

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 7, 1892.

[No. 27.]

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Canadian Churchman.

TORONTO, THURSDAY, JULY 7th, 1892.

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Lessons for Sundays and Holy Days.

July 10.—SUNDAY AFTER TRINITY.

Morning.—1 Sam. 12. Acts 15. 30 to 16. 16.

Evening.—1 Sam. 13. or Ruth 1. Matt. 4. 23 to 5. 13.

BOOTHISM has apparently "touched bottom" in its demands upon the public purse. His cool request for £30,000 per annum to sustain his schemes has been answered with only £4,000. That looks like a decided check. The movement is being recognized now, at last, as simply "one more sect"—instead of a philanthropic society.

HIGH CHURCH GOSPEL PREACHING.—It is the testimony of a famous Puritan divine in London that "it is a common matter of observation that in their sermons the most eminent preachers of the High Church party preach the simplest Gospel truths, and very largely leave alone the doctrines of the Medieval Church which have less Scriptural support."

"CHOREVI SION"—lovers of Zion—is the title of a society which has been founded for the purpose of establishing agricultural colonies of Jews in Palestine and the neighboring territories. The plan of the society's operation is purely utilitarian and practical, without any reference to or connection with the idea of re-establishing the kingdom of Judah again.

A PROVIDENT LOAN COMPANY is being organized under the auspices of the New York Charity Organization Society, for the purpose of lending money at reasonable rates to worthy people in poor circumstances. The ordinary "Bank" is too proud to bother with the small loans poor people require—they prefer "big loans," at the risk of entire loss!

INTELLECTUAL RITUALISTS.—Says *Living Church*: "The old taunt that a Ritualist was a man who sacrificed his brain to vestures and postures can no longer be indulged, for to the 'Ritualists' in England belongs the credit of producing the theological thinking which stirs most deeply all thoughtful minds at the present time. The fame of *Lux Mundi* is phenomenal."

REFORM AT ROME.—There is an interesting account, in a *Rock* editorial, of certain movements towards reform within the Church of Rome in Italy. Reference is made to the writings of Don Domenico Pensa, a priest of Venice; Canon Marchese, a Piedmontese priest; Don Pianciani, another priest; and Signor Bonghi. Their suggestions are met with—the Index!

"THAT HARDY PERENNIAL," the happy soubriquet which the *Church Times* has devised for a periodical paragraph which crops up on all special occasions with a sensational account of various apocryphal conversions to Romanism, has met with a decidedly warm reception from some of those with whose names it has taken liberties—for instance, Pearson, the eminent English architect.

TIME-SERVING PREACHERS.—"Jesus scourged the money changers out of the temple: but they are welcomed in to-day. Their contributions are wanted for the Sustentation Fund, their gold and notes for the church-door collection. The clergy invest their savings in a brewery or a death-dealing match factory, as eagerly as if Jesus had not advised the rich young ruler." Is this so?

FARQUHARSON VS. RICHARDSON.—We find in the *Temperance Chronicle* an appreciative editorial on the subject of the remarkable article in *Blackwood* to which we lately drew attention. The writer of the letter is not only a physician of high reputation and good position, but M. P. for West Aberdeenshire. His views on moderate drinking as true temperance are sure to attract notice.

VENTILATION is a subject too little studied and too little practically observed, notwithstanding all that is written upon it. Architects go on building churches of the "hermetically-sealed" description, or rush to the opposite extreme of pouring cold draughts upon the devoted heads of the worshippers—often from some concealed and unsuspected source of danger. Common sense avoids both extremes.

PHENIX AND THE DOGSTAR.—An ingenious theory has been started to account for the puzzling fable of the Phoenix (so rife in ancient times), identifying it with the dogstar, Sirius. The annual difference of one-quarter of a day between the Egyptian and the Julian or natural year, accumulates in 1,461 years so as to form an additional year. This period is the Phoenix, as well as Sirius', cycle of years.

THE GRINDELWALD CONFERENCE seems destined to proclaim the harm and wrong of schism with peculiar emphasis. "The prospect of the conference has something pathetic about it to many of us. The mere fact of its necessity is a reflection upon the Society of Jesus Christ, and the programme of proceedings . . . shows what a serious matter our divisions are, and what a very serious business it is to mend them."

"AN EVANGELICAL UNDERTAKER" is the title of an amusingly facetious and sarcastic editorial in the *Church Times* upon the text of a paper written by one Marshall on the (imagined) disintegration of the Ritualistic party. Our contemporary suggests that instead of "preparing the shroud and digging the grave" of his rivals, Mr. M. would

find ample employment in looking after "the remains" of his own party.

BISHOP WESTCOTT AND THE DURHAM MINERS.—The Bishop of Durham has been the chief agent in bringing to an end the wretched "strike" which was causing so much distress in the North of England. Through his wise mediation at conference (of which he was president) between masters and men, both parties agreed to a reduction of ten per cent. His action and its moral triumph has caused much favorable comment.

CLERICAL HOLIDAYS.—The Archdeacons of London and Middlesex have issued their annual appeals for the holiday-fund of their hard-worked clergy—1,470 in number. *Church Bells* says "it is no exaggeration to say that the incomes of many of these are deplorably small. There are not a few clergymen who have gone for long without any cessation from their hard toil, simply because of the *res angusta domi*." It is so in all cities.

CARELESS PREACHING.—An article on "The Press and the Pulpit" in the *Westminster Review* refers to the tendency of the average preacher to go through this part of his duty in a perfunctory manner. "That they have so many matters to look after besides their chief work (?!)—the work of the pulpit—is often made an excuse for doing that work in a make-shift manner." There is a grain of truth in this writer's view—no more!

THE "MONT DE PIETE" at Paris is a vast People's Banking and Loan Institution, where borrowing—that direst and greatest of the poor man's necessities—can be done cheaply and quietly, as well as respectably. There is no loss of self-respect, no expense, no extortion. It formed the model of the Co-operative Credit Union of Germany. Institutions of the same sort are much needed in America—between the banks and the pawnshops.

"MAN MADE THE TOWN!"—A well written article in *Nineteenth Century* on "The Increase of Crime" in the last decade of years, concludes with the explanation that the rage for concentration of population in cities is the cause of the increase. The conflict of life is more intense, the opportunities of crime more frequent, the temptations to dishonesty greater, the gravitation of evil elements more marked, than is seen anywhere in rural life.

KOPS ALE has attracted the approving notice even of the careful and orthodox *Lancet*: so there must be "something in it." "It contains nothing that is injurious, but is, on the contrary, a salutary and palatable beverage, possessing distinct tonic and stimulating properties by virtue of the choice ingredients which form the basis of its preparation." Though non-intoxicating, it has the taste, colour, appearance and composition of ordinary ale.

"METHODISTS ARE NOT ALWAYS WESLEYANS in these days," says the *Rock*, apropos of the way in which the action of a minister at Luton has been challenged because he "put back" or repelled certain persons who presented themselves for membership privileges without having been first baptized. The "District Meeting" replaced their names! and he has appealed to Conference to

sustain him. John Wesley would have made short work of the officious "district meeting."

KEBLE COLLEGE CHAPEL is described by Canon Knowles with his usual felicity of expression as "a modern presentation of the antique spirit. It glows in colors from the stained glass high up on either side and at either end, and from the beautiful arrangement of coloured brick, variegated marble, coen stone, and dark green columns. The lofty walls are arcaded and divided into panels by clustering columns which tower up, and form the interlaced vaulting of the high embowered roof."

CITY MISSIONS.—Those are wise words attributed to the Bishop of Ontario, in reply to the criticism that the Diocesan Mission Fund should only be spent in the back woods. "It was a wise policy that the synod had adopted in giving the Mission Board wide discretion and allowing the money to be used according to common sense principles. . . . Mission work in the suburbs of great cities and towns was sometimes the very best mission work." In Toronto, however, they think city missions can thrive—on nothing!

UNINTERESTING SERMONS.—"The influence of the pulpit wanes because the preacher does his work in a slipshod manner: because, while the pews are agitated by the questions of the hour, the preacher talks, yet says nothing, for fear he should offend the partisans of the side he happens to oppose. The influence of the pulpit wanes because its occupants are tied up to speak on old and outworn themes: because the interest in Abraham, Isaac, and Jacob flees before the interest in Tom, Dick, and Harry." So says Westminster.

We are glad to hear that, on the suggestion of Dr. Wace, King's College, London, co-editor of the series with Dr. Schaff, Dr. Gammack, East Toronto, has been asked to carry through the press, on behalf of the English authors, the successive volumes of *The Nicene and Post-Nicene Fathers*, issuing from New York. It will require the most minute care and accurate scholarship, and entails a great responsibility, but Dr. Gammack has already been trained on Dr. Wace's staff of writers on ecclesiastical history.

ENDOWMENTS

form an ever fruitful theme upon which modern Churchmen are prone to dwell in a very questioning mood, taking at times violently opposite views upon the subject of their expediency or their evil, as the case may be. Sometimes the debater will point to the colossal and magnificent illustration of the Church in England in order to give force to his argument in favor of the benefit of the endowment system to the Church—only to be met with a sarcastic and triumphant rejoinder to the effect that nowhere are the mischievous results of endowment visible more plainly than in that very sphere of observation, where so many features of Church life are "writ large," whether bad or good. The fact probably is that like most mundane things and systems of human device, there are good as well as evil effects, existing side by side, more or less mingled or mixed—sometimes, perhaps, inextricably confused. It does, indeed, seem to be the fortune and character of man's inventions that none of his machines work perfectly or for a very long time satisfactorily—and that his interferences with nature do not seem to be in the long run improvements of much value, if not the reverse!

ONE GREAT EVIL.

of the rage for endowments is—as we lately pointed out—that it turns people's minds away too much from present duties. In truth this *furor* becomes little better, sometimes, than a kind of speculation or gambling evil—men recklessly sink their fortunes in the darkness of the future, in a fallacious hope that they will do more good than they would do if spent here and now. So the duties of the present hour are overlooked in favour of problematical speculations and investments on the chances of the unseen beyond our day. Men will starve themselves and stint their families in the very necessities of life, while they sink their hard-won earnings in premiums of insurance against possible woes which will probably never take place. Their present wants are definite and certain; the future is necessarily indefinite and uncertain—but this comparison they blindly overlook! So, while missions, superannuation funds, &c., &c., are languishing for want of adequate contemporary support, the same funds in *futuro* are being bolstered up in advance—their wants anticipated by neglecting to provide for the actual needs of the present. Such endowments are likely to do

MORE HARM THAN GOOD!

For what do they mean except that posterity is to be indiscriminately relieved and protected—relieved from the performance of their own duty, and protected from the consequences of that neglect. In many places one sees individual spots overloaded with benefits which are needed little or not at all, while other places are still struggling desperately for a foothold on prosperity. The chances are that this "overloading" is the consequence of under-doing of duty, perhaps hundreds of years before. The fact is that a very close watch needs to be kept upon all church endowments lest their very presence form a centre of indolence and lethargy. There is needed the safety valve of an adjusting power to see that endowments are not wasted in quarters where they are not wanted, while, in other quarters, the very object for which endowments are supposed to be created are overlooked. A rich and prosperous institution is better without endowments—it can hardly find objects enough to draw out the beneficence of its members—and endowments only have the effect of choking that beneficence still further. The difficulty is to find a sufficiently vigilant and elastic power to exercise the necessary adjustment.

ONE CANON OF ACTION

is unmistakably needed as a rule of life, viz., that nothing should be done in the way of accumulation for the *imaginary* needs of the future, while the crying wants of the present are ill provided for. The expedient of a reserve, or rest, or increase of capital is wise and good, when there is a surplus to be disposed of, and in danger of being wasted or wrongly applied. On the other hand, supposing this canon to have been observed in the past, we have just as much need to watch these accumulations and guard against their being *wasted still more*, when they have been deposited for safe keeping and provident use. If these two points are carefully noted and intelligently observed, then it may be safely averred that endowments are a thing to be encouraged without limit—for they may be needed in the future. The misery is that, too often, "money goes where money is," and we see tens of thousands of dollars laid up in some rich quarter where the moral certainty of the case is all against its ever being needed: meanwhile the very quarters needing endowments are too poor in themselves to provide the very endowment

that they need, and are sure to go on needing in the future more and more.

JULY.

BY A. BISSET THOM, GALT, ONT.

This month was called Julius by Mark Antony, who was desirous of expressing as strongly as possible the obligation due to his illustrious patron and friend. Before that time it had been called Quintilis, as being the fifth month of the old Roman calendar, which was established by Romulus. This name it had retained, although it was made by Numa the seventh month in the year. The Saxons called this month Hew-monat, or Hay-month, because in this month they mowed their meadows and made hay; and also Hen-monat, foliage month, from the German *hain*, a grove. They afterwards altered it to *Mead-monat*, from the beautiful appearance presented by the fields, which at this season are covered with bloom and flowers. They also called it *Lida-aftera*, or second month after the sun's descent, as June had been called *Lida-erra*, or the first month of the sun's descent.

The 7th was a great festival in the old English Church, as that on which St. Thomas a Becket's remains were removed from their grave and deposited in a splendid shrine in Canterbury Cathedral, to which pilgrimages were made, and which speedily became one of the richest in the world from the offerings continually made to it. This practice continued till the time of the Reformation in England under Henry the Eighth, who not only pilaged the shrine dedicated to the saint, but caused the service for his festival to be expunged from the breviaries, his bones to be burnt, and his ashes to be scattered in the air.

The fifteenth is celebrated as the one dedicated to St. Swithin, the celebrated Bishop of Winchester, who persuaded King Ethelwolf not only to enact that the tithe of the Church should be exempt from all taxation and burdens, but to extend the collection of Peter's Pence all over the kingdom. St. Swithin died in July, A.D. 864. The following extract from Robertus de Graystones, one of three Durham historians, published by the Surtees Society, refers to the tradition that if it rain on St. Swithin's Day it will rain for forty days thereafter:—"The fearful deluge of rain on St. Swithin, as it was general throughout the kingdom, and led to a dreadful famine, may have given to that saint his watery name. It is exceedingly probable that we have here the real origin of the popular belief on this subject. There is nothing in the life of St. Swithin to connect him with rainy weather, but there seems to be enough in the above inundation and its widely extending consequences to make a general and lasting impression upon the nation." The superstition, however, is founded on a fallacy, as the average for many years past in England proves that rain fell upon the greatest number of days when St. Swithin's was dry. The French, on account of differences in climate, have looked somewhat earlier for their patron of showers. The following has for centuries held a high place in France among meteorological sayings:—

"S'il pleut le jour de Saint Madard (8th June),

Il pleut quarante jours plus tard;

S'il pleut le jour de Saint geroais et de Saint Prottais

(19th June),

Il pleut quarante jours apres."

St. MARY MAGDALENE (23rd), or Mary of Magdala in Galilee. She is regarded as the sister of Lazarus; but others entertain an opinion that she was the woman meant in Luke vii. 1, although

there seems no just ground for either inference. She was the most constant of the followers of Christ, following Him from Galilee to Jerusalem on his last visit; and was a chief and important witness in His last hours, and at His death and resurrection. She is much honoured in the Greek Church as having been the first witness of the Resurrection, and ranks among holy women, as Peter among the Apostles, immediately after the mother of Christ.

ST. JAMES (25th).—This is the day dedicated to St. James of Bethsaida, surnamed *The Greater*. He was brother of St. John the Evangelist. It was probably from their energy and boldness that Christ gave them the application of Boanerges, or Sons of Thunder. St. James was the first of the Apostles who suffered martyrdom, and is celebrated as the patron of pilgrims. St. Clement of Alexandria, in a fragment preserved by Eusebius, relates that the officer who had the Apostle in custody during his trial, or, as some say, his accuser, was so struck with his constancy and the bold declaration of his faith, that he avowed himself a Christian, and in consequence was also condemned to death, and suffered with him. St. James is the Patron Saint of Spain, where, after the death of his Master, he is said to have preached the Gospel. The reason that the Spaniards chose him for their Patron Saint is said to be derived from the following circumstance:—At the battle of Clavijo, fought in 841, between Ramirs, King of Leon, and the Moors, the day was going hard against the Christians, and St. James appeared in the field, in his own proper person, armed with a sword of dazzling splendour, and mounted on a white horse, having housings charged with scallop shells, the saint's peculiar heraldic device. He slew sixty thousand of the Moorish infidels, gaining the day for Spain and Christianity. The great Spanish order of Knighthood, Santiago de Espada, was founded in commemoration of this miraculous event.

REVIEWS.

DIXON ON INGERSOLL. Ten discourses by Rev. Thomas Dixon, jr. With a sketch of the author by Nym Crinkle. Sm. 8vo. Pp. 198, 25 cents. New York: I. S. Ogilvie; Toronto: Williamson & Co.

These discourses are clear and pointed, avowedly in opposition to the agnostic vagaries of Col. Ingersoll, and filled with much shrewd common sense. We can quite understand how the lecturer is popular, and have much pleasure in commending the collection, of which we have not skipped a word.

THE CONSOLIDATION OF THE CHURCH IN CANADA. Plea for a General Synod with Legislative Powers, from the North-West. A Letter to the Right Rev. Lord Bishop of Ontario, by the Bishop of Qu'Appelle, Assiniboia, N.W.T. Pp. 16. Toronto: J. P. Clougher.

This letter is of the more interest that it is a parting word before the Bishop leaves Qu'Appelle, and explains his reasons for advocating one controlling Synod in preference to a retention of the provincial system now adopted. It would certainly give the strength and directness of unity in the Church's progress, and there is a danger of our machinery being too heavy for our motive power. The Bishop has sadly neglected the correction of his proofs.

IN MEMORIAM. Sketch of the Life of the Very Rev. John Gamble Geddes, Rector of Hamilton and Dean of Niagara.

This appears to be printed for private circulation, but in any case it gives a very true and kindly notice of the late Dean, who was a model clergyman and friend, and will long be remem-

bered in Hamilton and Toronto. The portrait prefixed to the Memoir is very like the Dean, and yet must be some years old.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The whole of the branches of the Quebec W. A. are going to present the Lord Bishop of Mackenzie River with a set of Altar vessels, as a memorial to the late and beloved Bishop Williams.

MONTREAL.

MONTREAL.—The Lord Bishop has arranged the following programme for his tour in the rural deanery of Clarendon:—

Sunday, August 7, Hull, a.m., Rev. F. R. Smith.
Sunday, August 7, Chelsea, p.m., Rev. A. A. Allen, M.A.
Monday, August 8, Peche, Rev. C. Boyd.
Tuesday, August 9, Masham, Rev. C. Boyd.
Thursday, August 11, Alywin, Rev. Wm. E. Kaneen.
Friday, August 12, Wright, Rev. Wm. E. Kaneen.
Saturday, August 13, Northfield, Rev. H. Plaisted, M.A.
Sunday, August 14, Desert, Rev. H. Plaisted, M.A.
Wednesday, August 17, Alleyne, Mr. Bell.
Thursday, August 18, Cawood, Mr. Bell.
Sunday, August 21, Quio, Rev. W. A. Fyles.
Monday, August 22, North Onslow, Rev. W. Fyles.
Tuesday, August 23, Thorne Centre, Rev. J. M. Coffin.
Wednesday, August 24, Leslie, Rev. J. M. Coffin.
Thursday, August 25, Thorne, W. and N. Clarendon, Rev. J. L. Flanagan.
Friday, August 26, Shawville, Rev. W. H. Naylor, M.A., Rural Dean.
Sunday, August 28, Portage du Fort and Bryson, churchwardens.
Monday, August 29, Clarke's, churchwardens.
Tuesday, August 30, Bristol, Rev. W. C. Dilworth.
Wednesday, August 31, St. Luke's, Eardley, Mr. Naylor.
Thursday, September 1, St. Augustine's, Eardley, Mr. Naylor.
Friday, September 2, Aylmer, Rev. H. L. A. Almon, B.D.
The Bishop's address will be as follows:—
August 7 to 19—Care of Rev. C. Boyd, North Wakefield.
August 19 to 30—Care of Rev. W. H. Naylor, Shawville.
August 30 to September 2—Care of Rev. H. L. A. Almon, Aylmer.

ONTARIO.

KINGSTON, Thursday, June 23rd.—At the session this morning the Mission Board matter was again discussed. C. McNabb, of Ottawa, moved that all grants to suburban missions be struck out and that the surplus be given to backwoods missions. This resolution was strongly opposed, many claiming that suburban missions needed as much aid as the rural. Dr. Walkem pointed out that while the synod fixed its eyes on China and Japan it forgot the North-west, and while it gave large sums to foreign missions it overlooked its own diocese. A change of method was needed. Finally the resolution was lost, only two voting for it.

State of the Church.—The report of the Committee on State of the Church showed there are about 121 clergymen engaged in parish duty, and the sums contributed from all sources do not exceed \$82,000. The humiliating fact remains that the average stipend of the clergy is \$700. For other purposes the people have given \$38,643.93, being more than \$22,000 in excess of 1891. The total value of church property is \$12,094,475.

Consolidation.—Dr. Walkem presented the report of the committee appointed by the synod to consider the scheme of the Winnipeg conference for the consolidation of the Church, explaining the objects of the conference and advocating the union of all the scattered ecclesiastical provinces under one general synod, which would have jurisdiction in matters of doctrine, worship and discipline, and would have control of the Church's general interests.

Rev. Mr. Wright objected to the clause allowing the general synod to determine questions of doctrine and worship.

Rural Dean Bogert commented on the many advantages which would follow consolidation, referring particularly to the need of a primate clothed with ample authority.

Said an Ottawa priest: "The time may not be far distant when it will be necessary for the welfare of the Church and of the country that the Church of

England, from the Pacific to the Atlantic, shall come to Ottawa by her chief officers and shall say the Church says this, or, if necessary, the Church demands this. And when the day arrives when we shall have our primate, we shall see the advantage of carrying out these propositions. We want a bishop at Ottawa: yes, an archbishop, so that at the opening of Parliament we shall not see the representative of another branch of the church coming there with his chaplains and taking a prominent position, while the Church of England is represented by an archdeacon. We want something better than that. The time may come when we shall need something even better than a primate. These advantages would follow the carrying out of the Winnipeg resolution. But give us a clause that will keep us united with the Catholic Church of England. The united Church of Canada must not do anything that will militate against the mother Church."

Rural Dean Carey asked why the word archbishop should not be applied to the presidents in the house of bishops. The Church of Rome had already three archbishops in Ontario, and in order to keep up her status the Church of England should be similarly officered.

Rev. Mr. Emery asked what right a national council would have to decide matters of doctrine.

Dr. Walkem stated that it would have no such function. It would merely apply and enforce the ancient teaching of the Church.

The report was finally carried on a standing vote, only four clergymen voting against it.

On motion of Major Mayne, it was resolved that delegates to the provincial synod are requested to advocate that so far as is practicable in Canada the limits of ecclesiastical provinces be coterminous with those of the civil provinces, and that metropolitans be called archbishops.

This afternoon the canon dealing with the appointment of a co-adjutor bishop was referred to a committee to be appointed by the bishop.

The synod then prorogued.

KINGSTON.—Rev. J. P. Smitheman, for the past five years incumbent of the Church of England mission at Rankin, has been appointed to the incumbency of Billings' Bridge, to succeed Rev. T. M. V. King, B.A., who is leaving the diocese.

TORONTO.

Mr. Frank DuMoulin, during the summer months, is going to Middletown, Conn., to act as lay reader to the Rev. E. C. Acheson. The parishes in the States that are in charge of Canadians usually "hum," and we hope that Holy Trinity will prove no exception to the rule.

EAST TORONTO.—St. Saviour's.—On Wednesday, the 22nd ult., the Guild of Willing Workers had their annual sale of work and garden party in the Benlamond Grove. They were most fortunate in the weather, which has lately been so changeable, and a large number of friends from the neighbourhood and Toronto were able to patronise the sale. It all proved very successful, and the ladies are to be highly commended for their energy in the good work.

Trinity Convocation, Tuesday, June 28th.—Hon. G. W. Allan, the chancellor, presided. The hall was crowded with an enthusiastic audience, principally composed of ladies, while upon the dais on either side of the chancellor were seated the lord bishop of Toronto, Rev. Provost Body, Ven Archdeacon Dixon, Rev. Prof. Jones, Rev. Prof. Clark, Rev. Prof. Symons, Rev. Dr. Langtry, Rev. Dr. Davies, Rev. A. Lloyd, Rev. Canon Cayley, Rev. J. S. Broughall, Rev. H. Brent, Rev. T. B. Angell, Chief Justice Hagarty, Mr. Justice Osler, Professor Goldwin Smith, Mr. J. A. Worrell, Q.C., Mr. E. A. Martin, Mr. James Henderson, Mr. Elmes Henderson, Mr. T. H. Ince, Mr. A. H. Young, Mr. A. E. Fisher, Mr. C. J. Campbell, Dr. Sheard, Mr. R. H. Bethune and Dr. Robinson.

After the usual preliminaries the graduates were presented to the chancellor and received their degrees as follows:—

Degree List.—Lic. Th.—Walter Creswick, Robert Orr.
B.A.—C. S. MacInnes, F. G. Wallbridge, Miss C. Laing, A. F. R. Martin, D. L. McCarthy, Miss E. M. Mairs, C. W. Hedley, A. W. McKenzie, J. N. Hunter, J. F. E. Patterson, A. W. H. Francis, F. DuMoulin, S. F. Sloane.

Mus. Bac.—Miss B. Smith, Gold Medal, 1892; Miss E. Whitfield, Silver Medal, 1892; Miss C. A. Chaplin, W. Parkham, Miss R. Preston, Albert Whipp, Miss A. M. M. Graham, W. C. Tregarthen.

B.C.L.—F. C. Snider, W. T. J. Lee, A. J. J. Thibaudeau.

M.A.—A. J. Gammack, Rev. G. H. P. Grout, Rev. G. F. Hibbard, J. H. MacGill, E. V. Stevenson, C. B. B. Wright.

M.D., C.M.—R. E. Cooper, W. A. H. Oronhyatekba.

B.D.—Rev. T. B. Angell.

D.C.L. (ad eundem.)—The Rev. J. Langtry, prolocutor of the Provincial Synod of Canada.

D.C.L. (pro honoris causa)—The Ven. A. Dixon, archdeacon of Niagara; the Hon. Mr. Justice Osler.

In addition to these degrees the following have been conferred at convocation held during the academic year:—B.A., 4; M.B., 2; M.A., 3; M.D., C.M., 63; B.D., 2; Mus. Doc., 1.

Prizemen.—The following medallists, scholars and prizemen were then presented to the Chancellor:—Miss B. Smith, gold medallist in final examination in music; Miss A. Whitfield, silver medallist in final examination in music; P. J. Illsley, gold medallist in second examination in music; F. G. Wallbridge, his Excellency the Governor-General's medal for honours in physical and natural science; C. S. McInnes, prize for honours in mental and moral philosophy, prize for Latin essay; Miss C. Laing, prize for honours in modern languages; A. N. Myer, Wellington scholarship in mathematics; Rev. J. Senior, Pettit scholarship in theology; E. B. Robinson, scholarship in mental and moral philosophy; E. A. Beckett, scholarship in physical and natural science; H. Sanders, Burnside scholarship in classics, prize for Latin poem; R. Fletcher, Burnside scholarship in mathematics; H. M. Little, scholarship in physical and natural science; H. J. J. Coleman, B.A., divinity class general proficiency prize; H. A. Dwyer, B.A., divinity class prize for Greek Testament; E. C. Trenholme, B.A., divinity class prize for church history, pastoral, apologetic and dogmatic theology; W. F. Webb, B.A., Hamilton memorial prize; C. W. Hedley, A. L. MacTear, T. W. Powell and W. F. Webb, reading prizes.

Brotherhood of St. Andrew in Canada.—The general secretary for Canada having been obliged to resign, the council have been fortunate enough to secure the services of Mr. Spencer Waugh, one of the council members, as secretary. His address will be at the new Toronto headquarters at Melville's steamship agency, 28 Adelaide St., east Toronto, where all communications should be addressed. The number of chapters now fully organized in Canada is 80.

St. Philip's.—On Sunday (June 26), at the children's Sunday school service, the handsome memorial font erected by the S.S. to the memory of the late G. M. Evans, M.A., for 15 years its devoted superintendent, was dedicated to its holy purposes. The service was conducted by the rector, Canon Sweeney, who administered the sacrament of holy baptism to 5 infants immediately after the dedication. The sermon preached on the occasion by the rector was upon the "privileges and responsibilities of holy baptism," during the course of which touching reference was made to the loss sustained by the school in the removal by death of its zealous superintendent. The font is of black granite supported by white marble pillars, and mounted on its pedestal presents a very handsome appearance.

During the past three Sundays special prayers have been offered up in the church on behalf of the rector's beloved wife, whose long and tedious illness took an alarming turn on the evening after the annual parochial gathering, June 11. God has graciously heard the many prayers, and has given her a measure of her former health and strength. Owing to this serious illness Canon Sweeney was unable to take any part whatever in the proceedings of the synod.

NIAGARA.

HAMILTON.—Wednesday, June 22nd.—After the Synod was duly opened, they proceeded to the election of delegates to the Provincial Synod, which resulted as follows:—

Clerical Delegates.—Rural Dean Belt, Rev. E. M. Bland, Canon Bull, Rev. W. R. Clark, Rev. E. P. Crawford, Archdeacon Dixon, Rural Dean Forneret, Canon Houston, Canon Read, Canon Sutherland, Rev. C. E. Whitcombe, Canon Worrell. Substitutes.—Canon Belt, Rev. E. J. Fessenden, Rev. R. Ker, Rev. W. T. Armitage, Canon Curran, Rev. F. E. Howitt, Rev. A. Henderson.

Lay Delegates.—William Bell, J. J. Mason, A. Gaviller, Judge Senkler, John Hoodless, Hugh James, Thomas Keys, William Nicholson, C. Riseley, Hugh Roberts, Archdale Wilson, W. J. Barr. Substitutes.—William Barr, W. F. Burton, E. Kenrick, Maitland Young, G. Elliot, A. G. Heaven.

Foreign Mission Delegates.—A rather lively discussion took place on the mode of electing representatives to the Domestic and Foreign Mission Board. It was moved that the election be by ballot instead of open vote, and some of the clergy suggested that the voting should be by orders. A motion was made that the clergy should elect two clergymen and the

lay delegates two laymen, and the motion was carried by a vote of 58 to 53. The election of representatives to the board then proceeded, and resulted as follows: Clerical, Canon Houston, Rev. E. P. Crawford; lay, W. F. Burton and Judge Senkler.

Bishop's Address.—Rev. C. E. Whitcombe presented the report of the special committee on the Bishop's address. In reference to the prison reform it recommended the appointment of the following committee to press for the establishment of industrial schools, etc.: Rev. Thomas Geoghegan, Rural Dean McKenzie, Rural Dean Forneret, Rev. C. E. Whitcombe, Rev. J. C. Garrett, W. F. Burton, Hon. R. Harcourt, Judge Senkler, Maitland Young and A. Gaviller.

On the question of correcting the inaccuracies in the new high school text books on English history, the appointment of a committee was recommended to co-operate with the other dioceses in securing the revision of the objectionable passages. The committee is as follows: Canon Bull, Canon Sutherland, Rev. C. R. Lee, Archdeacon Dixon, Rev. R. Ker, K. Martin, E. Kenrick, A. Gaviller, F. E. Kilvert, A. G. Heaven and C. J. McKenzie.

On the questions of the Christian Social Union and a communication from the Church of England Temperance Society, it was recommended that no action be taken.

The report was adopted.

Church Consolidation.—The Committee on Church Consolidation presented a report in favor of the establishment of a general synod on the lines laid down at the Winnipeg conference last year. Canon Sutherland moved a lengthy amendment favoring the establishment of such a body, but leaving the definition of its power to the provincial synod. A number of other amendments were also moved, but were voted down, and the report was adopted by a good majority.

Standing Committees.—Formerly it was customary for the bishop to nominate three standing committees, but the constitution has been amended so as to consolidate them in a standing committee of 36 members, 24 of whom are to be elected by the synod and the remainder appointed by the bishop. On an election being held the result was as follows:

Clerical members.—Rev. W. R. Clark, Archdeacon Dixon, Canon Houston, Rev. P. L. Spencer, Rev. E. P. Crawford, Canon Worrell, Rural Dean Belt, Rev. E. M. Bland, Canon Belt, Rural Dean Forneret, Canon Sutherland, Rural Dean Mellish.

Lay members.—Judge Senkler, W. A. H. Duff, W. F. Burton, John Hoodless, Robert Stanley, Hugh James, C. A. F. Ball, Archdale Wilson, William Bell, W. Nicholson, H. J. Taylor and W. Barr.

Episcopal Endowment Fund.—The consideration of the offers of the Toronto diocese in reference to the episcopal endowment fund was left in the hands of a special committee consisting of Judge Senkler, E. Martin, Q.C., and J. J. Mason, with power to settle, if deemed advisable, and report at the next annual meeting of synod.

THURSDAY.—Bishop of Niagara appointed the following additional members to the standing committee: Clerical—Canon Read, Rural Dean Gribble, Canon Bull, Rev. A. Henderson, Rev. C. R. Lee, Rev. E. A. Irving, Messrs. E. Kenrick, A. G. Heaven, Maitland Young, Christian Halson, C. E. Bourne and J. J. Mason. The whole committee subsequently met and elected Canon Sutherland chairman and J. J. Mason secretary.

The Algoma Grant.—Some time was spent this morning in considering the report of the committee on a letter from the Bishop of Algoma. The report recommended that the grant to that diocese be reduced from \$500 to \$300, unless it was found that the other dioceses were going to continue their grants at the same rate as formerly. The report met with a great deal of opposition, and Rev. Mr. Forneret moved in amendment that the grant of \$500 be continued for three years, unless the provincial synod decided in the meantime that the contributions of dioceses be proportionately reduced, when the amount could be changed to any sum under \$500. The opinion was strongly expressed that nothing should be done to hinder the work in Algoma, and the synod by a large majority decided to substitute the amendment for the report.

Filling of Vacancies.—As was expected, the motion of Rev. R. Ker, of St. Catharines, regarding the filling of vacancies in parishes provided a lengthy discussion. Bishop Hamilton suggested that if the resolution were withdrawn the question of patronage in the diocese might be referred to a special committee to consider and report next year.

This was unanimously agreed to. Rev. Mr. Ker withdrew his resolution and his lordship appointed a small committee to draft the committee to consider the matter.

J. H. Land moved, seconded by C. H. Miller, that the synod approve such an amendment of the license laws as would close the open bars of taverns and saloons, and confine the sale of alcoholic beverages to bona fide guests at hotels.

The resolution received considerable opposition and was defeated.

Business Concluded.—The business of the synod was concluded this evening, and the body finally adjourned. The following special committee to report on the mode of appointing rectors to parishes was appointed: Revs. W. J. Armitage, W. R. Clark, Thomas Smith, Canon Sutherland, Messrs. E. Martin, Q.C., Judge Senkler, C. A. F. Ball, E. C. Wood.

Rev. A. Henderson, M.A., moved that the provincial synod be memorialized to pass a canon accepting the judgment of the Archbishop of Canterbury in the case of the Bishop of Lincoln, as the interpretation of the law on matters of ritual.

The motion was strongly opposed. Bishop Hamilton made a lengthy speech defining his position on the subject of ritualistic practices, and stated that he invariably advised clergymen to withdraw such practices as tended to cause dissensions in congregations. He disclaimed any desire to force ritual of all kinds on congregations and explained how he cautioned rectors who proposed introducing innovations in their services.

His lordship's address was listened to with much attention and heartily applauded. After hearing it, and in view of the turn the discussion had taken, Rev. Mr. Henderson withdrew his resolution.

Mr. A. Gaviller also withdrew his resolution on differences of parishes, stating that he did so because there was not a full representation of the synod present.

After the customary closing resolutions the synod adjourned.

HAMILTON.—*Christ Church Cathedral.*—At this church on Friday Morning, June 24th, Bishop Hamilton ordained Rev. J. W. J. Andrew, of St. George's church, Hamilton, and Rev. T. P. Mignot, of Tapscott, to the priesthood. R. H. Archer and Wm. Webb were ordained deacons. There was a large attendance of clergy and a fair attendance of laity, principally ladies. Bishop Hamilton was assisted by Archdeacon Dixon, of Guelph, examining chaplain of the diocese, who was the preacher. The sermon commenced with "Bidding prayer." The text was taken from the last two verses of the last chapter of St. Matthew's Gospel, containing the divine commission given to the Apostles, and the comforting promise to be with them always. It was this promise that sustained them in their fierce conflict against Paganism and Judaism. After describing the rapid growth of the church, as foreshown in the parable of the mustard seed, the preacher forcibly impressed on the candidates their duties and responsibilities, all of them rising when thus addressed.

Canon Worrell, of Oakville, read the epistle, and one of the candidates, Mr. Archer, read the gospel. The choir of the cathedral took part in the service, and the boys of St. Matthew's school, under Rev. Mr. Whitcombe, occupied seats in the body of the church. Among the other clergymen who assisted in the ceremony were: Rev. E. P. Crawford, Rural Dean Forneret, Rev. E. M. Bland and Rev. J. Massey, of Hamilton; Rev. J. Morton, Port Colborne; Rev. T. L. Aborn, Norval; Rev. Mr. Bevan, Mount Forest; Rev. E. A. Irving, Dundas; Rural Dean McKenzie, Milton; Rev. James Ardill, Merriton; Rev. P. L. Spencer, Thorold; Rev. M. W. Britton, Dunnville; Rev. J. Bonny, Nanticoke; Rev. W. J. Pigott, Port Robinson; Rev. J. Bennets, Rev. A. Henderson, Canon Bull, Niagara Falls South; Rev. E. J. Fessenden, Chippawa, and others.

Mr. Webb is at present at Trinity College, Toronto, but goes as curate to Calgary, N.W.T. Mr. Archer was formerly manager of the Molson's Bank at Exeter, and will be stationed at Stamford and Niagara Falls South as curate.

All the services were of a most impressive character.

HURON.

LONDON, Tuesday, June 21st.—The Synod opened this afternoon. Rev. Canon Richardson was re-elected clerical secretary, and Mr. W. Swaisland honorary lay secretary.

Auditors—Messrs. G. F. Jewell and C. F. Complin. The Committee on Synod Assessments reported 228 congregations regularly reporting, with the election of 279 delegates. A number had not elected their delegates on the date fixed, and still others had not paid their Synod assessment, and until this is done the delegates representing the congregations in arrears could not take their seats.

The report was adopted, and on motion of Rev. Canon Young and Mr. Matthew Wilson, Q. C., the delegates from congregations in arrears were allowed to take their seats on payment of the Synod dues up to date.

The Bishop then delivered his charge, in which he stated: Though the past year was one of great depression commercially, the receipts of the Synod were greater than in any single year of his episcopate. The receipts for the years since 1884 were as

follows:—For the year ending April 30, 1885, \$14,546.42; '86, \$15,599.17; '87, \$15,823.71; '88, \$18,744.40; '89, \$16,911.94; '90, \$16,978; '91, \$18,005; '92, \$21,019.26. Contributed for Diocesan work in 1892, \$9,261.49, an increase of \$508.66 over last year. The Women's Auxiliary exhibits a large increase, being \$2,576.39 against \$1,845.53, an advance of \$730.86. The S. S. offerings were \$308.18 this year, an increase of \$223.74. In 1880 the number of clergymen in active service was 103; in 1892 the number was 139. The number of parsonages has increased from 66 to 77, and their value from \$130,650 to \$174,934. The number of churches in 1880 was 204, while in 1891 there were 246: the quality is improving, there being 122 brick structures. Their value has increased from \$656,784 to \$821,465 at present, and the debt has also grown from \$100,708 to \$102,998. His Lordship pointed out that while the emigration from the country has undoubtedly hampered the growth of the Church, the statements on that point were conflicting, and the returns showed that the ministers of this diocese were ministering to 4,000 souls more than at the last census. One great drawback from which the Church suffered was that she was undermanned. All over the field it was the same: with only one of our clergymen where there were five or six ministers of other Christian churches, it was a wonder if we held our own. The resources were sufficient if only the spirit of self-sacrifice were abroad, and instead of processions of parishes coming up to the executive committee and asking relief and help, we should have the parishes coming up in procession and signifying their independence, their willingness to go alone, then there would be means to spare for more aggressive operations. The number of communicants has risen in the period of the past eight years from 8,910 to 13,605. In the last eight years over 10,000 candidates have been confirmed, but the total increase in the number of communicants has only been 4,695. Many are lost by death and removal, but the number in the roll of communicants is not regarded as satisfactory as the data would lead to expect. His Lordship quoted from the census returns to show that six counties in the Diocese have lost in population and seven have increased. The decrease in the six referred to was 10,602; against an increase in the other seven of 29,212, making a net gain of 12,610. The census population of the Diocese is 735,839, and the Church of England members number 110,919. But the church records show that very many of them are not actively connected with the Church. He gave the following causes:—We have lost in the past and are losing still in the present heavily by emigration; (2) we must regard as another source of serious weakness the patent fact that the Diocese is not sufficiently manned; (3) We need—forgive me, dear friends, for what I am about to say, for I speak without reflection in the least on any of the laborers whom we have at present in the field—a new class of young unmarried men who, for the love they bear to Christ and for the glory of His great name, will be willing to go out as Deacons, at least for a few years, without any stipulated salary, and depending only on that great God who knoweth our wants and remembereth that we are dust, for their daily sustenance and support. He spoke of the necessity for self-sacrifice in these times just as much as ever in the history of the Church of Christ: (4) more clearly and emphatically ought we all to uplift and glorify the Saviour in both the pulpit and the life.

The Sunday School work is making rapid and most satisfactory progress under the able committee. The number of schools has advanced from 166 in 1880 to 211 in 1891. The teachers and officers have increased from 1,335 to 2,170, and the pupils from 13,055 to 17,906.

Reference was made to the death of Right Rev. Dr. Williams, Bishop of Quebec, one of the best known members of the English Church in Canada, and Rev. Canon Patterson, of Stratford. The Lay Workers' Association Congress at St. Thomas, and the Women's Auxiliary were referred to with approval. The Auxiliary had increased its revenue over \$700 in the last year, and it had taken the responsibility for the maintenance of Lion's Head Mission.

Two ordinations have been held since last Synod, on December 21st and on June 12th. Seventy-one confirmations were held, and 1,536 candidates conferred. Two new churches were consecrated at Forest and Haysville, and the foundations laid of a church at Ilderton and another at Elsinore.

The Synod adjourned at 5.30, the members being very pleasantly entertained at Bishopstowe until 8 o'clock.

At the evening session the report of the Executive was adopted, with a slight verbal amendment as follows:

The committee are glad to be able to report as the result of the year's work, a large increase in the total income from the diocese. The increase over that of last year amounts to \$3,013.26, of which \$1,417.60 is in the collections for our own diocesan purposes.

The collections for the clergy maintenance and mission fund show a marked increase. The four quarterly collections amount to \$2,465.03 as compared with \$2,323.43 for the previous year, an increase of \$141.60; the collections made at the annual missionary meetings amount to \$1,174.81, as against \$788.92 for the previous year, making a total increase in the collections for this fund of \$527.49. The Parochial Association collections amount to \$5,495.11, \$49.09 more than in 1891. It should be noticed, however, that the annual subscriptions of the clergy payable under the Widows' and Orphans' Fund Canon as amended at the last Synod, are now payable and credited to the Widows' and Orphans' Fund direct instead of being included among the parochial subscriptions as heretofore. Had these been included among the Parochial Association subscriptions during the past year, the difference would have been \$514.09, which represents the true increase over 1891. By virtue also of the same amendment, the sum of \$690 only was transferred to Widows' and Orphans' Fund, instead of double that amount, which would have been payable under the old canon, leaving a balance of \$3,953.51, which has been transferred to Clergy Maintenance and Mission Fund. The sum of \$17,708.95 was paid during the year. There were 77 clergymen on the fund. The sum of \$400 was paid in outfits, being a decrease of \$800.

The Synod after some discussion on the Consolidation of the Anglican Church in British North America, adjourned.

WEDNESDAY MORNING.—The report of the Huron Lay Workers' Association was presented and ordered to be printed in the minutes.

A very long discussion then ensued on the committee's report on the Consolidation of the Anglican Church in British North America. The Synod then adjourned at noon.

The report of the committee on the resolution of sympathy with the family of the late Bishop Williams, of Quebec, reported a resolution conveying to the widow and family the assurance of this synod's heartfelt sympathy in their great affliction, and the prayer that God would comfort and succour them in their affliction. The late bishop is referred to in the resolution as a loyal, true and tender man, and a faithful, devoted bishop.

The rules of order were suspended, and a message ordered to be sent by telegraph embodying the above resolution to the family.

On motion of Mr. R. W. Barker, greetings were ordered to be sent to the dioceses of Quebec, Niagara and Ontario, now in session. The Bishop appointed Revs. Mr. Shortt and Barber to draft and send the greetings.

AFTERNOON SESSION.—The committee's report after some alteration was finally adopted.

The report of Sunday School Committee was read by Rev. J. Downie (chairman), and supported by Mr. James Woods, secretary, who gave hard, persistent, self-denying work as the secret of making a good Sunday school, trusting in God for the result, and remembering if we do our best we are not responsible for the results, which are in His hands.

Mr. Jasper Golden also gave a good, practical address on education in giving.

Mr. Fraser, of Woodstock, also spoke in favour of educating children in self denial and generous giving. After adopting the S.S. report the Synod adjourned.

THURSDAY.—Mr. Dymond presented the report of the Committee of Management of the Huron Anglican Lay Workers' Association, which was adopted.

The proposed amendments to the constitution and canons, as reported to the Executive Committee by Committee on Revision and Consolidation, was introduced by Rev. Canon Young, at the request of Ven. Archdeacon Marsh.

Mr. Dymond moved that the report of the committee be accepted, and adopted in good faith on their assurance, and that the Ven. Archdeacon Marsh, Rev. Canon Young and Mr. R. Bayly, Q.C., be a committee to assist the secretary-treasurer in the final printing of the consolidated canons and appendices, and that the Executive Committee order as many copies as are deemed necessary.

Mr. Henry Macklin moved for a committee to take into consideration the status of the aid-receiving parishes and missions.

Something was wrong, he argued, when over 40 per cent. of the parishes and missions were found asking and receiving aid from the mission fund.

The motion was carried.

Delegates to the Provincial Synod.—Rev. Principal Miller, Very Rev. Dean Innis, Rev. Canon Davis, Rev. Canon Hill, Rev. Canon Smith, Ven. Archdeacon Marsh, Canon Richardson, J. H. Moorehouse, R. McCosh, R. Hicks, G. B. Sage, D. Williams. Substitutes.—Revs. C. R. Matthew, W. H. Wade, Canon Hicks and W. Craig.

Messrs. W. R. Barker, L. J. Bungay, James Perkins and Charles J. Kingstone, scrutineers, reported the following elected on the Lay ballot:—Messrs. Matthew Wilson, Q. C.; R. Bayly, Q. C.; Judge Ermatinger, I. F. Hellmuth, Chancellor Cronyn, Chas.

Jenkins, A. C. Clark, A. H. Dymond, William Gray, W. H. Eakins, James Woods, Robert Fox.

Substitutes.—Messrs. John Ransford, W. J. Imlach, Jasper Golden and R. Martin.

Executive Committee.—The scrutineers, Rev. A. H. Rhodes, John M. Gunne, S. B. Burt and F. H. Fatt, reported the following elected on the clerical ballot:—Very Rev. Dean Innis, Revs. Canon Davis, Canon Hill, Canon Smith, G. B. Sage, Principal Miller, Ven. Archdeacon Marsh, Revs. J. H. Moorehouse, R. McCosh, R. Hicks, John Ridley, T. R. Davis, Jeffery Hill, Canon Richardson, William Craig, Canon Hincks, D. Deacon, C. R. Matthew, R. S. Cooper, Archdeacon Mulholland, Canon Young, Alfred Brown, G. C. Mackenzie, J. T. Wright, H. A. Thomas, W. H. Wade, J. Downie, Archdeacon Sandys, J. Farthing, F. M. Baldwin and Principal Williams (equal).

Rev. Mr. Baldwin immediately resigned in favor of Professor Williams, and the last named was declared elected.

Messrs. I. F. Hellmuth, M. Wilson, Judge Ermatinger, R. Bayly, Q.C., Wm. Gray, Chas. Jenkins, W. H. Eakins, V. Cronyn, Robt. Fox, A. C. Clark, G. D. Sutherland, W. W. Fitzgerald, Q.C., W. J. Imlach, A. H. Dymond, Jas. Wood, W. Swaisland, J. Ransford, J. E. Brooke, Jasper Golden, Crowell Willson, Col. Wilkinson, J. W. Ferguson, L. Skey, R. S. Strong, Philip Holt, R. W. Barker, T. H. Luscombe, T. D. Stanley.

Messrs. Robert Cox, of Paris (absent), Robert Martin and Henry Macklin all received an equal number of votes for the other two vacancies. Both Mr. Macklin and Mr. Martin tendered their resignations, but on motion of Mr. R. Bayly Mr. Cox's name was dropped, and the other two gentlemen named were declared elected.

Mr. A. H. Dymond then moved the resolution of which he had given preliminary notice to the Executive, to afford greater opportunities for the employment of lay agency in the Diocese, which was carried.

Rev. Jeffery Hill moved the following resolution, of which notice had been given previously:—That clause 20 of the constitution be amended by inserting the following after the word "Secretary-Treasurer": "That an annual missionary meeting shall be held or sermon preached in each church or other suitable place, and a collection made for the Maintenance and Missions Fund of the Diocese." Carried.

Rev. J. C. Farthing asked for the suspension of the rules of order and moved that the travelling expenses of the representatives of the Synod on the Board of Management of Domestic and Foreign Missions be paid—one-half from the epiphany-tide and one-half from the ascension-tide offerings. Carried.

The memorial from the Bishop of Algoma was read, and on motion of Archdeacon Marsh, the present agreement and undertaking to contribute to the Bishop's stipend was extended for three years.

Rev. E. W. English presented a strong plea for a fuller and more complete recognition of Huron College, on behalf of the Alumni. He moved, seconded by Rev. Jeffery Hill, that a committee be appointed by the Bishop to confer with the Council of Huron College on the subject, and report to this Synod. Carried.

Rev. W. T. Hill moved a resolution requesting the Bishop to have prepared a form of commendation for the use of clergymen in the case of families or individuals moving from one parish to another. Carried.

EVENING SESSION.—On Rev. Mr. Taylor's resolution for the better observance of the Lord's Day, after some discussion an amendment was adopted.

Mr. R. Shaw-Wood moved that a committee be appointed to investigate the various causes which hinder the growth of the Church of England in this diocese from being as rapid as we could wish. Carried.

Col. Gilkison's motion re-changing the date of meeting was referred to the Standing Committee, as proposed.

Mr. T. H. Luscombe's motion for the appointment of a committee on temperance was amended to instruct the committee to report to the Synod, and carried.

After some complimentary speeches in regard to the memorial from the Six Nation Indian churches, asking to be assessed for synodical purposes, it was resolved, on motion of Mr. Imlach and Col. Gilkison, that the Synod highly appreciates the independent stand taken by the Indian churches, and accepts their proposal.

A vote of thanks was passed to the Very Rev. Dean Carmichael, on motion of Archdeacon Marsh, for his sermon, and for his attendance at the Synod meeting.

A vote of thanks was also passed to the Dean of Huron for his opening sermon in St. Paul's Cathedral.

COMMITTEES.

His Lordship reported the appointment of the following committees:—

Prison Reform.—Revs. T. J. Wright, A. J. Thomas and W. M. Seaborn.

Huron College.—Revs. W. Craig, R. McCosh, A. H. Dymond, Charles Jenkins and W. J. Imlach.

On Canon No. 9.—The Chancellor, Canon Young, Archdeacon Marsh, R. Bayly, Q.C., A. H. Dymond, I. F. Hellmuth and Matthew Wilson.

On the consolidated funds resolution of Archdeacon Marsh—Archdeacon Marsh, Canon Young, Chancellor Cronyn, R. Bayly, Q.C., and Wm. Grey. On Sunday School Inter-diocese convention—Rev. W. J. Taylor, Mr. James Woods.

On the Board of Domestic and Foreign Missions—Dean Innes, Canon Young, Chancellor Cronyn and M. Wilson, Q.C.

Sunday Schools—Revs. John Downie, G. C. Mackenzie, C. R. Matthews, W. J. Taylor, R. McCosh, J. Edmonds, His Honor Judge Woods, Messrs. James Woods, T. H. Luscombe and John B. Dale.

On the relative position of the parishes with the Maintenance and Mission Fund—Messrs. H. Macklin, W. J. Imlach, J. D. Noble, Dean Innes, Revs. Canon Young and T. Davis.

On Temperance—Mr. T. H. Luscombe, Chancellor Cronyn, Revs. V. W. Taylor and W. M. Seaborn.

The minutes of the day's sessions were then read and signed by the Bishop.

After a few remarks from the Bishop the Synod closed with the doxology and benediction.

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.

Help Wanted.

SIR,—If you can find the space, would you insert this short letter of appeal for funds. In Southern Manitoba there are two small but rising little towns, Treherne and Rathwell. At both these places, and the district around, our church has a fairly large number of Church families. To enable us to grow in Church work and life, it is very necessary we should have a church at each place. At present we have to use a hired building at Treherne, and a private house at Rathwell to hold Sunday services. As it is practically a new settlement, we are compelled to solicit help from our Church friends all over the country. I earnestly appeal to all your readers to try and help us to erect buildings, so as to enable us to have churches to worship in, that perhaps they are able to enjoy. All remittances will be acknowledged by me by return mail.

Treherne P.O., Man.

GEORGE GILL,
Curate in charge.

P.S.—Cheques can be crossed "Church Building Fund," and unless otherwise stated will be divided equally between the two churches.

Reporters' Mistakes.

SIR,—The reports in the daily papers of Church services, &c., are often imperfect and even inaccurate, and it is to be regretted that it is so. But a report of the service in St. Paul's, London, at the opening of Huron diocese, is grotesque, and should not pass without censure. I copy it literally:—"The usual services in connection with the diocesan synod were held at St. Paul's cathedral, and were well attended. The members of the choir were present and aided materially in the song services. Rev. Canons Richardson, Davis and Smith, and his lordship the Bishop participated in the Scripture and responsive reading and prayer." It is not too much to say that all concerned in its publication are open to censure for allowing such utter nonsense to appear in print. Probably the service was morning prayer and celebration of the Holy Communion, and a reporter, if so densely ignorant of his work, should at least enquire of some person able to improve him.

M.

Missionary Photographs.

SIR,—As I believe that many of the readers of your paper are deeply interested in Church missions situated in the newer parts of the Dominion, I beg leave to say that, D. V., I purpose visiting in August and September as many missions in Algoma, the North-west, and British Columbia as opportunity and means will allow, and that I shall be pleased if I can be of service to the mission cause by pointing my camera towards any objects of special interest to branches of the Woman's Auxiliary or individual workers, and furnishing on my return finished photographs. It may be found that a picture of the missionary, his church, his school, or his congregation, will stimulate and encourage the home workers and

tend to strengthen the bond of sympathy that exists between them and their distant charge. The size of a photograph will be 4 x 5 inches, its cost being only as much as will be necessary to cover the expense directly incurred for materials, &c. I do not undertake to go very far either to the north or the south of the Canadian Pacific Railway, but at the same time I do not intend to confine myself to its immediate vicinity. I hope to pay particular attention to our Indian missions and if possible note what is being done among the Chinese. Yours &c.,

P. L. SPENCER.

The Rectory, Thorold, Ont.

Acknowledgment.

SIR,—Will you kindly allow me to make use of your columns for making public acknowledgment of the receipt of the following sums: first for work in the diocese of Athabasca, and next for my own work here. Receipts as Commissary for diocese of Athabasca, since March 15th:—For general fund—Toronto W. A., per Mrs. Grindlay, collected by Miss Mackenzie, \$50.00; thanks-offering, annual meeting, \$10.00; St. James' Cathedral, \$4.00; donation, \$2.00. For Lesser Slave Lake (Rev. G. Holmes):—St. Matthews, Quebec, W. A., \$25.00; Mr. A. Bruce, Darlingford, \$25.00; St. Peter's, Toronto, \$3.00; anonymous, \$5.00; Miss Wallis' Bible class, Peterboro, \$5.00. For Wapiscow, "God's tenth," \$10.00. For Smoky River, Mr. A. Bruce, Darlingford, \$25.00. Total, \$164.00. On behalf of the Bishop and missionaries I beg to tender their warmest thanks to the donors of these gifts, which testify to their sympathy with them in their arduous toil in the North. I am sure they will feel much encouraged by these evidences of Christian love and good will.

For my own work I have to acknowledge the following receipts since April 1st, from friends in the east:—Christian Endeavour Society, London, \$12.50; Mr. J. S. Pearce, London, \$2.00; Diocese of Fredericton, per J. J. Mason, Esq., \$6.46; Quebec W. A. M. A., for Miss Mellish Saly, \$50.00; Mrs. D. H. Ducan, Halifax, \$5.00; Christ church, Chatham, W. A. M. A., \$2.50; St. Paul's, Innisfil, \$12.00; St. Matthew's, Quebec, S. S., towards purchase of organ, \$12.51; Mrs. Miller, London, don., \$2.00; Miss Haskett, London, don., \$2.00; Mr. L. Lewis, Montreal, \$5.00; St. Mark's, Parkdale, Guild, towards support of girl, \$12.00; St. Philip's, Toronto, S. S., toward support of girl, \$6.25. I beg to thank all our friends most heartily for these gifts, which have been most acceptable.

With your permission I should like once more to urge the needs of this work upon your readers. Our school is now quite full, and we are to enlarge at once to receive other applicants for admission. There is now a great desire everywhere to send children to us, and until we have at least eighty we do not like to refuse any application. The growth of our work has proved a heavy tax upon our finances, and we are now \$1,000 behind. We need further a similar amount to put in necessary machinery and fittings to enable us to carry on the industrial work in the shops. We require, therefore, \$2,000 before winter, and I venture to appeal most earnestly to all friends of Indian work for help to raise this amount. Our present debt is a heavy care to myself, and greatly cripples the work. Ill health and other causes have combined to make it impossible for me to make any personal appeal this year. I trust our friends will see that our hands are upheld and all our needs met, though I have not seen them in person. I cannot close without thanking you, sir, and our many friends, for your earnest advocacy of our needs.

W. A. BURMAN.

Middlechurch, Man.

Notes and Queries.

SIR,—What is the exact point in the reference so often made to the scriptural figure of "putting the hand to the plough, and not looking back"?

SENEC.

Ans.—As it is usually understood and applied, it is to the effect that one must never take up with any question, or business, or form of undertaking in hand, and then fall back from it: this is regarded as a proof of cowardice and instability of purpose, which a strong and good man would despise. But this is, in fact, aside from the figure, and is a merely popular fancy. The true idea is that of the ploughman who is using the light Eastern tool in land which is full of various obstacles to his work. With his hand at the plough and the light oxen drawing their light furrows, he must keep his eyes upon the line of draught so as to avoid the rock, or root, or firm stump, which would destroy both his work and his instrument of husbandry. It is a figure not unlike that of the racer in the stadium, where he first has to "toe the line," and then make for the goal. The whole point is lost in the common application, but

as a true figure it is full of life and teaching power, that our path is always forward. "Remember Lot's wife" who met her fate by "putting her hand to the plough and looking back" in the bituminous fumes of the Sodom valley.

British and Foreign.

It is said that the Church Army is about to be incorporated under the Companies Act.

It is stated that the Rev. Berdmore Compton, formerly vicar of All Saints', Margaret street, has resigned his membership of the English Church Union and his seat on the Council.

The late W. H. Smith was a generous benefactor to Portsea, his chief gift being a sum of 29,000*l.* towards rebuilding the parish church, on which 46,000*l.* was expended. At a meeting of parishioners recently, Canon Jacob presiding, it was resolved to place a stained glass window in the west end of the church to Mr. Smith's memory.

It is said that one incumbent in the Archdeaconry of Liverpool has intimated to Archdeacon Clarke that he is dispensing with churchwardens. He says: "We do not propose to have wardens admitted in the future. We cannot afford it. No one is willing to be responsible."

Bishop Whipple has had the 124 pound tarpon which he caught in Florida with a hook and line, put up by a taxidermist, mounted and placed in the hall of his residence, with the pole, line, reel, etc., used in its capture.

As usual, for the past sixteen years, there was an early service on Ascension Day at half-past four a.m., at St. Margaret's, Stanford-le-hope. The bells were rung, and at a quarter to five the choristers, headed by the Rector, sang from the top of the church tower, "Hail the day," &c., the congregation joining in from the churchyard.

Two Methodist ministers, the Rev. F. Chester and the Rev. T. Plank, have, it is said, just resigned their appointments with a view to taking orders in the Church of England. At Northampton, on Ascension Day, Mr. T. Taylor, formerly a Congregationalist minister, was admitted to the office of a lay reader by the Bishop of Leicester.

The font at St. Paul's is to have a fine cover, which it is proposed to erect in bronze, and which will resemble the best specimens of Florentine work. The cover will be suspended from the roof, and will be of great height, with scriptural designs of baptismal scenes; whilst around the font itself will be a marble screen or wall, of different colours, resembling as much as possible the font surroundings of Ravenna.

The trustees of John Hopkins University have selected the Rev. Dr. William Reed Huntington, of New York, as Levering lecturer on Christianity for 1893. His subject will be the "Four Monosyllables of Religion—Light, Life, Law, Love." The dates of the lectures will be Monday and Tuesday, January 30 and 31, and February 6 and 7, 1893.

The Bishop of London, as Chairman of the C.E.T.S., has addressed a somewhat strongly worded circular to its diocesan branches, protesting against the general want of harmony between these and the parent society. "There is friction," says the Bishop, "between its parts, and, what is more mischievous, friction between the parent society, as it is called, and the branches." The reorganization proposed by the Bishop and accepted by the Society will remedy this defect by doing away with the separate parent society. The united front which the organization will then present will be of immense value and power.

One of the Bible Society's colporteurs, located in Southern France, writes that he is impressed by

the fact that, within his observation, "religious scepticism seems in progress among women, who up to this time retained at least a certain respect for religion. It is not only indifference, but sometimes aversion. They will see no difference between true Christianity and the teaching they have received from their Church, and rejecting that they grow sceptical about everything."

It is said that a Mormon community is about to be founded in Mexico, and is to be the basis of the great Mormon province of the future. Only 100,000 acres of land have at present been secured, but the territory has been granted in perpetuity by the Mexican Government, with a provision for increasing the grant to the representatives of the Mormon religion. The land is fertile and well watered. The first settlement will number about 500 families, including nearly 3,000 people. Nothing is said about the likelihood of polygamy being revived.

The curious and not particularly edifying custom of raffling for Bibles took place in the parish church of St. Ives, Hunts, on Whit-Tuesday. The vicar directed the proceedings, and twelve children cast dice for the six Bibles awarded. The custom dates from 1675, and is in accordance with the will of Dr. Wilde, who left £50 to provide a fund for the purpose. It was expended in the purchase of what is still called "Bible Orchard," with the rent of which the books are bought and a small sum paid to the vicar for preaching a special sermon.

The Rev. Dr. Brown, Moderator of the Presbyterian Church of Ireland, one of the most important signatories to this manifesto, has written to a Truro correspondent:—"Home Rule means Rome Rule in the estimation of every one who has even a rudimentary knowledge of Irish politics. If any misguided statesman ever had the recklessness to hand over Ireland to a Home Rule Parliament, that at once settles down upon this unfortunate island an ecclesiastical tyranny. . . . Therefore say we, the Protestant minority in Ireland, let the shield of British protection ever remain between us and the danger of priestly ascendancy—for the day it is withdrawn, we must either fight or fly."

It is interesting to note that a memorial has been placed in Westminster Abbey to Major General Charles George Gordon. The memorial consists of a bronze head in high relief, supported on a bracket with a shield below. The background of the relief is filled with foliage and the space around the shield with scroll work, on which is inscribed: "Mandarin of China; Pasha of Egypt; Major-General of the British Army." On the shield is inscribed: "In memory of Charles George Gordon; born 1834; killed in Khartoum 1885. Erected by the Corps of Royal Engineers."

The Nonconformists of Wales are endeavouring to discount the triumph of the Church in Wales in securing so many dissenting preachers as candidates for ordination, by declaring that only the scum of dissenting preachers are forsaking the sects. The Rev. J. J. Lias, examining chaplain to the Bishop of Llandaff, thus refutes the calumny. Speaking of "the last ordination examination," he writes to the *Times*: "One Nonconformist candidate read the Gospel, a sign that he was first in the examination for deacon's orders. Another divided the Crawley prize with another candidate, a sign that he was bracketed first in the examination for priest's orders. The rest passed very creditably indeed. . . . I wish to record my deliberate opinion that . . . the accession to the ranks of the clergy of which I have spoken is drawn from the very best men among the bodies to which they formerly belonged."

The latest reports of the Bible Society's work in Egypt are both encouraging and significant: "In Egypt the existence of peace, order and religious freedom has given full facility for carrying on Bible work. Ignorance, superstition and un-

godliness are everywhere. But the labourer is permitted to do his utmost to combat these evils, and his endeavours have not been in vain. Much has been accomplished by few hands in the placing of the Holy Scriptures among the people of every degree and creed. The total number of copies placed out in every part of the agency's field, which includes Syria and Palestine and Arabia, as well as Egypt, during the year 1891, was 22,629—a larger number by 1,918 copies than were issued in 1890, and 3,426 copies more than the issues of 1889.

A statement of the views of Ulster Protestants upon the Home Rule question, signed already by the chief officers of the Presbyterian, Methodist, Baptist, and Congregational Churches in Ireland, and by 6,044 ministers, elders, deacons, stewards, and other officers and members of the non-Episcopalian Church in that country, has been sent by post to every Nonconformist minister in Great Britain. It sets forth that an Irish Parliament would be practically under the domination of the Roman Catholic bishops and priests, and that no guarantees, moral or material, can be devised which will guard the rights of the Protestant minorities which are scattered throughout Ireland.

Dunblane Cathedral, a building of the twelfth and thirteenth centuries, which would seem to have escaped the destroying zeal of the Scottish Puritans better than many similar edifices, has been, during the past three years, undergoing an extensive restoration, and will be reopened, it is hoped, by Her Majesty the Queen, about September next. The entire nave has been roofless for the past 250 years, and the choir only, with its chancel arch built up as a gable, has been used as the Parish Church. There is to be a new organ, worthy of the Cathedral, which is being built by Mr. Eustace Ingram, of Holloway, London. The architect is Dr. Rowand Anderson, of Edinburgh.

Sunday School Lesson.

4th Sunday after Trinity. July 10th, 1892.
THE FIFTH COMMANDMENT.

The last six Commandments teach us our duty towards our neighbour. By "neighbour" we mean all those with whom we have to do. First and foremost among these are our parents. From our earliest years they have been associated with us, and we have been dependent on them. But among our neighbours "must" also be included not only our equals and associates, but also those who are set in authority over us. Our Sovereign and those to whom she delegates her authority; the Governor-General, Lieutenant-Governor, the magistrates, and all others having lawful authority in the State, and also those having authority in the Church: our bishop and the clergy under him, and especially our own pastor. The fifth Commandment, however, is primarily and chiefly intended to teach us our duty towards our parents.

I. OUR PARENTS.

Our duty towards our parents is to "honour" them. The Catechism expands this word to mean "to love, honour and succour."

(a) *Love.* To love our parents is almost the natural instinct of our hearts. If we call to remembrance what we owe them, we shall see that they have a very good right to our love. What could we have done in the helpless days of our infancy without them? They clothed, they fed us, they protected us from danger, and but for their watchful care we should very likely have perished as multitudes of children do, who are deprived of their parents. For all this love and care they have bestowed upon us surely we should be ungrateful indeed not to love them.

(b) *Honour.* But the Catechism and Commandments teach us we are also to honour our parents. How can we better do this than by treating them with respect and deference, and by being in all things careful to obey them (Col. iii. 20). As we grow older this will perhaps seem more difficult, for we are apt to begin to think that we know

better than they do, and forget that they have lived longer in the world than we have: but when they desire us to do, or refrain from doing anything, it is our own good they have at heart. Obedience is at the root of our duty both to God and man; and as disobedience to God was the first sin, so disobedience to our parents is also a sin, for it is a disobedience to God's will (Col. iii. 20), and one which in some instances has been visited with terrible consequences. Our Lord himself was subject to his parents (S. Luke ii. 51): thus setting us an example in this as in all other respects.

(c) *Succour.* But the Catechism says it is also our duty to succour them. When we remember all we owe to our parents we should be glad to show our gratitude to them, by giving them all the help and assistance in our power whenever they are in need of it. It is an easy and pleasant thing to receive, but it requires more true love and self-denial to give. Perhaps it may require us to forego some pleasure, or favourite project, or even some necessary thing, in order to succour our parents; but if we suffer idle excuses or other claims to interfere with our performance of this duty, we shall be like those Jews of old of whom our Lord declared that they made the word of God of no effect through their traditions (S. Mark vii. 11-13). When they get old or from any other reason need our care and support, we must, if we would be obedient to God's commandment, render them all the help and assistance in our power; and we must do this in no grudging or selfish spirit, but heartily and affectionately, not ceasing to love, reverence and honour them, even though they may be dependent upon us, as we were once upon them.

II. QUEEN, PASTORS, MASTERS, TEACHERS, ETC.

The Fifth Commandment in its terms is confined to the duty which children owe to their parents: but from the explanation of it in the Church Catechism we learn that it includes also the duty which we owe to all those who are set in authority over us. To our sovereign, and to all put in authority under her (1 St. Pet. ii. 3, 14, 17) we owe respect and obedience. We are the good citizens obedient to the laws (1 St. Pet. ii. 13). And when we grow up we are to discharge our political rights and duties as in the sight of God, not using them for any base purposes, or for putting unworthy men in power, and refraining from all evil and corrupt practices, such for instance as either giving or accepting bribes for voting at public elections. We are also to reverence and obey those who are our religious teachers, e.g., the bishops and other clergy, and especially our own pastor (Heb. xiii. 17; 1 Thess. v. 12-13.) We must also respect and obey our masters (Eph. vi. 5, 6; Col. iii. 22; Tit. ii. 9; 1 St. Pet. ii. 18), giving them in all things honest and faithful service. So also we must respect and reverence our teachers, and all others put in authority over us.

THE PROMISE. The Fifth Commandment is called "a commandment with promise" (Eph. vi. 2), "apparently because of the concluding words, "that thy days may be long in the land," etc., which are in the nature of a promise. With regard to this promise, however, we must remember that our duty to our parents is not our only duty and we have no right to expect this promise to be fulfilled as regards ourselves if while obeying this commandment we live in wilful violation of any of God's other commands.

Family Reading.

A Stranger and Lonely.

BY E. A. KILNER.

"When the night of sorrow
Makes us dread to-morrow,
Blessed Jesus, hear us!
Light of Heaven, be near us!"

About ten years before the time of this story of ours, a young man named John Adamson was one of a party of Englishmen who went over from Bradford to work in a woollen mill in the east of France. They were tempted so far from home as much by the spirit of adventure, and of a desire to see the world, as by the prospect of good wages—

a prospect in which they were not disappointed—though their hours of work were much longer than they had been in England.

John lodged in the house of the manager, a Frenchman. He soon learned to speak French, and being fond of books, was not content with that, but studied the language carefully, and in time was able to read and write it well.

The manager had several daughters, and with one of these—Marie—John formed a great friendship, which ended in marriage, and as Marie d'Albert and her family were of reformed faith, there was no objection in any way to the match.

He and his pretty wife set up house in a flat near the factory where he worked, and several years passed very happily. Then the factory changed hands, and John, hearing of some work that would suit him in London, came over to England, leaving his wife and baby girl—also called Marie—to the care of her father. He wrote regularly and sent them money; and then, after a time, having found that he had got a place that he liked, he sent for them to join him, giving his wife full directions for her journey. She came by steamboat from Boulogne to St. Katherine's Docks, so that she had no change after leaving France until she landed in her husband's country one morning in May. At the docks she expected him to meet her, but she was not very much surprised when she failed to see his face in the crowd. He had said he would come if he could, but he was not sure of getting away from his work, and he had given her the address of the small house he had taken at Dalston, so that in case of his non-appearance, she was to take a cab and drive there at once, where, by the time she got there, he certainly would be. Marie had made friends with some of the passengers on the boat, and with their help she got her luggage together (it had been examined on board), and getting a cab, started for home full of happy thoughts and eagerness to see her husband. She told little Marie in baby language—half French, half English—that they would see papa soon, and be very, very happy.

What was the poor woman's consternation to find the house closed, and no sign about it of occupation. It was a dreadful moment, for in the wide city she knew not a single person but John. What must she do? She was quite sure there was some mistake, for she did not mistrust him for an instant. The cabby suggested asking the neighbours, which they did. From one of them she heard that furniture had been brought into the house at various times during the past fortnight by a man, who, by the description, Marie knew to be her husband, but that for several days he had not been near the place.

Cabby at once said, "You had better search the hospitals, ma'am," which frightened poor Marie very much. He was a kind man and took her to the nearest railway station, where she left her luggage, and he gave her the addresses of the principal hospitals, and Marie, having decided to walk—for although she had some money she was afraid of spending it under the circumstances—he drove off, telling her where he lived, in case he could be of any further use to her.

With her heart heavy with vague fears and misgivings, she turned to go to the hospital that cabby had told her was the nearest. Little Marie began to cry, and as they were passing an open space where there were benches for wayfarers, she sat down and gave the child some biscuits and milk with which she had provided herself. Poor Marie Adamson felt very forlorn; a burden of sadness weighed down her poor heart to the very dust. She dreaded going on, and yet she longed to know the worst. For hours and hours she wandered from one hospital to another, but alas! her search was fruitless; she failed to hear one word of her husband.

She had just been to St. George's hospital; the long weary afternoon was closing, and she strayed into the square near. Worn and perplexed she was half sitting, half crouching in one of the big houses there. She rests beside a tall pillar. She has no bonnet on, but wears a small black velvet head-dress such as are worn in France. Her child is dressed like a French maiden with a tight fitting plain cap and a broad frilled collar. She sits up and wonders, while her mother looks sadly out at the Square gardens, a ray of hope coming

to her across the road. Through the railings she sees some children playing, and with them their nurse, who looks like a fellow countrywoman. If she could speak to her she could explain her story better than to the porters of the hospitals, who, she felt sure, had not understood her broken English; and she watched the smiling chattering woman, thinking how she could get to speak to her. Just then one of the children saw her, and soon they all came running to the edge of the border by the railings, looking and talking, and none more eager than the nurse.

Presently they all trooped out by the gate and came—actually came to the very house beside which she and her child were sitting. Need I say there was the greatest kindness shown them? The children clustered round little Marie; the nurse understood her mother's troubles, and all were anxious to do what they could to lighten them. Mrs. Vernon—for that was the name of the children's mother—came home from her drive while they were talking; she was very kind, and the strangers were invited into the house and had a good meal, of which Madam Adamson stood badly in need.

Then, with a note from Mrs. Vernon, and escorted by their friend the nurse, they went to a home for foreigners in the neighborhood. The next day Mrs. Vernon herself accompanied Marie in her search for her husband. She, like Cabby, seemed to think that he had met with some accident; and so it proved, for they found him in one of the hospitals that Marie had visited the previous day. He had been knocked down by a runaway hansom cab horse and badly injured, his leg having been crushed and broken. It was a great relief to his poor wife to find him at last, but oh! how sad to see his sufferings.

He had been insensible until this very morning, and a sad smile of welcome came to his eyes as she bent over him. It seemed quite natural that she should be there, but he was so weak that the single word, "Marie," was all he could say; and then, after a pause, he repeated the name in a questioning tone, and she knew he was asking for their child. The doctor having given permission, she was fetched from Mrs. Vernon's carriage for a minute to her father's bedside. But the visit of both mother and child was brief, as the poor fellow could not bear the least agitation.

Mrs. Vernon was very kind to the two Marias in the long weeks that followed before John Adamson recovered sufficiently to leave the hospital; and the little French girl spent many happy hours in her children's nursery. There was a Mary there also, a couple of years older than she was, and they became fast friends. It was surprising how quickly they picked up each other's languages. Until now Mary Vernon had shown more selfishness than generosity in her short life. She never liked giving anything away—her dolls, her story books, her toys were carefully treasured, and never lent to her sisters. They were never strewn on the nursery floor, for she was a very tidy little girl, but I am sure I would rather have seen her forget them sometimes.

But when Marie Adamson came, the gentle, timid child woke in her heart a love that had been asleep before; for her selfishness, which was so very bad, was partly caused by a very noble feeling, the desire to protect what she cared for. Her sisters had plenty of toys, and didn't care how they broke theirs. Now, Jesus, the tender Shepherd, who knew what was wanting, had brought her a living, loving little soul to take care of; and that could not be shut up in a cupboard, or put up on a shelf. Once and only once, did Mary show reluctance to let Marie play with her things, and that was when the latter held up her precious picture-book by one of the leaves and then let it fall down with a flop on the floor. Mary got very red, and was just going to slap the child—and it was trying, I must say—but Marie looked up and laughed, and the hand that was raised to strike picked up the book instead, and she said, quite gently, "You mustn't do that to my book, dear Marie. Promise, and I will lend it to you again," and then put it back in her lap.

The time came when the intercourse ceased, for John Adamson and his family returned to

France, and I am afraid that Marie forgot most of the English she had so quickly learned, but her sweet baby-ways, and the love they had called for, were like angel's visits to Mary Vernon.

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A Presbyterian's Opinion.

In the memoirs of Professor Austin Phelps, he spoke of the Litany of our Church as follows:

The Litany of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the Old Mother Church; and what have we gained in their place? I read this week the prayer of ordination by Professor — at a recent Council. It was perfect in its way; perhaps as faultless a specimen of extemporaneous prayer as can be well conceived. I found no fault in it, absolutely none; yet I do not feel in it the deep undertone of devotion which rings out from the old collects of the Church like the sound of ancient bells. The Church takes a great risk in severing herself ever from her history with so much of man's immortality in it, and therefore so much of God's eternity. I wonder if the destiny of some of us in heaven may not be a reverent and studious living in the past? Can we conceive of any other world as having such a past for the education of infant races?

Little Sins.

Holland was once endangered by the fury of an enemy, which swept down the banks and let in the sea; again it was imperilled by the work of a tiny little animal, which bored through the sluice-gates, and seemed likely to produce the same results.

A silken thread stretched across the glass of a telescope will shut out the view of a star of some magnitude. Can it be that any of these sins are lurking somewhere in our hearts? Have we got any of these treacherous fibres twined with almost imperceptible tendrils round our souls? There is a long interval, apparently, between some coarse and painted woman who parades sin on the stage, and the delicately nurtured and apparently innocent girl who is looking on. But what if in her heart too there is that deadly root of fibrous bitterness? Religion flags; the leaves of good works fall off; weariness, selfishness and dreariness are there instead; the young life is gradually being choked by that stifling root. There seems a long interval between the forger undergoing a term of penal servitude, and the young man who when in difficulties first took a few shillings out of the till, which he had lost in gambling, which he meant to put back, or has put back. But there is a great fissure open in his heart; the wall is broken down. Satan only watches and waits his time. The child of God has begun to hide himself from his Father, and the alienation will sooner or later become complete. There is apparently some difference, again, between the coarse atheist who stoutly and wantonly affronts the majesty of God, and that perfectly respectable person who treats religion with courteous regard, but neglects its precautions and safeguards; yet there is nothing so advantageous to an enemy as to be confronted by a paper army, and a phantom fleet, because it prevents, humanly speaking, any fresh measure being taken. Our careless apathy is Satan's opportunity. And therefore, on no account, let us console ourselves by thinking that in the Communion Service we are merely cursing other people. It is rather that we are pronouncing God's curse upon ourselves, if we are harboring in our hearts any seed, or root, or fibre of sin.

Satan does not always need coarse and striking sin for his purpose. He can kill some souls better by a hidden slow poison. If there is any sin lurking in the soul, it matters not what it is, there is a curse with it, and a curse upon it. And alas! at that day, when blessings stand on the Gerizim of God, and curses upon Ebal from those who are doomed, we may hear that sentence, "Depart, ye cursed, into everlasting fire," and our heart, self-condemned, and all the people shall answer, "Amen."

God's Gifts.

Did you ever think that God measures His gifts to us only by our capacity to receive? Do you remember the story of the prophet's widow who went to Elisha in her sore distress and was bidden to borrow all the empty vessels she could from her neighbours and pour into them the scanty supply of oil which was contained in her own pot? She was told to provide "not a few" vessels; but suppose she had thought, as might be natural, that surely a very few vessels would be sufficient to hold the oil, how she would have stood in her own light by disobeying the prophet's command! She determined by her faith the measure of her blessing. Each one of us is likewise determining his own spiritual blessing. Our blessing is limited by our capacity to receive—nothing else. God, the all-bountiful One, is never straitened; it is His delight to give royally, like a king. If we are straitened, we are straitened in ourselves; our capacity to receive is not large enough. If we are expecting the gift of the Spirit, we do not provide room enough to receive it. If we are hoping to conquer our spiritual foes, we are like the ancient king of Israel who came to mourn at Elisha's death-bed. Elisha bade him smite upon the ground, and he smote three times and stopped. Thus he would only smite Syria thrice instead of consuming her. He had limited his own victory.

We do not know how often we limit our victories and blessings; we are constantly running against the limitations of our faith. "According to thy faith be it unto thee," was our Saviour's formula of healing; but where faith stopped the blessing stopped. Nazareth could receive no mighty work because of unbelief, and there are many unsuspected Nazarenes among us to-day who are placing impassable barriers between themselves and the divine blessing. But if we cherish a feeling of our need, and a belief in God's omnipotence and willingness to help us, then we may believe that He will give us bountifully, even to the measure of our capacity.

Sunday in the Home.

We know a household in which Sunday is hardly over before the little ones begin the inquiry: "Mamma, when will it be Sunday again?" To these children Sunday is the "red letter" day of the week, looked forward to and backward to, every other day. And this because on Sunday they have their father at home all day. He dismisses his business cares, gathers his children close about him, listens to the histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster around this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned, and the bread and butter be prepared, the raiment taken thought of and the raiment stitched. Six days must the fathers and sons and daughters and little children go abroad to the work and their lessons.

But then comes the first day, the beautiful Christian Sabbath, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places.

Wise parents will make the day so bright and sweet with their joy, and their children, their sympathetic conversation, their choice books, and their songs, and their bits of poetry, that they who come to the hearth-stone weary and dis-

couraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.

Which Will You Do?

Which will you do, smile and make others happy, or be crabbed and make everybody round you miserable? You can live among flowers and singing-birds, or in the mire surrounded by fogs and frogs. The amount of happiness which you can produce is incalculable, if you will only show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words and a fretful disposition you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love grow on your forehead. There is no joy so great as that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, throughout the day when about your daily business.

Rotten Ships.

Much has been said and written about rotten ships, and what a sad piece of iniquity it is for any, just for the sake of present gain, to attempt to trifle with human life, in sending men to sea in ships that ought to have been broken up long years ago. Old unseaworthy hulks patched up and painted, then freighted with precious life, all sacrificed for the cupidity and covetousness of the owner,—how the world reprobates such conduct, and cries out against it!

Would that all equally condemned the attempts to sail to heaven in the rotten hulks of man's providing.

When we try to gain everlasting life by anything that we do, say, or promise, ignoring the new and living way, what is it but sailing in a rotten ship that must founder? When we boast ourselves of our morality, sincerity, good deeds and intentions, ignoring the work and person of Jesus the Saviour, what is it but a fair coat of bright paint that covers a worm-eaten, rotten ship, that will not stand one breath of God's judgment? When we weary ourselves with the performance of outward forms and ceremonies of religion, and try to satisfy the conscience with acts of devotion and contrition, rejecting the work of Christ, who hath "by Himself purged our sins," what is it but building again what God has destroyed, and embarking in that which will never reach the shore?

God condemned all these ways four thousand years ago, providing an "ark," even Christ Jesus, for the saving of the soul—the sinner's refuge and way of escape. And what He said unto Noah, He says to you, "Come thou, and all thy house, into the ark."

Silence About Ourselves.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he, whose only hope is in that cross of absolute self-sacrifice and

self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring even in your ears: "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

Sunday Services.

The *New York Tribune* says that the following notice was recently distributed in the pews of a church in Somerville, Massachusetts: "It may not be inappropriate to call attention of the audience to the bad habit they have fallen into of watching people who come in late, especially those who have new clothes. These late-comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously, and prefer that you would not notice them. The Sunday services are at half-past ten and at half-past seven, for the benefit of all who desire to spend an hour in worship; but for all those who have recently visited the tailor, and milliner, and dressmaker, the morning service begins anywhere from half-past ten to eleven, and the evening service ten minutes before eight. For the benefit of the very tardy ones the announcement is hereby made that the Benediction will be the only portion of the service in which they are respectfully invited to participate."

The Awakening of Spring.

"Lo, the winter is past; the flowers appear on the earth; the time of the singing of birds is come."

How glad we all are when the happy time of the awakening of spring has come! The warm breath of the south wind soon changes the look of every thing, and covers the surface of the earth with flowers. Then the voice of the cuckoo calls all the lingering songsters to hurry over the sea, and muster again in their old cathedrals of the woods. Slowly the sap begins to rise in the trees, and the little branches soon blush with a faint rose colour or purple. The bleating of the lambs is heard; imprisoned insects rise into the air and dance in the sunshine; butterflies flit to and fro; and at the foot of the hedges the starry celandine is already running a braid of gold. Winter is gone, and will not return till the pale green leaves now unfolding have changed to fiery red, and fallen over the graves of the flowers, to form a couch on which winter can once again spread his snow-white sheet, and the earth will sleep till the coming of another spring.

My Passport to Glory.

When, in the darkness of the midnight train, the collector's lamp is seen glimmering from carriage to carriage, does he hold it to your face to learn who you are, in order to be satisfied of your right to proceed? No! he lets its light fall on the ticket which you hold out to him, and if that is right you are right, no matter who you are—rich or poor, rude or noble. So Christ, and Christ alone, is our passport to glory. Never can we say, Lord, look upon me, for I am holy—never; but upon Christ who is my passport. Unworthy? Most assuredly you are. And if you live to be the veriest saint, you will be unworthy still. God has chosen to save you. It is not a question of what you deserve, but what Christ deserves. It makes all the difference when, instead of putting our own value upon the work of Christ, and accepting it merely as meeting our need, we learn God's estimate of that work.

"Be not afraid, only believe."

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood and it builds up the whole system.

—It is a great mistake to suppose that Christianity is merely a fire escape, of value only to the soul, and that not until after death. Religion is a spiritual illumination, blessing the home and society with a quiet helpfulness in the present life, and giving to us a foretaste of heaven. The fact is that heaven begins in this world, and the spiritual atmosphere which we breathe is the same which shall surround us hereafter. There are some professing Christians who would be asphixiated if they should reach heaven.

Hope.

The murky clouds brood dark and low
Upon the troubled sea,
Despairingly the lost ones wait
The doom they cannot flee.

No lighter have the heavens grown,
Nor is the blast less keen,
But gleaming white amid the gloom
A distant sail is seen.

And suddenly the drooping heads
Are raised and lifted high,
For hope has lit her tiny lamp
In every straining eye.

So when our hearts are burdened sore
With sorrow's crushing weight,
When troubles crowd around our path,
And firm steps hesitate,

'Tis hope that nerves the trembling hand,
And lifts the downcast eye,
That drives away the gloom, and brings
The future glory nigh.

Hope.

Of all the blessings for which man has to thank his Creator, "white-handed Hope," that "hovering angel, girt with golden wings," claims his deepest and most lasting gratitude. How could we live through the daily, nay hourly disappointments of this life, where our brightest dreams fade into nothing, but for this heaven-sent comforter. We all began our careers "stirred with high hopes." What wonderful plans we formed in those rosy days of youth! What ardent reformers we were! We knew then the meaning of the words—

"True hope is swift, and flies with swallows' wings,
Kings it makes gods, and meaner creatures kings."

Imagination readily cast a halo around the commonest events of life. There was no scheme too difficult to be carried out; impediments served but to increase our enthusiasm. How sadly and regretfully we look back on those past days, and what would we not give to be again able to call those feelings ours? Yet, although we have passed beyond them, we are not quite emancipated from their influence.

"While there's life there's hope," and although 'pantisocracies' call forth now only a half-sad, half-pitying smile, although half-ashamed to own the influence Hope has over us, we do, in secret, bow at her shrine and offer her whole-hearted homage.

Well! We are but human after all. Life may be only holding back the good she promised us in those early days, we argue; she may be but making trial of our virtues, to reward us at last with perfect fulfilment.

Looking back on our troubles, we wonder sometimes how we could have passed through them so calmly and happily. But we know the secret. Hope, the main-spring of our existence, was then unbroken, hope in brighter days to come, in the forbearance and sustaining power of a God above us. Why do our hardships weigh heavier upon us now? "Hope deferred maketh the heart sick." We have almost ceased to have longings and aspirations of our own. We talk of taking life as it comes and making the best of it, but we are long past expecting an amelioration of it.

There are some beings who have never lost their enthusiasm; we note it by their smiling faces and ready submission to all the ills to which flesh is heir. Nothing seems to have power to depress them long, they rise up again buoyant as ever.

This wonderful power of hoping for better things seems to me one of the surest pledges of the existence of a future state. It was implanted in the human breast to find fulfilment, and if earth has nothing to offer which can satisfy it, surely heaven will bring "more than we can ask or desire."

We talk of "purpose in nature." Here, we feel sure, we may reason in the same way. Hope was given to man, and it was meant to be fully satisfied; earth cannot, therefore heaven will do this for us. Let us shake off, then, all fits of despondency, animated by the "hope which maketh not ashamed," and wait and watch for the future consummation.

Our Special Offer.

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

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

Hints to Housekeepers

It frequently happens that painters splash the plate or other glass windows when they are painting the sash. When such is the case, melt some soda in very hot water and wash them with it, using a soft flannel. It will entirely remove the paint.

GIVES GOOD APPETITE.—Sirs,—I think your valuable medicine cannot be surpassed, according to the benefit I received from it. After suffering from headache and loss of appetite for nearly four years, I tried B.B.B. with the greatest success, finding it gave me great relief and good appetite. I now enjoy good health which I owe to your valuable medicine.

Miss Minnie Brown, London, Ont.

One of the simplest disinfectants of a sick room is ground coffee burnt on a shovel so as to fill the atmosphere of the room with its pungent aromatic odor.

NOTHING SO GOOD.—Dear Sirs,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for a number of years, and find nothing so good for diarrhoea and sick stomach as it has proved itself to be.

Mrs. D. A. Wilson, Ridley P.O., Ont.

Salt as a tooth-powder is better than almost anything that can be bought. It keeps the teeth brilliantly white, and the gums hard and rosy.

OH, MY HEAD!—That splitting headache aching brow and irritable feeling can be immediately relieved and permanently cured by Burdock Blood Bitters, the best remedy for headache, constipation and all disorders of the stomach, liver, bowels and blood.

Knife handles can be cleaned by rubbing them well with a damp rag dipped in fine salt, then wiped clean, and polished with a soft leather.

WHEN THE EYES ITCH.—People who are troubled with itching eyes should remember that the best treatment is to use a cool, weak salt-water wash every few hours. If this does no good, go to a physician who makes a specialty of eye diseases.

RICE SNOW.—One quart sweet milk, five tablespoonfuls rice, flour, or cornstarch, one half cup sugar, whites of four eggs; boil the milk, stir in the rice flour moistened, then add the sugar. When cold, whip a little at a time, into the eggs, after they are well beaten. Mould and serve with cream or fruit sauce.

MOCK MINCE PIES.—One cup each of cracker crumbs, sugar, molasses, boiling water, and raisins. One half cup each of vinegar and butter, and two beaten eggs, one small teaspoonful each of nutmeg and cinnamon, and one half teaspoonful of cloves.

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

Summer Resort.

The Penetanguishene summer hotel is now open. This is one of the most delightful spots in Canada for summer outing. See advertisement.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

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FRANK WOOTTEN, Toronto, Ontario.

Children's Department.

"Jinks," the Pony.

He was a handsome dark-grey pony, with such a long and splendid silver tail, when their papa brought him home to Beatrice and Stanley, and they had not had him a month before they pronounced him to be the most wonderful pony in all the world.

His stable was across the yard from the kitchen door, and one day Susan, the cook, was busy in the scullery with her pots and pans, when she heard a curious heavy footstep, and, looking into the kitchen, started back in a fright to see Jinks, the pony, with his handsome tail sweeping round him, sitting at the fire, warming his nose, his fore feet planted close to the fender, and his eyes fixed in admiration on the singing kettle.

"Ah! the pretty dear," said Susan, when she recovered herself; "only to think of his coming in to visit me like that. I'll coax him for his good nature," and running to the cupboard, she fetched a piece of lump sugar, which Jinks ate with much relish.

Very often afterwards the pony found his way to Susan; but one day, paying his accustomed visit in search of sugar to the kitchen and not finding the kind cook there, Jinks opened the door with a clever touch of his upper lip, and walked upstairs.

Clump, clump, clump! came his iron shoes on the carpets all the way up, and you can imagine the dreadful start Stanley's mother got, coming out of her room at the noise, to meet Jink's red eyes and steaming nostrils facing her on the dusky landing.

How was he to be turned out again? She was very much annoyed, but Jinks rubbed his head against her shoulder coaxingly, and, turning round in as small a space as possible, went down again. He looked very funny, his long tail sweeping the stairs.

But one day Jinks turned out quite a new character. Stanley, Beatrice,



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and their papa had walked and ridden into the village. Stanley was on the pony's back as they slowly passed through, and found themselves in a little crowd of women and children round a showman, who was standing on his head on a small wooden pedestal shaped like a bottle, in the middle of the street. Beatrice and Stanley were quite as anxious to watch him as any of the little villagers.

Presently the showman got on his feet again, and the moment his eyes fell on Jinks his face shone with delight. He rushed at the pony and hugged him tight, calling him all sorts of fond names.

"My beauty! my darling! my old clever touzledum-toddy! Where did you come from? Oh! the lucky day to see you again!"

Stanley was quite frightened at the strange man's words and ways. He was dressed in such outlandish odd clothes. He had twenty colors on, his hat was covered closely all over with dozens and dozens of different buttons of all shapes and sizes, and he had wild rolling eyes that seemed to turn every way at once.

"Do you know the pony?" asked papa.

"Know him!" replied the showman. "If the little gentleman will get off for a minute, I will show you how well I know him."

So Stanley got down, and the man, having patted Jinks (who whinnied gladly and rubbed against him) and told the people to stand back, raised Stanley's whip, and made a sign to the pony.

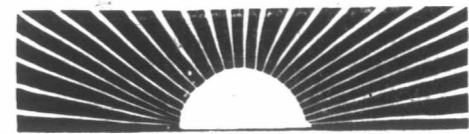
"Houp la!" cried the showman, and with the words Jinks rose on his hind legs, walked over and laid his fore feet on the man's shoulders gently, and kissed him on the forehead!

How all the little children laughed and clapped their hands. Then another turn of the whip, and Jinks danced across and across as in a quadrille. Another, and he lay down as if asleep, and let the man put his foot on his round glossy ribs.

"Houp la!" and up rose Jinks in a frantic hurry, and, like the showman, stood on his head, or rather on his fore feet, with his other legs straight up in the air. And all the village children shouted with delight, and their mothers went indoors to find pennies to give to the showman. He got quite double he would have had alone, and Stanley's papa gave him half-a-crown, and told him to come to the great house on the hill for his dinner.

When he came he taught Stanley how to make the pony do more of its clever tricks, the proper words to use, and the different turns of the whip that Jinks understood as signals. It was great fun.

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"How did Jinks learn," asked Beatrice, "and where did you play with him before?"

"Ah, little lady, it was hard work for both me and Jinks. We had many a weary hour together at our 'play,' as you call it, learning first and showing off after, in a circus, when we were both younger. Jinks is a good old age now, and you must be kind to him—he was always my pet of all my trained ponies. He was so obedient and quick to learn. He used to sit at my fire often, and I have slept beside him. Now the circus is scattered, the horses and ponies sold, and all of us clowns, trainers, and showmen either wandering, like me, or settled down in quiet dull homes."

"Would you not like to have a settled home too?" asked mamma.

"No, my lady," said the wild looking showman; "not even to live in your beautiful place would I give up my free, changing life—never three days in one place. It is my happiest time in summer, making children laugh at my tricks, and enjoying the sunshine as I walk from one village to another. And now I'm off again, with a grateful heart to you all for your goodness. Take care of Jinks; and, if I live, I'll come again to see him."

And off he went, and Jinks neighed after him to come back.

I saw Jinks a month ago, and he is as nice as ever.

The Wise Men of Schild.

Once upon a time the men of Schild thought to themselves that they would build a Town Hall; and they worked so hard that very soon they were ready to put the roof on.

Ah, but that was a business!

Early in the morning a bell was rung, and then everybody went to his place; some above, some below.

One, two, three; and the roof was popped on; and then how pleased were the men of Schild with their new three-cornered Town Hall!

But when they were inside they were very much puzzled.

Why, it was as dark as pitch! Whatever could be wrong with the house? There were the walls, and there was the roof on the top of them, and outside was plenty of daylight. Yet directly they got inside it was so dark they could not see each other. The fact was, the men of Schild were so very wise that they had forgotten the windows.

At last one man said, "Let us catch a good lot of sunshine and bring it in;" and that struck them all as a capital idea.



A Spring Thought for Mothers.

Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestlé's Food, universally acknowledged by the highest medical authorities as the best summer diet. When the heated term comes your child will then be strong for the battle with the heat.

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"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

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"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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Out they all went; and one man had brought a great sack, which he held open for the sun to shine into. Then he tied the mouth up very quickly, and ran to empty the sun light into the Town Hall. Another had got a basket, and was chasing the sunbeams with a pitch-fork, and one very clever man had actually brought a mousetrap to catch one with.

They all worked hard; but the Town Hall remained as dark as ever.

Well, it happened that a stranger passed through the town, and he went to the Mayor, and said,

"Why don't you take the roof off? You'll have plenty of light then!"

"Of course, that's it," cried the wise men; we ought to have thought of that before;" and off came the roof they had just put on.

As long as the summer lasted and it did not rain, this answered very well; but, dear me, when winter came, the poor wise men had to put the roof on again, and then it was as dark as ever. They didn't know what to do!

But one day, as one of them was feeling his way out, he came to a chink in the wall, through which the light was shining. All at once it struck him what was the matter with the Town Hall.

"Why!" he cried, "it's because we forgot all about the windows!"

And that was just what the wise men of Schild had done, and after that nothing would do but each one of them must have a window all to himself.

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Table with columns for Grain (Wheat, Barley, Oats, Peas, Rye, Hay, Straw) and Meats (Dressed hogs, Beef, Mutton, Lamb, Veal, etc.) with prices in dollars and cents.

Dairy Produce, Etc.

Table listing dairy products like Butter, Eggs, Chickens, Turkeys, and Geese with their respective prices.

Vegetables, Retail.

Table listing various vegetables like Potatoes, Carrots, Onions, Parsley, Turnips, Cabbage, Celery, Apples, Lettuce, Radishes, Asparagus, Rhubarb, Cauliflower, Cucumbers, Mint, Peas, and Tomatoes.

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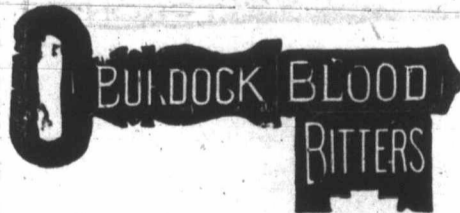
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Table showing financial statistics: New Business, 1891; Business in Force; Assets and Capital Over Four and One-Half Millions; Premium Income, 1891; Interest Income, 1891; Total Amount Paid Policy-Holders, 1891, \$313,888.00.

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FACULTY OF MEDICINE. (Oct. 3rd.) Dean of the Faculty, Robert Craik, M.D.

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McGILL NORMAL SCHOOL. (September 1st.) Principal, S. P. Robins, LL.D.

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

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