

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JUNE 27, 1895.

[No. 26.]

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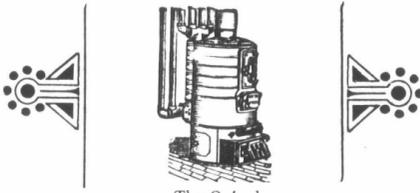
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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

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Morning.—1 Samuel ii. to 37. Acts ix. to v. 28.  
Evening.—1 Samuel iii.; or iv. to 19. 1 John iii. 16 to iv. 7.

APPROPRIATE HYMNS for Third and Fourth Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### THIRD SUNDAY AFTER TRINITY.

Holy Communion : 258, 318, 529, 552.  
Processional : 4, 162, 489, 516.  
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Children's Hymns : 221, 331, 335, 572.  
General Hymns : 17, 161, 219, 241, 266, 416.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 319, 520, 555.  
Processional : 175, 298, 391.  
Offertory : 232, 271, 295, 365.  
Children's Hymns : 242, 333, 338, 573.  
General Hymns : 34, 164, 236, 479, 548.

### THIRD SUNDAY AFTER TRINITY.

There is no promise anywhere that Christians shall never suffer "adversity" or "danger," but many sure promises that God will "defend and comfort" them in both. We must ask Him for this defence and comfort, and our prayers will not be real and earnest unless God gives us "a hearty desire to pray." But if we wish God to hear us, we must pray humbly, remembering that the aid we ask for is a "mighty aid;" for "He resisteth the proud, and giveth grace to the humble." And here, again, as with love, the proof to ourselves that we are really humble towards God must be to be "clothed with humility" towards each other (see Epistle). No one who shows pride and haughtiness towards those he lives with, or thinks too well of himself, and cannot bear to acknowledge that others are better than he is, or even to own himself in the wrong, can be really humble at heart. We must follow in this also our dear Lord's example; He was "meek and lowly," and we must "take His yoke upon us

and learn of Him." Then, if we "humble ourselves under the mighty hand of God," we may "cast all our care upon Him, for He careth for us," and will surely defend us in all dangers, comfort us in all sorrows.

## GOOD ADVICE.

"Never humiliate your enemy." This was a maxim of a great statesman who had much to do with beginning, carrying on, and ending wars. When he ended a war, he wished it to end indeed. He wanted peace, not a patched-up truce. He did his best to win, but he tried to make those who lost feel as little as possible the shame of losing. This he knew would of course keep them on the watch for a chance of soothing wounded pride by a new war. This statesman did not act on religious principles; only because he was a keen-witted man of the world. But it would help much the peace of the Church if men and women acted more on his favourite maxim. Questions will rise, and differences of opinion will often become disputes. Zeal in a cause makes people feel strongly about what they think best for the cause, and tempts them to use strong means to get their own way, which they are sure is the best way. But they ought to try, at the same time, to put themselves as far as they can in sympathy with those who take another view. They ought to own the weight of all that may be said on the other side, and give every credit for good will and good sense. So, when they carry their point, no one interested in the cause should feel beaten. It is better for the cause and better for those who work for it, that no one should "vaunt himself," or "behave unseemly." The stronger our case is, the more kindly and gently we ought to press it; the more sure we are that we are right, the more consideration we ought to show to the feelings of those whom we prove to be in the wrong. So with the questions that will and do rise, even between the best of friends in every-day life. "Let all your things be done with charity" is a rule which smooths the common path, and sweetens all our intercourse with one another. When two people think differently they cannot both get what they want. One must yield, the other must win. Sometimes a compromise is possible. In some cases, when truth or right are at stake, there can be no giving up of principle. And where one is under the rule of the other, the claims of duty come in to settle as to which must give way. The maxim, "Never humiliate your enemy," ought to be kept in mind. For a time, and as far as the matter in hand goes, he who takes a side which is not one own's side may be called an "enemy." Difference of opinion ought not to break friendship. An "enemy" in some passing controversy ought not to be made indeed a foe. Rivalry need not end in alienation of heart. The strong should be made generous. He who is on the winning side should be careful to leave no soreness that can be helped in him who loses. It is quite trying enough to lose or to fail, without being taunted and rejoiced over. Some people who need not be called irreligious, but are assuredly very vulgar, seem to care more for the mortification of those whom they overcome, than for their own success. If they have to take something from a man, they like to do it with insult. If they have to get the best of an argument, they

love to make the man who is worsted look foolish. If they must knock a man down, they are not content unless they can jump on him afterwards, and call as many as possible to witness his humiliation. Christianity is worldly wisdom, but of a higher kind than the world knows. It is good for the peace and well-being of the world, because it is heavenly wisdom that "cometh from above."

## REVERENCE.

The first lesson which the Church teaches us is reverence. Reverence, or the "fear of the Lord," is the very beginning of wisdom. Without it, love itself may become almost profane. How beautifully are the two—love and fear—united in the opening words of our Lord's prayer. The Fatherhood of God is the dearest and sweetest of thoughts; but while we appeal to Him by that benignant title, we must never let go the awful thought that He is in heaven and we on earth. We need not dwell upon the illustrations of that stately reverence which pervades the Church's worship from beginning to end. She carefully excludes from her public service the things poor, trivial, absurd and garrulous, which even the well-meaning and most gifted are sure to utter, when they venture in public on unpremeditated prayers. Some of our brethren say they would be greatly comforted if they had liberty, using the service as a model and a guide, to introduce petitions of their own. They do not realize how this obtrusion of individual opinions and feelings would mar the solemnity of our worship. Indeed, this reverence which pervades our services is largely due to the ignoring of persons. There is nothing in it to attract attention to one or another, and so all our thoughts can be turned Godward. Reverence shows itself, among other ways, in the use of epithets and titles, not multiplying extravagantly, but rendering honour to whom honour is due. To the well-trained Churchman, it is painful to hear men speak of Matthew, Peter, Paul. The Church says always, "St. Matthew"—that holy Matthew, whose pen was guided by the Holy Ghost; the mother of our Lord is "Blessed Virgin Mary," neither more nor less; the Gospel is the "Holy Gospel;" baptism is "Holy Baptism;" the altar is the "Holy Table," and the like. Especially is this true of her mention of God and of the Saviour of man. Nowhere can men find in her any authority for the flippant and irreverent way in which they speak of "going to Jesus" and the like. If she cries to God, she adds some epithet expressive of His greatness or His mercy. Her Jesus is "Our Lord and Saviour Jesus Christ;" her appeal is, "O Holy Jesus," or "O Saviour of the World, Who, by Thy cross and passion, hast redeemed us." We live in a rationalistic age, prone to weigh everything in the iron scales of utility and duty. How few appreciate the reverence and the avoidance of superstition which prompt the rubric, about the disposal of the consecrated elements, the fragments that remain when the feast is ended. But, true reverence overflows the bounds of duty absolutely enjoined. A good son not only buries his father decently, but he values the very staff on which he leaned, and the arm-chair he was wont to occupy by the fireside. And the Church would have us so venerate Almighty God that we shall revere the book, the house, the chalice, the morsel of bread hallowed by His blessings.

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## THE SYNOD OF HURON.

The Synod was opened with a service in St. Paul's Cathedral, London, on Tuesday forenoon, at which a large congregation was present, and the sermon was preached by Professor Clark of Trinity College, Toronto, who took for his text Ephes. ii. 12: "At that time ye were without Christ." The preacher remarked that, if we would understand our work for Christ in the world, we must consider what Christ had done for the world, and endeavour to carry on the same work. The work of Christ in the world might be regarded in two ways—first, as a civilizing power in the world, and secondly, as a regenerating power in the individual. If we considered the state of mankind before Christ and placed in contrast with it modern civilization, we should learn something of what Christ had done for the world. Before Christ, men, as men, had no privileges—only the citizens had. A woman had hardly any legal rights; labour was despised, the labourer was uneducated, and the slave was a chattel. This had been changed by the revelation of Jesus Christ, Son of God and Son of Man, who had brought into the world the idea of human brotherhood. Hence had come the new position assigned to women of equality in the Kingdom of God, the honouring of work, and the emancipation of the serf. These things had come slowly; but God's ways are not hasty or hurried. The mills of God grind slowly. But it was not merely the civilization of the community that Christ had effected, but the regeneration of the individual—the new creation of the inner man. Selfishness had been replaced by love and self-sacrifice—illustrated in the sublime life of Christ and in that of His followers. If we would do Christ's work in the world—carry on what He had begun—we must preach the Gospel and carry on the organization and extension of the Church. Especially we must live His life, and teach His doctrine. The report of the Synod will appear in our next issue.

## NOTES ON THE ONTARIO SYNOD.

The Annual Synod Service of the Diocese of Ontario, held at Kingston, June 17th, was in every respect a memorable one. Not only is it, in all probability, the last which the diocese as at present constituted will hold, but also perhaps the most solemn, stately and perfect of the many which have been held. The processional arrangements were perfect, the music excellently rendered, the special Psalms and Lessons most carefully chosen, and the sermon by the Rev. R. L. M. Houston, Rural Dean of Stormont, an epoch marking one. The preacher dealt with the wonderful progress of the diocese since its foundation, as a ground of hope for still further advance when the division takes place, and enumerated some twenty prominent, self-supporting parishes, the clergy of which declared in 1863 that they could see no prospect of becoming self-supporting. Many of them are now divided and their offshoots also self-supporting. He also gave an emphatic denial to the statement that the laity were not in sympathy with the clergy, and attributed much of the prosperity to their cordial sympathy and co-operation. The only point which may be criticized was the variations on Tallis indulged in by the intoner of the service, who really is not superior in ability to the distinguished composer of the festal responses, who knew enough to retain unchanged the old plain song. We wish the communion service at 10 a.m. next morning had been equally proof against criticism. That it was not

so, was no fault of the organist, who had twice endeavoured to meet the musical clergy for practice, and had provided a simple yet good programme. It was due solely to the lack of interest or laziness of the clergy aforesaid, who "cut" the practice. The music had perforce to be curtailed to simple monotone, and even then the Sanctus was a miserable, saddening, scattered whimper, instead of the grand outpouring of worship it should be. That in other respects it was orderly goes without saying in this diocese, though we cannot see why the sanctuary should be crowded up by clergy who have nothing to do there. No fewer than seven were within the altar rails, of whom two at least were unnecessary. The number of clergy who made the layman's communion was smaller than last year, though 40 presented themselves, among them many dignitaries. Only eight of the laity followed this example. Celebrations also took place at 7.30 a.m. in the cathedral and All Saints, but were not well attended. About twenty were at the cathedral, and two at All Saints'. Many, therefore, must have entered on the work of the Synod without being "strengthened by the Bread of Life."

The reports of the Ontario Synod, especially those of the Treasurer and the Committee on the State of the Church, are very emphatic witnesses to the falsehood of the A. C. U.'s assertions respecting lack of sympathy between clergy and laity. Every fund, with the sole exception of the Clergy Trust, is in a most healthy condition, far better than at the last Synod, and steps have been taken which will speedily set right the one exception. Ontario will again stand at the head of the Province in nearly every department of Church work. Perhaps in nothing was its harmony and solidarity more clearly shown than in its treatment of the delicate question of the division of the funds consequent on the anticipated division of the diocese. Although many details remain to be settled, the broad principles have been agreed to with absolute unanimity. These are not signs of divided counsels, and when it is remembered that this Diocese was specially singled out for attack as the banner diocese of the Province, and the most Churchly in its tendencies, the irresistible conclusion is one which the promoters of that attack doubtless wish they had not brought into such prominence. May the new diocese follow in the steps of the old, and with similar results.

*The Synod Conference.*—This was the best of the Conferences which have been held, both subjects being especially live ones, viz., "Church Schools and Weak Points in the Church's System." The first was the only one that could be profitably debated in the time. Prof. Worrell gave an excellent paper, which had to be largely curtailed on account of time, insisting on the absolute necessity of religious teaching, but not committing himself to the method of Separate schools. Some very hard things were said about the Public schools; they were imperfect, one-sided schools of agnosticism etc., and not one of the clergy could be found to defend them, though the Rev. R. W. Rayson paid a graceful tribute to the high personal character of the teachers. General opinion showed that the clergy favoured Separate schools, with few exceptions, while the lay speakers, without exception, deprecated so radical a reform, though they generally acquiesced in the necessity of fuller religious instruction. They failed utterly, however, to suggest any practical schemes for giving it. The Rev. R. W. Samwell's paper was also very well

received, but the most remarkable statement was that of a layman who summed up all weaknesses in one word "disobedience." He began to descant on the disuse of the cope, the non-publication of fast days, etc., when the bell rang and an interesting speech was cut short.

*The School Question.*—This is undoubtedly the most important question which has been before our Synods this year, and we venture to think has not been treated with conspicuous wisdom either in Toronto or Ontario. Some time ago the afternoon school work was re-arranged, and half an hour deducted from the school hours for the express purpose of providing an opportunity for the ministers of religion to give religious instruction during the relinquished school time. What has been the result? Absolutely *nil*. The clergy find it impossible to give regular instruction, the children refuse to stay, and if they could be compelled to, they would come to the most important subject of the day with weary, jaded minds. And yet all Churchmen admit that schools without religion are a failure. Mr. S. H. Blake seconds the motion of Dr. Langtry. It is no question of High and Low evidently. In Ontario the clergy roundly denounced the public schools. What is the remedy suggested? Not the gradual setting up of parochial schools, which the laity, fed for so many years on the political pap of "our perfect school system," would and did oppose, and which the clergy have not the courage to demand without them; but a weak and feeble request for, another half hour to be set apart in school hours when they may have the privilege (which they already have and don't use) of giving religious instruction daily.

We have no intention of blaming the clergy for the neglect of present opportunities. Experience shows only too plainly that they are elusive and apparent rather than real. But we do say that to ask a further reduction of school hours (not even providing for a change of position in the time table), which must be equally useless when given, is as weak and foolish as it is utterly futile. It is something, however, to have all men agreed, as the action of the two Synods and the splendid Conference of Ontario shows that they are, that the present school system is very imperfect, that parents have the right to require that religious instruction in their own faith be given to their children, and that definite religious teaching is imperatively needed. The next step must be to decide upon some way of securing it which will be effective, and we have one word of advice on this point. Settle what would be a practical system and ask for it boldly. If we don't get it, at least we shall get something approaching it, whereas by temporizing with expediency the only result will be what we have now—

*Parturiunt montes; nascetur ridiculus mus.*

*CHRIST THE ONLY SAVIOUR.*—Men are not saved by a syndicate. It is Jesus Christ alone, and "beside Him there is no Saviour." You go into a Turkish mosque and see the roof held up by a forest of slim pillars. You go into a cathedral chapter-house, and there is one strong support in the centre that bears the whole roof. The one is an emblem of the Christless multiplicity of vain supports, the other of the solitary strength and eternal sufficiency of the one pillar on which the whole weight of a world's salvation rests, and which lightly bears it triumphantly aloft. "I fear lest your minds be corrupted from the simplicity" of a reasonable faith directed towards Christ.

## ST. GEORGE'S CHURCH, SARNIA.

In the account which the CANADIAN CHURCHMAN has published of Moore and parts adjacent, no very full account of the labours of the Rev. Canon Salter was given, as it was intended to write another article upon a portion of the old mission with which he was more especially connected for a much longer period, namely, Sarnia and the neighbouring districts. In beginning this sketch, it may be as well to repeat the statement of the former one that the Rev. G. J. R. Salter, M.A., was a graduate of Christ Church College, Oxford, Minor Canon of Oxford Cathedral, and subsequently Canon of St. Paul's, London, Ont. He, in 1847, succeeded the Rev. Alex. Pyne, B.A., in the Mission of Moore and parts adjacent, the whole including the five townships of Sombra, Moore, Enniskillen, Sarnia and Plympton. In

1855, the mission was divided, and Canon Salter was appointed to Sarnia and the adjacent country. So far back as the year 1848, in the beginning of the Canon's incumbency of Moore, Capt. Richard E. Vidal, R.N., had given a lot of land in Sarnia and built upon it a brick church which could seat about 100 people. The population of Sarnia was then only about 120 souls, of which 16 in all were Church people. However, with time and continuous labour, the number of the Church people increased, as did also that of the population; so that in the year 1857 it was found necessary to provide more sittings in the church. Wooden transepts were therefore added which enlarged the seating capacity to 260. The church was re-opened and consecrated by Bishop Cronyn in 1858. There is no further record of his labours until his resignation in 1869. During this period it is known that he carried on missionary work over an extensive field in the western part of the County of Lambton, travelling on foot and on horseback through malarious districts, even camping out over night in the open air with but little protection from the inclemency of the weather—a procedure which was the means of breaking down his health eventually;

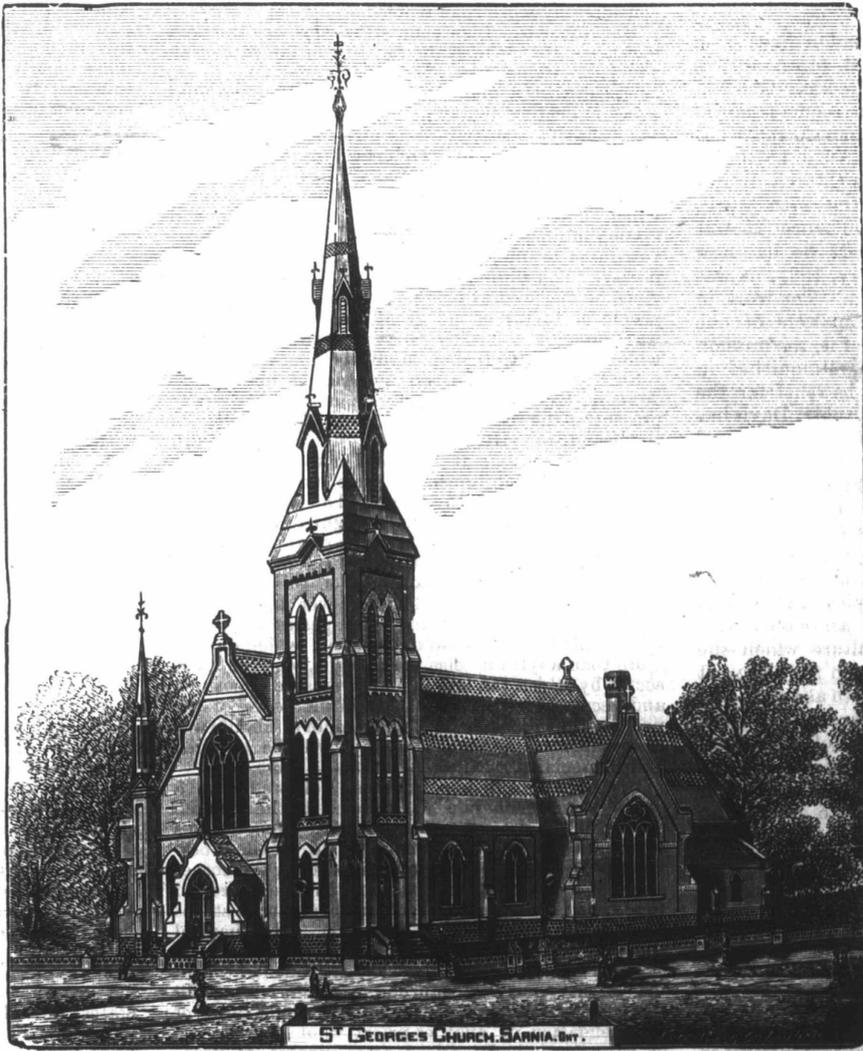
though his iron constitution had staved off the evil day for many years, he was obliged at length to succumb to a long period of painful suffering from inflammatory rheumatism. His long years of a laborious life were devoted heroically and in a single-minded manner to the Master's service. Some time previous to his death he wrote a brief retrospect of his career to the present rector of Sarnia, from which a few extracts are here given in his own words. He says: "Sarnia was a village of about 120 inhabitants. I established a parish there, though I found only 16 Church people, those chiefly men, their wives and children having gone to the Methodists. From 1847, we began to send our contributions regularly as a parish to Toronto. I remember once sending, as the result of one collection, to the W. and O. Fund, the sum of \$25. That was in December,

1847. I was only able to give one service every sixth Sunday. In 1848, Capt. Vidal built the brick part of the old church; I then gave them a service every fourth Sunday, which was soon increased to every third Sunday. In 1858, Mr. Williams was appointed my assistant, and we were enabled to increase the services. In 1855, we divided the work, Mr. Williams taking Moore and I taking Sarnia, to which I removed, and of course from that time the services were held regularly twice every Sunday, the village having, in the meantime, increased threefold or more. It was first called St. Paul's parish, but after the building of the church it was called St. George's; the wooden part was added in 1857. So, we may say, I was the first incumbent, and Capt. Vidal and T. Forsyth, the first acting churchwardens." On his resignation he removed in 1869 to Mount

sists of nave, chancel and vestry, all of which are duly finished in a tasteful manner and furnished according to the most appropriate forms of ecclesiastical design. The ceiling is an open one and is neatly panelled with the usual narrow diagonal matching. The wood-work is oil finished. The chancel is apsidal and is divided into sanctuary and choir, the former provided with an altar, duly vested, and the latter having the seats and reading-desk antiphonally placed. There is no credence-table to enable the Rubric relating to placing the elements on the Holy Table to be properly carried out at the proper time. A mere bracket on the south wall of the church would be all that is necessary, and would certainly be a great convenience. At the south-west corner of the church stands a fine bell-tower, which is surmounted with a tall spire. The lower part of the tower

serves as a porch. The church and land cost about \$22,000. The new church was opened on the 22nd of June, 1884, by Bishop Baldwin. The windows are of stained glass, and the principal window in the chancel is a memorial to Emma, the wife of S. Farrell, Esq., formerly of this parish. She died in November, 1878, in the city of Toronto. The central panel of the window is a well designed figure representing our Lord speaking with the woman of Samaria at the well. That on the north side represents our Lord speaking with Mary Magdalene on the morning of the Resurrection. That on the south side represents Mary, the sister of Lazarus, with an alabaster box, applying precious ointment to our Lord's feet, and wiping them with her hair, while Martha appears in the background with a plate in her hands, serving refreshments. Besides the church, and on the same grounds, a fine, large school building and parish hall has been erected. It was built in 1889 at a cost of \$4,700. This, too, is of white brick, and is well finished and provided with all necessary furniture. In 1892, the small frame mission chapel, where services have been held weekly by the rector, was opened, costing \$1,000, including

the site. In 1898, Mrs. Paul Salter, now deceased, sister-in-law of the late Canon Salter, presented to St. George's Church a set of Harrington's tubular bells, costing \$1,000, as a family memorial. On the church property in Sarnia, which has been valued at about \$85,000, there remains but a debt of \$8,600, which is likely soon to be wiped out. There is a small pipe-organ in the church, which, however, is not adequate to the capacity of the building; and it is proposed shortly to replace it by a larger one. The parochial organizations working in connection with St. George's Church are a branch of the W.A.M.A., a junior branch of the same, a circle of the King's Daughters, a Ladies' Aid Society, which has assumed the task of paying the interest on the church debt. This interest fund is made up by small monthly collections. There is also a company of the Boys'



Pleasant, in the County of Brant (Mohawk P.O.), and after two years was appointed to the parish of St. Jude's, Brantford. He was a faithful preacher of the Gospel, who was universally beloved. In 1869, the Rev. Dr. Wilson, of Morpeth, succeeded him, but died within the year. He was followed in 1870 by the Rev. T. S. Ellerby, at that time curate of St. George's Church, Toronto. It was during his incumbency that the commodious rectory of St. George's Church was built. He resigned the parish and was superannuated in 1881. In May, 1882, the present rector, the Rev. T. R. Davis, M.A., who had been rector of St. Jude's Church, Brantford, succeeded to the rectory of St. George's Church, Sarnia. During his incumbency he has built a large and beautiful church of white brick, which will seat about 600 people. The church is gothic in style and con-

Brigade in connection with the Sunday-school. An advisory committee of seven persons is appointed by the annual vestry meeting to assist the churchwardens. This year the church officers are: Churchwardens—Julius P. Bucke, T. H. Cook. Lay delegates—R. S. Gurd, A. C. Clark. Superintendent of Sunday-school—L. C. Corbett, B.A. In St. George's Sunday-school there are 320 scholars and 30 officers and teachers. The lay-readers are: His Honour Judge Robinson and Dr. Oliver. The St. George's mission chapel will seat about 120 persons. The average attendance at services is about 60. There are 70 scholars in the Sunday-school roll, with 10 officers and teachers, Mr. John Fowler being the superintendent. In conclusion, a few words showing an outline of the rector's career will not be out of place. Thomas Robert Davis was born on the 13th March in the year 1850, and is a son of the late Rev. Wm. Davis, a former rector of Woodhouse, Ont., and is a brother of the Ven. Archdeacon Davis, of London, Ont. He was educated at Hellmuth's Boys' School and Toronto University, graduating at Trinity University in 1874. He studied Divinity at Huron College, was ordained deacon at St. James' Church, London South, on the 29th November, 1874, and priest at St. George's Church, Goderich, on the 28th October, 1875. His first charge was the incumbency of Trinity Church, Aylmer, Ont., where he remained from 6th December, 1874, to 20th April, 1879. He was then transferred to St. Jude's Church, Brantford, where he was rector from the 27th April, 1879, to the 30th April, 1882. Thence he was appointed rector of Sarnia, where he has now laboured for 13 years. In January, 1893, he was appointed Rural Dean of Lambton. The work in Sarnia is now grown beyond the powers of one man to cope with, and a portion of it, the mission chapel and its district, are to be relinquished in favour of Pt. Edward. This will be relief for the former and strength to the latter. Mr. Davis has always taken an active interest in educational matters locally, and has for four years occupied the position of chairman of the Sarnia Board of Education, and is now chairman of the Teachers' Committee. Such a public spirit is deserving of a more extensive emulation than it receives; for herein lies the means of fostering among our young people those manly principles of right and duty which the Church has ever associated with the various features of general culture which she is also interested in promoting. On the clergy at large it is therefore incumbent, both as a duty and privilege, to exert what fair share of influence they may on our national system of education, that it cease to deserve the name of "Godless," which has so often been given to it with too much justice, and with too little blame to many who have shirked their responsibility as the spiritual advisers of the people.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### FREDERICTON

St. Barnabas Day was a day of unusual interest to the members of the Anglo-Catholic Church in this diocese. Fifty years before the Right Rev. John Medley, D.D., had been enthroned as the first Bishop of the newly created see of Fredericton. The jubilee anniversary had been looked forward to for some months, and therefore, as a matter of course, expectation ran high, when at length, upon the eve of St. Barnabas Day, the city hall was thrown open for the public commemoration of the event. It was the occasion of a public meeting called to place on record a resume of the Church's growth in this diocese during the first fifty years of its history. His Lordship Bishop Kingdon presided, having on his right His Hon. Lieut. Gov. Fraser, and on his left His Honor Sir S. L. Tilley. Among others seated on the platform were Ven. Archdeacon Brigstocke, the Very Rev. Dean Partridge, Mr. Justice Hanington and the Right Reverend the Bishop of Nova Scotia. Bishop Kingdon, in his opening remarks, referred to the fact that not only was that meeting gathered together to celebrate the jubilee of the founding of the diocese, but that as citizens they were, in celebrating this event, actually commemorating the inauguration of Fredericton as a city.

This his lordship explained by stating that the letters patent of Her Majesty decreeing that Fred-

ericton should be thereafter a distinct see, declared that it was Her Majesty's desire that the town of Fredericton should be henceforth recognized as a city.

His lordship also announced that he had appointed a cathedral chapter; the same being composed of a Dean, the Rev. Canon Partridge, D.D.; two Archdeacons, viz., the Rev. Canon Brigstocke, Archdeacon of St. John, and the Rev. Canon Neales, Archdeacon of Fredericton. Besides these clerical members of the chapter there is a day council composed of four members of the laity. It was also announced from the chair that it had been decided to erect in the cathedral, in the near future, an effigy memorial of the late Metropolitan.

Reverting to the growth of the Church during the first fifty years of her history, his lordship stated that for thirty years after the creation of the see the yearly average confirmed amounted to 873, and that during the latter period of twenty years the number confirmed each year had increased to 612, on an average. During the past three years the average number was found to be 657.

In 1854 there were less than 2,000 communicants, while the last return showed a total of 7,278 for the year 1894; thus bringing into notice the fact that during forty years the numbers of communicants had considerably more than trebled.

His Honor the Lieutenant-Governor was the next speaker. He spoke of the building of the cathedral, the indomitable energy required at that time to accomplish such a grand result, and concluded that every indication to-day points to the late Metropolitan as having been peculiarly gifted and qualified for the herculean task to which he was called in this diocese. His honor recounted some of the personal characteristics of Bishop Medley, his genial manner which so attracted to him men of every degree and station in life; his genuine sense of humor, his devotedness to the work of the Church, and his simplicity. The church architecture all over the province he declared as being a striking witness to the people of to-day of the great improvement which was brought about by that beautiful cathedral, which we owe to Bishop Medley.

Sir S. L. Tilley told the audience of many incidents in the earlier life of the diocese. He was present at the reception given to Bishop Medley in the year 1845. He, too, spoke of the well-known qualities of the late Bishop, and how by his simplicity he ever made himself a welcome guest in the humblest homes in the land. The speaker then carried his audience back in thought to the irresistible eloquence of the Bishop. His power for beautiful word-painting Sir Leonard considered to be unexcelled. He gave two examples of this from sermons which he said he should never forget. His sympathy was soul-reaching—the speaker could testify to this from personal experience; which quality more than anything else, he thought, was the great secret by which the late Bishop overcame opposition and secured for himself a place in the hearts of the people of his diocese. "The example of his life was his greatest monument, one which will be admired and appreciated by the generations to come."

His Lordship Bishop Courtney followed with a short address, wherein he extended to the Church people of his sister diocese the hearty felicitations of the diocese of Nova Scotia. He recalled how Bishop Medley had gone to Halifax to lay the corner stone of a new cathedral, which stone, he regretted to say, had not as yet received any companion stones towards the erection of his cathedral. He thanked the diocese for the "loan" for 13 years of the Rev. Canon Partridge, who, after doing excellent work in his see city, had now returned to Fredericton to fill the office of dean. He also spoke in high terms of commendation of another priest whom the diocese of Nova Scotia had received from diocese of Fredericton—the Rev. Professor Vroom, of King's College, Windsor.

The Rev. Canon DeVeber then read a very interesting and cleverly written paper from the pen of the Rev. Dr. Ketchum, rector of St. Andrew's. The subject of the paper was "The Endowment of the See of Fredericton."

Mr. Hurd Peters, of St. John, who was the next speaker, told of the landing in St. John of the first Bishop, and of his service there in old Trinity Church upon the day after his arrival. He painted Fredericton as it was fifty years ago, when the Bishop reached what was to be his see city. "The whole province," said the speaker, "unites with us in honouring, by this commemoration, the man to whom we owe so much, and in whom all, irrespective of their religious views, had a warm friend."

Rev. Mr. Montgomery, rector of Kingsclear, then read a paper on the contributions to funds of the Diocesan Church Society from 1845 to 1895. He said that in a charge delivered in St. Paul's Church, St. John, on June 30th, 1874, by the late Bishop Medley, he remarked: "When I arrived in New Brunswick I found the Church Society in full operation with about eighteen parishes united and subscribing to it. Its income, as near as I can discover,

was about \$1,000 yearly." The first year of his episcopate saw the income more than doubled, and it had so continued to increase that in 1874, when he delivered the charge above referred to, the income from subscriptions and collections was six times the amount it was when he first came to the diocese. On the 8th day of September, 1836, upon the recommendation of the Bishop of Nova Scotia, 17 clergymen, under the presidency of the late venerable Archdeacon Coster, met in Fredericton and organized a church society, which was the first home missionary society organized in a British colony. It had and still has for its design the co-operation of the laity with the Bishop and clergy to forward the missionary work of the Church in New Brunswick. Upon the arrival of Bishop Medley, the first Bishop of the diocese, the name of the society was changed to its present name, the Diocesan Church Society of New Brunswick. Its constitution provides that any person contributing an annual sum, however small, is to be considered a member; only those, however, who contribute \$1 per year and are of age are entitled to a vote.

The home mission fund provides for missionary visits to neglected places and aid to new and poor missions. The total contributions to this fund for the past fifty years amount to \$602,523, an annual average of about \$12,050. In 1845 the total contributions to the society for that year were given to this fund and amounted to \$3,710. The contributions reported by the treasurer of the society for this year up to June 1st were about \$17,000, an increase of nearly \$14,000 over the amount given fifty years ago. To the special funds of the society there has been contributed during the fifty years past, apart from bequests made during that time, the sum of \$23,583, viz.:

To the W. & O. fund.....	\$6,830
W. & O. special fund.....	5,295
Incapacitated clergy fund.....	3,845
Incapacitated clergy special fund ..	225
Divinity scholarship fund.....	73
Sunday and other schools.....	79

Each of these funds, with the exception of Sunday and other schools, have endowments which yield a good yearly income.

A paper was read from Mr. Wm. Jarvis, showing that the total invested capital in 1845 was little or nothing. In 1871 it was \$22,000, in 1881 it was \$97,600, and in 1895 it is \$160,383. In 1881 the incapacitated clergy fund was \$5,600, at the present time that fund is \$30,800.

Archdeacon Brigstocke then spoke eloquently of the success of Bishop Medley's episcopate, after which Mr. G. A. Schofield, of St. John, read a paper on the "Administration of the Funds of the Diocese."

In 1836 the Bishop of Nova Scotia, who had jurisdiction in the province of New Brunswick till the formation of the diocese of Fredericton in 1845, proposed a plan for the formation of a church society in each of the archdeaconsries to embrace all the objects of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. The Bishop desired "that committees should be formed in each parish or mission in this archdeaconry," and he suggested "that the first missionary efforts should be confined to defraying the actual expenses of visits from neighboring missionaries to destitute settlements, and if the means could be found, the employment of a visiting missionary."

In order to carry out this proposal the Venerable Archdeacon Coster summoned a meeting of the clergy of his archdeaconry at Fredericton, September 6th, 1836. At this meeting there were present 17 clergy of the archdeaconry and one clergyman of the Protestant Episcopal church of the United States, Rev. Hugh Fraser.

On Sept. 10, 1836, the constitution of the church society of the archdeaconry of New Brunswick was adopted. The annual payment of any sum was the only qualification for membership, a qualification that remains unchanged to this day.

The first meeting of the society was held in Fredericton on Feb. 9th, 1837, when 20 clergymen and 17 laymen were present. At this meeting of the society it was resolved that one-half the funds then at the disposal of the society be applied "to supplying missionary visits to remote and destitute districts."

This is the first record of a grant of money raised within the present diocese of Fredericton, and it appears to have amounted to \$200.

In 1842 there were in this province 28 clergy, two only being aided by the D. C. S.

This brought him to the year 1845, ever to be remembered as the year of the establishment of the See of Fredericton, the 50th anniversary of which is now being celebrated.

In the report of the society for 1856, appears for the first time the name of the right Rev. John, Lord Bishop of Fredericton, president. In that year the members of our Church residing in St. John, who had not hitherto joined the society, came in, and the Church of the diocese was united in the support of the diocesan church society of New Brunswick.

The constitution of the new society was practi-

cally the same as it had been from the first, and its funds were administered in the same way and on the same basis as before, down to and including 1870, except that the grants to missionaries during most of this time were made by the general committee upon the report and recommendation of a special committee on the first day of each annual meeting.

In July, 1871, the society adopted the plan of making the yearly grants to parishes or missions, each grant being conditioned upon a certain payment by the people to the society, the society paying the whole stipend. A committee then, and for some years called the schedule committee, now the board of home missions, was established to ascertain as far as possible the ability of the several missions to contribute and also to submit to each annual meeting of the general committee a list of grants and conditions recommended for the ensuing year. This committee was first appointed in 1871 and has been continued ever since. The fact that all grants are made to the parish or mission, and not to the clergyman, precludes any suspicion of unfair dealing. Never in the history of the society has there been such a thing as canvassing for a ticket to elect particular men or exclude others, or any such like methods, so dishonorable in such a body engaged in such a work.

That such facts as these can be stated without any fear of successful contradiction ought to establish the society in the fullest confidence of every man in the diocese who wishes well to the Church.

Each has to bear a share in all the work, and no man ever bore a larger share of that than the first Bishop of the diocese, the first president of the society. Whoever now, or hereafter, occupies that position, will most likely have to bear a good share of the same burden, and those who work among the rank and file need not hope to fare better than their leaders. Let us ever remember the text that our first Bishop so frequently quoted, "In quietness and confidence shall be your strength."

Stand by the old society, so dear to him through all his life, which for over fifty years has helped the Church in the diocese, and which has had on its rolls the names of the truest friends of the Church, now gone to their rest.

Rally round the Bishop whom God has placed over us, and with God's blessing the work shall prosper in our hands, to His glory and the welfare of His Holy Church in the diocese of Fredericton.

Mr. Justice Hanington, upon being called on, gave an eulogium upon the character and work of the late Bishop. Afterwards the meeting adjourned.

## TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

(Synod report concluded.)

Friday.—At the opening of the Synod this morning several notices of motion were handed in.

The consideration of the report of the committee to which was referred the petition for the opening of the cemeteries for Sunday burials, was next taken up. Messrs. R. Reynolds and T. H. Ince moved the adoption of the report, which recommended the granting of the petition, and in doing so urged that the present order of things pressed very hardly upon the poor, who were unable to keep their dead properly in many cases.

Rev. Dr. Pearson supported the report, and instanced several cases in his own experience where great hardship had been inflicted. The chief objection was that Sunday funerals had in the past been made the opportunity of great display, but the spirit of the age was changing, and he did not believe that that difficulty would exist now.

Mr. Beverley Jones pointed out that the instances in which the necessity for a Sunday funeral for sanitary reasons existed were very rare, and that in such cases a certificate could be issued. Rev. Prof. Clark deprecated the resumption of Sabbath funerals, which he thought could not but work injuriously to the interests of religion and prove a tax on the strength of the clergymen. Mr. S. H. Blake recalled the time when Sunday burials were in force and the displays which were often made. The custom had proved a most unfortunate one, and had led to violations of the quiet and sanctity of the Lord's Day. They had now got rid of this, and if they could but put down church parades, they would have the assurance of a quiet Sabbath.

On the vote being called, the report was thrown out by an overwhelming majority.

Mr. J. Mothersill then submitted his resolution: "That in future appointments to rectories, parishes and missions lapse at the end of five years."

This caused an interesting discussion, taken part in by Messrs. Mothersill, Beverley Jones and S. H. Blake, and Revs. J. C. Davidson, Langtry and Vicars. Finally an amendment was adopted appointing a committee to consider the legal rights of the clergy and the question of the transference of the clergy, such committee to report next year. The committee was appointed as follows: Revs. E.

Daniel, Prof. Clark, Langtry, Messrs. Mothersill, Chadwick and Beverley Jones.

Rev. C. H. Shortt gave notice of motion that the Synod communicate with the St. James' Cathedral authorities asking that the St. James' Cemetery gates be kept open daily until dark.

The noon adjournment was then taken, and upon reassembling a motion was adopted upon the initiative of Registrar Worrell amending the canon governing the procedure at Church trials.

In the afternoon the Rev. Dr. Langtry's motion on "religious instruction in schools" was taken up. The Rev. C. L. Ingles seconded the resolution down to the last clause. He was not in favour of Separate schools, because he thought such a system would train up the children in communities instead of moulding them into one strong and united nation. He spoke strongly, however, in favour of religious instruction in schools, deeming it a most important feature in the education of the children, and a vital necessity in the formation of their moral character.

The Rev. W. W. Bates (Thorahill) spoke in favour of the resolution in its entirety.

Mr. S. H. Blake thought everything else that had come before the Synod was of little moment as compared with this question. In an age of anarchy and communism, they could not exaggerate the importance of taking warning by the fate of France, due to the exclusion of the Bible from the schools, and they should see that they fail not also in their duty. He suggested that the motion be amended by inserting the words "that it be referred to a committee to act with other synods and other religious bodies in the province, and petition the Legislature so to amend the law." Mr. Blake said that all the three "r's" were utterly weak in attaining the education they wanted without the fourth "r"—religion. He strongly urged the carrying of the amendment in order that this demand might be made, and the Government urged, and even forced, to acquiesce in their wishes in this matter. He also suggested the insertion of the word "sufficient" before the word "provision" in the fourth clause of the resolution.

This change he thought due in justice to the present system, which gave reason for hope that a still better system might be instituted. He gave statistics showing that out of 5,641 schools in this province, 5,640 are visited by clergymen, 5,206 are opened and closed with prayer, and in 5,218 the Bible is read. As to the last clause, Mr. Blake expressed the hope that it would not be touched. He urged the necessity of union with other bodies in this matter. His speech, which was a most eloquent and able one, was greeted with continued applause. At its conclusion, the Rev. Dr. Langtry expressed his willingness to accept Mr. Blake's amendment.

Mr. L. H. Baldwin, seconded by Rev. Prof. Clark moved in amendment the appointment of a committee to obtain information on the subject, to act in conjunction with other religious bodies, and to report at next meeting of Synod.

Mr. J. O. Morgan, Public School Inspector, spoke in favour of the amendment. He dwelt strongly upon the desperate need existing for religious instruction in schools, but dreaded lest by a hasty and false step they might defeat the very object they had in view. His view was briefly supported by the Rev. H. P. Lowe.

The Rev. Professor Clark paid a tribute to the school system, and to the Minister of Education, who, he felt sure, was most anxious to perfect that system as far as was in his power. He expressed his liking for denominational schools, and made a number of suggestions as to how a system of religious instruction could best be carried on. He denied the right of a Government to exclude religion from the schools receiving State aid, claiming that the conscience of the Christian should be considered equally with the conscience of the agnostic in this matter.

The Rev. Canon Sheraton, Mr. Barlow Cumberland and Mr. C. R. W. Biggar spoke to the question, after which the resolution, with the addition of Mr. Blake's amendment, was unanimously adopted, the last clause being, by consent of the house, withdrawn.

The committee provided for in the resolution was nominated by his Lordship as follows: The Revs. Dr. Langtry, Professor Clark, J. McLean Ballard, Provost Welch, J. C. Roper, J. P. Lewis, C. L. Ingles, and H. Symons; and Messrs. S. H. Blake, C. R. W. Biggar, S. G. Wood, Barlow Cumberland, F. W. Summerhayes, J. C. Morgan and L. H. Baldwin.

The Synod sat for three hours in the evening, and cleared off the business on the agenda. The principal item of general interest was a motion by Mr. Beverley Jones, seconded by Mr. Stapleton Caldecott, instructing all Church properties in future to be leased subject to a clause forbidding the sale or manufacture of intoxicating liquors thereon, and that efforts should be made to have such a clause inserted in existing leases. In moving this, Mr. Jones stated that there were a number of Church properties at present occupied as hotels and where liquor was sold, and he thought this should not continue. Mr. Caldecott claimed that, upon business principles, the

proposal was a good one. Rev. J. P. Lewis pointed out that it was through no fault of the Synod or its committees that these properties were thus occupied. Mr. Dymond supported the proposal upon financials but no other grounds. Mr. J. H. Plummer opposed the resolution, because it was impractical, and would injure the investments held in trust for the widow, and orphans of the clergy. Mr. E. M. Chadwick believed the adoption of the resolution would give rise to complications and loss of money. Hon. S. H. Blake supported the resolution strongly, on temperance grounds.

On a division, the resolution was negatived on a vote of 24 for and 25 against.

Several other matters of a more or less routine nature were dealt with, after which the customary votes of thanks were passed, and an additional and special vote to the Bishop, in acknowledgment of his courtesy and ability in the chair, was adopted by a standing vote.

In acknowledging this tribute and in closing the proceedings the Bishop referred with great satisfaction to the good feeling which had prevailed and the despatch used during the session. The meeting had been a record breaker in both these respects, and he thought it augured well for the future.

The session closed at 11 o'clock, with the pronouncing of the benediction by the Bishop.

PETERBORO'.—A reception was tendered Rev. C. B. Kenrick, who has for six years and a half been curate, at St. John's, by the congregation, the occasion being his leaving to assume the rectorship of St. Mark's Church, Port Hope. Complimentary addresses were read referring to Mr. Kenrick's effective work, in the choir and among young men and boys especially. He was presented on behalf of the congregation with a purse of \$100, by the choir with a silver 5 o'clock tea service, and by the South Ward Mission with a silver fern pot. We wish Mr. Kenrick every success and happiness in his new parish.

## NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

MILTON.—On Tuesday, June 8th, the corner-stone of the new church was laid by His Excellency the Governor-General, accompanied by Lady Aberdeen, in the presence of His Lordship the Bishop of Niagara. A large number of the clergy of the diocese, the Mayor and members of the Council, and citizens generally, joined heartily with the rector and officials of the church in making the affair worthy of the town. At the conclusion of the ceremony their Excellencies were driven to the Town Hall, where the Lord Bishop presented an address, expressive of the good-will and loyalty of the clergy. Lord Aberdeen replied expressing his gratification and appreciation of their kindness, loyalty and feeling conveyed in the address. He paid a very high compliment to the Rev. Mr. Mignot for his undoubted great efforts in making it a success. The Rev. Mr. Mignot, rector of Milton, Hornby and Omagh, in his address, welcomed all, and proceeded to give a brief history of the church as follows: For some years Milton was a mission station supplied by the late Rev. Robert Shanklin, of Oakville, and other clergymen with occasional services. In 1852 the first church was erected on the present site, upon land given by Joseph Martin, Esq., grandfather of the gentleman of the same name who is now the well-known member for Winnipeg. In the spring of 1854 the late Rev. Mr. Mortimer was placed in charge. In October, 1854, the Rev. Canon Tremayne, now rector of Christ Church, Mimico, was appointed by Dr. Strachan, Lord Bishop of Toronto, as incumbent of Milton and Hornby, and for 19 years he resided in Milton in charge of the parish. At that time Milton was but a small town, the Court House was only in course of erection, and many parts of the town now occupied by fine residences were then used as farm lands. After Mr. Tremayne's resignation in October, 1873, Rev. H. B. Owen, now of Markham, became incumbent, remaining in charge about two years. On his resignation in 1875 Rev. Canon McKenzie, now rector of Chippewa, was appointed to the incumbency, and continued for 17 years in charge of the parish. The present incumbent, myself (P. T. Mignot), took charge in May, 1893. This history, he went on to say, had been compiled by the Rev. Canon Tremayne, and a tin box beneath the stone contained a copy. The box also contained copies of the *Daily Globe*, *Mail and Empire*, *Milton Champion* and *Reformer*, *Brampton Conservator*, *Canadian Churchman* and *English Church Bells*, and coins of the realm. Further he said that when he took charge in 1893 he found a nucleus of \$300 gathered by the ladies of the congregation towards the building fund. This had been increased since then, and he hoped it would be largely increased by liberal contributions to-day. He welcomed most cordially the Queen's representative, and stated that his old school had a motto, "Make haste slowly," but he hoped all present would leave out the slowly

and make haste and assist all they could. He had been in correspondence with the noble Earl for close upon thirteen months, to make this event as much as possible a great success; and it was a great success, as the large concourse of smiling faces around him certainly indicated. He concluded a most stirring and interesting address by urging all those present not to forget that the burden was heavy and the congregation was small, that they had few rich members amongst them, and that \$1,000 would not be too much to expect from such a large and representative audience as he saw before him. The church is of grey free stone. The architect is Mr. Charles J. Gibson, of Toronto. The Burlington Planing and Lumber Co. have the contract. The glass for windows is the generous gift of His Honour Judge McGibbon. The ladies of the congregation, assisted by a number from other denominations, presided in the Town Hall from 3 to 7 p.m., over a number of tables where everything that was good to eat and drink was lavishly dispensed at the moderate cost of 25 cents. This was in aid of the building fund and quite a respectable sum was realized. A concert, well attended, was held in the evening, also in the building fund interests, and this concluded a day that will long be remembered in Milton.

**HAMILTON.**—The Synod was opened on Tuesday morning in Christ Church Cathedral school-room with a large attendance of delegates. Bishop Hamilton presided, and Rural Dean Clark and Mr. J. J. Mason were in attendance as secretaries.

The report of the auditors, Messrs. R. L. Gunn and C. S. Scott, was adopted. The debentures held by the Bank of Hamilton in trust for the Synod on March 31st last amounted to \$156,134.03.

Rev. Rural Dean Clark was re-elected Honorary Clerical Secretary of the Synod, and J. J. Mason was re-elected Honorary Lay Secretary and Secretary-Treasurer. R. L. Gunn and C. S. Scott were re-elected auditors.

The Bishop delivered his annual address. It dealt with the changes in the charges of the clergy, the deaths during the year, the parochial system, the responsibility of clergymen and laymen for the spiritual welfare of the indifferent people in their parishes, the advisability of baptizing children as soon after birth as possible, the missionary meetings, the retired clergy, the letters dismissory granted and the erection of Dundas into a distinct parish.

The report of the Standing Committee was presented by Canon Sutherland.

Rev. T. C. Street-Macklem, of Toronto, who preached the annual sermon the previous evening; Rev. A. W. MacNab, of Toronto, and Rev. C. R. Litter, of Rupert's Land, were invited to a seat on the floor of the house.

**Church Progress.**—Canon Sutherland presented the report of the sub-committee of the Standing Committee under the head of progress of the Church. The report showed the following increases: Twenty-three per cent. in the population of the diocese, 15 per cent. in licensed clergy, 31 per cent. communicants, 16 per cent. stipends of clergy, 9 per cent. teachers, 18 per cent. collections, 43 per cent. parochial objects, 100 per cent. endowment fund. During the year six parishes were formed, seventeen churches erected and ten churches consecrated. The question of apportionment was referred to the Standing Committee, it being recommended that Ancaster's apportionment be reduced from \$150 to \$120. Canon Bull moved that the system of apportionment be abolished, but it was defeated.

Rev. Thos. Geoghegan presented the report of the committee on Prison Reform. After a lengthy discussion it was resolved to appoint on the new committee the clergy of the towns in which there are county jails—Revs. T. Geoghegan, G. Forneret and C. E. Whitcombe, and Judge Senkler and Mr. W. F. Burton.

A committee was also appointed to memorialize the Dominion Government in regard to building a prison for juvenile offenders in a central part of Ontario.

The following committee on Representations from Toronto and Huron Synods regarding the formation of a Provincial Synod was appointed: Ven. Archdeacon Dixon, Canon Belt, Canon Bull, Canon Gribble, Revs. Dr. Johnstone, R. Gardiner, G. A. Forneret, E. A. Irving and Messrs. C. A. Clifford, A. H. Heaven, John Hoodless, H. H. Robertson, Archdale Wilson, A. R. Low and W. F. Burton.

**Wednesday.**—The parochial schools question was discussed by the Niagara Synod to-day. The discussion arose from the presentation of the report of the committee on Religious Education in the Public Schools. The majority report of the committee was opposed to the introduction of parochial schools, and its adoption was moved by Messrs. John Hoodless and W. A. H. Duff. A minority report was presented by Rev. C. E. Whitcombe. Mr. Duff spoke strongly in defence of the majority report, deprecating the action of Rev. Mr. Whitcombe in sending

articles to the press to the prejudice of the majority of the committee.

Canon Bland, Rural Dean Armitage and others spoke. Rev. Mr. Whitcombe defended his position, denying that the introduction of parochial schools would lower the standard of education.

Mr. J. J. Mason pointed out the fallacies of the parochial school scheme, and his remarks were vigorously applauded.

To bring to an end the discussion Canon Sutherland moved a compromise resolution for the appointment of a committee to confer with other Synods in regard to increasing the religious teaching in schools, but adjournment delayed the settlement of the matter.

The following were appointed delegates to the Provincial Synod: Clergy—Archdeacon Houston, Archdeacon Dixon, Canon Bland, George Forneret, E. J. Fessenden, Rural Dean Clark, Canon Sutherland, C. E. Whitcombe, Canon Worrell, A. J. Belt, Rural Dean Armitage, Canon Bull; substitutes—T. Geoghegan, E. A. Irving, P. L. Spencer, Canon Curran, J. Fennell, R. Kerr. Laymen—Judge Senkler, John Hoodless, J. J. Mason, Archdale Wilson, W. F. Burton, W. A. H. Duff, J. M. Bond, J. Higginson, T. Keyes, C. Risley, W. Nicholson, J. B. Clarke; substitutes—Kirwan Martin, A. G. Heaven, E. Kenrick, W. Y. Pettit, W. W. White, Dr. Ridley.

The Standing Committee was chosen as follows: Clergy—Archdeacon Dixon, Archdeacon Houston, George Forneret, Canon Bland, Rural Dean Armitage, Canon Sutherland, A. J. Bell, E. J. Fessenden, C. E. Whitcombe, Rural Dean Clark, Wm. Belt, George A. Bull. Laymen—W. A. H. Duff, Archdale Wilson, R. Buscombe, Thomas Burns, W. F. Burton, John Hoodless, A. W. Brown, S. J. Taylor, Charles Lemon, W. Nicholson.

The delegates to the General Synod are: Clergy—Archdeacon Dixon, Archdeacon Houston, Canon Bland; substitutes—Rural Dean Armitage, George Forneret, Canon Sutherland. Laymen—Judge Senkler, John Hoodless, Archdale Wilson.

On motion of Rev. P. L. Spencer and Canon Bull, it was decided that a committee should be appointed by the Bishop to draft a memorial to be presented to the Provincial Synod requesting that body to prepare a form of service to be used on June 24, 1897, or some Sunday near that date, in commemoration of the discovery of North America by John Cabot in 1497.

Canon Worrell gave notice of a motion for the appointment of a committee by the Bishop to act in conjunction with the committee appointed by the Toronto Synod, and with other Synodical committees that may be appointed, for the purpose of obtaining efficient religious education in the Public, High and Common Schools of Ontario, the committee to report at the next session of the Synod.

**Thursday.**—Another important question, that of church patronage, was introduced at the Niagara Synod this morning, and, as in former years, provoked a long and heated discussion. The question came up on Judge Senkler moving to adopt the substitution for clause 28 of the constitution, as recommended in the report of the Committee on Appointment to Vacancies.

Judge Senkler, in supporting his motion, said the resolution was a compromise that was not calculated to curtail the Bishop's powers in making appointments; but it was more likely to bring about a more cordial state of affairs between the parishes and His Lordship.

Canon Sutherland seconded the motion, giving it as his opinion that a parish requiring a priest knew its needs better than did the Bishop. He claimed the proposed legislation would not infringe on the Bishop's powers. Canon Bland, Mr. A. Gaviller and Mr. Archdale Wilson supported the motion, and Rev. C. L. V. Brine, Rev. I. Morton and Rev. Dr. Johnstone spoke in opposition to it.

The report of the Committee on the Bishop's Address was presented by Rev. P. T. Mignot. The report was of a congratulatory nature, and it recommended that at least one service should be held at summer resorts on each Sunday in the summer time.

The following were elected on the Board of Management of Domestic and Foreign Missions: Clergy—Archdeacon Houston and P. L. Spencer; substitutes—George Forneret and Rural Dean Armitage. Laymen—Judge Senkler and John Hoodless; substitutes—Archdale Wilson and A. G. Heaven.

On the discussion of the parochial schools question being renewed, the amendment moved by Canon Sutherland at the morning session was dropped, and Judge Senkler and Rural Dean Armitage submitted an amendment to the effect that the general establishment of parochial schools was impracticable, however desirable, and that the Synod was of the opinion that there should be further religious instruction in the Public Schools, and that the following committee should be appointed to confer with other Synods for the purpose of increasing the religious instruction in the Public Schools: Canon Bland, Rural Dean Armitage, Revs. E. J. Fessenden, P. L. Spencer, C. E. Whitcombe, Judge Senkler, and

Messrs. A. G. Heaven, W. A. H. Duff, W. F. Burton and John Hoodless. The amendment was agreed to. Bishop Hamilton made the following appointments on the Standing Committee: Rev. P. L. Spencer, Canon Gribble, Canon Henderson, Rev. E. R. Lee, Rev. E. A. Irving, Rural Dean Bevan, and Messrs. E. Kenrick, A. G. Heaven, C. E. Browne, J. J. Mason, C. Halson and J. H. Land.

**Friday.**—The Synod concluded its business at a late hour. So much time was taken up with the discussion of the Church patronage question, that it was found necessary to lay over the discussion until next year's Synod, when it will be the first order of business on the paper.

On motion of Canon Bland, it was decided to amend the constitution to permit of the election of clerical and lay delegates at the time of the election of delegates to the Provincial Synod.

Appreciation of and sympathy with the work of the Niagara branch of the Woman's Auxiliary was expressed by the Synod, on motion of Canon Worrell.

The report of the committee on the Bishop's address was passed, with the exception of the suggestion to hold an annual Sunday-school convention, which matter was left over.

The text-book committee was instructed to see that the history in the Public School books be made as accurate as possible.

## HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

**BRANTFORD.**—*St. Jude's.*—At a special vestry meeting held in St. Jude's school-room, June 17th, Mr. Thomas Good was appointed churchwarden to fill the vacancy made by the removal of Mr. G. H. Golding. The meeting was well attended, and the financial state of the parish was found to be such that the wardens can pay \$700 more upon the rectory debt on July 1st. The rector, Rev. T. A. Wright, was voted \$75 to assist him in arranging for a summer vacation.

## ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE MARIE.

**HUNTSVILLE.**—The new All Saints' Church was opened on Trinity Sunday, 9th June. The early communion at 7 a.m. was comparatively well attended, and at the 10.30 service no less than 400 people assembled, filling it almost to its utmost capacity—among them many old friends, faithful members of the Anglican Church, from considerable distances in the surrounding country. The joyous thankfulness of the worshippers, many of whom had laboured earnestly at the undertaking from its inception, was somewhat marred by the absence of the Bishop, who was detained in Toronto by illness. The officiating clergy were the worthy and energetic incumbent, Rev. J. Fielding Sweeney, rector of St. Philip's, Toronto, and one of the canons of St. Alban's Cathedral, and Rev. J. Pardoe, of St. Mary's, Novar. The congregations at the morning and evening services highly appreciated Mr. Sweeney's sermons, simple, eloquent, and delivered in the most musical and impressive tones, on the topics of the Holy Trinity and prayer. The edifice is built in a commanding position on the bank of the Muskoka River, near the village bridge. The design is early Gothic, and the effect calls to mind many a rural parish church in England. It is 60 feet by 80 feet, with apse, vestry, vestibule and tower appended, constructed throughout of the indestructible native stone, relieved by projecting bands along the walls, buttresses and battlements of the same material, and neatly pointed. The tower is 35 feet high, contains a bell, and is surmounted by a small steeple. In the interior the open roof, supported by beams, is panelled and finished in oil; the walls are wainscotted and plastered; the pine and oak furniture, plain, but neat and strong, corresponds to the general design, the whole being specially enriched by the beautiful coloured glass which fills the small windows sunk in the deep walls, those in the apse displaying figures of our Saviour. The generous offertories of the day realized nearly \$50. \$4,614.08 has been spent upon it up to date, and about \$700 is required to complete it in a satisfactory manner. Truly the Lord has been helping the congregation and friends, in their undertaking, beyond their highest anticipations, and He will surely enable them to acquire the means to finish it.

## British and Foreign.

The west front of Peterborough Cathedral is at present in a very insecure state, and it has been decided by the members of the Restoration Committee, acting under the advice of Mr. J. L. Pearson, the architect, to start the necessary repairing work at once.

A peal of eight bells has been placed in the tower of St. Patrick's Church, Ballymena. The bells have been put up as a memorial to the late Dean Murray, who, from 1865 to 1893, was rector of Kilcouriola, in which parish Ballymena is situated.

At Blackrock, Co. Dublin, there recently died Miss Eliza Gore, a lady well known in connection with the Church Mission Orphanages in the West of Ireland. Miss Gore had reached the age of 103, and retained her physical and mental faculties unimpaired.

The Archbishop of Canterbury has appointed the Rev. W. H. T. Ashton Gwatkin, M.A., curate of Wye, near Ashford, Kent, to the vicarage of Margate, Isle of Thanet, which is one of the most important livings in His Grace's diocese.

The Archbishop of York proposes to invite all Nonconformist ministers in the diocese to spend a day at Bishopthorpe in the beginning of July. A similar step was taken by His Grace in the Diocese of Lichfield about ten years ago.

Commenting upon the Anti-Semitic campaign now in progress on the continent, an English paper says: "Few movements puzzle the ordinary politician more than the Anti-Semitic campaign, which is gaining so much ground on the continent. All things seem to point to the fact that the time has come for the Jews to settle in their own land and to become a strong, homogeneous nation. Among the many tokens of the nearness of the second Advent, there appears to be none more striking than this."

H. R. H. the Prince of Wales recently visited Norwich to perform the ceremony of unveiling the throne, which has been erected in the choir of the cathedral there, to the memory of the late Bishop of the diocese, the Hon. and Right Reverend Dr. Pelham. The throne is richly carved and is surmounted by an elaborate canopy, which rises to a height of 28 feet.

The monument in York Minster, in memory of the late Archbishop Thompson, is likely to be completed very shortly.

The death of the Venerable Archdeacon Cust, of Danby Hill, near Northallerton, occurred on June 6th last. Deceased was 90 years old when he died. The late Archdeacon was ordained in 1829, and was priested the following year.

The Queen has been pleased to approve of the appointment of Canon Awdry, vicar of Arnprior, Hants, and formerly Fellow of Queen's College, Oxford, to be the Suffragan Bishop for the Diocese of Winchester. He will be consecrated on St. Peter's Day, the 29th inst., by the Archbishop of Canterbury. He succeeds Bishop Sumner, who resigned last year owing to ill-health, and takes his title from the town of Southampton.

Bishop Tugwell, the Bishop of Western Africa, gives, in a letter recently received, an appalling account of the traffic of spirits in his diocese. Drunkenness, arising from the consumption of these ardent spirits by the natives, is producing, in that part of the country, results which make missionary effort of any kind almost ineffectual.

The Bishop of Newcastle sailed for New York recently on board the "Majestic." He takes the voyage to New York and back for the benefit of his health.

Mr. Gladstone has given a bell to the new chapel of Selwyn College, Cambridge. It is hoped that this new building will be ready in October next.

The Archbishop of York visited Durham a short while ago and preached in the cathedral in the afternoon to a very large congregation. In the evening he addressed the undergraduates of the university and spoke particularly to those who are preparing for Holy Orders. He chose as the keynote of his address the word "vocation."

A very large number of petitions have been presented in the House of Commons against the Welsh Church Bill. Up to May 20th, the latest date given in the official returns, no less than 3,801 had been presented, which contained almost 1,000,000 signatures. In contrast to this, at the same date, only seven petitions had been presented in its favour, three of which came from Scotland. These seven petitions contained but 470 names in all.

On Wednesday, June 5th, the ancient church of Bunbury, Cheshire, was re-opened after restoration. This church is one of the most interesting of its kind in Cheshire, from an archaeological point of view, and was built in the reign of Edward III. on

the foundation of a Norman church, referred to in Doomsday Book.

A great procession of scholars, belonging to the Manchester Sunday-schools, took place in that city on Whit-Monday last. Over 21,000 scholars took part in the procession, which was accompanied by many bands, and it created quite an imposing display.

A return has just been laid before Parliament illustrating the operations of the Union of Benefices Act in the City of London from 1879 to August of last year. The following churches have been pulled down, the gross amount of the sale of the site following the name of each church: St. Matthew, Friday street, £22,005; St. Thomas in the Liberty of the Rolls, £7,102; St. Olave, Old Jewry, £22,400; St. Mary Magdalen, Old Fish street, £12,700; and All Hallows-the-Great, Upper Thames street, £13,129. The proceeds of the sales have been devoted to the augmentation of poorly endowed benefices, the provision of parsonages, the erection of new churches, and similar ecclesiastical purposes.

The thirty-fourth anniversary of the Universities' mission to Central Africa was held recently in London. It was commenced with an early celebration of the Holy Communion in the crypt chapel of St. Paul's Cathedral, at which the Lord Bishop of St. Alban's was the celebrant. He was assisted by the Bishop-Designate of Zanzibar (W. M. Richardson.) A High Celebration took place at 11 o'clock in the forenoon in St. Andrew's, Wells street. This celebration was fully choral. The preacher was the Bishop-Designate of Zanzibar, who, preaching from Phil. iii. 13 14, gave many interesting details of the work done by the agents of the mission at Zanzibar, Likoma and elsewhere in that vast region. During the course of the sermon he dwelt at some length on the good work which had been accomplished by his predecessor in the See, Charles Alan Smythies, of whom he spoke in the highest terms. Meetings were held both in the afternoon and evening of the same day, which were well attended. The total receipts for the year reached the sum of £28,761, which was an increase of £2,200 over the previous year. By the last census, taken about a year ago, there were then 4,100 adult native adherents of the mission and 1,657 children in the schools, and these numbers are constantly on the increase. There are sixteen stations on the shores of Lake Nyasa.

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.

Acknowledgment.

SIR,—Will you kindly allow me to acknowledge most gratefully the following sums for our new church, received from Mrs. Hutton, 1,018 Sherbrooke Street, Montreal: From "C," Brampton, \$5; from Mrs. Hutton, \$2. We have got the stone foundation laid, and are hoping to begin work on the frame building next week. Who, then, will help us to carry on the good work thus begun?

(REV.) ALBERT TANSEY.

Somerset, Man.

Lay Readers.

SIR,—Will one of your clerical readers inform us whether Bishops or priests in our Church can empower a lay reader who is only a self-educated man, to preach a sermon of his own? Does not the 23rd Article protect faithful Church-members against such an offensive scandal? Our Lord has said, "Woe to that man through whom the scandal cometh." Will some Churchman who is competent tell us whether the 23rd Article means that any layman authorized by the Bishop to read the prayers or lessons "ought to be judged lawfully called and sent" to preach the everlasting Gospel? June 18th.

AN ENQUIRER IN HURON DIOCESE.

The Real Presence.

SIR,—"Ivy" might have inferred that when I said Catholic I did not mean Roman Catholic. Nor did I state that any worship was to be paid to the consecrated bread and wine. I did say that the presence underlying the material offerings was so

real that worship might properly be directed to it, but I was also careful to exclude the notion of a miraculous change of substance by the illustration I gave. To the devout Churchman no doctrine of the Holy Eucharist can be satisfactory which either (1) destroys the Sacrament by supposing a miraculous destruction of the outward sign, e.g., Transubstantiation; or (2) empties it of all significance by denying the reality of the communication of the Body and Blood of Christ. The only doctrine which does neither is that of the Catholic Church, viz., that the presence is real, but not material; mysterious, but not miraculous; living, not dead, empty form; given as well as taken and received by the faithful in the Lord's Supper. Any explanation of a mystery is obviously impossible. The only thing possible is belief, and that we are not asked to believe an incredible thing my illustration, I think, clearly shows.

A. P. COE.

Toronto Hospital and Gaol Chaplaincy.

LETTER IV.

SIR,—The Chaplain is, happily, not left altogether alone in his work of visiting the Church of England patients, although there is, of course, work to be done which he alone can do. For nearly two years I have had the co-operation of the Hospital Committee of the St. Andrew's Brotherhood, consisting of volunteer members of the various chapters which happen to be geographically accessible. As, happily, we have no Sunday street cars, the western portions of the city are about five times more distant from the eastern on Sunday than on week-days; and Sunday is the Brotherhood day at the Hospital. One good brother is independent, and speeds along from Avenue Road on his bicycle; but others have to tramp it. Once a month our committee meets and selects four members for duty for the next month, and two or three more, including the cyclist, are always on hand as a permanent staff. At 9.45 a.m. each Sunday we meet at the pro-chapel (the hospital theatre.) One brother acts as janitor, others distribute the hymn books and service leaflets, and others disperse themselves among the patients to encourage them in the responding and singing; one puts on a surplice and reads the lesson. We thus also have a nucleus of communicants, encouraging those among the patients who have been preparing to remain. After service I give out lists of the patients whom I wish the brethren to visit, and at noon we meet again in the chapel, where I receive reports of any special cases, and we then close with Brotherhood hymns and prayers. The following chapters have representatives on our Hospital Committee: St. Simon's, St. Peter's, St. Stephen's, St. Thomas', Holy Trinity, St. James', St. Matthew's, St. Luke's and Grace Church. The organ playing and choir singing have for five years past been a labour of love on the part of some female parishioners of St. Bartholomew's Church. They undertook this at my suggestion one Lent as a little self-denial for Christ's sick members, and their Lenten discipline has continued ever since—a good suggestion for any who may have religious scruples as to observing terms and seasons for disciplinary regulations—keep them up all the year round. Brotherhood men are bound, like St. Andrew, to bring their own brother Simon to Christ. Our hospital detachment often does this literally, and on Sunday morning a pair of sturdy brethren may often be seen carrying a stretcher or a chair with a helpless patient on his way to Divine Service and Holy Communion. Here is a most literal fulfilment of their rule of service. Another great feature of their work is the library they have started for distributing books and magazines in the wards. They request the donation of such literature to keep up their supply, without any fear of distributing the microbes of disease. The Medical Superintendent suggests a frequent "auto-da-fe" of our magazines; and he is right. Twice during my seven and a half years' chaplaincy I have obtained a £5 grant of books and tracts from the Society for Promoting Christian Knowledge. I could use that amount of literature every year, but it is not fair to come upon S.P.C.K. very often. After impressing upon a patient some matter of faith or duty, it is of great service to leave an appropriate book or tract, to be read at his leisure. I obtained from S.P.C.K. three years ago a supply of single Gospels in large print, very light to hold in the hand, and greatly appreciated by the sick. But it is full time for them to reach the Medical Superintendent's "auto-da-fe." The hymn books and psalter books used in the chapel should also be replaced by new ones. Reserving the work at the City Gaol for another letter, I must say a few words about the Isolation Hospital over the Don. I try to visit it once a week, although it is not part of the charge entrusted to me. Formerly scarlet fever and diphtheria patients were placed in the attic of the General Hospital. But in the autumn of 1891 there was a tremendous outbreak of these complaints and of typhoid fever, plainly traceable to the admission of the bay water

into the city supply pipes in a state of things which the property-owners evidently desire to see repeated, judging by their recent voting against a new steel tube.) The old House of Refuge was, therefore, opened as a temporary Isolation Hospital in November, 1891, and the Sisters of St. Joseph's Convent undertook to act as nurses, which they did without intermission for nearly a year, until a permanent staff of nurses was organized. In 1893 this building was replaced by a fine Isolation Hospital, costing nearly \$30,000, in the Riverside Park, east of the Don, north of the City Gaol. With the increasing purity of the city water, it seemed at one time as if this expenditure was unnecessary. The number of the inmates went down from 70 to as low as 10. However, the average is about 28. Of the patients here a larger proportion are of the Church of England than at the General Hospital, 42 per cent. being our permanent record; not that our people are more liable to contagious diseases than others, but I think on account of these patients belonging exclusively to the city. At the General Hospital a third of the patients come from the country, where the Church population is not so high, the average being thus lowered to 35 per cent.

ROBERT C. CASWALL.

P.S.—In my last letter I asked some one to supply me with a telephone, so that I might be summoned to deathbeds at the hospital without delay. I am happy to say that in response to this request, one of your readers has kindly sent me \$25, signifying her intention of repeating it, God willing, another year—another proof of the deep interest taken in the sick and dying in a Christian community, which my canvassing for the Hospital Chaplaincy Fund has already made clear to me.

#### Anglican Fallacies.

SIR,—Your correspondent "H." tells us that the majority of Anglicans are under the impression that the ancient Celtic Christians were Quartodecimans. I very much fear that the majority of the members of the Anglican communion know little and care less about this question. I very much doubt that the majority of Anglicans who take an interest in these questions labour under the delusion, for any good Anglican authority on this class of subjects would inform any man wishing to know that the British clergy "were in no sense Quartodecimans. They observed the Easter Festival on a Sunday, and kept the Friday before it, not keeping, as did the Christians of Asia Minor, the 14th of the moon—fall when it might (see Dict. of Ch. Antiq.) If any uncritical Anglican remains in the dark on this point, it must be remembered that this fallacy was started by the Roman party, which bitterly accused the Celtic Church of Quartodecimanism. Bede makes this point clear. Lightfoot tells us (see on Gaul, page 224), "That the Churches of Gaul were closely connected with the Churches of Asia Minor," and in his learned article on "The Churches in Gaul" in the *Contemporary Review*, Aug., 1876, he clearly shows that the Church in Gaul owed its origin to the Church in Asia Minor. I presume that the connection between the Church in Gaul and the Church in Britain and Ireland (the Celtic Churches) is so notorious as to need no proof. This being so, it must at first sight appear peculiar that the Churches in Gaul and Britain were not Quartodecimans, but this is explained by the breadth of mind of these early Eastern clergy—men like Irenæus. To make my point clear I must go back some years: Polycarp and Anicetus agreed to differ on this Easter question—for Anicetus, the seventh Bishop of Rome, could not condemn Polycarp, Bishop of Smyrna, who has been undoubtedly a pupil of St. John, and a Bishop long before Anicetus was born. Irenæus was undoubtedly a disciple of Polycarp. Removing from Asia Minor, he became Bishop of Lyons, the chief—perhaps the only—bishopric in the Church of Gaul. In Irenæus' day Victor was Bishop of Rome, and he proceeded to condemn the Quartodecimans as heretics. Irenæus then interposed with his celebrated and conciliatory letter to Victor, defending his Eastern friends, although he (Irenæus) conformed from the first to the Western use—no doubt from the first seeing it was a subordinate question. This accounts for the position of the Churches of Gaul and Britain on this point, notwithstanding their Eastern origin. Like "H.," I have turned to the *Encyclopædia Britannica* as a disinterested witness, and there we are told by Warren, an authority on liturgies, that there are "five main families or groups of liturgies, three of them Eastern in origin and use, one Eastern in origin but Western in use, one Western in both origin and use." Of the three Eastern we need say nothing. The one Western in origin and use is the Roman. The group Eastern in origin, but Western in use, he heads, "St. John, Hispano-Gallican, Ephesus," and says, "This group of Latin liturgies, which once prevailed very widely in Western Europe, has been almost universally superseded by the Liturgy of the Church of Rome." After giving the chief traces of

Oriental affinity in this group, and noticing the Mozarabic or early Spanish Liturgy and Gallican Liturgy as members of this group, he comes to the Liturgy of the British and whole Celtic Church, and this is what he says, "Until recently almost nothing was known of the character of the liturgical service of the vast Celtic Church which existed in these islands before the Anglo-Saxon conquest, and which continued to exist in Ireland, Scotland, Wales and Cornwall for very considerable, though varying, periods of time after that event. But recently a good deal of light has been thrown on the subject, partly by the publication of the few genuine works of Sts. Patrick, Columba, Columbanus and other Celtic saints; partly by the discovery of liturgical remains in the Scottish *Book of Deer* and in the Irish *Books of Dimma and Milling*, and the *Stone Missal* . . . The evidence collected from these sources is sufficient to prove the Liturgy of Celtic Church was of the Ephesine type" (see article on Liturgy in *Encyclopædia Britannica*.) I am very far, indeed, from denying the debt of gratitude the Church of England is under to the Roman Church for many things—especially for the sense of order and system, which the Celtic Church so sadly lacked. But it seems to me that many, and especially Lord Halifax, are giving the Roman Church far more credit than many of us would allow: "England (the Anglo-Saxons) had a Celtic mission before the Roman mission arrived, and it was only in the year of Columba's death that Augustine landed in Kent." As we survey England two propositions stand out before us: "Rome succeeded where Iona failed." Without Roman influence England and England's Church would have lost much—without this the elevating contact with Art must have long delayed. . . . Nor, again, would diocesan and parochial organization have been so early or so perfect. For the Celt, in some respects so highly gifted, has, unhappily, a genius for anarchy. The second proposition is that "Iona succeeded where Rome failed"—for the Christian Celt has high spiritual instincts. . . . In earlier times he had learned from the great saints of his race to love Scripture with a passionate love" (Bede even bears witness to this.) "His very nature disliked the terrible drill of the Italian ecclesiastical barrack-yard. This influence—partly, at least, inherited from the Celtic school of Columba and Aiden—was one of those that made the Reformation possible"—(From sermon preached by the Bishop of Derry at the enthronement of the late Archbishop of York, on St. Patrick's Day, 1891.) I am afraid I have said too much now for one letter. I must continue again, for I cannot agree with the trend of "H.'s" communication.

WM. BEVAN.  
Mount Forest, June 14th, 1895.

#### "Whosoever Sins ye Remit, they are Remitted."

SIR,—In pursuance of the investigation begun a few weeks ago, we take up the Gospel of St. Luke for evidence as to what persons were addressed by our Lord in His words recorded in St. John xx. 19-24. We may either use the other narratives to elucidate St. Luke's meaning, or try to understand his mind from his own work alone. The latter course will be quite satisfactory, with but one great contrast with the other three records. This gospel is more difficult to deal with, since the term disciples does seem to apply to more than the twelve—so that one must be careful to do justice, and not be blinded by prejudice. With all admissions, the argument will be fairly maintained that the mind is constantly led to look upon the disciples as the twelve apostles, to whom the words in St. John xx. alone apply. V. St. Peter, St. James, St. John, and St. Levi or Matthew are specially called. A supper is made at St. Levi's house. The scribes murmur against His disciples for eating with sinners and not fasting. It is at least likely that "His disciples" were those already called, of whom four have been mentioned by name, and were a well-known band of followers. VI. His disciples go through the cornfields, pluck some ears and eat. It can hardly mean that an indiscriminate company trailed after the Master. Our Lord would hardly suffer a rabble at His heels through the grain. However, it may have been so, for in verse 13 "He calls unto Him His disciples, and of them chooses twelve, whom He also named apostles." "The company of the disciples," and our Lord and the multitude stand in the plain; He heals the sick. We cannot draw the line too sharply in this passage. St. Luke takes more notice of others not chosen than St. Matthew or St. Mark. However, the mind now is drawn from the multitude at large and a loose number of followers called disciples, to the twelve disciples named also apostles. It remains to be seen to which the term disciples most presumably and naturally refers, viz., to the loose or to the definite company. VII. "Many of His disciples went with Him to Nain." It appears that others were there besides the twelve. VIII. "His disciples asked Him, saying what might this parable be," referring to the parable of the scwer.

We can only force the term to mean the twelve. In verse 22 our Lord enters into a ship with His disciples. But now the natural supposition is that the term here does refer to the twelve. IX. "Then He called unto Him His twelve disciples, and gave them power and authority;" "And the apostles returned and told Him all they had done." The chosen band begin to stand out more sharply, distinguished from the loose, indefinite, fluctuating crowd—in some sense His disciples, but neither able nor called to follow Him constantly. A multitude gathers, and "the twelve came and said, send the multitude away." But our Lord gives them the bread that they may distribute to the men and women. This passage makes certain what we judged to be the case from St. Mark vi. and viii. Later on, "He was alone praying, and His disciples were with Him"; He tells them of His death, with a warning "to tell no man." Now the tide seems to have turned. The casual followers sink out of sight, and the twelve stand out clear and distinct as the disciples. St. Peter, St. James, St. John accompany Christ up to the Mount of Transfiguration. On coming down, the father of the sick child says, "I asked Thy disciples, but they could not cast him out." The natural inference is that the other apostles had remained below. The man, knowing these had before cast out devils (by the authority and power given in ch. ix. 1), sought the assistance which had flowed to others through their ministry. Our Lord again warns the disciples of His death, and sets out for Jerusalem. Chap. xviii. 31 says: "He took the twelve aside and said, the Son of Man must die." "The disciples," James and John, wish to call fire from heaven upon the Samaritans. All through the reference is to the twelve or some of the twelve. X. Other seventy are sent. This might happen to militate against our argument, but in reality is a great point in favour of our contention. Our Lord never gave authority to an indefinite company, but to a well-defined body of officers, chosen to a man by Himself. There were, no doubt, others beyond the seventy, in some degree, deserving to be called His disciples. But the Lord appointed other seventy, and said, "He that despiseth you, despiseth Me." Evidently there is a difference between the mind of Westcott and the mind of Christ. Westcott would have us believe "authority and power" were given to all, "not to any particular body as the apostles." Christ on two occasions chooses out two distinct bodies—the twelve, the seventy—and upon these bodies only confers authority to act in His name. There were other disciples present when He ordained the twelve, present, doubtless, when He ordained the seventy, but they received no mission nor power. Why should we believe God the Son suddenly changed His mind at the last? Is not Christ the same yesterday, to-day and forever? Now, after the seventy returned, we are told "He turned unto His disciples and said, privately, blessed are your eyes." From whom did He turn? As we read straight along the impression is that He turned from the seventy to the twelve, with whom He always spoke more privately. XI. Again, "As He was praying one of His disciples said, Lord, teach us to pray." It must be a very gross mind that imagines any but His chosen friends witnessed His devotions. Only the twelve heard Him pray at the Last Supper—nobody in Gethsemane. A great multitude had gathered, and our Lord "began to say to His disciples first of all," beware of the Pharisees. Then in verse 54, "He said also to the people." One does not wish to press the matter too far, but it does seem to show that Christ sometimes addressed the twelve in particular, even when there were others present.

C. D. HAGUE.

(To be continued.)

#### BRIEF MENTION.

Queen Victoria last Friday entered on the 59th year of her reign.

The Rev. T. L. Armstrong, of Bayfield, has been appointed to Millbank.

The total income of the Church of England is about £300,000 a week.

Russia has five female astronomers who have submitted papers to the Academy of Science.

London, Eng., has thirty people whose incomes are over \$500,000 a year.

In Manitoba and the territories the population has increased 65,000 in three years.

A fund is being raised at Pittsburg, Pa., to erect a memorial to Stephen Foster, the author of "Way Down upon the Suwanee River."

Queen Victoria wants the portrait of her grandson, the German Emperor, and has commissioned Mr. A. A. Cope to go to Berlin to paint it.

The Rev. G. Haslam, M.A., rector of Lunenburg,

burg, has gone to Ireland for a six months' leave of absence from the parish.

The most valuable modern painting is Meissonier's "1814," which was sold to a Frenchman a few years ago for a sum equal to £56,000.

K.D.C. Pills tone and regulate the bowels.

Some naturalists say that the whale was once a land animal that took to the water for safety.

The Rev. G. W. Wye, of Amherstburg, has received an appointment to the charge of a parish in the diocese of Michigan.

The King of Italy is reported to have said that he "should wish to be a journalist were he not a king."

The Princess of Wales has a tea service of sixty pieces, and each piece is decorated with a different photograph which she took herself in Scotland.

The Rev. W. F. Brownlee has resigned the parish of Gorrie, Fordwich, and Wroxeter, and will be succeeded by the Rev. C. R. Gunne, of Millbank.

The letter "T" in the Chinese language has 145 ways of being pronounced, and each pronunciation has a different meaning.

K.D.C. the quick reliever of indigestion.

No tree has yet been measured which was taller than the great eucalyptus in Gippsland, Australia, which proved to be 450 feet high.

An oak tree at Windsor castle is over 1,000 years old. History says that William the Conqueror many times admired it.

The Bishop of Ontario has cancelled the exchange arrangement made by Messrs. Low and Bailey, of Almonte and Ottawa, so that those clergymen will retain their present charges for the present.

Lord Roseberry has bestowed a civilist pension of £100 a year on Mrs. Hamerton, the widow of Mr. P. G. Hamerton, the well-known writer and artist.

The number of Roman Catholics and Greeks in the world is 280,000,000; of Protestants, 185,000,000; of Mohammedans, 173,000,000; of Jews, 8,000,000; of heathen, 874,000,000.

The Rev. Mr. Townend, formerly chaplain of the forces in Halifax, has arrived in Halifax, where he will stay for some time. Mr. Townend is a very popular lecturer and preacher.

Dr. Burrgraave, professor of medicine in the University of Ghent, is 99 years old, and in active practice as a physician. He has written a book on longevity, and is now seeing his "Reminiscences" through the press.

St. Paul's Cathedral, London, is to have a magnificent set of chimes comprising seven English, seven Scotch, and seven Irish airs, with sacred airs to be played on Sunday.

Albert Martin, the last survivor of the Provisional Government of 1848, died recently near Paris. He called himself Albert Ouvrier, and was the only workingman member of that body. The Chamber of Deputies voted \$1,000 for his tomb, as he died poor.

The Rev. Canon Johnson, resident in Windsor, sailed by the *Teutonic* on June 5th, for Liverpool, and hopes to spend three months in the British Isles and on the continent.

By command of the Emperor of Russia, three enormous volumes, bound in black seal with purple linings, and another in red seal with white linings, all with massive clasps in gold and silver, have been filled with cuttings from the entire American press, referring to the illness and death of the late Czar.

An interesting and pleasant event in connection with the confirmation services of Christ Church, Gananoque, recently, was the presentation of a handsome silver communion service by N. A. Howard Moore. The service is the gift of Mr. Moore, and the Rev. W. H. Dean, in memory of deceased relatives.

The House of Lords at present is made up of five princes of the blood royal, twenty-six archbishops and bishops, 482 peers of England, Great Britain, and the United Kingdom, sixteen representative Scottish and twenty-eight representative Irish peers, in all 557 members.

Princess Helene's wedding veil is to be of Caen lace, which is rarely seen except on the caps of Norman peasant widows. The thread is of flax, and spun only in Normandy. This lace was worn by Marie Antoinette as trimming for her neckerchiefs when she posed as a rural damsel at the Petit Trianon.

K.D.C. is a flesh producer; thin people should use it.

The practice of medicine in Japan has progressed wonderfully in the past few years. The field hospital service during the recent war was admirable. Excellent local hospitals have been opened in most of the Japanese towns, many of them in connection with the Christian missions.

A new issue of copper coinage is being made in England to bring out Queen Victoria's title of Empress of India. The reverse is the same as on the old coins, the figure of Britannia seated, but the obverse is a new head of the Queen, with inscription, Victoria Dei Gra. Britt. Regina Fid. Dei Ind. Imp., "by the grace of God, Queen of the Britains, Defender of the Faith, Empress of India." The inscription is already on the gold and silver coins.

Take K.D.C. for heartburn and sour stomach.

### Family Reading.

God's Light and Man's Light.

A million candles will not light the night; but when God's mercy of sunrise comes above the hills, beasts of prey slink to their dens, and birds begin to sing, and flowers open, and growth resumes again. We cannot mend ourselves except partially and superficially; but we can open will, heart, and mind, by faith, for His entrance, and where He comes, there he slays the evil creatures that live in and love the dark, and all gracious things will blossom into beauty.

That tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, which makes pure blood.

Taking Care of the Cat.

Where the presence of any kind of poison is suspected prompt and energetic action is necessary. A liberal dose of luke-warm water, slightly salted, will almost always act as an emetic, but when the case is urgent it is better to administer at once a generous quantity of sweet oil or melted lard. After such an experience the cat will usually need a course of cod liver oil and a generous diet, and if there seems to be resultant inflammation of the stomach—the symptoms of which are frequent vomiting and refusal of food—one grain of trisnitrate of bismuth twice a day will be found beneficial. A little powdered sulphur made into a paste with lard or unsalted butter and smeared upon the front paws now and then, is an excellent thing to keep a cat in good condition, but care should be taken that there is no exposure to cold or wet until after the effects of the medicine have passed off. Raw meat should never be given save in cases where other food is refused and it is necessary to build up the system: then it should be given in small quantities, and be perfectly fresh and free from fat.—*Florence Percy Matheson in June Ladies' Home Journal.*

"A Prominent Witness."

Rev. J. M. McLeod, Pastor of Zion Church, Vancouver, B.C., writes, July 3rd, 1894:—"It is nearly three months since I finished the package of K.D.C. which you sent me; and though I have for more than twenty years suffered from indigestion, that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K.D.C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

"Not Rendering Evil for Evil, or Railing for Railing; but Contrariwise Blessing."

If in any little difference or misunderstanding that you happened to have at any time with a relation, or a neighbour, or any one else, you should pray for them in a more extraordinary manner than you ever did before, beseeching God to give them every grace and blessing and happiness you can think of, you would have taken the speediest method that can be of reconciling all differences, and clearing up all misunderstandings. You would then think nothing too great to be forgiven; stay for no condescensions, need no mediation of a third person, but be glad to testify your love and good will to him who had so high a place in your secret prayers. You cannot possibly have any ill-temper, or show any unkind behaviour to a man for whose welfare you are so much concerned as to be his advocate with God in private. This would be the mighty power of such Christian devotion; it would remove all peevish passions, soften your heart into the most tender condescensions, and be the best arbitrator of all differences that happened betwixt you and any of your acquaintances.

Quiet Hearts.

The highest energy of action is the result of the deepest calm of heart: just as the motion of this solid, and, as we feel it to be, immovable world, is far more rapid through the abysses of space, and on its own axis, than any of the motions of the things on its surface. So the quiet heart, "which moveth all together if it move at all," rests while it moves, and moves the more swiftly because of its unbroken repose.

Calm not Stagnation.

Deep in the bosom of the ocean, beneath the region where winds howl and billows break, there is a calm, but the calm is not stagnation. Each drop from these fathomless abysses may be raised to the surface by the power of the sunbeams, expanded there by their heat, and sent on some beneficent message across the world. So, deep in our hearts, beneath the storm, beneath the raving winds and the curling waves, there may be a central repose, as unlike stagnation as it is unlike tumult; and the peace of God may, as a warrior, keep our hearts and minds in Christ Jesus.

"I . . . Know My Sheep, and am Known of Mine."

There is a certain mysterious tact of sympathy and antipathy by which we discover the like and unlike of ourselves in another's character. You cannot find out a man's opinions unless he chooses to express them; but his feelings and his character you may. He cannot hide them; you feel them in his look, and mien, and tones, and motion. There is a certain something, for instance, in sincerity and reality which cannot be mistaken—a certain something in real grief which the most artistic counterfeit cannot imitate. It is distinguished by nature, not education. There is something in an impure heart which purity detects afar off. Marvellous it is how innocence detects the approach of evil which it cannot know by experience; just as the dove which has never seen a falcon trembles by instinct at its approach. Jesus knew His sheep; nor does He limit that recognizing power to Himself. He says that the sheep know Him as truly as He the sheep. He knew men on the same principle on which we know men—the same on which we know Him. The only difference is in degree. He knows with infinitely more unerringness than we, but the knowledge is of the same kind.

—Were I to pray, says Herschell, for a taste which could support me under every vicissitude of fortune, it would be a taste for reading. Give a man this taste, and moderately the means of gratifying it, and you can scarcely fail to make of him a happy man, unless you place before him a perverse selection of books. You bring him in contact with the best society of every age, with the bravest, the noblest, the purest characters which have adorned humanity, you make him an inhabitant of every clime, a denizen of every city.

## The Hidden Treasure.

## CHAPTER XIV.—CONTINUED.

Anne's colour grew yet deeper and then faded to paleness. She dropped her eyes but did not speak.

"Anne, did you tell Father Barnaby that I was curious about heretical books?" asked Jack.

"That is no affair of yours!" replied Anne, trying to speak in her usual tone, though she trembled visibly. "My confessions are between my confessor and myself!"

"In faith it is my affair," returned Jack; "and it is likely to be an affair of moment, if your confessions are such as may bring me to the stake. Father Barnaby may be your confessor, but he is not mine, and you have no right to talk of my affairs to him."

Anne grew paler and paler. She sat silent for a moment and then whispered: "I could not help it!"

"Could not help it!" repeated Jack. "Could you not tell him at least the truth? When did I ever say to you that I would like to read heretical books?"

"You said you would like to read the Bible!" said Anne.

"And is the Bible a heretical book? Is not the Bible the Word of God, and how then can it be heretical?"

"There is no use in going over all that again!" returned Anne. "You know as well as I that it is wrong and presumptuous for lay and common people even to desire to read the Scriptures. You know what comes of it!"

"I know what will come of it one day, and that will be the downfall and ruin of those who so presumptuously keep the Scriptures from the people, to whom it rightfully belongs!" said Jack, forgetting his prudence. He might have said more had not Anne herself checked him.

"Jack, if you have any mercy on me and yourself be silent and say no more such things. You will not only destroy your own soul but mine, if you go on. If you knew all I have borne and am bearing for your sake, you would be more pitiful to me."

"But why should you bear anything on my account, dear sister?" asked Jack, softened at once by Anne's look and tone of distress.

"Because I would save your soul if it were possible!" returned Anne, weeping; "because I would—but oh it is of no use!" she sobbed, bursting into a flood of bitter tears. "I would have saved the other, I would have saved Agnes if a whole lifetime spent in prayer and penance would have done it—if it would have availed for her even after ages spent in purgatory, but oh it is of no use. Father Barnaby says she was an obstinate heretic to the last, and as such doomed to hell without remedy, and he says my love for her is a sin for which all my penances will hardly atone. Oh, if I could see any way of escape, any ray of hope—but no, there is, there can be none!"

Jack hesitated a moment and then came to his sister's side. He felt that he must speak—that to keep silence now would be that denial of which Master Fleming had warned him to beware at all hazards.

"Anne, believe me there is another way—an easy and safe way to mind and spirit, whatever it may be to the body in these evil times!" said he. "God is far more merciful and good than you think. All these labours and penances which are wearing out your life are not of His appointing. They are but the cunning devices of men. He hath provided a way by which we may be saved, even by faith in His mercy through the blood of His Son. Dear Anne, our Lord hath done all for us already. He hath borne our sins in His own body on the tree—it is by His stripes that we are healed, and not by those we lay on ourselves. The Scripture says so. They are the words of St. Peter himself. He came into the world, not to condemn but to save it, and whoso believeth on Him hath everlasting life, and shall never come into condemnation. He is ready as well as able to save. His ear is always open—His hand ever outstretched. Oh, dear Anne, come to Him! Leave all these devices of men which are separating you from your family and driving you into your grave, and be at peace once and forever!"

Anne looked at her brother for a moment with wide open eyes as if she had seen a ghost. Then she said in a husky whisper—"What do you mean? Who has been saying these things to you?"

"It is the Lord Himself who says them, Anne!" replied Jack. He tells us so in His Word—that very Word which supported Agnes Harland when she was despitely used for reading and believing it. Anne, I am putting my life into your hands by telling you these things; but I cannot see you suffering as you are, without trying to help you. Oh, sister, only read for yourself—only let me read to you!"

In his eagerness Jack had thrown himself on his knees by his sister's side and seized her hand. Anne pushed him away.

"How dare you speak so to me?" she said angrily. "Is it not enough that you should destroy yourself without trying to destroy me?"

"It is because I would save you that I speak. Anne, I tell you, as sure as you are alive, there is no other way of salvation than through faith in Christ. If your works were as great as those of St. Peter himself they would avail nothing so far as that is concerned. Our Lord Himself hath paid the price of our redemption, and we have but to accept it at His hands in faith and love. Oh, sister, the way is so easy!"

"Easy! Yes, the way to hell is always easy!" said Anne. "It is the other way that is hard. How dare you come bringing your heresies into this room where our mother died? How dare you speak thus to me who am the promised bride of Christ? How dare you tell me that all my my prayers and penances are worth nothing in His sight after all these years that I have striven to earn His favour and love?"

Jack was silent for a moment, startled by Anne's burst of passion so unlike her usual self-restraint. Then he said gently:

"His favour and love are your's already, Anne, if you will but take them. They are a free gift. The gift of God is eternal life through His dear Son!"

"Oh, it is too hard—too hard!" cried Anne, bursting into a fresh passion of tears. "I have heard all these things before. They rang in my ears for weeks and months after Agnes was taken from me, and now, just as they had ceased to haunt me day and night, you awake the memory of them again. I will not bear it. I will go far away. I will go to the nunnery again—to the strictest order I can find, and there, in the darkest cell, I will—" Anne's words were choked by her hysterical sobs. Jack, much distressed, would have taken her hand, but she repulsed him violently, and then, as if her strength were exhausted by the effort, she fell back fainting in her chair. At that moment Sister Barbara opened the inner door which communicated with her room.

(To be continued.)

## The Secret of Repose.

Unless we have made sure work of our relationship with God, and know that He and we are friends, there is no real repose possible for us. In the whirl of excitement we may forget, and for a time turn away from, the realities of our relation to Him, and so get such gladness as is possible to a life not rooted in conscious friendship with Him. But such lives will be like some of those sunny islands in the Eastern Pacific, extinct volcanoes, where nature smiles and all things are prodigal, and life is easy and luxuriant; but some day the clouds gather, and the earth shakes, and fire pours forth, and the sea boils, and every living thing dies, and darkness and desolation come.

## Passions and Unrest.

When you put the captain, and the officers, and everybody on board that knows anything about navigation, into iron, and fasten down the hatches on them, and let the crew and the cabin boys take the helm and direct the ship, it is not likely that the voyage will end anywhere but on the rocks. Multitudes are living lives of unrestfulness, simply because they have set the lowest parts of their nature upon the throne, and subordinated the highest to these.

## Rheumatism Cured.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness, and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache.

## Hints to Housekeepers.

GRATED PINEAPPLE.—Pare and remove the eyes from one dozen fine pines. Grate them. Weigh, and put into a porcelain-lined kettle; to each pound add a quarter-pound of sugar; cover and cook slowly 30 minutes. Fill into glass jars to overflowing, seal while hot and allow to cool. When cold, give the tops another screw and keep in a dry, dark closet.

LEMON SHERBET.—Boil three pints of water and two pounds of sugar till they form a syrup. Strain, and when cold, add half a pint of lemon juice and half a gill of orange juice. Put into the freezing can and freeze, according to directions given with each patent freezer. When frozen pack the mould in ice and salt and let stand till needed.

SHERBET OF PINEAPPLE.—Pound a pineapple till smooth, add to it half a pint of water, quarter pound granulated sugar, the juice of a lemon, a good wineglassful of curacao, strain it all and set on ice till nearly solid all through. Serve garnished with dice of pineapple, which have been sprinkled with sugar and stood on ice till cold.

A "CHARLOTTE" IN "SURPRISE."—You can use this ice cream to fill the centre of a glass "Charlotte" dish (not a mould), and which is to be lined with thin strips of sponge cake, stuck together with "log cabin" filling, i.e., white of egg beaten stiffly with sugar until it makes a firm mortar-like icing when it dries. Chop up some quite stiff lemon jelly to scatter over the gooseberry ice in the middle of the dish, and your dessert is complete. Cake, cream and jelly in one glass dish.

Strawberry Bavarian Cream requires one pint of strawberries, one gill of sugar, one-half gill of boiling water scant measure, one-fourth package of gelatine and one quart of whipped cream. Pick over the strawberries, put them in a bowl with the sugar and crush well. Let them stand for two hours. Soak the gelatine in cold water for two hours. Next whip the cream. Rub the strawberries and sugar through a strainer into a large bowl. Pour the boiling water on the gelatine and when this is dissolved add to it the strained strawberries. Place the bowl in a pan of ice-water and let it stand, stirring all the time until it begins to thicken. Immediately add the whipped cream, into a mould which has been dipped in cold water, and set away to harden. At serving time dip the mould into tepid water, turn out the cream on a flat dish and heap whipped cream around it. One pint and a half of cream will give enough whipped cream to make the dish and to serve with it.

Lemonade drinking is to be encouraged, according to the *Journal of Hygiene*, which asserts that it is the most perfect of drinks, and should be substituted for tea, coffee, and alcohol. To make it properly and hygienically this method should be followed: For a quart, take the juice of three lemons, using the rind of one of them. Carefully peel the rind very thin, getting just the yellow outside. This cut into pieces and put with the juices and powdered sugar, of which use two ounces to the quart in a jug or jar, with a cover. When the water is at boiling point, pour it over the lemon and sugar. Cover at once and allow to cool.

SKIN DISEASES.—Skin diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore.

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### Janet's Hurry.

"Come, Janet, it's time for your bath," called the little girl's mother from the window. "And do hurry, please."

"O dear, I hate taking baths on Saturday afternoon when I want to play!" grumbled Janet, as she slowly mounted the stairs. "Mamma, why can't I take my bath some other time? I was just going to have such a good play with Jennie Roberts, and now she has gone off with Mabel, and says she won't come back."

"Well, my dear, if you hurry a little, you will still have time to play; you waste a great deal of time because you are so slow. You really must hurry now, for I have promised to be ready to go out with Aunt Mary at three o'clock, and it is already half-past two."

"I s'pose I shall have to, but I don't see why folks always want to hurry so: I never do!"—with a big sigh.

This was quite true, I am sorry to say. Janet was a little girl who would never hurry unless she herself saw some need of haste.

"Oh, mamma!" a new thought suddenly entering her head, while the slowly moving fingers stopped entirely,

"I want to tell you what to buy with the dollar grandma always gives me on my birthday. I was over at Dicky's this morning—yes; I am going to hurry, mamma; just listen a minute—I was over at Dicky's, and he's got a new paint box and color book, and that's what I want you to get with my birthday dollar."

"But Janet, you know your birthday is a whole month off, yet—yes, five weeks—you have already changed your mind about grandma's dollar half a dozen times."

"Yes, that's so," admitted the little girl, seating herself on the edge of the half filled bath tub, and slowly beginning to unbutton her shoe. "I did want flower seeds, so I could have a big flower bed; but you said I would have to take care of it myself, and that's a great deal of work,"—with another big sigh. "Then I wanted a scrap book, but Bess says she won't paste in the pictures, so I guess the paint box will be just what I want; yes," (nodding her head to make her request more emphatic) "I am sure the paint box will be just the thing."

"Come, come my dear," said her mother, rather impatiently, "you really must hurry—all this time you have been talking you have only unbuttoned one shoe."

"Well, all right, mamma, I will hurry,"—swaying back and forth on the edge of the steaming tub. "Don't you see I am hurrying? But don't forget about—"

There was a scream, two black stockings legs waved wildly in the air for an instant, then a big splash, and Janet was taking her bath in a hurry.

Mamma, in alarm, hastened to the rescue, and fished out the startled little girl.

"Oh, oh!" spluttered Janet, as she brushed the dripping hair from her eyes with one hand, and rubbed the back of her head with the other. "I meant to hurry, I truly did, mamma, but I guess I hurried too hard. I don't think"—doubtfully feeling her arms and once more her head—"I don't think I'm hurt much; but I don't like to take my bath with all my clothes on," she added, with a funny, teary little smile.

Mamma helped to take off her wet clothes, smiling to herself as she did so, and when an anxious enquiry came from Janet about the paint box, promised to think about it if her little girl would sometimes remember to consider other people's convenience when they were in a hurry, even if she were not.

The birthday came, and with it the paint box; for, strange to say, Janet had not changed her mind. Inside the lid of the paint box was a picture drawn by Janet's older sister, of a little figure with big eyes and flying skirts, just disappearing in a big bath tub, and underneath the picture the words:

"I am hurrying!" Janet laughed when she saw this funny picture, and said:

"Well, I am going to hurry when mamma tells me I must, now just see if I don't!"

And the little girl has kept her word.

### A "Little Man."

That is what I heard his mother call him one hot day in June. He was a little fellow not four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building blocks and much interested in a store he was erecting. Presently a stray dog came along, stopped and looked at the little boy longingly. The dog was hot and tired.

"I dess he's fristy," said the boy, "I'll dit him somefin' to dwink."

A tiny saucepan was on the porch. The little fellow poured some water in it, and set it before the dog, who lapped it eagerly.

"It's all don'," said the boy; "I'll det some more."

Five times the boy filled the little saucepan; then the dog bobbed his head, waved his tail, and went off.

The little fellow laughed gleefully. "He said 'fank you,' didn't he, mamma? I dess he was glad to det some cold water, wasn't he?"

"Indeed he was," mamma answered.

That same day, a little later, two little children came along. Stopping outside the fence, they peered into the yard. They wore ragged clothes and were barefooted. They looked at the little boy within the gate with an ex-

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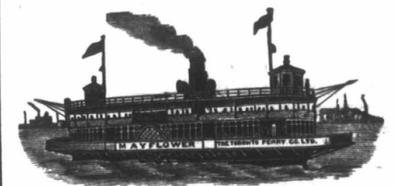
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pression similar to that with which the dog had regarded him.

"Dey want somefin', mamma," he said, "maybe dey is firsty, too. Shall I ask 'em?"

"You may, if you wish," mamma answered smilingly.

"Is you firsty?" he began, getting nearer to the fence.

"Can we have just one flower?" questioned one waif, longingly.

"One for each of us?" put in the other.

"You tan have your hands full," was the smiling answer. "I's dot a whole bed full of fowers."

He hurried around, picking the sweet flowers, violets and pinks and June roses, which his fair little hands held out to the "unwashed," who thanked him with grateful voices and passed on with radiant faces.

"Bless my little man!" said his mother in a low, fervent voice. He did not hear her, but I am sure God will bless him.

#### A Brave Little Girl.

One cool morning last autumn, Mamma Reed put a fire in the open grate in the living room. It looked so bright and cheerful that the children said they wished old Jack Frost would come every night, just so they could have a fire.

Little Ruth cuddled down in a great arm chair to read a pleasant story book, while baby Percy showed his appreciation of the fire by stretching himself on the rug for a nap. After a while he opened his bright blue eyes, and seeing the poker in the corner, took it to get a punch at the bright fire.

It was fun to watch the sparks flying, so he gave the black lump of coal a vigorous punch. It crackled and roared ever so jolly, but he was standing too near the grate, and out popped a bright flame and caught his apron. Oh, how he did scream then!

This made Ruth look up. She saw at once that her little brother was on fire. There was no time to run for mamma or scream for papa, or even to rush round the room crying, "Oh, dear! Oh, dear! What shall I do? There was just time for the brave little maiden to spring to the crib and jerk off the heavy shawl that mamma had spread over the little fellow an hour before. This she wrapped around Percy head and all. It threw him down on the rug, but she only held it the tighter, and called loudly, "Mamma, mamma."

"It just blew the blaze right out," explained Ruth, when mamma came running in, her hands all covered with flour. Turning back the shawl mamma found Percy under it not knowing whether to laugh or cry.

"Ruth scared Percy," he said, beginning to whine. "Percy wanted to see the pretty fire."

"Ruthie saved baby from being burned up," answered mamma, taking a darling in each arm, while the tears rolled down her cheeks. "Why did you not call me sooner, dear?" asked mamma, stroking Ruth's bright hair.

"I had not time, mamma; if you had only seen the big blaze you would not wonder that I had to be very quick," answered Ruth.

"You are a brave little girl," replied her mother. "You have saved the baby from being dreadfully burned, and the house from catching fire too. I am very proud of you, my little girl."

"Who told you how to smother out a fire?" asked papa, when he heard of Ruth's presence of mind.

"Teacher," answered Ruth, "and it is just the easiest thing to do."

"Easy enough if people would only keep their wits about them," said papa.

Poor Ruth's hands were singed severely, and they had to be done up in soda to stop the pain; but she did not cry one bit. She was so glad that Percy had not been burnt up that she thought very little about her own pain.

#### Granny's Birthday.

It was a lovely summer day, yet Dame Furley sat close by the fire, for aged folk often feel chilly even though the sun may shine brightly. Puss, too, lay curled up close beside her, for where did you ever see a pussy-cat who did not love a warm fireside. As the old woman sat all alone darning a sock for her son, many thoughts passed through her mind. "Well, for sure," thought she, "I am an old body now! This is my seventy-second birthday. Dear, dear! it's a long time since I came to this weary world. And nobody cares much for old folk now. It seems to me they are not of much use in the world. Even little Mary, my son's wee lessie, don't seem to care much for her Granny. Why, I have not seen the little maid for two days now! But there is a knock at the door.

"Come in!" she cried, in her old and quavering voice.

The door opened, and in came little Mary, looking as bright as a sunbeam, and carrying a bunch of lovely flowers.

"A birthday present for dear Granny!" she cried. "They are all out of my own garden, Granny. I saved them up for you."

Then the old dame took the little girl in her arms.

"Bless you, my little darling," she said. "And I thought that no one had cared for my birthday. I fear I am but a silly old woman to take such things into my head. Dear little lass, you have made me so happy. And now you must stay a while and take a cup of tea with me."

Ah, that was indeed a happy birthday for Granny, and a happy tea-drinking too. And, dear little readers, don't you think that when little Mary saw how she had cheered up the heart of her old grandmother, she felt happy too? Of course she did, for nothing makes us feel so happy as to know that we have helped others, and especially old people, to bear the burdens of life. Never let us forget, too, that it pleases God when He sees children show love and respect to the aged.—B. M.

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Orders

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Table with columns for Grain, Meats, and Dairy Produce, listing various items like wheat, beef, and butter with their respective prices.

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