

# Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, AUGUST 16, 1894.

[No. 33.]

**W. WALKING and Evening**  
**Illustrated Catalogue on application.**  
**PRATT & SONS, Clerical**  
 18 Tavistock Street, Covent Garden, London, W. C., Eng.

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**Illustrated Catalogue on application.**  
**PRATT & SONS, Clerical**  
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**ARCHITECTS.**  
 18 Toronto Street, Toronto.

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**ADDRESSES . . .**  
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Silks, regular price 50c., sale price 25c.  
 " " 75 to 90c., " 50c.  
 Dress Goods, " 50c., " 25c.  
 " " 75 to 90c., " 50c.  
 Blk. Cashmere, " 40c., " 25c.  
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Blouses, Gloves, Hosiery, Trimmings, all at reduction price during Clearance Sale.

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And other Straw Hats for elderly men. Fashionable Hats for middle aged and young men in all the latest braids of straw and different widths of brim. Straw Hat for boys and children.

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**Lightest in Weight**  
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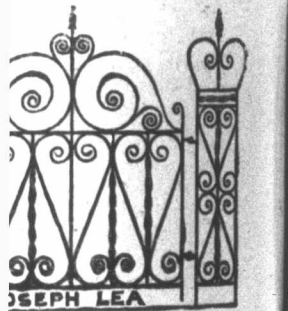
Cassocks for Priests and stock. Price-List on application. PRATT & SONS, Clerical street, Covent Garden, London, Eng.

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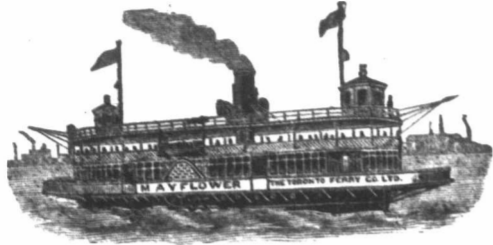
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Taking that holiday trip of yours look over this list and see if you do not require some of the articles mentioned:

- A Sponge
- Sponge Bag
- Bath Towel or Gloves
- A good Cake of Soap and a case to keep it in
- Hair, Shaving, Cloth or Tooth Brush
- Bathing Cap
- Razor or Strop
- A Bottle of Hooper's Meloderma to neutralize the effects of wind and weather, and a bottle of Hooper's Lavender to refresh you when weary.

HOOPER & CO., 43 King St. West.



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Steamers Greyhound and Eurydice. Fares—Long Branch and Lorne Park, 25 cents; Grimsby Park, 50c., round trip. Special rates to Sunday School and Society Excursions. Full particulars on application to J. OGDEN, Cor. Queen and Bathurst Sts., Toronto

**Victoria Park**

**UNDER PROHIBITION.**  
The Children's Paradise. Fun and Recreation for young and old. Campers' tents to rent with or without board.

Electric Cars run to Park Gate.  
Steamer "STEINHOFF" leaves Yonge St. Wharf, "West Side," 10.30 a.m., 2.15, 4.30 and 6.30 p.m. Cheapest Excursion Rates. Apply to A. B. DAVISON, 92 King St. E., cor. Church.  
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Daily at 7.40 a.m. and 3.30 p.m., from City Wharf, foot of Yonge street, west side, for St. Catharines, Niagara Falls, Buffalo, Rochester, New York and all points east and south. This is the only steamer connecting with railway at Port Dalhousie. Family books for sale. 40 trips for \$8. Tickets at all G. T. R. and principal ticket offices.

**Niagara River Line**

Steamers Chicora, Cibola & Chippewa  
6 TRIPS DAILY (except Sunday)

Leave Yonge Street Wharf, east side, at 7 a.m., 9 a.m., 11 a.m., 2 p.m., 3.30 p.m. and 4.45 p.m., for NIAGARA, QUEENSTON & LEWISTON, connecting with N. Y. C. & H. R. R., M. C. R. R. and N. E. P. & R. Ry. for Falls, Buffalo and all points east and west.  
JOHN FOY, Manager.

**Niagara Falls**

Fourteen miles of the grandest scenery in the world along the bank of the Niagara River from Queenston to Chippewa, has been made accessible by the

**Niagara Falls Park & River Railway**

The best equipped electric line on the continent. Cars stop at all points of interest. Sunday schools and societies furnished with every accommodation and special rates quoted on application by mail or in person to ROSS MACKENZIE, Manager, Niagara Falls, Ont. Toronto office, north-east corner King and Yonge streets.

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TORONTO ISLAND,

Summer guests, ladies and gentlemen, or families. Under new management. Address MRS. M. E. ALLEN.

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Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same, sound and palatable



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By the Tens of Thousands!  
By the Hundreds of Thousands!  
By the Million!

Will be the Output this  
Fall of \_\_\_\_\_

**Cullen's Trees AND Plants**

We will make it decidedly interesting this Fall.  
There's sure economy here. See, see!

**Roses** Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

**Vines** Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

**Clematis** Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Heneryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy.

**Shrubs** Hardy Flowering. Choice sorts, strong, 2 to 3 feet, well branched, and heavy rooted plants; straight, smooth and symmetrical, 30 to 40c. each.

**Trees** Ornamental. Best varieties, 8 to 10 feet, 50 cents to 75 cents each; \$25 to \$50 a hundred. Also everything else in the nursery line at lowest wholesale price, no matter how small the order.

**FREE.** To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

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W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

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Monday, Tuesday, Thursday and Friday, 7 p.m.; Wednesday and Saturday, 2 and 10.30 p.m. 50c. excursion on 2 p.m. boat.

Leaving Toronto for Wilson Park  
Monday, Tuesday, Thursday and Friday, 10 a.m.

Leaving St. Catharines for Toronto  
Monday, Tuesday, Thursday and Friday, 7 a.m.; Wednesday and Saturday 8 a.m., Port Dalhousie 45 minutes later, arriving in Toronto 10 & 11 a.m.  
A. COWAN, Manager.



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**OUR OFFER OF  
Historical  
Pictures.**

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

CANADIAN CHURCHMAN,  
Cor. Church and Court Sts.  
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# Canadian Churchman.

TORONTO, THURSDAY, AUG. 16, 1894.

Subscription, - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.  
NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,  
Box 9640, TORONTO.  
Office—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

August 19—13 SUNDAY AFTER TRINITY.  
Morning.—2 Kings 6. Rom. 16.  
Evening.—2 Kings 6, to v. 3, 4, or 7. Mat. 26, v. 31 to v. 57

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

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"A LITTLE MORE KNOWLEDGE on the subject might perhaps have removed your difficulties. I can only regret that even seven of my clergy should decline to unite with 600 of their brethren when we meet before God in the minster on Tuesday next." So did the Archbishop of York reply to a long and very inconsequent remonstrance recently addressed to him by some of his clergy, under the impression that they were thus protecting the Church against reactionary and unprogressive measures. The incident has a suggestion of "Rip Van Winkle."

INDIANS, ZULUS, KAFFIRS, MAORIES, AND HOTTENTOTS, in native dress, formed a prominent feature in a recent "Salvation Army" demonstration in London. These people certainly know how to advertise themselves, whatever else they may lack. They can give hints on worldly wisdom to us, which are sometimes very much needed by the authorities who organize our rather crude occasional attempts at public attraction. These very often "flash in the pan."

LANTERN SLIDES TO AROUSE THE CARELESS are one of the fresh instrumentalities used by the Church Army in their earnest efforts to counteract some of the agencies for drawing men away from the Church. The C. A. is the Church's vanguard in England, and is doing splendid work in that capacity there. In the colonies we do not seem to need it so much, or is it that we are not so much alive to the Church's needs? We fear the latter!

"I MIGHT HAVE ORDAINED 62: I only ordained 20," said the Bishop of Llandaff in reference to the last ten years of his episcopate. This statement tells a tale. There is a very marked current setting in towards the Church. Wales has her full share of it. The Bishop's words also tell of a wise and very commendable discretion, not always exhibited by our Bishops. Some of them are too ready to accept any and every man who chooses to sever his connection with dissent, and no questions asked. We get many excellent men from that source, but there is also much "driftwood," which only follows the stream.

COMMUNION IN ONE KIND is now said to have been invented by the Church of Rome on account of the microbes in the cup, as modern apologists for separate communion assert. Does any one believe such nonsense? It looks like one of those baits devised by Roman advocates to catch "gudgeons" in human form. It is wonderful what flimsy notions will serve for this purpose with some people; any pretext looks like an argument, if they want to "go."

CHURCH SCHOOLS SUNDAY is quite an institution in the Old Country now. One only regrets that we have not something of the kind on this side of the Atlantic. In England they are energetically using prevention. We shall soon have to resort to cure, or perish—morally speaking. The quantity of moral sentiment visible in our present public school system is infinitesimal. Doctrinal ideas are, of course, quite absent. Britons, hold your own! It is easier to keep than to get back.

VERY NICE FOR THE GIRLS.—Such is the reason given by a writer in the *Guardian* who complains that vicars advertise for unmarried assistants regardless of the needs, claims and superior qualifications of the married but unbeneficed clergy. He goes on to argue that such a practice is very bad for the Church, however "nice" for the unmarried girls of the vicars and others. The trouble is that clergymen enjoy a first-class reputation as good husbands—much sought after.

ABOLITION OF SEX.—Modern society seems to be doing its best to obscure if not entirely abolish the distinctions which nature has assigned to the two human sexes. Gradually, all offices hitherto proper to men are being occupied by members of the softer sex—if we may any longer call them so. Amongst the latest agencies in this direction are the bicycle and the "angel choir," one affecting the upper half of dress, the other that which is lower down. Both in appearances and in reality the changes are taking place. The advantages are doubtful.

"THE CAPTAINS OF INDUSTRY."—The Bishop of Durham thus aptly entitles employers of labour, and strongly advises them that they will find their interests best served by "leading their workmen with the same enthusiasm as an officer leads his soldiers." The Bishop advises workmen to study co-operation and mutual forbearance as the surest method of securing lasting prosperity. It is well for the nation whose masters and workmen are predisposed to listen to such advice. Bishop Westcott has been thus received already.

UNDERTAKERS get a severe rub from the *N.Y. Churchman* on account of their officiousness at

funerals. They seem to fancy that parsons as well as people are under their direction for the time being. They get paid for their trouble (more than the parsons do) and think they ought to "run" things for all they are worth. This tendency needs to be kept in check. However justifiable with dissenters, it is out of place with Church clergymen; they have regular prescribed duties to perform. If other officials were reminded of this they would doubtless make "due allowance for it. They are not wilfully rude.

COLONIAL BISHOPS AND ENGLISH SEES.—The recent choice of an Australian Bishop to fill the see of Bath—Bishop Selwyn of Lichfield and Bishop Moorehouse of Manchester had also been Australian Bishops—has occasioned some notice in England. It looks a little like "turning the tables." It is all very well to send Englishmen to "officer" the colonies; but *vice versa* is not so palatable.

INFLUENTIAL LAYMEN are to be called into requisition to assist the Bishops in Parliament and out of it in repelling the assault upon Church establishments and endowments in Great Britain. Again are we reminded of our own experience in the colonial Church. Our laymen, too, did good service in those evil days. If they could not save, at least they partly saved, Church property. The robbers did not get as much as they wanted. The Church too obtained better terms than she could have done if her lay champions had been silent and inactive.

THE CATECHISM AT SEVEN YEARS OLD.—Bp. Cosin avers that many English children were able to show this proficiency in his days, and be confirmed at that age. Why not now? There is only one possible answer—"carelessness." By Canon law "infancy" ceases at seven years of age, and "childhood then commences," so "the age of an adult is fourteen years for a boy, and twelve for a girl; practically, therefore, children should be confirmed as near seven years as possible—as soon as they can say the Creed, etc." What is there to prevent their being confirmed before that? Not till the 18th century—Dark Ages—was it delayed beyond the first year after birth.

THE BISHOPS OF IOWA AND N. DAKOTA have put themselves on record as approving the course of the Archbishop of Dublin towards the Spanish Reformers. They recently travelled together through Spain and studied the question in all its bearings. Their verdict will go far to reconcile Churchmen to what has been regarded as a very injudicious proceeding. They have come to the deliberate conclusion that the Spaniards are deserving of sympathy and help from all who value the spread of Catholic principles. This is quite a new view of their position.

"EPISCOPAL COURAGE" is the title of a remarkable article in the *Angelus*, "returning the compliment" very nicely to *Church Review's* remarks on Bishop Thompson's book. Moral courage is treated as a trait peculiarly English, so that American Bishops visiting England imbibe some of the atmosphere of courage. They do and say things there which, somehow, they omit to do and say in their American homes. Even Bishops are affected by air.

"ABSOLUTION EXAMINED in the Light of Primitive Practice," is the title of a recent American publication by Bishop Thompson of Mississippi, which has brought its author special commendation from *Church Review*. "When shall we have such a treatise as this written by a diocesan Bishop in England? After all, the American Bishops are more outspoken in some things than ours." The book seems to be a candid scrutiny of ancient teaching in regard to this question.

"CULTIVATES THE INTELLECT, but neglects the soul," is the indictment which *Living Church* brings against the modern school system.

"As time goes it is more clearly seen that the idea that to train the intellect while ignoring the moral nature will make men righteous and law-abiding, is a complete fallacy. The statistics of crime in the United States prove this. There is an increasing number of criminals who have turned to evil ends the capacity and skill which education has given them." This sounds as if our Republican cousins were beginning to doubt the absolute perfection of some of their institutions. Pity they did not find it out long ago. Experience is an inexorable teacher.

CHURCH SCHOOLS are advertised in U. S. newspapers in a phenomenal way. They simply swarm so as to suggest that there is a rush to save the children from the flood of ungodliness.

GLADSTONE'S LIBRARY and hotel at Hawarden—the former containing 25,000 volumes—is now ready for the use of students at the rate of 25s. per week. The site nestles among the Welsh hills, and has many other incidental advantages, which ought to make it a favourite refuge for tired parsons and others. There are many fine houses scattered through the summer resorts of Canada, seldom occupied by the owners, except for a few weeks in a year occasionally. Why are not some of the fortunate possessors as considerate as Mr. Gladstone? Their inaction savours very much of the "dog in the manger."

BISHOP COXE'S LETTERS to Satolli seem to have remained quite unnoticed by that high and mighty gentleman. They have, however, conveyed a vast amount of information on ecclesiastical subjects to American readers. They are also written in the clever author's best style, trenchant and full of "meat." They must have proved a powerful antidote to Satolli's blatant boastfulness.

INFANT CONFIRMATION.—A recent number of the *Eng. Guardian* contains a remarkable letter on this subject from Mr. Grueber, going to show that modern custom is entirely wrong in deferring this means of grace until twelve years, or thereabouts. He says "for a thousand years confirmation was administered immediately after baptism in the case of infants, as well as adults, in both the Eastern and Western Churches."

#### THE NEW BISHOP OF BATH AND WELLS.

Lord Rosebery has appointed the Right Reverend George Wyndham Kennion, D.D., Lord Bishop of Adelaide, S. Australia, to the Bishopric of Bath and Wells, in succession to Lord Harvey. The new Bishop is an Oriel College, Oxford, man, and took his B.A. in 1867. He was ordained deacon in 1869 at Tuam, and priest the following year at York. He was consecrated Lord Bishop of Adelaide in Westminster Abbey on Nov. 30th, 1882. He did excellent work as Vicar of All Saints', Bradford, Yorks, from 1876 to 1882, and

was strongly and heartily recommended for the vacant Bishopric of Adelaide in that year by the then Archbishop of Canterbury, Dr. Tait. He is an able preacher and administrator and has done very good work in Australia. His Lordship is 47 years of age. He is a High Churchman. It is a somewhat remarkable fact that he should have been appointed to rule over a diocese the affairs of which were in the days of Charles II. administered by the saintly Bishop Kerr.

#### SORRY, BUT GLAD.

We are very sorry to hear from the scores of enquiries that the *CANADIAN CHURCHMAN* has not been received during our holidays. It makes us feel glad to know the *CHURCHMAN* has been so greatly missed. Our holidays being over, it will now arrive with its interesting news and usual regularity.

#### GOOD WORDS FROM DISTANT LANDS.

A clergyman subscriber in New Zealand writes: "I would not like to give up your very excellent paper, which my children, now grown up, still look upon with delight, and not wrongly, for it meets the requirements of a family in many ways, and also makes itself acceptable in many ways in the quiet study."

#### RECKLESSNESS OF LIFE.

Carelessness in regard to the great gift of life is unfortunately too generally recognized as a characteristic of American manners, or rather of our *morals*, to need any special manifestation in order to make it clear for the purposes of argument. The illustrations of this habit are, however, so greatly multiplied in the summer season as to attract attention from the most obtuse and most "case hardened." Death by drowning becomes an every day occurrence wherever any chance is afforded by natural advantages and facilities for boating and sailing. Then a kind of madness seems to seize upon people, and they rush to the water as if their very existence depended upon reaching it and using it, regardless of how or why. Full grown men exhibit no more sense than so many babies afloat in their tubs.

#### WATER IS TRIFLED WITH

as if it were the most stable of inanimate things, instead of the most unstable. Fire is not so bad as a means of imperiling life. It is incredible how few people bathing or sailing are able to swim or even to float—a very simple operation, if it can be called by such an energetic title as "operation" at all. To lie still would seem to be not a very hard thing to do! Yet 99 out of 100 people do not take the trouble to study even that. One is almost disposed to say "good riddance" to such bad specimens of reasonable being. The worst, however, is that such persons imperil so many other lives—and often very valuable ones. This is where

#### PUBLIC INTERFERENCE

is justifiable. The majesty of the law should step in to protect and save valuable lives to the community—whatever becomes of the others. They will, however, thus be saved in spite of their own stupidity, and thus get a further chance of acquiring common sense for further use. Such persons should not be permitted to enter in or upon any water capable of drowning, until they learn to float, swim and save life. The resuscitation of drowned bodies might well be made an additional subject of instruction. There would thus be some adequate security to people that

they might indulge in bathing and sailing—most necessary exercises for health—without their lives being unduly endangered by the folly and carelessness of others, as at present; incidentally, such a law would immensely increase healthy practices.

#### ANARCHY AND ITS CAUSE.

No one can desire to offer an apology for this common foe of civilized humanity, which disturbs social life and indeed all tolerable existence in these days. The movement must arise from desperation, nothing less, it is so utterly insensate and inexcusable. But while there is certainly no excuse, there is—just as surely—some great cause for such a desperate course. If we search diligently for the cause of this mighty evil which now threatens society so very generally, we find that it arises apparently from a sense of hard injustice among the more fortunate of mankind towards their poorer and less fortunate brothers. It is unfortunately a characteristic of humanity that

#### GOLD HARDENS THE HEART.

It is no argument against this to say that the very anarchists themselves would be no better if they became rich. The only legitimate inference is that the vast majority of men are better without riches—and providentially they are in that condition usually! It might be the best thing for the world, from one point of view, if fortunes could not be accumulated by any persons beyond a small competence—just sufficient to keep the wolf from the door. As soon as that mere sufficiency is exceeded, the hardening process begins to show itself. The fortunate (?) man generally begins to despise his poorer neighbours, and think that they are poor from their own fault, not their misfortune. This idea makes them very purse-proud, as it is called; it is only one step further to become cruel and harsh to others. These, on the contrary, do not know of any superior merit on the part of those who happen to be rich for the time being. Hence the two classes draw apart at this point and sympathy ceases. This is where the danger lies.

#### THE GOOD SAMARITAN

is required just here. But he is very scarce! Rich men so rarely follow his role in their treatment of their neighbours. Were it otherwise very much more oil would be poured on the troubled waters of human society. This is indeed the only way to lessen the friction. Anarchy proves the existence of this want unsupplied. The soil is eminently calculated to produce anarchy in great abundance. The only remedy in sight is to pull down those who happen to be up. It becomes at last a "scramble" among them all. No one is really benefited.

#### THE CURE FOR ALL THIS

is obviously true Christianity. To keep things and people on a dead level is to kill out most of the finest developments of human nature, and make men mere machines. Greed for gold is responsible for an enormous amount of crime and misery. Let a "crusade" be preached persistently by all those who have the ear of the public. Plutomania is, beyond question, the besetting sin of this era, and much more attention should be given to its eradication from society. The other sins are of trifling volume as compared with this one. We have certainly drifted far away from Christ's likeness in this respect. It is high time to call a return to the lines: the sarcasms of men like Tolstoi have been too well earned by modern Christians. If they err by going to the other extreme, their error is on the right side.

## RELIGION AND EDUCATION.

Whatever be the cause, there is at present a very general and widespread controversy on the subject of the best way of educating children without ignoring religion. The real difficulty of course arises from differences of religious opinion. But for that, religious instruction might be very closely combined with the subjects of education ordinarily taught in our schools. Because we cannot agree on everything, is it necessary that we should teach nothing of religion? That is the fundamental query which demands a candid reply. In other subjects people consent to waive the dogmatic statement of points upon which they are not able to come to a common agreement.

## WHY NOT IN RELIGION?

The natural reply, of course, is that religious opinions are of too much importance to be set aside like other subjects. We may grant that there is a good deal of truth in that, and yet, practically, the treatment of the matter is bounded by considerations of what is *practical*. We want real instruction, we want solid information. These cannot be secured nowadays under any system of *cheap* education. Thoroughly good teachers cannot be furnished at the rate which the small denominational school can afford to pay. Some way needs to be devised for giving good teaching and teachers to all alike.

## THIS IS THE CRUX.

If a denomination of Christians in any locality were rich enough to exhibit to a government inspector a building "plant," enough to run a thoroughly good school, and funds enough to pay a thoroughly good teacher, there could be no just or justifiable objection to the authorization of that particular school. If a denomination were to organize and establish a *general* fund for the use of its schools in a province, there could no valid objection be made.

## GOVERNMENT GRANTS

might very well be made in such a case. There could be no excuse for refusing. The standard having been fully reached, the object of government or state regulation being attained, so the taxes would be *refunded* in effect. The difficulty, however, rests just here. People cannot raise the money to start such a system of schools, and the government cannot advance the funds conditionally. So the thing hangs fire. Some compromise must be sought. Is there any way of getting government aid for religious instruction within the sphere of the very government schools themselves? Why not? It is undeniable that religion has a tangible value from a

## SECULAR STANDPOINT.

Religious principles have a distinct use in producing the very best type of citizen. The State is deeply interested in bringing about this result—*good citizenship*. They should be ready to *bonus* any and every system of religion which has these beneficial elements within, no matter what other items of instruction may be held and taught in combination with them. The staff could well afford to pay the salaries of several competent instructors. Men wholly devoted to denominational teaching would thus be provided to pass round among a certain group of schools in the same manner as high-class art instructors are accustomed to do. The moral teaching given by such men would be well worth paying handsomely for, and save a vast amount of expenditure in police and judicial machinery. The State would be found to be the gainer by a long way.

## THE IDEA SEEMS UTOPIAN.

Why? Only because of the reaction against Church and State union. This would not be "union," but only friendly recognition of mutual officers in the community. The State would really only be *making use* of the best available material for a very important branch of education—the prevention of crime as well as its cure—in fact prevention rather than cure. Experience has now abundantly proved that mere secular instruction can never—as had been too fondly hoped—deter from crime. It needs some stronger moral force to do that than exists anywhere in merely secular subjects. It needed this somewhat bitter experience to convince people of the fact. Well for us if it is not too late to profit by this lesson. It behooves all to have the highest interests of humanity at heart, to hasten to the salvage of whatever can be saved from the wreck. Our Canadian moral character is in imminent peril, to say the least.

## NOT THE IDEAL CHURCH SCHOOL.

No. But if we cannot just now reach our ideal, we should be content to take what we can reach. It would be best to have the whole school under Church auspices. But that is not feasible at present. It may come by and by. Meantime there is this *makeshift*: when Dissenters reunite with the Church, it will be possible. The present difficulty must be charged to inadvised dissent. But for that we might have the old Church yet in full command of the schools. We commend the whole idea to serious thought among leaders of dissent. The plan could be only secured by a concordat among them as well as ourselves. Let all unite to heal the breach thus far.

## REVIEWS.

**MAGAZINES.**—The *Critical Review* for July is an admirable and readable number. For men who are too poor to purchase expensive books and too busy to read them, this periodical will give just what they want; and in a good many cases quite as satisfactory an account of the contents as they would obtain from reading the whole work. When we mention that among the writers criticised are Drummond, Knight, Reush (of Bonn), Kidd, Pfeiderer, and Cave, our readers will know something of the treat they may expect.

The *Expository Times* for July will be welcomed by the preacher and the teacher. Whether he wants Biblical criticism or exposition for edification, or historical and geographical knowledge, he will find here something of everything. Among the contributors to the present number are Dr. A. B. Davidson (on Isaiah), Prebendary Whiteford (on Christian Quietude), Rev. F. H. Woods on Hebrew Prophecy. The notices of books are numerous and brief, but good. The *Expository Times* for August deals with a number of interesting topics, some in continuation of those in previous numbers, others complete in themselves. Among the former are Prof. A. B. Davidson's valuable papers on Isaiah, and Miss Woods' very thoughtful studies on In Memoriam. A good paper, by Dr. George Philip of Edinburgh, deals with the question of the Creation waiting for Redemption, very ably, in continuation of two previous ones. Among the reviews we note one of great interest in the new edition of Savineus' Introduction. There is an ingenious note on I. Cor. xv. 29, but we are not quite sure that the author has hit the meaning.

The *Brigade* is the official organ of the Church Lads' Brigade, published quarterly at Headquarters (the Church House, Westminster). With the July number is given an excellent photograph of the Archbishop of Canterbury on horseback, and the whole number abounds with matter of interest to those engaged in this work.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NOVA SCOTIA.

**LINWOOD.**—*Christ Church.*—A very successful picnic under the auspices of this church was held on July 16. About \$140 was cleared. The object in view is the purchase of an organ, which is now ensured.

**BAYFIELD.**—*St. Mary's.*—The Rural Deanery of St. George met here by invitation of the rector, Rev. C. Sydney Goodman, on Wednesday, July 11th. At the celebration of Holy Communion in the church at 11 a.m. the Rev. Rural Dean Hamilton officiated, assisted by the rector, and the Rev. R. M. Leigh, of Canso, preached the sermon. At 7 p.m. evensong was sung in the church and short addresses delivered by each of the clergy present. A large congregation was assembled and the offertory was donated to the Diocesan Widows' and Orphans' Fund. The Chapter met for business at the rectory at 3 p.m. There were present—Rural Dean Hamilton, Rev. T. C. Mellor of Guysboro', R. M. Leigh of Canso, and C. Sydney Goodman of Antigonish parish. The following business was transacted: Resume of the history of the Deanery given by the Rural Dean. A motion carried appointing the Rev. C. Sydney Goodman secretary of the deanery. Amendments and alterations in the constitution and rules to be brought forward at next meeting. Next meeting to be at Port Mulgrave on Sept. 19. Rev. C. Sydney Goodman to be the preacher. A missionary meeting to be held at night. Special subject for next meeting's consideration:—What is best to be done when asked to bury an unbaptized person? Special Scripture, 1 St. Peter iii. 18. Rural Dean Hamilton resigned the Deanship. The Rev. T. C. Mellor was nominated as Dean of the Deanery of St. George. The choice of the Deanery will be submitted for the Bishop's approval.

## FREDERICTON.

*Diocesan Church Society and Synod.*—The first session of the annual meeting of the Diocesan Church Society was held in the Parish Hall, Woodstock, on Tuesday afternoon, the 3rd inst. After the opening prayers, the Secretary, Rev. W. O. Raymond, read the roll of clergy and lay representatives, His Lordship the Bishop in the chair. About 60 of the clergy and nearly as large a number of lay representatives of the parishes of the diocese (either at this time or subsequently) answered to their names. The Secretary then read his report for the year—a marked feature of which was the tone of encouragement to be had from the fact that the communicants' roll for the diocese has increased considerably during the past year. There is an increase of nearly 500 over the return of the previous year. The returns of baptisms and of confirmed also show a marked increase over the returns of the preceding year. The offertory collections have also increased, although the sum total contributed for all Church purposes is somewhat less than that of the previous year, which is no doubt owing to the general state of depression which prevails in the Province in some sources of revenue.

Mention was made in the Secretary's report to the loss sustained by the Church in this diocese, in the death of Mr. H. W. Frith and Mr. C. H. Fairweather. The reports of the missionaries were then read, which on a whole are satisfactory.

The Treasurer then read his report, showing a balance on hand of \$13.54. The total receipts for the year were \$26,470.49.

The capital of the W. and O. Fund has been increased \$1,600 in the year, while the W. and O. Special Fund, which last year amounted to \$1,386.60, has been increased to \$4,788.81. The fund invested for the incapacitated clergy now reaches \$21,421.52. The amount invested for the general purposes of the Society is \$69,440.21. The estimated expenditure for the year 1894-5 is \$29,070.

The Secretary submitted the schedule proposed for the ensuing year. There are thirty-five aided missions open at the present time, and seven closed, from all of which the total of \$15,688 is expected in contributions. There are at the present time twenty-five self-supporting parishes which, in addition to the maintenance of their own services, are expected to contribute \$5,775 to the general funds.

The Secretary of the S. S. Committee reported that the Lenten offertories from S. S. children amounted to \$525.30, or nearly \$200 more than was contributed on the previous year.

A public missionary meeting was held in the town hall on Tuesday evening, the 3rd inst. Archdeacon Brigstocke spoke for Foreign Missions, Rev. G. E. Lloyd for Domestic Missions, while Mr. Justice Hanington championed the cause of the Home Missions. The meeting was largely attended and much enthusiasm was manifested.

The Board of Home Missions for the ensuing year consists of Rev. Canon Neales, Rev. Canon Roberts, Revs. C. P. Hanington, O. S. Newnham, and E. B. Hooper, and Messrs. Geo. A. Schofield, C. N. Vroom, Wm. Jarvis, T. B. Robinson, J. S. Beek, John B. Forster, and the Lieutenant-Governor.

The Book Depository Committee for the year is made up as follows: Revs. J. de Soyres, H. G. H. Dicker, and W. Eatough, and Messrs. C. F. Kinnear, J. Ray Campbell, C. N. Vroom, R. W. Hewson, J. P. Burchill, C. E. L. Jarvis, and T. B. Robinson.

On motion of Wm. Jarvis, seconded by Judge Hanington, the opinion of the Society was taken on the proposed amalgamation of the D. C. S. and Synod. It was the affirmation of a principle which has been for years the subject of much discussion in Church circles in this diocese. On the one part there have been those who consider it unwise to endanger the financial position of the Church by interrupting the present well recognized mode of appeal to the laity for support. And then again on the other hand, it has been thought burdensome to dispatch of business to have two bodies in the diocese organized for objects which are in many respects similar in both organizations. By a two-thirds vote and over, both bodies have decided to accept the principle of amalgamation, and a committee has been appointed to draw up the details and take such steps as will enable the Society at its next meeting in 1895 to take a final vote towards the proposed union.

Rev. W. O. Raymond was re-elected Secretary and George E. Fairweather, Treasurer.

The anniversary meeting of the Society was held in the Parish Hall on Thursday evening, the 5th inst., His Lordship the Bishop in the chair. It was on motion decided that the next meeting be held in Moncton. The speakers of the evening were Revs. J. M. Davenport and H. G. H. Dicker, His Hon. the Lieut. Governor, and Mr. G. A. Schofield; Auditor-General Beek, Judge Peters, and Mr. Wm. Jarvis. The meeting was a most enthusiastic one, and the audience very large.

(To be Continued.)

#### QUEBEC.

*Visitation of Clergy.*—The Lord Bishop of the Diocese purposes holding a visitation of clergy and conference on the 5th and 6th of Sept., at Bishop's College, Lennoxville, where rooms have been secured for the clergy who will be in attendance, and the conference will be conducted on the same lines as those inaugurated by the late Bishop Williams. The clergy will arrive on Tuesday, Sept. 4th, for tea at 6 p.m. Evensong will be said at 8 p.m., when a sermon will be delivered by the Very Rev. the Dean of Quebec. On each of the two following days the proceedings will be as follows, viz.:—7.30 a.m., celebration of the Holy Communion; 8.15 a.m., breakfast; 9.30 a.m., matins; 10 a.m. to 1 p.m., Conference; 1 p.m., dinner; 2.30 to 5, Conference; 6 p.m., tea; 8.30 p.m., Evensong. The order of proceedings at the conference will be:—Wednesday, Sept. 5th., Subject—Hindrances to Church Progress and how to overcome them. Papers by Revs. A. Stevens, M.A., and A. J. Balfour, M.A., followed by a discussion from 10.30 to 11.30 a.m. Evangelistic Work as a help towards healthy parochial work. Papers by Revs. J. M. Thompson, W. T. Forsythe, M.A., and E. Weary, followed by a discussion from 12 to 1. Sunday School Work and Catechizing. Papers by Rev. Dr. Thos. Adams, and Revs. E. A. W. King, M.A., and Chas. H. Brooks; discussion from 3.30 to 4.30 p.m. What are Church Principles and how they may best be instilled into the hearts and minds of the people. Paper by Rev. Canon Thornloe, M.A.; discussion till 5.30 p.m. The Lord Bishop will deliver his charge at 7.30 p.m. Thursday, Sept. 6th.—The Cathedral in its relation to the Diocese and the Church at large. Papers by the Very Rev. the Dean, and Rev. Canon Von Iffland; discussion from 10.30 to 11.30 a.m. Special work among (1) Young men, (2) Men in families. Papers by Rev. L. W. Williams, M.A., Rev. A. H. Robertson, M.A., and Rev. J. Hepburn, M.A.; discussion till 1 p.m. The Spiritual and Devotional Life. (1) The intellectual trials of the Spiritual Life. Paper by Rev. F. G. Scott, M.A. (2) The respective influences of devotion and work in forming the Spiritual Life. Paper by Rev. Prof. B. G. Wilkinson, M.A. (3) The difficulties of Private Devotion and the aids to it. Paper by Rev. Prof. F. J. B. Allnatt, D.D. Discussion till 5 p.m., followed by the Lord Bishop's address and devotions. Evensong at 5.30 p.m. It is expected that most of the clergy of the Diocese will be in attendance, as these conferences are held every second year alternately with the synod.

The Lord Bishop, who expected to leave Gaspé for Labrador on June 20th, was unable to leave owing to a breakage of some of the machinery of the Government steamer "La Canadienne," which was compelled to return to Quebec for repairs. His Lordship consequently was enabled to return and be present at the convocation of Bishop's College, Lennoxville, on the 28th. He returned to Quebec

for Sunday, preaching at St. Matthew's at matins, and at the Cathedral at evensong. He finally took the steamer at Quebec on the 2nd inst., and hopes to return to Gaspé for Aug. 1st, when he will make his usual confirmation tour in the Gaspé District, returning to Quebec about the end of August. His Lordship hopes to pay a flying visit to England on private business in the fall.

*St. Matthew's.*—This church was a few Sundays ago favoured with a visit by the Rev. E. Herig Smith, Dean, Fellow and Professor of Pembroke College, Cambridge, who took part in the services. A visit is expected on Sunday, July 22nd, from Canon Bright, of Christ Church, Oxford, Regius Professor of Ecclesiastical History in the University of Oxford, who is a passenger by the incoming Allan S.S. "Parisian." Canon Bright expects to spend his vacation in Canada for the benefit of his health. Such a distinguished Churchman will no doubt receive a cordial welcome from Canadian Churchmen wherever he may go.

*Personal.*—The Rev. Lennox W. Williams, M.A., rector of St. Matthew's, left per S.S. "Sardinian" on the 15th inst., for England, on a visit to his mother, the widow of the late Bishop Williams, who is in poor health. He hopes to return about the 24th of August.

#### MONTREAL.

MONTREAL.—His Lordship Bishop Bond, who is at present visiting some of his parishes, is putting in considerable hard work. On July 29 he began services at Shawville, Que., at 7.30 in the morning, and continued them without much interruption until after one o'clock. The next day he drove 12 miles, and held confirmation services; the following day he conducted services at Hull. He will spend this week around Wakefield.

#### ONTARIO.

The Archdeacon of Kingston, at the request of the Archbishop of Ontario, has permitted his curate, the Rev. James Empringham, to take charge of the vacant mission of Wellington (Prince Edward's County) during the summer months.

*IROQUOIS.*—On Friday evening the interesting and impressive ceremony of induction was held in this parish. The Venerable Archdeacon Jones of Brockville officiated. After reading the Archbishop's mandate, he asked the usual questions of the new rector, the Rev. T. J. Stiles, who was then handed the key of the church by the warden. The Archdeacon gave an earnest and instructive address to the congregation, speaking of the holy intercourse that should exist between priest and people. The service closed with the special prayers and the benediction by the newly installed rector. The neighbouring clergy were invited, and Rev. A. W. Mackay of Ottawa read the lessons. The parish is in a good condition and there are evident signs of renewed life and activity, harmony and good will prevailing.

#### TORONTO.

*Obituary.*—Mrs. Robt. Gilmor died July 29th, 1894. It was with feelings of the greatest sorrow that the large circle of friends in Toronto and elsewhere learned of the unexpected death of this devoted servant of God at Louiseville, at the home of her sister, whither she had gone some three weeks before to spend the summer months. Born not far distant from the spot whence she was called to her rest, she spent most of the intervening years of her life in Toronto, associating herself with the philanthropic and charitable works of this most humane city, and close with the parochial life of the parish church and cathedral of St. James'. How valued through two score years were the services she rendered to the community and Church, God alone can estimate. With Him is her rest—of Him is her promised reward. As of Dorcas it was said, "this woman was full of good works and alms-deeds which she did," so may the same be said of her who is now blessed in the joy of her Lord. None can covet greater distinction than this, to have this inspired utterance applied to them in life and at death, but to win it, one must be found in Christ, zealous of good works to the glory of God the Father—and such was Mary Amelia Gilmor, the sweet savour of whose daily living sacrifice of herself upon the altar of humanity, of sweet charity and Christian effort, will long linger about the scenes and influence the hearts of her fellow-workers in the same causes. The funeral took place on Tuesday, 31st, from her late residence on College street, and was attended by a large number of friends, who by their presence attested their sympathy with the bereaved family. The lads of the Boys' Home followed the remains in a body to St. James' Cemetery, where the service was held. The little fellows seemed deeply affected,

and it was plain they appreciated the loss of one who as an original foundress of the institution, preserved to the last her interest in its welfare.

*Mimico.*—On July 25th, the "Gleaners" of Christ Church, Mimico, held a very successful garden party at the residence of Mr. J. P. Wagner, Lake Shore Road. The grounds were prettily illuminated by Chinese lanterns. Beside boating and many other amusements, dancing was indulged in until a late hour. Ice cream and refreshments were served on the grounds. A large number of friends came from Toronto, Deer Park, and Parkdale.

*BOBCAYGEON.*—A meeting of the Rural Deanery of Durham and Victoria was held in this parish on Tuesday and Wednesday, the 17th and 18th of July. The Rev. E. Soward, of Kinmount, read an excellent paper on "Difficulties in Parochial Work," which was afterwards discussed. On Tuesday evening there was service in Christ Church, with addresses by the Rev. Rural Dean Creighton and R. A. Rooney. As the attendance was small and the meeting an extra one, more for recreation than work, there was nothing further taken up.

St. Alban's Cathedral choir are camping at Balmy Beach and thoroughly enjoying the outing. The Bishop has been paying the boys a visit and conducted evensong last Monday.

*St. Margaret's.*—The members of this church held their annual excursion last Wednesday week at Niagara Falls. A most delightful day was spent, and altogether it was a decided success.

*St. Mary Magdalene* held their Sunday school excursion the same day at Niagara-on-the-Lake, where the choir boys are at present camping.

The Right Rev. Dr. W. Saumarez-Smith, Bishop of Sydney, N.S.W., was in the city last week. He is on his way home to Australia after a three months' trip to England, and is accompanied by his sister. On Monday he went with the Bishop of Toronto and party to Niagara Falls. On the way west he will spend a few days with Archbishop Machray of Winnipeg, who is an old friend and classmate of his. Talking to a reporter, he said he thought very highly of what he had seen of Canada. The Church of England was very prosperous in Australia, and financial affairs were taking a turn for the better. He knew little of the proceedings of the Intercolonial Conference, but he was sure most of the people of his city would like to see closer connection with Great Britain, both by cable and trade relations.

#### NIAGARA.

*OAKVILLE.*—On the completion of the 25th year of ministering in the parish of St. Jude's, Canon Worrell was presented with a purse filled with gold, and the following address:

*Rev. Canon Worrell, M.A., Rector of St. Jude's, Oakville:*

REV. AND DEAR SIR,—The members of your congregation desire to approach you most respectfully for the purpose of congratulating you upon your long and most untiring efforts on behalf of themselves and others preceding them under your pastorate of St. Jude's. It is within the memory of many of us, and has come to the knowledge of the younger portion of your flock, that for upwards of twenty five years you have laboured entirely and most assiduously for the spiritual welfare of those over whom it has been your province to preside, and we sincerely hope and trust that it may please the Divine Providence long to spare you to continue to us your clerical authority, and that in the fullness of time His richest blessings may be conferred upon you. We desire further to express our affection and best wishes for Mrs. Worrell, who has with yourself so long been associated with the Church of St. Jude's. We trust you will accept the small accompanying testimonial in the true spirit in which it is offered, and as a trifling expression of the esteem in which you are held by all your parishioners. On behalf of the congregation, W. JOYCE, W. S. DAVIS, Churchwardens.

Oakville, July 11th, 1894.

*DRAYTON, Aug. 8.*—The Anglican clergy of Wellington Deanery held meetings here yesterday and to-day. Among the clergy present were the Rural Dean, Rev. S. W. Bevan, of Mount Forest, and F. C. Piper, secretary-treasurer, Palmerston; Thomas Smith, of Elora; H. J. Leake, M.A., of Drayton; A. J. Bell, M.A., of Guelph, and J. Morton, of Fergus. At a public service in the evening addresses on the Holy Scripture were delivered by Revs. Thos. Smith, of Elora; H. J. Leake, M.A., of Drayton, and A. J. Bell, M.A., of Guelph. At the meeting this morning a resolution was passed favoring the federation of Trinity University with Toronto University.

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HURON.

INGERSOLL.—St. James'.—The annual Pound Party in connection with the Junior Mission Band, was held in the school-room of this church on Friday, 13th ult. Over one hundred pounds of groceries, etc., were dropped into the capacious basket which stood at the entrance door; in the room was shown the winter's work of the members, such as rag carpet, quilts, children's clothing, etc.—a brave display. A feature of the evening was a lecture on and views of Rome, Paris, etc., by Rev. Reevely of Tilsonburg, which was highly appreciated by the audience. A silver collection was taken up to defray expenses. The work of this mission band is for the Indians in the Northwest.

NEW HAMBURG.—St. George's.—At the afternoon service on Sunday, the 15th ult., the Rev. J. Ward feelingly announced the news which had only then reached the parish of the death of the Rev. W. B. Rally, in his 82nd year, at Ridgetown. It was through Mr. Rally's efforts in 1865, while in charge of the Anglican congregation here, that the first building known as St. George's was fitted for the use of the congregation, and at his removal a few years later he generously deeded some property which formed the nucleus of a fund which subsequently resulted in the erection of the present substantial church, at the consecration of which in September last the rev. gentleman was present, assisting in the services. He always retained a kindly interest in old associations and was much beloved in the several places in which he laboured. A garden party recently given by the Ladies' Aid Society in the grounds of the Hemingstone Lodge was very successful, and the funds added to the treasury enabled them to carry out their intention of filling the group of chancel windows with an appropriate subject in the best style of painted glass. The interior of the parsonage of the Wilnot parish at Haysville, of which Hamburg forms a part, was during the absence of the Rev. J. Ward and family on a week's visit to a former parish, thoroughly renovated and some improvements added. This was effected through the generosity of a lady parishioner at Haysville, and is not only an appreciative mark of esteem and for the comfort of the rector and his family, but is a valuable improvement to the parish property.

ALGOMA.

WARREN.—On Saturday evening, July 7th, a concert for the benefit of the Church of England at Sturgeon Falls, was held in the Separate School. A good programme was arranged. The sum of \$31 was made. The church at Sturgeon Falls is free from debt. The ladies at Cache Bay are making a surplice. On Tuesday evening, July 10th, a bazaar and tea meeting was held at Warren for the benefit of a new church. The sum of \$33.60 was realized; that with the amount received, makes a total of \$45.60, which has been sent to D. Kemp, Treasurer of the Diocese of Algoma. Will not some of our friends add to this amount? I beg to acknowledge from Mrs. Sullivan twenty books, aprons, and children's wearing apparel; also from Mrs. G. W. Warren of Warren, a set of communion linens; also from Mrs. Lily of Sturgeon Falls, some ice for bazaar.—EDWIN LAWLER.

RUPERT'S LAND.

St. John's College and the Primate.—"We keep His Grace the Archbishop and Primate of all Canada teaching school at the College all the week," said one speaker during a synod discussion. "The College needs at once \$15,000," says the Archbishop, "and this would enable the College to add a mathematical professor to its staff and relieve me from duties which, though very acceptable, must interfere with my freedom for engagements likely to open before me in my new position in the Canadian Church." Are the laymen of Canada going to keep their Primate teaching school? or are they ready to give a clear and substantial "evidence of the appreciation by the whole Church both of his personal work and his statesmanlike ability to guide the destinies of the whole Church in this land."

WINNIPEG.—Synod Week.—The service in Christ Church was truly inspiring: His Grace the Primate and nearly eighty of his clergy in vestments, with the thoughtful sermon from Rural Dean MacMorine, the grand musical service—all made a revelation and more than one country delegate aid, "It is worth coming a hundred miles for that service alone."

WINNIPEG.—All Saints'.—The Rev. F. V. Baker is on a visit to England.

DELORAIN.—The Rev. J. J. Bowker is on his summer vacation.

HOLLAND.—The Rev. H. D. Cooper, who has done

such good work in this parish, is in Ontario for a few weeks.

ROUNTHWAITE.—The Rev. J. E. Kimberley has been appointed incumbent of this parish.

CALGARY.

The Synod of the Diocese of Calgary assembled on Thursday, July 19th. The proceedings commenced with a celebration of Holy Communion in the Pro-cathedral, Calgary, at 8 a.m., the Bishop being celebrant. Most of the members of the Synod attended and communicated. At 10.30 a.m., after morning prayer, the Bishop delivered his address, of which the following touches the chief points: After pointing out the impetus Church work throughout the Dominion had received from the consolidation of the Church, the Bishop discussed the relation of the Diocesan and Provincial Synods to the General Synod. Incidentally a feeling allusion was made to the loss the Church at large and the Diocese of New Westminster had sustained in the death of Bishop Sillitoe, who was so closely connected with the formation of the General Synod. The Bishop stated that the Endowment Fund for the See of Calgary stands, with the S. P. G., at £2,547 12s. 3d., but that the grants available made the total £4,947 12s. 3d. The formation of a Diocesan Book Depository, the necessity for a See House, matters connected with the school site in Calgary, were next explained. Referring to the wonderful progress made since Synod last met, the Bishop stated that there were now 15 licensed clergy in the Diocese, and that before the close of the year there would probably be 18. Several districts were in charge of lay readers. Churches had been erected in several places, S. P. C. K. in each case having given most valuable aid. Two parsonages had been erected, and two more were in course of erection. Of aid from England, S. P. G. gave £850 per annum, and had this year made a block grant of £750 in addition, to be spread over three years, for the development of new work. C. M. S. supported missions on the Blackfoot, Blood and Sarcee Reserves, the Peigan Mission being supported by Eastern Canada to the extent of \$400 annually. The C. and C. C. S. gave £100 per annum for work in the diocese. A bequest of the late Col. Sumner, of Ontario, of \$1,000, formed a worthy example many might do well to follow. The Bishop then informed the Synod as to the arrangements made for the publication of the Diocesan Magazine, gave an account of the excellent work of the Diocesan Woman's Auxiliary, which now provides \$300 of the stipend of the curate to the rector of Calgary, and urged the formation of parochial branches of the Auxiliary. Referring to the department of Indian work, His Lordship said that on each of the four reserves missionaries in priests' orders were stationed, supported by a fully qualified and competent staff. Boarding-school accommodation existed for 215 pupils. The testimony of Indian chiefs was given, showing how highly these people appreciated the efforts made for their children. At Calgary an Industrial School would shortly be erected, the Government having promised \$5,000, and the city of Calgary a site of 320 acres. The General Synod had urged the attention of the Church with regard to religious education in Public Schools, and the Bishop desired the Synod to take steps, if possible, in connection with other religious bodies, to secure proper legislation on the subject. Assembling for business in the afternoon, the Synod heard and adopted reports of the Secretary of Synod, of the Deaneries of Calgary and Macleod, of the Treasurer of the Diocese, and of the Secretary of the Diocesan Book Committee. The following were elected delegates to the Provincial Synod: Revs. Dr. Cooper, H. H. Smith, W. H. Barnes, H. B. Brashier, H. W. G. Stocken, J. W. Tims, R. Hilton, and Messrs. Justice Macleod, J. P. J. Jephson, C. E. D. Wood, Wolley-Dod, Pearce, Christie and Cavanagh. The Executive Committee of the Diocese was also appointed, to consist of the Bishop, Revs. Dr. Cooper (as Secretary of Synod), Stocken, Tims, Brashier, Hilton, Barnes, and Messrs. W. H. Hogg (Diocesan Treasurer), Jephson, Pearce, Justice Macleod, Christie and Wood. Rev. Dr. Cooper and Mr. Justice Macleod were re-elected delegates to General Synod. Committees were appointed as follows: Diocesan Book Committee, committee to consider the question of religious education. A vote of condolence with the Diocese of New Westminster and with Mrs. Sillitoe, in the death of the Bishop, was carried, all the members standing. The congratulations of the Synod were tendered His Grace, the Primate, on his accession to that dignity. Thanks were accorded to various organizations assisting the Church's work, and to those who had entertained members of Synod. Most cordial thanks of Synod were given to S. P. G., S. P. C. K., and C. & C. C. S. for substantial aid given more particularly for the work amongst the settlers in the Diocese. In conclusion, the Bishop expressed his pleasure at the sympathy and confi-

dence shown by the Synod in their Bishop at this and former meetings, and at the unanimity shown throughout the sessions, and spoke in terms of high appreciation of clergy and laity of the Diocese. The third meeting of the Synod of the Diocese of Calgary was, though short, one which will doubtless be productive of good results, and the brotherly feeling which characterized the meeting bodes well for the future progress of the Church. The intelligent interest and valuable counsel of the lay members were especially noticed, and the interest which all took in the business of the Synod, notwithstanding hot weather, marked the fact that the Synod is a living factor in and powerful adjunct to the Church of which it is at once the legal embodiment and legislative assembly.

BRIEF MENTION.

Archbishop Lewis, Metropolitan of Canada, sailed for England Saturday last.

Rev. J. H. Moorehouse, Ingersoll, has been appointed rector of Christ Church, London.

Great Britain with all her possessions lays claim to \$43,600,000,000.

France comes second in point of wealth with something like \$40,300,000,000.

Bishop W. L. Smith, of Sydney, New South Wales, was in the city last week.

In the Philippine Islands there is a plant which bears a flower nearly a yard wide, and weighing 22 pounds.

In ancient times a barber was a surgeon and physician as well.

Canon Alfred Ainger, of Bristol, Eng., will succeed Very Rev. Chas. J. Vaughan, Dean of Llandaff, as master of the temple.

The 200th anniversary of the establishment of the Bank of England was celebrated last week.

The majority of Russians can neither read nor write.

Rev. Canon Curran, rector of St. Thomas' Church, Hamilton, returned last Tuesday from a visit to England.

The mission of the English Church Society in Ceylon has 2,797 Singhalese and Tamil communicants, and 8,005 adherents.

Some of the larger and older camphor trees in Japan have a diameter of 15 feet and a reputed age of 300 years.

Russia has a small matter, you know, of \$9,885,000,000 less than its German cousin, being accredited with \$21,715,000,000.

Austria and Italy bring up the rear of those nations which have over \$10,000,000,000 of possessions, with \$18,065,000,000 and \$11,755,000,000 respectively.

The Rev. A. Osborne has been elected Rector of Summerside, P. E. I. He is on his way out from England to take his charge.

An old album of stamps collected thirty years ago in Savannah and recently discovered by an heir of the collector, has revealed a number of valuable issues, some of them worth \$1,500.

"God of My Life, Whose Gracious Power," was written by Charles Wesley after a deliverance from shipwreck and a recovery from an attack of fever.

The Bishop of Delaware has received as candidates for orders, two persons, one of whom was a Presbyterian minister and one an African Methodist Episcopal minister.

A thin parchment called "glassine" has just come into use as a protection to the covers of books. It is glossy and transparent, and very durable.

No receptacle has ever been made strong enough to resist the bursting power of freezing water. Twenty-pound steel shells have been burst asunder as if made of pottery.

Four native deacons were advanced to the priesthood by the Bishop of Tokyo, Japan, on Trinity Sunday.

The Duke of York has never conquered his tendency to seasickness, and although he does a great deal of yachting with his father, it is not all plain sailing for him.

Rev. Mr. Hannington, Ottawa, collecting funds to endow the new bishopric of Ottawa, visited Cobden and its outstations of Douglas and Scotch Bush, and obtained subscriptions to the amount of \$600.

Fish hooks are precisely the same in shape to-day as they were 20 centuries ago. The only difference is in the material; then they were made of bronze, now they are made of steel.

The Empress Eugenie is devoted to English wild flowers, and in the spring her floral decorations are carried out with primroses, wood violets, cowslips, anemones, bluebells and other familiar blossoms.

A requiem service was held at Longwood, on the Island of St. Helena, in the room in which Napoleon died, on May 6th, the seventy-third anniversary of the death of the emperor.

China's Imperial Canal is the largest in the world and greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities situated on its banks. It was completed in 1850 after 600 years spent on its construction.

The Rev. C. DeW. White, B.A., and the Rev. Geo. Howcroft, B.A., were advanced to the Priesthood, Trinity Sunday, by the Bishop of Nova Scotia, at St. Paul's Church, Halifax.

Goldfish are of Chinese origin. They were originally found in a lake near Mount Tsientsing, and were first brought to Europe in the seventeenth century. The first in France came as a present to Mme. de Pompadour.

The number of Christian churches and Jewish synagogues in New York city has increased from 840 in 1871 to 522 in 1894, and the seating capacity, which in 1871 was 292,700, is now 400,000, or sufficient to accommodate about one of every four adults and children now living in that city.

The senior Bishop of Christendom is Sofronius, the patriarch of Alexandria, who is ninety-five years old, and has been a Bishop fifty-five years. Archbishop Kenrick, of St. Louis, consecrated fifty-three years ago, and Leo XIII., consecrated fifty-two years ago, come next in that respect.

An ancient bell dug out of the ruins of an Indian church at Albuquerque was pronounced by local experts to contain gold worth \$11,000. After the Denver mint worked on it for forty-eight hours, the discoverers were handed a neat brass brick worth \$4.25.

A New York lady now in Europe has notified her physician that her carriage and her pair of horses are at the service of the hospital with which he is connected, either to give the nurses an airing or for convalescent patients. The coaching is placed under the doctor's orders until the lady returns. As no other ladies have been so thoughtful, the example may be useful as a suggestion.

There died in Nice a few days ago Michael Gambetta, an uncle of the statesman Gambetta. He was 90 years old. His death is said to have been due to the too sudden announcement of the murder of President Carnot. With him the famous name is said to have died out.

Rev. F. T. Dibb, of Odessa, purposes erecting a church at Morven. A substantial grant from the venerable Society for Promoting Christian Knowledge has been secured, and Napanee and Deseronto have come forward with commendable liberality. Kingston is to be approached next, and with the assistance of friends in the old country, the energetic missionary hopes to see the little church an accomplished fact before the winter sets in.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent).

The second session of "the Summer School for Priests" at Westminster, Md., was a decided success. The Rev. Father Sargent is the new Superior of the Order of the Holy Cross.

The Bishop of Ohio laid the foundation stone of Trinity Cathedral Chapter House at Cleveland, on July 2nd.

All Saints' Church, Spokane, has been made the Cathedral of the Diocese of Spokane.

The residence of the Bishop of Spokane was destroyed by fire on July 26th.

The Rev. W. McGarvey has declined the election to the chair of Ecclesiastical History at Naskotch Theological College.

The Bishop of Vermont will hold clerical retreats in September at Burlington and Albany, N.Y.

The Episcopal Theological School at Cambridge is being criticised pretty freely just at present.

Several of our Bishops require men for work in their dioceses.

The Rev. Abraham Yohannan has charge of the Oriental mission in New York city and is doing a grand work.

The Rev. Dr. Body, formerly Provost of Trinity College, Toronto, takes up his duties as Professor at the General Theological Seminary in September.

The Rev. J. G. Lewis, B.D., has resigned the rectorship of Findlay, Ohio, to take charge of St. George's, city and diocese of Toronto, for one month.

One more new society is in process of formation, "The Society of British Clerical Graduates in the United States." It will get places for men ordained in any British colony and protect their interest. The officers will be announced later.

Two deaneries have been filled lately.

(1) The Rev. Canon Sills, D.D., becomes Dean of St. Luke's Cathedral, Portland, Me.

(2) The Rev. Frank R. Millspaugh becomes Dean of Grace Cathedral, Topeka, Kansas.

The new Deans are exceptionally brilliant men and have been promoted deservedly.

#### PERFORMERS

Rev. W. P. Painter, Chaplain of Hannah More Academy, Reisterstown, Md.

Rev. J. K. Brennan, Curate of Church of the Holy Communion, St. Louis, Mo.

Rev. F. E. Webster, Curate of St. Philip's, Cambridge, Mass.

Rev. John Munday, Rector of Port Huron, Michigan.

Rev. Wm. Price, Rector of St. Stephen's, Bridesberg, Philadelphia.

Rev. F. S. Stickney, Rector of Monumental Church, Richmond, Va.

Rev. E. Watt, Rector of St. Peter's, Delaware, Southern Ohio.

Rev. J. R. Harding, Rector of Trinity, Utica, N.Y.

Rev. W. W. Love, Rector of S. Peter's, Helena, Montana.

Canadian priests or deacons who are desirous of throwing in their lot with the Church in the States should never advertise for a post. Any man who advertises is looked down upon at once. When they have decided what diocese they would wish to work in, they should write direct to the Bishop of the same.

The title of "Very Rev." has been conferred upon the Rev. Dr. Hoffman, dean of the Theological Seminary, New York city.

The degree of L.H.D. has been conferred upon Bishop Huntingdon, of Central New York, by Syracuse University, N.Y.

The Diocese of Perth, Western Australia, has appealed for six priests of the American Church to work in that diocese. They will be found and sent.

### 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.

#### King James.

SIR,—In your issue of the 5th inst., the following item appears: "The Papists wore shoes and Protestants do so likewise, said the Baptist preacher, Robert Hall, to the Anglican missionary Wolff, in 1821." It may not be generally known that at the Hampton Court Conference, when Dr. Reynolds, on behalf of the Puritans, was endeavouring to have the use of the sign of the cross abolished in baptism, King James the First said, with an air of pleasantry, "They used to wear shoes and stockings in times of Popery; have you therefore a mind to go barefoot?"

SUBSCRIBER.

Toronto, July 12th, 1894.

#### Comeliness.

SIR,—Some time ago I attended at a special service, held in a principal church of a certain diocese; the diocesan bishop presided, and the sermon was preached by a noted expounder of evangelicalism. I must say that the liturgic portion of the service was good—in fact most commendable. But, lo! and behold you, when sermon time came, the preacher marched out clothed in a surplice almost down to his knees! Yes, his surplice reached almost that far. Now may I ask why our clergy do not consider a little more the proprieties? As the late Dean Boomer once said to me, "By all means wear the cassock." If the preacher of whom I complain had done as the dear old Dean suggested, we would not have had a preacher marching out as if a fire alarm had been struck, and he had been roused from his virtuous slumber in a very abbreviated night garment. Perhaps there are other causes; but the chief cause why the Church is lagging in a certain western diocese is to be attributed to the slipshod Churchmanship taught and practised therein. There is too much of what may be called ecclesiastical indecency.

A GILLIE.

#### Each Denomination Teach its Own Religion.

SIR,—From an editorial in Toronto World, July 27th inst., I clip the following:—

"Either let each denomination have its own school, where it can teach its own religion, or let there be a purely secular system." Now, this is the point. It has the right ring about it. It is evident that the Ontario system of instruction is secular to all intents and purposes. Oh, no, say many (especially clericals), our system is religious as well

as secular, for the Holy Bible is in it. We know the Bible is permitted to be in our schools, and is allowed to be read therein, provided teachers, trustees and parents are willing to allow it to be read; but it must not be taught. That man does not exist that could teach the four Gospels even, that would suit all consciences in mixed schools. Our divisions have effectually barred that. Remember, I say, "teach," not skip or gloss over the parts on which we differ. Let us reflect what effect the Bible read, but not taught, has and must have upon the rising generation, the future nation. The youth, after leaving school, soliloquizes: "I was carefully taught and drilled in arithmetic, grammar, history, etc., but the Bible was a sealed book; I never learned it, for I never was taught it." The Bible read, but not taught, brings it into contempt. I repeat, the Ontario system of public instruction is secular with the Holy Bible pillowed in it. With your permission, I shall have more to say on this subject another time.

A. SLEMMONT, Baysville.

#### Unanswered Questions.

SIR,—One of the most interesting portions of a newspaper (secular or religious) is its correspondence column. In a Church paper the same column is not only interesting as well as invariably read, but generally instructive. When the correspondence is in the form of important questions (and all are more or less so relatively), the instruction arises from the replies. But one cannot help noticing that many letters of enquiry have been addressed to you, Mr. Editor, time after time, which have received no attention whatever. Now I put an additional but necessary question, viz., who is it that is supposed to answer these queries? Judging from the manner in which such papers as the Church Times, for example, treats these matters, I observe that, if the query is addressed to the Editor directly, he replies; if but to the Church public, through his papers, it is left to others to reply. In the C. C., however, many of the queries have been to the Editor himself; but ineffectually, apparently. Why should it be so?

W. R. B.

[We are glad that our respected correspondent has brought up this subject, as his doing so offers to us an opportunity to explain our policy in regard to this matter. When questions are asked, we prefer to have other correspondents take the subject up. It adds interest and piquancy to the process of securing the correct answer, and often elicits very useful information not generally known, perhaps even confined to the individual who kindly imparts it to others. At the same time we have no intention of leaving an inquiry, addressed to us especially, long unanswered. If our correspondent has noticed any such, we should be pleased if he would point them out. We shall always be glad to hear from him on this or any other topic.—Ed.]

#### More Authority.

SIR,—A casual reader of the heading "More Bishops," would imagine that it indicated a rapid growth of the Church, whereas it is the decline of the Church as revealed by the census that has brought the subject so prominently to the front. No doubt there is a cause or causes for the decadence of the Church in country parishes and missions, but the want of more Bishops is not one of them, but rather the want of episcopal authority. My first letter on this subject was called forth by the graphic description given of country parishes by "An Episcopalian," in your issue of May the 10th, and in his letter of June 14th he holds that they, the Bishops, have power to make their influence felt, which I deny. But strange to say, he partially admits that a Bishop's power in parish troubles does not extend beyond moral suasion, for he says, "Often in the early stages of parish troubles, a few words from our Right Rev. Fathers would put things to rights, and we are doomed to accept the public ministrations of a man for whom we have lost all respect, and whose private ministrations we could not possibly receive." The italics are mine. Now, sir, is it not folly to expect better results under such circumstances from the increase of the Episcopate; the most that can be said in favour of more Bishops is that they would be more apt to use this moral suasion, and even that is a debatable point, for few Bishops would care to expose their impotency to the (to say the least) silent contempt of their own appointees, as they would in such a case as "Episcopalian" describes, and a similar case can be found in almost every deanery in the province. Another correspondent, in your issue of May 17th, says, "We profess to believe in three orders, but we really have only one and a half, an order of Priests and half a one of Bishops." Now as the number of Bishops has nothing to do with the order, it seems clear that the "Diaconian" refers to the power exercised by a Bishop in appointing and his impotency to with-



in it. We know the schools, and is allowed teachers, trustees it to be read; but it does not exist that n, that would suit all Our divisions have mber, I say, "teach," on which we differ. Bible read, but not the rising generation, after leaving school, taught and drilled in etc., but the Bible ed it, for I never was not taught, brings it ntario system of pub- e Holy Bible pillow. n, I shall have more time.

EMMONT, Baysville.

ctions.

esting portions of a ) is its correspond- er the same column invariably read, but e correspondence is ns (and all are more tion arises from the noticing that many dressed to you, Mr. ave received no at- an additional but it that is supposed ing from the manner urch Times, for ex- observe that, if the directly, he replies; ough his papers, it is . C., however, many Editor himself; but should it be so?

W. R. B.

nd correspondent has oing so offers to us policy in regard to re asked, we prefer ke the subject up. the process of se- ten elicits very use- own, perhaps even indly imparts it to ave no intention of us especially, long ent has noticed any e would point them b hear from him on

heading "More indicated a rapid it is the decline of e census that has ntly to the front. uses for the deca- parishes and mis- hops is not one of piscopal authority. as called forth by ountry parishes by e of May the 10th, e holds that they, their influence felt, ay, he partially ad- rish troubles does for he says, "Often ables, a few words ould put things to ve gone too far for t the public minis- ave lost all respect, we could not pos- sible. Now, sir, is ts under such cir- the Episcopate; the f more Bishops is se this moral su- ble point, for few r impotency to the of their own ap- case as "Episco- ase can be found in ce. Another cor- 17th, says, "We but we really have Priests and half a number of Bishops it seems clear that ower exercised by mpotency to with-

draw that appointment when it results in the withering up of the Church. Your correspondent may truly say we have only half an order of Bishops, for they lack the power of cancelling, and that is the canker at the root of our ecclesiastical tree. No authority, whether in the State or in other branches of the Catholic Church, lacks the power of cancelling their appointments. It is all very well to talk about the dignity of Bishops and the vows of obedience taken by the clergy at the ordaining service, but it remains optional, nevertheless, with them (the priests), whether they obey or not, as the civil law does not compel it. But to quote again from "An Episcopalian's" letter of June 14th: "And indeed there is no earthly use in overseeing anything if the overseer has not the authority to correct errors and make improvements." My first quotation from this same letter plainly indicated that the Bishop was powerless, and if in such an aggravated case as he describes, how much more so in cases of more apathy, which is so fatal to the Church's welfare. Another correspondent in your next issue believes the cases are few and far between in which our clergy repudiate the authority of their Bishop, "as implied" by "Anglican." The above is a misapplication of terms. Our clergy may repudiate the advice of their Bishop as set forth by "An Episcopalian," but they are guiltless of repudiating his authority, for they (the Bishops) have no authority in the premises. My contention is that the second order of the ministry occupies an irresponsible position in the Church, and that responsibility is necessary to counteract the love of ease inherent in human nature. Therefore I hold that what is needed is more authority by the Bishops, not more Bishops. ANGLICAN. July 9th.

House of Laymen.

SIR,—Duty of the clergy: "To teach our people energy, self-reliance and enterprise in the cause of religion."—Bp. STRACHAN.

In a recent issue of the CHURCHMAN, Mr. Blomfield expresses the opinion that the Toronto Synod needs to be a little reformed, and in such opinion he is by no means singular. Numbers of prominent laymen, now or lately representatives to the Synod, tell the same tale, and I think if the father of the Synod, the good Bishop Strachan, were with us now, his progressive mind would see the absolute necessity there is for the great work which he inaugurated being now cautiously and wisely amended. He was eminently a man of caution in anything he undertook. The laity up to his time were entirely ignored as having practically any rights at all in the Church, except the right and the great privilege to build churches as thank offerings, and find money afterwards to support them. He had no doubt where the remedy lay, but it must be used with great circumspection. It would not be wise, he seems to have thought, to put the laity all at once into their rightful and true position, even though they have and always had, as the Bishop of Manchester said, the primary interest in their Church. He therefore in the first place invited them to sit in the Synod with the clergy as mere listeners only. On no account were they to speak or to vote. In process of time, however, their behaviour being so good, both these privileges were handsomely accorded to them, and they now, the country laity especially, have great hope that further concessions will be in order. So satisfactory indeed has been the education they have thus received, and they are grateful to the clergy for it, and the country having so greatly advanced in population, intelligence and wealth during the last half century, that it is now almost certain (I hope I do his memory no injustice) the good Bishop would have been one of the first to acknowledge that the time had come when another step might safely be taken in the direction of giving them the power and the inestimable privilege of meeting together in their own house as a united, compact, independent and "self-reliant" body, so far, at least, as being able to deliberate freely, untrammelled, and then to express an opinion on all matters relating to the welfare of the Church, but always of course under ecclesiastical authority. Their opinion may or may not be acted on, but its moral effect must have weight and as proved by facts in the experience of the London House of Laymen, it is and will be a powerful factor in legislating for the Church.

But Mr. Blomfield takes the opportunity to say that "he is opposed to the scheme that Mr. Dymond (so well) introduced at the late Synod, for the reason that there is no 'raison d'etre' for a house of laymen in this country as there is in England." And it is to this that my attention is chiefly drawn. Why not have stated clearly what it is he refers to? Condensation of remark is in some cases desirable, but when the laity throughout the Diocese and Dominion are anxiously looking for positive and correct information on a proposed novel and most important departure from the present constitution of the Synod, the above extract is rather too concise. It is mystical, invites perplexing conjecture, is apt

to be misleading to a large number of laymen, and it may work an injury to the cause they think proper in the best interests of the Church to support. I hope, therefore, Mr. Blomfield will kindly explain his meaning. J. SYMONS.

Toronto, Aug. 7th, 1894.

More Bishops.

DEAR SIR,—I have watched with great interest the many communications to your valuable Church paper for some time past on the subject of "More Bishops," and the causes retarding the "progress of the Church in Canada," some of which to loyal laymen have given great pleasure, as containing so many sound opinions as to what are the needs of the Church in the present day in this country.

These all important questions must be fearlessly and honestly faced, if we are to make any progress, or even hold our own, in these days of religious rivalry, for none will deny that from one cause or other the "Anglo-Catholic Church" does not hold the position in Canada she should do. It is true she has more to contend with as a pure branch of the Catholic Church than any other religious body, for she stands between two fires, Rome on one side, the sects on the other—virtually standing alone amidst a babel of religions. Then again have we not internal troubles to contend with that neither Rome, Methodist, Presbyterian or Baptist know, for they have no High or Low to mar their progress, but each fearlessly maintain their doctrines and discipline and pander to none. Would it could be so with us, for the Anglican Church is broad and wide enough for such differences within her fold—if we had but that spirit of love and Christian charity towards those who differ with us, so essential to the peace and well being of the Church.

Beside the numerous letters in the CANADIAN CHURCHMAN, I have observed two or three admirable ones on these subjects lately in the Mail from the pen of a "Layman of Collingwood." His views on all the subjects he handles are sound, with a ring of true Churchmanship about them. I wish I had space to refer more at length to them. I hope they may be continued in your paper. I am fully in accord with him, especially on the necessity of discipline and distinctive Church teaching, for herein is the greater part of all our difficulties, for how few know anything of the history of their Church or of its Apostolic origin or doctrines? In fact our teachings of to-day would rather lead to an equality among all so-called Protestant bodies; being a member of the one Catholic Church seems of but little import, for how many sell their birthright by applying this title to the Roman Church alone!

I have great hopes that the consolidation of the Church in the Dominion will bring about a more enlarged idea of the true position of the Anglican Church, and that at the next General Synod these great questions affecting our progress will be fully considered, as they have been in the past already set forth in the admirable and welcome pastoral from a full House of the Bishops of our Canadian Catholic Church.

I would further trespass on your space for a few remarks upon the all important question of "More Bishops," for if we are to progress our dioceses must be smaller, for it is impossible as at present constituted that a Bishop can oversee the whole of the parochial working of the Church that is so essential to her progress. As one of your correspondents truly says, as Bishops increase the history of the country shows a widening of the borders of the Church—for our Bishops must be the centre or mainspring of the Church's life within her dioceses.

Are our Bishops in Canada with such huge dioceses not over-worked? Instance Algoma and Westminster, and many others. An increase of their order would lengthen many a valuable life.

While I believe this extension is a positive necessity, yet there are difficulties to be overcome, for a reasonable provision must be made for a Bishop. But I would ask, do we use the resources within the Church as we might do to aid our Bishops in at least the parochial visitation? All our dioceses have Archdeacons, some two or three, Huron until lately four. It is supposed that such Church dignitaries have some diocesan function, but I fail to hear of their ever exercising it, for at present it seems a mere empty title. If our Bishops would make use of these officials they might be of material help and lighten their work, besides insuring the continued visiting of parishes and reporting results to the Bishops. This in Canada is more important than in England, for there the newly ordained men act as curates for a time, but here, from necessity, perhaps, they are placed in sole charge of missions or parishes for which they have no experience, and unfortunately in nearly all cases without any supervision, so it is impossible with our present dioceses that our Bishops can attend to such essential details. In the State of Massachusetts it was found impracticable at present to divide that diocese, so this

alternative was adopted, and four Archdeacons appointed with divisions of the diocese for the work of each—and it is I believe reported to be working very satisfactorily. It is worth the trial in Canada.

The importance of these questions is my excuse for so lengthy a letter. I trust others may continue the subject through your paper.

ANGLICAN CHURCHMAN.

British and Foreign.

The Duke of Portland has given a site for a new church at Aldrington, Brighton, provided the building costs £3,000.

The Marquis of Salisbury has given a donation of £25 to the fund for liquidating the debt on the mission-house in Howe street in connection with Christ Church, Everton.

The Record says that Prebendary Webb-Peploe has been invited by Mr. Deacon to succeed the late Canon Hoare at Holy Trinity, Tunbridge Wells, but he does not see his way to leave London, and he has definitely declined the proposal.

The Marquis of Bute, who is a Roman Catholic, contributes £500 to the Duke of Westminster's fund for resisting Welsh Disestablishment.

It is stated that Archdeacon W. W. Elwes of Madras is likely to be the new Bishop of Tinnevely.

The alumni of the General Theological Seminary, New York, are endeavouring to raise \$100,000 for the erection of an alumni memorial building, to contain a refectory and gymnasium.

Miss Willard, who has been magnificently welcomed on her return to America, has been made a Doctor of Laws by the Ohio Wesleyan University, in honour of her labours in the cause of temperance.

There is more work done among the negroes of Georgia than in any other State of the Union. One-tenth of the communicants in that diocese and one-third of the confirmations during the past year were of coloured people.

The late Bishop of Bath and Wells has bequeathed all his portraits of predecessors in the See to devolve as heirlooms with the palace, and the pastoral staff presented to him, the Glastonbury chair, and Abbot Whiting's chair also are made heirlooms.

The Rev. Dr. Cartwright, who came from New Jersey, has resigned the important living of Holy Trinity Church, Yarmouth. Dr. Cartwright will long be remembered here by his enthusiasm in regard to missions. The great missionary conference at his late parish last year was a great success, and gave an impetus to missionary work in this diocese.

A valuable gift has been offered by Principal Reichel to the Church of Ireland: this is the fine library of the late Bishop of Meath, which is to be located in Belfast, and held by the Bishop of Down in trust. The library consists of a large and well-chosen selection of leading English and German theological works, and will be much prized and of special value in the north of Ireland, where books of reference are by no means easy of access.

The Rev. C. Arthur Lane has a very full list of engagements for his picture lectures on Church history during the coming season—more than in any previous year. He is to be in London, suburbs, and South Coast towns between Michaelmas and Christmas, and in North of England towns from Christmas to Lent. Mr. Lane is busily engaged in preparing a large number of additional illustrations for the further improvement of the work.

A letter in the Times announces that, after prolonged negotiations, the tomb has been secured in

Jerusalem which General Gordon identified with that of our Lord, and also a good portion of the land adjoining. The tomb stands in a garden, and if it is indeed the actual sepulchre of our Lord, this garden must be the one that belonged to Joseph of Arimathea. The land skirting the base of the well-known Skull Rock has also been secured—the mound believed to be, by some of the most competent authorities, the actual site of the Crucifixion. The price for the whole property is £2,000.

Church people are about to construct, on a flat-bottomed boat, a floating chapel for use along the 1,500 miles of coast-line of Puget Sound. The chapel will seat from 50 to 75, and will be comfortably furnished, and provided with an altar, organ, etc. There will also be accommodation for the two or three persons who will accompany the chapel on each of its trips. There are hundreds of points along the sound where there are single settlers, logging camps, and small villages without religious services of any kind, to whom the visitation of such a missionary vessel would be a Godsend and a delight.

The memory of Archbishop Laud is to be celebrated early next year at Allhallows, Barking, by the holding of an exhibition of relics of the man and his work. The 10th of January, 1895, will be the 250th anniversary of the great prelate's execution. He was beheaded on that day on Tower Hill, and the next day the remains were buried in Allhallows Church. Canon Mason, the vicar of the church, who has originated the idea of the exhibition, asks that any persons who may possess objects of interest in connection with Laud and his history will communicate with him. He states that the Archbishop of Canterbury and the President and Fellows of St. John's College, Oxford, have already promised to lend the valuable relics in their possession.

Simultaneously with the announcement of Sir George Edwards' contribution of £3,500 to the Bristol Bishopric Fund, the Bill amending the Act of 1884 was read a third time in the House of Lords, and the measure now only awaits the Royal Assent. Under this Bill another £200 a year, which became alienated from the See of Bristol when it was united with Gloucester, in 1886, is restored to the Endowment of the Bishopric, and so the minimum income required by the Act is secured. It is now ten years since the original Bill passed the House of Commons under somewhat striking circumstances. The Bill had gone through the House of Lords early in the session, but on reaching the Commons its further progress was steadily obstructed by a little band of Liberationists. Not until the last Friday of the Session of 1884 was it read a second time; and on the following day Mr. Gladstone, then Prime Minister, moved that the Speaker should leave the Chair and the Bill be considered in Committee, supporting his proposal in a speech of great power and determination. Even after this Sir Wilfrid Lawson, Mr. Caine, and others, continued their opposition; but Mr. Gladstone was resolute, and the Bill was eventually read a third time. On the same day the Premier sent a donation of £50 to the Endowment Fund.

*The Primate and Nonconformists.*—The Archbishop of Canterbury has sent the following letter to a correspondent, in regard to the position that should be taken up by Nonconformists on the Welsh Disestablishment Bill:—"Perhaps it would be scarcely respectful for me to state, as you kindly wish, 'what steps the Nonconformists should take' upon the question of Welsh Disestablishment. But I have always been in friendship with many Nonconformists, and on kindest terms with many more. I have found them very able to convey their impressions of what was right and good without prompting. And although any form of appeal which I may have made on this subject has been mainly addressed to members of the Church of England, it is not from any want of confidence that the leaders of English Nonconformity are able to read history, that they are able to judge whether or not the Church of England has been an originator of and factor in all that is best in

national life, and as well able to reflect what the loss would be if its present activities were suspended or crippled. I never supposed that Nonconformity in its entirety is ranged against the Church. I do not consider that to be even the meaning of the name of Nonconformity, much less the key to its religious action or its interest in the national life."

The Society of the Treasury of God, of which Mr. Athelstan Riley is master, a few days ago held its annual meeting at the Church House, and amongst the speakers on that occasion was the Bishop of Cairo. The object of the Society is "to advocate the return to the ancient practice of offering to God one-tenth of all income and increase," and we may well echo the Bishop's commendation of this object as at once laudable in itself, and as calculated, in proportion as it obtains amongst us, to stay the spread of many somewhat objectionable methods of raising money for religious purposes which we are sometimes driven to adopt. We have more than once in these columns urged that Church people should make it part of their duty to lay regularly aside a certain proportion of their means for religion and charity, instead of, as too many of us do, leaving these claims to be met by casual offerings as this or that call upon us chances to be made. Unquestionably, such a methodical habit makes certain demands upon us, and it would seem as if membership of a society might be exactly the kind of assistance many of us stand in need of to keep us, as it were, up to the mark; it is just one of those matters in which a man might well find it easier to do what he knows himself bound to do as member of a certain body than if he leaves himself entirely to his own guidance. The Hon. Secretary, Mr. S. E. Gunyon, of 7 Ickburgh Road, Upper Clapton, will supply all information respecting the objects and work of this excellent Society.

### Family Reading.

#### It Matters Not.

What matter if some days be dark and drear,  
And clouds obscure the heaven's eternal blue?  
For, dense and gloomy though the mists may be,  
They cannot come between God's love and you.

What matter if, at times, we lose our way,  
And find ourselves in paths wherein is strife?  
Not far beyond us lies the narrow road  
That leadeth unto everlasting life.

What matter if, sometimes, the world seem cold,  
And restless longings are not wont to cease?  
We only have to ask in loving faith,  
And God will grant us His eternal peace.

What matter if we only see to-day  
And know not what the morrow has in store?  
God's grace is all-sufficient, trust in Him,  
His loving hand will guide us evermore.

—A. D. D. DIXON.

#### Love's Mastery: Or the Gower Family.

"It cannot do more than kill me: and he, at least, will be free and unfettered. I will give up the rest of my poor life to make the children happy, and dissipate, if possible, the terrible spell of those true words which I forced from my poor little Stella in the days of my thoughtless selfishness." And with the long-planned resolve fully settled, Miss Gower at length fell asleep.

"Only one more day to wait; and then, if Wednesday is bright and warm, I shall see you again, my darling Stella." Such was the tenor of the little note which Stella held in her hand, reading for the fiftieth time the words already known by heart, as she sat one afternoon early in May, in the Croombe library.

The windows were thrown wide open; and the soft spring air, sweet with the scent of flowers, came in and breathed on her cheeks, tinting them with a soft flush; while the passing hum of bees, the quiet ripple of a little fountain in an adjoining conservatory, and all the sweet sounds of settled spring and approaching summer whispered their irresistible calm and melody upon her spirit.

Yes; and who had cause like herself for happiness and rejoicing? Stella asked, as she sat there,

in a maze of dreamy enjoyment, with her little Tracy's letter between her fingers. The long cherished wishes of her heart at last fulfilled; her brother's strength so far returned that the Venetian journey had been safely and pleasantly accomplished; Lora convalescent, and, O, to her so tender and loving, so mindful of the smallest trifle which might promote her pleasure and interest, and to all around so changed and thoughtful; and then, to crown all, her darling Tracy about to join her in their beautiful country home, where nothing that fondest heart could desire would be spared for his comfort and enjoyment—no wonder that Stella's eye was bright and her sweet face radiant and unclouded.

All at once, as she sat there in the window, feeling as though nothing could possibly happen to dim her glad expectancy, the door of the library was suddenly opened; and the next moment her future brother-in-law, Captain Flamank, stood before her. Yes, it was he, the same from whom she had parted in that very room all those long weeks before.

But ah! what was it that made the colour in Stella's cheeks fade away, and the glad light dim in her dark eye, as, checking the first instinctive exclamation of delight at the appearance of so welcome and unlooked-for a guest, her gaze drooped fearfully, and the unfinished welcome died away upon her lips? Captain Flamank; but O how changed! pale, stern, and sad, with no smile, no word of greeting for her.

Stella trembled with actual fear and dread of what must have happened, and what was about to be communicated to her. "O tell me: what is it, dear Captain Flamank?" she managed to gasp forth at last, thinking only of death: "not Somerset!"

Her words and voice of anguish recalled Captain Flamank to himself. "Nothing is the matter, Stella," he answered huskily; "at least nothing to you. I am come to say good-bye: I could not leave without."

"Good-bye! leave! O what do you mean?" Stella exclaimed; and the colour came back again to her face, with the sense of thankful relief from the worst of her conjectures. "I did not even know that you were come. Why, O dear Captain Flamank, do you talk of leaving?"

"Because that is all that I can do. Stella, you are the first to know my misery, as you were the first to whom I told my joy. Perhaps, if I had believed your words then, I might have been a happier man now. Your sister refuses even to see me: she has given me up forever."

"Impossible!" interrupted Stella. "O Captain Flamank, it is false, untrue! They have been deceiving you; and Lora, my poor Lora, she has suffered so. Why do you not see her, and tell her that you love her still?"

"Hush, hush, Stella! Do not distress me any further. No one has deceived me—at least," he continued bitterly, "no one in the way you imagine. I have your sister's own words in her own hand-writing. She wishes all the past to be as nothing between us: do you think that anything less would have convinced me? I only hope she may never know one tithe of the suffering which she is causing me; for, O, I believed and trusted in her love."

Here Stella burst into tears, and, hiding her face in her hands, sobbed passionately. She called to remembrance Lora's guarded utterances respecting the return of her betrothed, her disinclination ever to converse about him or even mention his name; and the terrible possibility forced itself upon her mind that, perhaps after all, Lora had never truly loved, and that, determined to withdraw ere too late from what would appear to her so dishonourable and false a step as giving her hand without her heart, she had gradually, and all unknown to her, made up her mind to this terrible alternative, which appeared to the fond and passionate nature of the young girl almost as dreadful as to Captain Flamank himself. The latter could not bear to witness Stella's distress; for a moment he seemed to forget his grief in hers, and, sitting down, he drew the poor sobbing child gently towards him, and soothed her, as once before he had done when she was in trouble. "Do not cry, my poor, poor child," he whispered.

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"If she loves you, if I find out some day that Lora really, really, does love you, will you have her?" Stella sobbed forth at last, raising her pleading and tearful eyes to his.

"Listen Stella," he answered, catching at the semblance of hope which the innocent and child-like words seemed to convey. "No one living will ever know how truly I love your sister, ever have, and ever shall. I shall never marry another; and, as I know you will always be my friend, may I trust that, should you ever see a spark or chance of hope, you will let me know, faithfully and truly?"

"O yes, yes, I will indeed; and," she continued looking up with a sudden flash of confidence, "I believe it will all be right one day. I don't think even Lora's saying so would convince me that she does not love you, Captain Flamank."

"Nothing but her own words, and such words as she has used, would ever have convinced me," he answered bitterly; and drawing from his waistcoat pocket a tiny crumpled note, he was about to read the short contents to Stella. But the effort appeared too much; he crushed it again into his pocket, and took a hasty stride up and down the apartment. Then he came once more to Stella, took her hands again in his, and pressed a long farewell kiss upon her forehead.

As for Stella, all power to help, comfort, or advise seemed completely to have forsaken her. Had a thunder-bolt fallen at her feet, the shock could scarcely have been greater. She thought afterwards of a dozen arguments she might have used to convince Captain Flamank of some mutual mistake, and bitterly regretted that at least she had not urged him to stay until she had seen her sister, or managed in some way to bring about an interview between the two, when, she felt positively certain, all misunderstanding would be cleared away. But, as it was, she remained absolutely powerless to think or act. She felt his kiss upon her forehead, and heard the word "good-bye" in that tone of hopeless grief which his voice had never borne before, and it seemed to her that his heart must be well-nigh breaking. She uttered a faint good-bye, and kissed the hands that held her own; and then he was gone; and, falling back again in the low chair, where but half-an-hour before her thoughts had been all sunshine, she wept long and bitterly.

(To be continued.)

Is your digestion weakened by la grippe? Use K.D.C.

Toronto Industrial Fair 1894.

Preparations for the Toronto Industrial Exhibition, which opens September 3rd, are unusually far advanced for this season. There are many more entries than usual, and the total number of exhibits will certainly exceed both in quality and quantity that of any previous year. All entries of live stock, dairy products, ladies' work, fine arts, honey and manufactures of all kinds must be in by the 11th of August, in order to facilitate the issuing of the official catalogue in time. There will be a particularly fine showing of cattle and horses. Prominent among the special attractions is the world renowned "Siege of Algiers," showing terrific combats by land and sea, with war vessels in motion, and closing with a gorgeous pyrotechnic display, exceeding in brilliant effects anything heretofore witnessed. A very large number of visitors are coming from the States as well as from all parts of the Dominion, the public fully appreciating the advantage offered by railway excursions at greatly reduced rates.

Tired, Weak, Nervous.

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure Constipation by restoring peristaltic action of the alimentary canal.

More and More.

BY FRANKLIN WESTON BARTLETT.

Let us pray: we may Day by day. The power, to bless each hour We stay on earth from birth, Is heaven's dower.

What I do, imbue Through and through With love, O Heavenly Dove. I would pursue the good, Looking above.

Thou hast more in store, More and more, Than sight and flight of light Explore. In Thee we see Our soul's delight.

C. O. Foss, Esq., C.E., Supt. N.S. Central Railway, N.S., writes: "I keep K.D.C. constantly on hand. I should not know how to get on without it. For many years I have suffered with indigestion and acidity of the stomach. I tried a great many remedies, but found no thorough relief till I tried K.D.C. I have recommended it to many others, and in every case with beneficial results. I have also found it an excellent corrective in cases of summer complaint."

The Evils of Division.

Melancthon, the celebrated German reformer, the friend of Luther, and accounted one of the wisest and greatest men of his age, endeavoured to show his countrymen the great danger and disadvantage it was to Christianity in general that it should be broken up into opposing sections; and accordingly he illustrated his argument by an allegorical picture of the wolves and the dogs, who were marching onwards to fight one against the other. The wolves, that they might better know the strength of their adversary, sent forth a master wolf as their scout. The scout returned, and told the wolves that the dogs were indeed more in number, but yet, that they should not be discouraged; for he observed that the dogs were not one like another; a few mastiffs there were, but the most of them were little ones, which could only bark, but not bite, and would be afraid of their own shadow. Another thing also he observed, which should much encourage them, and that was, that the dogs marched as if they were more offended at themselves than with us; not keeping their ranks, but grinning and snarling, and biting and tearing one another, as if they would save us the labour of it. And therefore let us march on resolutely, for our enemies are their own enemies; enemies to themselves and their own peace; they bite and devour each other, and therefore we shall certainly overcome them. Though a kingdom or Church be never so well provided, yet notwithstanding, if divisions and heart-burnings get among its members, like a spreading gangrene, they will infect the whole; and like a breach in the walls of a besieged city they will let in the enemy to destroy it. Nay, though there should be a kingdom of saints, if differences and distractions get within that kingdom, they will, like the worm in Jonah's gourd, eat up all the happiness of it in one night. Hence we should seriously lay to heart the great danger of our unhappy divisions, and perceive the great advantage, safety, and comfort of unity among Christians.

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

A Bishop's Find.

One of the most important events in the life of the late Bishop of Bath and Wells was his discovery of the long-lost translation of Jonah by William Tyndale. There was a tradition that Tyndale had translated the book of Jonah into English, but no copy of the work could ever be traced. One day Lord Arthur Hervey was looking through some old books in the palace library at Wells, when he opened a volume of pamphlets, in the middle of which he actually found a copy of the missing work, consisting of twenty-four leaves, printed at Antwerp by Martin de Keyser. It had presumably been deposited at Wells some

time during the sixteenth century, and had chanced to be bound up, without being examined, with a number of ancient pamphlets, probably during the episcopate of Bishop Beadon.—London Truth.

The Church of England.

The following statistics of the Church of England have lately been received: The forms were issued to every beneficed clergyman in the kingdom, and, out of 13,562, 12,875 reported. The returns show 1,607,930 communicants; about 6,500,000 sittings in parish churches, chapels of ease, missions, etc.; 2,205,549 Sunday school scholars and 188,011 teachers, 1,586 licensed and 2,274 unlicensed lay readers, 151 paid and 107 unpaid deaconesses, 72 paid and 416 unpaid sisters, 1,127 paid and 123 unpaid nurses, 803 paid and 165 unpaid mission women. Of the sittings in the parish churches, 3,925,944, or three-fourths of the whole, are free, the remainder being appropriated. The net income of the beneficed clergy is given as \$16,429,955. The average net income of the parochial clergy is a little over \$1,200. The total of voluntary contributions amounted to \$27,009,910.

Canada's Great Fair for 1894.

The Toronto Industrial Exhibition, which is to be held from the 3rd to the 15th of September, will no doubt be the greatest fair of the present year, and from present indications it promises to excel all others, both in point of exhibits and in attendance of visitors. The grounds have been vastly improved since last year, and already most of the space in all the buildings has been applied for. All entries close on the 11th of August. A good programme of special attractions, both novel and interesting, will be provided as usual. It is only a little over a month to the time of the fair, and our readers cannot choose a better holiday trip than this offers. Cheap excursions will as usual be run on all railways at rates in keeping with the times. This great Fair has now become one of the best and most popular educational and entertainment enterprises on this continent, and attracts visitors each year, not only from all parts of the Dominion, but from the United States as well, and those who have never been there would be surprised at its magnitude and attractiveness, being almost like a World's Fair, only on a smaller scale.

K.D.C. pills tone and regulate the liver.

Havergal Hall.

A new Church of England Ladies' College will open at 350 Jarvis St., on September 11th. The promoters have chosen the name of Havergal Hall as suggestive of the high type of womanhood that they aim to develop. The same men who have already made such a success of Wycliffe College and Bishop Ridley College for Boys are behind the new enterprise, viz., Hon. S. H. Blake, J. Herbert Mason, N. W. Hoyles, Q.C.; T. R. Merritt, St. Catharines; R. T. Gurd, Sarnia; Geo. Hague, Montreal, and others. We understand that Miss Knox, the English lady who has been secured as Lady Principal, comes from Cheltenham Ladies' College, with the highest testimonials in regard to both experience and capacity, and she will be assisted by a large staff chosen in Canada. Miss Knox expects to arrive in Toronto about the 26th of August.

—Persons in health and desiring to continue so should at all times be cheerful and happy, and those who are sick should have their attention drawn as much as possible from themselves. It is by their faith that men are saved, and also by their faith they die. If a man wills not to die, he can often live in spite of disease; and, if he has little or no attraction to live, he will slip away as easily as a child falls asleep.

—There is often quite as much exaggeration used in the tone of voice as in the words, and, on the other hand, there is as much forced reticence in hiding the feeling as in concealing the thought. Both extremes must be avoided if we would in truth and honesty and sincerity convey our real feelings to one another.

## Helping Her Brother.

Dick and Fanny Mercer were the children of a poor widow, who took in needle-work in order to support her family. Fanny was bright and clever. She could bake and sweep and wash nearly as well as mother could do. Besides this, she was quite a favourite at school, both with master and scholars. At home, however, she had some faults. She did not like mother to tell her how to do anything; she thought she knew best herself, and she had no patience with slowness on the part of others. Now her brother Dick, though a good little fellow, was a slow boy. His lessons were quite a toil to him, though he really tried his very best to learn. One day he had done the same sum in addition over and over again, but it would not come right, and poor Dick felt quite down-hearted. He glanced over at Fanny, wishing that he might ask her to help him, but afraid to do so, lest she might be angry with him. At last a bright idea came into his head.

"Fanny," he said, "I heard mother tell you to weed the parsley bed, and I know you hate to do it. I would do it for you, Fanny, if you would help me with this sum."

Fanny turned round in her chair and looked at him.



"But to weed the parsley bed would take two hours of your time, Dick," she said, "and I could show you how to do your sum in half a minute. You are offering me too much."

Dick smiled. "But I like to help you, sister," said he, "for you have a lot to do, I know."

Then Fanny's kind heart was touched.

"Bring me your slate, Dickie dear," she said, "and I will show you what is wrong with the sum. Then we can go and weed the parsley bed together."

To this kind proposal Dick agreed, and very soon the children had laid aside the slate, and run out to the garden to work together among the parsley. Dick felt very happy, I know, and I am quite sure that Fanny felt the same.

Pimples, boils and other humors of the blood are liable to break out in warm weather. Prevent it by taking Hood's Sarsaparilla.

Two hundred dollars ill spent for other cures, five dollars well spent for K.D.C.

## The Angelus Bell.

Over the fields its silver tones  
Come floating soft and clear;  
And the toilers pause in their weary work,  
And bow their heads to hear  
The call to prayer. And they seem to feel  
The touch of the "Hand of love,"  
And labor lightens with every thought  
That soars to the Throne above.

Oh, bell which calleth the mind away  
From the things of care below,  
How sweet to lay our burdens down  
In the shine of the sun's glow,  
And rest in the lessons of faith and trust  
Which thy clear soft echoes teach,  
We are never too far for the Hand of God  
And the love of His heart to reach.

## A Girl's Best Motto.

With the body uncared for it does not seem as if the mind could be in good order, writes Ruth Ashmore in an earnest discussion of "The Physical Life of a Girl," in the August *Ladies' Home Journal*. And surely when one has had thoughts and bad manners the body will cease to be beautiful. The best motto for you to take in regard to your body is "Be clean."

## Hints to Housekeepers.

**MUSHROOM SAUCE FOR BEEF.**—One pint of stock, two tablespoons of minced onion, two tablespoons of butter, three small tablespoons of flour, one-half teaspoon of salt, one-half saltspoon of pepper, one tablespoon of lemon juice. Caramel enough to color. Mince the onion and fry five minutes in the butter, being careful not to burn it. When the butter is brown, add the dry flour and stir well. Add the hot stock a little at a time, and stir rapidly as it thickens until perfectly smooth. Add salt and pepper. Simmer five minutes, and strain to remove the onion. To one cup of this sauce, add half a can of mushrooms, whole or quartered, and simmer five minutes.

**CABBAGE LETTUCE WITH GRAVY.**—Wash carefully two heads of lettuce. Throw into boiling water and cook five minutes. Drain, sprinkle with pepper and salt, and put in a saucepan with one quart of cold water, one pound of lean beef, one onion, blade of mace, and boil gently one hour. Lift from the water with a skimmer, and arrange on a hot platter. Rub together until smooth one tablespoon each of butter and flour. Boil the stock in which the lettuce was cooked until reduced to one pint. Stir in the flour and butter until it boils. Strain over the lettuce and serve hot with squares of toasted bread.

**Gentlemen.**—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. HIGHT, Montreal, Que.

**WHOLE PEACH TART.**—Peel small or medium sized peaches. Fill a deep pie plate with them, heaping them towards the centre of the dish, and sprinkling them liberally with sugar. Cover with a top crust, and bake. Eat while warm.

**PEACH MERINGUE PIE.**—Peel, stone, and stew enough peaches to fill a pie plate. Line this with a good paste, fill with the stewed peaches, and bake until done. Draw the pie to the mouth of the oven, and spread over it a meringue made of the whites of three eggs beaten stiff with three table-spoonfuls of powdered sugar. Let this become a delicate brown in the oven, and eat the pie when it is very cold.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

**PEACH TRIFLE.**—Two cups milk, four tablespoons sugar, three eggs, one small stale sponge cake; peaches peeled and sliced. Make a boiled custard of the milk, yolks of eggs, and half the sugar. Slice the cake, lay it in the bottom of a glass dish, and heap it with the sliced peaches, strewing these plentifully with sugar. Beat the whites to a meringue with two tablespoons of sugar, and cover the peaches with this. Have all the ingredients very cold before mixing them.

**PEACH BATTER PUDDING.**—Four cups milk, one cup flour, five eggs, whites and yolks beaten separately, one tablespoon butter, two teaspoons baking powder, one saltspoon of salt, one dozen medium sized peaches, peeled, but not stewed. Arrange the peaches in a pudding dish; make a batter of the other ingredients, and pour it over the fruit. Bake in a quick oven, and eat with hard sauce.

**Dear Sirs.**—I was suffering very much from diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. THOS. L. GRAHAM, Melita, Man.

Always season fish with salt and pepper before cooking. A fish with the skin on should be broiled with the skin side from the fire until the last five minutes of cooking, when that side can be turned to the fire, but it must be watched closely or it will burn. It is only dry halibut that requires the butter and flour before broiling. Many people prefer to dip the slice of fish in olive oil rather than butter. If the oil be used it must not be heated, and it is well to apply it to the fish an hour or more before cooking.

**CURRANT WINE.**—To two quarts of currant juice allow one quart of water and three pounds of sugar; stir all well together, put in a cool place in an open jar, and let it stand for three or four days, or until it stops fermenting. Draw it off carefully, bottle and cork.

**Children's Department.**

**Lily's Enemy.**

"Mother, there is such a disagreeable girl at school; she pulled my hair this morning and called me a cry-baby," said Lily, looking up with tearful eyes into her mother's face. "Oh, you cannot think what a horrid girl she is; nobody likes her. I wish Mrs. Marshland would send her away from our school"; and Lily's iron came to a standstill.

"What is the name of the dreadful girl, and where does she live?" asked Mrs. Rushton, putting her arm around her little daughter in a token of sympathy.

"She is called Dora Hilton and lives in Grange road with her grandmother. I think her father and mother are dead."

"Poor child," said Mrs. Rushton. "Mother, why do you call her 'poor child'?" cried Lily excitedly, "she is my enemy."

"Isn't she a poor child if she has no parents? Now, suppose you were to try to turn this enemy into a friend?"

"Oh, mother, I couldn't."

"I think you could. What did Jesus tell us to do to our enemies?"

"He told us to love them," answered Lily, hanging her head; "but, really I could never love Dora Hilton."

"Have you tried," asked Mrs. Rushton gravely. When Dora pulled your hair and said rude things, what did you do?"

"I—I made faces at her," stammered Lily, ashamed at the recollection.

"That was not very kind. Well, now, to-morrow try a different plan. Watch for an opportunity to help Dora in some way, and if she speaks rudely, answer pleasantly."

Lily thought this advice very hard to follow, but resolved to try.

The very next day came an opportunity. Dora had forgotten her spelling book, and tried to borrow one, in order

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to look over her lesson before the class. But none of the girls would lend her a book, for they all disliked Dora.

Lily hesitated a moment, and then went quietly to her. "You may have my book," she said, pleasantly. "I know my lesson."

Dora looked very much surprised, but took the book without even saying "thank you," and Lily felt just a little mortified.

That night Lily added to her usual evening prayer these words: "Oh, dear Lord Jesus, help me to love my enemy!" and somehow she felt very happy as she crept into bed.

For several days Lily continued to do little kindnesses for her disagreeable school-fellow whenever she found an opportunity, but without much apparent result.

One afternoon as she was walking home from school, she heard a voice calling: "Lily—Lily Rushton, wait for me, I want to speak to you."

It was Dora who came up breathless with the haste she had made.

"Tell me why you have been so pleasant to me this week?" she began abruptly.

"Because I want to make you my friend instead of my enemy," answered Lily quaintly; then seeing that Dora looked puzzled, told her what Mrs. Rushton had advised.

"I would like very much to be your friend," cried Dora. "I will never tease you again."

**The Sheep Plant of New Zealand.**

It may seem strange to call a plant by the name of an animal, yet in New Zealand there is a plant that grows on some of the mountains which is always called the sheep plant.

Now I dare say that you will like to know something about a plant having such an odd name. Well, the plant grows only on one or two of the New Zealand mountains, and nowhere else in the world; but it grows in such large soft masses or tufts, and has such a shaggy appearance on the outside, like sheep's wool, that people naturally called it the sheep plant. You must not expect that it is the same shape as the sheep we see feeding in the meadow, for it has neither legs nor head;

but in the dusk of the evening, when the shepherd goes out to call in his sheep, one of the masses of plants, far away in the distance, looks so much like a real sheep when lying down and resting, that the shepherds are often deceived by them.

I will not tell you the name by which the clever botanists know the plant, because you might not be able to remember it; but you will, I have no doubt, like to know to what English plant the New Zealand sheep plant is related.

When I tell you that it is a very close relation to the bright little daisy which often covers our English lawns, and with which we all love to make daisy-chains, you will probably be surprised, because the daisy never could grow into big shaggy tufts; but if you were to pull out a piece of one of these sheep plants and examine it carefully, you will find flowers and leaves like a daisy, but much smaller, and all buried in the shaggy wool.

The New Zealand ladies use little pieces of the plant, because it is soft and yet stiff, for pin-cushions.

**Better than Ploughing.**

"Put the young horse in plough," said the farmer; and very much pleased he was to be in a team with Dobbin. It was a long field, and gaily he walked across it, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plough as well asleep as awake.

"Very odd, indeed," said the young horse, who thought he had had enough of it, and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned, and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plough it.

When the top came, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes that he might get rid of the sight of the same ground so continually.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats, "I say, Dobbin, this is better than ploughing; do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It's enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious!" said the young horse. "Then please to remember if there were no ploughing there would be no oats."

**Four Bad Acquaintances.**

Among the many friendships that are pressed upon young people, there are four acquaintances to be specially avoided. They are a quartette always to be found around where there is anything of interest going on, and so plausible, social and insinuating are they

that they almost deceive at times the very elect. Their names are: "There is no danger;" "Only this once;" "Everybody does it;" "By and by;" all four, says a reverend writer, are cheats and liars. They mean to cheat us out of Heaven, and they will do it if we listen to them. The young es-

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pepers.  
 —One pint of stock, n, two tablespoons ns of flour, one- altspoon of pepper, Caramel enough fry five minutes to burn it. When dry flour and stir ttle at a time, and perfectly smooth. five minutes, and one cup of this brooms, whole or utes.

—Wash carefully to boiling water in, sprinkle with ucepan with one of lean beef, one l gently one hour. mer, and arrange until smooth one l flour. Boil the s cooked until re- flour and butter etuce and serve l.

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mall or medium plate with them, of the dish, and gar. Cover with e warm.

stone, and stew . Line this with e peaches, and bake ie mouth of the gue made of the with three table- et this become a eat the pie when

es and removes ults. Price 25c.

, four tablespoons le sponge cake; e a boiled custard d half the sugar. n of a glass dish, s, strewing these the whites to a sugar, and cover l the ingredients

ups milk, one lks beaten sepa- two teaspoons salt, one dozen but not stewed. ng dish; make a d pour it over , and eat with

very much from to cure me. A Extract of Wild letely cured me.

d pepper before a on should be e fire until the i that side can ust be watched ily dry halibut before broiling. e of fish in olive be used it must ply it to the fish

of currant juice ree pounds of t in a cool place r three or four ng. Draw it off

pecially should take pains to avoid such acquaintances, and should resent the first overture looking toward familiarity. Let them be "diligent in business, fervent in spirit, serving the Lord," and the quartette will look elsewhere for a victim. These spurious friends have no opportunity to impose upon one whose time and energies are wisely occupied, and whose heart is fixed upon God.

**Be Sweet-Toned.**

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people. From some you learn to expect always a snarl or a whine or a groan, while others ever give forth words of cheerfulness and joy. When the grace of God fully possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity, and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.

**Jacob Getting the Blessing.**

People are very fond of showing up Jacob's faults, and calling him very hard names; but we must remember that his brother Esau was the first to be blamed. God had given him the birthright, and having the birthright he would certainly have had the blessing, as they must go together; but one day, when he was impatient and hungry, he begged some pottage, or soup made of lentils, that Jacob was having. Perhaps Jacob had been thinking, and very much wishing that he had been the eldest son, and inherited his father's special blessing; so he said to his brother, "Sell me this day thy birthright. Swear to me this day; and he swore unto him, and sold his birthright to Jacob." Now as Esau despised his birthright, doubtless he deserved to lose the blessing; but it was certainly wrong of Jacob and his mother to deceive poor old Isaac in order to get the blessing. Indeed, it is never right, under any circumstances, to deceive others.

In the Bible we read of Jacob going in to his aged father, and he got all the birthright blessing before his careless brother came in from the hunt. No doubt God, who knew what both lads really were, saw that a much greater blessing would come to His people in future through Jacob than they would ever get from Esau, and graciously overruled the wrong that Esau permitted through his carelessness and that Jacob accomplished by deceit.

We must learn from Esau's conduct not to despise or try to get rid of our duties, or to push them off on to some one else to perform. Every station in life has its duties as well as its privileges; and if we neglect or despise the one, we shall in vain look for the other. We must do as the Apostle Paul tells us in 1 Corinthians xii. 81: "Covet earnestly the best gifts."

—Many who have been brought out from the gross world, and made a religious profession, are constrained to say, "Is this my rest?" The man is but brought into a smaller circle, and

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there is still the thorn. Resting in anything short of God Himself, is opposed to His Word, and can never bring peace. It is the hewing out of another cistern, which is either broken by the chisel in the act of hewing, or the Lord breaks it for us. Whatever He has promised is unspeakably precious, but I would covet that grace which raises me above the promise to the Promiser.

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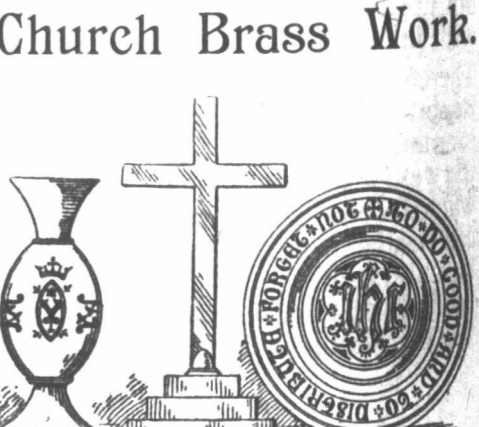


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