

Thursday.—The Synod met at ten o'clock this morning.

The Rev. Archdeacon Jones having been detained at Grosse Isle, the Bishop of Ontario handed the Rev. Mr. Carey a certificate as a substitute for that gentleman at the Synod. But Archdeacon Jones having been released from quarantine, Mr. Carey wanted to know what he would do. Would he resign, or could he resign?

The matter was referred to the committee on elections.

The report of the joint committee on the consolidation of the various branches of the Church of England in British North America was received. It detailed what was done at the Winnipeg conference in 1890, and also showed that action had been taken by the various synods upon the resolutions passed at that conference. The scheme of the Winnipeg conference had been adopted unconditionally by the Provincial synod of Rupert's Land, the dioceses of Nova Scotia, Toronto, Niagara and Algoma; adopted with amendments by the dioceses of Ontario, Huron and New Westminster; considered, but postponed, by the diocese of Newfoundland; considered, without coming to agreement, by the diocese of Fredericton; dissented from by the dioceses of Montreal and Columbia; not yet considered by the dioceses of Quebec and Caledonia. The report concluded:—"In arranging and carrying out the conference in Winnipeg, and reporting the action taken by the various synods upon the suggested scheme agreed upon thereat, your committee have fulfilled the duties laid upon them; but they cannot forbear the expression of their heartfelt thankfulness to Almighty God for the

spirit of unanimity and enthusiasm which pervaded the deliberations of that memorable gathering; their belief that the great cause of the unity of Christ's Church has been materially advanced by the discussions held and the action taken by so many consultative bodies of Churchmen, clergy and laity; and their lively hope that in view of the substantial agreement on the principles of Church union manifested in these diocesan utterances, the time is not far distant of greater strength, wider usefulness, increased activity, and fuller blessing and honor to our beloved Church, when all its branches throughout British North America shall be united and consolidated under one representative and august general synod."

The following motion by the Rev. Septimus Jones, seconded by Rural Dean Forneret, came up:—"That a representative committee be struck to consider the question of reciprocal arrangements between the several dioceses of this ecclesiastical province, as regards the claims of the clergy upon the superannuation and the widows' and orphans' funds, when removing from one diocese to another; the committee to report during the session. After some discussion the motion was referred to a committee to consider and report at the present synod."

Committee on Elections.—The committee on elections reported having considered the difficulty between the Ven. Archdeacon Jones and Rev. Dean Carey. The committee was of opinion that under sec. 28 of the constitution of the synod the certificate of the bishop was final and conclusive, and that Rev. Dean Carey should fill the office of delegate during the session.

Chancellor Cronyn moved the adoption of the report, but prior to the motion being put a delegation from the Episcopal church of America was introduced by the acting Metropolitan, who remarked that this intimacy between churches could not but do immense good. The delegation consisted of the Bishops of Ohio and Milwaukee, Ven. Archdeacon Carey, of Saratoga, and Rev. Dr. Elliott, of Washington, and they brought loving greetings from the body they represent on the other side the border. Each made a few remarks, the Bishop of Milwaukee making touching reference to the death of the Metropolitan, and expressing sympathy with the Canadian Church in the loss she had thereby sustained.

The prolocutor expressed to the delegation the sincere gratitude of the Lower House for the kind, generous and comforting words which had fallen from their lips.

An adjournment was then made for luncheon, and on reassembling the report of the committee on elections was discussed.

Col. Matheson moved as an amendment:

That the Rev. Dean Carey, a substitute in place of the Ven. Archdeacon Jones as clerical delegate from the diocese of Ontario, having stated to this house that the certificate on which he took his seat had been given under a misunderstanding of the facts as to the inability of the Ven. Archdeacon Jones to attend, the committee on elections is instructed to communicate the said statement to the Lord Bishop of Ontario, and on said certificate being withdrawn, the Ven. Archdeacon Jones be allowed to take his seat in place of his substitute Dean Carey.

He stated that the house was establishing a precedent, and it was very important that they should take care no wrong was done. If the information under which the bishop's certificate was given had been false and purposely given, the synod would have had the remedy in its own hands, and where a mistake was unintentionally made, as in the present instance, the house should also have the remedy in its hands.

Dr. Smythe seconded the amendment, contending that a gentleman who had been deprived of his seat in the house should have it restored, if there were no insuperable difficulties in the way. That was the wish of all the delegates from the diocese of Ontario, including Dean Carey. Archdeacon Jones had made considerable sacrifices to be present at the synod, and he (the speaker) contended that the clause in the canon under which the committee had arrived at its conclusion should not be strained so much as had been attempted in the present debate.

Dr. L. H. Davidson stated that the Provincial synod had not a single word to say to a diocese how it should elect its delegates, who they shall be, or what qualification they shall have, provided they are communicants of the Church. If the house admitted the principle the amendment aimed at, it would be directly assuming to itself the power of determining the action of the diocese of Ontario, a matter which it had no power to do. It would be a dangerous precedent for the house, because of a hardship, to endeavor to make a rule which would act in future as a positive law. It seemed to him that the only way out of the present difficulty would be a distinct resignation from Dean Carey to the Bishop of Ontario and a distinct report from the latter that Ven. Archdeacon Jones was entitled to take his place on the floor of the house. It appeared to him that under the canon the bishop of a diocese

difference of opinion as to the best means of raising the money.

After some discussion Canon Von Iffland moved in amendment, seconded by Mr. W. M. Jarvis:

That the report of the committee on the illness of the Bishop of Algoma, and the resolution proposed by the Hon. Mr. Allan, be referred to the board of management of the Domestic and Foreign Missionary Society, for the purpose of providing some means of raising the necessary funds, this house heartily concurring in the spirit of the report.

The amendment was carried.

Marriage and Divorce.—Canon Partridge rose to present the report of the joint committee on marriage and divorce, but Mr. J. A. Worrell pointed out that the document which was about to be read had not been submitted to the committee for approval or otherwise.

Judge Hanington explained that at the last meeting of the committee the Bishop of Nova Scotia and Canon Partridge were requested to draft a report.

Mr. Worrell admitted the accuracy of this, but still maintained that the document had not been submitted to the committee.

Under these circumstances the prolocutor ruled Canon Partridge out of order.

It having been decided to receive the Rupert's Land delegation at 3 p.m. to-day, the following message from the upper house was concurred in:—

Resolved, that the upper house accedes to the desire of the lower house for an open conference and appoints the hour of 10.30 on Saturday, the 17th instant, in the hope it may be convenient to the lower house; that the purpose being mutual information and not the immediate decision of the various questions connected with the creation of a general synod, no motion may be submitted nor notes taken, but conclusions must be arrived at by the two houses in their separate chambers after the conference is closed; that the senior bishop will preside and maintain order, as the members of both houses may desire to take part in the conference, and that the conference be limited to three hours.

On the motion of Canon Von Iffland, it was resolved to suspend the rules of the house in order that business connected with the Domestic and Foreign Missionary Society might be transacted.

The adoption of the motion was communicated to the House of Bishops, and their lordships entered and took their seats in the lower house, the synod sitting as the missionary society, the acting Metropolitan taking the chair. After prayer had been offered up the election of members of the board of management of the Domestic and Foreign Missionary Society was proceeded with, as under:—From the diocese of Nova Scotia: Canon Partridge, Ven. Archdeacon Kaulbach, Mr. Thomas Brown and Mr. J. T. Wild; from the diocese of Quebec, Very Rev. Dean Norman, Canon Von Iffland, Dr. Heming and Mr. W. H. Carter; from the diocese of Toronto, Canon Cayley, Rev. A. J. Broughall, Mr. L. H. Baldwin and Mr. G. B. Kirkpatrick; from the diocese of Fredericton, Canon Brigstocke, Canon Forsythe, Mr. W. M. Jarvis and Mr. A. P. Tippit; from the diocese of Montreal, Very Rev. Dean Carmichael, Rev. G. O. Troop, Dr. L. H. Davidson and Mr. Charles Garth; from the diocese of Huron, Very Rev. Dean Innes, Rev. W. A. Young, Mr. V. Cronyn and Mr. Matthew Wilson; from the diocese of Ontario, Ven. Archdeacon Jones, Rural Dean Pollard, Mr. R. T. Walkem and Mr. R. V. Rogers; from the diocese of Niagara, Canon Houston, Rural Dean Forneret, Mr. W. F. Burton and Judge E. J. Senkler.

The triennial report of the board of management of the society was then read by the Rev. Dr. Mockridge. It stated that if they looked at the financial results they found that the first triennial report, made in 1889, showed that the amount of money received by the society for domestic missions was \$26,507.52; the second report, in 1889, showed that it had increased to \$45,574.10, and the present report showed the amount to be \$65,727.57. Similarly, for the foreign missions, the amount in 1886 was \$16,453.27; in 1889, \$35,740.80, and now, \$45,029.93. These figures indicated a steady and healthy increase in the funds of the society. It was the feeling of the board that the members of the Church of England in Canada should arouse themselves to the importance of contributing more liberally to the scattered dioceses of the Northwest. Nearly all of them were under the fostering care of the Church Missionary Society in England, and as this society had resolved to diminish its present liberal grants by a gradual process of decrease in each year, and as most of the dioceses had no internal means of making up the deficiency, distress or loss to the Church must be the result, unless the amount deducted be supplied by this older and wealthier part of Canada. Chiefly through the solicitations of the Rev. E. F. Wilson, whose untiring efforts in their behalf deserved every recognition, the board has established an Indian committee, whose duties should be the collection and circulation of reliable statistics and every information connected with the evangelical and educational work among the Indians in the Dominion

of Canada, and such other methods as may seem best calculated to bring the Church's Indian work more prominently before the minds of her members and thus secure for it a larger place in their prayers and substantial sympathies. From the work of this committee, formed only last October, many results favourable to the Indians may in time be looked for. The attention of the board had also been drawn to the fact that large settlements of Chinese had been formed in different parts of British Columbia, and that some effort should be made towards their evangelization, and a small grant annually, as much as was felt to be available, had been voted for that purpose. The valuable aid that the Women's Auxiliary had ever been and continued to be to the society was acknowledged. The Domestic and Foreign Missionary Society of the Church of England in Canada had within itself much power for doing a great and beneficial work not only at home, but abroad. The feeling, however, still existed that the society was young and not yet fully developed, and while its appeals in aid of domestic and foreign missions continued to meet with a pretty general response from the various dioceses, it is evident that there are many parishes throughout the ecclesiastical province which have not yet entered cordially into its work. The board has done its best to reach all the parishes and all the clergy and to get them interested in its high and noble work, and if in some cases it had failed the responsibility must rest with those who turn a deaf ear to its continued appeals.

The Treasurer's Report.—The report was adopted, after which the triennial report of the treasurer, Mr. J. J. Mason, was submitted. It showed the total receipts for the three years for domestic missions had been \$65,727, of which \$47,167 were appropriated, and \$18,560 unappropriated. During the same period the receipts for foreign missions had been \$45,029, of which \$31,033 were appropriated, and \$13,996 unappropriated. It was explained that "appropriated" meant funds sent in for a specific object, whilst "unappropriated" funds were such as were left subject to division by the board of management.

It transpired that some clergymen had been in the habit of stating to what purpose the Epiphany and Ascensiontide collections, which are taken for missions generally, should be devoted, thus making the funds so received "appropriated" funds. A very long discussion took place on the matter, the general opinion being that a clergyman had no power to say how contributions from his parish should be divided, unless such contributions had been given for a specific object.

(To be continued.)

MONTREAL.—**Christ Church Cathedral**—The consecration of the Rev. Andrew Hunter Dunn, M.A., as Bishop of Quebec, took place in the Cathedral on Sunday, the 18th inst. The circumstances greatly enhance the solemnity and impressions of the occasion. The presence of the members of the Provincial Synod, the vast concourse assembled within the walls of the beautiful church, all eagerly attentive to every part of the service—the beauty and devotional effect of the music, as well as the warm personal interest already felt by so many in him upon whom has fallen the lot to be a Bishop in the Church of God, and who is winning all hearts by his sympathetic and genial manner and the conviction of his sincerity and goodness—all combine to connect the consecration of the Rev. A. H. Dunn with circumstances of unusual interest. Ordinary Morning Prayer was said at 9 a.m. and the special Consecration Service was fixed for 11 a.m. Soon after that hour the procession, which had been formed at the Chapter House, moved along the outside of the nave through the grounds to the west door, and proceeded up the middle aisle in the following order during the singing of the hymn: "The Church's One Foundation":

Laymen delegates from the Diocese of Quebec.

The surpliced choir of the Cathedral.

Vergers.

Surpliced clergy of the Provincial Synod and other clergy.

The Cathedral Clergy, viz.:

Rev. E. T. Capel,

Rev. Dr. Norton.

The clerical delegates from the Province of Quebec.

The Bishop's Vergers.

The Bishop-elect and his chaplain.

The Bishops of Montreal, Toronto, Huron,

Niagara, Nova Scotia and Fredericton,

with their chaplains.

Bishop Nicholson, of Milwaukee, and his chaplain.

The Crozier, borne by the Bishop's chaplain.

The Acting Metropolitan, viz.:

The Bishop of Ontario.

There were over sixty of the clergy in clerical robes, and the variety of their different colored hoods Oxford and Cambridge, and many other universities of distinction being represented, imparted quite a picturesque appearance to the scene, especially as the clergy of the Provincial Synod occupied chairs placed down the nave, adding to the effect of the

spectacle as seen from the chancel. Indeed, several of the dignitaries present afterwards expressed great satisfaction with the service, considering it the most beautiful and best arranged function of the kind which had ever taken place in the Cathedral. The music, which was under the direction of Mr. Edgar Birch, was throughout wonderfully sweet and reverent.

The ceremony commenced with the ordinary ante-Communion service, at which the Bishop of Ontario officiated. Then followed the special Collect, Epistle and Gospel, the Epistoller being the Bishop of Milwaukee and the Gospeller the Bishop of Montreal.

The anthem, "How Lovely are the Messengers that Preach Us the Gospel of Peace," beautifully rendered, was then sung, and the Bishop of Toronto ascended the pulpit.

The Bishop of Toronto delivered the sermon for the occasion. His text was Acts xiii., 2 and 3—"As they ministered to the Lord and fasted, the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them,' and when they had fasted and prayed and laid their hands on them, they sent them away."

The Bishop, in speaking of the consecration of Bishops, said the men were chosen of the Church to occupy this position, with power to ordain and confirm. He expressed his best wishes for him they were sending forth to-day, and exhorted the congregation not to doubt that he had been chosen and set aside for the work by the Holy Ghost. The interest of the day's ceremony was enhanced by the fact that it was the centenary of the consecration of the first bishop on the American continent, and also the present year was the centenary of the erection of the See of Quebec.

One of the most impressive portions of His Lordship's address was his reference to the Bishop-elect of Quebec, who, he said, during a long course of years' administration of a populous parish in the great metropolis of England, had put into practical exercise in a notable degree those gifts and powers which distinguished a successful parish priest. Three churches built and parishes constituted, with all the machinery and organization to meet the needs, spiritual, moral and social, of every class of people, were visible tokens of his fruitful labours. Devoted to the labour of winning souls for Christ, he had been singularly honoured of God; in fact he had proved himself, or rather had been approved of God for the higher ministries of the Church, marked out by personal gifts of organization and administrative ability as one qualified to exercise the apostolic office of bishop in the Church of God. If anything could assure us that Christ did still, as in apostolic times, grant gifts and graces of the Holy Spirit to those whom He calls to have charge and oversight of his Church, it was the contemplation of the work.

The Consecration.—Up to this time the Bishop-elect had been seated in one of the Canon's stalls, simply vested with the rochet; the Bishops of Montreal and Toronto then approached him and escorted him to the foot of the chancel steps, where the Acting Metropolitan, the Bishop of Ontario, was seated, wearing his mitre and surrounded by the other bishops. The formal presentation of the Bishop-elect then took place, the bishops introducing him by saying to the Acting Metropolitan:

"Most Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop."

The record of election was then asked for and read as follows by Canon Von Iffland:

"We, the clergy and lay representatives of the Diocese of Quebec, in Synod assembled, do hereby certify that at Quebec on the twenty-second day of June, A.D. one thousand eight hundred and ninety-two, the Reverend Andrew Hunter Dunn, M.A., Vicar of All Saints, South Acton, in the Diocese of London, England, was duly elected according to the canons of this Diocese to be Bishop of Quebec.

"Signed on behalf of the Synod,
HENRY ROE, D.D., Archdeacon of Quebec, Chairman.
A. A. VON IFFLAND, M.A., Clerical Secretary of the Synod of the Diocese of Quebec."

After which the oath of canonical obedience to the Metropolitan was administered by Dr. Walkem, Chancellor of the Diocese of Ontario, who wore his robes. Then followed the Litany, sung by the Rev. Archdeacon Bedford-Jones. The Metropolitan still sitting in his chair and wearing the mitre, proceeded to put the formal questions laid down in the consecration service to the Bishop-elect, whose responses were earnest and clear. Following the instructions in the rubrics the Bishop-elect then withdrew to the vestry to assume the remainder of the Episcopal habit, being escorted thereto by the Bishops of Montreal and Toronto.

During his absence a voluntary was played on the organ. The Bishop-elect, upon his return, similarly escorted, knelt at the feet of the Metropolitan, and the "Veni, Creator Spiritus" was said over him, the congregation joining in responses. The special prayer for the Bishop-elect having been said, the

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The Acting Metropolitan and the other Bishops laying their hands upon his head, the former said:

"Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

Then the Bible was delivered to the now elected Bishop, and the exhortation addressed to him as follows:

"Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen."

All the Bishops then proceeded from the chancel steps to within the communion rails, and the remainder of the Communion Service was performed, the Acting Metropolitan being the celebrant and administering the elements to the Bishops present, and afterwards, with the assistance of the Bishop of Milwaukee, the Bishops of Huron and Niagara, and the newly-elected Bishop of Quebec, to such of the clergy and congregation as presented themselves. After the prayer of consecration the hymn, "I am not worthy, Holy Lord," was sung, all kneeling.

The service, which had lasted over two hours and a half, was closed by the singing of the "Nunc Dimittis," after which the procession reformed, walking again down the middle aisle and returning to the Synod House. The Bishop of Ontario officiated as Acting Metropolitan, the Canon Law stating that upon the death of the Metropolitan the senior Bishop acts in his place, no formal election being made of a new Metropolitan until the expiration of three months. The Bishop of Niagara bore the pastoral staff in the processions.

The entire ceremony passed off without the slightest hitch or confusion in the arrangements, as if the whole had been rehearsed, and throughout the long service the congregation was attentive, joining in the responses and singing and contributing towards rendering this Consecration Service an impressive and memorable one to all who were present.

POINT ST. CHARLES.—*Grace Church*.—This beautiful church was opened last Sunday, the Bishop of Nova Scotia preaching the opening sermon in the morning; Rev. Robert Ker, brother of the rector, addressed the children in the afternoon. Bishop Baldwin preached in the evening. It is over forty years since the work of the English Church in Point St. Charles was begun by the Rev. Canon Ellegood, now rector of St. James the Apostle, on St. Catherine street, and truly the seed sown by him has grown into a strong and noble tree. More than twenty years ago the first parish church was built in this district. A pretty church it was, and its old walls are deserted with great regret by those who have worshipped there—some almost from the very day the church was opened. Of this church the late Canon Belcher was the esteemed rector for over eighteen years, and the present prosperity of the parish is in no small measure due to the faithful labours performed by him during his long incumbency.

The natural growth of the district was very markedly felt in Grace Church; it was a small building and the services became unpleasantly crowded. A new and larger church was decided on, the corner stone of which was laid by Mr. Wm. McWood, on Sept. 12th last year.

The principal front is on Wellington street, with the tower on the south-west corner of Wellington and Fortune streets. The tower is one hundred feet high, terminating with tile roof, vanes, and weathercock. The material of which the church is built is Montreal lime-stone, baserock-faced corners, eight feet above the ground line, and red pressed bricks. The various parts of the structure are beautifully linked together by the introduction of Scotch sandstone sufficiently to obtain complete harmony. The roof is covered with slates and finished with battlements and ridges, etc. The aspect of the church from the south-west is extremely grand; its lofty proportions, its delicate surface, and the beautiful balance of the ornaments are all seen to the best advantage.

There are five entrances to the Sunday-school room and the church; the principal are in the tower open-

ing into a large vestibule with mosaic and marble flooring, and marble stair-case to ascend to the ground floor. On entering the church one is struck with its grand proportions and vast height. The entire width is fifty-six feet, with a beam-trussed roof; the nave is ninety feet long, the chancel extends twenty-eight feet further and is twenty-eight feet in width.

On the east side of the chancel there is a large room for the purposes of the choir and organ chamber; on the west side is the rector's vestry, with fireplace, book shelves, three wardrobes, one with wash basin and mirror; adjoining is the choir boys' room, passage and staircase to entrance on Fortune street.

The basement is lofty and well lighted; Sunday-school 70 feet by 52; infant class room, 20 feet by 40; Young Men's Christian Association room, 26 feet by 28 feet, divided by partitions, having the doors hung with chains and weights sliding upward out of sight, and so, when occasion requires, turning all into one immense room. In addition there are lavatories and cloak rooms for boys and girls (separate) library, kitchen and fuel cellar, the latter with two hot water boilers to heat the whole building. The church has 140 pews, accommodating 750 persons; the floor under them is resting on steel girders and formed with a gradual rise from the chancel.

The pulpit and reredos are very beautiful; they are carved out of Bath stone and are nobly brought out by the rich decorations of the chancel. The communion rail and chancel rail and gasfittings are all of lacquered brass.

The organ has four fronts, containing 104 pipes, richly decorated with silver, gold, and light shades of green, drab, and carmine, resting on projecting balconies over the panelled work.

In the erection of this church we recognize a great step forward not only in its direction of gothic art, but in the employment of divers arts, and pure taste in the construction and adornment of buildings intended for the services of the Anglican Church. In this regard all credit is due to Mr. John James Browne, architect, of this city, who has carried out this noble work to such a successful issue. Mr. Browne may with pleasure walk around and examine carefully every bit of detail, and, regarding them from every point of view, may with each step find ever varying satisfaction and enjoyment.

The contractors were: Peter Lyall, of Montreal, masonry and cut stone work; Charles Thackery, of Montreal, brick work; C. H. Norton, of Montreal, carpentry and joiner work; Wm. Young, of Montreal, painting, glazing and decorating; J. C. Spence, of Montreal, stained glass; Thos. Phillips, of Montreal, plasterer's work; Montreal Roofing Co., roofing, slating, galvanized iron and organ pipes; Keene Bros., organ fronts; Robert Mitchell, brass railings; Chanteloup & Co., brass fittings; Dominion Bridge Co., steel beams, etc.; Henry Beaumont, stone pulpit and reredos; Wm. Murphy, plumbing and gasfitting; Euard & Macdonald, hot water heating; Parks & Reekie, tiling and grates; Robert Forsyth, marble stairs and mosaic flooring.

On the part of the congregation the work was in charge of a building committee consisting of the Rev. John Ker, rector; Wm. McWood, sr., treasurer; Henry H. Powles, George Outram and Harry Holt, secretary. Right well have the members of this committee discharged their trust, and they deserve well at the hands of the vestry. The church has been the recipient of many gifts. West windows, presented by Mr. McWood in memory of his son; Bishop's chair, also by Mr. McWood, in memory of his daughter; alms plates, also by Mr. McWood, in memory of his little grand-child; the Ladies' Aid has presented the pulpit, the chancel, altar railing and the carpets; the Young Ladies' Guild have given the alms basin, altar ornaments and coverings and carpet for the sanctuary; Miss Belcher has presented two beautiful chancel gas standards; the Y.M.C.A. has furnished the rector's vestry and the choir boys' room; and the Woman's Auxiliary has presented a very pretty altar book-rest. The total cost is about \$30,000, exclusive of the land.

ONTARIO.

Rev. H. Auston, Gananoque, says, "Cannot answer the numerous replies sent, and hope applicants will take this notice instead of letters."

TORONTO.

PERRYTOWN.—The annual harvest Thanksgiving Services in connection with St. Paul's church were held on Sunday, the 18th of September, and were a grand success. There were three services during the day, and each service the church was crowded. The morning service was taken by the Venerable Archdeacon Allen, who in his usual happy and eloquent strain preached a powerful sermon on faithfulness, choosing the Parable of the Unjust Steward as the basis of his discourse, as found in St. Luke xvi., 8th to 13th verse inclusive. In the afternoon the prayers were read by the Incumbent, after which a very excellent and appropriate sermon was preached by

the Rev. G. F. Hibbard, B.A., from Nehemiah viii., 17, on good works. The evening service was entirely taken by Mr. Hibbard, who gave a very instructive and impressive sermon on "Faith," from the text found in the 4th chapter of St. Mark, 40th verse. The church was beautifully decorated with the flowers and fruits of the season. Mr. Arthur Woodhouse, with his usual ability, presided at the organ, and the choir acquitted themselves very creditably. The offertory amounted to the sum of \$52.25.

NORWAY.—*St. John's*.—Rev. C. Rutten, rector of this church, acknowledges the receipt of \$31.61 from Mr. W. A. Lyon, acting churchwarden of the Church of England tent at Balmy Beach, the services at which were conducted by Rev. H. C. Dickson, of the Church of the Ascension, all summer. The amount handed over for the new church at Norway was collected at these services, which the cottagers fully appreciated and which proved a great success.

EAST TORONTO.—*St. Saviour's*.—On Sunday, the 18th inst., the Harvest Festival was observed with great solemnity and zeal. The ladies had the church beautifully and tastefully decorated with cut and pot flowers and fruits of every description. There were two celebrations of Holy Communion: at the morning service Dr. Gammack, upon the Duty and Profit of Thankfulness, and at the evening service the Rev. T. C. Street Macklem, of St. Simon's, upon Our Trust in a Present and Living God. As is so characteristic in this church, the services were bright and the congregations large; in the evening the church was crowded, and the service for the first time sung throughout. It was inspiring to observe the vigour with which the congregation united with the choir in singing the psalms and hymns. The anthem was sung with great spirit, taste and expression. A very liberal collection was made for the very matter-of-fact object, with which every one could sympathize, the providing fire and light for the winter. The new reredos attracted much attention, as so striking an object when seen from the body of the church. The general design is marked by the bold scroll above it, "Behold the Lamb of God," in bold letters upon a purple velvet ground. In the centre of the reredos is the Lamb bearing a banner, on a white satin ground, and on either side curtains of cloth of gold. The reredos is given by Mrs. Gammack, who, also, with the assistance of the Guild of St. Agnes, embroidered the whole design. It is most appropriate as a decoration in the chancel and over the altar, and the only thing that is required now is a bell or chime of bells to call the people to worship. Many, outside our own church people, express the wish that we had a bell or bells as a proclamation for prayer and praise; it would make Sunday more like itself, and teach a lesson of former days to hundreds. On the afternoon of Sunday, the 18th inst., the Sunday school had its flower service in connection with the harvest festival. The scholars met as usual, but only for a short service and hymns, and each presented at the altar a flower or bouquet of flowers. The children were abundantly happy, and deputed two of their number to convey the flowers on the following day to the sick children's hospital in Toronto.

CANNINGTON.—The Rev. Rural Dean Westney visited Cannington last Monday for the purpose of consulting with the congregation of All Saints' Church and representatives of the Beaverton and Derryville congregations, with regard to the better organization of the united parishes of Cannington and Beaverton. At the meeting held at Cannington in the afternoon it was decided to provide means, if possible, to enable the incumbent, the Rev. W. Cresswick, to secure the assistance of a student in order that more regular and frequent services may be held both at Cannington and Beaverton. The Rev. Mr. Westney visited Derryville during the day and renewed the acquaintance of many of his old parishioners both at Derryville and Cannington.

RURAL DEANERY OF PEEL.—The regular meeting of the R. D. Chapter of Peel will (D.V.) be held at the parsonage, Tullamore, on the Festival of St. Luke the Evangelist (Tuesday, October 18th), 1892. Services in St. Mary's Church as follows:—10.15 a.m., Morning Prayer; 11, Celebration of Holy Communion; 7.30 p.m., Evening Prayer with Sermon. The first business meeting at 12 noon. At 2.15 p.m. the Chapter will take up for consideration the proposed re-arrangement of stations in the several missions within the deanery. The Chapter will be pleased to receive any counsel or advice from laymen within the deanery who may be interested in the matter under consideration. The Chapter will make a recommendation to the mission board, based upon the result of their deliberations. This matter being of very great interest and import to the welfare of the Church in Peel, it is expedient that all the members of the Chapter should be present.

Geo. B. MORLEY, Sec'y.

NIAGARA.

CAYUGA.—The Rev. J. and Mrs. Francis, with their two youngest children, returned from the Muskoka Lakes district on the 17th inst., the former after eleven weeks absence, during which time he conducted divine service on several occasions at Pt. Carling, Pt. Sandfield, Gregory, Whitesides, Bunter's Bay, Paignton House, and Beaumaris, on Tondern Island in Lake Muskoka, at which place he held the first service and preached the first sermon in the new but unfinished St. John's Church. He also had the pleasure of turning the first sod for the new St. James' Church parsonage at Port Carling. On the last two Sundays of his absence, the services at Cayuga were conducted by the Rev. W. A. J. Burt, incumbent of the Port Carling mission. Mr. A. W. H. Francis, B.A. (Trinity, 1892), left on Aug. 29th, with Miss Mildred H. Francis, for Knoxville, Ill., the latter to become a pupil at St. Mary's, and the former to become asst. master at St. Alban's Military Church School for boys, of both of which institutions their uncle, Rev. Dr. Leffingwell, of the *Living Church*, is the founder and rector.

In this parish on the Grand River, there has been but one death in the congregation for upwards of fifteen months, and that one a child of but three months of age. Only three others have been removed by death in upwards of three years past, of the ages respectively of 80, 72 and 82. We look upon this fact as remarkable and worth recording.

GRAND VALLEY.—An eight days' mission was conducted in St. Alban's Church, Sept. 4th to 11th, by the Rev. Thos. Geoghegan, of Hamilton. We had looked forward to these services with eagerness and our expectations were fully realized. The missionary dwelt upon the practical side of Christianity. His plain, manly utterances were heard with great attention. The feature of the mission was the attendance at the 6 a.m. celebrations. During the octave 128 communions were made by 51 communicants. This shows us that zealous souls soon come to value healthy, catholic services. In the afternoon of the last day a children's flower service was held. A good number of pretty flowers were collected and sent to St. Peter's Home in Hamilton.

HURON.

Huron Lay Workers' and Sunday Schools' Convention.—The arrangements for the convention at Stratford on the 11th and 12th October, are now completed, and all that remains is for the churchworkers of the diocese to avail of the hospitality so generously tendered and make the gathering a grand success. The programme now issued specifies more definitely than previous notices the nature of the varied and attractive course of subjects to which the attention of the meeting will be directed. Dr. Hopkins, a veteran lay worker and chairman of the Laymen's League of Western New York, will speak of the operations of the society. Miss Sarah Brown, of Brantford, is to describe to ladies interested, her method of primary teaching. Mr. S. H. Blake will, no doubt, reveal his own experiences in an address on "The Bible Teacher, his duties, his difficulties, his reward." The Bishop of Huron has called attention to the convention in a pastoral which has been read in the churches of the diocese.

RUPERT'S LAND.

ROUNTHWAITE.—St. Mary's Church is always spoken of as the pretty little church at Rounthwaite. It has been re-plastered, and will be re-painted as soon as the money is raised; we need a small bell and a new organ. The church is burdened with a debt of \$449; this, we hope, will be cleared off before the end of November. A new parsonage is being built for the new incumbent, Rev. H. Dransfield; the site, two acres, was given by H. Merideth, Esq., Brandon. We shall be very glad to receive help from outside (from you, reader); it is badly needed. Our total debt is about \$1,000, but no doubt the congregation will reduce this by over one-third before Christmas. Then, too, the people have guaranteed \$400 towards the stipend. Surely such zeal deserves to be encouraged. The Rev. H. Dransfield, or Mr. Cunningham (warden), Rounthwaite P.O., Manitoba, will receive and acknowledge all subscriptions.

The Genuine Merit

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. Its proprietors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions warmly commending Hood's Sarsaparilla for what it has done for them.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

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.

Can Heartily Recommend It.

SIR.—The article in your issue of Sept. 15th, on "The Story of the Bible," I read this morning with great interest, knowing as I do something of the origin of the Story of the Bible, embracing the Old and New Testament. It is admirably adapted to family use among children, being written in a simple narrative style and in simple language, which will be readily comprehended by the little ones, and might well be read with advantage by many parents. The work embraces Bible instruction in the form in which it was given by the author to his family for many years; he died on the 1st day of January, 1887, and the publication of the work has since been carried on by the son of the author, as a grateful testimony to the early teachings of his father.

Through the interest and energy of a prominent Churchman in North Dakota, 900 volumes are now in circulation through the missionary jurisdiction of North Dakota. I have myself read the work with much interest, and can heartily recommend it for the purpose for which it is intended. Yours truly,

GEO. A. HARVEY,
Rector of Grace Episcopal Church,
Jamestown, North Dakota.

Notes and Queries.

SIR.—Will you kindly explain under what circumstances the "Latin service" was recently held in one of the leading churches of our communion in England? Some Churchmen have been ignorant enough to ascribe it to the "Romanizing tendencies" of the High Church party. G.

Ans.—Unfortunately we cannot call to mind the particular incident referred to. "Understanded of the people" is the principle on which all our acts of public worship run (Art. xxiv.), and Latin is not generally so well known among the common people as to justify a public service in that language. The Prayer-Book was drawn up in English for the English-speaking people; it is now translated into other tongues so as to be "understanded of the people," and there is no particular sanctity or God-pleasing in any one language. But (1) if the usual services of the Church are performed, there is nothing to prevent the rector's allowing any supplementary service in any language to be said: there must be a liberty on both sides. (2) In the Preface of the Prayer-Book there is special provision for *private prayer* being made in any language that the worshipper may understand. (3) In the Act of Uniformity one of the clauses reads, "That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the chapels and other public places of the respective Colleges and Halls in both the Universities, in the Colleges of Westminster, and Eton, and in the Convocations of the Clergies of either Province, in Latin; anything in this Act contained to the contrary notwithstanding."

British and Foreign.

Bishop Bardsley has accepted the office of vice-president of the Home Reunion Society, in succession to the late Bishop of Carlisle.

The Nestorians in Armenia, who are very numerous in the districts between Van and Bagdad, have definitely submitted to the Pope.

Canon Knox Little has been invited to conduct the mission services at Manchester Cathedral during the forthcoming Manchester and Salford General Church Mission.

Lady Henry Somerset is about to bring out a new Temperance organ. It will be called *The White Ribbon*, and £100,000 has been subscribed to go on with. In addition to Temperance it will take up the cause of Woman's Rights.

The Bishop of Tasmania has been visiting all the mission stations of Melanesia, confirming, and ordaining, and collecting all available information respecting the condition and prospects of the mission. He has also been making careful inquiry into the employment of native labour.

A memorial is about to be erected in Broughshane Church to the late Canon Grainger, whose magnificent donation of his library and archaeological collection to the City of Belfast will be remembered. The memorial will consist of a series of substantial and much-needed improvements in the church.

As we intimated last week, the *Banner* newspaper is in effect resuscitated under the name of the *Church and Queen*. The same well-known editor, the Rev. C. Mackeson, will control its fortunes, and apparently on the same lines as before. The two leaders in its first number deal with educating the electors and with "Neglect of Clerical Duty," as a topic left out at the Church Congress.

We are much grieved to learn that the health of the Bishop of Guiana is giving his friends some anxiety. His Lordship was compelled to postpone the holding of the Provincial Synod last month, and to modify the proposed programme for his jubilee in consequence of his indisposition. Prayers for his restoration have been offered up in the churches in the colony.

The Dean of Worcester has rendered the S.P.G. considerable service by a series of addresses on behalf of the society in Wales. He visited, together with the organising secretary, three dioceses, and pleaded earnestly the claims of this the oldest of our missionary societies, and laid stress on the fact that Christianity alone could regenerate the world.

I wonder (asks "Dogberry" in the *City Press*) how many people are aware that the old phrase, "Robbing Peter to pay Paul," has a direct connection with the City? Its origin was as follows: When, ten years after the Abbey Church of St. Peter, Westminster, was constituted a cathedral, and made a bishopric, by royal letters patent, under date December 17th, 1540, it was once more attached to the Diocese of the Bishop of London, its estates were appropriated to the repairs of St. Paul's Cathedral.

The "Eastward Position" having been declared legal by the Privy Council, because, in the opinion of the Board, the "north side" of the communion table was referred to when the table stood lengthwise in the chancel, the Rev. J. B. Waddington, Vicar of Lowmoor, Clitheroe, has removed the holy table to that position; and, moreover, he has revived the old custom of communicating the people in their pews, every alternate seat being left vacant in order to allow him to pass.

Sunday School Lesson.

16th Sunday after Trinity. Oct. 2nd, 1892.

THE CHRISTIAN PRAYER—THE DOXOLOGY.

The concluding words of the Lord's Prayer, "for Thine is the Kingdom," etc., are called the *Doxology*, or *giving praise*. Many of our prayers and hymns conclude with a *doxology*, and it is customary for clergymen to conclude their sermons with a *doxology*. "Glory be to the Father," etc., is a *doxology*.

The offering of praise to God is a very necessary and proper part of our worship, as we thereby acknowledge His greatness and His goodness, and we thereby honour Him: Ps. l. 23; and see S. Luke ii. 14; 1 Cor. vi. 20; Rom. xv. 5, 6.

I. "THE KINGDOM."
We confess that the Kingdom is God's; that He is indeed King of kings, and Lord of lords; that His dominion extends over all things, both in heaven and earth; and that every created thing is subject to His supreme and sovereign will, and that it is He that rules and governs all.

II. "THE POWER."

To God we here ascribe all power, for He is Almighty; and it is because we are assured of His almighty power that we know that He is able to grant what we have asked for; our daily bread, forgiveness of sins, protection and deliverance from temptation.

III. "THE GLORY."

We confess, also, that glory belongs to God; that it is his rightful due. We have prayed that His name may be hallowed—that is glorified; and here we confess that He alone is entitled to glory.

IV. "FOR EVER AND EVER."

That is, throughout all eternity. Do we ever try to realize what that means? Here we measure our time by minutes and hours, days and weeks, and years; but eternity is measureless. It is like a circle, without beginning or end. God's kingdom, and power, and glory must endure throughout all eternity, because He Himself is eternal. To man, also, He gives an eternity of being—either of happiness or woe. To them that love Him and serve and obey Him in this life, He has promised everlasting happiness; but they that hate Him, and serve and obey the Devil, although they too will have an eternity of being, yet it will be one of unending misery. Considering how short the time is, even though we live to be eighty or ninety years, in which we have to make the choice, we cannot begin too soon. Every day and every minute is precious in which we learn to love and obey God more earnestly and faithfully; and every moment of our lives is worse than wasted which leads us to forget Him, and to serve and obey the Devil.

"AMEN." This word concludes the Lord's Prayer, as it does most of our prayers. What is meant by it? It is a word of Hebrew origin, and means when used at the end of a prayer, "So be it." We must always remember to use it intelligently, and not simply mechanically or without attaching any meaning to it. The custom of Christians using this word to express their concurrence in the prayers offered in public worship is probably coeval with Christianity itself: (See 1 Cor. xiv. 16). In the time of S. Chrysostom, the great Bishop of Constantinople, it is related that the sound of the people saying "Amen" in the public services of the Church was like the noise of thunder; but nowadays a good many people seem either to be too much afraid or too listless to take any audible part in the public services. The Prayer-Book, which perpetuates the ancient and pious Christian custom, intends that all the people present shall audibly say "Amen" whenever the word is printed in italics; but too many people are content to leave this duty to the clergyman and choir. If we would have the public services of the Church hearty and inspiring we must be careful to do our part to make them so by never omitting to say audibly and devoutly not only the "Amen," but all the responses intended to be made by the people.

Family Reading.

The Velocity of a Canon Ball.

The first firing was done on the new proving grounds of the Bethlehem Iron Works on the 28th of July. Screens were arranged in connection with electrical instruments for measuring the velocity with which the shots traveled. In the test made, the object was to obtain the velocity of a 250 pound shot fired from an 8 inch gun with a charge of 81 pounds of hexagonal prismatic powder. The standard set down for these conditions is 1,700 feet per second, or at the rate of about 1,200 miles per hour. The instruments showed a velocity of 1,702 feet for the first shot fired; this came so close to the standard that further tests were considered unnecessary. This is said to be one of the most satisfactory tests made in the history of modern ordnance.

The merit of Hood's Sarsaparilla is not accidental, but is the result of careful study and experiment by educated pharmacists.

Patti's Dog.

A charming instance of the diva's method was afforded recently. During the course of one of the most admirable performances that Donizetti's opera has ever received in this country, Mme. Patti, who was in extraordinary good voice and humor, came out in response to a roar of applause. An incident had occurred a few minutes before that lent momentous interest to her appearance.

Mme. Diaz, wife of the President of Mexico, had heard of the death of Patti's pet dog Ricci, and had sent her another, which was to be presented to the diva in a novel way. The tiny animal was buried in a basket of roses, but an usher discovered it, and, referring the matter to the manager, was refused permission to pass it over the footlights.

At the next act, however, Mr. Abbey repented and allowed the usher to convey the gift to Mme. Patti along with her garden of bouquets. The basket in which the dog was hidden was a triumph of floral art. Mme. Patti, attracted by the beauty of its design and the gorgeous bloom of its roses, chose this particular tribute to carry personally off the stage.

As she lifted the basket and kissed its flowers, the little dog, which was badly frightened by the experience it had had, gave a feeble cry. The diva started, looked curiously into the mass of flowers, gave a purely feminine scream of delight, and, running down to the footlights, whispered gleefully to the audience, "I declare if it isn't a lovely little dog."

No one who has not been at a Patti performance can realize the enthusiastic volume of applause that greeted this announcement. Men jumped up on the chairs and yelled "Brava! Brava! Patti!" and women waved their fans and handkerchiefs and cried hysterically. Suddenly Patti dived her curly head into the basket and kissed the dog. Whereat a fresh storm of cheers rang through the house. Then she tried to extract the little animal from the flowers, so that she could show him to the audience. But he was tied in securely with ribbons.

Whereupon she said in dumb but eloquent pantomime, "I can't get him out." Finally, as the applause showed no signs of abatement, she ran off the stage, gave the dog and his basket to an attendant, came tripping back and whispered "Home, Sweet Home" to Signor Ardit, and the ballad was sung as only Patti can sing it.

There were tears in her eyes as she finished, and many a man in the auditorium choked down a sob and many a woman wept silently as the pathetic strains of the old song floated in mournful cadence through the auditorium.

The Population of the World.

"Greater Britain" is responsible for the following classification of the "human family," which now consists of about 1,450,000,000 individuals.

"In Asia, where man was first planted, there are now about 800,000,000—on an average, 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000."

The extremes of white and black take about half the race, and stand to each other in the proportion of five to three.

"The remaining 700,000,000 intermediate, brown and tawny. Of the race 500,000,000 are well clothed—that is, wear garments of some kind—and live in houses partly furnished with the appointments of civilization; 700,000,000 are semi-clothed, living in huts and caves with no furnishings; 250,000,000 are practically naked, having nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below 'the line of human condition' is at the very least three-fifths of the whole, or 900,000,000."

Nine hundred millions! Who but Christ can be their hope? Figures such as these are too

large for us really to grasp and take in. Their mere vastness should, however, rebuke us if we think that missionary work may be undertaken leisurely and half-heartedly.

Bravery.

Many deeds of reckless daring are never recorded, but here is one chronicled by no less a man than the great Duke of Wellington. He was once asked who, in his opinion, was the bravest man at Waterloo. "I can't tell you that," he said: "but I can tell you of one than whom I am sure there was no braver. He was only a private in the Artillery, but, had he survived the day, he would have been an officer. A farmhouse, with an orchard surrounded by a thick hedge, formed a most important point in the British position, and was ordered to be held against the enemy at any hazard or sacrifice. The hottest of the battle raged round this point, but the English behaved well, and beat back the French, though they attacked the place again and again with great fury. At last the powder and ball were found to be running short; at the same time the timber in the hedges took fire, and the orchard was soon surrounded by a ring of flame. A messenger had however been sent to the rear for more powder and ball, and in a short time two loaded wagons came galloping down to the farmhouse, the gallant defenders of which were keeping up a thin and scanty fire through the flames which surrounded their post. The driver of the first wagon, with the reckless daring of an English boy, spurred his struggling and terrified horses through the burning heap; but the flames rose fiercely round, and caught the powder, which exploded in an instant, sending wagon, horses, and rider in fragments into the air. For one instant the driver of the second paused, appalled by his comrade's fate; the next, observing that the flames, beaten back for a moment by the explosion, afforded him one desperate chance, he sent his horses at the smouldering breach, and, amid the deafening cheers of the garrison, landed his terrible cargo safely within. Behind him the flames closed up, and raged more fiercely than ever."

An Hour's Journey.

Have you ever thought of the distance you travel while you are out on an hour's stroll? Possibly you walk three miles within the hour, but that does not by any means represent the distance you travel. The earth turns upon its axis every twenty-four hours. In round figures we will call the earth's circumference 24,000 miles, so you must have travelled during your hour's stroll 1,000 miles in the axial turn of the earth.

But that is not all. The earth makes a journey around the sun every year, and a long but rapid trip it is. The distance of our planet from the sun we will put at 90,000,000 miles, the radius of the earth's orbit—half the diameter of the circle, as we will call it. The whole diameter is therefore 184,000,000 miles, and the circumference being the diameter multiplied by 3.1416, is about 578,000,000.

This amazing distance the earth travels in its yearly journey, and dividing it by 365 we find the daily speed about 1,586,000. Then, to get the distance you rode around the sun during your hour's walk, divide again by 24, and the result is about 66,000 miles. But even this is not the end of your hour's trip. The sun, with his entire brood of planets, is moving in space at the rate of 160,000,000 miles in a year. That is a little more than 488,000 miles a day, or, 18,250 miles an hour.

So, adding your three miles of leg travel to the hour's axial movement of the earth, this to the earth's orbital journey, and that again to the earth's excursion with the sun, you find you have travelled 85,253 miles.

EATING BEFORE SLEEPING.—Much has been said on the subject of late suppers; but a recent consensus of opinion at a meeting of medical practitioners, was the following: Brain workers should not go to bed supperless, but some nutritious, easily-digested article should be eaten. A bowl of stale bread and milk, rice, or farinaceous food, with milk or hot soup, was highly recommended.

A Last Wish.

A good story is told of a German Diogenes. When King Frederick William IV. of Prussia visited the Rhine provinces in 1848, he stopped some hours at Wesel, in which strongly-fortified town, as the military commander of the post informed him, the oldest man in the monarchy was then living. The king went to see the oldest of his subjects, and found him, a hale and still hearty veteran of one hundred and six, comfortably seated in an old arm chair, enjoying his inseparable companion, a short pipe. On the approach of the king he rose and advanced a few steps; but the king made him sit down, and conversed quite freely with him, the pipe however not leaving the old man's lips a minute. On parting, the King asked him if he had any wish that he could gratify. "No, your Majesty," was the reply, "I thank you. I have everything I need in this world." "Have you indeed? Just think a moment—we mortals generally have some wish or other." "Well, sire, on second thought I might ask a favour. My physician insists upon my taking a walk every day on the ramparts. Every time I pass in front of the powder-magazine, the sentry hails me from a distance, crying out, 'Take the pipe out of your mouth!' and, as I can advance but slowly, my pipe goes out every time. Now, if your Majesty will be gracious enough to give the order that the sentry shall let me smoke my pipe the whole of the way, I shall esteem it the greatest boon of my remaining days." The order was given, and the old man enjoyed the privilege for upwards of two years, dying with the pipe in his mouth.

Womanliness and Royalty.

All women will appreciate the womanliness of the English Queen, who with her own hands made the superb wreath which she sent to lay upon the bier of her grandson, the late Duke of Clarence, as "a mark of tender affection and love from his devoted, loving and sorrowful grandmother, Victoria R. I." And few women will withhold a thrill of sisterly sympathy as they read of the touching little incident which occurred after the benediction at the close of the services in St. George's chapel, when the "Duke of Teck handed the Prince of Wales a small wreath, which the Prince tenderly laid on the coffin. It was her bridal wreath of orange blossoms which, by Princess May's wish, was placed on the coffin of her beloved one."—*London Letter.*

He Won their Confidence.

How did the Apostles come to follow Christ? To put it in the simplest way, Jesus won their confidence. They trusted themselves to Him. He became necessary to them. You say, "What of the miracles He wrought?" They were not men to follow jugglers up and down the street, but just so soon as they had learned to see in Him a superior nature, or a wiser and greater man, then they looked to see Nature recognize her Master, and answer Him with responses that she did not give to them. The whole story of miracles is that. A miracle is but a wonder, and a wonder has always relation to the acts of man. It is no wonder when I toss a ball into the air and it comes back again, because it is familiar. But man grows greater, and if to-morrow I knew there was to come the perfect man into this world, how I should look with the sun's awakening to see this great rich, obedient Nature, this Nature which is the servant of mankind, which holds her forces until man shall come to claim them, this Nature which, as St. Paul says, "groaneth and travaileth for the manifestations of the sons of God," do wondrous things for Christ. It is not the miracle that proves Him divine. It is the divine in Him that makes the miracle no longer wonderful when I match them with His nature.—*Phillips Brooks.*

The new Lord Chancellor of Ireland (Right Hon. Samuel Walker) and the Solicitor-General (Mr. Charles Hare Hemphill) are members of the Church of Ireland. The Attorney-General (The Mac Dermot) is a Roman Catholic.

Our Special Offer.

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

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

Hints to Housekeepers

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

SULPHUR-FUMES FOR CONSUMPTION.—Consumptive patients are advised by a pupil of Liebig, in a German contemporary, to live in rooms where one or two drachms of sulphur are melted on a hot stove. The first ten days bring increased cough and irritation, when these cease, and the patient improves rapidly. Persons with catarrh and in early stages of consumption apply to enter chemical factories, where large quantities of sulphur are burnt daily, and are cured in a few weeks by the inhalations. Cholera and epidemic diseases are never found in such factories.

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

GOOD COOKING is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on label. Sold by your grocer and druggist.

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

Suspicious.

There are two ways to dispose of a suspicion, and one of these should always be accepted. It may either be sifted to the bottom, and its truth or error be established once for all, or it may be abandoned as unworthy of a place in the thoughts. Which of these two methods to adopt must depend upon many circumstances. If there are grave interests to justice involved, as in the case of supposed dishonesty, if the fault we fear is one with which we have personal concern, and if the suspicion appears to be well founded, then undoubtedly it is our duty to examine it.

Present Happiness.

If any one, instead of wasting his time in repining at unfulfilled desires, will think frequently on the materials he possesses for present happiness, he will be astonished at their richness and number. Life itself, health, friends, family, the ability to labour, the capacity to enjoy, the power to command—certain forms of enjoyment, the beauties of nature and of art, the delights of affection, the opportunities for improvement, the power of sympathy and of help—these and many other blessings will occur to him who is in search of them. Let him dwell lovingly and gratefully upon these; let him weigh and consider how to make the most of them, by neglecting no opportunity and shutting out nothing from his life that can brighten and invigorate it,

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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Children's Department.

What Florence Nightingale Did When a Girl.

We have just read a most interesting account of an incident in Florence Nightingale's girlhood.

Some boys had thrown stones at a valuable shepherd dog belonging to an old Scotch shepherd and broken its leg, and it was decided that it would be a mercy to kill the poor animal, when Florence Nightingale came upon the scene, and here we begin the story:—

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone, "Poor Cap, poor Cap." It was enough: he looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

To the vicar he was rather less amenable, but by dint of coaxing at last allowed him to touch and examine the wounded leg, Florence persuasively telling him it was "all right." Indeed she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child.

"Well," said the vicar, rising from his examination, "as far as I can tell there are no broken bones; the leg is badly bruised—it ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence.

"With hot cloths dipped in boiling water," answered the vicar.

"Then that's quite easy. I'll stay here and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner: she was told what ought to be done, and she set about



Willie Tillbrook

Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

doing it as a simple manner of course. "But they will be expecting you at home," said the vicar.

"Not if you tell them I'm here," answered Florence; "and my sister and one of the maids can come and fetch me home in time for tea: and," she hesitated, "they had better bring some old flannel and cloths; there does not seem to be much here; but you will wait and show me how to foment, won't you?"

"Well, yes," said the vicar, carried away by the quick energy of the little girl.

And soon the fire was lit and the water boiling. An old smock frock of the Shepherd's had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll give him another." And so Florence Nightingale made her first compress, and spent the whole of that bright spring day in nursing her first patient—the shepherd's dog.

In the evening, when Roger came, not expecting to find visitors in his humble cottage, and dangling a bit of cord in his hand, Florence went up to him.

"You can throw that away, Roger," she said; "your dog won't die; look at him!"

And Cap rose and crawled towards his master, whining with pleasure.

"Deary me! deary me! what have you done with him? He could not move this morning when I left him."

Then Florence told Roger and explained the mode of treatment.

"You have only to go on to-night, and to-morrow he will be almost well," the vicar says. And smiling brightly she continued, "Mrs. Norton has promised to see to Cap to-morrow when you are out, so now you need not kill him; he will be able to do his work again."

"Thank you kindly, Missy, I do indeed," said the old man, huskily. "It went hard with me to do away with him; but what can a poor man do?" And putting out his hand he stroked the dog.

"I'll see to him, Missy, now as I know what's to be done," and he stood his crook in the corner and hung his cap on the peg.

Then Florence took her leave, stroking and petting the dog to the last,

and those who, standing in the cottage door, watched her disappear, little thought that they were gazing upon one whose mission would be to tend the sick and wounded on many a battlefield, and how, in years to come, men dying far away from home would raise themselves upon their pillows to "kiss her shadow as it passed them."

A Little French Hero.

On the 1st of August, 1798, a little French boy, only ten years old, was standing on the deck of a man-of-war. His face was flushed, his heart was beating. Fourteen English ships were standing near, and that very day the French Admiral Brueys and the great Admiral Nelson were to fight a famous battle.

The flag-captain came on deck; he called his boy to his side, and stationed him in the part of the vessel he was to remain in during the action, and left him, saying he was not to move, save at his call.

The boy's eyes flashed, the hero spirit shone in them already. He bent his head, he gave his word; and then that boy, young as he was, never moved throughout the engagement.

The cannons roared, the ship rocked, Admiral Brueys, who was on this vessel, received four wounds which nearly cut him in two.

The whole of that day our little French hero waited in the place where his father had left him. Happy memories of his bright home must have flashed into the boy's heart. There was the pretty nursery, with the merry brothers and sisters; there was the kind mother thinking of her eldest boy. Was she praying for him? Ah, yes! he knew she was.

For an instant the guns seemed silent, nothing but the mother's voice sounded in his ears; tears came into the blue eyes, and blinded the fearful sight of the dead and dying.

"Come, you youngster! What is the use of staying here?" called one of his mates.

For a moment the boy's arms stretched out.

"Oh, take me!" his faint voice nearly cried. Then, remembering his father's words, "I have promised—it is enough," he answered; and that brave child held resolutely to his post of danger.

Nine o'clock came, and a fearful cry arose. A blaze of light ascended from the ship, and Nelson himself, horrified at the death by burning his enemy would meet, ordered the English boats to put out to save the French.

The officers of the burning ship accepted their enemy's help, and called to the boy to follow them. "No," cried the child. He was where his father had stationed him, and bidden him not to move save at his call. They then told him that his father was dying, that he would never hear his voice again, and that in another minute the ship must be blown to pieces.

But, no! The child would stand at his post; to the death he would obey his father.

There could be no delay; the boat had to be put off. The flames danced up, and in a dazzling light the boy's figure was seen still on the deck, but trying a dying man to one of the spars of the broken masts.

Just afterwards came the awful thunder-crash, then a deadly silence followed. The boats flew quickly through the water; friend and enemy alike were all eager to save every life they could.

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Once through the smoke our boy hero was seen. He was in the water, but he was still clinging to his helpless father; he was evidently trying to swim, holding the spar with one hand, and intent only on saving that dying form so dear to him.

The rowers turned the boat in his direction; they made every attempt they could to reach the boy, but a darkness crept over the sea, and he was hidden from their sight.

But before the morning broke on the earth, Our Father in Heaven had called our boy hero to the land where there is no more war.

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cut a deep round scallop, and unfold. You have six rounds of eight scallops each. Use four sheets, of any shade desired. Fold and cut each sheet the same as the first. Take one round of the paper, fold one scallop lengthwise in the centre on one wire of a common hairpin, holding the head of the pin in the right hand. Press the paper into gathers with the left hand, pressing towards the right, without breaking the paper. Shirr each scallop in this way, then take one round of each shade, from dark to light, and tack together in the centre, and you will have six handsome mats. Some decorate them by taking some rose-colored paper, red, pink, yellow, and cream-white. Fold and cut in the same way three rounds of each color—size three inches each; shirr in the same way. Take a piece of yellow paper on a wire for the centre, put them on the wire, and you have a handsome rose. Place, equal distances apart, one of each shade around the mat, and fasten in place.

It Pays to be Pleasant.

It seems even monkeys differ in disposition, and in this respect are like children. It is told of a small monkey in the zoological gardens at Marseilles that every one who visited the place noticed him because he was always friendly and apparently happy sitting in the front of his cage, bowing to every one who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing" of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have.

Cultivate the habit of being pleasant. It pays.

An Anecdote of Handel the Composer.

George Frederick Handel, who was a composer at the age of nine, and had written three operas before he was fifteen, was a man of uncommonly large appetite, and it is told of him that whenever he stopped at an inn or elsewhere where the host was not familiar with the greatness of his hunger, he would order dinner for three.

Upon one occasion he gave his order for three, as usual, and when the hour for dinner arrived, he called to his host:

"Ees de tinner retty?"

"It will be served, sir, immediately upon the arrival of your company," was the response.

"Ach!" said Handel, with a laugh. "Den you may bring it up right away. I am de gompany."

Another story in which the name of Handel figures is told concerning a professional singer who one day entered a grocer's shop to make a purchase. When the desired article was obtained, and the grocer came to do it up into a parcel, the singer was much surprised to notice the peculiar paper in which it was wrapped, for the wrapper appeared to be nothing more or less than printed music in sheets.

"Have you any more of this paper?" he asked in astonishment.

"Plenty, sir. A whole pile of it, sir," returned the grocer.

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"May I see it?" asked the singer, more than ever interested.

"Certainly," replied the grocer. "Come this way."

The singer followed the shopkeeper into a small back room, and there was delighted to find a great pile of apparently waste paper, from which the wrapper of his parcel had been taken.

"What will you sell this for?" he asked.

"Two pence half-penny a pound," said the grocer.

The bargain was closed at once; and when later the singer had his afternoon's purchase at home, he found, on going over it more carefully, that it contained, among other things, thirty-three complete oratorios and operas of Handel, to purchase which at first hand would have cost him many pounds, a portion of the find being of the best and rarest editions possible.

This is probably the first recorded instance of a man getting his music at his grocer's, and, no doubt, it is likely to prove the last, though it cannot be denied that the finder of this treasure was given full measure for his money.—From Harper's Young People.

"Long Ago."

Grandma told me all about it; Told me so I couldn't doubt it, How she danced—my grandma danced, Long ago.

How she held her pretty head, How her dainty skirts she spread, How she turned her little toes Smiling little human rose! Long ago.

Grandma's hair was bright and sunny, Dimpled cheek, too—ah, how funny! Really, quite a pretty girl, Long ago.

Bless her! Why she wears a cap, Grandma does, and takes a nap Every single day; and yet Grandma danced a minuet, Long ago.

Now she sits there rocking, rocking, Always knitting grandpa's stocking (Every girl was taught to knit Long ago);

Yet her figure is so neat, I can almost see her now Bending to her partner's bow Long ago.

Grandma says our modern jumping, Hopping, rushing, whirling, bumping, Would have shocked the gentlefolk Long ago.

No—they moved with stately grace, Everything in proper place; Gliding slowly forward, then Slowly curtsying back again, Long ago.

Modern ways are quite alarming, Grandma says; but boys were charming, Girls and boys, I mean, of course—

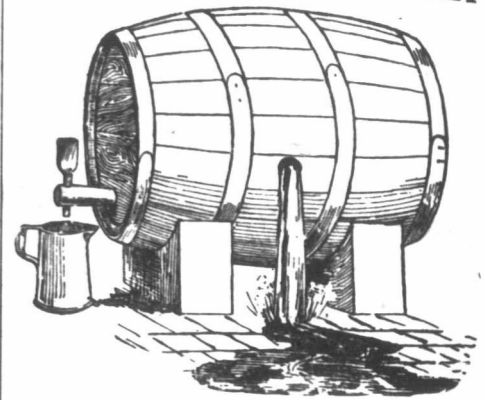
Long ago.
Bravely modest, grandly shy— What if all of us should try Just to feel like those who met In their graceful minuet, Long ago?

How a Princess was Courted.

When the Czar Nicholas of Russia was eighteen years old, he spent two days in Berlin, where he saw the Princess Charlotte, two years younger, and of a delicate beauty which at once attracted him. She however showed no signs of reciprocating his affection. On the evening before his departure he sat next to the princess at dinner. "I shall leave to-morrow," he remarked suddenly. She did not show any surprise, but answered quickly, "We shall all be sorry that you leave so soon. Cannot your departure be delayed?" "That depends on you!" "How so?" asked the princess. Nicholas at once declared his love somewhat to her embarrassment, as she thought they would be overheard. As a pledge of her love he asked for the ring she wore, suggesting that no one would notice it if she took it off, and, pressing it into a piece of bread, pushed it towards his plate. The ring however was not hers, but belonged to her governess, who had received it from the Empress of Russia; and in taking it off to give to her lover she read for the first time on the inside the inscription, "Empress of Russia."

The Rev. G. H. Kinsolving has been elected assistant Bishop in the Diocese of Texas, and the Very Rev. Chas. H. Hale, Dean of the Cathedral of Davenport, assistant Bishop of Springfield.

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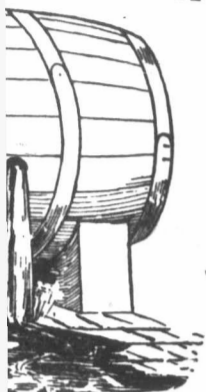
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