

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JULY 25, 1895.

[No. 80.

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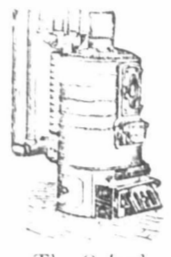
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 25, 1895.

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## Lessons for Sundays and Holy Days.

July 21—6 SUNDAY AFTER TRINITY.

Morning.—2 Samuel i. Acts xxi. 37 to xxii. 23

Evening.—2 Samuel xii. to 24; or xviii. Matthew x. 24.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 192, 318, 319, 514.

Processional : 4, 189, 219, 302.

Offertory : 20, 174, 216, 308.

Children's Hymns : 291, 336, 341, 572.

General Hymns : 178, 211, 308, 474, 512.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 258, 311, 324, 556.

Processional : 218, 224, 248, 270.

Offertory : 168, 186, 223, 367.

Children's Hymns : 236, 337, 339, 570.

General Hymns : 12, 198, 209, 222, 519.

### SEVENTH SUNDAY AFTER TRINITY.

Amongst the lessons suggested by the four petitions of this Collect, there is one to which they all point alike—the necessity of *growth in grace*, and as we cannot grow in grace without the help of God, such growth should be a frequent subject of our prayers.

"Graft in our hearts the love of Thy Name." It is always a branch of a good tree that is inserted in one which, *without* such a graft, would bear only worthless fruit, but, *with* it, bears good fruit. We pray, then, that the love of God may be so grafted in our hearts that we, by nature weak and sinful, may be able to bring forth the fruit of good works. But if the graft once inserted in a tree does not *grow*, it dies. In the same way, if we are satisfied with a sudden emotion only of love towards God, when something has roused our feelings and touched us very much, and do not cherish it day by day in our hearts, it will die out, leaving them cold and dead.

Again, in the next petition, "Increase in us true religion," we have the same thought. In the natural world, God, who gives the seed, causes it also to yield its increase—if it does *not* increase, it is because it is no longer *growing*, but has altogether perished. And we pray that the seed of true religion, itself the gift of God,

may increase in our hearts, bringing forth fruit in our lives—for, as the Epistle teaches, it is our *lives* that must show whether we are growing in grace—we must "have our fruits unto holiness."

Once more: in order to have growth of any kind, we must have the proper nourishment necessary for it. How would it fare with our bodies if we only had now and then a hearty meal, succeeded by long intervals of absolute starvation? They might, perhaps, be just barely kept alive, but would they be nourished?

So with our souls; what is needed for their growth in grace is daily "nourishment with all goodness"—not a fit of being very religious now and then, but a patient, steady continuance in well-doing. We go on to pray that God would "keep us in the same"—that is, keep us in goodness, because if we are left to ourselves we should certainly fall away—the good seed will perish, the graft die. It is only God who gives us His grace, who of His great mercy can *keep* us in it.

## CONSISTENCY.

This Church has much to learn in the way of consistency. The superficial views expressed by various speakers at the different synods were enough to make any real friend of the Church stand aghast as he contemplates our future prospects. There is not any so-called party in the Church but what has committed itself to, and endorsed the principle of definite, religious and dogmatic teaching for the young. Trinity and Wycliffe, Lennoxville and Huron, are colleges founded for this purpose. There are schools for boys and schools for girls—Port Hope, Ridley, St. Luke's, Oshawa, the Bishop Strachan, and many others. To put it plainly, they think it very good and necessary for the rich, but they have no thought for the poor. The inestimable blessing is provided for the children of men of dollars and cents, but the children of the toiling masses are to be left to the tender mercies of the world. If this is the spirit that rules in the Church of England, if respectability and money, and a mediocrity in spiritual attainment is to be our goal, if we have not the self-sacrificing love of Christ in us enough to make us workers among the thousands struggling through poverty with its sin and shame up to better things, we do not deserve God's blessing and we may be certain we shall never have it. The whole thing is humiliating, and we are very much mistaken if there are not many minds filled with anxious fears, and many hearts loaded with shame.

## MODERN TENDENCIES.

To those who are not only content, but boast of the civilization and enlightenment of the present day, with its freedom and methods for religious education and moral training, we commend the perusal of the following: Mr. Goldwin Smith has addressed a letter to the *Times*, in which, assuming that pensions for the aged are to "form a part of the Conservative platform," he asks whether the authors of such a measure feel sure that they will be able to control its operations, and adds: "I happened to be at Washington when the Army Pensions Bill was before Congress, and I ventured to ask a party of Congressmen whether they felt sure that they would be able to control the measure in its operation, pointing out the formidable strength of the army vote. They one and

all answered that there was not the slightest ground for misgiving on the subject. The people of the United States will this year pay, under the pressure of the army vote, \$160,000,000 in pensions for wars, the last of which ended thirty years ago. No one in Congress has dared to protest. . . . In speculative socialism there is not much to be feared. No two socialists agree; nor has one of them yet put forth any definite plan for the re-organization of society on their principles. The danger which is really great and imminent lies in the art, which demagogism has now learned to practice, of bribing the masses with other people's money. If this is to go on at once in the nation, in the municipality, and in the parish, what will be the end?" This state of things, manifesting the lowest possible moral tone, and the meanest depths of falsehood, perjury and dishonesty, among the governed and those who govern, ought to convince any man that modern systems and methods are not accomplishing the professed desired results, and cannot bring to any nation any future golden age of blessedness.

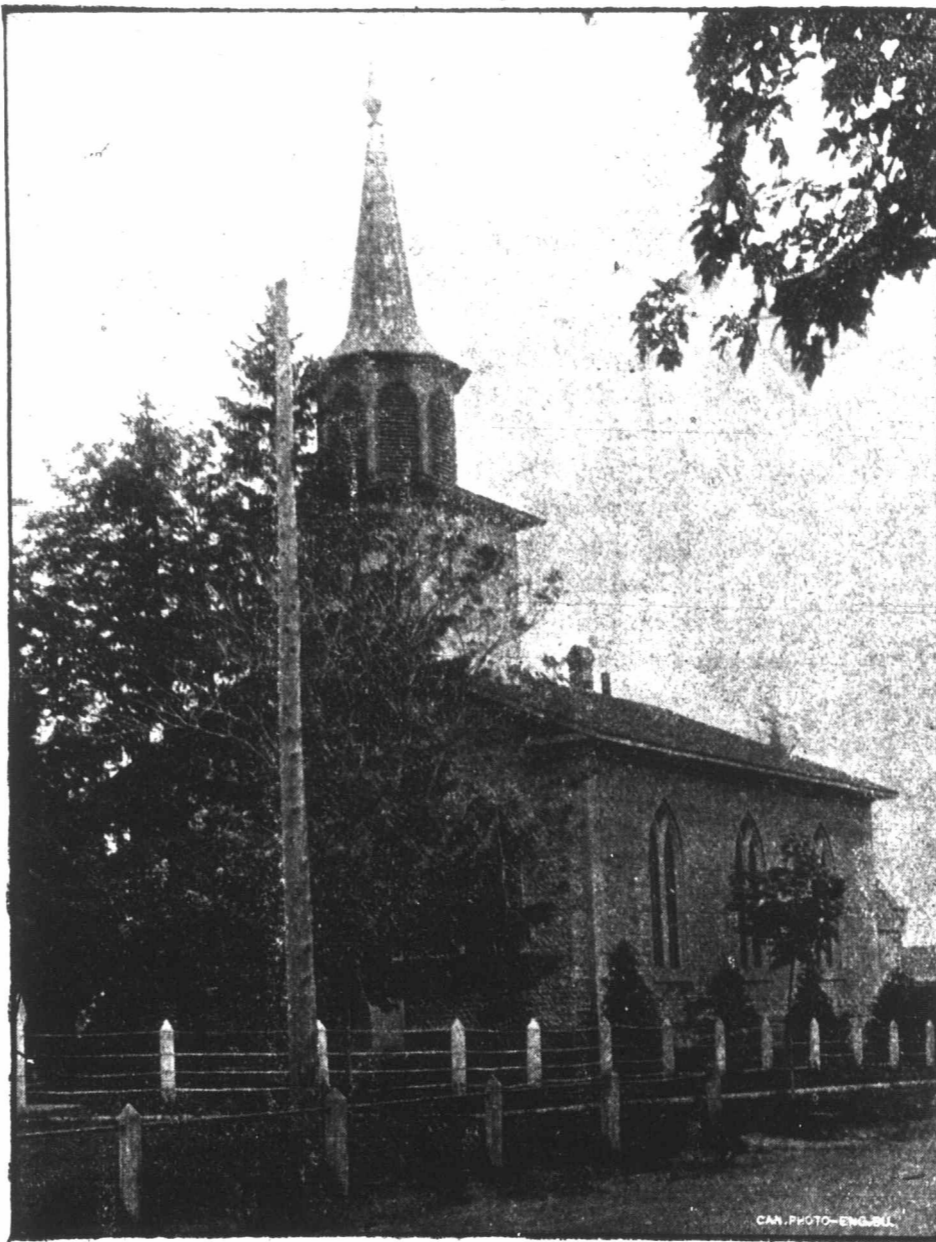
## THE ENGLISH NATIONAL SOCIETY'S MEETING.

We read that at this meeting "the defenders of the Church schools were not only in good spirits, but spoke and acted with all that animation which characterizes men who are about to make a forward movement." The presence of the Marquis of Salisbury contributed to the general confidence. Both he and the Archbishop of Canterbury agreed as to the end to be encompassed, though they differed to some extent as to the method by which that end should be obtained. Lord Salisbury thought that rate aid and not State aid would ultimately be found the most practicable mode of assisting the finances of the voluntary schools. The Archbishop of Canterbury, in his most encouraging speech, drew attention to the enormous sacrifices which had been made, and successfully made, by the Church of England on behalf of her schools during the past year. That the amount of the annual subscriptions should have increased this year by more than four thousand pounds is matter for much hope; but this sum is entirely cast into the shade by the magnificent effort which has enabled Church schools to survive with honour the severe and sudden demands of Mr. Acland and the Education Department. Towards this end the supporters of Church schools have raised, during the past few months, a sum amounting to no less than half a million sterling; and the fact should be a sufficient answer to those timorous and despairing Churchmen who would have us believe that, even under the arrangements proposed in the report of the Archbishop's Committee, Church schools would be unable to make up the five shillings per child per annum required to meet the suggested "salary" grant. In regard to these proposals both the Archbishop of Canterbury and the Bishop of London said words which every Churchman who has any interest in the educational question should esteem it a duty to peruse and make known. It is hardly possible that any fair-minded man, be he Churchman or Nonconformist, will fail to agree with the declaration of the Primate that "it is real tyranny that a religious denomination which increases in strength in any place may not build itself a school to teach its children, if it is within a certain radius of a board school."

## ST. JAMES' CHURCH, PARIS.

There are churches and parishes in this country which are becoming old to us, and there are historical associations with many of great interest, linking us with a bygone generation, and also with generous and thoughtful men and women in the old country, which ought to be recorded. These in days to come will be treasured up by those who with grateful regard study the early struggles and the heroic faith of men who entered the country when it was a wilderness, and among its earliest settlers preached the Gospel, reared their altars, and administered the sacraments of the Church. The town of Paris is beautifully situated in one of the loveliest spots in the Dominion, and when years ago its hills and the islands in the Grand River, which runs through it, were covered with virgin forest, it is no wonder that men pitched their tents and wished to go no further. Much of the wild beauty has of course departed, but the hills remain, not altogether bereft of trees; the river still makes its way towards Lake Erie, and in the valley and upon the hills a town now stands, the labour of a couple of generations that have lived and worked and passed away. The inhabitants of the town and surrounding country are largely of Scotch origin and Presbyterian in faith, and its appearance bears witness to the sturdy qualities of its builders. There is every evidence of solid comfort and prosperity; the neat houses and cared for lawns speak more of a generous sufficiency than of large and superfluous wealth, and while there is not the rush and noise of city life, the large and well supplied places of merchandise, and the hum of the busy machinery in its large manufacturing establishments, betoken a people of energy and enterprise. St. James' Church celebrated its jubilee of organized existence on All Saints Day, 1889. We are indebted to the *Paris Review*, a bright and entertaining journal of the town, for the picture we are able to give our readers of this interesting church, and also to the Rev. A. Brown, B.A., the rector of the parish, for the facts relating to its history. The parish is older than the Diocese of Toronto, which was founded in 1839, and which was originally formed out of the Diocese of Quebec. Among its earliest settlers—and who were then subject to the episcopal rule of a Bishop in far distant Quebec—the Rev. Henry Hugh O'Neil, missionary of Gore and Niagara District, officiated in Paris at stated intervals, and prepared the way for regular services and a settled clergyman. It is to be regretted that no record seems to exist of those beginnings of spiritual work among those who, having left home and kindred, were bravely striving to make a new home in a new world, and of their gladness of heart and soul in regaining spiritual blessings brought by the self-sacrificing priest in the well remembered words of Mother Church. The land upon which the church is built was given by Mr. Hiram Capron. The deed of gift runs as follows: "This indenture made the 28th of January, in the year of our Lord, one thousand eight hundred and thirty-nine, between Hiram Capron, Eng., and Mary, his wife, in the District of Gore, in the Province of Upper Canada, of the one part, and

the Right Reverend Father in God, George J. Mountain, Lord Bishop of the Diocese of Quebec, and the Reverend William Morse, of Paris, aforesaid, and the Reverend Henry Hugh O'Neil, A.B., Episcopal Missionary of the Gore and Niagara District, and George Macartney, Esq., of Paris, aforesaid, of the other part: Whereas the said Hiram Capron is desirous of granting, and in consideration of five shillings of lawful money of Upper Canada doth grant, etc." The deed was signed and the seals attached of the foregoing parties, and was witnessed by Thomas Coleman and Wm. G. Curtis. The facts as given by Mr. Brown, relating to the building of the church, are extremely interesting. "Among the early settlers of Paris was Mr. Charles Dickson, now of Toronto, who came here in the year 1835. Mr. Dickson took an interest in Church affairs, and wrote to his mother and family then in Scotland a letter in which the need of



ST. JAMES' CHURCH, PARIS, ONTARIO

a place of worship was dwelt upon. This letter was shown to and awakened the interest of the Reverend Daniel Bagot, Incumbent of St. James' Episcopal Chapel, Edinburgh. As a result of a sermon on behalf of the church here, and preached in St. James' Church by the Venerable Archdeacon Ardfest, of Ireland, a collection of £200 was taken up. Subsequently, through the efforts of Mrs. Dickson, who came with her family to Paris in 1837, a subscription of £300 was obtained from the Duchess of Leeds, a lady well known at the time for her interest in charitable and religious objects." The church was built in 1839, and dedicated to St. James' in acknowledgment of the generous assistance given by the Scotch Episcopal congregation of St. James' Church, Edinburgh. The first settled clergyman was the Rev. William Morse, who as "Minister of Paris and St. George," laboured till the year 1848.

Amid great difficulties he laid the foundations of the parish, and is still gratefully remembered. He was succeeded by the Rev. Charles Ruttan, now rector of Norway, in the Diocese of Toronto, who served the church and her interests with great acceptableness until the year 1854. From the year 1855, until compelled by age and infirmity, he resigned in 1879, the Rev. Adam Townley, D.D., was Incumbent of the parish. During these twenty-two years large improvements were made and a cemetery acquired and consecrated in 1876. "Dr. Townley is too well known to the present generation to need any comment or eulogy now. He was a zealous champion of the Church's doctrines and principles. He was an able controversialist and always gained the respect of his opponents for his honesty and sincerity, and was held in high esteem in the community in which thirty-two years of his life were spent." The Rev. R. O. Cooper, for two years a curate of Dr. Townley, succeeded him as Incumbent for four years. He was followed by the Rev. D. J. Caswell, who remained for eighteen months. Mr. Caswell's successor was the present Rector, the Rev. A. Brown, B.A., who for nearly ten years has remained at his post, and successfully carried on the work of the church. During his time the church has been greatly improved, and made to suit present taste and requirements. The united congregation and well rendered services, the nicely appointed altar in the handsome chancel, a splendid new organ which has lately been acquired, and many other things, all bear testimony to his faithful ministrations, his sound teaching, his great energy and loving tact. The records of the parish of baptisms, marriages and burials have been faithfully kept and are interesting and valuable. We are unable to give the numbers up to the present time, but in November, 1889, ten hundred and eighty-six had been baptized, two hundred and sixty-seven couples married, and two hundred and ninety-four (an incomplete list) consigned to the dust with the last rites of the Church. Sunday school work in this parish is vigorously carried on, and it is interesting to know that there is in Paris a gentleman still living who possesses a book which he highly values, and which bears upon its fly-leaf the inscription, "Paris Episcopal Sunday School. This book is presented to Patrick O'Connor for good conduct and punctual attendance, Paris, 3rd June, 1838." The old church stands a monument to early effort, generosity and piety. Older than any other ecclesiastical structure in that part of the world, except perhaps the old church on the Mohawk Reserve, it has lived through the great changes that have taken place for nearly sixty years. Around such a church cling tender memories of joy and health, and sorrow and bereavement. The mere sight of its venerable walls recalls faces that are fading away in the shadowy distance, and in many a man the mind thus stimulated, summons before it, in clear and mellowed outlines, boyhood and youth, mirth and gladness, yes, and the mistakes and the sorrows and the anguish of days long ago. The kind hearts, the generous workers, the fresh young faces, the wise

and the youth, stands, the and our great record rendered energetic hearts of Sunday, red to w \$1,200, stone, f expense already gregatic Son, of two medals. and th varied l ness ar enjoyed fully m cased a chancel church preache Miss C ull just Miss C the cap herself notable ing of will re annive dral, J compa taste. ing m bered. congra We ha teachi where where clude of app

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and thoughtful older men and women of his youth, all have almost gone, but the old church stands, firm and strong, bearing its witness to the ancient faith, and the perpetual promise of our great Lord and Saviour. It is pleasant to record that as in the past loving service has been rendered the cause of religion, so now the same energetic spirit of holy enterprise animates the hearts of the members of this congregation. On Sunday, July 14th, the new organ already referred to was used for the first time. The organ cost \$1,200, and an addition to the chancel, built of stone, for its reception, added considerably to the expense. The money has, we understand, been already largely secured by the ladies of the congregation. The organ was built by Warren & Son, of Toronto, formerly of Montreal. It has two manuals, sixteen stops, and two octaves of pedals. The stops are well selected and arranged, and the organist has at command a large and varied body of tone, combining power with softness and sweetness. These builders have long enjoyed a good reputation, and in this instance fully maintained it. The organ is beautifully encased and adds elegance to the appearance of the chancel. On Sunday morning, July 14th, the church was crowded; an appropriate sermon was preached, and the choir under the direction of Miss Capron, who also presided at the organ, did full justice to the musical portion of the services. Miss Capron succeeded admirably in bringing out the capabilities of the new instrument and proved herself an excellent master of her art. One notable feature of Friday's service was the singing of Miss Craig, who, some of our readers will remember, was the soloist at St. George's anniversary service this year in St. James' Cathedral, Toronto. Her voice is soprano, of large compass, and she sings with great sweetness and taste. Her clear enunciation and careful shading made her singing a treat long to be remembered. The rector and congregation are to be congratulated upon the success of their efforts. We have here another evidence of what definite teaching and sympathetic labour can do, and that where the Church population is not large, and where some difficulties are present which preclude the possibility of startling manifestations of apparent and unusual growth.

#### NOTES ON PREACHING.

##### NO. II.—THE TRAINING OF THE PREACHER.

Does the preacher need any training? The most diverse answers have been given to the question. According to one view, the orator is entirely made by his training. According to another, the orator, like the poet, is born. We are familiar with the ordinary contrast: *Poeta nascitur, non fit: Orator fit, non nascitur*—"The poet is born, not made; the orator is made, not born." There is a great deal of truth in these sayings; but neither of them contains the whole truth. Long ago, Ben Jonson, in his noble lines on the great Shakespeare, protested that nature had not done all, but the poet's art had also done something. And, on the other hand, it is quite as true that nature does something—a great deal—for the speaker, if art also does much. A French writer supplements the saying on the orator, that he is made and not born, by adding: *Eloquens nascitur, non fit*—"The eloquent man is born, and not made." And here we have the whole truth. You cannot make a silk purse out of a sow's ear by any device or industry; but neither will strands of silk by themselves make a

silk purse. Eloquence is a gift of nature; but it needs the application of art before the orator is produced. We must have something to start with. No man has any business to think of being a public speaker unless he possesses certain preliminary endowments. No man's friends are doing their duty to him, if they encourage him to prepare for the pulpit or the bar, unless he has a fairly good voice and a moderate share of intelligence. Perhaps we might say that both should be above the average. How is it, then, that there are so few good speakers, so many not good? To a large extent the explanation of the fact is found in the mistakes that are made about the training of the preacher. "It is of no use," says one; "I should never speak well." "It is not necessary," says another; "I can do very well without it." They are both quite wrong. Most men who have in a moderate degree the preliminary requisites, will turn out fair speakers, if they will only take a good deal of pains about it. Very few will speak well, whatever their natural endowments, unless they take some trouble to learn their art. The Bishop of Ripon, in his second lecture, treats of the training of the preacher with great clearness and force; dealing first with "the great necessity which exists for it," secondly, with "the spirit and methods in which we can best attain it." In dealing with the first, he refers to some preliminary difficulties. For example, it may be objected that preaching ought to be natural and not oratorical. With this objection the Bishop deals very thoroughly—pointing out that, although, in certain cases, men are natural without training, it is the object of training to discipline nature. Take the example of dancing or gymnastics, or of ordinary behaviour. The undisciplined clod does not grow up more "natural" than the educated and cultivated gentleman. Of course, the trained speaker may become the artificial speaker, but this is because his training is bad or his nature is perverse. This is not the proper and normal effect of training. Another difficulty noted by the Bishop is the danger of making form everything, instead of remembering that it is only the vehicle of thought. It is a real danger and has been illustrated in the arts of painting (by Andrea del Sarto) and of poetry (by Pope). But whilst this danger is to be guarded against, it constitutes no real objection to training. Proceeding to speak of methods, the Bishop cautions his hearers against short cuts, such as taking up the ways and tricks of some popular preacher and imitating his manner. This method he illustrates from the work of the sculptor. Two men are learning this art from a master. The one watches every movement of the skilful hand, and tries to catch it; but he never does. The other "puts his whole soul alongside the artist's soul. He fain would catch, not the trick, but the spirit of the master." This work at first may be crude, but he is on the right track. Cicero taught that oratory included the study of philosophy, of laws, of the structure and nature of man's frame, of the arts of reasoning, of history and poetry. In fact, he seems to think that the orator should know everything—too heavy a demand. Yet the spirit of his counsel is good and true. The man of narrow thought and view cannot be a true orator. "His range must be larger than his profession." As Gounod said to his pupils, so it must be said to the orator: "Be wider than your calling." We are not here speaking of the composition of a sermon. That will come later. We are speaking of the training of the preacher, and the Bishop concludes with four rules: 1st. The preacher must cultivate his

power of reasoning. Sound reasoning is indispensable. All sound rhetoric is based on logic. In order to cultivate our power of reason, he says, it is well to have always on hand some book that compels us to think. Some one said, if he were shut up with four books, they should be the Bible, Euclid, Plato and Shakespeare. These are valuable because they exercise the great powers of man. 2nd. The preacher should study what will enlarge his knowledge—of philosophy, history, scientific discovery. A full mind is an excellent preparation for a speaker. 3rd. The imagination must not be neglected. Arguments, as Fuller said, are the pillars of a discourse; illustrations are the windows that let in the light. Imagination helps us to avoid dulness or baldness. "Many a sermon would have gained in brightness and interest, if only the preacher had put in some windows." But this must be done with care—not from volumes of "Illustrative Anecdotes, Pulpit Aids, or Fragments of Fancy." Illustration should be drawn from the heart and from nature. 4th. Another faculty should be cultivated—the faculty of devotion, and for this the Bible is "the one book which should be your supreme guide and constant companion. On this point it is not necessary to enlarge here. The man who neglects his Bible had better abandon the pulpit.

#### OUR NEXT ISSUE, AUGUST 15TH.

In consequence of taking our annual holiday, our next issue will be the 15th of August.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### MONTREAL.

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

DUNHAM.—*Ladies' College*.—The Lord Bishop of Montreal visited this place, June 12th, and 18 persons were confirmed in the parish church. The Bishop was assisted in the service by Ven. Archdeacon Lindsay, Rural Deans Nye and Brown, Rev. S.A. Mills, the rector, and Rev. F. A. Pratt. The Bishop and clergy dined at the college. After dinner the executive committee held a short meeting. The opening exercises commenced at three o'clock. A large number were present, the Bishop presiding. There were seated on the platform with His Lordship the above mentioned clergymen and Rev. Canon Davidson, Rev. J. Cattermole, J. A. Elliott, C. G. Rollit. After the singing of a hymn, Rev. Canon Davidson opened with prayer. There was a short programme rendered by the following: Miss Hilda Moody, Miss E. Rawlings, Miss M. Letendre and Miss Gertrude Miller. The Bishop in the course of his remarks pointed out that results had gone to prove that the school could be made a success. There were grave doubts in the minds of many as to it being possible to carry on the school at the rates charged, viz., \$150 per annum, for board, washing and tuition. But he believed that it could be done if the pupils are forthcoming. He was a strong believer of religious teaching going hand in hand with the secular, and of course, while respecting the feelings of those who could not see eye to eye with us, he believed in religious teaching according to the lines of the Church of England. The rates were made very low. There were many who would like to have their daughters have a good education, along with the supervision and religious training that are to be obtained in this college, but cannot afford to pay what is charged in many other such institutions. He might mention one person, who, after a great sacrifice, sent his daughter to a ladies' college, told him it cost him between \$400 and \$500. This school was intended to reach persons, clergymen's daughters and others, who could not afford to pay such a sum. Originally it was thought that the Eastern Townships would benefit greatly by this school, but he was sorry to say that during the year now closing many had not availed themselves of it. Rural Dean

Nye was called upon, and in the course of his remarks pointed out that the success of the school in the future would very largely depend on the pupils. He had heard of a ladies' college where all the pupils after leaving had become missionaries in sending other pupils to the school, and also in being instrumental in establishing congregations in places where they had not existed before. He hoped that the pupils of this college would endeavour to promote the interest of the college by inducing others to attend it. Ven. Archdeacon Lindsay then said that he would "talk business." It had been reported around by some that the college would be a thousand dollars behind this year. He was pleased to be able to say that such would not be the case. When the committee took steps to open the college they felt that it could not be expected to pay its way the first year, and so a guarantee fund of \$400 was raised. This, with the grant which was expected from the council of public instruction, would cover the shortage of the year, except \$50, so that we could start with a clean sheet next fall. Of course there were certain repairs that had to be made and these were not paid for yet. Himself and the Rev. Mr. Elliott had been appointed by the corporation to raise the amount by subscriptions, and he would be pleased if any one would volunteer to help. The Bishop then said that the pupils having appreciated the work of the Principal, called on them to take their part in the programme. Miss Minnie Letendre then, on behalf of the pupils, read a short letter asking the Principal to accept a study chair, which was brought on the platform during the reading of the address by some of the pupils. Principal Bourne then expressed his thanks to the pupils for their kindness and thought it would be a very serviceable gift, and appreciated the kindness of the spirit in which it was given. The Bishop then called on the Principal for his report, which was as follows: During the past year 35 pupils had been registered, besides 7 occasional (adults.) Some of these pupils took only a partial course, and 12 took full course. Subsequent results showed that two pupils passed the A. A. examinations at McGill, and 7 out of 9 passed very creditably at Quebec. He would point out the health of the school during the past year. There was hardly a break in the roll call during the month of March. He would appeal to the members of the Church of England especially to send their children to this school. The facts of the year now closed showed that the school can be made to pay with 25 or 30 pupils. It seemed to him a very small thing to ask of the Church people in this large diocese to send 25 or 30 children to this school, where in addition to the usual advantages to be obtained in any such school, there was the daily religious influence which was entirely in the Church's favour. The Bishop having to leave owing to another engagement, the Archdeacon took the chair and distributed the prizes.

*Self-respecting deportment*—Miss Lizzie Willis, Miss Hilda Moody, Miss Lena Hall.

*Physical exercises*—Alvæ Moe.

*Drawing*—Nina Filliter.

*Composition*—Miss Minnie Letendre, Honourable mention, Miss Muriel Bond, Miss Lena Hall, Miss Filliter.

Lindsay medal for Scripture History was won by Miss Minnie Letendre.

*Calisthenics*—Miss B. Rawlings.

*Music*—Miss E. Rawlings, medal. Honourable mention, Miss Hilda Moody, Miss Lizzie Willis.

*General Proficiency*—Miss Muriel Bond, Grade No. 3, 1st place taken by Miss Nettie Lee; Grade No. 1, 1st place taken by Miss Gertrude Pilton; Grad. No. 2, Model, taken by Miss Miller; Grade No. 1, taken by Miss Florence Reynolds; Grade No. 1, for Writing, taken by Aleda Guillet.

*Regular Attendance*—Miss Lizzie Mann.

The meeting closed with singing a hymn, and Rural Dean Nye pronounced the benediction.

The following is a list of those who kindly contributed prizes: Mrs. Jos. Peck, Mr. Robt. Gault, Mrs. R. W. MacCougall, Mr. Alex. Robertson, Mr. Coristine, Mr. F. Wolferstan Thomas, Mr. Hugh Graham, Mr. Ellis Watson, the Principal. Mr. Donald Smith has kindly given a gold medal, which is to be competed for during the coming year.

#### ONTARIO.

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

ERNESTOWN MISSION.—The most reverend the Archbishop of Ontario conferred Holy Confirmation, or the Laying on of Hands, upon 23 persons at St. Alban's Church, Odessa, on Sunday morning, June 30th. All the candidates except four were adults. There were 8 men and 15 women. Of these, 2 men and 12 women were brought up in Dissent. After the Confirmation the Archbishop celebrated the Holy Eucharist. There was a large number of communicants and all the confirmees made their first communion. The Church was filled to overflowing with a reverent and attentive congrega-

tion, who listened with a close interest to the Archbishop's helpful and loving address to the candidates. The whole congregation remained to the end of the celebration of the Divine office. Three years and a half ago this mission was described by the Archdeacon of Kingston in your columns as a forlorn hope. The Archbishop now expressed himself as much pleased with the general progress of the mission; the outward and visible signs of which progress are seen in this second confirmation service and in the restoration of St. Alban's church to the "beauty of holiness." The Reverend Canon Spencer, of Kingston, acted as chaplain to His Grace, and Mr. E. J. B. Pense, who has always been a warm friend to this mission, kindly brought the Episcopal party from Kingston in his own carriage. *Non nobis Domine.*

KINGSTON.—The Public School Board has adopted a motion directing the management committee to arrange for the reading of the selections of Scripture printed in the International Sunday School lessons daily in the schools, together with the memorizing of the Golden Texts, "The Apostles' Creed, the Ten Commandments and the Beatitudes, or Psalms preceding the prayer prescribed by the Education Department." Marks are to be given for proficiency in this as in other studies. Considerable discussion has been aroused, and some opposition; the latter has been voiced by a Jew, but is shared in by a good many secularists and egoists. At a meeting on Tuesday, 16th inst., the Kingston clergy unanimously endorsed the scheme as "a commendable attempt to supply a sad deficiency," but stated that it still fell far short of what they desired and claimed. There is no doubt that the scheme will largely increase familiarity with the Bible, and the International readings are most excellently arranged. The lessons founded on them are of course often very unsatisfactory to Churchmen, but with these the school board will have nothing to do.

The Archbishop of Ontario is at present away on a tour through the Kemptville district, where he will hold several Confirmations. Mrs. Lewis is expected home about the beginning of next month.

Baptisms are, whenever practicable, administered in the presence of the Sunday School children of All Saints. The behaviour of the children is excellent, all of them facing the altar at the proper time, kneeling or standing or turning towards the Font together. From time to time the service is carefully explained to the children, who are told exactly what to do and why.

ROSLIN.—The Rev. J. Fisher desires to acknowledge, with many thanks, the following additional gifts to the new Church of St. John the Evangelist, Moneymore:—A red sandstone font donated by the C.C.M.G. of Grace Church, Ottawa, St. John's, Belleville, and Trinity Church, Brockville, also a complete set of altar linen from "The Junior Woman's Auxiliary" of St. Thomas' Church, Belleville. The new church was declared free of debt in less than three months after the opening ceremony. It will be consecrated by His Grace the Archbishop of Ontario in October next. Christ Church, Thomasburgh, presents a vastly improved appearance, having recently undergone a much needed repainting.

AMHERST ISLAND.—A Confirmation was held here on Tuesday evening, the 9th inst. Sixteen persons received the Apostle's rite, of whom three were young men. The congregation was excellent, the service hearty and the Archbishop's address grand. The Reverend Rural Dean Baker was present, and His Grace's Chaplain, Rev. Rural Dean Carey.

BATH.—On Tuesday evening, the 16th inst., an important Vestry meeting was held in St. John's Church, for the purpose of deciding on the steps to be taken to celebrate the one hundredth anniversary of the opening of the church, and also to discuss the question of erecting a memorial chancel to the memory of the Rev. John Langhorn, by whom the parish of Bath was organized and the church built. The meeting was a representative one, 15 members of the Vestry being present. Almost all heartily concurred in the Rector's ideas, and a building committee was appointed consisting of Dr. Kennedy, D. Northman, Thos. Bain, D. T. Rowse, A. McCaugherly, and the Rector as chairman. These names make a strong committee and guarantee that the work will be energetically prosecuted. It is expected that the clergy and churchwardens in those parishes which are within the field of the pioneer missionary's labours, and he sowed the seed of the Gospel from Kingston to Napanee, will actively second the undertaking. It is but right that the descendants of those who enjoyed the ministrations of him who first planted the standard of the Church among them, should thus honour his memory.

The anniversary festival at St. Augustine's College, Canterbury, was held on St. Peter's Day.

#### TORONTO.

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

Trinity.—Rev. Canon Sanson, of this church, who has just completed his forty-third year as Rector of the parish, accompanied his school to Niagara last week. In the long period covered by Mr. Sanson's incumbency he has seen every Anglican church in the city erected, with the exceptions only of St. James', St. George's and Holy Trinity.

St. Olave's Sunday School held its annual picnic at Island Park on Wednesday. A large number of scholars, their parents and friends were present; all expressed their pleasure at the day's outing.

Wanted for a Poor Mission.—A second-hand bell, about 200 lbs., a small organ and a prayer desk, also some second-hand seats. Anyone having any of the above articles to dispose of will greatly oblige by communicating to Rev. H. Softley, 87 Gladstone ave., Toronto.

Mr. J. J. Kelso, Provincial Superintendent of Neglected Children, would like very much to hear of parties who would be willing to give a home to a homeless child. Mr. Kelso has, awaiting homes, a number of bright little boys and girls from infancy up to eight years of age, who would do well in the care of kind-hearted people. Agreements concerning these children are of the most simple character, no one being compelled to keep a child a day longer than they desire. This is a field of Christian work in which many good women having home-comforts might well engage. The importance to the community of having the deserted little ones efficiently cared for, cannot well be over-estimated, and the reward for service of this kind will be certainly great. Further information can be obtained by addressing Mr. Kelso, Parliament Buildings, Toronto. Information will also be furnished at any time as to the best methods of dealing with ill-treated, neglected or abandoned children.

ORILLIA.—Richard Eustice Greede, the eldest son of Rev. Canon Greene, was drowned in Lake Couchiching, Thursday, 18th. He was not missed till the afternoon, and later his boat was found with the ballast all in the bow, and the stern just floating above water, near Heron Island. The steamer "Longford" has taken out searching parties to find the body. We sincerely sympathise with Rev. Canon Greene in his deep affliction.

COLLINGWOOD.—A very interesting ceremony took place on July 13th at the General and Marine Hospital, where a new wing is being erected. The corner-stone was laid by Mrs. Lett, the lady who is building the wing at her own expense, in memory of her late husband, Rev. Stephen Lett, D.D., LL.D., who was many years Rector of All Saints' Church of this town. The corner-stone has sculptured on its outer face the following legend:—

"In memoriam. Rev. Stephen Lett, D.D., LL.D., 'Blessed are the merciful.' 'I was sick and ye visited me,' in old English letters.

A number of the most prominent citizens of the town were present, and witnessed the ceremony, at the close of which Mrs. Lett was presented with the silver trowel with which she laid the stone.

#### HURON.

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

STRATFORD.—On Sunday, June 23rd, the Masonic fraternity of the city turned out in large numbers to attend Divine service at St. James' Church, on the occasion of the Festival of St. John the Baptist. An appropriate sermon was preached by Rev. D. Williams, M.A., rector of the parish, from the text, "The mysteries of God." The musical part of the service was in harmony with the occasion. A very enjoyable strawberry festival was held in the rink on the evening of June 25th, under the auspices of the Young Ladies' Guild of St. James' Church. Strawberries, ice cream, candy, flowers and fancy articles were disposed of from tastily decorated booths. "Rebekah at the well" was a feature of the evening, where a young lady in Eastern costume dispensed lemonade from a primitive looking font. The band rendered a fine programme during the evening. Altogether the festival was a great success, financially and otherwise.

LONDON.—Previous to his departure for England last week, Rev. Principal Miller was waited on by the rector and wardens of St. George's Church, who, on behalf of the congregation, presented him with a handsome gold watch, as a slight expression of their appreciation and regard. The Principal leaves many warm friends in St. George's parish, where his unflinching kindness and ever-welcome ministrations will always be most gratefully remembered.

PETROU this town Springs, flourish or in fact but was ing a few livelihood trict. T) While O) of 1,200 i tall trip) about 5,0 and well dwellings ing pump people v wealth a with hap the produ gratitude there car things w this has gious we town. I tavern at town bef few woul lenged, s this not of things est care) of those —of tho) their life whateve things fe mixed e) billiard-) evident) arrived. The put good poi tures th) of such ) their act dence in a better gratitud feature deep an the Sav His will God." Church to this t for we s vices be of the A that tin was the conduct ing gra puises, thus to herself, conditio "hold t bond o some ti the acc length mission church was res by Bisl deacon vanced later c when t by the for abo Rev. W earne) humor with t) nacion culties God. consid to the people the pr In this the clk buildi to repl) both a erecte brick, nave, basem toget) The c

PETROLIA.—About the time of which we write, this town, about midway between Wyoming and Oil Springs, though these had attained the condition of flourishing villages, had as yet no existence, in name or in fact, as a populous place in Western Ontario, but was only a portion of a vast wilderness, containing a few scattered inhabitants laboriously earning a livelihood in the wet or stiff clayey soil of the district. The aspect of the place has entirely changed. While Oil Springs has barely attained the population of 1,200 inhabitants, Petrolia, with her myriad of tall tripod derricks, has reached a population of about 5,000 people, and is surrounded by beautiful and well drained farms, on which are excellent dwellings and other buildings. The oil which is being pumped from the myriad wells is making the people well-to-do and comfortable, and although wealth and bodily comfort are not quite synonymous with happiness, they ought, at least, to tend toward the production of happiness by arousing a sense of gratitude to Almighty God for His good gifts; for there can be no real happiness in the use of material things without that gratitude. Let us hope that this has been a factor both in the inception of religious work, and in the religious progress of the town. Perhaps it is not very remarkable that the tavern and billiard-room had reached the new-born town before the Church; yet in a country where very few would not hesitate to deny the Saviour if challenged, such has been found to be the case. Ought this not to be considered a reversal of the true order of things? One is tempted to ask why is the rankest carelessness and worldliness found in so many of those who profess and call themselves Christians?—of those who would really feel wounded if told that their life and conduct proclaim them to be infidels, whatever they may profess? However, the order of things found in Petrolia at this time was not an *unmixed* evil; for although we find the tavern and billiard-room already installed, the landlord was evidently not the least interested when the Church arrived, as it were, in the person of the missionary. The publicans and sinners have always had their good points as well as their weak ones, as the Scriptures themselves would lead us to infer, often being of such a mind and heart, whatever may have been their actual errors, as to enable them to take precedence in the eye of their Maker, of many who wear a better exterior; and one may not doubt but that gratitude to God has frequently been a prominent feature in their character. In so far as that trait is deep and pronounced, just so far is it rewarded. And the Saviour Himself has said that, "He that doeth His will shall know of the doctrine, whether it be of God." Let us hope that the man who enabled the Church to extend her services, and welcomed them to this town, has received his blessing and reward: for we are told that in the year 1865, the first services held in Petrolia were held in the billiard-room of the American Hotel. The Rev. W. Brookman, at that time agent of the Upper Canada Bible Society, was the first officiant. Later on Divine service was conducted in Fairbank's Hall. While thus attributing gratitude to God to those whose generous impulses, or conscientious motives, enabled the Church thus to make a beginning, she is not unmindful, herself, of their kindness; and, among all sorts and conditions of men, prays for them that they may "hold the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life." For some time the Church went on with her work, with the accommodation thus kindly provided, until at length the Rev. J. W. Beaumont succeeding to the mission, took steps toward the building of a frame church, which was in the course of time erected. It was ready for use and formally opened in July, 1872, by Bishop Hellmuth, assisted by the late Ven. Archdeacon Brough, the Rev. Mr. Beaumont being advanced to the priesthood on that occasion. The latter continued his labours here until April, 1875, when he was removed to Mitchell and was succeeded by the Rev. George Turnbull, who was incumbent for about two years. The latter was followed by the Rev. Wm. Hinde, a man not less remarkable for his earnestness and zeal, than his kindly, playful and humorous disposition; an eloquent speaker, endowed with truly British tenacity, and not unkindly pugnacious, he has made his way through many difficulties, and accomplished much by the blessing of God. In his time the congregation increased very considerably. He devoted much thought and labour to the instruction and spiritual up-building of his people; the organization of the Sunday school and the preparation of candidates for confirmation, etc. In this way he laboured for about six years, toward the close of which period he was instrumental in the building of a handsome new brick church, which was to replace the old frame building which had become both antiquated and outgrown. The new church, erected at the cost of about \$12,000, is of white brick, gothic in style, and is composed of chancel, nave, tower and vestry. Underneath is a spacious basement large enough for furnace and fuel-room, together with school or parish room and chapel. The chancel is lofty and wide and sufficiently deep,

and is divided, according to custom, into sanctuary and choir. In the former is the altar, occupying its place of dignity, adorned with sacred monograms, and the sacred text, "This do in remembrance of Me," and "Holy, Holy, Holy." Above it is the retable for the flower vases, etc. On the south wall of the sanctuary is the customary credence table, for the reception of the vessels for the Holy Communion on their first being brought into the church. The chancel window is of simple but pleasing construction in stained glass. It is in two gothic panels in one gothic frame. Alternating from one to the other they contain the following figures: Font and chalice; I. H. S. and starred crown; and the pelican with her young and Agnus Dei. Also the sacred texts, "Holy, Holy, Holy, Lord God Almighty," "I am the Bread of Life," "I am the true Vine." In the interspace above, between the two gothic panels of the window, is a quatrefoil light, containing the figure of the holy dove descending. On the north and south sides of the window respectively, on a frescoed reredos, shaded in relief upon the chancel wall, are painted in gilt and coloured lettering, the Lord's Prayer and the Creed. On the east wall of the nave, north and south sides respectively, are the sacred texts: "Ye shall keep my Sabbaths and reverence my sanctuary, saith the Lord," and "Fear God and keep His commandments, for this is the whole duty of man," and over the chancel arch it is written, "Be thou faithful unto death and I will give thee a crown of life." The choir seats are faced antiphonally, and the prayer desk is in line with them. There are also a suitably constructed pulpit and lectern. The nave is well seated for about 300 people, and the seats are cushioned throughout and provided with kneeling stools. The walls are frescoed with rich ornamentation in the way of bordering and sacred texts. There are five narrow gothic windows of stained glass in the western gable above the gallery. The latter is over the vestibule and is within a large arch, corresponding in size and shape to the chancel arch, only not so deep. Though there is no choir in this place, it brings to mind the days of yore by bearing the text, "Let the people praise Thee, O God, yea, let all the people praise Thee." On the west wall of the nave, south side, is beautifully painted in a frescoed gothic arch, the text, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life"; on the corresponding north side: "Behold, I am with thee, and will keep thee in all places whither thou goest." All the windows are of stained glass. The ceiling is closed in at the cross-stays of the rafters, which rest upon corbels which project to meet arches which underlie and also support the rafters. The corbels are adorned with shields and trefoil apertures. The ceiling is divided off into oblong panels which are finely plastered, tinted and frescoed. The ceiling of the chancel is tinted an appropriate blue, spangled with golden stars. What we should have noticed first of all, we mention last, but not least. Conspicuously in the outer porch is the text, "Enter into His gates with thanksgiving, and into His courts with praise." To any one who will take the trouble to read the description of this church, it will be evident that a large amount of painstaking thought was bestowed upon its construction and decoration, showing how much Mr. Hinde had his work at heart. He was succeeded in 1884 by the Rev. E. L. Hutchinson, a man of high attainments and varied experience. He had been formerly a lay-secretary of the C.M.S., one of England's greatest missionary organizations. He came to this country and was ordained by Bishop Hellmuth, being made deacon in 1884 and ordained priest in 1885. His first charge was the mission of Lion's Head, and was of brief duration. He was then appointed to Petrolia, where, having laboured nearly a year, he received an urgent message recalling him to the mother land upon private affairs. Having obtained but three months leave, he found that circumstances required his presence there longer than he expected. He therefore resigned Petrolia and was succeeded by the Rev. Pierre Bernard de Lom, an itinerant evangelist of some repute. He continued in charge about fifteen months, when owing to the illness of Mrs. de Lom, he was obliged to obtain leave and take her to England for medical treatment. During this furlough the Church people of Petrolia received the ministrations of the Rev. Charles O'Meara, son of the late Rev. Dr. O'Meara, of Port Hope, and the Rev. Mr. Rowe, formerly a colonel in Her Majesty's Service, and of the Rev. Prof. D. Williams, M.A., then Professor of Huron College, but now rector of St. James' Church, Stratford. Mr. de Lom's prolonged absence ultimately led to his resignation. The Rev. Robert McCosh, formerly of Wingham, was appointed in his stead in the spring of 1889. After three years service he was appointed to Christ Church, Chatham. He was succeeded by the Rev. William Craig, B.D., formerly rector of Clinton. During his incumbency a portion of the school-room was adapted for a chapel, the organ was placed in the chancel organ chamber, and the chancel was re-seated, the seats being

of oak, finished in oil. The parochial organizations, now on a good footing and doing a good work in the parish under the rector's supervision, are the Churchwoman's Association—a society now engaged in collecting funds to pay off the debt now remaining upon the church; the Young Ladies' Guild—a society organized to assist the rector in any undertakings in which they may take part, and to further the interests of the Church generally; the St. Andrew's Guild—a society engaged in the study of the Holy Scriptures and the Prayer Book, and thus aiding to bringing others to a knowledge of the truth; and last, but not least, there is a flourishing branch of the W.A.M.A. here in good working order. The present churchwardens are Messrs. Dr. Macalpine and J. E. Turk. The lay representatives to the Diocesan Synod are Messrs. Charles Jenkins and John D. Noble. Of these, Mr. Charles Jenkins is also a member of the Provincial and General Synods, the latter of which owes its foundation in a very large measure to his genius for organization, his capacity and comprehensive views, as well as his knowledge of ecclesiastical polity, and his love and zeal for the Church. In conclusion, it will not be out of place to give a brief biographical sketch of the rector. William Craig was born at Craighurst in the County of Simcoe, on the 5th day of January, in the year 1846, where he received the rudiments of his education, which was continued at the Barrie Grammar School and the Western University, ultimately receiving the degree of B.D. He was made deacon on the 4th of June, 1872, and ordained priest on the same day and month, 1873. His first charge was the curacy of St. Paul's Church, Woodstock, where he remained in sole charge for nearly three years. He afterwards, successively, received appointment to St. Thomas' Church, Seaforth; Trinity Church, Montreal; St. George's Church, Harriston; and St. Paul's Church, Clinton, where he remained eleven years, during seven years of which time he occupied the position of Rural Dean of Huron. In July, 1892, he was appointed rector of Petrolia. Here he has continued his labours with unabated interest and energy, among an attached people who appreciate his sterling worth no less than the intellectual, scholarly and edifying discourses by which they are refreshed and stimulated week by week. May his labours bear much fruit!

HANOVER.—The rite of confirmation was observed in St. James' Church, on the evening of July the 9th. His Lordship the Bishop of Huron, Rev. S. F. Robinson, and Rev. J. Hill, M.A., being present. The church was prettily decorated with flowers, and the service was hearty. The candidates were sixteen in number. After the laying-on-of-hands the Bishop addressed the class and then the congregation. His Lordship's remarks were inspiring, and to the point. He proceeded to Southampton.

#### ALGOMA.

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

SCHRIEBER—Two rods have been placed in Nepigon Church. Mr. Robertson and Mr. James McIlwraith put them into position. The belfry and chimney have been repaired. The seats also have been attended to. Congregations at Nepigon are large.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

*Synod Report, concluded from last issue.*

His Grace appointed Rev. T. C. Coggs and Mr. J. G. Dagg a committee to consider motions and order of procedure.

Committee on His Grace's address: Archdeacon Fortin, convener; Canon O'Meara, Rev. S. McMorine, Rev. C. R. Littler, Rev. J. G. Anderson, Rev. A. E. Cowley; Messrs. G. R. Howard, W. P. Sweatman, T. L. Morton, J. B. Ashby, and L. A. Hamilton.

At the request of the Synod His Grace appointed scrutineers for the elections about to be held, naming the following:

For the election of members to the Provincial Synod: Rev. A. E. Cowley, Rev. J. G. Anderson, Mr. A. J. Kayil, and Mr. J. D. Orr.

For members of the Executive Committee: Rev. J. W. B. Page, Rev. R. H. L. Girling, Mr. H. S. Crotty, and Sheriff Inkster.

On motion of Mr. F. H. Mathewson, it was ordered that all speeches be confined to ten minutes, unless by permission given by a two-thirds vote of the house.

On motion of Mr. Howell, seconded by Rev. Canon Matheson, the Archbishop was requested to name the delegates to the General Synod.

Canon Pentreath, as convener of the committee on temperance, stated that as a diocesan temperance society and a diocesan council had been formed, Rev. H. H. Watts, of Viriden, as the secretary, would present a report, taking the place of the temperance committee's report.

On motion of Archdeacon Fortin, Rev. Canon Mulock was asked to take a seat on the floor of the Synod.

Dean Grisfale presented his report as honorary treasurer, and moved its adoption. In his comments he said that the fund had only been kept in its present position by the unceasing efforts of the general missionary, and the pleadings of Canon O'Meara, in eastern Canada, and the liberality of the Church people within the Diocese. It was hoped that some of the land belonging to the endowment could be sold. The contributions amounting to over \$4,800 were very encouraging. The Domestic and Foreign Missionary Society of eastern Canada had treated the diocese rather badly; it had been expected that at least \$1,100 would be received; but nothing had been given. Yet there are more aided missions in this diocese than all the others put together. From eastern Canada there had been received through the efforts of Rev. Mr. Rogers \$4,047, and through those of Canon O'Meara \$657; but this did not represent the full work of those gentlemen, as they had obtained promises extending over three years, of which only the first payment was now included. The Wycliffe missions had continued their help under considerable difficulties. The clergy, widows and orphans' fund was apparently a much smaller amount than during the twelve months preceding; this was due to the date of collections having been changed from Easter Sunday to Whitsunday, and in consequence the offertories had not come in before the 31st of March. There was a debit balance of \$4,249.31 against the home mission fund. Four hundred dollars of this was a loan to the local depository; \$239 was for Sunday insurance premiums. The net overdraft was \$3,580. This amount had been advanced out of the Church endowment fund. The Dean further spoke of the painstaking efforts of the directors.

The Archbishop repeated his expressions of gratification at the statistics presented; and called attention to the fact that the diocese had contributed half as much as that of Toronto had done for its own home mission fund, notwithstanding that most of the people in this country had come with very little means.

Mr. F. H. Mathewson presented the report of the committee on statistics to Easter, 1895, showing most gratifying growth and progress. An increase was noted of 428 scholars attending the Sunday schools; of \$465.29 in the contributions from Sunday schools; of \$307.70 in contributions to the Indian mission fund; total increase of \$1,944.98 in the offertories ordered to be taken up by the synod; an increase of \$792.11 in the general offertories; an increase of \$2,410.69 in the total revenue raised in the parishes and missions for all Church purposes. The total raised for Church purposes last year was \$70,508. There had been an increase of 224 families in the diocese, and an increase of 470 in the number of communicants. The total assets had increased \$11,770.56, and now amounted to \$366,411.48. The total liabilities had only increased \$588.91. There had been an increase of \$22,402 in the amount of fire insurance carried on Church property. The home mission fund contributions had increased \$1,621.29. The amount paid by the treasurer towards clergymen's stipends had decreased \$1,836.25; this was explained by the reduction in the grants which the executive committee had been obliged to make, and by the fact that some of the country parishes had become self-supporting. Mr. Mathewson, in speaking of the report, remarked that the Diocese of Rupert's Land was the only diocese that was able to place full statistics before the synod.

On motion of the Dean, the auditors, Messrs. W. A. Henderson and W. P. Sweatman, were thanked for their services during the past year and were re-elected.

Canon Matheson presented the financial report of St. John's College. Reference was made to the floating debt last year of \$1,000; and the Canon stated that this year had been concluded without any debt. He intimated that a vigorous canvass was to be undertaken, and he bespoke earnest sympathy and a most liberal response. He testified to the liberality of the responses during the past year wherever appeals had been made; as an example he mentioned three small missions on which there is not a church, from which he had received \$42 in cash, with an expression of thanks for his coming and an invitation to come again. Church people, he said, required information about the claims and needs of the college, to rise to the full measure of their duty.

Canon O'Meara seconded Canon Matheson's motion for the adoption of the report.

The Dean said the college had reason to be proud of its success in the university examinations, in taking medals and also scholarships to the amount of \$950, while Manitoba college had taken \$875 and Wesley college \$540.

The report was adopted.

The printed synopsis of the work of the executive committee since last synod was received on motion of Rev. W. A. Burman, seconded by Canon Pentreath.

Both the mover and the seconder bore testimony to the value of the work of the diocesan missionary, Rev. Geo. Rogers.

An animated discussion took place on a recommendation of the executive committee, "That the clause of the resolution passed at the meeting held in November last, to the effect 'That the minimum stipend for a deacon shall be \$600, and \$700 for the first year of his priesthood,' be interpreted as meaning that the executive committee can only supplement what is guaranteed by the mission to make the stipend up in either cases to what is required, and in no case can the grant from the executive committee be more than \$200 to a deacon, and \$300 to a priest of one year's standing."

Rev. W. J. Garton moved in amendment that the stipend be for a deacon \$700; and for a priest for the first years of his priesthood, \$800.

Rev. A. E. Cowley presented the report of the scrutineers of the provincial synod election: according to it the following gentlemen were elected: Rev. Canon Matheson, Very Rev. Dean Grisdale, Ven. Archdeacon Fortin, Rev. Canon O'Meara, Rev. Canon Coombes, Rev. Geo. Rogers and Rev. W. A. Burman. Substitutes, Rev. S. McMorine, Rev. J. J. Roy, Rev. C. C. Owen and Rev. C. R. Littler. Lay delegates, Messrs. H. S. Crotty, H. M. Howell, Sheriff Inkster, F. H. Mathewson, C. C. Chipman, Capt. G. F. Carruthers, W. R. Mulock, Thos. Robinson, L. A. Hamilton and J. G. Dagg.

Rev. J. W. B. Page presented the report of the scrutineers of the election to the executive committee. Those elected were Canon Matheson, Canon O'Meara, Rev. S. McMorine, Canon Coombes, Rev. C. R. Littler, Rev. A. E. Cowley, Rev. W. A. Burman, Rev. H. L. Watts, Messrs. Sheriff Inkster, H. S. Crotty, F. H. Mathewson, Thos. Robinson, H. M. Howell, W. P. Sweatman, C. C. Chipman, Capt. G. F. Carruthers and J. G. Dagg.

At 6 o'clock the synod adjourned until 10 o'clock the next morning, when the following business of the synod was finished.

The dean presented the result of the labour of the committee of consolidation of the canons, acts of parliament, constitution, rules, regulations, etc. He asked for suggestions as to what should be included. The report was received and referred back to the committee for completion.

*The Archbishop's Address.*—Archdeacon Fortin presented the report of the committee appointed to consider His Grace the Archbishop's address as follows:

(1.) That they observe with the utmost thankfulness that His Grace's general health had been maintained, and hoped that the temporary ailment from which he has suffered during the past few months may speedily be entirely removed, and they would also beg to extend to him their most hearty congratulations upon the completion of the thirtieth year of his episcopate.

(2.) That the sincere thanks of the synod be tendered to the S.P.C.K. and the C.M.S. for the visits of their secretaries during the past year.

(3.) That the sincere thanks of the synod be tendered to the S.P.C.K., the C.M.S. and the C. and C. C.S. for their sustained interest in our work, and in the case of the last named society for an increased grant.

(4.) That they would suggest the appointment by His Grace of a committee to draft a memorial to the C.M.S., pressing on them the urgent necessity for, at least, a temporary suspension of the policy of reduction now being made in their grant to the Indian missions within this diocese.

(5.) That in their opinion a special appeal should be made to Churchmen in Eastern Canada and in this province on behalf of the Indian mission fund.

(6.) They would suggest that His Grace be asked to appoint a committee to arrange for a vigorous canvass throughout the diocese; and, if they thought advisable, elsewhere, on behalf of an endowment for a mathematical lectureship in St. John's College.

(7.) That while they acknowledge the necessity of an adequate secular education for the young so that they may grow up intelligent and useful citizens, and the duty of the state to secure this, they desire to express their belief that this secular education should be accompanied by religious instruction and exercises, and that the want of these is a great loss and full of peril, and therefore they make the following suggestions:—

(a) That believing with His Grace that purely separate schools can never be national schools, they are of opinion that this synod should enter the most emphatic protest against the secularization of our national schools.

(b) That this synod is not satisfied with the religious exercises in the public schools, but would prefer to see opportunities being given to have religious instruction and teaching. It, however, refrains at the present time from suggesting any definite course.

(c) That the Archbishop be requested to name a committee to act with other religious bodies, if

possible, in the premises, and petition the legislature to amend the law.

Rev. H. L. Watts presented the report of the diocesan branch of the Church of England Temperance Society, which was organized in June, 1894. Four meetings of the council of the society have been held during the year. A depository had been opened; and it was understood that eight parochial organizations had been formed, though only one (St. Mary's, Virden) had been affiliated.

Canon Pentreath presented his report as secretary and treasurer of the S.P.C.K. The synod, in accepting this report, heartily thanked the Canon for his services in establishing the depository and promoting its interest ever since.

Ven. Archdeacon Phair presented an extended and interesting report on the Indian missions of the diocese, rural deanery of Islington, and the reports of other rural diocesan deans were read as follows: Rev. S. McMorine, rural deanery of Marquette; Rev. E. A. W. Gill, of Minnedosa; Rev. G. Rogers (for Rev. N. Hewitt), rural deanery of Dufferin; Rev. W. A. Burman, rural deanery of Lisgar; Rev. G. Rogers, rural deanery of Brandon; Archdeacon Fortin (for Rev. G. C. Gill), rural deanery of Boissevain and Turtle Mountain.

The Archbishop supplemented these reports (which were referred to the archdeacons) by a statement concerning Treherne and Rathwell, that admirable work had been done there, two churches having been built free of debt, and two others commenced. He intimated that he had in contemplation a division of the rural deanery of Brandon and the formation of a rural deanery of Souris to include the territory along the Glenboro line of railway.

Some time was spent in discussing questions concerning title deeds and insurance on Church property.

Canon Coombes presented the report of the Sunday school committee, showing that there had been encouraging progress and increased interest taken. The total number of scholars, teachers and officers and amount of contributions had increased; that of the scholars from 4,272 to 4,700; that of the teachers from 446 to 508, and the contributions from \$1,781.72 to \$2,247.01.

It was moved by Mr. W. R. Mulock, seconded by Canon Pentreath, and resolved—that this synod declares its belief that the only scriptural way of raising money for church work is by direct giving.

Votes of thanks were passed to Wycliffe College for supporting a missionary, the railways, the press, the ladies for lunch, the auditors, the lay secretary, the rector, wardens and choir of Holy Trinity, and to Messrs. Mulock and Howell for legal advice.

An interesting missionary meeting was held last evening in Holy Trinity school house, in connection with the synod, the Archbishop presiding. After the reading of the Scriptures by Archdeacon Phair, and prayer by Archdeacon Fortin, His Grace delivered an impressive opening address. He referred with expressions of appreciation to the visit of the Rev. Baring Gould last August; and spoke of the wonderful results of foreign mission work during the last half century. He then gave a brief account of the missions of his diocese. In the retrospect of the year he found very much that was most gratifying and encouraging. The statistical returns, notwithstanding the trying circumstances of the province, showed a great advance in every direction. The attendance at the services had been 7,700, an advance of 2,100, or 20 per cent. The number of communicants had advanced from 5,425 to 5,825, an increase of 9 per cent.; the number of baptisms from 1,100 to 2,372, 23 per cent.; the Sunday school teachers from 446 to 508, 14 per cent.; the Sunday school children from 4,270 to 4,700, 9 per cent.; the givings in connection with the Sunday schools from \$1,781 to \$2,247, 24 per cent. There had been a most gratifying increase in the givings to the home mission fund, from \$3,300 to \$4,900, 32 per cent. The guarantees of stipends had increased from \$80,200 to \$80,740; the total collected on the parish and missions from \$68,097 to \$70,508. His Grace read extracts from a letter from Mr. Pilkington, a missionary, that a great work had been done in Uganda, the country in which Bishop Harrington and Parker and Mr. McKay had suffered martyrdom. Twenty thousand souls assembled every Sunday for Christian worship. There were 131 teachers, occupying 85 stations. There had been 800 baptized and there were now 1,500 catechumens. He also spoke of the work of Bishop Bompas, of the diocese of Selkirk; and of Archdeacon McDonald, formerly a student of St. John's college, among the Tukudh Indians, near the mouth of the Mackenzie river, among whom he had made a thousand converts. He told also of a recent letter from Mrs. Bompas, giving an account of life in that northern field where the sun had made its appearance to the great joy of the people, having for six weeks previous never been seen above the horizon. She told of the eagerness with which the people, including little children, attended the services, with the thermometer down to 55 or 65



degrees below zero, when the lamps would hardly burn on account of frozen oil.

Rev. Cecil C. Owen spoke very earnestly and impressively on the subject of missions in general and then of the Indian missions in this country, showing the need and the claims of these natives of the country, and the obligation resting upon Christians to give them the Gospel.

Rev. J. J. Roy was the next speaker; his theme was "the needs of the field." He began by giving an estimate that there were 10,000 missionaries in the world to 1,000,000,000 souls; or one to every 100,000 persons. It had been further estimated that \$10,000,000 were raised every year, or one cent for each heathen. Giving some facts about the missionary spirit and work of the Moravians, he asked what was required to produce similar results. In answer he said that passion and love for souls would furnish workers. Secondly he spoke of the importance of Christian stewardship. The understanding of this principle would secure the requisite means. In this connection he strongly advocated the principle of direct giving, and his remarks were heartily applauded. Indirect methods he characterized as a back door and sneaking kind of way of raising money; and told how by preaching against it he had kicked out of St. George's church. Another principle was that in order to get workers and means the Church must engage in foreign mission work. He quoted a statement of this principle to the effect that when you buy a coat or a pair of shoes for yourself, that is not giving; and when a congregation build a fine church, that is not giving, that is for themselves. There was power, he said, in foreign mission work; in it was to be found both a theoretical and a practical way of producing men and means.

The meeting was concluded with a few words by the Archbishop, the singing of a hymn and the benediction.

#### NEW WESTMINSTER.

VANCOUVER.—The Rt. Rev. Dr. Dart, Bishop-elect of Westminster, is expected to arrive in his diocese during the third week of August, where his arrival is anxiously awaited, very large arrears of official work having accrued during a vacancy of the See, which has lasted for over fourteen months. Amongst other things are several most important vacancies in the clerical staff of the diocese, including the archdeaconry, which remain to be filled. The populous mining districts up the country are as yet almost wholly unoccupied by the Church of England.

#### British and Foreign.

The Bishop of Sierra Leone is at present paying a visit to the West India Islands. He intends to stay one month in Jamaica.

The Nonconformist ministers of the city of Norwich have intimated their desire to present an address of welcome to the members of the forthcoming Church Congress.

The dedication festival of St. Peter's, London docks, was held recently. One of the leading features of the festival was the dedication, by the Bishop of Stepney, of the new baptistery. The baptistery has been erected as a permanent memorial of the work in the parish of the well-known Father Lowder.

The anniversary of the E.C.U., which was held recently in London, was a great success. The large number of 2,338 members have joined during the past year, of which number 149 are clergymen. Bishop Hornby preached at the special festival service, which was held at St. Mary Magdalene, Paddington.

On Tuesday, July 2nd, a festival of parish choirs was held in Exeter Cathedral. Eleven hundred choristers took part in the service.

The Peterborough Cathedral Restoration Committee have issued an appeal for £12,000 in order to meet necessary expenditure for repairs.

A pulpit is to be erected in the choir of Canterbury Cathedral, as a permanent memorial to the late Dean (Dr. Payne Smith). The memorial fund at present amounts to the sum of £927.

A new window has just been inserted in the school chapel of Felstead, Essex, in memory of the late Bishop Smythies, who was a Felstead boy. Dr. Sandys, the Public Orator of Cambridge, presided at the luncheon which was given subsequently.

Canon, the Hon. W. H. Freemantle, was installed on Tuesday, July 2nd, as Dean of Ripon, in Ripon Cathedral.

The Bishop of Chichester, on St. Peter's Day, consecrated a new church dedicated to St. Leonard, at Turner's Hill, one of the highest points in Sussex, 600 feet above the level of the sea.

The 400th anniversary of the reformation of St. John's Hospital, Lichfield, by Bishop Smith, in 1495, was held recently. The present Master of the Hospital is Bishop Anson, late of Qu'Appelle, N.W.T.

The tower of the parish church at Callington, Cornwall, was destroyed by fire recently. Fortunately, the church, which was built early in the fifteenth century, was saved, although it had a very narrow escape.

The consecration on St. Peter's Day, of five Bishops at St. Paul's Cathedral, was a great function. The Archbishop of Canterbury was attended by four chaplains, and the assistant prelates were the Bishops of London, St. Alban's, Peterborough, Southwark, Thetford and Stepney, together with Bishops Sumner (late of Guildford) and Hornby.

It has been definitely decided to erect a stained-glass window in Lichfield Cathedral to the memory of Canon Curteis. Several strangers have expressed their wish to contribute in acknowledgment of the great benefit which they have derived from Canon Curteis's Bampton Lectures.

Perhaps one of the very oddest monuments is the tablet in a Berkshire church in memory of a squire who had his left leg taken off "by the above ball," the actual canon ball being inserted at the top.

An interesting "At Home" was given by the secretary of the Scottish Brotherhood, Mr. Arthur Giles, at his residence, 191 Bruntsfield Place, Edinburgh, recently, to meet Canon DuMoulin, of St. James' Cathedral, Toronto, Mrs. DuMoulin, and the Rev. F. DuMoulin (lately lay-secretary of the Canadian Brotherhood). A goodly company, comprising both clergy and laity (and including several ladies), assembled on the occasion, and the Bishop and Mrs. Dowden sent word expressing their regret at not being able to be present. At Mr. Giles' request, Canon DuMoulin delivered a short address, in which he described the work and progress of the Brotherhood in America and in the Dominion of Canada, and hoped that it would prove equally useful on this side of the Atlantic. The Rev. F. DuMoulin also spoke a few words.

It is stated that Father Chapman, formerly priest in charge of St. Patrick's Roman Catholic Church, Widnes, has been received into the Anglican Communion. Father Chapman laboured in Widnes for a number of years, and was highly esteemed by members of every religious denomination in the town for his earnest work among the poor.

By the consecration of Canon Awdry on Saturday last, Chichester Cathedral is in the happy position of having three Bishops on its clerical staff, the other holders of stalls being Bishop Tufnell and the Bishop of Reading.

The Archbishops and Bishops were entertained at dinner, lately, at the Mansion House, by the Lord Mayor and Lady Mayoress. A large number of dignitaries of the Church responded to the invitation, upwards of 200 being present.

In the daily list of Church collections on Hospital Sunday no notice was taken of a collection made in the East of London, which is rather remarkable. It was made round the "Christian Evidence stand" of the Oxford House in Victoria Park, after Mr. Winington Ingram had finished his usual lecture in the afternoon, and realized ten guineas, nearly all of which sum was taken in copper. Altogether from the Oxford House agencies, £44 was collected.

By the recent consecration of five Bishops in London, all Sees, both at home and abroad, are now filled.

Miss Eliza Wesley, the granddaughter of Charles and grandniece of John Wesley, died recently in London at the age of 76. She was a church organist, as were her father and two of the brothers. Her father, Samuel Wesley, composed his oratorio of Ruth in 1774, thirteen years before Mozart wrote Don Giovanni, and while Beethoven was a boy of four. Mendelssohn, Brahms, the poet Rogers, Dean Millman and many other celebrities of the early Victorian period, were among her friends.

#### 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.

TO OUR READERS.—We are unavoidably compelled to hold over a large number of letters which would fill seven or eight pages of our paper. These will appear immediately after the holidays, as space will permit.

#### The Irish Society.

SIR,—Will you permit me to acknowledge the receipt of \$12 from the Rev. Wilson McCann, the contribution of Christ Church, Omemece, and the Orangemen of St. John's Church, Emily, in response to an appeal by their pastor for aid in the noble work of the Irish Society in teaching the Scriptures to the Irish-speaking population of the Green Isle, "in the tongue wherein they were born."

G.H.H.

#### Lay Reader Wanted.

SIR,—We should be glad to hear from any Churchman who would act as lay-reader for a year in the Mission of North Hastings. A graduate of Trinity University preferred, and one apt to teach and in good health. Stipend—one hundred and fifty dollars with board and lodging. The mission is worked on the plan of an Associate Mission, a priest and two lay-readers; daily matins; weekly Eucharist.

THOMAS LEECH, Priest in charge.

#### Provincial Synod.

SIR,—I beg to advise as matter of public interest, that the delegates appointed by the sister Church in the U.S. to attend the Provincial Synod opening here on the 11th September next, consists of the Bishops of Maine and Michigan, the Rev. Dr. John W. Brown, of New York; Rev. Dr. W. Prall, of Detroit, Mr. John Nicholas Brown, of Providence, and Mr. John Marshall Brown, of Portland, Me.

L. H. Davidson, Lay Secretary.

July 17th, 1895.

#### Ontario Synod.

SIR,—The term "lazyman's communion" was not applied to the celebration itself, but to the communion of those who received at that service. The object of providing early celebrations on the day of the opening session can only be that members of the Synod may receive them, according to the unbroken rule of the first fifteen centuries, leaving only the aged and infirm to receive at the later hour. Many who attended this later service did not then communicate, and none were compelled to. It is, I hope, unnecessary to add that the remark could not possibly apply to the celebrant.

THE WRITER OF THE NOTES.

#### Assistance Required.

SIR,—May I through the medium of your valuable paper call attention to the need we are in for assistance. There is a balance of nearly \$1,000 owing to the treasurer, and unless help is speedily forthcoming the work must be curtailed. At present there are seventy five boys and girls in the institution, some of whom are supported entirely by voluntary contributions; others drawing a ration of beef and flour from the Indian Department, while about half draw a capita grant of \$60 per annum for maintenance, leaving about two-thirds of the expenditure to be met by voluntary support. Any contributions, either of money or clothing, would be most acceptable. Reports, etc., of the Homes gladly sent to any one writing for them. Trusting some may be stirred up to give.

F. SWAINSON.

The Kiscock Home,  
Blood Reserve, Macleod, Alta.

#### The Real Presence.

SIR,—It would be advisable for Mr. J. Symons to learn at least the elements of Christian doctrine before again writing on the subject of Holy Communion. I may remind him that in the first exhortation of the Prayer Book in the communion service, the Church of England calls it "that holy mystery," while in the third one, used in the administration itself, she says that Christ hath "instituted and or-

dained holy mysteries as pledges of His love," etc. A little reading would also show Mr. Symons that the ordinary name for this service in the earliest ages of Christianity was "the mysteries" or "the holy mysteries." How a mystery can be anything but mysterious I fail to comprehend, neither can I understand how the use of mere symbols can properly be called a "mystery." I should like also to assure him that the doctrine of the Real Presence and that of transubstantiation are not the same, the former being a mystery and the latter a miracle. I think Mr. Symons has probably said more than he meant when he declares that "if any one of us leaves the evidence of his senses he has nothing else to guide him in this world." Such a doctrine excludes revelation entirely, and is, in fact, the ground taken by materialists and agnostics, among whom, I am sure, he would not wish to be reckoned.

A. P. COE.

#### False Statements of Romanists.

SIR,—The following will interest and perhaps be of some assistance to Church people who may meet with persons who are always telling about those who leave the Church of England to go to the Church of Rome. Not long ago your correspondent was accosted in the street cars by a gentleman who, after introducing himself, said: "I am a Roman Catholic, and am delighted to meet you, because so many have recently come from your Church to ours. I am sure you would be one of them if you were acquainted with the Church of Rome. I may say in confidence to you that I myself am a Roman Catholic missionary, and have lately brought more than one hundred Protestants to be confirmed by the Bishop of this city" (Providence, R.I.). Now, Mr. Editor, as many of your readers may not know your correspondent, he will take them into his confidence and say that he was himself a Romanist until he was 17 years of age. They may then understand how he felt amused at his interlocutor's remarks; then addressing himself to the gentleman in question, he said: "My dear sir, as I have lived in and about this city for more than seven years, it would, I am sure, add to my interest if you would kindly name me some of their converts." "Oh! I am not at liberty to do so," replied the Romanist. "Well, then, while I do not know you, yet I do not hesitate to challenge you to give me the names of five Protestant Church members who, during the last seven years, have been converted to your Church. If you will name me five persons who, in that period of time, in the entire State of Rhode Island, have left the Church of England to join the Church of Rome, I will become a Romanist myself. At the same time allow me to tell you that, since the last forty years, more than 75,000 people have left your Church to join the various Protestant religious organizations. I will give you the names and address of 1,200 of them who are subscribers to a paper which I have the honour to publish. In this list are the names of ten priests who were formerly in your Church. Among the more recent converts you will find the name of Right Rev. Monsignor Leon Boulard, Honourary Secretary to His Holiness Pope Leo XIII.; this gentleman is now a member of the Church of England. In the State of Massachusetts alone, where less than 15 years ago there was not one French Protestant church, there are now 28 composed entirely of converts from Rome, and here, sir, is a list of them. While in the city of Montreal alone, there are 5,000 French Protestants with eleven churches, where forty years ago there were not five converts from Rome in the entire Province of Quebec." At this point the conversation was suddenly interrupted by the benevolent looking gentleman running out of the car without as much as saying "good day." It is to be hoped that Church of England people will not give credence too readily to the statements made by Romanists so far as they relate to accession to their Church from so-called Protestant peoples. At any rate, it will do no harm to demand proofs.

HENRY E. BENOIT.

Gananoque, Ont., July 8th, 1895.

#### Retrenchment Required.

SIR,—The reports and discussions at our last Synod, together with the disfranchisement of so many of our parishes, makes it clear, that while in these hard times more than usual economy has been found necessary in almost all departments of life, some retrenchment is also required in our Church expenditure. We are finding it increasingly difficult to support the clergy and to keep up the churches, and yet the call made upon the congregations for Synod expenses is in no way diminished. Ought we not then to look into our Church government, and endeavour to do away with all superfluities, or to cut down the expenses connected with them? Thus, for instance, the Provincial Synod. We in Toronto Diocese will be called upon to pay this year about \$300 in travelling expenses, and \$150 for general expenses connected with this Synod. And to what end?

We were told by those who had been delegates to the Provincial Synod for a great many years that the Synod had not accomplished the purpose for which it was established. Yet it is continued, and an unnecessarily large number of delegates sent to it. Then the Provincial Synod has established a permanent committee known as the Interdiocesan Sunday-school Committee. This consists of no fewer than thirty-four members, who are summoned from all parts of the ecclesiastical province to meet at points as far apart as London and Halifax, once or twice a year. The main object of the appointment of this committee was the preparation of a uniform scheme of lessons to be accepted by the whole province. This was done first for one year, then for three years, and finally, a year ago, by the adoption of the five years course of the Church of England Sunday-school Institute for five years. Any further work required in preparing this scheme for our Canadian Church would be better done by a committee of two residing in the same place, than by a committee of thirty-four; which is also true with regard to the annual examination, the work of which has now settled down into a matter of routine. And if anything more is needed it might easily be arranged by a committee of the Provincial Synod, chosen from the Sunday-school workers who are delegates to it, and who might at the time of the Synod meeting put things in order for the next three years. So would our General Purposes Fund be relieved of expenses, which, by the way, so far as the Toronto Diocese is concerned, seems to be illegally incurred since the Synod has made no appropriation for the purpose for the last six years. And, although the expense is not borne by the Synods, is not the management of the Domestic and Foreign Mission Funds extravagant? Besides the costly Secretary-Treasurer, we have a large board consisting of all the Bishops and two delegates chosen from every diocese, and all these meet twice a year at points very distant from most of the members, and this to distribute what is, at best, a small fund, and which is distributed very much the same way year after year. One is hardly surprised to hear of one delegate that he merely reported his presence at the meeting and then spent his time in visiting his friends. Doubtless he felt there were more than enough left to do the little business, and that he might well be spared. But the money contributed for missionary purposes ought not to be used to provide pleasant little excursions for parochial clergymen. The whole matter then of expenditure needs looking into, and we doubt not some much more inexpensive methods of carrying on the affairs of the Church than those at present in vogue might easily be found.

July 10th, 1895.

#### Religious Teaching in Schools.

SIR,—I need offer no apology for returning so soon to the question of schools and religious teaching. Mr. S. H. Blake, with whom I am happy to be in agreement on this point, hit the nail right on the head when he said that the three "r's" are utterly weak in attaining the education we want, without the fourth "r"—religion. But I find it hard to understand why parochial schools should be thought inconsistent with national unity. No doubt the system at present in vogue in Ontario has that disadvantage. But, as the long-headed Principal of Queen's University has timely reminded us, Separate Schools may be maintained without separate inspectors, boards, books and everything else. There is really no reason why all the schools should not be managed by one board of education, allotting a certain space of time each day during which the religious instruction should be given, allowing a certain latitude in the choice of text-books, of history, etc., into which questions of religion might enter, permitting each religious body to appoint its own teachers, provided they held proper Government certificates, but keeping all up to one common standard of secular efficiency, under one system of inspection, and with one series of authorized text-books for all subjects about which there is no dispute. Such a system is in use in portions of Canada, and also in England, without any of the evil effects anticipated by the Rev. C. L. Ingles and others, and as Principal Grant reminds us, without loss of national unity. Such a system would also permit of certain subjects about which there is wide diversity of opinion, e.g., temperance and hygiene, being regarded as optional, to the great relief not only of parents who strongly object on conscientious grounds to some of the statements at present taught by authority, but also of the children who are in great danger of being crammed instead of educated. At present a small majority, or even a strong minority, may force the inculcation of principles which are by many regarded as absolutely false, with the inevitable and injurious result of a conflict between home and school teaching, leading to distrust of teachers, and disregard for authority on the part of the children. These are

not desirable lessons. Of course there are many difficulties to be faced in making so radical a reform in our present system. Too great a multiplication of schools is to be avoided, and the liberty we claim for ourselves we must be prepared to yield to others. In urban districts this difficulty would not be great, but in sparsely settled ones it would. The question of expense, too, must not be lost sight of. But we are convinced that if once Churchmen unite in asking "freedom for all alike to teach to the children of parents who sympathize with them the sacred truths as those parents understand them, to teach the message they have to deliver without suppression, without diminution, without change" (Lord Salisbury, at Westminster, June 12th, 1895), these and all other difficulties will be found to have solutions, and possibly very obvious ones. At present the great point to be borne in mind is that religious education, and not mere instruction in formularies, is what we need, and yet that this education must be based on the great facts embodied in the formularies. To obtain the latter, room must be made for religious instruction; for the former it is necessary that the children should be all day under the care of those who will continually apply the instruction given, and the only method we can see to secure this is to place the appointment of teachers in the hands of the religious body whose principles they are to enforce. The Romanists already have this right. Why should Churchmen be satisfied with less?

CHURCHMAN.

#### Lay Readers.

SIR,—An Enquirer in Huron Diocese asks "whether Bishops or priests in our Church can empower a lay reader who is only a self-educated man to preach a sermon of his own?" I fancy the writer of that letter is quite competent to answer that question himself. At any rate the 23rd Article does so, and that in unmistakable terms. It appears to me that a grievance is here expressed concerning a matter which the writer well refers to as "an offensive scandal." In my opinion faithful Church people have good reason to complain, and they may well ask for protection.

When our Lord established His Church He set apart its ministry, He empowered that ministry to perform certain duties, the first of which was preaching. Authority was given them to transmit it to others. These and these only are the authorized teachers of the Church. Let me quote from a work before me on the Christian ministry: "That the power of preaching was transmitted by the Apostles to their successors appears from the solemn charge of St. Paul to Timothy to preach the word, and to be instant in season and out of season. He also points out the qualifications to be required of such as were to be ordained ministers, that they are to be apt to teach, and hold fast the faithful word, that they may be able by sound doctrine both to exhort and to convince the gain sayers."

How faithfully this office was discharged by the primitive Bishops appears from Justin Martyr's account of the Christian assemblies of his time, and from other early records. "And he who is commissioned may not only persuade men to believe the Gospel by telling what he himself knows and has experienced to be true, and he may do it in an authoritative manner, acquainting them also that he has power to receive them into the Christian Church and society, and that he comes with a commission from Christ to do so; whereas the uncommissioned, when he has persuaded them to believe, can go no farther, but only exhort them to wait for one who may admit or receive them into Christ's Church by baptism, and then take the spiritual rule over them, as their pastor or governor, whom the Scriptures requireth them to obey."

"One great advantage resulting from a divine commission to preach is its direct tendency to inspire a personal interest in the truths so communicated on the part, not only of the speaker, but also of those who regard the speaker as bearing such a commission." When men and women come to church, they come that they may receive "authoritative instruction which is accompanied with power to make it effectual." This lay reader business has become a nuisance.

In places which are absolutely without clergy and beyond their reach, it seems permissible that a good man may under the direction of a Bishop read a sermon, but when the services of the clergy can be got, it is intolerable that men should be allowed to usurp the office, and to do a thing they have no more authority to do than to administer a sacrament. It is an insult to congregations, and a serious wrong done to men, especially young men. Just at the time when they need a discipline in self-restraint, humility, and reverence, everything tends to vanity and self-conceit, with the inevitable shame that is sure to come upon them in maturer years when looking back upon the follies of their youth.

CHURCHMAN.

## BRIEF MENTION.

A new church is to be built at Tilbury Centre. Sir Archibald Geikie, the famous geologist, has been elected a corresponding member of the Vienna Academy of Sciences.

A London omnibus carries on an average 2,500 passengers each week.

The common housefly makes 600 strokes per second when in the act of ordinary flight.

The share of land falling to each inhabitant of the globe in the event of a partition would be about 23½ acres.

Trinity Church, Galt, is to be enlarged and improved.

K.D.C. cures dyspepsia.

Flowers of the family of the orchidæ present the most curious deviation from the ordinary type.

The Rev. R. H. Shaw, of Lucan, and Mrs. Shaw, have gone on a visit to Ireland.

The Chinese Government levies a regular tax on beggars, and gives them in return the privilege of begging in a certain district.

Over 400 diamonds are known to have been recovered from the ruins of Babylon. Many are uncut, but most are polished on one or two sides only.

The Bishop of Niagara and family are spending the summer at Cacouna, Que.

A dog market is held every Sunday in Paris, where it is possible to buy anything from a black and tan to a large mastiff.

Sixteen pints of the juice or sap which makes india rubber are frequently taken from one tree.

Perhaps the largest camellia in existence is at Pilnitz Castle, near Dresden, Germany. The tree is about 24 feet high and annually produces about 50,000 blossoms.

Rev. C. P. Emery, rector of Kemptville, has been appointed to be Rural Dean of Grenville.

The average depth of all oceans is supposed to be between 2,000 and 3,000 fathoms.

The observatory at Pekin is the oldest in the world, having been founded in 1279 by Kubla Khan, the first Emperor of the Mogul dynasty.

The long-distance telephone between Paris and London has over 200 calls a day. At the rate of \$2 for each call it pays.

The lapidary who cut the famous diamond Rose of Belgium is now worth \$150,000.

The Russian crown was made by an old-time Genoese court jeweller named Pausie. It was first worn by Catherine the Great. It is worth \$6,000,000.

A busy looking place is the churchyard of St. Paul's, Caintown, where preparations are going on for the erection of an extensive addition to the church.

A necklace, formed of 362 pearls, which the late Duchess of Montrose bequeathed for the benefit of the poor of East London, was sold at auction recently and brought £11,500.

Ernest Butler, ordained deacon, on the 7th, in St. George's Cathedral, Kingston, has been appointed to the mission of Combermere.

Mr. J. Fitzmaurice Kelly, the biographer of Cervantes, has been elected a corresponding member of the Royal Spanish Academy.

The well-known ruin of Croyland Abbey (the raiding of which is graphically set forth in Kingsley's "Hereward") is being gradually restored under the vicar of the parish. The bells have just been re-hung. It is said that the first peal that ever pulsed on English air came from the bells of Croyland.

The battleship "Prince George," which was commenced at Portsmouth, last September, is to be launched early in August, and the ceremony of christening her is to be performed by either the Princess of Wales or the Duchess of York.

The Legion of Honour costs France about 14,000 francs a year. There are pensions ranging from 3,000 francs for the grand crosses down to a small sum a year for the military medalists.

## Faith.

If, like a child that ever loves  
A mother's least command,  
Yet sometimes does half wilfully  
Decline her proffered hand,  
O, Lord, who know Thy ways are best,  
Sometimes still hesitate  
To put my hand in Thine; think me  
Thy wayward child, and wait.

And if I put away the proof  
That once had seemed so clear,  
And walk with restless heart alone  
Through pathways of new fear,  
Dear Lord, believe me still Thy child,  
And hold my hand secure;  
For tho' the mind that sees not, doubts,  
The hand that feels is sure.

Then lead me by a quiet stream  
That threads green hills and dales,  
Where I may walk in reverence,  
Where simple thought prevails.  
And let, O Lord, Thy presence fill  
My mind with proof of Thee;  
But this I know: till as a child  
I walk, it cannot be.

## A Burmese Woman's Wifely Devotion.

In *Blackwood's Magazine* Mr. H. Fielding concludes an interesting paper on Burmese women with the following narrative:

"The man himself—we will call him Maung Gyi—was an official of the Burmese king in the central part of Upper Burma, and when he was young he had married his wife, who was an actress. He saw her performing in a well-known travelling company, and fell in love with her and married her. It must not be supposed that the profession of actress denotes any immorality in Burma, as it would do in India. There are good women as well as bad in the profession, and she was one of the good ones. She was very pretty. Even when I knew her, quite ten years after her marriage, she was one of the most beautiful women I have ever seen, with great dark eyes and most graceful manners. She bore her husband no children, but they lived together very happily.

"Then the war broke out. In the turmoil that followed the deposition of King Thibaw, and the dissolution of all authority, Maung Gyi found himself at the head of some two or three thousand men, opposing the advance of the British column from the south. He was one of the best known of all the so-called dacoit leaders, and he was one of the few against whom no atrocities were ever alleged. He was accompanied everywhere by his wife, who rode well, and was present at every engagement in which he partook. I do not mean that she took any share in the fighting—she was not that sort of woman at all; but she was there in case her husband should be killed or hurt. I asked her once how it was she cared to see the fighting, and to endure such hardships and such discomfort as she did, and she told me that it was because she found it easier than staying at home. She said the strain and fear of hearing evil news of her husband was greater than any hardship to her.

"But the end came at last. The insurgents were caught by a cavalry troop unexpectedly in some fairly open country, and were almost annihilated. They were resting under some trees when the cavalry came, and it so happened that in the onrush Maung Gyi got separated from his men, and was left almost alone with his wife. He managed to get on horseback with her, and they fled through the forest, pursued by several troopers. But the Burman ponies were handier in the broken country than the larger horses, and they got away. Not, however, for far. The troopers had hardly given up the pursuit, when the horse the wife was on tripped and fell in a ravine, and when Maung Gyi picked her up he found that her thigh was broken. It was so badly broken that every movement was agony to her, and remounting quite impossible. So Maung Gyi took his sword and cut down some branches, and made a little leafy shelter for her; for a bed he brought her great bundles of bracken, and he bandaged her leg as best he could, and laid her on the fern. It was in the evening when the fight occurred, and there was no village within many miles. All the survivors of the insurgents were far away, with the cavalry in between him and them, so that

there seemed to be no help possible. There was water in the stream near, but there was no food at all; and it was the cold weather, when nights are chill, and she had no coverings from the damp.

"As the sun set Maung Gyi, sitting by his wife in the ravine, could hear, not far away, the cavalry trumpets sounding the retreat, so he knew the column had camped where the fight had taken place, and that his last hope of help was gone. For, with the troops so near, no village would have harboured him or his wife; but would have either refused, or have surrendered them to the political officer with the column. As the night fell, and the chill mist came out of the ground, the pain of her wound, and the want of food and warmth, brought on fever, and by midnight she was delirious, and did not even know her husband watching by her. What he thought through that long vigil under the stars I do not know. But at early dawn, when *reville* was ringing through the woods, and the camp was awakening to the beauty of another day, there came to the sentry beyond the camp a Burman with dew-drenched clothes, and demanded of him to be taken to the officer commanding. And when he was brought to the sleepy officer, just coming from his tent, the Burman explained that he was the great Maung Gyi, the much-wanted dacoit leader, and that he had come to surrender. He said he had come to suffer whatever the English Government demanded; but that before shooting him or locking him up, the officer must send with him a dooly to the ravine, where his wife lay. So the dooly was sent, and the doctor went with the dooly, and Maung Gyi's wife was brought into camp, and her leg was set. Maung Gyi, to his own surprise, was not shot. He was sent to prison to await quieter times, and the wife was cured, and returned to her people. But the separation was not for long, for Maung Gyi is now a trusted and a worthy servant of the Government whom he fought, and his wife lives with him again in the old village as before.

"The British peace is now over the land, and in the districts where he lives dacoits are as rare almost as white elephants. All is changed: even the British officers who know of these things are gone elsewhere. And to their successors it must be difficult to realize that the quiet humorous officer of police was once a noted leader of rebels, and that the dark-eyed beauty of his household followed him throughout many a strange scene. 'Love is strong as death. Many waters cannot quench love.' And though the women in Burma have not read this, they know it as only those who practice can know. They live their love, and as a reward they are loved and honoured as no women have ever been from the beginning of history until now."

## "Cold Water to a Thirsty Soul."

Rev. Isaac Baird, Templeton, Cal., well known in Canada: "I have tried K.D.C. and also the Pills, and find them just the thing—vastly better than what the doctor ordered. The very first dose of K.D.C. helped me, and now that miserable headache is all gone, also that oppressed feeling that I suffered from for months. I never mean to be without K.D.C. again; no medicine I have ever taken worked like it; it is like cold water to a thirsty soul. This is the second time I have tried K.D.C., and there is no failure or disappointment." K.D.C. brings solid comfort to those suffering from sick headache and that oppressed feeling. Test its merits now. Free sample to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

The Festival of St. James, the brother of St. John the Divine, is celebrated on July 25th. St. James was the first Apostle who suffered martyrdom, the only one whose death is recorded in the New Testament. The fact of his death is told to us in the Epistle for the day; of its circumstances no more is known than that he suffered through the hatred of Herod Agrippa. Tradition says his accuser repented as the Apostle went to execution; and, having received the blessing of the servant of Christ, professed himself a Christian, and was baptized in the blood of martyrdom with St. James. St. James the Great is the patron of Spain; his remains are supposed to be preserved at Compostella.

## Little Things.

Just a little dewdrop brightens up the flower  
Growing by the wayside or in shady bower;  
Just one little songster, singing in the tree,  
Makes the place around him ring with melody;  
Just a little candle, shining in the dark,  
Drives away the shadows with each tiny spark.

So each little effort, though 'tis small and weak,  
Will be blessed of Jesus if His aid we seek—  
Just one cup of water, given in His Name;  
Just a song of praises, just a little flame  
Shown to those about you in some word or deed,  
To the great Light-giver will some other lead.

## The Hidden Treasure.

## CHAPTER XVI.—CONTINUED.

But the vexation she had felt at Jack for refusing to be governed by her in the matter of a confessor was as nothing compared to the anger she felt against him at present. Jack presuming to read and decide for himself—pretending to a higher standard than her own, and above all, attempting to instruct her! Jack telling her that all her penances, her enforced works of charity, her bed of boards and ashes, her fasts and vigils, were all worthless and worse than worthless, and that he—*he*, a schoolboy, and three years younger than herself, had found out a better and a safer way! Anne had always found it hard to have any charity or tolerance for those who differed from her, but this was not to be forgiven.

But this was not all. There was a deeper cause for disquiet than wounded self-love. Anne told the truth when she said that she found it hard to forget the words she had heard from Agnes Harland. They had indeed rung in her ears for days and weeks, and a voice in her heart constantly made answer to them, "These things are true! They are no delusion or modern invention—they are true, and if so, all my belief hitherto has been else, all my sanctity wherein I have trusted and or which I have received honour of men, is built on a false foundation." For weeks these and other like thoughts tormented her. She confessed them to Father Barnaby, she performed with punctilious accuracy all the penances he laid upon her; she tried with all her might to overcome her affection for poor Agnes, and to believe as Father Barnaby told her, that the betrayal of her friend had been an act of faith, and not a piece of base treachery. She did in some measure quiet her mind and conscience, and recover her self-complacency by such means, but there yet lingered in the depths of her heart an uneasy feeling that all was not right with her, and that Agnes might have been after all, not a stubborn heretic, but a sainted martyr.

She had not intended to tell Father Barnaby what Jack had said about reading the Bible, but as Thomas Speat had once said, she was as wax in the hands of her confessor. The clergy had begun to be exceedingly jealous on the subject of the Scriptures, already spreading widely among the common people, and to watch on all sides for the least intimation of heretical opinions. Anne came away from her confession trying to think she had done her duty to her brother, though she well knew to what her confession might lead. She felt that she had betrayed her brother's confidence, and it was this that made her so shy of him when he came home from Holford. Still she said to herself that she had done her duty, that she had disregarded the ties of flesh, as she had been told she was bound to do, and if she was made wretched thereby, why there was only so much the more merit in the action, and that was some comfort.

Just as she had succeeded in attaining to some degree of quietness, came Jack, determined to arrive at an explanation, full of the earnestness of a thorough religious conviction, and roused in her heart again all the old rebellious misgivings. In vain did she strive to forget what he had said. It rung in her ears night and day. The ghost, which had never been quite laid, came back to haunt her more constantly than ever with the old whisper, "It is true! It is all true, and, with all your endeavours you have never made one step towards true holiness, because you have been walking in the wrong direction. You are a miserable sinner, and not one whit better—not so

good as those people you have been looking down upon all your life."

If Anne had yielded to these convictions if she had listened to the voice speaking within her, she might indeed have been unhappy for a time, but she would soon have found peace. But she would not yield—not one inch. To do her justice, it was no fear of consequences which kept her back. She would have gone to the stake as cheerfully as any martyr that ever died. But her pride rose in arms, that pride which was her strongest characteristic, and which ever waxed stronger and stronger because she never acknowledged its existence to herself. Was she to confess that all her life had hitherto been wrong and mistaken? Was she, the pattern to all the pupils and even to the elder sisters—the prospective abbess, perhaps the future founder of an order—was she to own that she had no title to these honours—that she was no saint, but a miserable sinner? Instead of being able to do anything for the salvation of others, was she to sue as a beggar for her own?

There is no passion of the human heart harder to deal with than pride, even when we have all the helps which Grace can give joined to an honest intention. It is hard to descend into the valley of humiliation and to catch no slip by the way, and if we do chance to fall, our enemy is sure to take advantage of our fall to disturb our rest; yet when we are summoned to descend into that valley, there is no peace but in obedience to the call. Anne heard the summons, and in her heart of hearts she felt it came from God, but she was determined not to obey. She fought against conviction with all her might, but as yet the voice would not be silenced, and the combat had to be fought out anew every day.

Anne's life was made wretched by the discord in herself, and in her desperate distress, she visited her own wretchedness on all around her, especially on Jack, whom she looked upon as the cause of all her trouble. She knew that he prayed for her and strove to be kind and patient toward her, and that provoked her worst of all. She redoubled her devotions and penances, but she found no comfort in them. She would have eased her mind by confession, but angry as she was at Jack, she hesitated to put his life into the hands of Father Barnaby. Besides Father Barnaby was not just now available. He was busy preparing for a journey to London, some said to Rome itself, and he had no time to hear confessions. So she must needs bear her burden alone.

"Here is Father Barnaby asking for you, Jack!" said Master Lucas, running into the sitting-room where Jack was at work with his books. "He is just about to set out on his journey and wants a word with you at the door!"

"With Jack, father?" said Anne in a tone of surprise and uneasiness—"Are you sure?"

"I know only what he said to me just now, sweetheart—he asked to speak with Jack. Hurry my son, and do not keep the good father waiting!"

Anne would have liked to listen to the conversation between the priest and her brother, but she dared not do so, though she could not forbear going into the shop where she could see what went on. She saw Father Barnaby dressed for a journey and followed by a lay brother, and her brother standing uncovered while they talked with him. The father gave Jack a couple of books, which he received with all due reverence, exchanged two or three remarks with her father, and as it seemed, declined politely an invitation to take some refreshment. Then, bestowing his blessing, Father Barnaby rode away as it seemed in a very good humour, while Master Lucas and his son came back into the shop.

(To be continued.)

K. D. C. the household remedy for stomach troubles.

—Do not hurt the feelings of others by saying sharp, sarcastic things. It is better to dispense with that questionable reputation of being smart than to merit one of cruelty.—*Phillips Brooks.*

K.D.C. Pills cure chronic constipation.

## St. James.

The lessons to be learned from the story of St James's life seem to be very clear:—

1. Ready obedience to the call of Christ, to follow Him in whatever way He may point out.
2. To follow and do the will of God with an enthusiasm that never hesitates, though it may become sobered and more earnest and determined by grace as life goes on.
3. To be ready not only to lay aside pleasure and gain for duty, but to give up life itself for Jesus if that be called for.

## Hints to Housekeepers.

To bleach a piece of white embroidery that has become yellow, wet it in soap suds, not too strong, and lay it on the grass where the sun will shine on it. Wet it, and turn it every day until sufficiently bleached.

Bran bags are delightful adjuncts to summer baths. They soften and sweeten the water, and add a new power of refreshment to the rites of ablu-tion. They are rather expensive when bought, but when made at home they are among the cheapest of toilet luxuries.

To remove black and blue stains from scarlet cloth, wet them with water (cold rain water), rub them with a piece of scarlet cloth and a mixture of three drops of wine vinegar and some lemon juice; finally wash in cold rain water.

PRESERVED CHERRIES.—For this select a sour cherry—the morellos if you can get them. To every pound of stoned cherries allow a pound of sugar. Lose none of the juice. Arrange fruit and sugar in alternate layers in an agate-iron or porcelain lined preserving kettle; let it stand an hour or two to draw out the juice; then put it over the fire and boil slowly and steadily until the juice thickens. Put up the preserves in small glass jars and keep in a dark closet.

PRESERVED APPLES.—Weigh equal quantities of good brown sugar and apples, peeled and sliced thin, allowing one pint of water to every three pounds of sugar; skim it well and boil until quite thick; add the apples and the grated peel of one or two lemons and two or three pieces of white ginger root; boil until the apples look clear white and yellow. This will keep for years, is the testimony of one who has used it, and is an especially nice way when apples are plenty to keep some for future use.

Curry of cold chicken is very simple: Cut the meat from the remnants of cold roasted or boiled chicken into one inch sized pieces; place a saucepan with one gill of the cut onions and one and a half ounces of butter over a fire; cook five minutes; add one teaspoonful of curry powder, one teaspoonful of salt, and one tablespoonful of flour; stir and cook three minutes; add one-half pint of chicken broth, which can be made from the chicken bones; cook, and stir a few minutes, then add one and a half gills of cream or milk, one-half pint grated cocoanut and one pint of chicken meat; cook five minutes; serve in a border of boiled rice.

GOOSEBERRY MERINGUE.—Boil two quarts of green gooseberries in a little water and some moist sugar, pulp them through a sieve, and lay the pulp at the bottom of a shallow pie dish. Beat up the yolks of three eggs well, and add to them three-quarters of a pint of milk; pour this on the top of the fruit, and place in a moderate oven to bake; when nearly done whisk the whites of the eggs to a stiff froth, mix in lightly one ounce of castor sugar, and pile it on the custard; return it to the oven to brown.

GOOSEBERRY AND RHUBARB TURNOVER.—Stew half a bundle of rhubarb with some sugar till tender, drain and rub it through a sieve. Make some good puff paste, roll it out evenly and cut into a large square; spread this with the rhubarb pulp, which should be rather thick, leaving a margin of an inch all round. On half of this pile some green gooseberries, sprinkle with moist sugar and a little cinnamon, double the paste over, turn up the edges, brush over with the yolk of egg and bake.

K.D.C. the mighty curer for indigestion.

# Lardepsia

would be a more appropriate name for that common cause of suffering—dyspepsia—because most cases of dyspepsia can be traced to food cooked with lard. Let **COTTOLENE** take the place of lard in your kitchen and good health will take the place of Dyspepsia.



Try it. Every tin of the genuine **COTTOLENE** bears this trade mark—steer's head in cotton-plant wreath.

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### Be True, Be True.

Be true, little girl, be true;  
Truth is a jewel rare  
And pure as the morning dew;  
Cultivate truth with care.  
If you would have God love you,  
Be true, little girl, be true.

Be true, little boy, be true;  
Truth is a manly thing.  
The path of duty pursue  
Now in your early spring.  
If you would have God love you,  
Be true, little boy, be true.

### Boys in Bombay.

Life is much pleasanter for the boys in Bombay, or indeed in any part of India, than for the girls. When the boy first comes into the world, he is welcomed with great joy. His father is delighted, and his mother is proud and happy. I don't suppose the little baby knows much about this himself, but when he grows older he soon learns what an important member of the family he is.

For the first five or six years of his life this little boy runs about as he pleases, playing out-of-doors most of the time, and wearing little or no clothing. Sometimes he wears a little cambric jacket of some gay color, and some-

times he wears a chain, tied around his waist with a string, and nothing else. His little brown face grows still browner in the hot sun, but he does not care. Because he spends so much of his time out-of-doors he is usually well and strong, and though our little boys would not think he had very much to make him happy, yet he always seems bright and smiling.

When the boy is about six years old he begins to go to school, and then he has some new clothes, perhaps the first he has ever worn, and he is very proud and happy. He does not need any books or slate at first. His fingers are all the tools he wants, as he sits down on the floor with a little sand before him and makes the letters, marking with his finger in the sand. He has a harder alphabet to learn than the little boys in America, for, whatever language he speaks, there are sure to be about thirteen or fourteen vowels, and twenty or more consonants.

If he is a little Telugu boy, he begins by writing two characters which mean *a, a*, only he pronounces the short *a* like *u* in tub, and the long one like *a* in father. If he is a small Tamil boy, he will have to learn fourteen vowels and eighteen consonants. But if he lives in Bombay, he will be more likely to learn the Marathi alphabet, and he will have to learn the printed characters, and also the written ones.

I don't know whether the little boys in Bombay would think the English letters were hard to learn or not, but when I tried to learn the Marathi alphabet I found it very hard. I wish I could show you the queer looking letters; but, if I should write them here, I am afraid the printers in Boston could not set them up. However, these little boys seem to make easy work of it, and they soon learn not only to write, but to read.

A good many of the boys like to learn English, as they are more likely to get good situations when they are older, if they can speak English well. It is funny to hear them try to pronounce the letters, for they often put a "y" before their vowels. I remember hearing one class reciting like this: Ya, b, e, d, yef, g, yaitch, yi, j, k, yell, yem, ven, etc.

I became pretty well acquainted with some boys in Bombay. They were in a mission school there. Some of them could talk English very well, and some of them could only smile to me in Marathi, but I think we understood each other finely. I shall not soon forget the little boy about seven or

eight years old who put a garland of flowers around my neck, the last time I saw the whole school together, and I am sure I shall remember the faces of those older boys who came to the steamer to see us off.

But I must tell you about one more boy that I saw in Bombay who was not in the mission school. It was Sunday evening, and we were on our way to church, when suddenly we heard the sound of drums and horns, and saw a very grand procession come, which we were informed was a wedding procession. First came six horses mounted by six little children, very richly dressed, and decorated with garlands of flowers. Then came the musicians, and then a great company of people walking, then some more horses, and then came the boy who was the hero of the occasion, for he was the bridegroom.

He was riding on a beautiful horse, and was adorned with garlands which almost covered his head and face. Over his head was a large umbrella, and some one walked beside him fanning him. He looked about fifteen years old, though perhaps he might have been a little older. Behind him was seated his little bride, who looked about five years older, and was decked out in jewels of all sorts, earrings and nose jewels and bracelets and anklets and necklaces.

Afterwards I saw a good many more wedding processions, but no other quite so fine as this one. I have often thought since I came away of that boy who had such a grand wedding, and have wondered what kind of a life he will live and whether he will be kind to the dear little girl who is to be his wife.

If you could only see the boys in Bombay, the Mahomedan boys, and the Parsee boys, and the Marathi boys, if you could realize that they are all your brothers, I am sure you would want to do all you could to help them. One thing you can all do, you can pray for them, and perhaps you can give some of your money to help them.

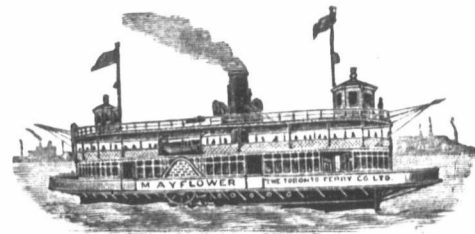
### Nervous People

And those who are all tired out and have that tired feeling or sick headache, can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25c.

### Only a Little Cat, but She Made the Fur Fly.

She was only a small black and white cat of humble birth, returning from a little social party, in the neighbourhood of King and York Streets, Toronto. It was rather late at night, but what of that? Cats keep no count of the hour, and she was as dignified and proper in her bearing as a mature black and white puss need be. There was nothing about her to justify the insolent attitude of a Scotch terrier, who suddenly confronted her with a snarl and a snap. Puss tried to cross the street, but a trolley car was in the way, and the impudent terrier made bold to chase her. She suddenly turned, and the terrier stopped. Her back went up, her tail grew big, and she spat out defiance at her tormentor. The terrier may have been rude, but he was discreet—he kept at a safe dis-



Hold your annual church picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the Island before landing at the picnic grounds. For further information apply to W. A. ESSON, Manager 83 Front St. West. Telephone 2965.

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EXCURSIONS EXCURSIONS

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### F. B. GULLETT

Cor. Chureh and Lombard Sts.

tance. Two or three newsboys, a "red hot" man, and a police officer, were interested spectators. They most ungalantly sided with the terrier, who was now barking ferociously, but keeping well out of puss's reach. One of the boys threw a stone at the combatants; it rolled between them, and the terrier's attention was diverted for

# Nervousness

## Horsford's Acid Phosphate.

Many diseases, especially disorders of the nervous system, are attributed to a diminution of the phosphates, which are found in every fibre of the body. Horsford's Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

Dr. Gregory Doyle, Syracuse, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

Descriptive pamphlet free on application to

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Beware of Substitutes and Imitations.

For sale by all Druggists.

a moment from his antagonist. It was his first mistake. Puss saw her opportunity and leaped at the terrier, landing fairly on his back. In a second she had her claws full of his hair, and he was running for dear life down the street. Puss held on like a circus rider, contriving to sink her sharp claws into his back at every jump. The crowd followed, shouting. As they passed an alley puss jumped off and disappeared in the darkness. *There is one terrier in Toronto who has had enough fun with cats to last him a lifetime.*

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

#### Where the Blackberries Grow.

Kate and Amy lived in the city, and did not know how things grow in the country. One day their mamma heard them dispute about blackberries. Kate said they grew on big trees, and Amy said they grew in the grass on the ground.

Their mamma told them they were both wrong, and in the summer she would take them to the country, and let them see for themselves.

So when the days grew warm, they all went to the country.

When it was time for the blackberries to be ripe, they went to the fields to gather some. Kate was a greedy girl, and she was very careless too. As soon as she saw the nice ripe berries, she ran into the bushes and tried to pick them all off the branch at once. She did not know that the branch was full of briars, and they hurt her hands so that she cried.

When she tried to run to her mamma, she found the briars held her fast. Her mamma soon took the briars out of her dress, but she said the berries were ugly things, and she did not want any.

"I think it was my little girl's fault," said her mamma. "Look at Amy. Her basket is nearly full, and she has not a scratch."

#### Gratitude of a Cat.

Although cats are usually supposed to possess little reputation for gratitude, the following instance proves that there is a diversity of character and feelings in cats as well as in men:

"I was on a visit to a friend last summer who had a favourite cat and dog, that lived together on the best possible terms, eating from the same plate and sleeping on the same rug. Puss had a young family while I was at the Park, and Pincher paid a daily visit to the kittens, whose nursery was at the top of the house.

"One morning there was a tremendous storm of thunder and lightning. Pincher was in the drawing room, and the cat was attending her family in the garret. Pincher seemed to be considerably annoyed by the vivid flashes of lightning which continually startled him; and just as he had crept closer to my feet, some one entered the drawing-room, followed by Puss, who walked in with a disturbed air, mewing with all her might. She came up to Pincher, rubbed her face against his cheek, touched him gently with her paw, and then walked to the door, stopped, looked back, mewed—all of which said as plainly as words could have done: 'Come with me, Pincher.' But Pincher was too much frightened to give

any consolation to her, and took no further notice of the invitation. The cat then returned and renewed her application with increased energy; but the dog was immovable, though it was evident that he understood her meaning, for he turned away his head with a half-conscious look and crept closer to me; and Puss, finding all her entreaties unavailing, then left the room. Soon after this her mewing became so piteous that I could no longer resist going to see what was the matter.

"I met the cat at the top of the stairs, close to the open door of my sleeping-apartment. She ran to me, rubbed herself against me, and then went into the room and crept under the wardrobe. I then heard two voices, and discovered that she had brought down one of her kittens and lodged it there for safety. But, her fears and cares being so divided between the kittens above and this little one below, I suppose she wanted Pincher to watch by this little one while she went for the others: for, having confided it to my protection, she hastened up stairs. I followed her with my young charge, placed it beside her, and moved their little bed farther from the window, through which the lightning had flashed so vividly as to alarm poor Puss for the safety of her family. I remained there till the storm had subsided and all was again calm.

"On the following morning, much to my surprise, I found Puss waiting for me at the door of my apartment. She accompanied me down to breakfast, sat by me, and caressed me in every possible way. She had always been in the habit of going down to breakfast with the lady of the house, but on this morning she had resisted all her coaxing to leave my door, and would not move a step till I made my appearance. She went to the breakfast-room with me and remained, as I have mentioned, till breakfast was over, and then she went up stairs to her family. She had never done this before, and never did it again. She had shown her gratitude for my care of her little ones, and her duty was done."

#### Who Knows Them.

There were once two little sisters who lived in the same house. One little girl had pleasant things happening to her every day; but the other little girl was always in discomfort about something.

"Dearies," said mamma, "it is too stormy to-day for you to go out."

"Oh, then we can use our new tea-set!" cried the first little girl. "You promised we could the first rainy day. How nice!"

"Dear me!" exclaimed the second little girl; "that is always the way. I particularly wanted to go out to-day. Now I can't. How provoking!"

It did seem queer, didn't it? By and by, after a fit of sulks, the second little girl consented to play tea-party. They ran to fetch their tea table.

"But you broke the tea table last week," mamma reminded them. "I sent it to be mended. I'll put this board across two stools for you. That will make a good, big table."

"I don't think that's nice at all, mamma," complained the second little girl. "It hasn't any leaves. Now, there! Whenever I want to play tea-party, then I can't find the right things. It seems as if it happened on purpose."

"But see, it's a prettier shape," said the first little girl. "It's a square one. Plenty of room for all the new dishes and room for every door. Isn't that lucky?"

So they played tea party awhile, and presently mamma called:—

"Come, children, the rain has stopped, and we can go for a bit of a walk before supper. Get your rubbers and thick coats."

"Oh, good!" shouted the first little girl. "Then we can have fun! We can run through all the puddles, and our thick coats are our old ones; so it won't matter if they do get spattered."

"I think it horrid!" answered the second little girl. "The thick coats are too hot, and I just hate to wear rubbers. But then, I always have to do the things I hate, and I s'pose I always shall."

It is a very strange thing, but it does seem so. I wonder if it will happen to her the same way all her life.

#### Forgetting Willametta.

Mother was teaching Celie that first sweet lesson of all, how much God loved her. "God loves my dear girl more than I love her," she said; and Celie looked much surprised. "More than papa loves her," continued mother, and Celie stretched her eyes wider still, for papa seemed to her the biggest sort of lover. "More than—" mother stopped, and wondered what to say next.

"More than I love Willametta," suggested Celie, pressing the doll's black wig against her cheek.

Of course mother said, "O yes, better than that; much better." But I think Celie's faith stopped here; she didn't believe God loved her that much.

Now, in the darkness of midnight, mother was startled to hear a sound of crying in the nursery. "Why, Celie, darling," she cried, "what is the matter?"

"I forgot Willametta and left her out in the hall," sobbed Celie.

In vain mother told her to never mind; that she would find her safe and sound in the morning. Celie cried on. "She'll be frightened in the dark,

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and she'll think I don't love her," she said piteously.

So mother lighted the nursery lamp, and tripped out to find the doll, saying, "Hush! don't wake baby! Johnny."

Celie "hushed" in a minute when she got Willametta in her arms, and cold and sleepy and happy, she sat on a cricket by Johnny's basket cradle, in the dim light of the nursery lamp, and undressed Willametta and took her to bed with her.

"But, Celie," said mamma gravely, as she tucked the covers closely round her, "God never forgets you for a single minute."

Neither did Celie forget this little lesson.

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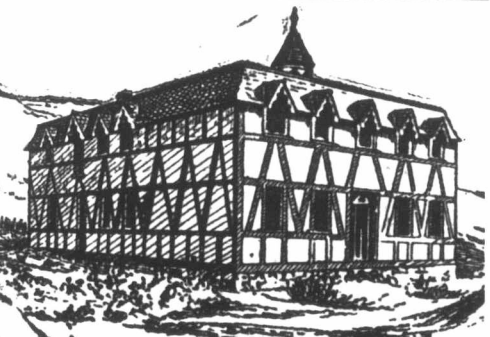
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