

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, JULY 7, 1898.

[No. 27.]



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Catholic Faith and Practice. A Manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

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By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.

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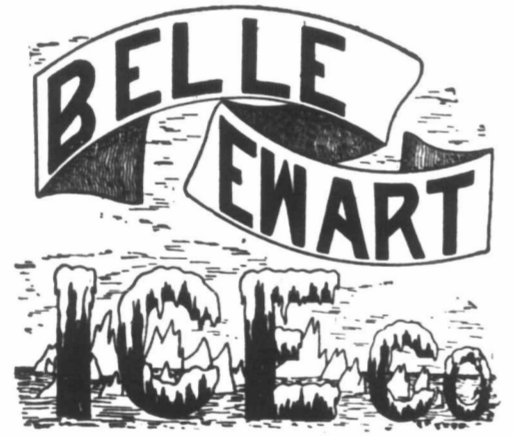
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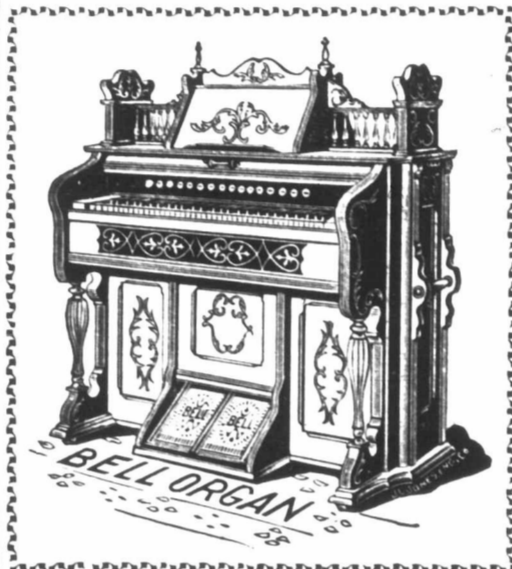
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 7, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 10—5th SUNDAY AFTER TRINITY.

Morning—1 Sam. 15, to 24. Acts 15, 30—16, 16.

Evening—1 Sam. 16 or 17. Mat. 4, 23—5, 13.

Appropriate Hymns for Fifth and Sixth Sunday after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552, 557.  
Processional: 218, 226, 232, 270, 280.  
Offertory: 174, 259, 268, 271, 518, 583.  
Children's Hymns: 176, 194, 335, 336, 338.  
General Hymns: 214, 222, 223, 284, 285, 529.

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 556, 560.  
Processional: 291, 297, 302, 305, 307.  
Offertory: 198, 255, 256, 378, 379.  
Children's Hymns: 332, 333, 547, 571, 574.  
General Hymns: 196, 199, 202, 299, 546, 548.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for the Sixth Sunday after Trinity.

St. Matt. v., 20. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Something startling in these words. Of all classes known in days of our Lord, the Pharisees the most religious. Touching righteousness of law often blameless. Even added to requirements. Yet Christ thus judged; and His judgment true. Better not lightly assume that no application to selves. Two points. (1) What was wrong with S. and Ph. (2) How apply the warning.

i. What was wrong with the Scribes and Pharisees. Their service external and partial.

1. A mere literal understanding of the Law. Every little particular. Mint, anise, etc.

2. Hence an unspiritual obedience. Proceeding from no unity of principle. No reason except the Command. Of no spiritual value to man or before God.

3. Consequently a partial obedience. This done, that left. Two reasons: (1) Only a spiritual obedience universal. (2) External sets one duty against another, e.g., Corban.

ii. Now understand application.

1. Our obedience must be universal and not partial. (1) Requirement of Law and Gospel "with all thy heart." Not "God and mammon." See St. James, ii., 10. (2) A requirement quite reasonable. Picking and choosing is obedience to self—doing what we like. Such obedience of no value.

2. Our obedience must be inward and spiritual. Lack of this explained pharisaic life. If internal, then universal. Love. Faith. Duty—all comprehending.

3. All realized in the following of Christ. Not His own will, but the Father's. (1) It was the identification of this will with the will of God. (2) Carried everything with it—no choosing. (3) Here is a simple rule: Do as He would do.

To what head are these thoughts referred? To the great subject of the Kingdom of Heaven—Centre of all revelation—Rule of God over the hearts of men. This our vocation. This our blessedness. May we have grace to walk in His ways!

## A COADJUTOR BISHOP FOR ONTARIO.

All who have the interests of the Church at heart will rejoice that the venerable Archbishop of Ontario is about to have permanent and efficient assistance in the administration of his diocese. It is true that the Diocese of Ontario is not nearly so large as it has been; but the great amount of work that had to be done, especially before the diocese was divided, has so told upon the health and strength of the Archbishop that the constant responsibility for the whole work of the diocese must necessarily overtax his powers; and has actually done so during the past few years. At one time the Archbishop had to seek change of climate in another hemisphere, and has sometimes been thus banished from his diocese for considerable periods of time. At another time he has been forced to cancel engagements through actual physical inability to fulfil them, to the great inconvenience alike of clergy and laity. It is true that the brother bishops of his Grace have ever been ready cheerfully to take his place, and do his work. But this was far from satisfactory in many ways. The Archbishop could not be content that his own proper work should be done by others, nor can any bishop,

however able or kindly, take the place of one's own bishop, to say nothing of the withdrawal of the other bishop from his own diocese and work. It was, therefore, a step in the right direction when it was resolved to choose a coadjutor bishop who should be an assistant of the Archbishop during his life, and his successor, if he should survive him. This is not only a right step, but it is one which has been taken in the best possible spirit and manner. Archbishop, clergy and laity seem to have been animated by the same sentiment, and to have worked together in the most harmonious manner. There was, of course, some slight difficulty in defining the exact powers of the coadjutor, but this was speedily got over, by leaving the apportionment of the work to the Archbishop, and then giving to each a free hand in carrying out the work. It is quite certain that, when the new arrangement takes effect, there will be no difficulty or friction. We sincerely congratulate the Archbishop and the Diocese of Ontario on the success which has so far attended their undertaking, and we sincerely trust that the work thus happily begun may be carried to a prosperous termination.

## THE TORONTO SYNOD.

We have already dwelt at length upon some of the principal topics and incidents of the recent diocesan synod meetings at Toronto. Some of these will be of equal interest to the other dioceses, of which we hope to speak more particularly hereafter. There now remain one or two matters connected with the Toronto gatherings with respect to which a few words may still be said.

### The Bishop's Resignation.

We are not in the way of attacking or criticising the rulers of the Church on the one hand, nor, on the other, are we in the way of defending them. To do the first is seldom lawful, and for the most part, it is positively mischievous in days when authority needs strengthening instead of weakening. No loyal Churchman, therefore, will permit himself lightly to hold up the authorities to condemnation or censure. On the other hand, to defend those in authority is almost to assume that they need defence, on the principle of "Qui s'excuse s'accuse." To excuse oneself is to accuse one self. Yet there are times when such defence as is involved in explanation may properly be given—when a clearer light may be cast upon incidents, which, in that way, may become more intelligible. To this class of things belongs the recent intimation of his proposed resignation by the Bishop of Toronto. The silliest things have been said on this subject by all sorts and conditions of men, and have found their way into many of the newspapers throughout the Dominion. Now, we quite believe that the Bishop took an exaggerated view of the difficulties of his position. His diocese is not disaffected. Clergy and laity

alike have a sincere and deep regard for their Bishop. But it must be admitted that there was a cloud upon the face of things. The Bishop's stipend in arrears, the Mission Fund in difficulties, and the widows unpaid—these are serious deficits in the accounts of a diocese. And what could the Bishop do? It is not quite easy for his critics to tell him. And certainly, if the particular thing was to be done which the Bishop did, it could hardly be done with more simplicity and dignity. There was no brawling—not much in the way of complaint, but simply a quiet stating of facts. Moreover, the action taken by the Bishop was successful. It has been said that Mr. Blake's apology for the diocese was abject; it ought to have been abject. When a body of men are quite able to fulfil their engagements, and deliberately and persistently ignore them, there is little hope of improvement until they become ashamed of their misconduct and say that they are so.

#### Bankers' Clerks.

Another trouble has arisen from the Bishop saying his Clergy were not like Bankers' Clerks; and, even if we do not think that the comparison was very happily chosen, surely there was no offence intended to the very useful, upright, and educated body of men who were thus described. A moment's reflection will show that what was in the Bishop's mind was in no way offensive or depreciatory. His Lordship was speaking against the periodical removal of the clergy. One chief argument against such a change was found in the feeling of attachment which grew up between a clergyman and his flock. The parish was not a mere thing; it was composed of human beings among whom the clergyman had to work from day to day; and therefore from whom it was not, in ordinary cases, a pleasant thing to be removed. Now, it was a very obvious thought that there were other professions with which that of the clergy might be contrasted—professions in which the tie was comparatively slender which united the official and his clients, and the Banker's Clerk was not at all a bad specimen of the class. A doctor is more closely connected with his patients, a lawyer with his clients. The Banker's Clerk would probably seek a change for one of two reasons—for a higher salary or for more pleasant social surroundings. No doubt there are clergymen who would do the same thing; but they would not like to say so, whereas the Banker's Clerk would say so quite frankly, and would be very much obliged to his managers for giving him such promotion.

#### The Archdeacon of Peterborough.

Before passing away from these meetings we should make reference to one altogether pleasant episode, which has been mentioned in our report, but which may be here suitably emphasized. We refer to the motion passed to congratulate Archdeacon Allen on his having attained to the jubilee of his ordination, which took place fifty years ago on Trinity Sunday. It was an altogether pleasant incident, in which clergy and laity—Churchmen of every type—cordially took part. It was mentioned that the Archdeacon had practically lived the whole of his ministerial life in the diocese of Toronto, that in

early days he had done pioneer work, that for many years he had been a devoted, energetic and successful parish priest; and that when the Bishop had raised him to the dignity of Archdeacon, his elevation had been regarded by the whole diocese with satisfaction and delight. The resolution—moved by Professor Clark on behalf of the clergy, and seconded by Mr. Blake on behalf of the laity—was carried by a standing vote, and was acknowledged by the Archdeacon with deep feeling and with a gratification with which was mingled a surprise which showed that the salutation had been unexpected.

#### SYNOD OF THE DIOCESE OF OTTAWA.

Third Session, 20th to 23rd June, 1898.

As usual the opening service on Monday evening was a splendid function, much enhanced by the beautiful gifts which now make the sanctuary of Christ Church Cathedral a worthy representation of "The beauty of Holiness," which should be characteristic of the mother Church of a diocese. A fine stool, of rich design, elegant, but chaste, solid and substantial, eucharistic and magnificent, wide-spreading vesper light brasses, and a very fine processional cross, all of them gifts to the Glory of God, added greatly to the effect, as the white-robed procession of the choir, preceded by the crucifer in scarlet cassock, and followed by the lay delegates, priests, rural deans, officers of the synod, dean and chapter of the cathedral, and the bishop, mitred and scarlet-robed, swept up the nave to the strains of hymn 601 A. and M. The sermon, on the teaching of the symbols of the four Gospels, was preached by the Rev. W. H. Styles, rector of March. The well-rendered service, the large and devout congregation, was a fitting opening to the synod of a diocese in which unity of clergy and laity and spiritual and financial prosperity are plainly manifest.

After some routine work on Tuesday morning, the business of the synod commenced with the consideration of the work of popularizing the S.P.C.K. and its publications, and in the afternoon passed on to consider that which was the most important measure of the session, the new canon on the Widows' and Orphans' Fund. Prepared in a most careful and painstaking manner, the canon passed the fires of discussion on this and the following days, and, with one exception, every clause was adopted practically as it left the committees that had had it in charge. The basis of the canon is compulsory membership, while certainty of provision for the widows and orphans is ensured by means of assessment to make up any deficiency that may arise. Its provisions are broad and liberal, but to make it effective its disciplinary claims were unanimously adopted.

The Bishop's address, thoughtful, earnest and convincing, referred to the prosperous condition of the diocese, the duty the Church owed in the matter of supporting Trinity University, Toronto, the new canon on the Widows' and Orphans' Fund, the working of the clergy stipend by-law on the Mission

Board, the official work of the last year, 705 confirmed, a goodly number now that confirmations are of annual occurrence, religious education in the schools and other matters of interest. By resolution the address is to be printed in the Mission Board Report.

Tuesday evening was devoted to a family gathering at the Bishop's residence, where His Lordship and Mrs. Hamilton received the members and made them one and all perfectly at home.

Wednesday's session was devoted principally to the W. and O. canon. The offer of the House of Bishops to make Ottawa the Metropolitan See of Canada in perpetuity, on certain conditions, was suitably acknowledged, and a committee was appointed to confer with the House of Bishops at the next meeting of the Provincial Synod. A message, in reply to greetings from the synod of Ontario diocese, included congratulations to the Archbishop of Ontario on the completion of 50 years of priestly service. On Wednesday evening the lay delegates of the City of Ottawa invited the Bishop and clergy and lay delegates to a trip to Aylmer-on-the-Lake, and to dinner at the Victoria Hotel, at which the Lord Bishop presided. The toasts were, "Church and Crown," proposed by the Bishop, and "Our Hosts," proposed by the Dean in a witty speech. Three cheers were given for the Queen, and three for the Bishop. This festivity and a ride home in the cool of the evening, made a pleasant break in the usual routine of synod life, and was highly appreciated, especially by the brethren from places outside of the city. Thursday was the last day, but it was a long one. The sitting began at 9 a.m., and ended after midnight, but Ottawa diocese is nothing if not a thorough-paced working community. Reports of committees all showed increased funds, and general prosperity. The Mission Fund Committee announced the full payment of all missionaries, the establishment of four new missions, at an expenditure of about \$1,000, and showed a surplus of nearly \$1,400. The synod decided to give its 25 missionaries a bonus of \$50 each, leaving a small balance to carry over for next year. The Finance Committee's report was so encouraging that a bonus of \$100 was voted to the clerical secretary's stipend. Congratulations were received from the Huron Synod, which greetings were returned by Ottawa.

#### REVIEWS.

The Anglican Church in Canada. By Thomas Edward Champion. Toronto: Hunter, Rose Co., 1898.

These excellent papers appeared originally in the Canadian Magazine, and we are very glad to receive them in this collected form. The book will be all the more widely useful that it is brief and condensed, whilst it cannot be said to be inadequate for its purpose. The author says that he has attempted to do no more than refer to the leading incidents connected with the foundation of the Anglican Church in Canada and its progress in the last century. The writer is, naturally and properly for one who handles such a subject, a convinced Anglican; but he has a right to the claim which he puts forth, that he has dealt with the topics of controversy which he had to handle "with fairness and accuracy" and without bitterness. Beginning with early S.P.G. work, he goes on to tell of Dr. Inglis,

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the first Canadian bishop, and the early clergy, next proceeding to describe the growth of the episcopate in its successive advances and articulations, down to the latest formation, that of the See of Ottawa. After this the educational institutions are described, the question of the clergy reserves is gone into, and the influence of Church movements in England and the Canadian Church is described. The book is admirably written—lucidly and forcibly.

The Sacred Books of the East. Vol. i. The Upanishads. Translated by the Right Hon. F. Max Muller. Subscription price \$2.50.

There was a time when all religions outside the Hebrew and Christian religions were regarded as the mere outcome of man's depravity, and every kind of worship offered to the heathen gods as a service of devils. Nor can it be denied that there was a certain measure of truth in some of the applications of this doctrine. But there is another side to the question. Heathen religions are also a testimony to the indestructible character of the religious principle in man; they showed men feeling after God, possessed of the same needs, desires, purposes, which we experience in ourselves. From this point of view the sacred books of heathen nations—and especially the sacred books of the East—become invested with the deepest interest. Professor Max Muller, a good many years ago, undertook to satisfy that interest by the publication of the principal ancient religious books of the East. "All I wished," he says, in his modest and scholarly preface, "was, with the assistance of some of my friends, to place before the English-speaking world a scholarly and faithful translation of books on which millions of our fellow-men have staked the salvation of their souls. Such books cannot be indifferent to the true historian, nor to any human being, if only on the old principle of 'Nihil humani a me alienum puto.'" "So far," he goes on, "my interests were only those of the historian, but I gladly confess that I had a secret hope also that by such a publication of the Sacred Books of all religions that were in possession of canonical authority some very old prejudices might be removed, and the truth of St. Augustine's words might be confirmed, that there is no religion without some truth in it, nay, that the ancients, too, were in possession of some Christian truths."

Another hope was that a study of other religions, if based on really trustworthy documents, would enable many people to understand and appreciate their own religion more truly and more fairly." How splendidly this task has been accomplished is testified by the publication of twenty-four volumes of the Books of the Brahmans, the Buddhists, Confucianists, Zoroastrians and other oriental religions. In this new American Edition, of which the first volume is now before us, we have two improvements; in the first place, the volumes are only twelve in number, and this without having recourse to small type or cumbersome volumes. The books are beautifully printed and are pleasant to handle. In the second place, they are now published in an ordered and systematic manner. In the original publication, they had to be put forth as the translators completed them. For example, the first volume of the new issue contains the two parts of the Upanishads which formed Volumes i. and xv. of the original edition. As a consequence of the reduced bulk of the works, they are now offered complete to subscribers for 30 dollars instead of 65. The Upanishads are a series of commentaries on the Vedic hymns which are the foundation of Brahmanism; and it was through these documents that the ancient Vedic literature, the foundation of the whole literature of India, became known

for the first time beyond the frontiers of India, by their being translated from the original Sanskrit into Persian. It is superfluous further to commend this splendid series of books, necessary as they are for the student at once of the history and of the philosophy of religion.

Samantha at Saratoga, in a New Dress.—One of the funniest of all the funny books is certainly "Samantha at Saratoga." Will Carleton pronounces it "delicious humour," and Bishop Newman says it is "bitterest satire, coated with the sweetest of exhilarating fun." Formerly published by subscription at the price of \$2.50, and sold, it is said, by the hundred thousand, it has recently been issued in an exquisite little cloth-bound volume in the "Cambridge Classics" Series by the celebrated cheap-book publishers, Hurst & Co., of New York, as a means of widely advertising that series, and is sold at the fabulously low price of 25 cents. It would seem strange if they should not sell a million of them. They are sold by booksellers, or the publishers direct.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Rothsay.—The closing exercises of the Church school for boys at this place and of the Kinghurst school for girls took place on Monday, June 20th, at College Hill. The Rev. W. O. Raymond presided and amongst others who took part in the proceedings were the Revs. Alan Daniell, rector of Rothsay; the Mayor, the Rev. W. J. Armitage, Mr. Herbert Tilley, the Rev. W. O. Howard and Miss Hooper, the principal of the girls' school, who read the annual report. Both schools are flourishing and accomplishing much good work as shown by the reports and the speeches, which were all of a congratulatory nature.

The several committees of the Diocesan Synod lately met in the Synod rooms, St. John. This was the last meeting of the old Synod year and preliminary to the annual Synod meeting, which is this year held in St. Stephen.

On the last Sunday in June the St. John corps of Fusiliers attended service at the Church of St. John the Baptist. The rector, who is also chaplain of the corps preached to the soldiers on this occasion.

The Rev. J. M. Parkinson who has been rector of St. Mary's, York County, has been elected rector of St. Jude's, St. John West. It is reported that he enters upon his work there on July 9.

The Ven. Archdeacon Neales has not returned from his visit South. His friends are greatly pleased however to learn that he is regaining strength.

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—Christ Church Cathedral.—The re-opening of the organ in this cathedral on Sunday, June 26th, attracted large congregations to that sacred edifice at both morning and evening services. The musical programme at both services was very elaborate, and the various canticles and anthems were rendered in magnificent style. Especially was this the case at matins, in the chorus from Handel's "Samson," "Let their celestial choirs all unite ever to sound His praise in endless morn of light." This was sung with telling effect and was decidedly the best effort of the choir in recent years. At the morning service the opening voluntary was Smart's "Andante Grazio" in G., and the processional hymn was 292, A. and M., followed by Vincent Novello's harmonized version of the national anthem. This was sung in view of the fact that to-morrow (Tuesday), commemorates the sixtieth anniversary of Her Majesty's coronation. The remainder of the ser-

vice was: Ely confession, responses, Tallis; Venite and Psalm, to chants, Cathedral Psalter; Te Deum and Jubilate, Dr. Chas. Steggall, in G.; responses, Tallis; anthem, "Let their celestial choirs all unite," (Samson), Handel; hymn, A. and M., 302; organ solo during offertory, allegretto in B minor, A. Guilment; Amen after the Benediction, Stainer's Sevenfold; recessional hymn, A. and M., 232; concluding voluntary, "Sonata IV.," allegro con brio, Mendelssohn. At the service in the evening the opening voluntary was "Allegretto in F," C. Warwick Jordan, and, as in the morning, processional hymn was 292, A. and M. followed by Vincent Novello's harmonized version of the national anthem. The remainder of the service was: Ely confession; responses, Tallis; Ps. to chant, Cathedral Psalter; Magnificat and Nunc Dimittis, Dr. C. Hubert Parry in D.; responses, Tallis; anthem, "O Lord our Governor, how excellent is Thy Name in all the world," Henry Gadsby; hymn, A. and M., 234; organ solo during offertory, "Cantilene Pastorale in B minor," A. Guilment; Amen after Benediction, Stainer's Sevenfold; recessional hymn, A. and M., 21; concluding voluntary, "Grad Choeur," George MacMaster. The rector, Rev. Canon Norman, prefaced his sermon with an address, in which he dwelt at some considerable length on the renovated organ, and on the history attaching to it. We gave a full description of the instrument in our issue of April 28th. Although not the largest instrument of its kind in the city, it is, nevertheless, one of the finest, and in so far as tone is concerned, it certainly stands unrivalled. It is one of the best examples of English organ building on the continent.

Dorval.—St. Mark's.—The dedication services at this church took place on Saturday afternoon the 25th ult. in the presence of a large congregation. The Rev. R. J. Hewton, rector of St. Paul's, Upper Lachine, of which St. Mark's is a Chapel of Ease, officiated, Mr. J. Henry Robinson presiding at the organ. The service opened with the singing of the well-known hymn, "The Church's One Foundation is Jesus Christ her Lord." A full evensong service was rendered, with the special Dedication Collect, the collect for St. Mark's Day and the singing of the Doxology. The special Psalms were the lxxxiv. and the cxxxii. The musical part of the service also included the hymns "From out the cloud of amber light," "Pleasant are Thy Courts," and "We love the place, O Lord." The interior of the new edifice is in keeping with the picturesque exterior. The walls are finished in rough field stone pointed, while the roof is of the hammer beam type and finished in pine. The altar is raised seven steps above the nave, giving it a very dignified appearance. The church can accommodate 130 people without the sanctuary which takes up the whole of the apse. The windows are of leaded glass, and altogether the appearance of the interior is most effective. The oak altar was donated by Mr. Fred. Molson, the oak lectern and reading desk by Mr. McAuliffe, of Lachine, the altar cross and brass rods for the hangings by Mr. Barnes, of Lachine, the architect of the church, the bell by Mr. H. Markland Molson, and the organ by Mr. Robert Lindsay. For the opening service the church was prettily decorated by the ladies of Dorval, with palms and wild flowers.

Huntingdon.—St. John's.—The Rev. T. B. Jeakins, who has recently been appointed rector of St. Luke's, Waterloo, preached farewell sermons in this church on Sunday, June 26th, to crowded congregations. On the preceding evening friends and members of the congregation gathered in the school room to say good-bye to Mr. Jeakins. On the platform were the Rev. J. B. Muir, D.D., and the Rev. W. Pearson, pastor of the Methodist Church. Mr. E. N. Robinson, manager of the E. T. Bank, presided. Addresses of regret at the departure of Mr. Jeakins were read on behalf of the church officers, the Woman's Auxiliary and the vestry. Mr. C. Dewick, then in behalf of the congregation, presented him with a handsome study chair, while Mrs. G. Hyde, on behalf of the ladies, presented Mrs. Jeakins with a drawing-room chair.

## ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

## Synod Report Continued.

The following gentlemen were elected to represent the diocese on the General Mission Board, viz., the Ven. Archdeacon Bedford-Jones, the Rev. J. K. McMorine, Dr. Rogers, Q.C., and Mr. E. J. B. Pense.

The Chancellor presented a canon for the election of a coadjutor bishop. The first clause provided for right of succession. To this Rev. A. Jarvis objected and moved to strike out. After some discussion the motion of Mr. Jarvis was lost, the Archbishop expressing himself strongly in favour of the right of succession.

Clause two provided manner of election. Clause three stated that the coadjutor shall have the full powers now exercised by Archbishop Lewis, as may be assigned him by the latter and the Executive Committee. The Archbishop objected to this clause very strongly, as it would give the coadjutor bishop equal powers with himself and thus create an impossible situation. After pointing out other difficulties, which would be sure to arise if this clause was passed as it then stood, an amendment was framed to assign to the new prelate the same power and authority over the temporal affairs of the diocese as were now enjoyed by His Grace, but the Archbishop still objected. After lengthy discussion in which the Chancellor and the Hon. Judge Macdonald took a leading part, the Archbishop suggested a conference with the original sub-committee, and retired with them for this purpose, to frame a clause that would meet the difficult situation. In a few minutes they returned with the Archbishop's approval of the clause, as newly framed, and which as amended read as follows: "There shall be a coadjutor bishop who shall, on the next avoidance of the See, be the Bishop of the diocese. Then were passed the clauses giving the Executive Committee power to arrange and raise the coadjutor's stipend, taking \$1,000 a year from the Episcopal Fund, and the canon was passed as a whole. The clause appropriating the interest of the Sustentation Fund to the stipend was dropped.

Rev. Prof. Worrell then presented a canon to add to the safeguards against mistakes in church construction by amending an existing canon, which is inoperative, and the object of which is not met in any way. The mover's idea was to restrain congregations from building beyond their means; to provide for more churchly architecture; and that the funds shall be expended to the best possible purpose, and that parishes shall not be unnecessarily crippled. The canon, on being put to the vote, was lost by 38 to 31.

The Hon. Judge Macdonald here moved this address, on behalf of a committee of synod to the Archbishop, and it was adopted enthusiastically:

"The synod of this diocese over which the Archbishop has so long and so ably presided, desires to extend to His Grace its most hearty congratulations upon the near approach of the fiftieth anniversary of his ordination to the sacred ministry. Thirty-six years of that ministry have been spent in the discharge of the high and solemn duties of chief ruler of the diocese of Ontario, and the synod desires to make the commemoration of His Grace's jubilee an opportunity to place on record its deep appreciation of the wisdom and ability which have characterized that rule. Evidences of strong administrative powers are to be seen in the initiation of the system of incorporated synods, the disappearance of party spirit, in the harmony which so generally prevails throughout the diocese, and in such marked progress that the forty-eight clergy who, in 1862, ministered to eighty-nine congregations, had, in 1896, increased to 133, ministering to 283 congregations. In 1886 the Archbishop was enabled to give effect to his long cherished wish for the division of the diocese, and to see each part starting stronger and better equipped than the original was at the time of his consecration. This was made possible chiefly through the excellent results of the Mission Board system for which, as well as for the establishment

of the Mission and Sustentation funds, the diocese is indebted to His Grace's wise foresight and administrative ability. The diocese will also ever remember and appreciate the honour brought to it by its then young Bishop in being the one who took the first practical step which resulted in those gatherings of the Bishop, of the whole of the Anglican Communion known as the Lambeth conferences. The intimate relationship which has so long existed between the Bishop and the clergy and laity will, by the appointment of a coadjutor, be materially altered, but such alteration can never erase from the grateful remembrance of the diocese the wisdom, ability and toleration which has so distinguished His Grace's rule. Many and sincere are the prayers that every blessing may attend the remaining years of the first Bishop of Ontario."

His Grace thanked synod very sincerely. The address was complimentary and his heart was too full to allow him to express his thoughts. He offered to them his warmest thanks.

A long discussion then arose on a canon which was offered by the Hon. Judge Reynolds for the purpose of the settlement of differences between clergy and congregations on the lines of the canon dealing with the same subject lately proposed in the Toronto Diocesan Synod. The synod passed through quite an exciting time, whilst the canon was under discussion, which was only ended by Judge Reynolds craving leave to withdraw the original resolution, and the matter was laid over.

On motion of Hon. Judge Macdonald, the Archbishop was requested to summon a special session of synod in October or November for the election of a coadjutor bishop.

Mr. Pense moved the solemn pledge of synod to provide a stipend of \$2,500, a residence and travelling expense for the coadjutor; and the delegates from the parishes were earnestly pressed to return to the special synod with guarantees of their due proportion of an assessment for this purpose; a sub-committee being appointed to communicate with each vestry and congregation, who shall be called for special conference on this matter.

On Friday morning the Archbishop expressed his concurrence in the proposal to hold the special session of synod asked for about the end of October.

The Hon. Judge Macdonald moved for a committee to arrange for the election of a coadjutor and prepare an equitable assessment of parishes, for submission to synod, to be Canon Burke, Rev. W. B. Carey, Rev. C. P. Emery, the secretaries, chancellor, treasurer and mover.

A tie having occurred on the twelfth place on the lay vote for Provincial Synod, a ballot was taken and Dr. Garrett was chosen, W. H. Moutray becoming first substitute.

The synod was then brought to a close by the Archbishop pronouncing the Benediction whilst all the members knelt.

## OTTAWA.

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

Billing's Bridge.—A severe loss befell the Rev. George and Mrs. Bonsfield recently, through the death of their second son, Edmund, aged 11 years and 6 months, who was accidentally drowned in the Rideau River on the 18th June. The sad event aroused the sympathy of the entire neighborhood, who did all in their power to soften the blow. Wreaths and cut flowers in profusion were sent to the rectory by many friends, and a very fine floral anchor was given by the families in the immediate vicinity. The burial took place on the following Monday, the body leaving the house for the church at 10.30. The numbers present were so great that the building could not accommodate them and the large congregation was much impressed by the bright, hopeful service, which included a celebration of the Holy Communion. The Revs. J. A. Tancock of St. Matthew's and W. Loucks of Christ Church Cathedral, Ottawa, and the Bishop officiated; the first named taking the whole of the burial service. At the Eucharist the Bishop cele-

brated, and during the communion hymn 499 A. and M. was sung. The communicants were the clergy, several of whom were present, the parents and friends, and the officers of the congregation as their representatives in the solemn act. The funeral procession left the church while hymn 140 A. and M. was being sung, and went on to Hawthorn, an out station of the parish, where the remains were laid to rest in the pretty graveyard of St. George's church. The Rev. J. A. Tancock officiated at the grave.

Ottawa.—The opening service of the Diocesan Synod was held in the cathedral on Monday, June 20th. The sermon was preached by Rev. T. J. Hiles, rector of March. The synod was formally opened on the following morning, in St. John's Hall. There were 46 clergymen and 48 laymen present. The usual prayers having been offered up by the Ven. Archdeacon Bogert, the Bishop made some very pointed remarks on the duty of the Church at large in regard to Trinity College. In this connection he asked the Rev. Provost Welch, who was present, to address the members of the synod. He stated that to unite Trinity's interest with those of the educational system of this province, provision would be made to place on the governing body, two gentlemen who had high places in the schools of Ontario, and also to obtain from the bishops power to give the election of two of the four laity they are entitled to place on the governing body, to the synod of each diocese. Concluding, he appealed to the diocese to help Trinity in the work of educating not only the sons, but the daughters of the Church, who are provided for in St. Hilda's College.

The Rev. R. W. Samwell then read the report of the S.P.C.K. committee, which covered the work done by its agent, the Rev. H. Gomery.

The Rev. Canon Hanington was elected clerical secretary, and Mr. J. F. Orde lay secretary for the ensuing year. Mr. C. A. Eliot was re-elected treasurer, and the Revs. A. W. MacKay, W. L. Marler and W. H. Berry were elected audit and accounts committee. This business being finished, the Bishop proceeded to read his address to synod, opening with reference to the bright prospects of the diocese and the unity and prosperity which is apparent all over the diocese. He spoke of the value of endowments, which did not promote indifference among the clergy, but did have an effect on lay contributions, often reducing them to a very low level, and proposed to introduce by-laws which should as much as possible prevent this danger in this diocese. Feeling reference was made to the circumstances of the formation of Glengarry Mission, through the kindness of the McLennon family. The work of establishing the new city mission of St. Matthew, came next, and the Bishop congratulated the synod that through the liberality of Ottawa Churchmen, this flourishing mission was established. The loss of the diocese, in the death of Mr. Abraham Code, was touched on and reference made to his work.

The Bishop announced the appointment of Dr. Mountain as Canon of Christ Church Cathedral. There were confirmed during the year 705, of whom 114 were brought up outside of the Church. The Bishop strongly urged the laity to encourage all, old and young, to partake of this rite and to revive when possible the custom of having godfathers and godmothers for the confirmed.

A lengthy reference to the proposed Widows' and Orphans' Fund canon was then made; the distinctive features of the canon were touched upon, which are compulsory membership, assessment of clerical incomes, in case of any deficiency, and provisions for increase of endowment. The Bishop enlarged upon the advantages of the new propositions and the duty of the Church to the widows and orphans of the clergy, and stated in conclusion that he would be grievously disappointed if the synod did not accept the canon, which had engaged the thought of many good men for a long period.

In order to enforce attention to the by-law of the Mission Fund, as to clerical stipends, the Bishop read the by-law at length, and expressed

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the hope that a real effort would be made to use these provisions for putting clerical stipends on a more secure basis, emphasizing his remarks by a pointed comparison of the present condition of affairs and that which would be if the by-law were observed.

In regard to the appeal from Trinity University for help and interest, the Bishop stated that it was the duty of all Churchmen to forward the work of the university. This appeal is rendered necessary by the decrease in interest obtained from its endowments.

As to religious education, the Bishop expressed himself as convinced that the majority of the clergy and laity still preferred the present system, but he hoped that the time would come when they would face the inconvenience and expense of establishing Church of England day schools in every city, town and village.

The Lambeth Conference decisions were in conclusion brought before the synod and a promise obtained from the clergy that they would read them to their congregations.

The chief business done at the synod on the following day, was the discussion of the proposed new canon, which dealt with the Widows and Orphans' Fund. It was introduced by the lay secretary, Mr. Orde, and amongst those taking part in the discussion which arose, were Ven. Archdeacon Bogert, Canon Nesbitt, Rev. A. Phillips and Messrs. Gorman and J. P. Whitney.

The vote was taken by orders, the clerical vote was 30 for compulsory membership, 11 against. The laity followed the clerical majority for compulsory membership unanimously.

The second principle of the new canon, assessment of clerical incomes, was passed without discussion. On the third principle, the treatment of arrears in payments, a slight discussion took place in which Mr. J. P. Whitney, Col. Matheson and several of the laity made it plain that for years some misconception had prevailed amongst the laity as to the scope of the provision of the old canon, and with the atmosphere of the debate cleared, the motion passed.

At the canonical hour of 12, the synod proceeded to elect the members of the Provincial and General Synod and the Mission Board of the diocese.

The synod accepted the deed of trust of the endowment of Hawkesbury parish by Robert Hamilton, Esq., and recorded its gratitude for the generous gift.

The report of the committee on the Metropolitan See was then read, recommending that the synod accept the proffered honour of raising the diocese of Ottawa to the dignity of being the Metropolitan See, on condition of foregoing their right of election of their Bishop, accepting instead the nominee of the House of Bishops. The synod, on a motion of Canon Lowe, appointed a committee, consisting of clerical and lay delegates, to the Provincial Synod, and the Bishop to consult with the House of Bishops on the subject.

The members of the synod on the following morning discussed the annual reports. The Episcopal Endowment Fund now possesses a capital sum of \$45,000. The Rectory Lands Fund shows a capital of about \$30,000, the Widows' and Orphans' Fund \$13,500, which included a jubilee offering from Mrs. Samuel Moody of \$1,500. The Domestic and Foreign Missions report was read by Canon Pollard, giving general information regarding the work of the Board, and showing that the work was progressing. The report also included that of the Woman's Auxiliaries of the diocese, which showed 30 branches, membership of about 1,000, and ten junior branches. Forty-five bales were sent out and about \$2,500 in money. On motion the report was adopted. The delegates to the D. and M. Board and the General Mission Board were chosen on motion by Rural Dean Read. They are Canon Pollard, Judge Senkler and Mr. Maynard.

The report of the Board of Rural Deans was presented by Rural Dean Bliss, the chairman. This report gives a general survey of the Church throughout the year, and was a very encouraging one. Carleton deanery reported general progress, special reference being made to the work of the

Rev. Mr. Tancock, in the new mission of St. Matthew's, Ottawa.

On motion of Rural Dean Phillips, a committee was appointed to report at the next synod on a canon laying down the duties of churchwardens.

The committee appointed consists of the Dean, Archdeacon of Ottawa, Rural Deans Bliss, Houston, the Chancellor, the lay secretary, W. H. Rowley, Rural Dean Phillips and Mason Mills.

On Thursday matters of finance were discussed. It was decided to increase the clerical secretary's stipend by a bonus for this year of \$100. The report of the Superannuation Fund Committee, giving the Rev. W. Fleming an increase of \$50, was adopted. The report of the treasurer showed a total income of \$24,451.69. The total invested funds of the diocese amount to the sum of \$258,001.04. The report was adopted. The report of the Mission Board showed a very encouraging state of affairs, \$1,000 having been placed to capital account, and the debt wiped off. On motion of Rev. A. W. MacKay the \$1,000 mentioned above was not banked but distributed as a bonus amongst the missionaries in the diocese, each one receiving \$50. There are 25 of these.

At the closing session of the synod, the report of the committee on the state of the Church was presented by Rev. Rural Dean Elliott. In regard to the falling off in the number of families, it was accounted for by the different method of counting families, which had been done for purposes of greater accuracy. The communicants have, however, increased. Early celebrations have slightly decreased in number. Week day services have largely increased. Sunday schools made a slight increase, but are still under the mark. Moneys given for parochial objects show an increase, while for outside purposes there was an increase of over \$2,000.

The consideration of the Widows' and Orphans' Fund canon was resumed, and it was finally passed. The committee on religious education reported progress. The committee on the Episcopal Fund reported steady progress in the payment of overdue subscriptions. The deferred report of the S.P.C.K. committee was adopted.

A committee was appointed by the Bishop to manage the proposed See House Fund, consisting of Canon Pollard, the Archdeacon of Ottawa and the secretary. The various committees were then appointed by the Bishop.

The result of the election of delegates for the General Synod, Mission Board, and Provincial Synod, was declared as follows:

General Synod.—Clerical: The Ven. Dean, the Ven. Archdeacon of Ottawa, Canon Lowe. Substitutes: Rev. Canons Hanington, Pollard, Muckleston. Lay: J. P. Whitney, Q.C., M.P.P.; Col. Matheson, M.P.P.; W. H. Rowley. Substitutes: Judge Senkler, C. Mariot, F. Heney.

Mission Board.—Clerical: Rural Dean Read, Rural Dean Elliott, Rural Dean Bliss, Rural Dean Houston, Canon Muckleston, Rural Dean Phillips, Rev. A. W. MacKay, Rev. Samwell. Lay: Col. Matheson, M.P.P., W. H. Rowley, Judge Senkler, C. Macnab, F. W. Avery, J. P. Whitney, Q.C., M.P.P., J. A. Houston, M.A., W. L. Marler.

Provincial Synod.—Clerical: The Dean, the Archdeacon, Canon Pollard, Canon Lowe, Rural Dean Read, Canon Nesbitt, Rural Dean Houston, Canon Hanington, Rural Dean Elliott, Canon Muckleston, Rural Dean Bliss, Rural Dean Phillips. Substitutes: Revs. R. W. Samwell, W. H. Styles, C. Saddington, S. Boileau, T. J. Styles. Lay: W. H. Rowley, J. P. Whitney, Col. Matheson, W. L. Marler, J. F. Orde, Judge Senkler, F. W. Avery, C. Macnab, J. T. Lewis, C. A. Elliott, J. Bishop, Thos. Macfarlane. Substitutes: Rev. Powell, F. A. Heney, J. A. Houston, M. W. Maynard, W. P. Anderson, J. W. Shore.

After passing the usual votes of thanks, the synod was prorogued, after the Bishop had pronounced the Benediction.

The annual festival of the church Sunday school choirs was held lately at the Crystal Palace. A concert was given by 5,000 voices, including about 800 adults.

## TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Anne's.—The Rev. G. F. Davidson, curate, preached two farewell sermons last Sunday preparatory to taking up work in connection with Trinity College. He is going to England for a few weeks and will begin his duties at Trinity in September next.

The Rev. Provost and Mrs. Welch and Professor and Mrs. MacKenzie of Trinity College, are leaving the city very shortly for England, where they will spend the long vacation.

The Provost of Trinity College distributed the prizes at the Bishop Strachan school last week on the occasion of the closing of the midsummer term.

Grace Church.—The Bishop of the Diocese confirmed 29 candidates in this church on Friday evening. The rector, the Rev. J. P. Lewis, presented the candidates to his Lordship.

The members of St. Cyprian's Church held their usual quarterly meeting on Wednesday evening last. It was decided to make a special effort on Sept. 26th next, the day of their patron saint, on behalf of the building fund of the church.

The Rev. T. C. Street Macklem, rector of St. Simon's Church, has been appointed by the Diocesan Mission Board general missionary agent for the diocese in accordance with the resolution of Synod. Mr. Macklem has not yet signified his acceptance of the post.

Whitby.—On Thursday, June 23rd, a most happy and altogether profitable afternoon was spent in All Saints' schoolhouse, Whitby, on the occasion of a visit from Mrs. Williamson, diocesan president of the Woman's Auxiliary. At 3.30 the house was well filled. Besides the members and friends from the town, a great many attended from the branch at St. John's Bay. The branches from Brooklin, Columbus and Port Perry were well represented, also many interested in the work from the parish at Pickering. After the short opening services of hymn, "The love of Christ Constraineth," and prayers, the president, Mrs. Lawler, spoke a few words of welcome to all, also gave some encouraging statements as to the work, after which, for two hours, Mrs. Williamson held her audience in closest attention, while she dealt with the great work of the auxiliary, from all ends. Perhaps the work among the Indians of North America and with the Japanese was most especially spoken of, while photographs of the latter and figures and models, showing dress and exemplifying customs in both countries, were handed the congregation for inspection. To all the aims and work of the auxiliary seemed to be brought home most clearly, as here and there, in her discourse, Mrs. Williamson gave some pathetic little incidents of heathen life. The five great requisites in this work, prayer, knowledge of the work, speaking of the work, giving, and real work itself were earnestly commended to the attention of all. The vote of thanks, proposed by Miss Logan, and seconded by Mrs. Adams, president of St. John's branch, gave voice to the wish of all present as was shown by the hearty applause following. Earlier in the meeting Mrs. Lawler, from Winnipeg, who is deeply interested in mission work, gave some account of how bales are received, uses made of the articles, etc., and as well told some interesting accounts of life in children's schools in Manitoba. The meeting closed with hymn and prayers, after which a social hour was spent in chatting and meeting with friends, whilst refreshments were served. In this way a thoroughly enjoyable afternoon closed.

Port Hope.—The annual Speech Day at Trinity College School took place on June 30th. At 7 a. m. there was a celebration of the Holy Communion in the chapel, and at 10.30 a. m. Mattins

were said in the chapel followed by a sermon by the Rev. J. C. Roper, M.A., of the general Theological Seminary, New York. He preached from St. Matthew xvi. 16. Immediately after the service the presentation of prizes took place in the big school room. The Hon. G. W. Allan, Chancellor of Trinity University, presided, and there was a very large number of visitors. The day passed off very successfully in every way.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

St. Catharines.—The Speech Day at Bishop Ridley College on June 29th passed off very successfully. The school is prospering and is increasing in numbers every year.

St. Catharines.—St. George's.—On Wednesday evening the Ladies' Parochial Society of this church held a lawn social and strawberry festival at the rectory, and notwithstanding the fact that the weather had turned somewhat chilly there was no damping the enthusiasm of the ladies, and like everything else which they have undertaken it proved a great success financially and otherwise. Some few weeks previously they had voted a sum of \$75 for the purpose of making necessary repairs on the rectory, and at their meeting held on Monday last they voted a still further sum of \$25. The rector and wardens speak in the very highest terms of the valuable assistance which they have from time to time received from this very useful society which does its work quietly and unobtrusively in the parish. For several years past St. George's Church has set an excellent example in abstaining from entertainments and other objectionable methods of raising money. At the last meeting of the Parochial society the following resolution was passed unanimously: Moved by Mrs. Moore, seconded by Mrs. Dougan: "That the members of this society cannot allow this opportunity to pass without expressing their heartfelt thanks to Mr. and Mrs. Ker for placing so willingly at our disposal the use of their house and grounds at all times for the purposes of our society." The rector and Mrs. Ker returned suitable replies assuring the members of the society that it always gave them the greatest possible pleasure to have the members of the congregation around them, believing as they did that the rectory was the true centre of parochial life.

#### HURON.

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

Brantford.—Grace Church.—On Sunday evening, 19th ult., Principal Dymond delivered an address in this church from the text, "Mark the perfect man and behold the upright, for the end of that man is peace," the subject being the life and character of the late William Ewart Gladstone as statesman, philanthropist, Churchman, and in relation to all devout Christians.

Forest.—Christ Church.—The Lord Bishop of the diocese visited Forest on Monday the 27th ult., and administered the rite of confirmation to 25 candidates. The beautiful church was well filled and his Lordship's impressive and instructive addresses to the candidates were listened to with rapt attention. This is by far the largest number of candidates ever presented for confirmation in Forest, and this fact speaks volumes for the zeal and energy of the rector, the Rev. A. L. Beverly, formerly of Essex Centre. The Bishop was assisted in the service by Revs. C. R. Gunne, Parkhill, and H. A. Thomas, Warwick. It was a matter of general regret that the rector was, most unfortunately, unable to be present, being confined to the house with a severe affection of the eyes, in a large measure, no doubt, owing to his self-sacrificing energy in the performance of his duties. Suitable music was provided by the choir under the able direction of Mr. Maylor, organist and choirmaster. It is very gratifying to be able to add that the prospects of the church in this parish are at present brighter than they have

been for years past. Only a few years since the presentation of ten candidates for confirmation would have been looked upon as unusually good. May the good work prosper.

#### RUPERT'S LAND.

ROBT. MACKAY, D.D., ARCHBISHOP AND PRIMATE

St. John's Cathedral.—His grace, the Primate, held an ordination in his cathedral on Sunday morning, June 20th, when he admitted the following gentlemen to the diaconate and priesthood, respectively: Deacons, E. A. Davis, B. A., E. R. Bartlett, B. A., S. Ryall, B. A., J. F. Belford, B. A., and J. F. Cox. Priests, the Revs. S. G. Chambers, B. A., and Jeremiah Johnson.

Winnipeg.—The announcement that Mr. Jno. W. Wood, general secretary of the Brotherhood in the United States, could possibly arrange to pay this city a flying visit, created quite a stir amongst the chapters, and when he did come they turned out well to meet him. He came in on the South train shortly after noon hour on Wednesday, June 8th, and was received by a number of members and by Ven. Archdeacon Fortier, of Holy Trinity Chapter, whose guest he was during his short stay. At 5.30 a conference was held in Holy Trinity school rooms, which was well attended by Brotherhood men. Mr. W. P. Sweatman, of All Saints' Chapter, was chairman, and on behalf of the Brotherhood men of Winnipeg, gave Mr. Wood a hearty welcome to our city. Mr. Wood was the speaker and the subject, "Men, Methods and Meetings," was most ably handled by him. He thought a Brotherhood should not only be a baptized member of the Church, but a communicant, and one who out of a sense of love or duty or both, should be led to give time to the extension of the kingdom of his Lord and Master. He would not always work for the love of it, as often one did not love the work to be done, but the sense of duty should be firmly planted in a Brotherhood man's heart. Mr. Wood gave a brief outline of ideas and methods used by various chapters he had visited, and many new ideas were given. He had never been a director of a Chapter, but he gave an outline of a meeting he would conduct if he were one. He would vary the opening exercise and encourage the members to hear their own voices in prayer. He would have the meeting all planned out with the secretary so that there would be no whispered conferences during the meetings. Committees would report in writing, and the whole proceedings should be gone through with dispatch. The meeting would be held at a time and place to suit the majority of members. He would rather have one well-attended meeting a month than poorly attended weekly ones. At the close of Mr. Wood's address a number present made short remarks on points touched on by him and asked many questions, which were all answered by Mr. Wood. Tea was served by Holy Trinity Chapter from 7 until 8 o'clock. The meeting was again called to order and was augmented by laymen from the various churches. Ven. Archdeacon Fortier acted as chairman. Mr. Wood's evening subject was, "The Responsibilities of Laymen," and space does not permit us to dilate on it except that it was a clear, concise and common sense address. At the close a number bore testimony to the value of Mr. Wood's remarks, and a hearty vote of thanks was passed by a standing vote to which the guest of the day responded. The day's proceedings were then brought to a close by devotional services and a hymn. On the following morning a corporate communion was held in Holy Trinity Church at 7 a. m. The rector, Ven. Archdeacon Fortier and Rural Dean Burman were celebrants. There was a good turnout of the men, some of them coming from the far end of the city. It was a delightful Manitoba summer morning, and those present must have been drawn into closer communion than ever before by the beautiful, uplifting service of the Church of England. Mr. Wood departed at noon, many of the men being at the station to wish him God-speed. Winnipeg Chapters have formed a local assembly, to further Brotherhood work in the

city and to give any assistance to the council member toward the formation of new Chapters in the West. The officers elected are as follows: Chairman, Horace W. Webber; vice-chairman, C. R. Webb; secretary-treasurer, Lisgar L. Lang, box 633, Winnipeg; committee of seven, Messrs. Sweatman, Webber, Webb, Lang, Caldwell, Brum-mall, and the council member for the West to be an ex officio member. Joint meetings of the Chapters are held quarterly when papers on Brotherhood work are read and discussed. The four Chapters are doing good work and a spirit of brotherliness and unity pervades the joint meetings.

#### QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

Indian Head.—The synod of the diocese met here in St. John's Church on Wednesday, June 15th. The proceedings were opened by a celebration of the Holy Communion, at which the Lord Bishop was the celebrant. The Bishop, in the course of his opening address, made a touching reference to his predecessor, Bishop Burn. He spoke also of his visit to England, and of what he had been able to accomplish there on behalf of the diocese. In speaking of the Lambeth Conference, he said it was generally allowed that the conference, besides being the largest in numbers, was also the most interesting, the most satisfactory, and the most important that has yet been held. The Bishop referred to the probable gradual withdrawal from the diocese in the near future of the grants from the S.P.G., and expressed a hope that now, with a general synod fully organized, a greater missionary spirit would be stirred up throughout the whole of the Canadian Church. He enforced also the need for greater self-denial and greater liberality for the maintenance of the work of the Church, and urged the necessity and importance of systematic giving if the work of the Church is to prosper.

The Rev. J. P. Sargent was re-elected secretary, and Hon. Mr. Justice Wetmore re-elected treasurer. The following gentlemen were elected members of the Executive Committee: Revs. W. E. Brown, G. N. Dobie, T. G. Beal, F. W. Johnson and T. A. Teitelbaum, Messrs. R. S. Lake, H. B. Joyner, R. B. Gordon, J. H. Boyce, and G. T. Marsh. Delegates to the Provincial Synod—Revs. J. P. Sargent, W. E. Brown, G. N. Dobie, T. G. Beal, W. Nichols, T. A. Teitelbaum, and F. W. Johnson; Messrs. R. S. Lake, H. B. Joyner, Mr. Justice Wetmore, R. B. Gordon, J. H. Boyce, G. T. Marsh, and H. A. J. Macdougall. Delegates to General Synod—Rev. J. P. Sargent and Mr. Justice Wetmore.

The following reports of the Executive Committee and of the Hon. Mr. Justice Wetmore were read and adopted:

The Executive Committee have been in office two years, there having been no meeting of the synod since 1896. The Executive Committee, soon after its election to office, had, with the rest of the diocese, to mourn over the removal by death of our late revered and beloved Bishop. Eight meetings have been held during the last two years. A resolution was passed to the effect that all diocesan moneys, except those of the See Endowment Fund, and the Clergy Sustentation Fund, pass through the treasurer's books. The general diocesan assessment has been kept at the same figure, \$500, but the amount produced has fallen considerably short of that amount, some parishes failing to send in their assessments. Grants have been made from the S.P.C.K. block grant, for building churches, of one-fifth of cost up to \$1,000, to Josephborough, Ellisboro, Rosewood, Gainsboro, Swift Current, Vernon and Cullums. Loans on the usual terms have been granted to parsonages at Saltcoats and Maple Creek, and to the church at Ellisboro. Notices of motion for the alteration of canons I, II and III have been sent in. A memorial from the diocese of Calgary re religious teaching in the public schools, has been received and ordered to be laid before the synod, as also a memorial from the diocese of Toronto, re the Gothenburg system.



The Executive Committee, in voting the grants to parishes for the year beginning April 1st, 1898, have been able to keep the old grants at the same figures, except in the case of Indian Head, which voluntarily accepted a reduction of \$50, and to apportion some of the money at its disposal for new work, including a grant towards the stipend of a general missionary for the diocese, but the Executive Committee would press upon the synod the fact that these grants, old and new, have been made by using certain moneys which will not be available in future, which fact, with the continued reductions in the grant from the S.P.G., merits the most serious consideration of the synod.

The report of the treasurer, Hon. Mr. Justice Wetmore, was as follows: "In presenting a statement of the synod accounts for the year ending 31st December, 1897, I regret very much to have to point out that the contributions within the diocese for the several purposes directed by the synod do not present a very satisfactory showing. While there has been a very slight increase over the preceding year in the contributions for Indian missions, they are considerably below those for 1895. There has also been an increase in the contributions for the Widows' and Orphans' Fund over other years. One would have expected, in view of the successful year which Providence vouchsafed in 1897, a marked increase in the contributions towards the General Diocesan Fund and the Clergy Sustentation Fund, funds on which the very existence of the diocese, from a financial standpoint, is largely dependent. As a matter of fact, the contributions towards both these purposes have fallen off, and do not amount to what they were in the two preceding years. Some important places have actually not contributed anything towards them. It seems to me that what I have pointed out affords matter for very serious consideration, especially in view of the proposed withdrawal by the S.P.G. of its annual grant to the diocese, and that this society, with the object of carrying out this purpose, is each year reducing the amount of its grant."

Reports of the See Endowment Fund and the Clergy Sustentation Fund were submitted and approved, the latter fund showing a sum in hand of \$7,168.90.

The following motion, in regard to religious education in the public schools, was adopted unanimously: "That this synod recognizes the importance of teaching Christian ethics in public schools, and would encourage the attainment of this object. Meanwhile they refer the matter to the Executive Committee for their consideration and action."

It was decided to form a branch of the Women's Auxiliary in the diocese.

The following resolution was passed unanimously, re the election of bishops in the province of Rupert's Land.

Whereas the method of electing bishops in the province of Rupert's Land for those dioceses not supported by a missionary society and not having the right of electing their own bishops as laid down in sub-section 3 of sec. VII of the constitution, adopted and passed at a regular meeting of the Provincial Synod of Rupert's Land, held in Winnipeg in August, 1893, is as follows, viz.:

3. "Appointment by the House of Bishops"—In all other cases the selection of the Bishop shall be made by the House of Bishops convened for the purpose by the Metropolitan, subject to the assent.

(a) Of the House of Delegates, if the vacancy occurs within three calendar months of the date of the next meeting of the Provincial Synod.

But if not within three months,  
(a) Of the majority of the bishops of the province, or of three of the bishops of the province, if the Metropolitan be one of the assenting bishops.

(b) Of a standing committee of the House of Delegates, appointed by the House of Delegates for that purpose at each meeting of the Provincial Synod, and so constituted as to include two members from each diocese of the Ecclesiastical Province, together with four members elected by the Executive Committee of the vacant See."

Whereas the rights of the diocese concerned are manifestly ignored by this method of election, and the liberty of the Church set aside;

Therefore this synod of the diocese of Qu'Appelle resolves that this method of electing such bishops in this province is unsatisfactory, and that it is desirable that some change should be made in the method of election, which should make it more consistent with the principles of justice and the liberty of the Church;

Therefore, also, this synod petitions the synod of the province of Rupert's Land to take into consideration the modification of this method of the election of such bishops.

This synod recommends alterations along the following lines:

(a) That any diocese in this Provincial Synod having twenty (20) licensed clergy in priests' orders may have the right of electing their own Bishop;

(b) That until a diocese has this number of clergy the power of appointing bishops for such dioceses be in the hands of the House of Bishops of the province of Rupert's Land, with the assent of the clerical and lay members of the Executive Committee of the diocese affected.

#### SASKATCHEWAN.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

Prince Albert.—An ordination was held in St. Alban's church on Trinity Sunday, when Rev. J. F. D. Parker and Rev. J. Taylor were admitted to the priesthood. The sermon was preached by Rev. J. H. Lambert.

On Wednesday, June 8th, at 10.30 a. m., the Synod of the Diocese met. The proceedings began with a celebration of the Holy Communion.

In the course of his address the Bishop referred to several matters of importance. The following are among the more important subjects touched upon:

Support of the Clergy.—Closely allied to the question of the due supply of those who are to serve in the Ministry of the Church of Christ is the question of means for their support. Both press constantly and with equal persistence for solution. Not only is there no strong centre in the diocese where the Church could be self-supporting, but each parish needs as yet a good deal of help from outside that the work may go on at all. St. Alban's is not now as strong as it was four years ago. Excluding it, and possibly also St. George's, Battleford, there is no mission in the diocese that can at present raise \$300 per annum for the stipend of its clergyman. Thus, the question of funds is a very urgent one, and it must necessarily occupy a foremost place in our thoughts. We must have adequate assistance or our work will go back. We must not think, however, that because we cannot do a very great deal for ourselves we are thereby excused from doing anything. No group of Christians, however small, should expect regular services unless they are prepared to assist in maintaining them to the utmost of their power. Our clergy who are working among settlers, need the liberal support of those to whom they minister. "Do ye not know," says St. Paul, "that they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar. Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel." God requires of us a certain amount of our means, as well as a certain proportion of our time. Of His ancient people, the Jews, He required one-tenth increase, one-seventh time. Can we suppose He requires less from those who profess and call themselves Christians? We must not neglect our duty; we must not rob God. I must beg the clergy as I did once before, to give their people definite teaching on this important subject. As it has been well said: "Let the motive be love to Jesus, the act of giving one of worship and let a definite and high aim be taken by each of us, as in view of the comparative value of things temporal and things eternal." My own very strong feeling, as you can imagine, is that the present is a most inopportune

time for the two great missionary societies, to whom humanly speaking more than to any other source our existence here is due, to withdraw help from us. Yet, from what I am to say presently you will see that we must face serious reductions in the grants which come from the C. M. S. and S. P. G.

C. M. S. Grant.—In speaking of this grant in my address at our past meeting, I said: "I duly brought before the Church Missionary Society the anxiety felt in the diocese at the prospect of the further reduction of its grant. I have done my best to show the pressing needs which will exist for the continuance of its undiminished support and I am still awaiting the formal answer of the parent committee. The money withdrawn from us by the society since 1887 is exactly \$1,000, yet the number of agents paid by the society and now at work in the diocese is twenty-five, while in 1887 it was only fifteen. The parent committee is well aware of the circumstances of the diocese. We are less able to do without its help than we were twenty-five years ago. Almost, if not quite all, our Indians are worse off now than they were then, and our congregations of white people have so much to do towards the maintenance of their own means of grace that in their present condition, the sums they can contribute for Indian work are necessarily very small. Indeed, being themselves in most cases the recipients of the bounty which comes through the other great societies, without which scarcely a single clergyman for settlement work could be maintained. It is vain to expect the diocese, in its present condition, to give much to our Diocesan Indian Mission Fund." Last year, while in England, I received the formal reply of the society to our representatives. Its latest proposal is simply a return to the original scheme of reduction (see page 16 of the Synod Report for 1889), only that the one-twentieth reduction was suspended for four years. We are spending the whole grant as economically as possible, but we shall soon be compelled to curtail our work in certain directions unless the sum now annually withdrawn is made up by help from some other quarter, e.g., by the Canadian Church Missionary Association, which is already helping Rupert's Land. In the meantime, we must not forget to thank God for all that the noble society has done for our Indians; nor must we fail in our sympathies with it in the efforts it is putting forth for the evangelization of the heathen in the more densely populated parts of the world, and in our praises and thanksgivings that God is permitting it to do so much to kindle zeal at home and to spread light abroad in the earth's dark places.

S. P. G. Grant.—The diocese is deeply indebted to the Society for the propagation of the Gospel. Besides generously aiding in the formation of the Bishopric Endowment Fund and helping to support the Bishops before the fund was completed, it has aided and fostered the work of the diocese since its formation; and it promised £1,000 to the Calgary Bishopric Endowment, £200 of which have as yet been claimed. Just before our last meeting I received the following resolution which had been adopted on May 13th of that year, and was ordered to be communicated to the Canadian archbishops and bishop:

"The Standing Committee have had their attention called to the large sum annually paid by the society to the Canadian dioceses at the present time, nearly £9,000 per annum. The Standing Committee feel that, in view of the fact that all the Canadian dioceses, excepting Caledonia, now form one consolidated Church, the poorer dioceses have a claim on the richer far stronger than was the case before the consolidation of the Ecclesiastical provinces and much more urgent than they have on the Society. To mark this their opinion the Standing Committee have reduced those Canadian annual grants which are not appropriated to "privileged" clergy by 10 per cent. for 1897, and have further reductions in view in the following years. In some exceptional cases a portion of the reduction has been restored by distinct vote, but the principle of which they approve has been asserted. Meanwhile the Standing Committee

recommend that the Canadian bishops be informed that after the year 1900 the society will look to the Canadian Church to relieve it of all its pecuniary responsibilities in the Dominion."

Against this action both the Provincial Synod of Rupert's Land and the General Synod memorialized the society. Our case was submitted, along with that of Rupert's Land and Qu'Appelle, to the Standing Committee by the Primate, and last year I made a personal appeal to the Standing Committee, whom I was asked to address, against it, as far as it affected Church work in this ecclesiastical province. Meantime, too, the fullest information had been furnished in letters and memoranda as to the condition of our missions and the injury which would be done to them if the society's proposals were adhered to. The Standing Committee has, however, decided, so the secretary informs me, "to continue its policy of reduction, but has determined to limit the same to 10 per cent. per annum, thereby giving you a long period in which to prepare, and, it is hoped to impress on the older dioceses of Canada their duty to the younger dioceses."

Accordingly the block grant from the society for missions in Saskatchewan and Calgary next year will be £972, that is it will be less by £358 than the sum we are now receiving. And in 1905 the society's help will come to an end. Having come out just thirty years ago as a missionary of S. P. G. to one of its two missions in what is now the Province of Rupert's Land, and having worked as hard as I could, preaching and speaking in its behalf whenever I have visited England, I feel this action very keenly. It is as if the Standing Committee had said to me: "Although you have been for so long a time connected with our society and are now, as a Bishop, one of our vice-presidents, we ignore your representations, we have a better idea of the needs of your work than you have, we expect you to carry on the work we have helped to initiate in the immense and sparsely scattered districts under your charge, but the means for doing it must be found elsewhere." One can sympathise with the C. M. S. when it says it cannot continue to support missions among the Christian Indians, because its sole aim is to carry the Gospel to the heathen, and when they become Christians its work among them is done whether rich missions are self-supporting or not. The S. P. G. was called into being almost 200 years ago chiefly to provide the means of grace for England's sons and daughters beyond the sea who were in danger of becoming heathen. It has nobly done its work. But why it should withdraw its help from the North-West just when that help is most urgently needed and when the means at its disposal are greater than they ever were, no one, who is not a member of the Standing Committee, can say. If the committee meant to take this course it ought to have been begun fifteen years ago. But up till 1896 it encouraged the Bishops of the four southern dioceses of this province to extend their work among the settlers wherever, in their judgment, extension was necessary. There was no hint as to reduction. The work thus begun has grown, and with God's blessing on the help given by the society at the right moment, it is now in several places, like Calgary, Lethbridge and Edmonton, in the Diocese of Calgary; and Regina and Moosomin in Qu'Appelle not to mention many places in the Diocese of Rupert's Land, self-supporting. In other places where such work ought not to have been begun at all, if its abandonment were to follow so quickly upon its commencement, I fear it will languish, as I see little prospect of the sums withdrawn and to be withdrawn being made up, unless friends in England who, from having relations or friends here, or for any other reason, feel an interest in our welfare and make a special effort in our behalf. Having been such a firm believer in the continuance of the society's help, I have been opposed to the formation of diocesan associations in England, and we have no such organization to fall back upon. After the meeting of the synod of the Diocese of Calgary, to be held next month, I shall be in a position to submit to the Executive Committee the course I propose to take under

these trying circumstances. Last year the Standing Committee of the S. P. G. kindly gave a grant of £20 from the Marriot bequest to the church at the Forks of the Saskatchewan, but it gave nothing in answer to my appeal for a special and large grant towards the cost of a new church for this parish, to be a memorial of the late Bishop's life and work here.

Help from Eastern Canada.—We are indebted to Church women and a few other kind friends in Eastern Canada for kind sympathy and help in our Indian work. The bales of clothing sent to our missionaries, and the help given to Emmanuel College and to St. Barnabas' boarding school, Onion Lake, have been most gratefully received. But for our general work, and especially for our work among settlers, the help we receive from our brethren in Eastern Canada has grown less and less. Last year it was, I believe, less than \$200 for both dioceses. If we received \$2,000 per annum from Eastern Canada we would still need all the help we could get from the S. P. G. fully to do our work. It is possible that knowing how urgent the need for help will now be, the older dioceses may bestir themselves in our behalf. I hope it may be so, but I am not very sanguine about it. In one way and another several of them still get help from England, some more, some less. And apparently much help is needed, for their needs are great. But they do not seem able fully to appreciate our's. We hoped the formation of the General Synod would have put life and energy into the Church's mission work in all parts of Canada and that weak and languishing missions would ere this, have felt the blessing of a new awakening. Apparently this has yet to take place. The canon on missions adopted at the last meeting is still in abeyance.

#### Calgary Bishopric Endowment Fund.

It has never been possible to carry out the Synod's resolution with reference to this matter, which was adopted in 1894, for the simple reason that ever since its adoption the interest from the Saskatchewan Bishopric Endowment Fund available for income has not exceeded \$3,000 per annum, and for the past year, it has been \$2,400. During my visit to England last year, I did all I could to promote the completion of the fund, and obtained several hundred pounds for it. From present appearances, however, it seems unlikely that relief will be obtained soon by the completion of the fund unless a special effort is made. It has been suggested that from the Saskatchewan Bishopric Endowment Fund which amounts now to £15,240 sterling the sum of £3,240 should be transferred to the Calgary Bishopric Endowment Fund leaving £12,000 to the former, and that the latter should be brought up to £12,000 as soon as possible. As you are aware, I have always opposed the withdrawal of any portion of the Saskatchewan Bishopric Endowment Fund. It has been my wish to leave the sum raised by my predecessor intact; it does not seem an excessive sum. On the other hand some people think it excessive at a time when some recently formed Bishoprics, like Qu'Appelle, have an endowment of £10,000 only. Well, the Council of the Colonial Bishoprics' Fund and the Standing Committee of the S. P. G. have both given practical effect to this plan, and the Archbishop of Rupert's Land having given his approval I propose to submit for your acceptance a resolution dealing with the matter. It has already been before the Executive Committee, whose approval to it has been given. I am in hopes, if this is done that each diocese will have its Bishop's some time next year. If it is not done we have no present prospect of attaining so desirable an end.

The following are the chief resolutions adopted by the Synod:

"The Synod of the Diocese of Saskatchewan hereby agrees to transfer £3,240 from the Saskatchewan Bishopric Endowment Fund to the Endowment Fund of the Bishopric of Calgary, the transfer to be made so soon as the Calgary Bishopric Endowment Fund has secured the sum of £8,760, from other sources, making a total of £12,000 for that fund and leaving £12,000 to the Saskatchewan Bishopric Endowment Fund.

"That the Synod acknowledge with warm thanks the valuable help given by various branches of the Woman's Auxiliary and other friends in Eastern Canada to the Indian work of the diocese and ask these good friends to try to render as much help for this work in the future as will make up for the sums now being withdrawn by the C. M. S.

"The Synod desires to make it known for the benefit of the large number of Indians in the diocese who are members of our Church and have representatives in the Synod that it is wrong for any Christian Indian to take part in heathen dances, or in any way to give countenance to them, and the Synod further calls on all Indians, who profess the Christian religion, to be firm in their principle and to do all in their power to lead and to encourage others to lead a godly and a Christian life."

The following resolutions adopted at a conference of Anglicans, Presbyterians, Methodists and Baptists held in Calgary in May, 1897, at which the Bishop presided, were also adopted.

1. That the use of the Lord's prayer at the opening of schools in the N. W. T. be made compulsory.
2. That the ten commandments be printed in a legible form and hung in a conspicuous place in every school room of the public schools in the N. W. T.
3. That the curriculum of studies should include the employment of some text book, or books on Christian ethics.
4. That the daily programme in all public schools should contain the reading of a scripture passage without note or comment at the opening of the school immediately after the Lord's prayer. The book of selections authorized by the Department of Education for the Province of Ontario are suggested in this connection.
5. That it be a recommendation that the greatest vigilance be exercised in maintaining the highest possible standard of Christian character on the part of teachers and inspectors, and that the advocacy of infidel or agnostic views, or the being known to be antagonistic to the Christian religion should void their appointment to office.

### British and Foreign.

The Ven. Archdeacon P. L. Phillips, rector of St. Peter's, Barbadoes, has been appointed Dean of Barbadoes.

The death of the Rev. Percival Fust, F. R. S., Fellow of King's College, Cambridge, took place lately. He was 80 years of age.

The annual Festival of Choirs took place recently in Gloucester Cathedral. It was attended by 31 choirs, numbering in all 920 voices.

The Old Boys of Christ's Hospital have subscribed £2,241 towards the decoration of the chapel of their new establishment, in course of erection at Horsham.

The Bishop of Guildford lately dedicated the chancel, morning chapel and vestries, which have been added at a cost of £9,800 to St. Stephen's, Bournemouth.

The Church Pastoral Aid Society has accepted the resignation of its clerical secretary, the Rev. John Barton, whose health has not been satisfactory for some time.

The Rev. E. F. Noel Smith, head and first vicar of the Marlborough College Mission at Tottenham, has been appointed by the Bishop of Salisbury vicar of Lyme Regis.

The Bishop of Lichfield has appointed the Rev. Robert Hodgson, M. A., rector of Handsworth, to be Archdeacon of Stafford in succession to the late Archdeacon Scott.

The Archbishop of York and the Bishop of Hull officiated at the funeral of the late Archdeacon

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Palmes. The Bishop of Beverley, the Dean of York and a large and representative assembly were also present.

The Prince and Princess of Wales are promoting the restoration of the interesting parish church of Sherborne, a village not far from Sandringham, which is reputed to be the second Christian church founded in East Anglia.

The funeral of the late Archdeacon Scott took place in Lichfield Cathedral. The service was taken by Canon Mortimer, the Bishop of Shrewsbury and the Bishop of the diocese. More than 200 clergy were present. He was buried in the Lady Chapel.

The corner stone of the new Parish Church at Bishopthorpe was laid on St. Barnabas' Day by the Hon. Mrs. Maclagan, the wife of the Archbishop of York. Over 500 people witnessed the ceremony. It is hoped that the new church will be finished by next Easter.

The Archbishop of Canterbury will visit Salisbury early this month, when he will preach at a special thanksgiving service which is to be held in the Cathedral to celebrate the restoration of the tower and spire—a work carried out during the last two years at a cost of £15,000.

At Westonzoyland, Somerset, a new and handsome pulpit has been located as the bequest of the late vicar, the Rev. E. Huxtable, Prebendary of Wells. His widow has also presented the church with a brass eagle lectern, and the present vicar and other friends have made additions to the church fittings.

The Vice-Chancellor of Cambridge University recently announced that he had received a bequest of £10,000 from the late Mr. A. W. Allen, with a view to establishing a university scholarship or prize in memory of his grandfather, Dr. Joseph Allen, a former Bishop of Ely, and at one time a Fellow of Trinity College.

With simple but impressive ceremonial the three windows which have been erected in St. Martin's parish church, Birmingham, as a memorial of the rectorate of Canon Wilkinson, and the outdoor pulpit, built as a memento of the more remote incumbency of Dr. Miller, the canon's deceased predecessor, were formally dedicated by the Bishop of Coventry a few weeks ago.

A movement is on foot to provide a new pulpit for the old abbey church of Sherborne, Dorset, the present one, it is said, being very uncomfortable for preachers. The proposal really proceeds, however, from a desire to do honour to the esteemed vicar, Canon Lyons, and his late wife. The Canon has been vicar of Sherborne for over thirty years, and the parishioners are anxious to mark their sense of his indefatigable labours while he is still among them.

The Revs. Prebendary Turner and J. C. Hoare were consecrated respectively by the Archbishop of Canterbury, Bishop of Islington and Bishop of Victoria, Hong-Kong, on St. Barnabas' Day, in St. Paul's Cathedral. The Primate was assisted by the Bishops of London, Winchester, Peterborough, Stepney, Marlborough, Southwark, Travancore and Coelim, and Bishop Barry. The Archdeacon of London, Dr. Sinclair, preached the sermon. There was a large attendance of the London clergy at the service. The Bishop of Islington is another one of the late Dean Vaughan's pupils who has been raised to the Episcopate.

The presentation to Dr. Longhurst, who has recently resigned his position as organist at Canterbury Cathedral, after seventy years' connection with it as chorister, lay-clerk, deputy-organist, and organist, was made recently at the chapter-house. The testimonial consisted of a silver salver, an address and a cheque. The Mayor, in presenting

the address, said there were few men indeed to whom it was given to complete such a splendid record as seventy years' continuous service. As chorister, lay-clerk, or organist, Dr. Longhurst had assisted at the enthronement of six Primates—Archbishops Howley, Sumner, Longley, Tait, Benson, and their present revered Archbishop, Dr. Temple—and he also assisted at the installation of six Deans—Deans Percy, Bagot, Lyall, Alford, Payne-Smith, and their present most excellent and respected Dean, Dr. Farrar. Canon Holland spoke on behalf of the Dean and Chapter, as also did Bishop Jenner. The recipient in acknowledging the gift, made a most feeling reply and spoke with deep emotion.

### Family Reading.

#### MASKERS.

The pulse of the world beats night and day,  
Like waves on the ocean wide,  
And step by step do the masses sway  
With the ebb and flow of the tide;  
Governed by change, and led by time,  
Marching along in file,  
Hiding the grief, the pain, the crime,  
Under the mask of a smile.

Lives to the depth of sorrow stirred,  
The weights with pain swung low;  
Hearts that ache for a tender word,  
Or shrink from the cynic's blow;  
Silent mourners who cling about  
Ambition's funeral pile,  
Smoothing the tangled meshes out  
Under the mask of a smile.

Brave the Napoleon of the past,  
Conquering battles dark,  
Brilliant the warrior record cast  
By proud Joan of Arc;  
But when the known has solved the seemed,  
We'll find in the after-while,  
More soldier hearts than we ever dreamed—  
Under the mask of a smile.

#### DIVINE SERVICE.

The Divine Service of the Church consists of (1) Worship, and (2) Instruction.

The worship of the Church is offered partly by the priest and partly by the people. It consists of (1) Prayer, (2) Praise, (3) Alms, with the oblations of bread and wine, (4) The Holy Eucharist.

The Instruction given at church is in Lessons from Holy Scripture, Gospels, Epistles, Exhortations, and Sermons. In churches where the Daily Order of the Church is observed, there are twenty-eight chapters of Holy Scripture, about forty Psalms, besides Epistles and Gospels, read every week. But these are not Worship.

Many good people forget the two uses of the Service of the Church. They join in it for their own sakes, and the benefit of their own souls only. And they are right so far as they know.

But the faithful Christian has a higher aim than the salvation of his own soul. His aim is the glory of God and of His Son Jesus Christ our Lord. His first desire is to offer to God the worship that is due from us to Him.

Our bodies belong to God, as well as our souls. Therefore we cannot now give Him half of our nature and refuse Him the other half. We worship Him with the body as well as the soul, bowing before Him, and kneeling, and offering the sacrifice of our lips. Not to do this is to refuse to God what is His due. The worship of the Church, in its music and singing, in prayers offered on our bended knees, in the constant

Service of the Altar, is a shadow of the service and Worship of heaven, as Almighty God Himself has described it for us in the Revelation of St. John. We pray daily that His will may be done on earth, as it is in heaven; and thus, first of all, we strive to do it.

#### THE GREAT CLUB EVENT.

The Dunlop Trophy Race, the great club event of the year, will take place on Saturday, August 27th, the last half-holiday of the year. It will be run on the Woodbine track and the Kingston road, as last year. The trustees are arranging special attractions which will insure the attendance of ten thousand spectators.

#### THE WORK ON EARTH.

We are left in the world to help, in however feeble a measure, to bring some of God's many sons to glory, and thereby gain for ourselves some little share in that glory which the Father gave to His dear Son, and in that great joy for which He endured the cross, despising the shame. Who would wish to part even to be with Christ before the work for Christ was done? Would it not be a sad thing to enter even heaven's gates with the thought, here I am at last, redeemed by my Saviour's precious blood, but with scarcely anything to show for my splendid opportunities of service on earth?—never to return, without any share in that work which the Lord gave His people to do. But oh! how transporting it will be to us when we leave this world to be able to say, though there will be a tone of humility and self-depreciation in it, to be able to say, as Christ said, "I have glorified Thee upon the earth, I have finished the work which Thou gavest me to do." Therefore, "whatsoever thy hand findeth to do, do with thy might, for there is no work in the grave whither thou goest." That is the Old Testament tone. The New Testament is better—the same idea is there, with the Gospel glow and glory on it. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for your labour is not vain in the Lord."—Dr. Monro Gibson.

—The death of the godly man is a peaceful sinking into rest. What a beautiful phrase is that, "He fell on sleep!" There is nothing repulsive or fearsome about sleep. We look at our little child in his tiny cot. He is wearied with the day's life, worn out by frolic and mischief, the laughter and the tears of its golden hours; and now he is asleep, what a picture of beauty he looks, what an image of trust! And as we shower kisses on his face, we say, "With sunrise the child will be up again, not wearied, as when we laid him down, but happy and eager for the new day." And God sends us to that cot for interpretation of death in the Lord. He takes us as we take our little ones, and when we are wearied he puts us to sleep—not the sleep which is endless forgetting, but the sleep which refreshes and renews, the sleep which gives promise of a waking upon the eternal morning.

—Let us remember that hot weather is not a very satisfactory excuse for neglecting God's worship. When we read in the Gospel that a man refused to do his duty because he had bought a yoke of oxen and wanted to prove them, and that another had bought a farm and must needs go and see it, we say, "what frivolous excuses," and we never think how much more frivolous it is to neglect the same duty because the weather is warm.

## THE GOOD SHEPHERD.

O Shepherd with the bleeding Feet,  
 Good Shepherd with the pleading Voice,  
 What seekest Thou from hill to hill?  
 Sweet were the valley pastures, sweet  
 The sound of flocks that bleat their joys,  
 And eat and drink at will.  
 Is one worth seeking, when Thou hast of Thine  
 Ninety and nine?

How could I stay My bleeding Feet,  
 How should I hush My pleading Voice?  
 I who chose death and clomb a hill,  
 Accounting gall and wormwood sweet,  
 That hundredfold might have My joys  
 For love's sake and good-will.  
 I seek My one, for all there abide of Mine  
 Ninety and nine.

ENGLAND AND THE JUBILEE, AND  
WHAT WE SAW THERE.

Written for The Canadian Churchman by  
 Mrs. E. Newman.

(Continued from last issue.)

Those of our readers who have never been to Edinburgh, can form but little idea of the quaintness of the old town. High Street and Canongate, from Castle Hill, run in continuation through Lawnmarket (Linenmarket), to Holyrood palace. Intensely interesting I found it, poking into some of the odd little wynds and narrow alleys. Every few yards you see over the entrance to one of these, names, from which I select a few, such as Biddle's Close, Big Jack's Close, and Little Jack's Close. In one of these dismal courts Lady Stair's Close in the Lawnmarket, high court was held in the olden time by Lady Stair. To Bakehouse Close, you enter through a rickety old house, once the residence of the Marquis of Huntly. I could write you pages on this part of Edinburgh; these odd nooks and dirty wynds, are associated with many noble families; notable events in the history of Scotland, and form the scene of more than one romance from Sir Walter Scott's pen. Delightfully interesting as I found each little court and close, my daughter, impatient to push on to Holyrood, cut my researches short by a repeated call of "come along, mother, what do you want to poke into those dirty little places for?" The abbey of Holyrood was founded by King David I. for the St. Augustine order of canons, somewhere in the 12th century, and as we all know, became, in the year 1561, the ordinary residence of beautiful Queen Mary, from her return to her native country, as Queen of Scotland and Dowager of France, till, the captive of her own subjects, she was imprisoned in Loch Leven Castle. Here she was married to Darnley, here was Rizzio murdered, also the scene of her fatal nuptials with the wretched Bothwell. On our way through the Canongate, we passed the house of John Knox, but did not feel sufficient interest in that gentleman to spend a shilling in order to wander through his rooms. On entering the palace, under the clock lantern, in shape like an Imperial crown, we turn to the left and visit, first the picture gallery, 150 feet long, hung with 100 portraits of Scottish kings. Balls were given here in 1745, by Prince Charlie. Lord Darnley's rooms, hung with quaint old pictures, and wonderful old tapestry of the most curious designs, in some places falling from the walls, are small, with but little in them of interest, and Queen Mary's apartments, though stripped of their former grandeur, are much as she left them; her drawing-room and audience chamber, the latter being hung with the same exquisite old tapestry, contains some richly embroidered old chairs, and a very handsome bed in which Charles I. slept

when he resided in Holyrood, his unfortunate descendant, Prince Charles, rested in the same bed before the fatal battle of Culloden, and the night after, his conqueror, the Duke of Cumberland, laid his head on the selfsame pillow. It was in this room where so many altercations took place between Mary and John Knox. Through the Queen's bed room, in which is a very massive bed, hung with embroidered crimson satin, fine portraits of Henry VIII. and Queen Elizabeth, as well as a quantity of old furniture, that must when new have been extremely rich and elegant in colour and design; into her little supping room, in which she was sitting when Darnley, with his horrid band, rushed in to murder Rizzio. The little winding-stone stair-way is close to the door leading into this tiny room. As you doubtless remember Rizzio was stabbed first, behind the Queen's chair, where he had taken refuge, then dragged through the outer rooms and his murder completed at the head of the grand staircase. The dark blood-stain is undoubtedly there, though C. persists in asserting it to have been freshly reddened for the jubilee. The old abbey church is a magnificent roofless ruin, a study in fine architecture, with such exquisite carvings over the wonderfully beautiful arch of the grand western door; only the nave remains to be seen, a wall and window cut off the site of the chancel. To the left of the western entrance is an arcade of circular arches intersecting each other, and here is exemplified, in the conjunction of the round Norman arch, the origin of the early English pointed style. There are many old tombs of kings and queens, and in this old church, besides that of Mary and Darnley, have been solemnized many royal marriages. The apartments on the other side of the palace are fitted up for royalty during their few and far between visits to Edinburgh. At the castle gates we hired a carriage for the Queen's drive, about three miles up and round Arthur's Seat, a pretty little rocky mountain, past St. Anthony's Chapel, and pretty little artificial lochs. Such a view of the sea and surrounding country, with the little ports of Joppa and Portobello with Leith beyond; it was, indeed, a feast for our eyes, as the atmosphere that day was remarkably clear. A Climb up Calton Hill, where we obtained another fine view from the other side of the town, ended that day's excursion. On Calton Hill stands the observatory, Nelson's monument on the edge of the cliff, 102 feet high—several rooms in its base—and a circular stair-way to the summit, has been compared in effect to "a Dutch skipper's spy-glass, or a butter churn." The National monument (a national folly), after the Parthenon at Athens, stands half finished for lack of funds. In our next letter we hope to tell you of our richest treat, a visit to Melrose Abbey at Abbotsford.

(To be continued.)

## DRIFTING ALONG.

I sat by two men in a railway station one day recently, and the men were talking about some one they referred to as "Dick." "How is he doing now?" asked one of the men. "Oh, just about as usual," was the reply. "That means that he is simply drifting along." "Yes, that's it; he is just drifting along." "I don't believe that he'll ever do anything else, do you?" "Now. He'll just drift along to the end of his "Never. He'll never find an anchorage unprofitable life. See if he don't." Now I don't know who or what "Dick" was, but I know other men who are simply "drifting along," and who do not seem to care whether they ever find an anchorage or not. Some of them—more's the pity—are young men. They do not aspire to do or to

be anything in particular. They have no definiteness of purpose. They never concentrate their thoughts or energies on any one thing long at a time. A spirit of unrest seems to possess them, and they begin to "drift along," they know not where. They have no staying qualities, and they will develop into the kind of men who, in their old age, complain bitterly that they had "no chance," or that "things have always gone against them." God gives every able-bodied man a chance to make the most of his natural gifts, and men who complain of their limitations are almost invariably those who have never made any use of the opportunities offered them. They have drifted along, seeking better and better chances.

I have in mind a man who has been blessed with the best of health for sixty years, and who has had opportunity after opportunity offered him, but who is to-day almost a vagabond. He has no home of his own, no money, no standing in society, no one really respects him, although he is not a bad man. He is regarded as of "no account," which is about as belittling a thing as can be said of a man.

Who will say that it is not a crime to be of "no account?" You will find that it is always the "no-account" people who are "drifting along."

## FREQUENT COMMUNION.

A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first dedication to God, when thought and feeling and purposes are still bright and fresh and unembarrassed; then is time, for those who would reap the full harvest of grace, to approach the Altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know of the deepest meanings of that promise, "They that seek Me early shall find Me."—Canon Liddon.

## HINTS TO HOUSEKEEPERS.

Fried Lamb Steaks.—Dip each piece into well-beaten egg, and roll it in bread crumbs or corn meal, and fry in butter and lard. After taking up the meat, add a tablespoonful of flour, a lump of butter the size of a walnut, and a pint of hot water with half a teaspoonful of lemon juice, and pour it hot over the steaks.

Tomato Soup.—Take one dozen ripe tomatoes or one can of tomatoes; put on to cook in a quart of water. When the tomatoes are thoroughly cooked, strain this, and then add one pint of milk or cream, a lump of butter the size of an egg, salt to taste, a very little thickening of flour. Serve hot.

Mutton Stew and Green Peas.—Select a breast of mutton, not too fat. Cut it into small, square pieces; dredge it with flour, and fry it a nice brown in lard and butter, and salt and pepper; cover it with water, and set it over a slow fire to stew until the meat is tender. Take out the meat, skim off all the fat from the gravy, and just before serving add a quart of green peas previously boiled with the strained gravy, and let it boil gently till the peas are well done.

Baked Beets.—Wash the beets well, handling carefully, so as not to bruise or break the skin, and place them in an earthenware crock, and bake slowly for six hours. Serve with white sauce, or the usual vinegar dressing, if preferred.

**Children's Department.**

**A THOUGHT FOR EVERY DAY.**

There's many a thing for you to do,  
My lad, if you but knew it,  
That's sent to you, and only you:  
Don't let another do it.

Don't let another lift the load  
Your back was meant to carry;  
Don't think your task were done as well  
By Tom or Dick or Harry.

Don't say God's work can wait to-day,  
'Twill do as well to-morrow;  
Don't put your own will always first,  
And count His service sorrow.

Don't wait till you are strong and wise,  
Trust him to gauge your burden,  
And then, at last, trust Him, my lad,  
To give the well-earned guerdon.

**WHO GOT THE BABY?**

Read over this little story carefully, and see if you can tell who got the baby.

Once upon a time, when all living animals could talk together and understand each other, an ugly old crocodile stole a tiny baby and was about to make a dinner of it; but the frantic mother begged so piteously for her child that the crocodile said: "Tell me one truth, and you shall have your baby again."

"You will not give him back to me," she replied.

"Then by our agreement, I keep him," said the crocodile, for if you have told the truth, I am not going to give him back, and if it is a lie I have also won."

But the mother said: "If I told you the truth, you are bound by your promise; and if it is not the truth, it will not be a lie until you have given me my child."

**"WHEN I HAVE TIME."**

"When I have time," we say, "I will live as I ought, I will study the life of the great Pattern set before us; I will look for opportunities of helpfulness; I will try to be more loving and lovable; I will try to make other lives happier and richer because I have touched them. Just now I am so busy, that I really can't take time and thought for all these things; but some time the leisure will surely come."

When we have time! If we can not or do not make noble use of the present, what reason have we for thinking that the future will bring no greater opportunities than to-day? Certainly we can do but one thing at a time; but that one thing may be done so lovingly and joyfully that the merest every day service will prove a blessing to many.

**WHERE COURTESY IS DUE.**

"Mark is such a courteous boy." The words came back distinctly to Mrs Hadley and her nephew, as the guests drove away. Mark flushed, and tried to suppress the conscious little smile that came to his lips as he caught his aunt's eye.

"Yes, you were very polite to Mrs Fenton and her sister, Mark," she said, with a slight emphasis that made him say, in an injured tone:

"Why, Aunt Mary, I always try to be polite!"

"There, Mark," Mrs. Hadley responded kindly, "I believe you do

try to be, but you sometimes neglect your opportunities. For instance, a lady made you a present yesterday, and I don't think it has occurred to you yet to thank her for it. And later, I saw the same sweet women take pains to prepare some dainties you are particularly fond of for your supper, and I couldn't see that you expressed any appreciation whatever."

"But Aunt Mary! That was mother! She likes to do such things."

"Of course she likes to do gracious acts. It is a part of her nature to take a delight in it. But I see no reason why that fact should debar her son from showing her the same gratitude he would give to anyone else. Little things, Mark, but they make up the sweetest part of life."

Mark was thinking, and in a moment he looked up bravely. "I do appreciate what mother does for me, auntie, but I never realized before how often I forgot to tell her so. I'll go and thank her now for all she did for me yesterday." And a few minutes later Mark's mother was looking into her boy's eyes with her own shining with pleased surprise at his unwonted thoughtfulness.

—Many Church people act as if they thought they could take a vacation in the summer-time from all spiritual concerns. Religious matters are regarded as burdensome, duties, which must be kept up along with matters of business and social obligation. Thus, the heart that knows not nor loves God makes the summer an excuse for staying home from Church on Sundays, for following the crowd of heathen that forget the Lord or the Lord's Day. They bathe, they sing, they read the "Sunday Gossip Monger," but God is far from their thoughts. These are the unjust. They return the bountiful love of their Maker by indifference, and gross gratitude. Is it any wonder misfortune overtakes them. Are you of this number?

**GROWING UP.**

It was a bright summer morning and two little girls were out in the garden playing among the flowers and shrubbery. It was the place where they liked best to play. Ever since the snow melted from the ground they had been full of interest to see how the plants grew. They watched when the tiny seeds were planted, and their eyes were the first to discover when the tender green sprouts showed their heads above ground. They had noted the opening leaves, talked over and admired every bud, and when the first blossoms appeared they could scarcely eat their dinners, they were so brimful of delighted excitement.

"Frances!" cried Elsa, coming to a sudden standstill before a beautiful gold-banded lily. "do come here! The Japanese lily has blossomed in the night!"

"Oh, oh!" exclaimed Frances, sniffing the rich perfume until her little nose was dabbled with dots of pollen, "did you ever see anything so pretty, Elsa? One, two, three, four, five buds! That means there will be five beautiful flowers. Oh, aren't you glad, though!"

Then they sat down on some overturned flower-pots to admire the lovely blossom.

I wish you and I could grow as fast as the lily," said Frances. "Only just a little while ago it wasn't more than so high,"—measuring a very short distance from the ground—"and now it's taller than either of us. If we could grow that fast, we'd be young ladies like auntie before long."

Elsa was the taller, and she sprang up and stood beside the stately flower. Sure enough, the topmost bud was well above her curly head!

"What makes 'em grow so fast, do you s'pose?" said she, a little sorry to have been outdone by a flower. "You and I haven't grown a speck this summer."

"Oh, yes, we have," answered Frances, consolingly. "Mamma has let some of the tucks out of our skirts, you know. But we don't grow nearly so fast as the lilies."

"But what do you s'pose makes 'em grow so fast?" persisted Elsa.

"Why, you know just as well as I do," said Frances. "Sunshine and rain, mamma says, and something in the ground."

"Oh, Frances, I'll tell you what!" cried Elsa, her eyes sparkling with a sudden thought, "Let's plant ourselves, just as mamma did the lily, and maybe we'll grow faster."

"In the dirt?" said Frances doubtfully.

"Yes, in the dirt. It's nice and soft and clean, and we can take off our shoes and stockings."

Frances was willing to do this, and so twenty brown fingers went busily to work, and soon twenty pink toes were out of their prisons and standing free in the warm earth.

"Now we must make some holes to plant ourselves in," said Elsa. "I'll dig mine on this side of the lily. Frances, and you dig yours on the other side."

Two small spades began digging in earnest, and it was not long before there was a shallow pit on either side of the blossom. Then the children stepped into them and patted the earth smooth and firm over their bare feet.

"Now we're planted nice," said Elsa, with great satisfaction. "Only we'll have to be careful and not wiggle much, or we'll pull ourselves up by the roots."

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"It's pretty warm," said Frances, fanning herself with her broad hat; "I wish we were in the shade."

"We'll grow better here, I guess," answered Elsa cheerfully, though her cheeks were very red and her forehead very moist. "Sunshine is good for plants."

Then they were quiet for a little while, and the bees and birds and butterflies that came to say good-morning to the lily must have been surprised enough to see the blossoms of blue and white gingham that had grown up on either side of it. Presently Frances said:

"Do you feel as though you were growing, Elsa?"

"Well, I don't know," was the doubtful answer. "Do you?"

"No. And I'm dreadful tired."

"Let's sit down, then. I don't believe it will do any harm."

So down they sat on the ground, but they were so uncomfortable in their cramped positions that they did not sit long. Then the sun stopped shining and they looked up to see a dark cloud spreading itself all over the blue sky.

"It's going to rain!" cried Frances in dismay.

"Never mind," said Elsa the brave. "Rain is good for plants, you know."

But just then they heard mamma calling, "Frances! Elsa! Where are you, dears?"

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"Here we are," answered two voices in concert. "Over here by the lily."

"Come in the house now," said mamma. "It's going to rain."

"We ca-a-n't," called the voices. "We're planted!"

"What do you suppose they are doing?" said mamma to grandma; and grandma said with a smile that she would go and see.

But when she did "see," she laughed so hard that her gold-bowed glasses fell off and mamma came out to see, too.

"What are you doing that for?" asked mamma, laughing when she saw her little girls in their queer fix.

"Cause we want to grow faster," exclaimed Elsa. "The lily has grown taller than either of us, and we thought maybe if we were planted in the ground as it is, it wouldn't take us so long to grow up to be young ladies."

"You dear little simpl-tos!" laughed mamma. Then the big drops began to patter down on the walk, and she hurried the two child-plants into the house. "Pulling them up by the roots," as Frances said.

That night when the blue-gingham-apron blossoms had changed to white-night-gown lilies, and the two children were safely planted in their proper bed, she had a good, long mother-talk with them, telling them that God had so arranged it that children should grow beautiful in a different way from lilies, more slowly, because their beauty and use were so much greater.

"It's only a part of growing up to get tall like auntie and mamma," said she; "and not the best part either. Little children grow by learning their lessons every day, by doing just as they are told, by being kind and pleasant to everyone and loving each other—loving God most of all. This makes the heart grow, and without this growing it doesn't do anyone any good when children grow tall and handsome and strong. So be patient, little girls, about growing up. That will come in good time without your working for it, but you can help or hinder the heart-growth as you are studious, obedient and loving, or idle, disobedient and selfish."

"I'm going to try to grow in God's way," said Frances softly; and Elsa murmured, "I, too."

#### HOW JACK KEPT HIS PROMISE.

It was the writing hour in Master Laird's room, and nothing but the subdued scratch of forty pens, moving swiftly and silently across the two score copy-books, was to be heard. The master looked round over the rows of eager faces before him with evident approval, and when the bell tapped for change of employment, he said quietly,—

"Boys, this afternoon is so beautiful, and the ice is in such splendid condition, that I have concluded to give you the half-holiday I promised you, and go with you for a turn upon the river. You may

put your books aside, and pass in order down the stairs. After which, get your skates ready and wait quietly at the front gate until I join you."

What a merry, light-hearted set of boys they were as they stood around in little groups talking in subdued tones of the pleasures in store for them that bright, wintry afternoon.

Presently a lad of thirteen made his appearance, swinging his satchel of books in his right hand, while under his left arm was tucked away a little parcel that looked very much like his skates.

"Why do you trouble with your books, Jack?" asked Dan Harold. "You don't propose to stand still long enough to study a lesson this stinging day, do you?"

"I am not going to the river today, Dan," answered Jack cheerily, "but all the same I wish the rest of you a jolly time."

"I thought you would be the first fellow on the ice," said Dan. "You are the best skater in the lot."

"I would enjoy the fun ever so much, but I can't go this afternoon."

"What is the reason you can't?" demanded Dan.

"You intended to stay at school, and you may rest assured the master will not allow us to remain on the ice after four o'clock. You must be sick, Jack Clover."

"I never felt better in my life," responded Jack, "but for all that, I can't stay."

He's afraid of what his mother will say!" said Joe Morton.

"Jack is none of your 'fraid-babies," said Dan, patronizingly. "Why, he's within an inch of my height, and mother would be sure I was sick if I ran to her every time I wanted a little fun."

"I am no 'fraid-baby, Dan, but I must admit that Joe has guessed the real reason why I cannot remain. I promised mother, a year ago, that I would never go to the river without her permission, and I would be a coward if I broke my word," Jack said, firmly.

"But the ice is perfectly safe," urged Dan. "If it had not been, the master would not have given us the privilege of trying it, unasked. Mothers are all scary, but they soon get over their fussing when they find they can't run things to suit themselves. Come right along; have a good time with the rest of us, and your mother will rest easy, because she will know nothing about it until the fun is all over."

"But that would be deceiving her, and then she would lose confidence in me," replied Jack. "That's the veriest nonsense," laughed Dan. "A fellow's mother is not like any other body. She never goes back on him."

"Then he should never go back on her," insisted Jack. "At any rate, I am not going to break my promise."

"What is the trouble, boys?" asked Mr. Laird, as he joined his scholars at the gate.

Dan related what had passed between himself and Jack, and

then appealed to the teacher for his decision.

"I am quite sure that if Jack's mother understood all the circumstances in the case, she would give ready consent to his afternoon's enjoyment. I think the trouble with mothers is that boys are usually venturesome, and often risk their lives on the ice when there is actual danger," said Mr. Laird. "If Jack's mother were in reach I would advise him to go and consult her, but as the walk to his home is over a mile, I believe she would excuse him if he went under my care."

"Of course she would," said Dan and Joe in a breath. "I am sure she would not want him to walk three solid miles just to save her from an hour's anxiety," added Joe. "That's all sheer nonsense."

#### DIED.

At Foresters Falls, Ont., on the 24th day of June, 1898, in the 83rd year of his age, John Coleman, formerly of Keupville and Lyn.

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## PROVINCE OF ONTARIO

### ISSUE OF

## FORTY-YEAR ANNUITIES

Sealed Tenders for the purchase of Terminable Annuities running for a period of 40 years, issued under authority of an act of the Ontario Parliament, 47 Vic., Chapter 31, will be received by the undersigned at his office, Parliament Buildings, Toronto, on or before 14th day of July next, at 2.30 p.m., when the tenders will be opened in the presence of such of the applicants, or their agents, as may attend.

The annuities will be in the form of certificates signed by the Provincial Treasurer, in which certificates the Provincial Treasurer will agree to make half-yearly payments at his office, at Toronto, or in London, England, of sums of \$100, or larger sums, or their equivalent in sterling at the par of exchange (£20 10s. 11d.), on the 30th day of June and 31st day of December in each year, for forty years from 30th day of June instant, the first half-yearly certificates being payable on the 31st December next.

The total amount of annuities to be issued in 1898 is \$5,700 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders may, if preferred, be upon condition that the annuities be payable in sterling in London, England. In each case the conversion will be at the par of exchange, \$4.86 2-3 to the pound sterling. Tenderers will be required to state the purchase money which will be paid for either the whole annuities offered or such portion as may be tendered for.

Notification of allotments will be given to tenderers on or before 20th July, and payments from the persons whose tenders are accepted must be made within ten days thereafter at the office of the Provincial Treasurer in Toronto, but if, from any cause, the purchase money is not paid by the 1st day of August next, purchasers who have not then paid will be required to pay interest on their purchase money from that date to date of payment, at the rate of interest which the investment will yield, according to their respective tenders.

The Annuity Certificates will be delivered at the office of the Provincial Treasurer in Toronto, where, if desired, they may be specially registered.

The Provincial Treasurer reserves the right to determine what tender is most advantageous to the Province, but no tender will necessarily be accepted. Tenders should be on the accompanying form.

Envelopes containing tenders should be endorsed, "Tender for Province of Ontario Annuities."

Further information may be obtained on application to the Provincial Treasurer.

R. HARCOURT, Provincial Treasurer.

Provincial Treasurer's Office, Toronto, 2nd June, 1898.

P.S.—No unauthorized advertisement will be paid for.

Note.—Illustration of calculation on interest basis: At the rate of 3 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), present payment of \$2,320.36 would represent an annuity of \$100 for 40 years, \$50 payable each half-yearly.

"There need be no anxiety on her part, for she would know nothing of the fancied danger until it was over," urged Dan.

"A promise is a promise, and I shall keep it, especially when made to mother. Years ago, a young brother to whom she was devotedly attached, lost his life while skating on this very river, and she has had a peculiar dread of such accidents ever since. Last winter, just after some of the boys came near being drowned, I promised her that I would not go upon the ice without her sanction, and should I do it now, she could never again be quite sure that I would keep my promise; and so many an anxious hour it would give her. I am quite certain that I would have no trouble in gaining her permission, could I see her and explain in whose care we were going, but as it is I would much rather miss the afternoon's pleasure than give her an hour's uneasiness."

"You are right, Jack. I am glad to see you stand up so unflinchingly for your mother. She is the best friend you have, and deserves such a son," said the teacher, taking both of Jack's hands in his own. "I am ashamed that I uttered one discouraging word. Go home now, and tell your mother that if the skating continues fine, you are invited to meet the boys down at the mill on Saturday afternoon; and you may add, by way of encouragement, that your teacher will be there in charge of the party."

"Thank you," said Jack, as he started off in an opposite direction to the one taken by Mr. Laird and the boys.

"It is very inconvenient to have a touchy conscience, sometimes," remarked Joe, looking after the retreating figure. "Jack is a queer fellow, I tell you."

"It is a pity there were not more queer fellows like him," answered the teacher, thoughtfully. "A boy who is so anxious about his mother's comfort, and who keeps his promises in such good faith, is the boy who is wanted, and who will be heard of in the future."

HAD READ ABOUT IT

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MILTON'S MULBERRY TREE.

In the gardens of Christ College, Cambridge, England, stands a venerable mulberry tree, which,

tradition says, was planted by Milton during the time when he was a student at the university. This would be between the years 1624 and 1632, for the following copy from the Latin of his entry of admission, accurately fixes the former date, and his admission to the degree of M.A., to which he proceeded in the latter year, ended his intimate connection with the university: "John Milton, native of London, son of John Milton, was initiated in the elements of letters under Mr. Gill, Master of St. Paul's School; was admitted a lesser pensioner February 12th, 1624, under Mr. Chappell, and paid entrance fee 10s." He was then sixteen years and two months old. The tree so intimately associated with his name is now much decayed, but in order to preserve it as much as possible from the ravages of time, many of the branches have been covered with sheet lead, and are further supported by stout wooden props, while the trunk has been buried in a mound of earth. The luxuriance of the foliage and the crop of fruit which it annually bears are proof of its vitality, but to insure against accidents and perpetuate the tree, an offshoot has been planted near by. In the event of a bough breaking and falling it is divided with even justice among the Fellows of the college, and many pieces are thus preserved as mementoes of the poet. It was during his residence at Cambridge that he composed his ode, "On the Morning of Christ's Nativity." "Lycidas," too, is intimately connected with Milton's life at the university, since it was written in memory of Edward King, his college friend and contemporary, with whom he doubtless shared the same rooms. In those days students did not, as now, occupy separate apartments, as witness the original statutes of the college: "In which chambers our wish is that the Fellows sleep two and two, but the scholars four and four . . ." in consequence of which a much closer intimacy was formed among them than is

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now possible. Dr. Johnson relates that Milton was flogged at Cambridge, but the fact is doubtful, though there is reason to suppose that he had differences with the authorities in the early part of his college career, since he was transferred from his original tutor. The tree is still pointed out to visitors, and was until recent years especially marked by a bough of mistletoe growing upon it.

The best medicine you can take is that which builds a solid foundation for health in pure, rich blood—Hood's Sarsaparilla.

—It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better grown in the shade than in the sun.

—Wouldn't it be better to let everyone take his share of the work and do it, without caring about being praised while he is alive and remembered when he is dead? Let a man do his work as well as he can, and have done with it.

—The Christ who prayed on earth teaches us to pray; and the Christ who intercedes in heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant with the incense from His own golden censer.

—Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it.

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The Transfer Books will be closed from 16th to 30th June inst., both days inclusive. By order of the Board. JAMES MASON, Manager. Toronto, June 9th, 1898.



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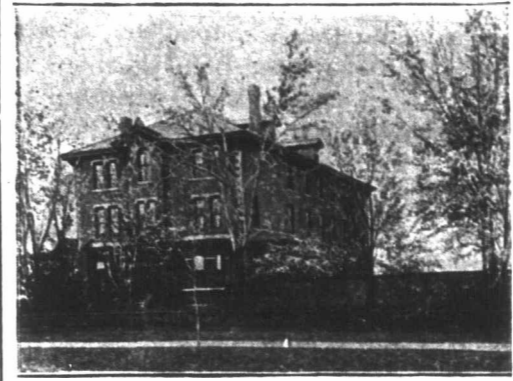
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