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Vol. 19.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 28, 1898.

[No. 89.]

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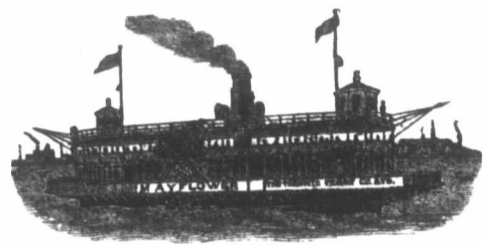
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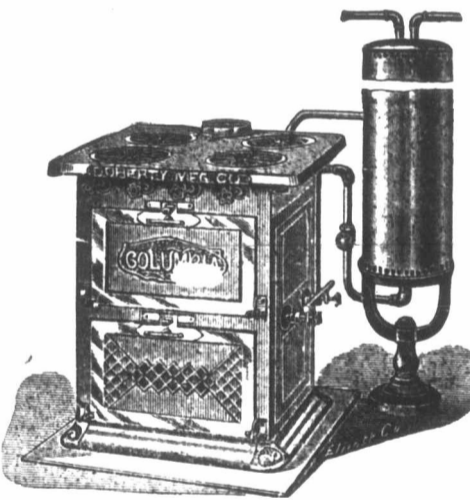
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Evening.—Ezek. 2; or 13 to v. 17. Luke 5 to v. 17.

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

OUR OFFER OF HISTORICAL PICTURES.

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

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Brothers—and make a picture suitably framed 20x16 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copy-

righted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1898, and also the subscription in advance for the year 1899 may have either of the pictures for 50 cents or both of them for \$1. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

"A LITTLE TOO FAR" the Canadian correspondent of the *Church Times* thinks the "Society business" has been carried: and a good many people will agree with him heartily. It is, in truth, a difficult matter to say *when and where* to stop. We cannot well do without some guilds and associations, but they are quite capable of being overdone in number and elaboration. The "Girls' Friendly" provoked the formation of the "Brotherhood of St. Andrew," "King's Daughters," "Daughters of the King," etc.; and now we have a "Sisterhood of St. Andrews!" What next?

"HARKING BACK."—Some of our English contemporaries think they see in certain correspondence, occasioned by a recent "St. Osmund" anniversary service, indications of a reaction against ritualism. We confess that we cannot see it. There have, fortunately, *always* been some wise old heads advising the "young Catholics" to "hasten slowly"—Dr. Pusey and Canon Liddon among the most prominent. Mistakes are *occasionally* made by extreme zeal for ritual decency, but there has never been any *large* amount of philo-Romanism—rather the contrary.

OUR BISHOPS.—Canada may well be proud of the appearance of the Episcopal Bench, displayed at the General Synod: every man bears the impress of leadership in his face and mien. The purple cassock is a fitting symbol of the Ecclesiastical *imperium*, which they are so well qualified to exercise. Set around the dais of Trinity Hall, or grouped (as our photograph represents them), on the College terrace with the beautiful architecture of the College in the background, the *tout ensemble* is eminently picturesque. It is a memory for a lifetime!

THE "PERSONNEL," after all, has a good deal to do with the general impression of a man's presence—even a Bishop's. There are some men that seem to "dignify" even the simple "magpie" suit: but better robes go further. Our two Metropolitans made a striking pair—as much so as Archbishops Benson and Thomson used to do. It is difficult to say which *charms* most, the graceful and intellectual face of Bishop Lewis, or the grand energy instinct in every movement of Bishop Machray. They look worthy of "Archbishop" or any other title.

THE CANADIAN CHURCH DELEGATES, with few exceptions, look worthy of their honourable and onerous position. Judges, senators, prominent lawyers and officials, men eminent in every rank—

the Church is happy that such men should lay the laurels of the senate and forum beside those of regular ecclesiastical standing and profession at the foot of the Master's throne: Joseph and Nicodemus, as well as Paul and Timothy, have their parallels—and not so "far off" either—in the Canadian Church.

EPISCOPAL INSIGNIA.—Although few of our Bishops in Canada have "pastoral staves" and none of them "mitres," many of them manage to present such a unique appearance as their office desiderates. Several wear, beside their purple cassocks, very handsome "pectoral crosses," which, borne prominently on the person, speak of their official dignity. The ordinary "magpie" costume of black and white stripes is fittingly replaced by the scarlet "Convocation robes" which they wear. Bishop Coxe's famous dictum about the value of the English *judicial* ermine and wigs applies still more strongly, *mutatis mutandis* to ecclesiastical vestments of all orders.

"COMPARISONS ARE ODIUS" and it were a thankless and ungenerous task to draw them too closely, between the "silver" and "golden" tongues of the Celtic Bishops, Lewis and Sullivan; the almost Gallic vivacity of Bishops Sweatman and Kingdon, the Saxon vigour and directness of Bishops Courtney, Sillitoe and Dunn, the *spiritual* saintliness of Bishops Machray, Perrin and Burn, or the efficient average of all these qualities in our native episcopate, as represented by such men as Baldwin and Pinkham. Such varying qualities are interesting to note and valuable to exercise. They are well brought out in our photograph, which is destined to become historic for its clearness and beauty.

"THE LIGHT WENT OUT" in more sense than one—when the Bishops deserted their dais in Convocation Hall at the General Synod. Members of the Lower House had felt their presence as a wholesome check on themselves, and a powerful element in determining difficult questions—the maturer and more experienced wisdom, the wider and yet more concentrated views of the episcopate being most helpful in facilitating the solution of difficult questions. On the other hand, one can easily see how *necessary* it must be for the Bishops to have *close consultation* with one another on many points without the distraction of the presence of priests and people.

EXEMPTIONS.—Nothing went so far to exemplify and illustrate the happy Christian temper of the General Synod—mutual kindly consideration and forbearance—than the ready acquiescence in the principle of exempting the poorer and weaker dioceses from taxation for expenses. It is the root idea of "protection for young industries," carried into ecclesiastical form, and with spiritual animus rather than mercantile motives. The pity is that this feeling of fraternal consideration and allowance does not spread further. Perhaps *now* it may become more general.

"CANONS ECCLESIASTICAL."—No happier augury appeared among the proceedings of the General Synod—no better guarantee for steady progress and permanent usefulness—than the regulation that the general canons should *not be passed on one reading only*, but require a second approval or endorsement before becoming law. Such a principle was firmly laid down for future guidance of the

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Canadian Church by the wise pronouncements of those famous Church parliamentarians on this subject, the late Hon. J. H. Cameron and Bishop Strachan.

"IN THE NAME OF MY WIFE, OF THE ARMY, AND OF GOD."—This form of dedication used by Ballington Booth at the opening of the Toronto Harvest Festival of the Salvation Army is curiously indicative of the state of feeling towards which such sensational inventions of man (as distinguished from the Christ-founded Church Catholic), are always tending. The near, the earthly, the visible, the self-consecrated, precedes, in their sequence of thought, the Heavenly Invisible and Divine. "God is not in all their thoughts," but is a kind of "after-thought." One cannot imagine the calm and deliberate voice of the Church so uttering itself.

TAX-EXEMPTIONS are simply the marks of approval and endorsement attached by the State to certain enterprises which they acknowledge to be useful and beneficial to the community. They are in the nature of a "bonus," to encourage such enterprises for the good of the people generally. In the case of churches, the favour accorded is an acknowledgment (and a graceful and appropriate one) of the good which these "attachments" between the human and the Divine effect. A Church which goes out of its way to refuse such testimony to its nature, condemns itself—though it earns a temporary cheap notoriety, especially if rich.

THE BISHOPS IN "THE LORDS."—The grand spectacle of the whole bench of Bishops voting solidly for the integrity of the mighty Empire of Britain on the Home Rule question will go down to posterity, as a testimony to the value of such a religious anchorage for the nation in its legislature—a splendid safe-guard of the people's highest interests. The House of Lords itself has proved itself true to those interests, when the adventitious majority of malcontents threatened to upset the very foundations of British supremacy and power.

THE BRITISH "ULYSSES."—In a certain sense, everyone has an admiration for William Ewart Gladstone: he has so wisely economized the opportunities of a phenomenal career. He has shown a magnificent command of the stratagems of parliamentary warfare and political exigencies, handling them in a masterly and unscrupulous manner—as the necessity of the case for him seemed to require from time to time. No "artful dodger" in other spheres of activity can boast of superiority to the G.O.M. in utilizing contingent advantages of position and place in the political arena. Such transcendent skill needed some check!

IRREPRESSIBLE MEDDLERS are found everywhere, especially in deliberative bodies—men who are on the watch for opportunity to listen to the (to other) wearisome cadences of their own voices, drawing out platitudes or impertinences. The General Synod was no exception—unfortunately—to this rule. At the very opening one of these "flies" got into the ointment of the solemn conclave, and clogged the wheels for a day or so—precious hours wasted on a mere claptrap of formality and routine.

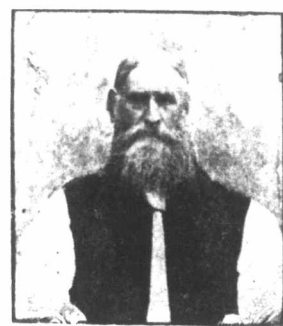
"THE PARLIAMENT OF RELIGIONS" has degraded Christianity as far as possible by association with anything and everything under the guise of "religion"—even the most obscene and vicious of the Oriental Cults, as well as Western indecencies

and travesties of the Church Catholic. It was, perhaps, well that some *eccentric* specimens of the Anglican Church should put in appearance—for themselves: it served to emphasize the representative *absence* of the Church as a whole, and the exceptions made it conspicuous.

ST. MIVART REVERTS.—The "world has been wondering," as well as the Church, at the liberty with which this talented Romish professor has of late been careering in the fields of literature and science, but he has "reached the end of his tether." The "Index Expurgatorius" has been shaken at him and he cries, obediently, *peccavi*. So did not Galileo! It would almost seem as if it were part of the cunning policy of the papal regimen to "let out" occasionally (apparently) stray ones of the flock, just for the effect produced by "roping them in" at last. It shows such control and discipline, you know! So we have a supply of "returned to the fold"—reverts—kept up.

"NATIONAL PROPERTY."—Mr. Gladstone is credited (rather "discredited") with pronouncing Church endowments to be: "quite true" says *Church Times* "in the same sense as Hawarden Castle is national property." That is the only way to answer such people—the *tu quoque* argument. Everybody, however thick-skinned, can feel that! The fact is that no property, "real" or "personal," is safe from the hands of a national parliament careering unchecked.

THOSE TEMPERANCE STATISTICS to which we recently referred, as being the basis of an important and able article in the *Arena* in favour of moderate drinking have been recently used by "Peter Lombard" in *Church Times*. Mr. Horsley and the editor of the *Temperance Chronicle* challenge their use for such purposes. The figures originally emanated from the "Collective Investigation Committee of the British Medical Association," and seem to prove that intemperance is more wholesome than total abstinence. Figures are a two-edged sword—cut both ways very often!



THE PRIMATE OF ALL CANADA.

A WELL DESERVED DISTINCTION.

More than once or twice of late, the *CANADIAN CHURCHMAN* has noted—for the consideration of its readers, now in every part of Canada as well as the United States and Great Britain—the remarkable character and career of Robert Machray, long known, loved and valued in the North-west as "Bishop of Rupert's Land," now, happily, to be still better known as "His Grace, the Most Reverend the Primate of Canada, Metropolitan and Archbishop of Rupert's Land." This Anglican Church hero—reminding one in many ways of the late Bishop Strachan—has at length reached the summit of ecclesiastical eminence in his adopted country, and become the worthy "chieftain" of a powerful branch of the Church Catholic. We append below the excellent biographical sketch furnished lately by the *Empire*—whose reports of the Synod meetings and all matters con-

nected with the Church of late have attracted so much favorable notice for their accuracy, intelligence and good taste. The engraving is from the splendid *photographic group*, of which we have secured the copyright, and which—as a historical memorial as well as a work of art—is destined to be recognized as of *permanent value* to every Churchman in Canada. We hope, from time to time, to give similar "excerpts" from this photograph, accompanied by appropriate personal notices. It was very noticeable at the recent Synod how *evenly* all the honours were divided among the nationalities as well as the professions: Scotch, Irish, English and *Canadian*—Saxon and Celtic, and mixed! We propose to make this element of harmony in the great "national council" still more evident and widely recognized—in every Church household in Canada, in fact, within our reach. Here is what the *Empire* says:—

"They are making history pretty fast these days up at Trinity College. Every day is marked by events of the highest importance to the great Anglican communion of Canada that will be looked back to by future generations as an epoch in the history of the Church. A week ago the English Church consisted of disjointed, scattered fragments, that five days of conscientious legislation have welded into an organic unity, with a strong personality as its administrator.

In any assemblage of men Robert Machray, Primate of all Canada, Metropolitan of the province of Rupert's Land and Archbishop of the diocese of Rupert's Land, with his tall commanding figure, rising a full head above other men; his long flowing beard, descending even to the girdle, and his piercing yet kindly gray eyes, would be a man to single out and to study. The new primate was born near the city of Aberdeen, Scotland, in 1832. His father was an advocate, and the future head of the Canadian Church was educated at the schools of the city and at King's College, Aberdeen, the "alma mater" also of John Strachan, the first Bishop of Toronto. He was graduated M.A. from King's College in 1851, with the Simpson and Halton prizes, and in the same year he entered Sidney-Sussex College, Cambridge; the Taylor scholarship was his in the following year, and in 1855, on his graduation as a wrangler, he was elected to a fellowship of his college, a relation he has maintained during all the varying circumstances of almost 80 years of missionary labours in the North-west. Last Friday the venerable prelate received the honorary title of D.C.L. at Trinity, but he has a whole quiverful of this kind of honours: M.A. (Cam.) 1858; D.D., 1865; Hon. LL.D. (Aberdeen), 1865; Hon. D.D. (Dur.), 1888. He was ordained deacon in 1855, and priest in 1856. During his residence at Cambridge he was very active in the work of the university, and was successively vicar of Newington and Medingley; in 1858 he was appointed dean of Sidney-Sussex College; in 1860-61 he was university examiner, and in 1865 Ramsden University preacher.

EARLY LABOURS IN RUPERT'S LAND.

It was on the 24th of June, 1865, that this distinguished young mathematician and preacher was consecrated in Westminster Abbey as the second Lord Bishop of Rupert's Land, in the presence of Archbishop Langley, of Canterbury, and Bishops Tait, of London; Browne, of Ely; Suther, of Aberdeen; and Anderson, Metropolitan of Rupert's Land. His new diocese contained 870,000 square miles; beginning at the height of land near Port Arthur, it extended westward as far as the snow-capped summits of the Rockies; in

f late have attracted their accuracy, intellectual engraving is from up, of which we have which—as a historical fact—is destined to be of value to every Church. From time to time, to from this photograph, personal notices. It recent Synod how divided among the professions: Scotch, Saxon and Celtic, make this element of national council" still recognized—in every, in fact, within our empire says:—

pretty fast these days every day is marked by importance to the great fact that will be looked as an epoch in the week ago the English noted, scattered fragments of legislation unity, with a strong or.

Robert Machray, Metropolitan of the Province of the North-West, his tall command above other men; sending even to the widely gray eyes, would to study. The new city of Aberdeen, Scotland as an advocate, and the Canadian Church was educated at King's College, London, also of John of Toronto. He was

College in 1851, with degrees, and in the same year at Sussex College, Cambridge was his in the following year his graduation as a Bachelor of Arts, and a fellowship of his maintained during all almost 30 years of his life in the North-west. Last Friday he received the honorary degree of Doctor of Divinity, but he has a whole list of honours: M.A. (Cam.) in 1854; D.D. (Aberdeen), 1865; he was ordained deacon in 1856. During his life he was very active in the North-west; in 1858 he was elected to the See of Sussex College; in 1865 he was elected to the See of Aberdeen, and in 1865

PERT'S LAND.

In 1865, that this diocese was a barren and pre-occupied land, in the province of Canterbury, and the See of Ely; Sutherland, Metropolitan of the Province of the North-West contained 370,000 people, at the height of land westward as far as the Rockies; in

width it stretched from the southern boundary of Canada northward until lost in the ice-bound north. This was the wide field of labour for which the active, energetic young divine left the arduous ease of a college life to become a veritable John the Baptist.

The new Bishop's first care was to revive St. John's College, an institution which all through his Canadian career has been the mark of his beneficent care, of his unstinted labours, and of his magnificent liberality. St. John's College is the keystone to all his labours. From his remarks at Trinity's special convocation last Friday we are in no doubt about his educational ideas. He is a thorough believer in education on a religious basis, a training of students resident in college under proper supervision, with daily worship. And he has spared neither time, money nor himself to build up St. John's College to his ideal. Besides utilizing his diocesan organization to increase the college professoriate, he himself performs the duties of lecturer in mathematics, and also professor of ecclesiastical history, a chair endowed largely through his own munificent gift of \$10,000.

But not merely St. John's bears the mark of his fostering hand. From his arrival on Canadian soil he has taken an active part and found a leading position in all educational matters of the North-west, and his fellow citizens have fully recognized his worth. He has been chairman of the Provincial Board of Education since its formation. He has been chancellor of the University of Manitoba since it was founded.

His achievements in the Church surpass even his successes as an educationist. He arrived in a remote, barren land, where the nearest railway left him 600 miles from his destination. There were no roads, no towns; the only inter-communication was the rude trail of the wild Indian winding over a prairie dotted here and there only by the forts of the Hudson's Bay Company.

FORT GARRY, HIS FUTURE HOME,

was inaccessible to the world; there were no emigrants then. It was not known that there lay the richest and widest belt of wheat land, the most fertile soil, in the world. There he found old St. John's College with about £25 worth of books in a little building, which is still made to serve for some of the college purposes. Hither he came to supervise and direct the labors of 18 clergy scattered over his broad diocese. To-day, here stands new St. John's, a handsome brick structure with stone foundation, with its ample lecture-rooms, and well-chosen library, with its students' quarters and preparatory school—equipped in every respect to carry the blessings of education to the coming race—a substantial and abiding monument to Archbishop Machray. To-day, in the diocese of Rupert's Land alone, there are 80 clergy, while from his original diocese he has seen successively six suffragan bishoprics erected. His own diocese is to-day in a remarkable state of efficiency, having at the centre a capitular body with a dean and three residentiary canons, all of whom are professors in the college.

Of simple and unassuming habits, His Grace is proverbial for industry, and beloved by all who knew him. His chief recreation is mathematics, and from it doubtless has come his marvellous accuracy of detail. The native energy and vigor that carried him a score of years ago through long and fatiguing journeys by dog-sleigh and canoe to the remotest parts of his diocese is now expended on his voluminous correspondence and his duties as prelate and professor.

Yesterday the Canadian church gave him its highest honors. Last year England's queen conferred upon him the unique position of Prelate of the Order of St. Michael and St. George, thus singling him out as the foremost of all colonial bishops.

His residence is Bishop's Court, on the west bank of the Red River, a modest mansion, built originally of logs forty years ago. In front of it is a sloping lawn, and a broad, majestic expansion of the river. His grace lives between the past and the present—old and new St. John's—while close at hand is the plain, unpretending cathedral church, the Westminster Abbey of the North-west.

TITLES.

The Church of England in British North America has good reason to be thankful for the large share of secular honours won by her sons in all the learned professions, as well as others. In the army and navy and in parliament, as well as in law and medicine, her sons usually "give a good account" of themselves. So, also, in other lines of life and duty: less conspicuous than these, but in their way no less important. So remarkable has been the record, in this respect, of the Canadian Church, that it has become the subject of public notice, and her position has evoked the animadversion of envious rivals—as if a disproportionate share of such things had fallen to her lot. We may, however, confidently aver that her fate has not been regulated by either luck or favour, fear or love—the principles imbibed from that well of Catholic truth and Christian practices, the Church catechism must be honoured as the chief cause of her singular success.

THE GENERAL SYNOD

has borne abundant testimony to the prevalence of distinctions earned by Anglican lawyers, doctors, merchants, etc. Out of some eighty delegates—chosen for the most part, by informal suffrage in our Synods—a very large proportion happen to be easily recognized as men of distinction. Among "judges," we note such men as Hanington, Ermatinger, Senkler, Ritchie, Wilkinson, Macdonald, Macleod: beside such eminent jurists as Senator Allan, Sheriff Inkster, Dr. Walkem, R. V. Rogers, Hon. Henry Aylmer, James Dunbar, Chancellor Bethune, L. H. Davidson, S. H. Blake, Matthew Wilson, Richard Bayley, J. A. Worrell, N. W. Hoyles—all "Q. C.'s" at the least. One quarter of the Synod were lawyers! Almost an *embarras de richesses*: but their help was most valuable—if their opinions were various—and their discussions lively. Besides they were well "balanced" by such practical business men as A. H. Campbell, James McKay, H. S. Crotty, J. H. Brock, T. E. Birbeck, Dr. Heneker, J. G. Foster, H. J. Crundall, Prof. Hinds, Archdale Wilson, John Hoodless, W. Myers Grey [Mr. Eden, Dr. Alex. Johnson, Chas. Jenkins, C. N. Vroom, Geo. A. Schofield, Dr. Præger, Dr. Bridgland, and J. A. Madovary—just as many more!

THE CLERGY.

While these forty "good men and true" have their "titles" of "Justice," "Honourable," "Q. C.," etc., besides "unwritten titles," such names as that of *Charles Jenkins* being a title in themselves, the clergy have sent a good array of dignitaries: 14 Archdeacons, 4 deans, 11 canons, and 12 others (like *John Langtry*) well known without the assistance of "handles"—over 40 in all, or just about equal in numbers to the lawyers and business men put together. The "titled" dignitaries, it may be assumed, were singled out for the Synod,

as well as for their titles originally, on account of personal distinction previously earned—though a "Canon" is said sometimes to be so called *a non canendo*, like that South American bird which claims the title according to this rule in humble imitation of ecclesiastical methods! Such men as Brigstocke, Body, Carmichael, Fortin, Dixon, Partridge, Kaulbach, Lauder, Bedford-Jones, Norman, Roe, Grisdale, Du Moulin, Mackay, Allen, stand *facile princeps* among their fellows—any Church might be proud of them: while not far behind, if at all, are such names as Llwyd, Burman, Taylor, De Soyres, Miller, Clinton, Bland, Bogert, Jones, Sargent. Who would deny the distinction of "Canon" to Neales, Davis, Mills, Sutherland, Spencer, Thornloe, etc. There can be no doubt of their worthiness.

THE BISHOPS.

We say then the Church was well represented by such a category of titles and such a galaxy of ecclesiastical stars. But when we come to the highest grade of clergy—the ecclesiastical "House of Lords"—words fail us to express the gratification produced by a survey of the *personnel* there displayed. They are men truly "head and shoulders" above the ordinary rank and file. Their names, every one, are worthy to be enrolled on the highest scroll of fame for talent, and achievements in the Church arena—in many a well-fought field. Here and there, it is true, among the deans and archdeacons (and even lesser folk!) there may be heads that rise *very near* the throne of episcopacy, and foretell their own future destiny of being entitled "Right Reverend Fathers," as well as "Reverend" and "Very Reverend," and "Venerable Fathers" already: but these others have the *stamp* of unmistakeable success already crowning their lives.

"PRIMATE, METROPOLITAN, ARCHBISHOP."

It was quite time that some step was taken to place these fifteen or twenty bishops in proper proportion as representing the highest grade of the Canadian hierarchy. The size and importance of the Church as well as the country—the prestige of the former if not of the latter—has been for a long time demanding such adequate expression to the feeling so universal, that the array of heads should terminate in an apex or "finial" of some kind—call it what you will! For many purposes it is very convenient to have a titular head or principal to every "college" of Bishops, from time to time, and age to age. Some one mind should be first, and the fact should be recognized as soon as possible, for the welfare of the Church at large, and the smooth working of her paramount influence among the bodies of local Christendom.

THE CHIEF WAS WELL CHOSEN.

The selection of Bishop Machray as "primate" will give universal satisfaction. There was, perhaps, little to choose between in the two Metropolitans; and Bishop Lewis has a *special* eminence which none will deny him: but certain proper considerations weighed well and rightly in determining the honour towards the man who has (almost alone) upheld the Church's honour so grandly in the far West under very trying circumstances. To all intents and purposes he was already "Cardinal" or *hinge* and centre for all the other planets of the system. There are reasons which make his elevation to the highest seat peculiarly appropriate. At the same time, while he certainly adorns that position best under the circumstances, it was wise to provide that the chief Bishops in the local sub-divisions of our national area (provinces) should have the honoured title, simply

expressing the *fact* in one word, of "Archbishop"—two at present, three or more in the near future. Thus the Church of Canada stands forth in all her dignity and panoply, fittingly clothed and properly arrayed for her grand career. Let her priests and people take notice and act accordingly—fitly follow.

WANDERING THOUGHTS.

We are close upon the General Synod of the Church in Canada. This we hope and trust will be a step in the right direction. The word synod, remembering its derivation, conveys to the mind a depth of meaning—and especially so in this case. An assembly of wayfaring men, many of whom journey immense distances to consult and deliberate upon the interests of the branch of the Catholic Church to which we belong, is one calculated to produce a deep impression on the minds of all. We are, many of us, to some extent familiar with the faces of the bishops of the eastern dioceses, but it will be a rare privilege to look upon the faces of bishops and priests of the west who are laying the foundations of the Church in the newer provinces, who for years have lived in isolation, and in a spirit of great self-sacrifice have given themselves to the pioneer work of the Church. From the Atlantic to the Pacific, from the southern boundary of our country and from arctic regions, come these men to tell us what has been done, and to bring about a union of all the resources of the Church for the accomplishment of her high designs.

This coming council will be laden with vast responsibility. The spiritual interests of the settled population, the interests of those entering into unbroken forests and prairie lands, of Indian tribes still in darkness, of settlements of white men, and of heathen converts scattered over the wide expanse of country in the frozen north and great North-West, the once "great lone land," have to be considered and furthered. Looking forward to the future possibilities of the Church in this young and growing Canada it is beyond our ken to see what the results of this council may be.

There have been many councils of the Church, some of them most disastrous in their immediate results, yet, after all, God has preserved the faith, and given guidance to the faithful. It is an impressive fact that to-day in this nineteenth century churchmen repeat in the daily offices the Apostle's creed, and at the eucharist the Nicene creed, the ancient symbols of Catholic doctrine. How much has happened, and what errors has the Church escaped, and what trials has she passed through triumphantly since A.D. 325. This is a time at which we may well remember St. Paul's admonition, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and Eucharists be made for all men."

Since writing the above the opening service of the synod has been held.

St. Alban's cathedral was filled and the service came well up to expectations. A service so exceptional and extraordinary must have involved no little anxiety. It consisted of matins and the celebration of the holy communion. The sermon was preached by the Bishop of Rupert's Land, and was a statement of the extent and character of the work in the North-West, and an appeal for sympathy and help, which it was hoped this coming synod would be a means of inducing. It was not exactly what I expected but, after all, perhaps it was as well, if taking for granted that all recognizes the work of Christ for humanity through the operation of the Holy Spirit and through the

councils of the Church in ages past, he plunged at once into the present needs and requirements of Christ's body.

The musical parts of the service were well rendered, and the choir master and talented young organist deserve much credit for their successful efforts.

The secular papers spoke of the congregation as a "fashionable" one, and also admiringly of the procession in which they said the bishops were robed in "gorgeous" vestments. After reading what was said one felt relieved to know that these clever reporters—and they are clever—did not see their way to hang a "thurifer" or clothe a bishop in a "psalter."

The word fashionable seems to be strangely out of place in a description of any religious function. I prefer to feel that the Church's children include "all sorts and conditions of men," and that the poor as well as the rich, the unfashionable as well as the fashionable may claim equal Christian privileges which are accorded with equal regard in the house of God.

And then the word "gorgeous" is a fine word. I suppose it alluded to the scarlet convocation robes worn by the bishops. I don't think they are "gorgeous," and, besides, they are not strictly ecclesiastical robes, except in so far as they were originally the "ordinary garment in public" of a bishop.

Surely we may hope for the day when such a sense of the dignity of divine worship and awfulness of approach to God may become so developed that we shall be made to feel that it is not our tastes and prejudices which are being consulted, but what is comely in the sight of God. I have no doubt that He who once said, "And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty," would have us accept the same instruction still.

The law of the Church is perfectly plain in reference, at any rate, to those who minister at the altar, "And whosoever the bishop shall celebrate the holy communion in the church, or execute any other public ministration, he shall have upon him, besides his rochette, a surplice or alb, and a cape or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain."

These religious functions may be "gorgeous," but to me they are not impressive, and thousands I know feel as I do. We do not feel constrained to cry, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Then, again, the general fussiness before the service began, the talking and the moving about, and afterwards the awkward break in the middle of the service, which at first was not understood, and then was marked by a stampede, were enough to dissipate all spirit of devotion and to distract the mind of a saint. It was a grand opportunity for a churchwarden to have made an effort to exercise his authority.

"In the time of divine service, and of every part thereof, all due reverence is to be used; for it is according to the apostle's rule, 'Let all things be done decently, and according to order.'—Neither shall they disturb the service or sermon by walking or talking, or in any other way; nor depart out of the church during the time of service or sermon without some urgent or reasonable cause."

I do not find any direction anywhere in the communion office justifying this act of those who "depart out of the church during the time of ser-

vice." I think I have read somewhere of the withdrawal, at a certain time from their allotted place, of the "unbaptized," the "excommunicate," and the "possessed with devils," but of course none of those who departed from that service would acknowledge a willingness to be enumerated in such categories.

After all there was much, very much, to be thankful for. The beautiful building, the presence of so many bishops, the offering of the eucharist, the practical discourse, combined to build up the hopes of those who eagerly long for the success of Christian effort, and the welfare of our branch of the Church of Christ.

IDLER.

THE GENERAL SYNOD.

Continued.

FRIDAY.—At the morning session the General Synod considered in detail the solemn declaration with which it came into existence. For an hour, at least, the first three lines were discussed, and almost numberless were the various forms it was proposed they should take. Then the next three lines were subjected to similar scrutiny, and after that it was plain sailing with the declaration. Before the matter was taken up, however, two resolutions affirming that it is not the intention of the General Synod to interfere with the diocesan or provincial synods were adopted. These were considered by the Montreal delegates and many others as conditions antecedent to union, and the formal acceptance of them cleared the way for action.

The Church Designated.—The first question which the consideration of the declaration involved was the designation of the Church. The original draft was as follows:—"We, the Bishops of the Holy Catholic Church, in full communion with the Church of England, together with the delegates from the clergy and laity, now assembled in the first General Synod of the Church of England in the Dominion of Canada," etc. The assault upon this was opened by Dr. Johnston, of Montreal, who considered it looked like a separation from the Church of England. He did not know what was meant by the Holy Catholic Church. Legally there was no body bearing that name. "The declaration is absurd," said Archdeacon Roe, "we are here as members of the Church of England in Canada." The same view was taken by the Bishop of Toronto, who considered the declaration was not accurate in point of fact. Their Lordships were not the bishops of the Holy Catholic Church. They should define themselves as they are—the bishops of the Church of England in Canada.

Then a host of motions were showered on the synod. Dr. Johnston moved to strike out the words with reference to the Holy Catholic Church, and make the declaration read as that of the bishops, clerical and lay delegates of the Church of England in Canada. The Bishop of Hamilton proposed a verbal change which would not alter the sense of the declaration. It consisted of simply transposing the words "now assembled" so as to bring them after the words "Church of England" in the first line. Bishop Sullivan proposed an amendment making the declaration that of the bishops of the Church of England in Canada, together with delegates from the clergy and laity. Bishop Courtney, of Nova Scotia, proposed an amendment which was afterwards adopted. It made the first clause read as follows:—"We, the bishops, together with the clergy and laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration." This form was adopted by a large majority, Bishops Sillitoe, Hamilton, Kingdon, and Young voting against it.

Relations to other Churches.—The second clause of the declaration brought up the question of the relation of the Canadian Church to the Mother Church and the remainder of the Anglican communion. Dr. Johnston was for declaring the Canadian Church an integral portion of the Church of England, instead of the Anglican communion, as the draft report proposed. In the opinion of Rev. E. M. Bland, of Hamilton, this was simply another effort to narrow down the Canadian body. He was surprised that the words Holy Catholic Church had been struck out. An amendment proposed by Bishop Courtney set forth that "We desire the Church of England in Canada to continue in full communion with the Church of England," and added the Churches of Ireland, Scotland, and the United States. This was, however, objected to as limiting the relations of the Canadian Church to the bodies named. The Bishop of Toronto explained that when the former clause was under discussion he objected to the use of the words Holy Catholic Church only because

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An interesting incident was caused by the objection by Canon Pentreath, of Winnipeg, to the words "Psalms of David," in the declaration. He thought Psalter was the correct term, and in view of recent criticism—Here the canon was stopped, for half a dozen bishops were instantly on their feet. "We object to recent criticism," interrupted Bishop Baldwin. Bishop Kingdon pointed out the Psalms of David were the exact words used in the Prayer Book. "At all events," added Bishop Baldwin, "we object wholly to making any use of what is called higher criticism." (Laughter). The synod evidently took this view, as the matter here dropped.

Non-Resident Representation.—The constitution was taken into consideration when the synod resumed after luncheon. The first point that gave rise to discussion was whether non-resident delegates should be permitted to sit in the synod.

Provost Body moved a clause providing that delegates must be in all cases residents of the dioceses they represent. He contended that if some such provision were not made there would be a dangerous loophole in the constitution. It was essential to the success of the synod that resident delegates should form it. He was willing to concede the right to certain dioceses to send non-residents, but thought a clear rule for all had better be laid down.

Dr. Henneker, of Quebec, believed the interests of a diocese unable to send delegates would be better served by the General Synod than by non-residents. Bishop Young pointed out that the scantiness of available material in the West rendered it sometimes impossible to select desirable delegates. He thought the bishops should have power to name substitutes where delegates failed to act.

Canon O'Meara, of Winnipeg, considered the proposition unfair, unwise, and impossible. It meant the disfranchisement of dioceses in the scattered parts of the Dominion. It would compel them, perhaps, to send inferior material, and would weaken the collective power of the Church. It would cost a thousand dollars to bring a delegate from Selkirk. The Province of Rupert's Land had already placed itself under the government of the General Synod, under certain limitations. One of these was the right of each diocese to administer its own affairs. What higher right had a diocese than the right of representation? This motion tampered with that right. It would eliminate from representation half the representation of Rupert's Land, and one-third of that of British Columbia. He was willing that delegates should be at least from the province they represented, and believed that would be ample restriction.

Dr. Praeger, as a representative from British Columbia, supported the motion. He believed the objections were purely imaginary.

Canon Pentreath considered that the restriction would be unjust to the dioceses in the extreme north. At the present time the proposed rule was impracticable, as it would disfranchise at least four western dioceses.

Bishop Pinkham proposed to move that in the case of the Province of Rupert's Land and the diocese of Caledonia the bishops shall have power, where it is impracticable to send delegates, to select delegates who are residents of the province.

The Metropolitan of Rupert's Land—If Provost Body's motion is carried, from that moment the Province of Rupert's Land ceases to be a part of the synod. We are unanimous. If this is carried there is an end of the whole thing. A missionary cannot leave his field for nine months to come to the General Synod.

Canon Grisdale endorsed the opinion of the last speaker. He was about to rise to say the same.

Dr. Davidson hoped the motion would not be passed. It would be a very severe infliction upon some dioceses.

Provost Body felt that the General Synod would acquit him of any desire to injure Rupert's Land. He was merely acting in accordance with the decision of the Synod of the Province of Canada.

Bishop Sullivan was of opinion that the general

principle of resident representation should be affirmed, but it was equally important that provision should be made for exceptional cases. He therefore proposed that delegates be in all cases resident in the diocese from which they are elected or appointed; provided, that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the dioceses of Moosonee, Selkirk, Caledonia, McKenzie River, and Athabasca, and such other dioceses as may be formed out of them, be permitted to appoint non-resident delegates to the General Synods, provided only that such delegates be resident within the bounds of the essential province of Rupert's Land or the civil province of British Columbia respectively, and that until 1896 those dioceses may be represented by delegates from any dioceses whatever.

This motion, after much discussion, was adopted. *Basis of Representation.*—Judge Ermatinger moved, at the evening session, to amend the basis of representation. He took the view that the General Synod was too small a body. In accordance with a resolution of the Diocese of Huron, he proposed that dioceses having from 100 to 150 clergymen have five delegates of each order, and that those having 150 and over have six.

Canon Pentreath opposed the resolution because it would extend the synod at the expense of the West. It meant simply increased representation from the East.

Mr. Richard Bayley proposed four delegates of each order for dioceses with 100 to 150 clergymen, five for 150 to 200 clergymen, and six for dioceses with more.

Bishop Machray did not favour any increase on the original plan. Even as at present constituted it would be difficult to meet the expenses of the synod.

Bishop Baldwin considered the present representation inadequate, and most irritating to the larger dioceses. He thought a House twice the size of the present one would be of much greater value to the Church. A larger representation was most desirable. Canon O'Meara, of Winnipeg, took the view that if the size of the synod were increased at the expense of the smaller dioceses it would be tampering with their rights.

Mr. N. W. Hoyles thought a larger representation was needed. The influence of the synod would be greater if its membership were increased.

Judge McDonald considered the synod quite large enough at present.

Judge Hanington considered it would be a gross injustice to the smaller dioceses if the present principle of representation were departed from.

Mr. Matthew Wilson, of Chatham, pointed out that the proposed amendments would only mean an increase of eight laymen, of which Huron would have only one.

Rev. J. J. Bogert pointed out that if Huron or any other large diocese wanted increased representation it could be secured by dividing the dioceses.

Both amendments were lost on a vote being taken.

The House of Bishops.—When the clause providing that there shall be two Houses—one of the bishops and the other of the delegates—was under consideration, two amendments were offered.

Judge Ermatinger moved that a proviso be added to ensure that both Houses shall meet in joint deliberation whenever demanded by the majority of either body.

Rev. Dr. Langtry proposed that the bishops, clerical and lay delegates, constituting this synod shall sit together for the discussion and determination of all questions that may be submitted for their consideration, provided always that at the request of two or more of the bishops their Lordships shall withdraw to their own chamber for further discussion, and vote upon any questions under discussion. Further, that the vote, as provided here, may be taken by orders if required. He contended that this was the best and most expeditious way of doing business. It was in accordance with Scriptural model, as in the xv. Acts it was stated that the apostles, presbyters, and brethren met together. It was said there was no authority for the change; as a matter of fact there was no authority for anything else. The proposed method was in accordance with the practice of the Primitive Church. It would give the General Synod the advantage of the presence of the bishops and they would not be compelled to remain against their will. What had happened in this synod was worthy of note. When their Lordships left on the first day there was a feeling of vexation. (Cries of "No, no.") Well, he knew of such instances, but since the bishops had returned all irritation had disappeared. The idea of a House of Bishops was a survival of mediæval times, when the bishop was more a baron than a bishop, and did not like to associate with those of lower orders.

Rev. E. M. Bland, of Hamilton, in seconding the motion, hoped the bishops would earnestly consider the proposition. The clergy and laity wanted the

bishops present at their deliberation. He proposed that the bishops consult among themselves upon the subject, and endeavour to meet the wishes of the synod.

Mr. N. W. Hoyles felt that in the present meeting it would have been a great loss if the bishops had not returned after they withdrew. He proposed the organization of the General Synod upon the lines of the General Synod of Ireland.

Canon Carmichael moved the adjournment of the debate. The General Synod adjourned till 10 a.m. to-morrow. To the Bishop of Montreal, who is absent through illness, the sympathy of the General Synod was extended in a resolution.

Honours Conferred.—At a special convocation of the University of Trinity College honorary degrees were conferred yesterday upon several of the visitors, the Chancellor of the University, Hon. G. W. Allan, in the chair. Prof. Clark was the orator. Among those present were Lt.-Governor Kirkpatrick and Mrs. Kirkpatrick, Hon. J. C. Patterson, Minister of Militia, and Dr. Ryerson, M.P.P. The degree of D. C.L., honoris causa, was conferred upon the Metropolitan of Rupert's Land, the Bishops of New Westminster, Fredericton, and Athabasca, Rev. Canon Carmichael, and Dean Grisdale, of Winnipeg.

Chancellor Allan cordially welcomed those who had thus been enrolled among the members of the university, and assured them their names would always be held in high honour. He hoped that the circumstances surrounding the present occasion would be a happy augury of an increase of brotherly love and co-operation in everything that tends to advance the Church and the glory of God.

Appropriate speeches were delivered by the recipients of the honours.

SATURDAY.—The synod resumed its session with the Metropolitan of Canada in the chair.

Bishop Courtney, of Nova Scotia, asked to have expunged from the minutes all that portion of the amendment he presented on the previous day relating to the names of other churches with which the church in Canada professed to be in communion. It would, said he, be perhaps an ungracious thing for those churches to read that the synod having had it that their names should be mentioned in the solemn declaration deliberately cut those names out. (Hear, hear.) He would be very glad indeed if in the printed minutes that reference could be left out. (Cries of "No.")

Rev. Dean Carmichael understood it was the duty of the secretary to state what positively and actually had taken place—(hear, hear)—at the meeting of which the minutes were supposed to give a correct account. A resolution was proposed by the Bishop of Nova Scotia and debated with a good deal of vigour, and he (the speaker) distinctly held that if the resolution was not embodied in the minutes the synod would not have a correct account of what had taken place. The result of such a precedent would be that any member of the house when he found that a resolution was not acceptable might ask not to have the record placed upon the minutes. He did not believe for one minute the privilege would be allowed to an ordinary member of the house, and he hoped and trusted they would preserve the account of what positively took place on the previous day.

Rev. Provost Body would like to appeal to the indulgence of the house on the matter, which he thought was of a very unusual and unique character. ("No, no.") As a matter of fact when Bishop Courtney's amendment was presented the house was engaged in work which should have been done in committee, and the amendment was directed to no other end than that it should not go out of the great Church of the United States that the Church in Canada was not in communion with them. Considering the most extraordinary circumstances under which this matter came up, there being no rules of order, and the absolutely practically unique character of the gathering, he hoped the house would consent to entertain the resolution of the Bishop of Nova Scotia, the rejection of which might cause it to be inferred that the first General Synod had deliberately stated they had no desire for communion with other churches. ("No, no.")

Bishop Sweatman Dissents.—Bishop Sweatman—I object in toto to such a statement. I deny entirely that the insertion of that amendment and the fact that it was lost will convey to any honourable person such an impression.

Mr. Justice Hanington held that the rule in all parliamentary and other bodies is that minutes were intended for the protection of minorities, and a unanimous consent was required for anything to be struck out.

Bishop Courtney—That was all I asked for. I did not ask for anything else. I wish the unanimous consent of the synod.

Bishop Machray said if the Dean of Montreal's view was concurred in it would be a dangerous precedent. He agreed, however, that to expunge anything from the minutes the meeting should be unanimous. The matter then dropped.

Rev. E. M. Bland desired to correct the minutes.

The secretary had made him a canon, but his bishop had not. (Laughter.)

The Metropolitan nominated the following committee to appoint standing committees: Bishop of Toronto, Bishop of Nova Scotia, Rev. Dean Grisdale, Archdeacon Buglocke, R. Walkem, Q.C., Dr. Davidson and Charles Jenkins.

The Bishop's Declaration.—Rev. Dean Carmichael rose to continue the debate on the motion to form the synod into an upper and lower house, the amendment of Judge Ermatinger providing for a joint conference of both houses at the request of a majority of members of either house, and Dr. Langtry's amendment to the amendment declaring that there should be only one house, but that the bishops should be allowed occasionally to retire and discuss and vote in private on any matter under deliberation.

Bishop Machray, Metropolitan of Rupert's Land, said: in obeying the command of the bishops and of the Metropolitan of Canada, who is in the chair, to make a statement on behalf of the bishops, I trust that the house of delegates will receive what I am going to say most kindly. We have no desire to interfere in the least with the independence of the house of delegates composed of the two orders. We wish them to have all power in themselves to agree to anything—(hear, hear)—but we desire to preserve the independence of the House of Bishops—(applause)—and we have come to this unanimous and irrevocable decision which I am now going to state. The bishops consider that they must sit separately, and it must be left to themselves on what conditions they will agree to sit with the house of delegates. On some questions they will probably consider that the House of Bishops must be unanimous. On other questions they will be quite willing for a majority to decide the matter, and on many things, such as missionary meetings similar to what they have in the convention now in the United States, where there is no discussion, but where there is a laying before the public the position of missions, they will be only too thankful to sit as one house and one body. But we feel that it is absolutely necessary for the position of the bishops in the Catholic Church, for the independence of the order, that it must be left to ourselves to determine on what conditions we shall sit as a united body. Now, I am commissioned by the Metropolitan to say that if he had any idea of such a motion as Dr. Langtry's being carried, he would not have been here. I might say the same for myself. (Slight applause.) And further, the conference at Winnipeg came to this conclusion: The houses were to sit separately excepting at any time by the unanimous consent of both houses. When the province of Rupert's Land examined the decisions of the province of Canada they found, somehow or other, that this did not appear. We did not see that it had been opposed by the province of Canada. It was simply left out, and in my address as Metropolitan in opening the provincial I drew attention to that, and I said it probably seemed such a minute matter to the province of Canada that they took no notice to it whatever, but I added: "I consider it necessary for the independence of the House of Bishops, particularly at the present day, that there should be a distinct utterance upon the question;" and the province of Rupert's Land came to the unanimous conclusion to maintain this clause of the Winnipeg conference. That is the position in which the matter stands.

Bishop Sullivan, of Algoma, observed; My Lord,—May I say as a member of the House of Bishops who joined in the agreement arrived at by the house, and who was a party of that agreement, that there is a misunderstanding possibly in the minds now of the clerical and lay delegates which it is most desirable should be removed, and that is that there has been any desire on the part of the House of Bishops to stifle debate or to use a familiar expression to "choke it off." ("No, no.") That was never dreamt of at any time I beg to assure the house on behalf of the bishops. I understood before we entered this house to-day that there was to be an opportunity given for a full expression of opinion from the Dean of Montreal and others who might desire to follow, and that not until the house had exhausted itself on the subject was any declaration such as we arrived at to be made known to the house. (Hear, hear.)

Bishop Machray—I find from what has just been said that I seem to have made the statement too early in the proceedings.

Dean Carmichael—I think, my lord, that it was, perhaps, just as well that his lordship of Rupert's Land made the statement just at the time that he did—(hear, hear)—and as I myself had the right to the floor of the house—(hear, hear)—in order that I propose in the strongest language that I possibly could the very position that has been taken now by his lordship the Metropolitan. (Hear, hear, and applause.) I think the best thing that I can do is to take my seat with humble gratitude in my heart with the announcement that has been made. (Loud applause.)

Dr. R. T. Walkem, Q.C.—I think we are all of the opinion that the declaration of the Most. Rev. the Bishop of Rupert's Land comes properly now. It

would have been somewhat discourteous to have debated a question of this kind and then to have told us it was of no use.

Dr. Davidson—I would venture to express the hope that the amendments may be withdrawn—(hear, hear)—and that the report will be adopted as it is. I suppose the object aimed at by the amendment has been attained. I for one join the Dean of Montreal in being most grateful that the decision arrived at has been made known. (Applause.)

Mr. Justice Hannington—As one of the laymen I do not regret the announcement, and as far as I am concerned I think it would be right enough to have the amendment withdrawn, but still, so far as I can learn, the feeling of this house was to maintain in its integrity the upper house, the two houses being utterly independent. I think it right to say that, for fear it may be the opinion outside that when your lordships made your declaration it caused this house to withdraw or otherwise. I think the consensus of opinion, from what I could gather last night, was to leave your lordships a separate house, an independent body, trusting your lordships to do as you have always done in the province of Canada—that when a conference was requested and reasonable grounds shown for it you would meet and aid us.

Rev. Dean Carmichael—I might just say, in order to show clearly that that was the feeling of a good many of the house, that the amendment I was about to propose embodied, I think, exactly the very statement that has been made by the Right Reverend the Metropolitan of Rupert's Land. It was that the following be added to the first paragraph of section 2 of the constitution: "The two houses shall sit separately, except at any time by the unanimous consent of both houses, or in conference." That, as I understand it, is exactly what your lordship stated.

Rev. Provost Body—I might say, my lord, I was prepared to second the resolution, and explain at length my reasons for so doing. Of course, I think it the wisest and best course now that we should have no further discussion on the matter, and I hope the amendments will be both withdrawn.

Rev. E. M. Bland, Hamilton—As the seconder of one of those amendments, I think it would be a pity for it to be withdrawn. I think there ought to be a record on the minutes of the General Synod that this house of delegates desired the presence of their fathers in God, and that in the wisdom of the upper house it was determined to proceed otherwise. We don't wish in any sense to lower the dignity of our House of Bishops. We desire rather to raise the dignity of the house of representatives, and I think that it would be well that the resolution should still stand without being withdrawn.

Mr. J. A. Worrell, Q.C.—I hope, my lord, that the amendments will be withdrawn, as has been suggested, and that we shall not have a vote. I for one have no hesitation in saying that I strongly sympathize with the motion to have only one house, but I feel that owing to the announcement of their lordships that it is a necessity in their minds to have two houses, we cannot do anything else than yield to their lordships' decision, that having been pronounced to be irrevocable. It would be idle, therefore, at the present moment to pursue the debate, and I think it would be very unfair for those who differ from their lordships to take a vote upon the question, influenced as many of us must be by the statement of the bishops. If the resolutions are withdrawn the matter can then be brought up at any time when the two bodies are separately constituted, and I am still hopeful that at some future day some arrangements may be made on the lines of the resolution.

Mr. R. Bayley, Q.C., said: I think it is a very proper thing indeed that the resolution of Dr. Langtry should be withdrawn. I also think it advisable that some proposition should be entered in the constitution with reference to a conference. I think that a conference will be exceedingly valuable, but I don't agree that it should be by the unanimous consent of the bishops and delegates. I think the consent is amply sufficient.

Bishop Machray—You have misunderstood the whole thing. We have spoken of a united house, but there is no idea of unanimity for a conference.

Dr. Langtry's Regret.—Rev. Dr. Langtry—I cannot but regret the decision to which their lordships have unanimously come to. I cannot but feel that it is a mistake in the interest of this synod. (Laughter.) It would, of course, be nothing but obstinacy and folly to refuse to withdraw the resolution now. I do it under constraint. (Laughter.) I am quite satisfied that if a vote were taken after the utterance of their lordships it would be defeated by a large majority, but I don't think it would have been defeated last night. ("Yes," and "No.")

The amendment was then withdrawn.

Rev. J. Des Soyres asked their lordships to accept the suggestions for more frequent intercourse between the two houses.

After some further discussion it was resolved to add on the motion of Dean Carmichael the following

words to the resolution: "The two houses shall sit separately except by the consent of both houses." As amended, the resolution was then passed.

The Metropolitan of Rupert's Land moved the adoption of clause 2, sub-section 2: The clergy and laity shall vote by orders if required. Rev. H. G. F. Clinton offered as an amendment: "Voting shall be by orders, if required."

Dr. Johnson suggested to prefix the pleonastic phrase: "In the lower house."

None of the suggested changes were accepted, and the clause was adopted as printed.

Dr. Davidson moved that the following words be added to clause 2, sub-section 2:

When both houses sit together, each house shall vote separately.

After consideration the motion was dropped, only to be succeeded by a long and intricate discussion that was introduced by the following motion:

"Moved by Rev. H. G. F. Clinton, seconded by W. W. Myres Gray, that after the words 'vote by orders if required,' there be added 'and at the request of all the delegates from any three dioceses a vote by dioceses shall be taken, each diocese in any such vote to count as a unit.'"

Rev. Dean Grisdale pointed out the procedure in the provincial synod of Rupert's Land, which he used as the basis of a subsequent motion.

Provost Body hoped this motion would not be pressed. The question had been threshed out in the Montreal provincial synod and was a subject of careful discussion at the Winnipeg conference, but had not been accepted.

Rev. H. G. F. Clinton was willing to accept the procedure in Rupert's Land, and the following was substituted instead of his motion:

Moved by Ven. Dean Grisdale, seconded by Rev. Archdeacon Smith:

"That in clause 2, after the words 'the clergy and laity shall vote by orders if required,' the following words shall be inserted: 'And if the proposition be decided in the negative, it shall be conclusive; but if in the affirmative, any six delegates, two from each of three different dioceses may then demand a vote by dioceses, when, if the proposition be carried in the negative, it shall be conclusive—the vote of each diocese being determined by the majority of the delegates of that diocese; and in case of equality in the votes of the delegates from any diocese, such diocese shall not be counted.'"

Rev. Canon Pentreath stated that the clause had been found necessary in Rupert's Land, and he urged that it was only reasonable for the General Synod to grant this safeguard to the smaller dioceses.

The Bishop of New Westminster urged that this resolution was the protection of the weak against the strong. He stood on the primitive principle of the great communion of the English Church. The diocese is the unit of the Church. Some dioceses had gained valuable experience in particular lines. New Westminster had done this in the matter of discipline. Should not a diocese in such a case have a right to express itself as a diocese, and thus have the weight in council its merits?

The Metropolitan of Rupert's Land called attention to cases where distant dioceses, through absence of their delegates, are only partly represented in the lower house. They should have this protection.

Mr. Matthew Wilson, Q.C., had voted yesterday against all increased representation simply out of consideration for the weaker dioceses. Was it fair for these weaker dioceses to ask the same measure of representation in voting as the stronger dioceses?

Dr. R. T. Walkem, Q.C., thought all dioceses, weak or strong, equally represented in the House of Bishops. He deprecated any such opinion as that the synod was made up of representation by dioceses. They were the delegates of the united Church of England in Canada.

Bishop Courtney, in one of his brief, forcible, deliberative summaries, reviewed the position, and urged that if the house could be assured that the circumstances the weak dioceses fear never can arise there was no need for this legislation. But it could not be thus assured; therefore, a safeguard should be granted lest at some time a wise minority might be constrained merely by numerical majorities.

Canon O'Meara insisted that this was merely a conservative measure to prevent affirmative legislation.

Judge Ritchie pointed out that the weak dioceses remote from large centres deserved this consideration at the hands of the synod. Owing to the distance they would never have their full representation of delegates present at general synods.

Judge Hannington made a long speech on the negative side. He urged that the motion gave prominence to sectionalism and marked distrust of one another; that they should lay the foundations of unity broad and deep; that they should not be too conservative in their legislation.

Bishop Sullivan pointed out that it was almost wholly missionary dioceses that asked the passing of this motion. The word "weak," as applied to these missionary dioceses was a misnomer. They

were the strong dioceses. Algoma was not weak, it was strong; it was the bridge between the eastern and western wings of the Church.

The house rose for luncheon at 1 o'clock.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

WEST FRAMPTON.—The Lord Bishop visited the mission of West Frampton (Rev. Felix Boyle, Incumbent) during the week following the fourteenth Sunday after Trinity, and confirmed 38 candidates.

Ordination.—In addition to the ordination in the cathedral at Quebec on the 17th Sunday after Trinity, when four candidates will be advanced to Holy Orders, the Lord Bishop intends holding an ordination in St. Peter's Church, Sherbrooke, on the morning of Friday, Sept. 29th, and on the evening of the same day will hold a Confirmation Service in the same church.

LABRADOR.—Mr. Geo. W. Willis, of Montreal, has been appointed teacher in this distant mission, and will leave almost immediately for the coast. Mr. Willis some years ago spent some time in this mission as a lay reader and teacher, and the inhabitants of these parts will welcome their old friend among them once more.

GROSSE ISLE.—The Rev. L. C. Wurtele, rector of Actonvale, P.Q., is acting as chaplain at the Quarantine Station during September.

ISLAND OF ORLEANS.—The Rev. W. G. Faulconer, Incumbent of Ireland, P.Q., is the chaplain at this summer resort during September.

MONTREAL.

Appointments.—Rev. H. A. Meek, of Buckingham, has been appointed to Mille Isles mission; Rev. Mr. Marriott goes to Buckingham; Rev. N. A. F. Bourne, M.A., of St. Andrew's is preferred to the rectory of Dunham.

Obituary.—Rev. Canon Frederick Robinson, M.A., of Abbotsford, a governor of Bishop's College University, rector of Abbotsford for many years, died suddenly of an affection of the heart, which Dr. Slack had pronounced to be fatal some time before death came. His widow, one son, and two daughters lament his loss. A sound Churchman, a wise counsellor, a kind friend. *Aetat 71 years.*

ONTARIO.

WILLIAMSVILLE.—The harvest home service in St. Luke's Church, on Sunday, was well attended. The decorations were handsome and the horticultural exhibition as good as space would permit. Rev. C. E. Cartwright, chaplain of the penitentiary, preached an able sermon. A collection was taken up for the belfry fund. In it will be placed the bell formerly of St. James' Church. The vegetables will be transferred to the House of Industry.

BELLEVILLE.—Christ Church presented a very pretty appearance last Sunday the 17th inst., the occasion being the annual harvest festival. The church was beautifully decorated with flowers, fruits and grains which reflected much credit upon those who had assisted in the decorating. The first service of the day was the early celebration at eight o'clock. Morning prayer was said at ten and another celebration of the Holy Eucharist at eleven. At this service Rev. Mr. Leech who is about to take charge of the mission at Bancroft, preached a very interesting and instructive sermon. In the afternoon at half-past three the Litany was sung, three hundred people being present. At the evening service the church was filled to its utmost capacity, over nine hundred people being present. The rector, Rev. S. Daw, preached an eloquent sermon from the words: "You will rejoice with the joy of harvest." The surpliced choir, which is composed of forty choristers, furnished excellent music. The organ had been removed from its old place in the back of the church to its proper place in the chancel, which made a great improvement not only in the singing but also in the appearance of the church. The offertory for the day amounted to \$180.

TORONTO.

St. Alban's Cathedral.—The opening service of the General Synod was the occasion of a gift of a handsome bishop's chair, triple sedilia and a credence table, all of oak. In preparation for this service the

seating capacity of the choir was considerably enlarged, so that of those who came to the service, estimated about 400, all were provided with seats. The attendance at this service was much greater than was expected.

St. Alban's Cathedral.—Messrs. A. W. McKenzie, Trinity College School; T. S. Robjent, Weston; M. Kakuzai, Tokyo, Japan, were ordained deacons, and Mr. J. McGinnis spiritual deacon at the ordination service at St. Alban's Cathedral on Sunday. Mr. Kakuzai is the first student coming from a heathen nation who has been ordained in Canada. He was converted from Buddhism seven years ago, and came to Canada in 1890. He will leave for Tokyo in October in company with Bishop Bickersteth of Japan, who will visit Canada then. Messrs. E. C. Trenholme of Holland's Landing, and E. W. Stephenson, curate at St. Stephen's Church, were ordained as priests. The Bishop of Toronto conducted the services and Rev. Dr. Mockridge preached the sermon.

St. James' Cathedral.—A very impressive thanksgiving service was held in the Cathedral at 5 o'clock on Monday, to commemorate the consolidation of the Church in Canada. The grand historic procession marched slowly up the broad centre aisle in the following order:

Mr. F. W. Schuch, choirmaster.
Surpliced Choir of St. James'.
Lay representatives of General Synod.
Clerical representatives in Canonicals.
The Bishops of Canada.
Dean Carey, with Crozier.
The Primate, Bishop Lewis of Ontario.

The thanksgiving services were very impressive. The choir has just been reorganized after the summer vacation, and rendered the following admirable selections, Mr. George Bowles presiding at the organ:—Processional Hymn, Lift Up Your Heads; Praise Service—Psalm c, (Schuch); Psalm cxxxvi, (Newry); Psalm ci, (Humphries); Offertory—To Deum Laudamus, (Hopkins); All People that on earth do dwell. Recessional Hymn, The God of Abraham Praise. The evening service was sung by the Rev. Canon Cayley; the first lesson was read by the Bishop of Nova Scotia, and the second by the Bishop of Huron. Bishop Sillitoe, of New Westminster, was the preacher of the evening, and chose as his text, Ephesians vi., 21-24, the closing words of the epistle: "Peace be to the brethren and love with faith," etc. The introductory remarks noted that three years of preparation and of patient deliberation had prepared for this meeting that had welded together the scattered fragments of which the Church in Canada consisted. Forward, onward, continued the reverend divine, is the universal law—of the seen and the unseen, of nature and of the eternal, of the individual and of the Church. Human efforts are exhaustible, but not God's power. We marvel at the results of modern science, but how much more does God's grace achieve? The Church can now speak in one voice from ocean to ocean. Let us believe in the mission of the Church, of every individual church, in the real inward working of the Holy Spirit, in the possession of God's truth. All that has been done is nothing so long as God has something more for us to do. We have touched in this union the outmost circles of ourselves; at the centre is the Father, the Son, and the Holy Ghost: there only is perfect union, there alone is perfect purity. Towards that centre each diocese must travel, each a distinct and separate ray led by the attracting power of the Holy Spirit, until all shall be united in the ineffable glory of the Godhead.

NIAGARA.

HAMILTON.—The congregation of St. George's chapel met last evening and resolved to petition for the erection of the mission into a separate parish, with its eastern boundary at Lock street. The chapel was founded four years ago under the auspices of All Saints' congregation, but the congregation has grown so rapidly that it feels strong enough to secede from the parent church. The congregation proposes to extend a call to Rev. L. G. A. Roberts, of Hudson, diocese of Montreal.

Rev. T. C. Boulden, M.A., who was recently appointed by the Bishop of Niagara to the mission of Stony Creek, has been offered and accepted the position of assistant minister of St. James' Cathedral, Toronto. Mr. Boulden, though only a few weeks in the country, has proved himself to be a clergyman of rare ability.

FORT ERIE.—New St. Paul's Church, replacing the building destroyed by fire, was opened for divine worship on Sunday, the 17th ult. The morning sermon was preached by the Rev. W. Bedford-Jones, rector of St. Mark's Church, Buffalo. Its thoroughly

practical nature added to the intense earnestness of the preacher, will make it one long to be remembered by those present. In the afternoon there was litany followed by a sermon, the preacher was the Rev. G. H. Saviller, rector of All Saints', Buffalo; his faithful address was much appreciated by his hearers. At evensong the Rev. T. F. Marsden, also from Buffalo, preached an eloquent and instructive sermon. The offertories, amounting in all to \$128, were devoted to the building fund.

HURON.

SEAFORTH.—Harvest thanksgiving services were held in St. Thomas' Church, on Sunday, Sept. 17th., beginning with an early celebration of the Holy Communion at which a large number engaged in that highest act of thanksgiving. The Rev. G. B. Sage preached excellent sermons at the mid-day and evening services at which there were large congregations. The decorations of chancel and nave with grain, fruit and flowers were beautiful. The choir did their part very creditably, and the services as a whole were bright and hearty. In few places is the Church making more rapid progress than in this town where her reverent and responsive services are winning friends among those who have been too long outside her pale.

St. Mary's Harvest Thanksgiving.—St. James' Church was well filled both morning and evening on Sunday Sept. 10th., the occasion being the annual harvest thanksgiving services. The Rev. D. Williams, rector of St. James' Church, Stratford, preached thoughtful and practical sermons. The music was good; in fact St. James' choir is an excellent one. The decorations were in good taste, and looked well. The Rev. Mr. Taylor took the duty in Stratford. All work in this church is progressing most satisfactorily.

Huron Lay Workers' Convention.—The arrangements for the annual convention of lay workers of the diocese of Huron to be held at Woodstock on the 1st and 2nd of November, are now nearly completed and the full programme will be issued after a meeting of the committee on Friday next. The papers to be read and discussed will include several on practical Sunday school topics, one or two having special reference to primary teaching; while such subjects as the relation of foreign missions to the Church; the position of young men as church workers; parochial organization; the scriptural basis of giving for church purposes; and a lay readers' qualifications will be presented for consideration. There will be divine service on the evening of the first day of meeting with a sermon by the Bishop.

RUPERT'S LAND.

WINNIPEG.—The Reverend Canon Coombes, Professor in S. John's College, has returned from a visit to England.

The Reverend Canon Holland, brother to Lord Knutsford, Secretary for the colonies, was in Winnipeg. He is on a visit to his son who is ranching in the West.

ELKHORN.—The Most Reverend the Metropolitan of Rupert's Land, Dr. Machray, visited Elkhorn and held a confirmation service. The candidates (83), were presented by the rector, the Rev. R. J. Stevenson; nine of the candidates were from the Indian School.

S. John's College.—The representatives of S. John's College, Winnipeg, to the Council of the University of Manitoba are Chancellor, the most Rev. Robert Machray, D.D., LL.D., Bishop of Rupert's Land, and Prelate of the most distinguished Order of St. Michael and St. George, Bishop's Court, Winnipeg; Very Rev. Dean Grisdale, D.D., Venerable Archdeacon Fortin, M.A., Rev. Canon O'Meara, M.A., Rev. Canon Matheson, M.A., Rev. Canon Coombes, M.A., H. Archibald, Esq., and Prof. E. Kenrich, B.A.

BRIEF MENTION.

At Roman marriages the wedding ring was placed on the thumb.

Martin Luther and Catherine von Bora were married with a ring which bore all the emblems of the crucifixion.

It has been computed that about 86,000,000 babies are born into the world each year.

The wedding wreath is reminiscent of the age when the bride was always presented with a bouquet of symbolic flowers.

Principal Miller reports a large number of new boys entered at Ridley College, St. Catharines.

A thermometer has been invented in London for giving the warning of a fire.

The famous bridge constructed by Queen Nitocris at Babylon, and described by Diodorus, was five furlongs long.

The Rev. T. H. Pritchard, missionary at Lac Seul, is on his way to England and Scotland to advocate the claims of his mission.

At the time of the Persian wars all Greek men wore long hair, tied on the top of the head in a knot fastened with a hairpin.

The City of London drinks every year 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine and 1,500,000 gallons of spirits.

An observatory is approaching completion on Mount Blanc at an altitude of 15,781 feet above the level of the Mediterranean.

The atmosphere weighs about a ton to every square foot of the earth's surface, 25,000,000 tons per square mile, or 5,000,000,000,000,000 tons on the total of 200,000,000 square miles.

The ancient Anglo-Saxon ladies performed many household offices, and were expert at spinning, weaving, needlework and embroidery.

Rev. Canon Smith, London, is expected home shortly, having undergone a successful operation on his throat in London, England.

For 200 years the paper from which the Bank of England notes are made has been manufactured at Laverstoke in Hampshire.

Rev. C. E. Whitcomb, of St. Matthews's Church, declined the rectorship of a San Francisco church at a salary of \$6,000.

The Greek Church employs two rings in the marriage ceremony—one of gold, the other of silver.

Rev. I. Sanders Reed, of California, has accepted the invitation to become rector of Trinity Church, Watertown, N. Y., in succession to the late Dr. Olin. He comes highly recommended.

The Sunday school army of the world is: schools, 227,396; teachers, 2,239,674; scholars, 20,015,834; total teachers and scholars, 22,255,508. In 1889 the total was 19,715,781; an increase in four years of 2,539,727.

About one-half of the forty thousand Maoris remaining in New Zealand belong to the Church of England. One-fourth are Wesleyans or Roman Catholics, while the remaining one-fourth represent the semi-heathen section that either fell away or never were brought in.

Though Western Australia is nearly nine times the size of the United Kingdom, its population was estimated in March last at but 59,718 with 10,000 more males than females.

It is said that a female codfish will lay 45,000,000 eggs during a single season. Piscatorial authorities say that were it not for the work of the natural enemies of fish, they would fill all the available space in the seas, rivers and oceans.

At Belfast the Alexandra graving or dry dock, completed in 1889, has a floor length of 800 feet, while from outer sail to back of wall the distance is 850 feet. The inside width at the top is ninety-two feet and the bottom fifty feet. This dock can be divided into three separate docks or used as one large dock.

In order to realize the size of the water molecule you must imagine a drop of water to be magnified as big as this earth, and then a molecule would be between the size of a small shot and a cricket ball.

In the Mexican city of Durango the scorpions have become so troublesome that the municipal authorities are offering prizes to people who destroy them, and in this way 80,000 were got rid of last year.

Recent experiments made by the English Government tend to prove the decided superiority of cordite over gunpowder, and it begins to look as though the British navy will supplant gunpowder with the former substance.

Here are the very latest estimates of the five great oceans: Pacific, 71,000,000 square miles; Atlantic, 35,000,000 square miles; Indian, 28,000,000 square miles; Antarctic, 8,500,000 square miles; Arctic, 4,500,000 square miles.

The progress of invention and discovery and applied sciences is constantly adding new words to our language. The words and phrases under the letter "A" Worcester's dictionary are 6,933; in Webster's 8,358; in the Century 15,621, and in the Standard, now in process of publication, 19,736.

The Rev. R. W. Stewart, for fifteen years a Church Missionary Society missionary in China, who has been at home in England for the past few months, is now in Canada on his way back to China. He will spend about five weeks in different dioceses in the interests of the C. M. S. work, and in stirring up general missionary sympathies.

The standard blood purifier, strength builder and nerve helper is Hood's Sarsaparilla. Insist upon Hood's, because Hood's Cures.

British and Foreign.

The Dean of St. Paul's has been taking a holiday in Madagascar, and is spending the late summer in Yorkshire.

The Bishop of Gibraltar proposes to hold a conference of his clergy in London next year.

The Earl of Devon, rector of Powderham, has restored his stately fourteenth-century church in memory of the twelfth earl, his brother.

It is proposed to place a memorial window to Charles Kingsley in Holne Church. Kingsley was borne at Holne, a small parish on the borders of Dartmoor, his father being Vicar there.

The *Life of Dr. Pusey*, which was begun by Canon Liddon, and has been completed by the Rev. J. O. Johnstone, Vicar of All Saints, Oxford, and the Rev. R. J. Wilson, Warden of Keble, fills, it is said, four octavo volumes.

The Marquis of Salisbury has contributed one hundred pounds towards the building fund of the new church of St. Columbia, Wanstead Slip, which district of Stratford has a working-class population of sixteen thousand and no permanent church.

The Bishop of Chester has abandoned the ordinary general visitation of his diocese, and this year will follow the example of the late Archbishop Magee by visiting and making personal examination into the spiritual condition of particular parishes.

In the *Woman's Herald* (edited by Lady Henry Somerset), a little paragraph states that "Henry Somers Somerset and his friend, Arthur Hungerford Pollen, have been heard from far and away in the Great Slave Lake country with their expedition; over a part of the route no white man has ever been before."

The Bishop of Rochester is about to appoint the Rev. J. A. V. Magee, son of the late Archbishop of York, as his domestic chaplain. Mr. Magee, who is at present in deacon's orders, is working at Halling, a village on the Medway, with a population devoted to cement making. He is spoken of as a preacher with a future before him.

Attention is drawn to the fact that the churchwarden who welcomed the late rector of Meonstoke, Hants, the Rev. C. Hume, on his appointment to that living in 1832, remained in office during the whole of the sixty-one subsequent years under the same rector, and was present at his interment in Meonstoke churchyard on July 29th last. Mr. Hume died at the age of ninety-five; the churchwarden whom he so greatly valued is of the same age.

The Commission which was appointed some time ago by the Russian Synod to consider the conditions under which a union could take place between the Orthodox Church and the Old Catholics has now, a *Guardian* correspondent says, completed its labours. Protocols of the sittings will be immediately laid before the Holy Synod, and, after being considered there, they will be communicated, along with the decision at which the Holy Synod may arrive, to the Orthodox Patriarchs of the East and the Bishop of the Old Catholics at Bonn (Bishop Reinkens.)

The Bishop of Durham is continuing the system initiated by Bishop Lightfoot of having a number of graduates to live with him, at Auckland Castle, before ordination. They receive instruction in the shape of lectures from the Bishop and his chaplains, and also at intervals receive addresses from the clergy of distinction. They live in rooms just outside the gates of Auckland Castle, but dine with the Bishop, and attend three services a day in the private chapel, while they act as district visitors and Sunday-school teachers, and conduct mission services at Bishop Auckland. These are forty or fifty clergy in the diocese who have been "Castle students," and it is impossible to exaggerate the advantage they derive from the intimate personal knowledge and deep sympathy of their "Father in God," a title which in such a case becomes a reality.

The Maharajah of Mysore has, it is reported, just caused a regulation to be issued for the consideration of his Government with a view to prevent infantile marriages in his territories. The regulation, which is to come into force within six months, will fix the minimum age at which a girl may marry at eight years, and that of a boy at fourteen. Any person who brings about the marriage of children under this age will be punished. A male over the age of eighteen may not marry a girl of eight under a similar penalty, while a man over fifty years of age

is not to be allowed to marry a girl under fourteen years of age under pain of imprisonment. Anyone implicated in such an offence also is liable to imprisonment.

A modest but useful lay work is done in London by Scripture readers. The forty-ninth annual report of the Church of England Scripture Readers' Association has recently been published. The committee report that the accounts for the last two years show an excess of expenditure over income amounting to £3,224. This has been met by drawing upon the Society's small reserve fund, with the result that it has been well nigh exhausted, and the report states that the necessity of considerable reductions in the staff will have to be faced. The society's total income for the past year reached £11,062. The report points out that the association fills a place in the Church's life in London which is occupied by no other society.

A clergyman was telling us the other day that on the Sunday evenings during the present holiday season he had been trying the experiment of a course of sermons on subjects which seem to be of popular interest at the moment. The result was that his congregation had nearly doubled itself. Doubtless this was largely due to the ability of the preacher, but he himself very much attributed it to the fact of his sermons being in the nature of a course, a more or less continuous and connected treatment of certain matters familiar and interesting to ordinary persons. It is probable that there is much truth in this view. We are sometimes told that the time for sermons is a good deal past, and that, now that people can and do read so much for themselves, the attraction of the pulpit is on the wane. We do not in the least believe this; we believe on the contrary, that it might with much greater reasonableness be urged that the spread of education has increased men's interest in sermons, even if it makes them somewhat more exacting and critical; and a course of sermons stimulates and retains this interest, and meets the demands of this growing power of appreciation. Unquestionably it puts a severe tax on the preacher, and there are many excellent clergymen not by nature fitted to attempt such a method of preaching. On the other hand, where a man is fitted, there is a great opening for increased usefulness, if only he will take the necessary pains, and be on his guard to avoid the perhaps inevitable temptation to become merely smart and showy.—*Church Bells.*

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

More Clergy Wanted.

SIR,—Will you kindly insert the following extract from a letter which I have lately received from the Right Rev. Enos Nuttall, Primate of the West Indies and Bishop of Jamaica:

"I have been somewhat surprised that except in the case of two or three elderly men, altogether unsuited for commencing work afresh in a tropical country, I have received no applications from clergy in Canada, needing, on grounds of health, to escape from the regions of a northern winter to warmer rigours like this. We cannot do much in the way of furnishing temporary openings for such men as desire to come here only for a few winter months; for our clergy, as a rule, get away to England when they can, in the hot months, consequently that is the season of the year when temporary acting appointments are easily secured. But a really good man desiring to make his home here, and to throw himself permanently into the work, will not at any time have much difficulty in getting some temporary employment, preliminary to a more permanent settlement."

I may add that it is the wish of the Bishop that applications and testimonials from clergymen in Canada should in the first place be sent to me as his commissary. Address—Rev. Septimus Jones, rector Church of Redeemer, Toronto, Ont.

All communications will receive prompt attention, and I shall be happy to furnish, so far as I can, any further particulars that may be desired.

SEPTIMUS JONES,
Commissary of the Bishop of Jamaica.

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What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla cures all diseases caused by impure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla does, that tells the story of its merit. Be sure to get Hood's, and only Hood's.

Purely vegetable—HOOD'S PILLS—25c.

Sunday School Lesson.

18th Sunday after Trinity. Oct. 1st, 1893.

THE XXXIX. ARTICLES.—ANALYSIS OF ARTICLES 1-5.

These Articles 1-5 treat of the principal articles of the Catholic Faith, and in them is embodied the doctrine held in all ages by the Catholic Church, and set forth in the ancient creeds called the Apostles' Creed, and Nicene Creed, with explanatory details intended to guard us from falling into certain errors which have at some time or other been broached regarding these fundamental doctrines of the Christian Faith.

Article 1.—In this article is set forth the teaching of the Church regarding the ever-blessed Trinity; and in the first place it asserts the unity of the Godhead; and in the next, that in this divine unity there are three persons. This article, therefore, warns us against the errors of those who deny the existence of God; and also of those who misconceive the nature of God by supposing Him subject to human imperfections. Against all such ideas it opposes the declaration: (1) that there is but one living and true God (Deut. vi. 4; Isa. xlv. 8; 1 Cor. viii. 6); (2) that He is everlasting, without body, parts, or passions, i.e., that in Him there is nothing like, or in any way corresponding to, our body, or our human passions. The heathens of old conceived of their gods as having bodies, and passions like our own, but the Christian religion teaches us higher and holier ideas of God. He is far removed above all the imperfections of His creatures. He is self-existent and everlasting, and though we, with our limited intelligence, cannot conceive of Him as He is in all His majesty, power and wisdom, yet, if we attend to the teaching of the Church we may at least be saved from forming distinctly false conceptions of Him. (3) This article asserts that He is of infinite power, wisdom and goodness (Ps. cxv. 3; S. Matt. xix. 17). (4) That He is the maker and preserver of all things, both visible and invisible (Gen. i. 1; Isa. xvii. 5; Acts xvii. 24, 28); and thus far having spoken of the Godhead in its unity, the article goes on to declare that in the Godhead there be three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost (Gen. i. 26; S. Matt. xxviii. 19). The word "substance" is here and in the Nicene Creed used in a theological sense; it does not mean what we ordinarily understand by "substance," something that we can see and handle, such as flesh and blood, wood and stone, fire or water, but rather that divine nature, essence, or essential property whereby God is distinguished from all other beings. When the word "substance," is used in the Creeds or the Articles, therefore, it is intended to convey the idea of something that has a real existence, as distinct from a mere abstract idea, or something which has no existence except in our thoughts; God is declared to be a spirit (S. John iv. 24); but though our human experience does not enable us to know or understand what is the "substance" of a spirit, we know that it may, and must have just as actual and real an existence as we or any of our fellowmen have, notwithstanding that the "substance" of a spirit is altogether different from the substance of a man.

Article 2.—This article sets forth the doctrine of the Catholic Church concerning the Second Person of the Blessed Trinity, God the Son, and amplifies what is set forth in the Creeds concerning Him. It declares His divine nature, and His entire and perfect union with the Father in that (a) He is the word or wisdom of the Father (S. John i. 1-14; Heb. i. 1-2); (b) that He is begotten from everlasting of the Father (S. John i. 14; iii. 16); (c) that He is very (i.e., true) and eternal God (S. John i. 1; xx. 28; Phil. ii. 6; Heb. i. 8) and (d) that He is one substance or essence with the Father (S. John x. 30; Col. ii. 9).

Secondly.—It sets forth the doctrine of his Incarnation, viz: that He took upon Him our human nature by being born of the Blessed Virgin Mary; so that in Him were joined together two whole and perfect natures, that of God and man, in one person, never to be divided.

Thirdly.—It sets forth the doctrine of His sufferings, sacrifice and propitiation for the sins of the whole world, not only original guilt (Rom. v. 18), but all the actual sins of men (S. John i. 29; 1 Pet. iii. 18).

Article 3.—Treats of our Lord's descent into Hades or "Hell," as it is called in the Apostles' Creed and this article. In the New Testament two words are used which are translated "Hell" in English, the one *Gehenna*, which is the place of torment, and the other *Hades*, which is the place of departed spirits awaiting the judgment day. It is to this latter place that the article refers. (See S. Luke xxiii. 43; Acts ii. 27-31; 1 Pet. iii. 18, 19).

Article 4.—This article is intended to guard us against the errors of those who denied the reality of our Lord's Resurrection, and distinctly affirms that He truly arose again from death and took again His human body with all things pertaining to the perfection of man's nature, and that therewith He ascended into Heaven, and there sitteth until He return to judge all men at the last day. (See S. Matt. xxviii. 6; S. Luke xxiv. 3-6, 39, 40, 50, 51; Acts i. 9-11; ii. 36; Eph. i. 20; 1 Cor. iv. 5.)

Article 5.—Is intended to guard us against the errors of those who deny the divinity of the Third Person of the Holy Trinity. Hence it affirms of the Holy Ghost, that He is a person (S. Matt. xxviii. 19; Rom. viii. 26; 1 Cor. ii. 11); that He proceedeth from the Father and the Son (S. Matt. x. 20. S. John xiv. 26; xv. 26; xvi. 7; Gal. iv. 6); that He is of one substance, majesty and glory with the Father and the Son (2 Cor. iii. 17) and that He is very (i.e., true) and eternal God (Acts v. 3, 4; 1 Cor. vi. 19; 2 Cor. xiii. 14).

Substitute nothing for K.D.C., the perfect cure. It acts like magic on the stomach. Free Sample, K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Family Reading.

The Secret of the Saints.

To play through life a perfect part,
Unnoticed and unknown,
To seek no rest in any heart
Save only God's alone.
In little things to own no will,
To have no share in great;
To find the labour ready still,
And for the crown to wait.

Upon the brow to wear no trace
Of more than common care;
To write no secret in the face
For man to read it there;
The daily cross to clasp and bless,
With such familiar zeal,
As hides from all that not the less
The daily weight you feel.

In toils that praise will never pay,
To see your life go past,
To meet in every coming day
Twin sister of the last;
To hear of high heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

To woo no secret, soft disguise
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own.
To yield with such a happy art
That no one thinks you care,
And say to your poor, bleeding heart,
"How little you can bear!"

O! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?

K.D.C. cleanses and strengthens the stomach without weakening and destroying the tissues.

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

Love's Mastery: Or the Gower Family.

NUMBER 8—CONTINUED.

"No, dear, I am not exactly afraid. It seems so wrong, you know, darling, for us to be enjoying all these beautiful things, and not even to know what so many poor people are enduring. I fancy I should know how to help them better if I could see myself, just once."

Tracy glanced round his beautiful room, and sighed. "I can hardly help it," he murmured, self-reproachfully, nestling his hands in Stella's: "every one is so kind to me."

"And so they ought to be, you patient little darling!" exclaimed Stella.

"I did not mean anything of that sort—only about myself."

But nurse reminded Stella that her time was passing; which indeed it proved; for, before the list was half completed, Clarice knocked at the door, bringing the summons of Madame Petit and morning lessons.

"Well, nurse," the young girl said, very reluctantly rising. "You must finish; you know better than I do; only—let the parcels be taken into your room or Mrs. Coote's, not lie about, for fear—." She did not finish her sentence; but the remembrance of her dream had flashed that moment across her mind, and she did not wish those unpleasant forebodings to be realized.

"I think, Miss Stella, my dear," said nurse, "you have put down enough for one time; and it would not be so well to spend all the money at once, perhaps." To which wise suggestion Stella willingly acceded; and, kissing her little brother once more, she hastened away.

The new thoughts and resolutions of the past night were very present to Stella all that day, and helped her to bear more patiently and cheerfully the visit of her unwelcome guest, Blanche Cathcart.

On the subjects most dear to herself Stella could not converse. Blanche never cared to hear anything about Tracy; and any reference to the new world, which had been revealed so startlingly to herself, would have been yet most distasteful. After luncheon Lady Trevannion drove with the girls to the Regent's-park gardens, which pleased Stella, inasmuch as the after description of the strange and wonderful animals, with the report of any fresh additions to their number, was always most welcome and delightful to Tracy.

A pleasant surprise awaited her too on her return, when, after dressing for dinner, she went just to say good-night to her little brother.

Who should be sitting by his couch but Mrs. Fleming, sweet and radiant as ever, holding one little hand, which seemed to rest confidently as in her own.

"O my little darling! O Mrs. Fleming, how good of you!" Stella exclaimed. "If we could only spend the evening together, we three! but—" and here her countenance fell.

"I must be going, dear Stella," said Mrs. Fleming. "Do you know I have been here nearly two hours, and the carriage was to call at half past five."

"O Stella, we have had such a nice time!" murmured Tracy, as his sister knelt down and put her hand upon his and Mrs. Fleming's, looking up at the latter with a glance full of inexpressible meaning.

"My sweet child," said Mrs. Fleming. "I have thought so much of you since last night!"

"Has Tracy been telling you what we want?" asked Stella. She could not trust herself to speak of her own conflicting thoughts before another, not even little Tracy.

"He has, dear."

"And you or Marian will take me?"

"If your brother or sister consent; but they may see difficulties. And, I have been thinking, would it not be better to entrust your gifts to Marian, who is a faithful and experienced steward?"

"O, but I do want to go! and Lora cannot object."

And Mrs. Fleming seeing how urgently her heart was set, opposed no more obstacles, only adding: "Well, if you should be hindered in any way, send the things to my house, instead of coming yourself, on Monday afternoon. I shall understand their meaning, and will see to their prompt

distribution." And then she rose, and kissed Tracy, and promised to come again and see him very soon.

"O Stella! what a precious little brother!" she exclaimed, as soon as they were outside the room.

"Precious! Yes, indeed, Mrs. Fleming. Can you wonder that I almost make an idol of him, and that it nearly kills me to neglect him, as I am sometimes forced to do?"

"Not neglect. With such a love as yours, do not speak of neglect, dear," said Mrs. Fleming, tenderly. "And, O my Stella, it was not of grayen images that St. John spoke when he said, 'Little children, keep yourselves from idols.'"

Stella's glance drooped. Did it not seem hard to her to think that in her fond deep affection, as well as in her more palpable and evident failings, there was need of repentance and watchfulness!

"Surely I cannot love Tracy too well, my own brother!" she answered, half reproachfully.

"What is too well?" asked Mrs. Fleming.

"I scarcely know. More than myself, I think, dear Mrs. Fleming. What do you mean by it?"

"More than God," replied Mrs. Fleming, earnestly. "I think St. John means that any object or affection coming between ourselves and God, which engages more of our time and thoughts and interest than we render Him, must be looked on in the light of an idol, and, as such, be carefully watched and guarded. As one of His sweetest and most precious gifts you cannot love your little darling too well, my Stella; but, O, from the experience of my own heart, I know how frequently it happens that, in so tenderly clinging to the treasures, we are apt to forget the kind hand that has given them to us. Don't think, Stella, that I have not had heart-idols myself, aye, and have them now," she added mournfully; "only God keeps us from them."

Stella pressed the kind hand extended to her; but her heart was too full to speak. Mrs. Fleming's words always seemed to search her very soul: coming from the depths of a loving, longing heart, her own yearned in receiving them, and responded, if not outwardly, yet how warmly and fervently within!

It was a vexatious evening for the poor child; for Lora and Somerset entertained Blanche with billiards; so that she might have been well permitted to be with Tracy, instead of game after game of wearisome backgammon in which Lady Trevannion kept her employed. But though thoughtful and pre-occupied, Stella did not repine; a new strange spell seemed to encircle her spirit, while from time to time the words which Mrs. Fleming had quoted echoed solemnly about her heart: "Little children, keep yourselves from idols."

It was Sunday afternoon. Lady Trevannion lay half-asleep upon a very luxurious sofa; and Lora, deep in the recesses of a no less luxurious chair, was reading, or pretending to read; her thoughts greatly wandering. Both had been to church that morning: and the exertion appeared to have fatigued them.

Sunday was always a glad day to Stella, inasmuch as it gave her more of her little brother's society than all the week beside. Her nature, too, was highly impressible, and had ever been susceptible to religious truth; and the morning church-going, which to Lora was a positive infliction, was a pleasure and oftentimes a comfort to her. It is true that since her mother's death, and the cessation of the loving prayerful teaching and advice which that mother fondly hoped had been blessed of God to the salvation of her child, much of Stella's interest and desire after heavenly things had passed away; but He, who, having once begun the good work in a soul, has promised to perfect it to the day of Christ, will not leave even a lamb to wander on unsought and uncared for, but in His own way and time will lead or carry it home to the fold from which it has strayed. Sometimes by ways of sorrow, at others by paths of unexpected blessing and gladness, does He lead, but ever in wisdom and in love, and ever towards the same home, to the same fold, by the same Shepherd.

Stella entered the drawing-room, where her aunt and sister were reposing. Monday was near at hand; and she had not obtained the desired leave to visit the poor boy with Mrs. Fleming.

And, now that it came to the point, asking seemed a rather more difficult thing than she had apprehended. However, she put the best face upon it, and made her request as boldly as she dared.

Lora lifted her eyes from her book, with a look of blank dismay upon her beautiful face. "What will you be thinking of next, Stella?" she asked. "Go to Brick-court! I never heard of such a place. I could not allow you to go on any account whatever."

"But why not?" asked Stella. "I am sure there is no harm."

"Harm! There appears to be every harm. A girl like you to be associating with the very lowest of the low, in some disgusting place not fit for decent eyes to be set on, in all probability!"

"Yes, I daresay it is very bad," interrupted Stella, who was striving her utmost to keep her temper and listen patiently; but I do not see that that is any reason why I should not see it for once. The poor things who live there are obliged to endure it always. And I am sure Marian would not take me anywhere where it would be improper to go."

"Letting alone," continued Lora, who took no notice of Stella's interruption, "the almost certain danger of fever and cholera and all sorts of contagious diseases."

"Fever and cholera!" exclaimed Lady Trevannion, fully aroused from her doze, and almost from her sofa. "My dear Lora, pray allow of no such thing! It is perfectly dreadful!"

(To be continued.)

The stomach defiled by poorly cooked food can be cleansed by K.D.C. Restore the stomach to healthy action by taking K.D.C., the King of Dyspepsia Cures.

Epicurean.

The Brazilians, on whose plantations grow some of the finest oranges in the world, make an art of eating that delicious fruit. To enjoy an orange thoroughly, you should eat it in Brazilian fashion: you slice a segment of the flower end deep enough to go completely through the skin; then replacing the segment, thrust a fork through it to the very centre of the orange, if the tines are long enough. Holding the fork in your left hand, peel the orange with a very sharp, small table-knife, slicing all the skin off, the segment at the base of the fork being in this operation a shield to prevent any danger of cutting the left thumb. Now, with two cuts of the knife dissect out the pulp of one of the pockets and convey it to the mouth. Follow this up, pocket by pocket, and the skins of the pocket remain on the fork, like the leaves of a book open until the covers touch.

K.D.C. is specially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its Great Merits.

—Everybody knows what "foolscap" paper is, but everybody does not know how it came to bear that name. In order to increase his revenue, Charles I. granted certain privileges amounting to monopolies; and among these was the manufacture of paper, the exclusive right of which was sold to certain parties, who grew rich and enriched the Government at the expense of those who were obliged to use the paper. At that time all English paper bore the Royal Arms in water-marks. The Parliament under Cromwell made sport of this law in every possible manner, and, among other indignities to the memory of Charles, it was ordered that the Royal Arms be removed from the paper, and that the fool's cap and bells should be used as a substitute. When the Rump Parliament was prorogued these were also removed; but paper of the size of the Parliamentary journals, which is usually about seventeen by fourteen inches, still bears the name of "foolscap."

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

Hints to Housekeepers.

The fumes of a brimstone match will quickly remove berry stains from the fingers.

CREAM SAUCE.—Melt one tablespoonful of butter without browning, add one tablespoonful of flour, mix until smooth; add one cup of milk and stir continually until it thickens. Season to taste with salt and pepper.

POTATO BALLS.—Moisten two cupfuls of cold mashed potatoes with one-half cupful of hot milk, and when softened stir in two salted, well beaten eggs. Drop carefully from a spoon into flour or egg and crumb them—the mixture should be very soft—and brown either in hot butter or boiling fat.

CORN OYSTERS.—This is a Creole breakfast dish. Take a dozen ears of well-grown corn; score down the centre of each row of grains and press out the pulp; to every pint add two eggs, beaten separately, half a teaspoonful of salt, a pinch of cayenne and flour enough to make it stiff; drop the mixture in spoonfuls into boiling fat and brown first on one side and then on the other; serve very hot.

FROZEN APPLES.—Season the desired quantity of cooked and straped apples with sugar and spice, beat until the apples are light and smooth, and freeze the same as ice cream. If liked, cream in the proportion of a cupful to a pint of apples may be whipped in before freezing. Serve with cake or toasted and buttered wafers. A cold cream sauce may accompany this dessert.

VEGETABLE SOUP.—Mince roughly six onions, three carrots, one turnip, and two lettuces, or a cabbage; wash and dry these well. Melt three ounces of clarified dripping in a large pan, add the vegetables, cover the pan, and toss the contents till well mixed, then add 1½ quarts of water. Let it come to a boil in the uncovered pan, season and skim well. Boil all for half an hour, then cover pan, and simmer slowly till the vegetables are done. Make some little slices of stale bread, pour the soup on them and serve very hot.

TREACLE APPLE PIE.—This was a great favourite in our childhood days, and was always very popular. Make a crust as for an ordinary pie, but a little thicker. Fill a deep pie-dish very full with juicy sour apples; pour on a liberal supply of treacle, and cover, being careful to pinch the crust down very closely at the edges that none of the syrup may escape. Bake rather slowly; too rapid baking will make the juice boil out in the oven. When cold, eat with milk or cream.

HOME-MADE JARDINIÈRE.—A simple jardinière can be made from a cheap pressed glass preserve dish, with an ordinary tin pan to fit inside of it. Punch holes in the bottom of the pan with a nail and hammer, put in a few bits of broken pots and charcoal, then fill with light leaf-mould, and plant with lycopodium, putting a small maiden-hair fern in the centre, or a Chinese primrose, if you prefer blossoms. The bottom of the glass dish being concave, will receive the water which drips through the flat tin pan.

SEVERE DIARRHŒA CURED.—Gentlemen,—I was troubled with chronic diarrhœa for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right. JOHN STYLES, Bracebridge, Ont.

GIVES GOOD APPETITE.—Gentlemen,—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and now I enjoy good health. MRS. MATTHEW SPROUL, Dungannon, Ont.

FACTS ABOUT DYSPEPSIA.—Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B.B.B., which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

Children's Department.

The Wreck in the Water.

The two boys, Charlie Haven and Bob Randall, who had shipped in the "Petrel," were congratulating themselves on their good-fortune, as they leaned over the vessel's rail one afternoon.

"I know the 'Petrel' is a little craft, Bob, but one can get the experience here which will help him get something better."

"That's very true," said Bob complacently.

"They say the cap'n is pretty set, but a man ought to be particular and firm, Bob."

"You are right there," said Bob, and again he spoke complacently.

Suddenly Charlie started up, stood erect, and pointed away at an object in the water.

"What do you see, Charlie?"

"Piece of a wreck, I think, adrift."

"Oh, yes, it is a part of a mast."

"Looks mournful, doesn't it?"

"Yes, Charlie, it looks ugly."

"I'd really like to know the name of the vessel that belonged to."

"Hullo! Ship ahoy!" here roared out a stentorian voice.

The boys turned.

It was Captain Staples, a stout, muscular seaman, his face full and red-flushed. He had thrust out his head from the door of the little cabin.

"Ho, boys! come in here!"

"Now that is friendly," thought Charlie, he and Bob quickly accepting the invitation. The cabin, like the vessel, was small, but it had a cosy, sheltered look. A clock on the wall was busily ticking.

"That clock makes me think of home," thought Charlie. "I really like the looks of things."

This next moment he was quite positive he did not like the looks of things. Glancing at the table, he saw a pitcher and three glasses. Instantly he



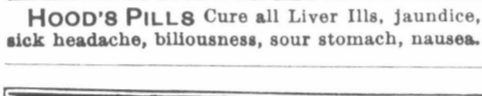
Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or

From her 10th year, causing **40 Years** of suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla and is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.



thought of home again, and this time he recalled a talk with his mother, only the night before he sailed off in the "Petrel."

"I like Captain Staples as a seaman, Charlie," said his mother, "all—all but one thing. They say he will drink a little. Well, this drinking a little is not likely to stay drinking a little. I really wish he did not drink at all. You must—"

"Oh, don't worry about me, mother. I sha'n't touch anything he has of that sort."

"I know you won't. And there is Bob who goes with you. They say that he is a little shaky, and your example—"

She paused.

"Let me finish for you, mother: Your example, Charles, should be looked after. Do your part and set Bob a good example. Remember, Charles!"

She laughed.

"That is about it, Charlie. You and Bob naturally will want to stand well in the captain's opinion."

"But not, mother, if I have got to pay for it with any big price like learning to love Cap'n Staples' liquor. No, you can rely on me."

"Very well, I will."

And yet when the captain filled a glass with beer, and kindly, courteously presented it, calling on each of the boys to drink with him to a good voyage and a short one, Charlie was surprised to find himself rapidly yielding to the pressure of the invitation and he lifted a glass of beer to his lips. Bob too was raising his glass.

"That's right, boys! I like to see you fellows reasonable," said the captain approvingly, not only lifting his glass but draining it.

Just then Charlie seemed to look afar and he saw the kitchen at home. He saw too his mother's face. He heard her voice. He caught her warning tones.

Down went Charlie's glass. "I—I thank you, cap'n," he muttered, "but I—guess not."

Bob's glass went down also. "What's the matter?" asked the captain.

"I—I can't drink. I told my mother I wouldn't."

"Oh, she wouldn't care when you drink with me. It's only beer, too."

"I think she would care, sir."

"Well, Bob, don't you make a fool of yourself!" cried the captain.

"No I thank you, cap'n. I told my grandmother—"

"Mothers and grandmothers!" said the captain sneeringly. "I didn't know I hired a lot of them when you shipped with me."

"Cap'n Staples!"

It was Charlie. He spoke in a firm, resolute tone.

"What say, boy?"

"I was looking off just now, and I saw a piece of wreck floating in the water. Only the other day I saw in a paper about a crew that had been drinking and in consequence their vessel was wrecked."

"Nonsense! A newspaper lie! What was the name of the vessel?"

"The 'Midnight Owl.'"

"A craft with that name ought to be lost. Nonsense! Don't believe it! Newspaper talk! Ships are lost and the captain and crew are sober as owls."

"They might be lost oftener if—"

"Clear out of this cabin! I did not hire a parcel of mothers and grandmothers to come aboard and talk to me. Git out!"

The boys promptly left, and crept away to the vessel's rail, looking soberly at the fragment of the wreck drifting out of sight as the sun went down.

It was a sober scene. The sea was tinged with gloom. Not far away was the shore of the rocky island, and here the breakers nodded their white plumes to the cold crags.

"Where is that peice of old wreck?" roared a voice.

The boys did not turn toward it. They knew the cap'n could see for himself; and then, each felt a reluctance to enter into conversation, fearful that something to be regretted might be said.

"Nonsense!" growled the captain, "newspaper hash!"

Then having given a word of direction to the man at the helm, he slipped back inside the cabin door, and yet was near enough the helmsman to give any orders needed.

For a little while he sat growling away by himself as if a hungry bear just out of a winter retreat. Then he was quiet.

The wind kept up its music in the rigging, while around the vessel dashed the waves, shivering into snowy foam.

Suddenly the captain sprang up and turning to the beer, drank heavily.

"Artemas!" he shouted to the man at the wheel, "let John Dove take your place and you come in here!"

"Aye, aye!" sang out the willing Artemas Taylor.

Calling to the helm John Dove, Artemas went into the cabin, and drank as heavily as Captain Staples. Finally, the two convivialists sank back into two adjacent bunks, and soon any one in the cabin might have heard them snoring.

"Boys!" cried John Dove to Charlie and Bob, who stayed all this time on deck discussing the probable effect of their temperance stand on their seafaring prospects, "Boys, I want ye—I'll learn you how to steer. Then I want to look after the sails. Two fools are in the cabin."

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

COTTOLENE

Is Better than Lard

Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

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The Wealth of Health

Is in Pure Rich Blood; to enrich the blood is like putting money out at interest.

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites

possesses blood enriching properties in a remarkable degree. Are you all run down? Take Scott's Emulsion. Almost as Palatable as Milk. Be sure and get the genuine.

Prepared only by Scott & Bowne, Belleville.

The boys were delighted to assist, and guided by John took their first lessons in steering. John was occasionally absent, looking after the management of the sails. The moon had now risen. In its clear, silvery light, island after island was passed, the "Petrel's" course taking her near their shores. And Captain Staples, dreaming away, finally saw—what? A rocky shore near him! He heard the roar of the breakers. He sprang out of his berth roaring, "Hard-a-port!"

What was it that Charlie and Bob heard? and what did their instructor in navigation hear also?

"Hard a-port!"

"That will send the 'Petrel' on to those rocks!" shouted Charlie.

Indigestion

Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

For Sale by all Druggists.

pepers.

match will quickly fingers.

blespoonful of butter, spoonful of flour, up of milk and stir 3. Season to taste

two cupfuls of cold f cupful of hot milk, salted, well beaten spoon into flour or ture should be very butter or boiling fat.

leole breakfast dish. wn corn; score down is and press out the eggs, beaten sepa- of salt, a pinch of make it stiff; drop to boiling fat and then on the other;

he desired quantity with sugar and spice, it and smooth, and If liked, cream in pint of apples may . Serve with cake ers. A cold cream sert.

oughly six onions, two lettuces, or a well. Melt three n a large pan, add nd toss the contents erts of water. Let overed pan, season half an hour, then y till the vegetables lices of stale bread, ve very hot.

was a great favour- I was always very r an ordinary pie, p pie-dish very full on a liberal supply areful to pinch the edges that none of rather slowly; too ice boil out in the ilk or cream.

simple jardiniere ssed glass preserve 1 to fit inside of it. he pan with a nail of broken pots and t leaf-mould, and ig a small maiden- hinese primrose, if ottom of the glass e the water which

Gentlemen,—I was for over three years all the medicine I m two to four days 'owler's Extract of e it. Am now all bracebridge, Ont.

entlemen,—I think e equalled, because t. After suffering ite for nearly three success. It gave joy good health. ungannon, Ont.

rong action of the pepsia. Dyspepsia Both these com- which acts on the od, and tones and hus positively cur- l blood and similar

"Keep her off, off, boys!" cried John. "The cap'n is drunk as a fool! He'll wreck us."

Yes, his order, if executed, would have driven the vessel at once into the breakers fronting along the shores of an island they were passing. The helm of the "Petrel," though, was in sober hands.

"All right, boys!" said John.

"What—what—shay?" asked a sheepish, confused voice in the cabin-door.

"There, Cap'n Staples, come out here!" urged John. "See where your order would have taken us!"

The Captain advanced, stared off in the white moonlight, saw the coast not so far away, and asked, "What—what did I say!"

"Hard-a-port! And these boys, Charlie and Bob, who are sober as daylight and have helped me, will tell you that you said 'hard-a-port.' See where you would have gone. Do you know you left me with these boys to handle the 'Petrel'?"

The captain was a very prompt and decided man. He seemed to take in the situation at once.

"Look here! You are all temperance! Come into the cabin and help me, takin' turns in quitting the wheel!"

There in the cabin, the captain lighted his lamp, took out pen, ink, and paper, and wrote a pledge.

"Now, we'll sign it, not so much as for your sakes as mine. Come now!"

In a few minutes the names were attached.

"And I'm goin' in the mornin' to have another name," said the captain.

"Afraid you won't get him, cap'n!" John told him.

"But I will, John."

The next morning, this name appeared in the list: "Artemas Taylor."

"Now," said the captain, "we are a temperance crew! Three cheers for the little 'Petrel, a temperance craft!"

The cheers were heartily given.

"And three for the boys who didn't strike their colours when the cap'n told 'em to surrender!" called out Captain Staples.

Three more cheers echoed over the sea.

Arab Maxims.

Here are five Arab maxims, which have underlying them a basis of truth.

1. Never tell all you know; for he who tells everything he knows often tells more than he knows.

2. Never attempt all you can do; for he who attempts everything he can do often attempts more than he can do.

3. Never believe all that you may hear; for he who believes all that he hears often believes more than he hears.

4. Never lay out all that you can afford; for he that lays out everything he can afford often lays out more than he can afford.

5. Never decide upon all you may see; for he who decides upon all that he sees often decides on more than he sees.

The Hours of Prayer.

Our Morning and Evening Services, or Matins and Evensong, as they are also called in the Prayer Book, have been in use as they now stand, with only a very few alterations, since the year 1549; in which year the prayers were first translated into English. They were translated from the books of daily prayers which had been in use for 500

years before that time, called the "Books of the Hours of Prayer," or "The Canonical Hours." Persons who belonged to religious communities, or were very strict in the devotions, joined in prayer in eight short services in the course of a day. The earliest of these was at three o'clock in the morning; the latest was at midnight; and the others were held at intervals of three hours between those two. These services were not always of the same number; nor were they invariably held at the same times; but the above-mentioned plan was the ancient rule—that once in every three hours Christians should offer some act of worship to God.

The Machine without Thread.

"I like to sew when there is no thread in the machine, it runs so easy," said a little girl just now.

A good many people I think are fond of running their machines without any thread.

When I hear a boy talking very large of the grand things he would do, if he only could, and if things and circumstances were only entirely different, and then neglecting every little daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad—ready to do anything for a stranger—and cross and disagreeable at home, and disobliging to her mother and sisters, she too is running her machine without any thread.

When a man or woman makes loud profession of piety, converses at all times on religious subjects, has much to say about love for Christ, and at the same time will never lend a helping hand in the church, the Sunday school, or in any Christian enterprise that involves real work and self-denial, I am quite sure that his or her machine has no thread whatever in the needle.

Ah! this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, and the wheels revolve merrily, but labour, time and force will in the end be far worse than wasted.

A Whole Christian.

One of our missionaries, writing of a little girl in the school under her care, says: Last night, Wah Noo told me she wanted to be "a whole Christian," as she called it. So we had a long talk, and tried to think of all the wrong we had done that day and confess it to each other.

She counted her wrongs on her fingers; and they were these, she said; "1. I did not brush my teeth, as you told me to do. 2. I did not take off the lower sheet on the bed when I made it up, and I know I ought to always. 3. I got angry at one of the girls at school. 4. I did not use any soap when I took my bath. 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would too."

You can be a Missionary.

I can tell you of very useful work indeed that you could do. You can be a missionary. Not, indeed, in a foreign country, but just where you are—in that very situation you fill when you read these words.

Is there not one person you could persuade to go to church where they may hear of your Friend, and learn to make Him their Friend? Oh, yes, I

am sure there must be; one, too, who has, perhaps, hitherto always been passed over. Then you may be useful in letting your clergyman know of the sick folk, of babies unbaptized, of people who would like him to call, but who are themselves backward to let him know. Also, if you are a nurse, you can teach the little ones; if you are at home, there will be a neighbor for whom you may do a good turn if he, or she, be too old or too blind, to go to church alone; in a shop, you will, from time to time, have a chance of saying a good word to a shop companion; in a mill you will meet with many a call to stand up for what is right. All this, not because you are better than others, but because you know of something very good of which they do not know, and you cannot be so selfish as to keep it to yourself.

Oh, yes, if you think, you will find a dozen ways of helping on God's work, and not the least will be by praying for it. Pray to God to bless the priest, the people, and each one of those you are particularly trying to help.

Examine the Motive.

Never allow yourself to act from bad motives, even if it is to do an act of charity. Examine the motive: if it is not pure, refrain from acting until you can cast from your spirit every vestige of base taint. It is very easy to unconsciously deceive yourself in the matter of charity and little kindnesses unless you submit yourself to the severest examination. Inspect your motives. Above all things, strive after a heart that is at once pure, tender, sympathetic, and loving, a mind brave, just, and generous."

Advice for Boys and Girls.

Nothing is good enough that is not as good as it can be made. The verdict "good enough," says a well known writer, which in boyhood passes the defective task, will become "bad enough" when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you Frank?" asked a carpenter of an apprentice.

"Oh, it will do," replied the boy. "It don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as neatly and smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workingman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop and that is 'perfect.' If a thing is not perfect it is not good enough for me."

"You haven't made things look very neat and orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things and the boys who dispose of tasks as speedily as possible, declaring that things will

"do" if they are not well done, are the boys and girls who are very likely to make failures in life because the habit of inaccuracy has become a part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as true now as it was when it was first spoken, and it will always be true.

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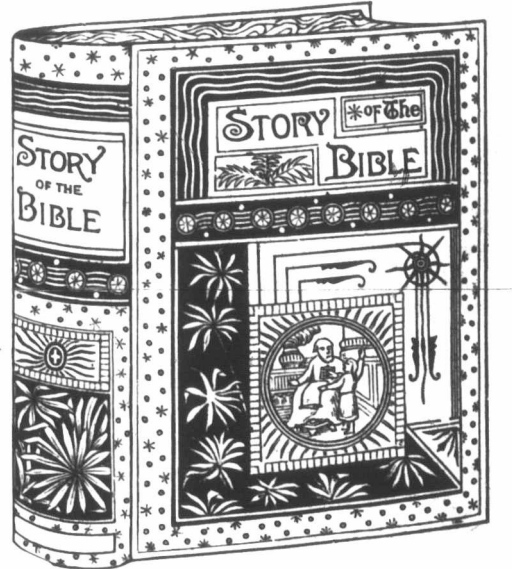
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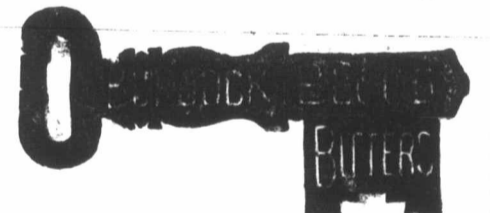
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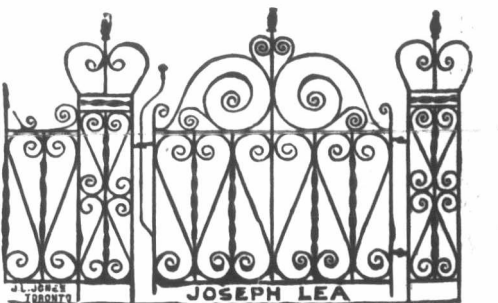
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