

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO CANADA, THURSDAY, FEBRUARY 4, 1892.

[No. 5.]

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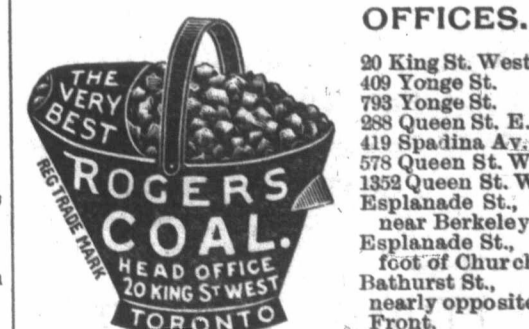
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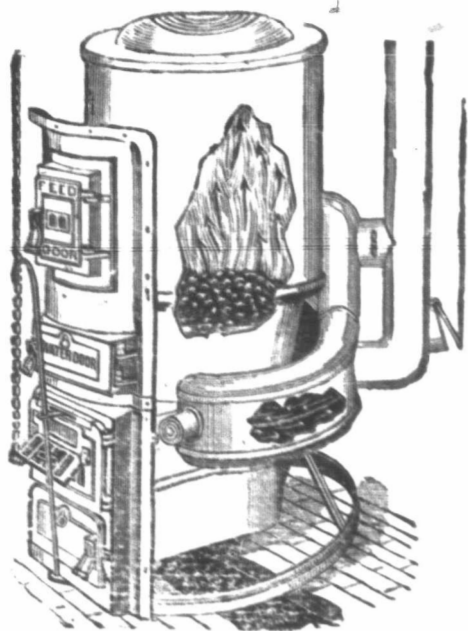
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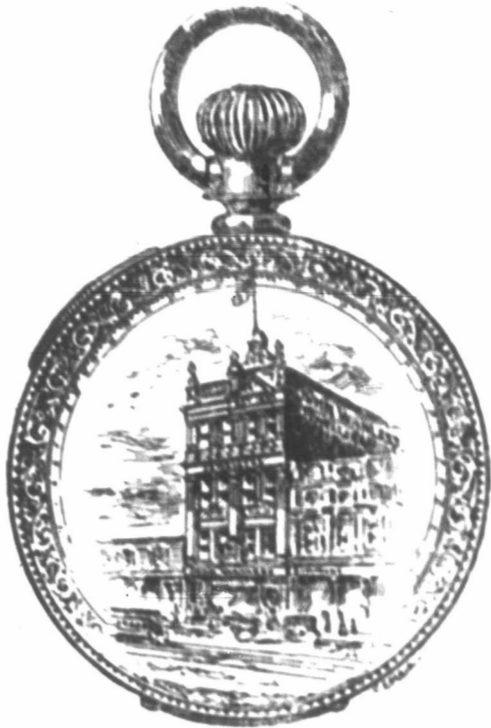
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# Canadian Churchman.

TORONTO, THURSDAY, FEB. 4th, 1892.

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"HONEY-COMBED OR WORM-EATEN?"—An English contemporary is in doubt which of these terms is most applicable to Canada because about two-fifths of our population are Romanists. We must remember, however, that they are imported French, Irish or German. They are not home manufactures.

PAID FOR HIS OWN STATUE.—A certain Duke of Bedford, whose statue stands in Russell Square, had—as it now appears—to foot the bill for this testimonial from his admiring tenantry. Their good wishes were bigger than their purses, or *vice versa*—which? A good many people pay for their own busts, though they are not Dukes.

UNSCIENTIFIC ASSUMPTIONS.—A very able article in the New York *Homiletic Review* proves the utter baselessness of so-called Higher Criticism, proceeding as it does on the *petitio principii* that miracles are incredible and rejecting everything which has a miraculous aspect. This, too, is only one of many mere assumptions of such critics.

FOND OF BIRDS.—It must be something more than a coincidence that so many clergy—otherwise very different, even contrary, to one another—such as Francis of Assisi, Luther, &c., have been so fond of birds. Bird nature is *suggestive*. "That little fellow," says Luther, "holds on to his little twig (goes to sleep) and lets God take care of it."

THE TOOL OF THE SOCIALISTS, OR THE REVERSE?—It is curious to note how public attention has fastened upon the attitude of Manning towards Socialism, and how slight is the general belief in

the Cardinal's sincerity. Ambition, intrigue, policy, trickery, are freely attributed as among the motives of his line of life—a marked contrast to the public estimate of Newman.

CHILLINGWORTH AND NEWMAN.—The former, in 1630, went to the Church of Rome in search of an "infallible judge"—and came back convinced that such an institution was neither there nor anywhere else! Newman had the same *penchant* originally, but did not come back—perhaps he was ashamed. Certainly, he did not pay much respect to the Pope he discovered at Rome.

PROGRESS OF POPERY—BACKWARDS!—It appears from recent statistics that although during the last sixty or seventy years, Romish priests, chapels, monasteries, convents and colleges have been multiplied *six-fold*, this increase of machinery has not served even to keep up the numbers to the former proportion. Their total loss in fifty years has been seventeen millions at least.

TEMPERATE WORDS.—No man is better able to "throw oil on troubled waters" than Rev. D. J. Macdonnell, of Toronto. It is refreshing to read—after all the unmeasured vituperation of the Sunday car controversy in that city, such words as these:—"These men and women who had voted for Sunday cars had acted in just as Scriptural and Christian a manner as those who opposed them."

NEWMAN'S MEMORIAL still hangs fire in a way by no means creditable to his admirers. The project of a statue, within a hundred yards of the spot where Cranmer, Ridley and Latimer were burned, suggests an incongruity which has struck the public conscience in a very painful way, and will help still further to "set back" the movement which owed *all* its force to his personal magnetism in life.

CONTROVERSIAL AMENITIES.—Readers of the Toronto *Mail* have been regaled by a series of controversial letters on Apostolic Succession—with the usual result, *nil*. Dr. Hugh Johnston, the clever champion of Methodism, makes his last bow with a complimentary allusion to his antagonists as "the gentlemanly Professor Roper, the cultured and courteous Dr. Clark, and the able and gifted" Dr. Langtry.

GOOD OUT OF EVIL.—A writer in *Living Church* remarks on the *raison d'être* of the so-called "Reformed Episcopal Church" as being their function of familiarizing prejudiced dissenters with a liturgical service. In this they have succeeded to a large extent—but in nothing else; and quite a number of dissenting ministers have found their way to Church through this somewhat indirect but effective channel.

POBIEDONOSTSEFF! is not a Russian oath or a travesty of "Poor boy, don't know itself," but only the name of the patriotic genius who admired the Jewish type so much that he persuaded the Czar to secure new blood for the effete Russian race by persecuting the Jews into conversion to Russian orthodoxy or—expatriation. That such a policy should be seriously entertained and practised seems incredible.

THE TWO CARDINALS.—The recent death of Cardinal Manning has brought into strong relief in the public mind the remarkable contrast between

him and Newman. They were the very antipodes of one another, as far as the Roman Communion permits divergence amongst its adherents—straining the cords of association almost to the breaking point: Newman the more Catholic, Manning the more Roman. Very different things!

"AN ERA HAD CLOSED," said Bishop Hedley at Cardinal Manning's burial service, "in the history of Catholicism in England with the death of Cardinal Manning, and a new one had opened." So that they are conscious of a "change passing over the spirit of their dream"—about the (Roman) Catholic re-conquest of England! He afterwards referred to the "hottest and deadliest hour of the educational battle—yet to be fought!"

"YOU MAY KISS ME FOR 25c.," the last and worst device of the pretty girls in a certain congregation in Michigan, to raise money for desperate church emergencies, is, one may hope, the very climax of the absurd condition into which the whole system of dodges in aid of churches has been sinking; and yet it is a logical outcome of the whole business—trifling with religious duties is sure to end in personal degradation.

PROVING TOO MUCH.—The "analytical method," so deftly and confidently handled by many historical critics (?) nowadays, is a very dangerous weapon. Was it Archbishop Whately who proved, by some such process, that Napoleon Bonaparte never existed? Now Stanley Leathes has proved that the Pentateuch must have been written before the prophets after certain clever men had proved—just the reverse—and with the same tools.

"HE WAS GOOD TO THE POOR" was the refrain upon many lips among the crowds of working people who surged about Brompton Oratory when Cardinal Manning's funeral took place the other day. The masses place more store by practical benevolence, activity in charitable enterprises, interest in socialistic questions, than in orthodoxy and logic. They think they can read the record of life and work—mere words mystify them.

DOWN ON THE NATIVES.—The *Rock*, in a recent editorial, tries to stem the tide of prejudice against the use of a native ministry, due to the confusion and worry in Asia and Africa among the C.M.S. Mission. All along the African coast just now there is likelihood of relapse to dissent. The trouble is that these half-taught Christians have never been taught any strong reason why they should not be dissenters—else they would stand firm.

CONFUSION WORSE CONFOUNDED.—We are not admirers of the existing Westminster Confession, but if the newspaper versions of the efforts being made in New York to revise and amend the old formula are correct, the improvement in terms is not apparent. The difficult subjects of election, infant salvation, unregenerate good works and prayers for the dead, are taken up by the Committee on the principle of *not leaving well enough alone*.

MORE BISHOPS.—A writer in *Churchman* (New York) strongly advocates the extension of the Episcopate. "The time is fully come for a decided increase in the missionary Episcopate. . . . Alaska should have a bishop, Western Colorado

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should be set apart. Idaho should have a bishop of its own. Even Nevada has enough of just such work as I have indicated to keep a bishop busy; Arizona needs a bishop of its own; Oklahoma, Montana, &c."

**JUDICIAL RITUAL.**—We find in the *New York Churchman* a well-written comment upon the indecent chaos which has become characteristic of American courts of justice; and a suggestion—found years ago in Bishop Coxe's "Impressions of England"—that the judges had better assert and emphasize their dignity and authority by reverting to English *Wigs and Gowns*. Happily, our Canadian Courts have adhered to the Gowns—with much advantage.

**CHORAL SERVICE — IMPROPER.**—Rev. Canon Knowles, travelling in Ireland, writes to the *Living Church*, animadverting upon a service in Cork Cathedral. He says, "All was taken in such a *nigh pitch*, and with such rapidity, that congregational participation was out of the question. A low pitch for confession and all the opening parts of the service, with the plain song in unison by choir and people, would make all right, and vastly popularize choral service."

**MISSIONARY DEPUTATIONS FOR THE COLONIES** is rather a new departure suggested by the Bishop of Sydney. The rule has been the other way—Colonists were supposed to be the best spurs (as speakers) to missionary zeal in Great Britain. The *Rock's* reason for the new scheme is a curious and interesting one. They propose to send out "Evangelical" deputations to prevent Colonial dioceses from being "too churchy"! It may be noted that this rule can work both ways.

**THANKFUL FOR SMALL FAVOURS.**—The Oriental habit of being politely thankful for whatever happens has sometimes what appears to a Western mind as a ludicrous aspect. Imagine a husband and wife starting from Lahore and Multan, "unknownst" to each other, to surprise one another with a visit—meeting in a railway collision, and overheard to say "how lucky" they were, because but for the collision they would have missed one another. They met with a rush!

**PROFESSOR DRUMMOND** is in danger of "writing himself out," as appears from his "Programme of Christianity" reviewed in the *Church Times*. The reviewer says:—"The polished saunterer is told indeed of conversion and all that—but in a half-hearted way. The story which moved the world was of blood and gore and mighty sweat, not a thing of cream and gilt, too lovely for daily wear and tear." His little brochures are little better than ordinary village sermons, painted and gilded to excess.

**RESPECTS THE RITUALISTS!**—In reference to the polite refusal of Bishop Bickersteth of Exeter to follow the example of Bishop Ellicott of Gloucester in accepting an Episcopal *Mitre*, the *Rock* remarks:—"We respect the Ritualists for the courage of their convictions; we cannot even respect the *dilettante* Churchmanship which dawdles over practices the purport of which it dare not frankly acknowledge." The "purport" of the mitre, it may be remarked, is the apostolical authority of the Episcopate.

**BISHOPS GALORE!**—Some have too many, and some too few. Whereas there is only one bishop (Temple) for the immense Anglican diocese of London, the Roman Church has *sixty-five bishops*

for an area containing the same population in the vicinity of Rome. Then they have about 200 bishops *in partibus*—bishops merely titular, whose dioceses consist of unconverted heathens! No wonder they can collect 1,000 or so for a council now and again—most of them have little or nothing to do.

**MERCIER AND THE ROMAN CLERGY.**—It is to be hoped that there is some truth in the telegraphic despatch to the *Toronto World* from Montreal:—"The revelation of Mercier's stealings will force the Roman Catholic clergy to declare against the Count. They feel now that he made use of the Church as a means to get him votes, and that his piety and fidelity were merely a sham." So (the Parnell) history repeats itself: the Roman Church is forced by public opinion to clear its skirts, as best it can, from complicity in evil.

**THACKERAY ON COUNTRY PARSONS.**—An autograph letter of the great novelist, written in 1849, forms the text of an article in the *New York Christian Advocate*, intended to dissuade country clergymen from gravitating to the city. "What can a man more desire than a good wife, a fair living, a pretty country, and health to enjoy all these good things," says Thackeray. "Oh, the list of the ministers who have come to this city, bringing a fine reputation; have struggled a little while, and sunk beneath the waves of oblivion." This is the commentary.

#### FUNERAL RELIGION.

Time was when one might have written a very different heading for such a subject as we have in hand; because *funereal religion* was more generally recognised as the proper thing—especially at funerals. So the title has become the record of the perversion of the light and glorious religion of the Gospel—a nickname for the ceremonies of Christian lamentation in times of bereavement. "We sorry not as those who have no hope" was a text buried and forgotten under the hideous trapping of hopeless woe—a load which neither we nor our forefathers could continue to bear forever. There are some who think we are in danger of going too far the other way—of forgetting all sorrow in an excess of artificial joyousness. Well, perhaps, there is some little danger, but it cannot amount to much or last very long—the terrible reality of human desolations press too closely upon all efforts at spiritual consolation and triumph over mental anguish. Even if it were otherwise—the dangers more serious—it is a relief to breathe more freely, meantime, an atmosphere lightened of the burden of hopeless and unchristian sorrow.

#### "NOT A SINGLE DECORATION OF BLACK,"

is the description of the appearance of the railway station at Royal Windsor Castle on the occasion of the funeral of the late Prince: "the trappings of woe were conspicuous by their absence." It was not so everywhere; but wherever the sentiment of the Church predominated over that of the world, the same characteristic was present. A certain press correspondent animadverts on the conduct of this particular funeral as a "triumph for the High Church party"—a curious way of putting it, for we trust that the spirit of Christian hopefulness on such occasions is not confined to people of High Church predilections. Rather might one say that the *ritualist expression* of this hope had such unusual liberty on this occasion as to account for the "gratification" felt by good Christians. If the cross-bearing pallium and lighted candles

round the bier—of which we read—have any meaning or value, it must surely be that a *soldier* of Christ lay there under the flag of his King, and that the light thrown by the Christian faith upon such scenes serve to dispel or at least relieve the gloom which is natural and proper where they have no hope.

#### "FLORAL TRIBUTES,"

are after all but like the proverbial straw which shows us which way the wind blows. These offerings of affection are all but universal among Christians now. Even the poorest have one or two little flowers laid on their coffins nowadays. It is true that excess in such displays of affection is very apt to show itself, but it is a comfort to feel that the days of crape and black silk and all such hideous habiliments are passing away. At least, black is replaced by gray or violet decorations.

"A mark of tenderest affection and love from your devoted, loving and sorrowing grandmother." Such royal words of conscious and unbroken affection in the Communion of Saints have their counterpart in humbler guise in many a cottage in the Queen's vast empire. No feeling here of other than temporal and partial separation—rather a consciousness of inseparable union by a bond higher than the bond of merely animal life. All the members of the royal family seemed to vie with one another in making despair and unsanctified sorrow conspicuous by its absence, pushing the ordinary trappings of woe far into the background.

#### FUNERAL REFORM

however, must not be forgotten, amid all this exuberance of a nation's affectionate regrets, and expressions of spiritual trust in God as the loving and fatherly Disposer Supreme of our life. It is well that even affection and trust as well as grief should have their bounds carefully drawn. The measure of *means* should be the measure of display even where affections and honourable regard are concerned. A great deal of the talk about "sanitary reasons" and "economical considerations" and "reasonable limitations" may be overdrawn and exaggerated—still there is a *residuum* of sound reasons against extravagant expenditure upon hatbands, scarfs, mourning dresses, floral offerings, hearses, coffins, corteges, mausoleums, &c. People need to be warned not to make expense the measure of their display of grief or love—though those sentiments are sure to strain the cord of economy on such occasions to the utmost stretch. The more the Church can emphasize the sufficiency of her "Common" Service for Burials for all ordinary purposes by special touches and expressions of thankful trust in God, the better will it be for all Christian mourners.

#### FEBRUARY.

BY A. BISSETT THOM.

The second month of the year we also owe to Numà Pompilius, who added it to the calendar at the same time as he did January, and dedicated it to the goddess Februa, who was supposed to preside over cleansing, the Romans being accustomed at this time to offer up sacrifices in the hope of purifying themselves from their sins. She was thus supposed to be the same as Juno, and "the evident relation between Februa Juno and the Purificata (Virgo Maria) is one of the most striking instances of the connection between Pagan and Christian rites and festivities as to the periods of their recurrence."

Some authors contend that it is derived from Febris Expiatorus, or sacrifices for purgation of souls, because at a feast which was always held on



the second day of this month, the heathens themselves not only underwent a lustration, or purification, by sprinkling with branches of hyssop dipped in water, but they also offered sacrifices to Pluto, the infernal deity, on behalf of their ancestors and relatives. Ovid in his "Fasti" has the following:

"In ancient times, purgations had the name of Februa, various customs prove the same; The Pontiffs from the *rex* and *flamen* crave A lock of wool; in former days they gave To wool the name of Februa. A pliant branch cut from a lofty pine, Which round the temple of the priests they twine, Is Februa called; which if the priest demand, A branch of pine is put into his hand; In short, with whatsoever our hearts we hold Are purified, was Februa termed of old; Lustrations are from hence, from hence the name Of this our month of February came."

The Saxons called it Sprout kele, or Springwort, that is, the time when the young cabbages, or colerworts, begin to sprout. It was the first herb that in this month began to yield out wholesome sprouts, and consequently gave it the name of Sprout kele. During the six hundred years that Rome was without physicians the people used to plant a great many of these worts. February used, even recently in the Netherlands, to be called Spruckel. It may be added that throughout Scotland this mode of using colewort, or kail, is continued to the present day, and that there is now no cottager so poor who does not cultivate his kail yard. The name of this month, however, was afterwards altered to Sol-monat, or Sun-month, on account of the sun's showing for a longer period than during the preceding month, and because its increasing warmth causes the plants to vegetate. But Bede explains the word Sol-monat to mean pancake month, because in the course of it cakes were offered up by the Pagan Saxons to the sun or Sol, or soul, signified "food or cakes."

Candlemas (2nd February) — candle, mass, Saxon *moessa*; candle feast—is an established festival in the Church under the name of the Purification of the Virgin Mary, or Christ's presentation in the Temple. In an old chronicle of Henry V. we read, "On Candlemas days it shall be declared that the bearynge of candles is done in the memorie of Christ, the spirituall lyghte, of whom Simeon did prophecy, and it is redde in the churche that day."

The Romans on this day went about the city carrying torches in honour of their goddess Februa, the mother of Mars. In Roman Catholic countries mass is performed on it by the light of wax candles, emblems of that splendour and purity it was intended to commemorate, and processions are made by torchlight, and all the candles and torches to be made use of in their churches during the whole ensuing year are consecrated on this day. In Rome the Pope himself performs the ceremony in the Quirinal. Pope Sergius "commanded that all the people should go in procession on Candlemas day and carry candles about with them burning in their hands, in the year of our Lord 684." The ceremony was prohibited in England by Order of Council in the year 1584, the second year of the reign of Edward the Sixth, by advice of Archbishop Cranmer.

Among the Greeks the festival goes by the name of Hypaparte, which denotes the meeting of Christ with Simeon and Anna in the Temple; in commemoration of which occurrence it was made a festival in the Church by the Emperor Justinian the First, A.D. 542. He is said to have instituted

it on the occasion of an earthquake which destroyed half the city of Pompeiopolis. The name of Purification was given to it in the ninth century by the Roman Pontiffs. Candlemas Day was a favourite one for making prognostications of the weather, and many a farmer used to regard this day with anxiety, and, regardless of the falsehood of the prediction in former years, would be elated or depressed according as the weather was propitious or otherwise. "There is a general tradition," says an old writer, Sir Thomas Browne, "in most parts of Europe to the effect that if the sun shines brilliantly on Candlemas Day, hard frost is coming."

"Si Sol splendescat Maria purificante,  
Major erit glacies post festum quam fuit ante."  
Which has been freely translated:—

"If Candlemas Day be fair and bright,  
Winter will have another flight;  
But if it bedark with clouds and rain,  
Winter is gone and will not come again."

## SHROVE MONDAY

is the Monday following the first Sunday before Lent (Quinquagesima Sunday). It used to be called "collap" Monday, because originally it was customary to regale on eggs and collaps—"collap" being a term for slices of bread or salted meat, from *clap* or *colp*, representing the sound of a lump of something soft thrown on a flat surface, as "steak" signifies a slice of fresh meat; and, as Lent was approaching, our ancestors used to cut up their meat in slices, and preserve it till the season of Lent was over, by salting or drying it.

## SHROVE TUESDAY,

the day after Shrove Monday, is the next after the first new moon in February. In times when the Catholic religion prevailed, the people were expected to qualify themselves for a more religious observance of the following season of Lent by confessing their sins on this day to their parish priests in order to receive the Sacrament. This custom of confessing to the priests at this time was laid aside by the English Church at the Reformation. This practice was popularly called *shriving*, hence comes the word Shrove. That none might plead forgetfulness, the church bells were rung at ten o'clock, which custom is still continued, though confession is no longer practised; and it is now vulgarly called the "pancake" bell, as pancakes were the general dinner after the confession, a custom which is still very commonly observed in England. A curious custom is still observed at Westminster School, London. The cook, bearing a huge pancake of substantial make, enters the schoolroom, and throws it over a high bar, which separates the Upper from the Lower School, into the mob of boys all eager to catch it. The object is to get possession of the cake, and the boy who succeeds in doing so receives from the Dean of the Abbey the honorarium of one guinea. The cook receives two guineas.

On these Shrove days, in process of time, the most wanton sports were tolerated, provided a due regard was paid to the abstinence commanded by the Church; and from that source has now sprung the Romish Carnival and all its attendant revelries, appropriately derived from *Carni Vale*, farewell to flesh, in allusion to Lenten season, which was to commence on the following morning. From the loose pastimes of the age in which the Carnival originated is also to be traced the exploded diversion of cock-fighting.

## VALENTINE'S DAY.

The fourteenth of February is immortalized as St. Valentine's Day. There were several bishops

of that name, but the most celebrated was a bishop in Rome in the third century who suffered martyrdom, by being beaten to death with clubs and stones, under the Emperor Claudius the Second, about A.D. 270, in consequence of his refusing to renounce his faith, and was consequently enrolled among the martyrs of the Church, his day being established before the times of Gregory the Great. "On this day birds begin to pair," is an adage applied to this anniversary, and is alluded to by Shakespeare in his *Midsummer Night's Dream*, act 4, scene 1:—

"St. Valentine is past,  
Begin the woodbirds but to couple now?"

And this idea is thus expressed by Chaucer in his *Assembly of Fowls*:—

"Ye know well, how, on St. Valentine's Day,  
By my statute and through my governance,  
Ye doe chose your makes (mates), and fle away  
With them, as I pricke you with pleasaunce."

Hence probably arose the custom of sending on this day letters containing professions of love and affection. In Pagan Rome, during the festival called the Supercalia, it was customary for youths to draw names in honour of the goddess Februa Juno, on the 15th February; and when paganism was abolished the honour was conferred on St. Valentine, who was famous for his love and charity.

## REVIEWS.

THE LACHES OF PLATO. By Rev. Arthur Lloyd, M.A. Port Hope: Williamson, 1891.

Mr. Lloyd possesses the two primary qualifications for a translator of Plato. He is an excellent and accurate scholar, and he has an admirable command of classical English. Consequently, he has given us here a first-rate translation of Plato's *Dialogue on Bravery or Manliness*. Socrates is (as always) the principal character; and Laches, who gives the title to the book, comes next. It is a dialogue well adapted for study by those who have not broken ground in Platonic philosophy. Professor Lloyd prefixes an excellent introduction, giving an account of the general contents of the work and the *Dramatis Personæ*.

MAGAZINES.—*The Expository Times* (January).—This excellent periodical, which we have often commended to our readers, holds on its way successfully, and is full of excellent and useful practical matter. One of the most interesting things in the present number is the account of a curious discovery made in Egypt, proving that there were kings at Jerusalem in very early times, corresponding with the description of Melchizedek given in the Book of Genesis. The introduction to Bishop Ellicott's addresses on the Old Testament is given here, and will be followed by the remainder of his work. Whether we agree with the Bishop or with the Critical School, this contribution will be read with interest. *The Critical Review* (January).—This admirable quarterly fulfils all the promise of its early numbers, and keeps its readers quite abreast of the theological literature of the age. Pfeidner's recent contributions to philosophical theology are reviewed by Dr. Fairbairn. Professor Whitchurse examines Dr. Cheyne's Lectures on the Psalms, and Professor Ryle, Dr. Driver's Introduction to the Old Testament. Professor Ryle is sympathetic, Professor Whitchurse is cautious. An interesting notice is given of the new Nicene and post-Nicene Library, which is now put forth as a sequel to the excellent ante-Nicene Library. This publication is most useful for all students of theology.

## BROTHERHOOD OF ST. ANDREW.

The Council report every encouragement in preparing for the coming Convention, the programme for which is now in a pretty well completed state, and will be as follows:—

Friday, February 12th, 10.30 a.m.—Holy Communion at St. James' Cathedral, with charge to the Brotherhood by Rev. Canon Du Moulin.



12 a.m.—Organization meeting in St. James' Cathedral school-house. Report of Council, and General Business.

1 p.m.—Lunch.

2.15 p.m.—"The Brotherhood Bible Class," led by Mr. James L. Houghteling, President B. St. A. in U. S. A., with general discussion by S. Woodroffe, First Vice-President B. St. A. in Canada, and others.

3.30 p.m.—General Business.

4.15 p.m.—Conference—Chairman, the Bishop of Niagara—Subject, "Christian Manhood in" (a) "the Home," William Aikman Jr. of Detroit; (b) "the State," Rev. Professor Clarke of Trinity University; (c) "the Church," Mr. Charles Jenkins of Petrolia.

8 p.m.—Public service in St. James' Cathedral, preacher Bishop Leonard of Ohio.

Saturday, February 13th, 7 a.m.—Holy Communion in St. George's, St. Luke's, and St. Stephen's Churches.

9.15 a.m.—Business.

10.30 a.m.—Chapter meeting by Chapter No. 6, St. John's, Peterboro, and general discussion on Chapter meetings.

11.45 a.m.—Question box opened. Chairman, Frank Du Moulin, Secretary B. St. A. in Canada.

1 p.m.—Lunch.

2.15 p.m.—Conference—Chairman, Rev. J. C. Davidson, M.A., Peterboro; subject, "What practical work the Brotherhood can accomplish in" (a) "City," N. Farris Davidson, President B. St. A. in Canada; (b) "Town," Mr. T. W. Saunders of Guelph; (c) "Country," followed by general discussion in three-minute speeches.

4.15 p.m.—Final business.

8 p.m.—Mass meeting in Association Hall; Chairman, the Bishop of Algoma. Speakers, the Rev. Canon Du Moulin, Mr. James L. Houghteling, and Mr. G. Harry Davis, Attorney-at-Law, of Philadelphia. Subject, "The Everlasting Fatherhood of God—the Universal Brotherhood of Man."

Sunday, February 14th, 8 a.m.—Holy Communion in St. George's, St. Luke's, St. Stephen's, and St. Mark's.

11 a.m.—Special service at the Church of the Redeemer, and anniversary sermon by the Bishop of Algoma.

3.30 p.m.—Special services in St. Luke's, St. Margaret's, St. Matthew's, and St. Mark's Churches, with addresses by leading clerical and lay visitors.

7 p.m.—Special services in St. James' Cathedral, sermon by Rev. G. Osborne Troop, of Montreal.

8.45 p.m.—Farewell meeting of Brotherhood men in St. James' School-house, with a few short addresses.

The perusal of the above programme will show of what general interest the meetings and discussions will be, and Church-people generally are asked to take a special personal interest in the whole Convention. It is but too seldom that Churchmen are able to meet in anything like conferences for discussion upon aggressive Church work, and it is hoped that this Convention will prove of use in this direction.

The Hospitality Committee report a very considerable interest shown in affording hospitality for delegates, but some more volunteers are still required, and they would greatly oblige by immediately sending in their names to the Chairman of that Committee, Mr. L. H. Baldwin, Manning Arcade.

Attention is especially directed to the Saturday night meeting in Association Hall, which should be made one of the largest and best meetings of the kind ever held in Toronto. At this meeting the gallery will be specially reserved for members of the Woman's Auxiliary, and other ladies and their escorts.

The Annual Reports already received from a very large majority of the fifty-four Chapters now in existence, testify to the good and steady work being accomplished by the Order throughout the Dominion.

Do not fail to renew your Subscription for 1892, also get some neighbour or friend to subscribe, and send Fifty cents extra for one of our beautiful tinted Engravings.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

QUEBEC.—*Church Helpers' Association.* The first annual meeting of this association, which was organized a year ago, with the object of assisting in Church work generally, such as affording relief to missionaries in the country districts, collecting for various Church funds, &c., was held in the Cathedral Church Hall, on Wednesday, January 20th, at 3 p.m.

The president, Mrs. Joly de Lotbiniere, read a most interesting address, giving the object of the association, and stating that the result of the first year's work was very satisfactory. After the usual routine, the following resolution was unanimously adopted:—

Moved by Mrs. Winfield, seconded by Mrs. C. Sewell, that a notice be put in the Church papers "that in case of sickness, loss or trouble in the families of the clergy of this diocese, aid will be rendered by communicating with the secretary of the Church Helpers' Association."

The following were elected officers for the ensuing year:—

President, Mrs. Colin Sewell; vice-presidents, Mrs. Edwin Jones, Cathedral; Mrs. W. H. Carter, St. Matthew's; Mrs. J. B. Forsyth, St. Michael's; Mrs. E. Morgan, St. Peter's; Miss M. ritt, St. Paul's; Mrs. T. G. Wilson, Trinity; secretary, Mrs. P. P. Hall; assistant secretary, Miss E. Patton; treasurer, Mrs. E. A. Hoare.

Members of committee to serve with the board: Mrs. T. A. Young, Mrs. J. Winfield, Mrs. G. R. White, Miss L. H. Montizambert, Mrs. E. Sewell, and Mrs. J. Hamilton.

Advisory Committee: J. Hamilton, Esq., Capt. W. H. Carter and J. C. More, Esq. Auditor, J. A. Ready, Esq.

### SECRETARY'S REPORT.

During the past year there has been a greatly increased interest awakened in mission work within the diocese.

An association for furthering the work has been organized by the Church women of the city, whose primary object is to aid the Church in the poorer parts of the diocese, and to improve the condition of the clergy therein.

Circulars containing the constitution and by-laws were sent to 34 of the clergy, only 11 of whom responded to the proffered aid. Boxes of clothing, books, &c., have been sent to the parishes for distribution, but always with the suggestion that the clergyman's family would first take what would be of service to themselves.

Labrador, Gaspé, Dixville, Maple Grove, Melbourne and Bury have been assisted in this way, and most grateful letters received in reply. A Communion service was sent to the Church at Portneuf, and a stole for the clergyman, also a stole for the incumbent at Dixville.

A very pleasant task was the furnishing of a mission house at Labrador for the Rev. Mr. Sutherland. Many members contributed liberally to this, and if their energies could be enlisted as heartily in all calls upon us, the Association would have no doubts for its future prosperity.

All applications for aid have not been fully met. Those that were regarded the most pressing were first considered, and I have made a list of those remaining, which I submit for your consideration today. Shortly after organizing, it was resolved that the Association should undertake the work of collecting for the Church Society. A leaflet was issued, explaining the work of the Church Society, hoping that if the facts were brought before the members of the Church, they would not fail to respond with Christian liberality. A change of collecting by streets instead of parishes, as formerly, entailed some confusion this year, but the results were exceedingly satisfactory, and it is to be hoped, in future, the work will be more easily carried on.

The Association numbers 164 members. There have been five general meetings, with an average attendance of 60 members; also, 10 meetings of the Executive Committee, with only a fair attendance.

Mrs. Williams having kindly given the use of her lawn, the first Annual Fair was held on the 16th of September. The arrangements were most artistic, and the tables well filled, but the proceeds did not meet our expectations.

We have also to acknowledge the kindness of Mrs. Williams in giving to the association 100 mite boxes.

We are indebted to the proprietors of the local papers for their kindness in printing the Constitutions and By-laws and sundry notices, in their respective issues, also to Messrs. Scott & Borland for cartage of effects to the steamer "Otter," free of charge.

I regret to have to chronicle the decease of one of our vice-presidents, Mrs. G. Robinson; she had

attended all meetings of the association up to the time of her death, and she promised to become a most useful member, by her pleasant, helpful ways.

E. A. WISELID,  
Hon. Secretary.

Treasurer's account for the year ending 31st, 1891.

To cash	
Members' fees, proceeds of Fair, donations, etc.	\$448 31
Disbursements	98 97
Balance on hand	\$349 34

E. SEWELL,

Treasurer.

Secretary's address: Mrs. Patterson Hall, 117 Grand Allee, Quebec.

St. Matthew's. A chapter of the Brotherhood of St. Andrew is about being formed in this parish, and a meeting of the male members of the congregation has been called for the purpose of organizing the chapter. It is just possible that if the organization can be completed in time, that a delegate may be sent to the annual convention in Toronto during February. It is also said that a second chapter will shortly be organized in connection with the Cathedral of the Holy Trinity.

The Rev. R. H. Cole, B. D., of St. Matthew's Church, is spending the winter at Hamilton, Bermuda, and will again return to Quebec early in the spring. Mr. Cole is the secretary of the committee who are arranging for the Clergy House of Rest at Cacouna, P. Q. The building has been purchased and paid for, and there is a balance in the hands of the committee; and the committee of ladies appointed in September last, will have the furniture, &c., ready, so that the house will be open to receive the clergy at the opening of the season.

SHERBROOKE.—A festival of Church choirs of the district of St. Francis, is to be held in St. Peter's Church, Sherbrooke, on the 27th January. It is expected that there will be delegations present from the various parishes in the district large enough to make a combined choir of 100 voices. The service will consist of evensong with sermon, anthems, hymns, &c. The musical portion of the service will be under the direction of Mr. Arthur Dorey, organist of St. Peter's. After the service a social meeting of the combined choirs will be held in the church hall.

### MONTREAL.

The Synod in Session. At 2 o'clock the Synod met in the Synod Hall his Lordship the Bishop presiding.

The roll having been called, on motion Rev. Dr. McGill, of Newport, and Rev. Henry Plant, of Boston, were admitted to the meeting.

Rev. Canon Empson was re-elected clerical secretary, Mr. Richard White was re-elected lay secretary. Owing to the illness of Canon Empson, Rev. L. N. Tucker was appointed to discharge his duties temporarily.

Mr. Chas. Garth was re-elected treasurer, and the auditors, Messrs. G. W. Simpson and Walter Grake, were also re-elected.

Dean Carmichael moved, seconded by Dr. Norton: "That the Synod adjourn on the morrow, at 12 o'clock, until 3 o'clock, and proceed to the Cathedral to take part in a special service to mark the occasion of the funeral of the Duke of Clarence and Avondale; and further, that his Lordship the Bishop be requested to send a cablegram from the Synod to the Prince of Wales, expressing sympathy with the Queen and the Royal family in their deep affliction."

The motion was then agreed to, and Dean Carmichael and Dr. Davidson were appointed a committee to draft a resolution to be sent to the Prince of Wales.

Dean Carmichael presented the report of the committee appointed to enquire into the question of Church consolidation. They reported in favour of the Diocese of Montreal adhering to the resolution passed at the Synod in June, viz.:—1. That the interest of the Church would be best secured by the formation of but one province, with General Synod to embrace all the dioceses in British North America; 2. That the delegates from this Synod to the coming Provincial Synod are hereby instructed to oppose the formation of a General Synod having Provincial Synods, if retained as part of our ecclesiastical system; 3. That the appointment of diocesan delegates to the conference proposed to be held in Toronto on second Wednesday in September, 1893, be not made until the meeting of this Synod, to be held after the meeting of the Provincial Synod.

Ven. Archdeacon Evans presented the report of the Superannuation Committee. An application, it was stated, had been received from Rev. James Pike for superannuation, which it was recommended

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should be referred to the Executive Committee on account of the circumstances attached to it.

*Number of Students Increasing.*—The Committee on Education reported that an effort was being made to revive Dunham Ladies' College, under the direction of Rev. Mr. Mills. The work of the Diocesan College during the past year had been prosperous. Financial aid had been given to the Endowment Fund, and the number of students was constantly increasing, the present number being thirty-two.

The Committee on Canons reported on proposed amendments in regard to the status of parishes. A second report dealt with the question submitted to the Committee last session regarding the powers belonging to the rectors of parishes which originally formed part of crown rectories; and in view of the fact that the question was one of purely legal character, recommended that it be submitted to a special committee consisting of Hon. Mr. Justice Tait, Hon. Mr. Justice Davidson, Chancellor Bethune and Dr. L. H. Davidson.

A report from the Committee on Works of Mercy expressed regret at the death of Rev. R. Acton, immigration chaplain, and contained some interesting suggestions from his successor, Rev. Mr. Renaud, with regard to the best methods of dealing with immigrants.

Other reports of an interesting character dealing with city missionary work, Church Home, Girls' Friendly Society and Women's Auxiliary Diocesan Branch, were presented. In the accounts for the Church Home it was stated that there was a deficit of \$443.

Ven. Archdeacon Evans moved that in future the annual meeting of the Synod be called for 3rd Tuesday in January in each year.

The motion was agreed to. The Synod then approved of the following message being sent to the Prince of Wales:—

"The Bishop, clergy and laity of the Diocese of Montreal, in Synod assembled, desire humbly and respectfully to express to their Royal Highnesses the Prince and Princess of Wales, the sincere sorrow felt by the Synod on learning of the decease of His Grace the Duke of Clarence and Avondale, and the prayerful sympathy of the Synod with their Royal Highnesses in their bereavement. W. B., MONTREAL."

On the motion of Chancellor Bethune, seconded by Dr. L. H. Davidson, the report of the Committee on Canon Law, dealing with the powers of rectors of parishes which originally formed part of Crown rectories, was adopted.

*A Proposed Amendment.*—Chancellor Bethune next moved the adoption of the report proposing to amend the Canon Law so as to more clearly define the status of parishes, and requiring such parishes to be conducted in accordance with the terms of the report; also to deprive Synodical parishes which failed to pay the stipend of the rector within six months after it became due, of their character and position as rectories, but not interfering with rectories constituted by letters-patent from the Crown.

Chancellor Bethune agreed to make an addition to the latter part of the report, causing it then to read: "Nothing herein contained shall be regarded as affecting parishes erected by letters-patent from the Crown, or any sub-division thereof." It passed in its amended form.

*Report on Church Consolidation.*—Dean Carmichael moved the adoption of the report on Church consolidation. He explained its effect, and said a good deal of misapprehension existed with regard to the position taken by the Diocese of Montreal on this matter. It was believed in some quarters that the Montreal Diocese was opposed to Church consolidation. This was not so, but the diocese differed as to the method by which consolidation was to be carried out. They favoured the formation of the Provincial Synods into one High Court, but desired that the intervening bodies should be abolished. The whole question, however, had yet to be argued before the Provincial Synod.

Rev. John Ker wished to present a report from the Anglican Church Temperance Association, but objection was raised by Archdeacon Lindsay, on the ground that as no meeting of the Committee on Temperance had been held, the report would, therefore, be a personal one from Mr. Ker.

Rev. Mr. Evans moved the adoption of the report on Works of Mercy.

Dr. Davidson said there were a number of things in the report that deserved consideration. He noted with satisfaction that our city missionary had made visitations to general charities outside the Church of England. Was the Prayer Book used at any of the services at these places?

Rev. Mr. McManus replied that the Prayer Book was used at all the services in connection with the different institutions he had visited.

Dr. Davidson spoke enthusiastically of the importance of Women's Auxiliaries, and said that every encouragement ought to be given to their work by the Synod.

Dean Carmichael said the increase of new organizations in the present day was such that he was

sometimes awed at it, but he was afraid they were apt to forget that there were older organizations doing the same kind of work.

Dr. Davidson remarked that the Woman's Auxiliary stood in a different light to the Church than any other parochial society. They had raised \$39,000 for mission work, and where was the other organization that had done that? The record of the Woman's Auxiliary put the male members of the Church to shame.

Mr. Edgar Judge and Rev. Mr. Judge followed with some remarks upon the subject, after which Dr. Davidson drew attention to the work carried on at the Home on Guy Street, and expressed regret that there was a deficit in the accounts. He moved a resolution urging the members of the Church to support the Home by more liberal contributions.

*The Deficit Wiped Out.*—His Lordship—I have much pleasure in stating that since the report had been prepared and the accounts made up, a merchant of the city has taken the matter in hand and obtained enough subscriptions to wipe out the deficit.

The report was then adopted, as well as Dr. Davidson's motion.

On the motion of the Ven. Archdeacon Evans, seconded by Dr. Davidson, the report of the Superannuation Committee was adopted, and the case of Rev. James Pike was referred to the Executive Committee.

The report of the Educational Committee was next considered.

Ven. Archdeacon Evans pointed out that the conveners of meetings had the utmost difficulty in getting members to attend committees. Some excuse for the Educational Committee might be found in the exceptional circumstances under which the Synod was called this year.

Dr. Davidson moved, seconded by Dr. Norton, "That the report be sent back to the Committee for further consideration and information."

The motion of Dr. Davidson was allowed to stand until this morning.

Mr. Thorneloe gave notice that he would move for a reconsideration of the resolution to apply to the Legislature for an amendment to the Temporalities Act relative to the admission of women to vestries, adopted at the last session of Synod.

At six o'clock the Synod adjourned.

*The Evening Service.*—The Diocesan Synod service was held last evening in Christ Church Cathedral, a large number of the members being in attendance. The service was intoned by Rural Dean Longhurst, of Granby, Rev. Dr. Norton reading the lessons. The preacher was the Rev. Mr. Renaud, of St. Thomas Church. The sermon was an eloquent one, and in it the reverend gentleman dealt with the fundamental principles of the Christian faith, the work of the ministry, and the attention of the Church to its privileges. In these days, he said, when Liberalism was rampant under various names, and endeavouring to undermine religious faith, it behooved them to guard themselves by the preaching of a straightforward and practical doctrine. He also dwelt upon the solemnity of the position held by the pastor towards his people. The musical portion of the service was ably rendered by the large choir of the Cathedral, under the direction of Mr. Birch.

WEDNESDAY.—*The Report of the Executive Committee.*—The period covered in the report is from May 1st to December 31st, 1891. Grants to missions to the amount of \$11,180 were recommended for 1892. These include: Montreal, Rev. E. McManus, \$400; Cote St. Louis, Rev. H. J. Evans, \$400; Maison-neuve, for service and Sunday school, Rev. A. Braham, \$300; lay visitor within the city limits, at the disposal of the Bishop, \$400. The treasurer reported that the expenditure of the Mission Fund was greater than the income, and that the balance on hand at the end of each year had steadily decreased, as shown by the following figures: 30th April, 1888, \$4,411; 1889, \$2,553; 1890, \$2,123; 1891, \$1,050. The report of the Committee on Endowments and Trusts stated, among other things, that the title deed of the site of the new Grace Church, Montreal, was in the name of the rector and churchwardens. The sale of the old church property brought \$20,000. The new church will cost not less than \$30,000. The endowments on St. Luke's Church, Montreal, amounted to \$2,000. The rectory, valued at \$3,600, was now entirely free of debt. There remained on the Church of St. Martin's a debt of \$14,000, and on the rectory of \$5,000. The treasurer's report showed that the sum of \$4,500 had been paid into the Clergy Trust Fund on account of capital, making, with the balance in hand, \$5,000. Of this amount, \$3,000 had been invested, leaving \$2,000 on hand awaiting reinvestment. The capital amounted to \$56,500. The receipts to Widows' and Orphans' Fund amounted to \$17,475, whilst the payments reached a sum of \$17,033, leaving a balance on hand of \$441. The sum of \$595 had been paid Mrs. T. A. Young and Mrs. R. Acton. The names of these ladies had been added to the list of annuitants since the last report was made. The total amount of the Fund was \$76,741, being an increase of \$1,664 since 1st May, 1891.

The capital of the Sustentation Fund amounted to \$19,394, and \$11,144 had been paid out, leaving a balance of \$8,249. Towards the Superannuation Fund, \$3,063 had been received and \$763 had been paid out, leaving a balance of \$2,299. The receipts for the Mission Fund during eight months had been \$7,248, but the payments amounted to \$12,956, giving an overdrawn balance of \$5,708. The interest received on Episcopal endowment amounted to \$3,330, and further interest to the amount of \$355 would accrue before April 30th.

A considerable discussion ensued as to holding the meeting of Synod; finally it was decided to hold it in January.

The Rev. J. H. Evans read his report on works of mercy, which was passed.

*Church Consolidation.*—The report on church consolidation was of a more important character. Dean Carmichael moved it. There was an impression abroad that the diocese of Montreal was opposed to consolidation. Such was not the fact. The diocese differed with other dioceses as to the methods of consolidation. That was all. Their delegates who had attended the Winnipeg Conference took the position that there should be one General Synod or great high court of the church in Canada, and that the intervening bodies should be wiped out. That position the committee appointed to examine the report of the Conference advised the Synod to maintain. As one of the results of the Winnipeg Conference, he saw it announced that the first meeting of this General Synod was to be held in Toronto this year, and this diocese had been asked to send delegates to it. Now, as a matter of fact, nothing whatever had been settled; the whole subject had to be threshed out before the Provincial Synod, and the Committee recommended the Synod not to appoint any delegates to this new Synod or Conference till the Provincial Synod, in next September, had debated the whole question.

The report was adopted. The Committee on Canons' report was adopted after a slight alteration.

The Church Hymnal Committee was not appointed.

*Education.*—The Committee on Education reported that an effort was being made to revive Dunham Ladies' College, under the direction of the Rev. Mr. Mills. The work of the Diocesan College during the past year had been prosperous. Financial aid had been given to the endowment fund, and the number of students was constantly increasing, the present number being thirty-two. Some discussion took place on this report, the Rev. Mr. French expressing surprise that there had been no meeting of the committee for eighteen months until Monday afternoon.

An animated discussion followed. Some members of the Synod held that the Committee had better be disbanded; others that it should be smaller, and a motion was moved that the report be sent back to the Committee. As Dr. Henderson, the chairman, was not present, it was agreed to defer the matter till this morning.

Service was held last evening in Christ Church Cathedral, at which a large number were present. Rural Dean Longhurst, of Granby, intoned the service, and the Rev. Dr. Norton read the lessons. The sermon, an eloquent one, was preached by the Rev. Mr. Renaud, of St. Thomas Church, and dealt with the fundamental doctrines of the Christian faith and the work of the ministry. He emphasized the solemnity of the position occupied by the pastor towards his people. The musical portion of the service was led by the Cathedral choir, under the direction of Mr. Birch.

The report of the Sunday observance committee was read. The Rev. John Ker presented the report of the council of the diocesan branch of the Church of England Temperance Society. The committee urged upon the clergy the importance of developing temperance activity in their parishes. The council had noticed with pleasure the effort now being made in the city of Montreal to close saloons at seven o'clock on Saturday evenings, and at ten o'clock other nights. They directed attention to the fact that there were outside municipalities already possessing the power to close the taverns at the hours mentioned.

A notice of motion was given by Bev. F. B. Smith, which, recognizing the appropriate action of the House of Bishops in authorizing a special form of harvest thanksgiving, would, through his Lordship the Bishop of the Diocese, also respectfully petition the aforesaid house to set forth and authorize a special form of service suitable for Rogation days.

Dr. Davidson gave notice of a resolution to the following effect:—

That this Synod desires to place upon record its sense of the paramount importance of the Christian education of the daughters of the Church, and hence heartily approves of the efforts towards this great object in the Church schools for girls, in connection with the institution known as Dunham Ladies' Col-



lege, and earnestly commends its support to every member of the Church of the diocese.

*Vacant Missions.*—Dr. Davidson also gave notice of the following motion:

That this Synod learns with regret from the charge of the Lord Bishop of the diocese that a number of the parishes or missions still remain without pastoral care, and would express the hope that such vacancies may be filled as soon as possible with duly ordained men, in accordance with the principles and teaching of the Church; and would strongly urge upon the members of the Church the necessity of due provision by increased contributions to the mission and other funds of the diocese.

Chancellor Bethune presented the report of the Executive Committee.

Mr. Garth, the treasurer, explained some of the points in his statement, which it was thought required a little elucidation. There was, he said, an apparent balance of about \$5,708 on the wrong side at the present moment. If the Sunday envelope collection was, however, taken up and the same amount realized as in February last, the accounts would be about balanced in April next. He urged the rectors and missionaries of the various parishes to make effort to increase the Home Mission fund, especially in view of the fact that if the vacancies in the country parishes were filled by His Lordship the expense would be greatly increased. He further pointed out that there had been a decrease of \$675 in the Episcopal Endowment fund. In his opinion some steps ought to be taken to bring the fund into a better position than it was to-day.

On the motion of Chancellor Bethune, the report was adopted.

Dr. Davidson moved: "That in any year in which the Episcopal stipend falls below \$1,000 per quarter, the difference be made up from the income from the Sustentation fund, as a first charge thereon." He thought it was derogatory to the diocese of Montreal and to the Churchmen who belonged to the diocese that he who occupied the highest position within the Church should receive a less sum than \$4,000. They did not know the expenses that everlastingly fell upon the Bishop, and for his part he would like to see the stipend increased to \$4,000.

The motion was seconded by Archdeacon Lindsay and agreed to.

His Lordship—I am very grateful to you, gentlemen. It relieves me of a very large amount of anxiety, more than probably you have any idea of, and this year I should not be able to make ends meet except by drawing upon another fund.

*The Superannuation Fund.*—Rev. F. H. Clayton moved to the effect that any clergyman who had resided in the diocese for ten years or over, and who had paid the usual dues to the Superannuation or Widows' and Orphans' funds for that time, on leaving this diocese for any other diocese in the Dominion, should still continue upon the fund by paying double the amount required, had he remained in the diocese. He spoke in support of the resolution, holding that it should be considered somewhat in the light of a system of insurance. He thought it was very hard that a clergyman who had been paying into either of the funds for ten or twenty years, should, on removing to another diocese, be debarred altogether from the enjoyments of his benefits.

Rev. Mr. Chambers seconded the motion.

After discussion it was agreed to refer the matter to the Executive Committee.

The Synod then adjourned to attend the memorial service in the cathedral.

*Afternoon Session.*—The Synod re-assembled at 3 o'clock, when, it being the wish of the house, the members of the Executive Committee, the Diocesan Court and the delegates to the Provincial Synod were re-elected.

The report on education, after an amendment, was adopted.

On the motion of Canon Mussen, seconded by Rev. E. R. Smith, the rector and choir of the Cathedral were thanked for the beautiful and solemn memorial service held in the Cathedral.

His Lordship read a letter from Canon Empson, stating that the guarantee by the Synod of \$500 towards the income of the Bishopric of Algoma had expired, and if the Synod wished to continue that guarantee for another five years a resolution to that effect had better be adopted.

On motion of Chancellor Bethune, it was resolved to guarantee the sum of \$500 for another year.

*The Lotteries Condemned.*—Dean Carmichael moved, seconded by Dr. Davidson:—

"That this synod, conscious of the great evil arising from the widespread influences of illegal lotteries, would wish success to the Citizens' League, of Montreal, and other well directed associations, in their praiseworthy efforts to enforce the law."

After a number of the clergy and laity had spoken in strong terms against these and all kinds of raffling for church purposes,

It was decided to include in the motion a condemnation of the raising of money by raffles or any game

of chance, and the resolution was unanimously adopted.

Rev. Mr. Smith's motion asking for the establishment of a form of service for Rogation days was next submitted and passed.

A discussion then followed in reference to the establishment of a Church of England Boys' Home. The debate was adjourned at six o'clock.

*The Missionary Meeting.*—The annual missionary meeting in connection with the Diocesan synod was held last evening in the Synod hall, His Lordship Bishop Bond presiding. The attendance was very good. The first speaker was Rev. L. N. Tucker, whose address was devoted to advocating the claims of the Women's Auxiliary upon the clergy. The Auxiliary, he said, was the only society which had the sanction of the whole Church in Canada. They appealed to them for endorsement and the clergyman who refused to allow them in his parish was incurring a grave responsibility. He described the work of the auxiliary, and concluded his interesting address by advising the clergy in their own interests to do all in their power to assist the society in its work.

Dr. Davidson's address treated of the history of missionary effort in Canada. They had not the right, he said, to apply mathematical calculations to the results of missionary work, for the results were of a character which could not be comprehended by figures. And yet the results would bear arithmetical calculation, especially the results as far as the Dominion of Canada was concerned, where the work of the two great English pioneer missionary societies had been productive of great good. In fact, they could say that their Church had been created by these efforts. In 1861, the year of the institution of the Provincial synod, they had only five bishops; now they had 21. In 1861 there were only 47 colonial bishops of the Church of England; to-day there were 219. Surely these were results that would bear arithmetical calculation. He then discussed the motives for missionary work, and closed with an appeal for the more thorough dissemination of missionary intelligence.

Rev. Commander Roberts was the next speaker. He confined his remarks to drawing attention to the vast amount of Christianizing which might have been done had the Church only been as energetic as had been the commercial world during the past. He spoke affectingly of the labours and deaths of Bishop Patterson of the South Sea Islands, and Bishop Mackay of Uganda.

The Rev. Mr. Lariviere discussed the French work, making a strong and telling appeal for further assistance in its prosecution. Had the Roman Catholic Church been in the past what she had always claimed to be, she would have made the Province of Quebec become one of the greatest countries in the world. But she had failed—failed in educating her people and failed in her religious teaching. She was losing her grasp upon the people, although her political influence might be as great as ever. He spoke of the work of the Sabrevois mission, and claimed that the French work had not been begun in animosity. For himself he had always borne the greatest love for his people, who still clung to their original faith, in spite of their intolerance. He closed by asking for assistance in his work.

The last speaker was the Dean, who sustained Mr. Lariviere's words regarding the importance of the French work, and expressed a hearty hope for its success.

The Bishop pronounced the benediction and the meeting dispersed.

**THURSDAY.**—At the meeting this morning the debate on the relation to the Boys' Home was resumed by Mr. George Hague, manager of the Merchants' Bank, who, for the first time, appeared as a member of Synod. Mr. Hague said he was on the directorate of the Boys' Home. He knew some thing about the work he was doing. That work was such as to commend it to the support of all Christian people. These boys were waifs and wanderers. They were taken in and kept, and sent to the church of their choice, and saved from crime and vice. That was certainly a good work. He had listened to the debate last evening, and he had thought a good deal about the subject. He could not but think that a misunderstanding had arisen with respect to the sentiments of the directors. The Home was undenominational, but, undoubtedly, every boy baptized in the Church of England had the right to have pastoral visitation. He did not think, with the machinery of the Home, that it would be desirable to have a full Church of England service there, or, say, a confirmation class, but, undoubtedly, it was their right to enjoy pastoral visitation, and also to prepare and instruct a confirmation class. He did not think there was any proselytizing. If the Superintendent were found to be guilty of such a thing he would be dismissed at once. The boys were under good, wholesome Christian influence. They were taught the sanctity of the Lord's day. They were sent to the church of their choice. He surely thought that this misunder-

standing could be arranged. He had prepared a resolution in this sense, and if it carried he would certainly see to it, that, as far as he was concerned, all difficulties were removed. The resolution was as follows:

"That this Synod, recognizing it as the duty of the Church to care for all her children, gratefully acknowledges the efforts made by the clergy of Montreal to bring within their influence the boys of Boys' Home, who have been baptized in her faith, but are now deprived of parental care, acknowledging also that these efforts of Christian people of various denominations to save them from vice and crime, it expresses its conviction that they are entitled not only to attend public church services, but to pastoral care, and in due time preparation for confirmation; and for the furtherance of this end, regretting any difficulties that may have arisen in the matter, the Synod appoints the following as a committee to make arrangements with the authorities of the Home, as to the most convenient time and place for such pastoral oversight to be carried out."

The Rev. Dr. Norton seconded the resolution, saying that it was wisely drawn out. This was the dignified course for the Synod to pursue.

After several members had spoken the report was adopted unanimously.

Rev. Mr. Clayton's resolution in reference to the working of the superannuation and widows' fund was referred to the executive committee.

The resolution in reference to women voting in vestries was decided that application should be made to the Local Legislature to amend the Temporalities Act in the sense of the resolution of last Synod; but it was now agreed that such application should not be made till after the next meeting of the Synod, the subject to be taken up at an early date at said next meeting.

A resolution was adopted regretting the absence of Canon Ellegood from the Synod through illness, and of other clergymen owing to a similar reason.

On the motion of Mr. Garth, seconded by Mr. Drake, a resolution expressing the deep sense of the Synod at the loss sustained in the death of Mrs. Charles Phillips, and commending her memory to the members of the Church generally, was adopted.

SUNDAY OBSERVANCE.

Dr. Davidson moved that the report of the Sunday Observance Committee be printed in the minutes, and that the Synod affirm its opinion of the necessity for Sunday observance.

The Rev. Mr. Tucker seconded, and the motion was concurred in.

THE TEMPERANCE SOCIETY.

The Rev. J. Ker moved the adoption of the report of the Diocesan branch of the Church Temperance Society, and urged the formation of societies on similar lines to that now under consideration in the various parishes. It would be a great shame if the Church of England lagged behind in this matter. He hoped they would rise to the full measure of their responsibilities, and not allow other religious bodies to be ahead of them in temperance work. The city council had offered to pass the by-law with regard to early closing, which had been urged upon it by a large deputation consisting of Roman Catholic and Protestant clergymen. That was a most representative deputation, and their Roman Catholic friends had come out boldly on the side of temperance. But that by-law had not yet been passed. Probably the new civic elections had something to do with that. He wanted to see juvenile organizations in every parish to foster a spirit of temperance, so that the great foe to the happiness of the home and the life—the liquor traffic—might be successfully met.

The report was adopted.

Sympathetic resolutions relating to the deaths of the Rev. Mr. Acton, and Rev. Mr. Young, Coteau du Lac, were passed unanimously.

Dr. Davidson moved, seconded by the Rev. Dr. Norton, a vote of thanks to the Lord Bishop for his impartial conduct in the chair, and his valuable charge to the Synod.

The acting clerical secretary, the Rev. L. N. Tucker, and the lay secretary, Mr. Richard White, were also thanked for their services, as also those who had hospitably entertained the delegates from a distance.

A vote of thanks was accorded the press, and the Synod was brought to an end.

The annual meeting of the Sunday-school Association of the Diocese of Montreal was held in the Synod Hall, with the Bishop in the chair. Addresses were delivered by the Rev. N. Tucker and the Rev. E. I. Rexford, of an interesting and practical character. The following officers were elected: His Lordship Bishop Bond; clerical vice-president, Rev. L. N. Tucker; lay vice-president, Mr. H. Buchanan; secretary, Miss Laura Mudge; treasurer, Mr. N. R. Mudge.

Broad under co general St. Peter vious dates tario's Bedford day was Martins evenson dress wa closed w morning address afterno following w Priests Frederic Thomas son, B. J. Dibb, J. Jones, J. Augustu the late peller. swering and gave was pre on the to ashamed choral. of King Sir Joh excellen The missary. Rev. W Newhan ville; R and Grit son, B. until Ea Ernesto Westpor Clarend Wellingh Greenha B. Wate The Rev real, ha Lewis, J KEMPE cheered "To our "Plea bers of t Emery t yours tr Some McInty raised th The F contents that w money; made it lated G loving a Christ's The clothing Childrei Shingwa lescent The t ties by and "T very ple Those deacon learn th beautif ings in screen, lectern, putting late sup On St the even and its by the collect, the time service last rit commit mortal the goo



ONTARIO

**Brockville.**—The Faculty of St. Nicholas, acting under commission of the Bishop of Ontario, held a general Ordination on the 14th January, in St. Peter's Church. The candidates for the entire previous week, from Tuesday to Saturday, the candidates were under examination by the Bishop of Ontario's examining chaplains, the Ven. Archdeacon Bedford Jones and the Rev. L. P. Crawford. Each day was divided into three periods, beginning with Matins at 9.30 to 11.30, then from 3 to 5, when evensong came, and then at 6.30, when a short address was given by one of the examining chaplains and the day closed with a complete service. On the Wednesday morning there was an early celebration, and a special address and instruction for the Priests on Saturday afternoon by the Archdeacon of Kingston. The following were admitted to their respective Orders: Priests—William John Bay, St. Ann's Church; Frederic Newham, St. Andrew's Church; Charles Thomas Lewis, Deacons—Laurel E. Ford, Stephenson, B. A., University, Toronto; Frederick Thomas Dibb, Robert Barton, Wabigoon; John William Jones, Joseph Wyatt, Point; Henry Blacklock, St. Augustine Church; Mr. Stephenson, eldest son of the late Rev. F. L. Stephenson, B.D., was the Gosseller. The examiner's report stated that the answering of the Deacons was well above the average, and gave great satisfaction. The Ordination sermon was preached by the Rev. Professor Clarke, D. C. L., on the text, "A workman of God needeth not to be ashamed." 2 Tim. ii. 15. The service was fully choral. The Litany was sung by the Archdeacon of Kingston. The Communion table was sung to Sir John Stammers, and was all rendered excellently by a well trained choir.

The Ven. Archdeacon of Ottawa, Bishop's Commissary, has made the following appointments: Rev. W. J. Bate to the mission of Finch; Rev. F. Newham, to the mission of Winchester and Chesterville; Rev. C. T. Lewis, to the mission of Calabogie and Griffith as priest-in-charge; Rev. L. B. Stephenson, B.A., to the curacy of St. Peter's, Brockville, until Easter; Rev. F. L. Dibb, to the mission of Ernestown; Rev. J. W. Jones, to the mission of Westport; Rev. J. W. Pault, to the mission of Clarendon; Rev. H. Blacklock, to the mission of Wellington (Prince Ed. Co.) and the Rev. F. S. Greenhalgh, to the mission of Selby. The Rev. R. B. Waterman has not yet received his appointment. The Rev. Walter Raven, lately of the diocese of Montreal, has been licensed as curate to the Rev. R. Lewis, Rural Dean, and rector of Augusta.

**Kemptville.**—In Marlboro Church, the Rector was cheered by the following address:

"To our Beloved Rector, Rev. P. Emery."

"Please accept this small present from the members of St. Paul's Church. Wishing you and Mrs. Emery the compliments of the season, we remain yours truly."

Some thirty-two names were added. Mrs. John McIntyre, a most earnest and active parishioner, raised the purse.

The Rector briefly replied to the effect that the contents of the purse were acceptable on the ground that work could not be accomplished without money; that the offering proved that those who made it appreciated the preaching of the unmutated Gospel of Christ, and it was a sign of that loving affection which should ever be shown towards Christ's messengers.

The "Woman's Auxiliary" sent a large bale of clothing to Qu'Appelle Diocese; "The Ministering Children's League" sent a bale to Mr. Wilson's Shingwauk Home, and also a bale to their "Convalescent Home" in Ottawa.

The three entertainments given during the festivities by "the Ladies' Aid," "The St. James' Guild," and "The Ministering Children's League" were very pleasant and successful.

Those who have taken an interest in "the Archdeacon Patton Memorial Church" will be pleased to learn that the mortgage has been cleared off. The beautiful building is now ready for memorial offerings in the shape of reredos and altar, font, rood screen, organ, pulpit, altar vessels, chancel stalls, lectern, frescoes. The Sunday school children are putting in a "Litany week" in memory of their late superintendent, Mr. Leslie.

On Sunday, 17th January, the Rector preached in the evening on "The bereavement of the Empire and its lessons." The National Anthem was sung by the entire congregation at the end of the third collect. The church bell was tolled each day up to the time of the funeral, when there was a solemn service in conjunction with the celebration of the last rites at Windsor, as our Mother the Church committed to their last temporary resting place the mortal remains of our beloved fellow Churchman, the good Prince Victor of Wales.

TORONTO

**Blackburn.**—The Ladies' Guild of the Anglican Theological Society, in connection with the regular service of the Society, on the 24th Sunday last, arranged for a special service, which was willingly complied with by the congregation. The Guild has all but arranged for the holding of these meetings to take place at the Blackburn Hall, and of these meetings, Mr. Leslie, who is now in Victoria, has kindly consented to be the speaker. The committee hope to secure the services of a prominent clergy to address two subsequent meetings. A notice in programme for the coming week is being prepared, and the members of the Society are cordially welcome all persons interested in the missionary work of the Church, and the presence of whom many will find it convenient to attend at any one of these meetings.

**St. Philip's** celebrated the anniversary of the birth of Sunday. Rev. Canon Malouin, of Montreal, Montreal, preached both morning and evening. His sermon in the morning was upon the text, "Why do ye not that ye are the temple of the living God, in whom the Spirit of God dwelleth in you?" Alluding to the reference to the temple at Jerusalem, he proceeded to explain in what sense men and women are temples of God, and how they were bound to obey the moral law. There was a very large congregation present. The service was in full force and sang well. A collection was taken for the benefit of the building fund.

**St. Mark's.** The annual meeting of the members of this church, Parkdale, took place on the evening of the 26th. Rev. Charles Hughes, the rector, reported that \$97 had been raised for missions in Toronto diocese; \$51 through the parochial missionary scheme. A greater number of supporters was necessary and more collectors. In missions in the North West \$59 had been raised, including \$15 for the Bishop of Saskatchewan, and \$9 for the Bishop of Mackenzie River; for foreign missions, \$15, including the junior and senior branches of the Woman's Auxiliary, the total amount raised was \$257. The rector was grateful that a young man of his congregation had during the past year become a missionary. The Sunday school had prospered during the year.

**EAST TORONTO.**—**St. Stephen's.**—On Thursday, January 21st, the Sunday school children and their friends met in Mr. Morton's hall for their Christmas tree and general enjoyment. The autograph quilt has been carried through and finished by the energy of Mrs. G. Empringham, and fifty-six dollars added thereby to the funds of the church. The quilt itself has been presented to Mrs. Gammack as a memorial of kindness from the ladies of the congregation.

**LESLIEVILLE.**—On Wednesday night, in the school-house at St. Clement's Church, the Rev. John Osborne, who is leaving for a tour in the Pacific islands, where he goes to regain his health, was presented by his congregation with a valuable gold-headed cane and gentleman's travelling case. During Mr. Osborne's absence the Provost of Trinity College will take charge of the services. The church was built by Mr. Osborne about three years ago, and is very prettily situated in a part of Leslie's nursery grounds. Although this is really a part of the old parish of St. John's, Norway, St. Clement's is purely self-sustaining, and will, it is expected, soon be set apart as a separate parish. Mr. Osborne expects to be absent about eight months.

The Humber Bay Mission recently opened within the parish of the Rev. Canon Tremayne, Mimico, is progressing gradually and healthfully. A new mission hall has been opened, and the congregation in attendance are much pleased with the efforts of Mr. Hunter, the gentleman who has the services in charge.

Mr. J. W. Powell has for some time been in assistance at the mission of Eglinton, under the direction of the Rev. Canon Osler, of York Mills.

The services at Thorold, on Sunday last, were taken by Mr. E. A. Becket.

On Sunday last, Mr. Gammack, B.A., assisted in the duties at Milton.

Mr. R. J. Dumbville was occupied with work at Thornhill on Sunday, 30th ultimo.

In the absence of the Rev. C. L. Ingles, the services at St. Mark's, Parkdale, on Sunday last, were taken by Mr. C. W. Hedley.

**TULLAMORE.**—**St. Mary's.**—On the occasion of the marriage of Miss Susannah, daughter of Mr. Thos. Chamberlain, of this place, to Mr. Henry C. Fox, of Bolton, this congregation presented her with an easy chair and lounge as a token of respect and gratitude for her many years of labour in the Sunday school and other Church works. A suitable address was read by Mr. Peter Ludlow, and the presentation was made on behalf of the congregation by Mr. Henderson Craig. The Rector was present and took part in the festivity of the evening.

**Rural Deanery of Peel.** The Rural-Decanal chapter of Peel held their annual conference in the town hall, Bolton, on Wednesday, January 20th. Two important subjects were down on the programme for consideration, (1) Sunday Schools; (2) How best to make the Rural-Decanal Chapters (a) useful to the clergy, (b) helpful to the laity, (c) beneficial to the Church. The discussion of the latter subject had to be postponed, as the whole time was consumed by the former subject. The chapter was fortunate in procuring the Rev. D. J. Caswell, B.D., of Brantford, to deliver his lecture on the Outward and Visible Sign Charts, a new and attractive method of teaching religious truths and especially applied to the teaching of the Church Catechism. The reverend lecturer held his large audience spellbound for over two hours as he brought out with the aid of his profound and cleverly defined charts, the beauty, majesty and solidity of the old Church Catechism; it truly became an old friend with a new face. The Rural Dean moved, and the rector of Tullamore seconded, a vote of thanks to the Rev. Mr. Caswell for his able and most interesting lecture, which was carried amidst great enthusiasm. The Rev. Mr. Morley, when speaking on the resolution, said he had been catechising his Sunday schools during the last two months, every Lord's Day, for about thirty minutes before service, with the aid of the charts, with the result that the pupils have become so much interested in the study of the Catechism that even the proper lesson for the day is becoming of secondary importance, and that the men and older boys who used to stand about outside of the church waiting for the Sunday-school to be over, are now attracted, within, and are as much, if not more interested than the pupils themselves, hence a two-fold work is being done. He considered this mode of teaching the Church Catechism a revelation. The following congregations within the Deanery were represented: St. James', Albion; St. Alban's, Palsgrave; Campbell's Cross; Christ's, Bolton; St. Mark's, Sandhill; St. George's, Etobicoke; Christ's, Mimico; St. Mary's, Tullamore, and St. John's, Castlemore. We must not forget to mention the bright and hearty services which were held in the pretty little parish church of Bolton. At 10.30 a.m. there was a celebration of the Holy Communion, the Rural Dean being celebrant, Rev. Mr. Morley, gosseler, Rev. H. P. Thompson, epistler. At 7.30 p.m. the conference was brought to a close by Evensong, the preacher being the Rev. Mr. Hayes Clarke, M.A., of Toronto. The clergy present, besides those already mentioned, were Rev. H. O. Tremayne and Rev. F. M. Kennedy. There is one great factor in connection with these annual gatherings, and that is the bringing together for mutual encouragement the laity of the several congregations within the county; and the keeping of them together for the whole day by providing free of charge luncheon and tea is not the least of the good works connected with the conference, which the ladies of Christ's Church, Bolton, manifested with such noble Christian hospitality.

**CASTLEMORE.**—**St. John's.**—A very pleasant evening was lately spent by the leading members of this congregation at the residence of one of the oldest members of the church here, Mr. Richard Clarke. They assembled for the purpose of manifesting their goodwill and gratitude to Miss Mary Clarke, who has held the position of organist for over ten years. A suitable address was read by Mr. Thomas, St. John, and a purse filled with twenty-five dollars in gold was presented to Miss Clarke by Mr. George Bland on behalf of the congregation, after which the Rector led the daughter of the host into supper, followed by the other guests, where much time was spent most pleasantly around the festive board. Vocal and instrumental music, together with numerous games, made the evening most enjoyable and one long to be remembered by those who were fortunate enough to be present.

NIAGARA

**HAMILTON.**—**St. John the Evangelist.**—All the services at this little church on 24th ult., were particularly bright; at the evensong a special service for the reception of the choir being held after the third collect. After answering the questions put to them in a satisfactory manner, the Rev. C. LeV. Brine, rector of the parish, formally admitted the following members: Messrs. Thomas King, William Evans,



Samuel Downs, W. E. Brown, and Masters George Branigan, Arthur W. Brown, James Downs, George Easter, Arthur Easter, William Fuller, Geo. Fuller, Thomas Newman, S. Porter, Fred. Stiff, Harold Smith and J. Shackleton. The rector preached an eloquent sermon on the subject of "Public Worship," which was listened to with rapt attention by a large congregation. The choir will meet very shortly for the election of officers and the adoption of rules and regulations, and also to make final preparations for the opening services of the new church, which is expected to take place about the middle of February. Mr. W. E. Brown is honorary organist and Miss Munro is the honorary assistant.

#### HURON.

HANOVER.—St. James' Church has sustained a severe loss in the death of Edward A. Goodeve, Esq. He departed this life to the regret of all, on Wednesday, January 27th. He will be missed not only in the church but also in the town. He was one of the pioneers here, was a successful merchant, an excellent citizen, but above all, a consistent and zealous Churchman. We shall not only miss his genial face in the church, but the Sunday school lost a good and valuable superintendent. The Lord knows those that are His, and so took His servant to be with Christ, which is far better.

LONDON.—A largely attended drawing room meeting was held at Bishopstowe on 25th January, at which His Lordship the Bishop presided, and the Bishop of Mackenzie River delivered an address on mission work in the distant dioceses of Athabasca and Mackenzie River. The Woman's Auxiliary was well represented, and the greatest interest was manifested in the Bishop's account of the work, the privations, the encouragements and successes in that vast field of missionary labour. The Bishop spoke of being well supplied with bales of clothing from England, and therefore assistance of that kind was not needed, but he pleaded for pecuniary assistance to enable him to bring more workers, both lay and clerical, into his diocese.

#### ALGOMA.

HOODSTOWN.—On Wednesday, the 20th of January, Mr. Henry Demaine and Miss Annie Elizabeth Brook were married by the Rev. L. Sinclair in St. Jude's Church. The bride was given away by her father, Mr. William Brook, organist of St. John the Baptist Church, Ravenscliffe. Mr. Joseph Brook was best man and Miss Clara Goldsharp of Lake Vernon was bridesmaid.

### British and Foreign.

The parish church at Portsea is now free from debt. Towards its cost, £46,000, the late Mr. W. H. Smith, M.P., contributed £27,100.

Bishop Auzer, the Chief of the German Roman Catholic Missions, reports that Christian meeting houses and dwellings in South Schan-tung have been burnt, and that complaints made to the Mandarins have been only laughed at.

Through the M'All Mission, the Protestant ministers of Paris have urged Mr. Moody to hold a series of meetings in the French capital before returning to America.

Colonel Olcott has effected a union of the two bodies—Northern and Southern—into which Japanese Buddhists were divided.

A sacrilegious outrage was committed recently in one of the churches in Valencia. During the celebration of midnight mass four bombs exploded within the sacred edifice, one after another. One of the bombs had been placed in the sanctuary, and the others in a side chapel. The high altar was completely destroyed, and the side chapel wrecked.

The Rev. J. M. S. Brooke writes to defend the closing of St. Mary Woolnoth, but for one service each Sunday since All Saints' Day last, declaring that the church cannot remain in ordinary use while from 7,000 to 8,000 bodies lie rotting a couple of feet below the floor.

The Dean of Bristol announced at the Cathedral on Sunday night that he purposed giving a course of instruction on prayers every Friday afternoon instead of set sermons. Each service would not exceed an hour. He hoped later on to arrange for services for the young, which he had very much at heart. He

talks of having, from time to time, in the Cathedral pulpit several preachers of all schools of thought.

The completion of the twenty-first year of his Episcopate by the Bishop of Grahamstown has been marked by the gift of the Bishop's Throne for the cathedral by a number of his Lordship's friends in England, including the Bishops of Lincoln and Salisbury, Bishop Wilkinson, and Dean Goulbourn. The throne will be made in Grahamstown from the designs of Mr. White Cooper.

There was a notable scene at the East London Tabernacle recently, when a vast congregation assembled to celebrate the ministerial silver wedding of their Pastor, Mr. Archibald G. Brown, who took charge of the church on January 1st, 1867. He was presented with an illuminated address, accompanied by a purse of £800. Mr. Brown is the Spurgeon of the far East-end, and the chapel membership since he went there has increased from less than 900 to 2,255.

The name of the late Duke of Devonshire stood at the head of the Bible Society's list of Vice-Presidents, and he had probably held office longer than anyone else ever connected with the Society, having become a Vice-President, as Earl of Burlington, in 1836. Next to his Grace's name stood that of the late Bishop Perry, who accepted the office in 1847. Bishop Harold Browne also, the news of whose recent death has been received with such regret, had held a similar position. He became Vice-President in 1874.

Two ex-ministers of the Calvinistic Methodist Connexion have just been ordained. The Rev. J. Thomas has been ordained by the Bishop of Llandaff and appointed curate of Bettws, Brigend; and the Rev. John H. Parry (son of Dr. G. Parry) has been ordained priest by the Bishop of St. Asaph. It is stated that ten ministers in the county of Monmouth have declined to sign the protest against the recent statement by the Bishop of Llandaff as to their having applied for admission to the Church in Wales.

The will of the late Mrs. Elizabeth U. Coles, after leaving many other bequests, gives one half of the residue of her estate to the Cathedral of St. John the Divine. This bequest is absolute. A careful estimate places the value of this legacy at \$200,000. Mrs. Coles gave her pew in Grace Church to the church. This will make the fourth endowed pew in Grace Church. The value of this gift may be judged from the fact that in a recent sale a pew in the north transept of Grace Church brought \$1,800.

There are in the United States 6,500,000 young men; of this number only 375,000 are connected with any Church whatever, and 550,000 are enrolled among the criminal classes. In other words, there are outside of all religious bodies, 6,125,000 young men. Where are these young men on the Lord's Day? Spending their time in bed, or wandering about the streets, or in saloons, and many of them in the lowest dens of vice and infamy.

The Primate of Australia, Bishop Saumarez Smith, of Sydney, and some leading Evangelical Churchmen out there, have invited over a deputation from the home Society to confer with them as to means of deepening missionary interest out there, and arranging for the selection of such men as may in the colony offer themselves for missionary service. The question has been discussed, and it is hoped that two members of the London Committee will go out. One name has been mentioned subject to his being able to go, and another name has been suggested. We augur so much good from such a visit to Australia, especially if extended to New Zealand and Canada, that we are seriously anxious the excellent project may be carried out.

### 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.

#### Biblical Criticism.

SIR,—First, allow me to thank the Venerable Archdeacon Roe for his letter. I have much pleasure in replying to a gentleman.

As the letter of Archdeacon Roe does not touch the question for which I am contending, the right to conservative criticism, I shall have few remarks to make. He has settled the question so far as "orthodox men" are concerned. "The only course left open to orthodox men, when any point of faith is denied, is to re-affirm it." This is exactly what our enemies say, and I, for one, am ashamed to confess that we thus show our weakness. We must, I contend, meet these assaults. Of what use is affirmation or re-affirmation, against these men? If we are not able to meet them, say so, and let us rest on faith. These men say there is no historical evidence for this and that. If they are lying, let the Church produce the evidence. As a strong Churchman, I accept many things on faith, for I know there is no historical evidence, or next to none, and I claim that such position is Churchly; but to set up as a critic and then follow the tactics of Rome, and "re-affirm," because that is "the only course left open to orthodox men," is child's play. I say it is not "the only course left open to orthodox men." Mr. Roe should know that "all Churchmen" are not "proud to follow the lead of Bishops Lightfoot and Westcott in critical matters." They have been much abused and by Churchmen, too. I heard, not long ago, a Church dignity denounce Bishop Westcott as a sceptic. When Bishop Lightfoot made his assertion about the Episcopate, he spoke as a critic, and said that which is critically true, though it is not the position which the Church takes, and was he followed by "all Churchmen"? Emphatically, No!

The reason why the "Pusey House divines" have thrown up the case, etc., is this: they know that they are unable to stand against the assaults, on what may be called Church lines, except by the method pointed out by Mr. Roe, and the "only course left open to orthodox men" is not evidence. To take Mr. Roe's first point, I, personally, hold as Mr. Roe does, but say there is no historical evidence forthcoming from the Church with which to meet this point, i.e., there is no evidence that can stand the assault of criticism to prove that Moses wrote the Pentateuch. I hold that he did write it, but hold it on grounds of faith, and that is all. Can Mr. Roe prove that Moses wrote the Pentateuch? But why go on? Is the Church of God to sit down under these assaults, if they are lies concocted by her friends or enemies? Let our men meet the question, and if they cannot meet it, say honestly: we believe on other grounds, though we cannot bring historical evidence for proof. Of the five points set forth by Mr. Roe, the religious public is waiting for the defence. If we who are trained to meet assault have nothing to give men but "the only course left open to orthodox men," then God help those who are doubting the whole Church structure! Yes! "our Lord set His seal," but remember that this is no evidence to a critic. We accept that because we believe that "our Lord" was "His only Son"—purely a question of faith. I accept that, Mr. Roe accepts that, but it is no answer to a critic.

"These are grave matters." Then why not up, ye Professors of the Church, and meet this broad cast criticism; thousands are reading it. Men laugh at affirmation. Rome has played that old trick until men can see clean through it, and besides the stake is not here to complete the affirmation.

I beg to refer Mr. Roe to the words of Didon, with which I closed my former letter.

ALFRED OSBORNE.

### Notes and Queries.

SIR,—Can you give us any account of Gen. xlix. 10 and the coming of Shiloh? It is looked upon and quoted as one of the typical proofs of the Messiah, and yet it does not appear to be very clear. P.

Ans.—The obscurity that you complain of lies deepest in one of the members of the verse, but commentators have usually recast the whole passage. We have naturally a liking for the familiar words and ideas of our Authorized Version, but your query asks for something deeper than a laudation of what we now have. We have only to look at the text and margin of the Revised Version to see what difficulties our best Hebrew scholars have in coming to some conclusion. The verse has four members or clauses; the first two are accepted very much as they stand, and the fourth may be allowed to pass, but the third is the great trial to Biblical critics. Who or what is Shiloh, and when is his coming to be looked for? Some authors, like Pearson on the Creed, make much of this passage in support of the Messianic idea, and interpret Shiloh as an equivalent of Messiah, but the majority of critics have fallen back from this as untenable, although they are not at one as to the words that should be substituted. For the reading *Shiloh* there appears to be no ancient authority; it is not older than the 16th century, but it has had a footing in our English Bibles since 1539. The Septuagint and the Vulgate give different readings. The latter

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Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XI.

A TALE OF THE PAST.

It was late one January afternoon, and growing dark, when Jem, closing his book which he had long ceased reading, asked Lil to stop working and come and sit on the bed beside him, he wanted to talk to her. She had been standing the last hour under the little window, trying to catch the last ray of daylight as she mended a pair of very torn stockings. She threw down her work with a little sigh; Jem had been coughing so badly that afternoon that she had hardly liked to speak to him at all, and soon perched herself on the edge of the shelf which held Jem's narrow couch.

"Do you mind, Missie," he began rather abruptly, for he felt he dared not waste his words, "that day in the summer, not last summer, but the one before when we were over Surrey way, and you asked me who you really was, as you weren't my real, own sister?"

Dorothy squeezed the thin hand which had taken hers, and nodded assent; lately she had hardly thought of her parentage, present anxieties had been too pressing for dreaming.

"Well, I was talking to mother, 't'other day," he continued, with an effort; "and asking her to tell me all about it; somehow, I never liked to ask her before, for if I ever talked of it, she always put me off."

"Oh, Jem, what did she say?" questioned Lil eagerly. "I remember what you said, that Ro pulled me out of the water, and I was brought in all wet, but I must have been somebody's little baby."

But even as she spoke, Dorothy's thoughts wandered off to the common in Surrey, and the little gate, and the stately house among the trees, which seemed ever to live in her dreams, with other vague remembrances of places and things never seen now.

"Yes, that's right," he said, "it was quite true what I remembered, you was brought back by Daddy, all wet, in a long white gown, and it was dear old Ro that really pulled you out of the water; mother said poor father was in among the bushes close to the river, 'twas a very wild place up in Scotland somewheres . . . he had been setting snares, I fancy, 'twas wild land, miles and miles from our camp, and getting on towards winter; he was setting quiet among the bushes, watching, and Ro was close to him; he had seen no one all the afternoon, and heard nothing, till all of a sudden came a great cry and a splash, and he jumped up and saw a woman, a lady she looked like to him, she had a very fine bonnet on, in the water, and a baby too, only he did not see the baby at first."

"They both were took away fast by the water which was running strong. Father could not swim, but he sent Rover into the water; he was little more than a puppy then, he caught hold of the baby's long gown, and pulled it out . . . the woman did not move nor cry out after that, and in a few minutes he could not see her, something seemed to pull her down under water. He wrapped the baby up inside his coat, hardly knowing if it was alive or dead, and started back towards the van, meaning to tell anybody he met what he'd seen and give up the baby; but it was a very lonesome place, and he met no one at all, not a soul; he had to walk miles and miles, and long before he got back it was quite dark."

"He took the baby into mother, and she was fretting over Rose's death, and it comforted her like to have it in her arms; she undressed it, warmed it up, and fed it, and it soon got all right, and mother being so pleased to have it, and father, he being afraid they would never take his word about it, but think he'd pushed the woman in, or frightened her, or something, he put the horse in that very night, and they came south, and for days and days they never went into a town and saw nobody, and nobody would have known you wasn't our Rose, only Joe and his wife they knew she was dead, and asked questions, but mother she never told them anything, and Danny he knew

nothing neither, he came home very drunk after father had brought you in, he was always prying to know where you came from." Here a bad fit of coughing seized Jem, and it was some minutes before he recovered his breath.

"Then the mother, my real mother, was drowned," said Dorothy, who had been listening to the story with breathless interest.

"Mother says, yes, she's sure she was drowned, that's why she didn't mind taking you; it seemed, Lil, as if you were just a poor little lost thing, and we was all wanting to love you," said Jem wistfully.

"Dear Jem," said Lil affectionately, "'twas very good of you to take me and to love me, but 'twas sad for the poor mother to be drowned. I wonder what she was like, and what sort of a house she lived in! Didn't they put in the papers that a mother and baby had been drowned? They'd be sure to think the baby was drowned too."

"I've thought of that many times," he answered; "but you see neither mother nor father could read; mother says she never heard a word about it; but then 'twas weeks before they were near a town again, and they never went back to that part of the country, they didn't care to, you see. After a bit it would have been worse trouble than ever if 'twas known father had taken the baby, and he could never be quite sure Joe wouldn't talk."

"Does mother remember the name of the place?" asked Dorothy. If this was the true story of her infancy, what did all her dreams of the past mean?

"Yes, I think she knows whereabouts it was, but she did not tell me the name, and she has the long white gown you wore, and some other things; they are beautiful, she says, and all trimmed up; she thinks you must have come of gentlefolks; it don't seem quite right to me, Missie, darling, that we should keep you here; I think of it as I lie here, and try to find out what's right for mother to do, now poor father can't be hurt by the telling . . . but then they might punish mother for stealing you, and you mayn't have no one to love you, as she loves you, Lil."

Again Jem was half strangled with his cough; Dorothy laid her rosy lips on his thin hand, it was very white now.

"I shall never love any one as much as I love you and mother, Jem, dear," she whispered; "but couldn't we go and try to find out without telling anything, if a baby was lost, I mean who the baby was? We needn't let Joe go with us, we might go alone, you and me and mother."

"I shall never travel far again, Lil darling," Jem said sadly, as he drew her towards him and kissed her fondly; "but you'd never forget mother, whatever happens, she's been good to you, as good as she knew how; you may come of grand folks, but you mayn't get more love than mother's given you." He spoke in a tone of gentle sad reproach, which cut Dorothy to the quick.

"It's cruel of you, Jem, to talk like that," she exclaimed hotly, "you know I love mother, and it's cruel of you to think I'd ever forget to love her."

"No, no, Lil, dear, I didn't mean that, 'deed I didn't, but I know you'd like things different, you'd like to live different and learn things and have things nice like the folk who lives in houses," said Jem, with a very weary sigh.

"Yes, Jem, that's true," she replied, and her voice shook with emotion; "it's true that I want things different, I feel as if I couldn't always live like this, indeed I couldn't, but is that wrong?"

And then, Jem, how is it that I seem to remember things quite different, a big house and big high rooms with lots of pretty things all about and pictures all over the walls, and somebody called papa and somebody called mamma, and going about in a railway and in a ship; I remember going in a ship quite well, Jem."

"Those were the fancies you had when you was very ill, Lil," said Jem, soothingly; "and you have been in a ship, and went over to Ireland once when you was very young; I wonder you can mind that, you have forgot such lots of things."

"But it is wrong, Jem, to wish for things to be different?" she persisted in a low voice, and Jem knew her tears were falling.

Sunday School Lesson.

5th Sunday after Epiphany. Feb 7, 1892.

FAITH.

We are about to speak of the Apostles' Creed, of which the second part of the Catechism treats. But before doing so let us have a lesson on Faith. Faith and the Faith are not the same thing. The Faith is the body of truth which God has revealed; faith is the power or faculty by which we assent to this truth. It is of faith we are to speak today.

I. FAITH.

We begin the Creed "I believe." Every one of us must believe for himself. There are some things we can see with our eyes. [Name some.] There are some things we can hear with our ears. [Name some.] There are some things we cannot see or hear. What about them? We believe them. Name some common things we believe, though we have not seen them or heard them. [Earth morning round the sun. That there is such a place as India. That there was once a great fire in London.]

The things of God cannot be seen, or heard, they must be believed. By the things of God I mean all that is told to us about God and eternity, and Jesus Christ and the Holy Spirit. Seeing and believing are two different things. When we have seen we do not want to believe. When we get to heaven we will not want faith, because we shall see God as He is (Heb. xi. 1, 6). Faith—the "evidence of things not seen."

II. WHAT TRUE FAITH IS.

When we say "I believe" anything, we mean that we are quite sure it is true; just as sure as if we could see it with our eyes. When we say "I believe in the Resurrection of the Body," we mean that we are quite sure our bodies will rise again; just as sure as if we could see them. So that true faith is that which feels quite sure. We show that we have a true faith when we act upon our faith. Suppose a man on a ship; captain sends word there is a hole in the bottom of the ship, and that the ship is sinking; if the man wants to save himself he must get into a boat. The man may not believe it because he does not see it; but if he believes it he will show that he does by getting into the boat. If we believe the Articles of the Christian Faith we must show our faith by our actions. Christian faith must lead to Christian life. Faith and nothing more is worth nothing. See what St. James says. (ii. 16-19 and 26). Faith is the root; and the flower is holiness. You cannot have a flower without a root; you will not value a root which does not put forth leaves.

When you say "I believe," remember you mean "I feel quite sure about it, and will act upon it." If we have the Christian faith, and our faith makes us holy, we shall be kept from sin and Satan. See what St. Paul calls faith. (Eph. vi. 16.) Only we must pray to God for faith—true faith—because God only can give it. (Eph. ii. 8.)

ARE YOU DEAF, or do you suffer from noises in the head? Then send 8 cent stamp and I will send a valuable treatise containing full particulars for home cure, which costs comparatively nothing. A splendid work on deafness and the ear. Address PROF. G. CHASE, Montreal.



"No, Lil, dear, it's not wrong. I'm not blaming you. I, too, wish things was different; if I'd live to be a man I might have done something to help poor mother. but what can I do now? I think it's right you should try to find out who your folks were, you might have a father living. . . . but I don't know how to persuade mother to go and see . . . she's afeared of the police saying you was stolen."

There was a long pause, and the only sound that broke the stillness was a smothered sob from Dorothy, as she bravely struggled to regain her composure, when she remembered all this talking was bad for Jem, and that perhaps it was making him worse.

Jem meantime was fighting bravely, as so many thousands have done before him, the agony of knowing that he could do no more for those he loved, that he must leave them in their helplessness when he would so gladly have stood between them and evil. He did not dare tell poor little Lil half he feared for the future, though he longed to ease his loving heart by confiding those fears to someone; but he knew it would be wiser and braver to bear his burden alone, carrying it to the Throne of the God he had long learned to know and love, though the effort to keep silence was almost beyond his strength.

"Lil, darling," he said softly at last, "I believe God will care for you, God has always cared for you. Promise me you'll never forget to pray to Him, and when I go away you mustn't be very unhappy, and you'll be a good girl and mind all mother says, I know she'll do her best to take care of you . . . you'll be a woman soon, Lil. . . . don't have nothing to do with Joe's boys, they're a bad lot, poor chaps, . . . they've not had a chance . . . they'll be civil enough to you before long, and if they can coax poor mother to settle down in a little house in the country somewhere with a bit of garden, she might have a little shop or take in washing or get on somehow. Mother's wonderful clever, and then she and you would make friends with people, different sort of people to any we know; the gentlefolks care about the poor who lives in houses but nobody cares about we. . . . Oh! 'tis hard to leave you when I want to take care of you so much."

Jem's voice was choked by tears, but he soon dried them, for Dorothy had burst into a passionate fit of crying, and it was long before he could soothe her.

"Jem, I can't let you go," she sobbed; "it's cruel of God to take you away; try not to go, oh! try not to go, it's cruel, it's cruel."

"Hush, hush, don't say that, Lil. God knows best. Some day you'll see it all, it seems hard now, but by-and-by it won't be hard, p'raps I'll be here a bit longer than I think; hush, there's a dear, I hear mother's voice, she's speaking to Ellen; Jenny is screaming again, poor child! Don't you hear her? There, we mustn't vex poor mother, it's hard for her too."

(To be Continued.)

#### Why should the Church Retain her Endowments when so many Dissent?

##### QUESTION.

Many of the Endowments were given to the Church when all the people were Church people. Is it fair that they should be retained by the Church when one-third of the nation has separated from her?

##### ANSWER.

At no stage in the history of the Church were the endowments given to and vested in the whole Church, or the members of the Church; nor was their tenure ever made conditional on the number of her members, or the relative proportion of her members to the whole community. The Church has been endowed gradually both in time and area. From the earliest lodgments of Christianity to the present moment, there has been a fluctuating accession of property, endowing diocese by diocese, and parish by parish, separately. The gifts have proceeded from all kinds of persons, and have taken every possible form, from land and charges upon land, providing the revenues of the earliest sees and parishes, to the modern forms of gift,

which provide the means for present diocesan division and parochial extension. In each case the benefaction has been made to the individual Church, and has been vested in the Corporation Sole or aggregate which represented it. Professor Freeman, in his "Disestablishment and Disendowment," puts this very clearly.

"People talk as if 'Church property' were the property of one vast corporation called 'the Church.' In truth it is simply the property of the several local churches, the Ecclesiastical Corporation Sole and aggregate, bishops, chapters, rectors, vicars, or any other. The Church of England, as a single body, has no property; the property belongs to the Church of Canterbury, the Church of Westminster, the Church of Little Pedlington, or any other. . . . These local bodies forming Corporation Sole or aggregate, hold estates, which have been acquired at sundry times, and in divers manners, from the first preaching of Christianity to the English till now. They are held by all manner of tenures, from the oldest to the newest."

The fact and legal principle of parochial endowment as originated and continuous through the history of the Church, cannot be better stated than in the words of Justice Blackstone ("Commentaries," B. I. c. 18). "At the original endowment of parish churches, the freehold of the Church, the churchyard, the parsonage house, the glebe, and the tithes of the parish, were vested in the then parson by the bounty of the donor, as a temporal recompense to him for his spiritual care of the inhabitants, and with the intent that the same emoluments should ever afterwards continue as a recompense for the same care." Diocesan endowment has been effected in similar manner and principle. The "Liber Llandavensis" records gifts to the See of Llandaff, with the invocation, "whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff may he be accursed."

The bishops, chapters and incumbents have become, in the fact of receiving property given to the churches which they represented, the Corporations which hold Church property, and they have their continuous succession, and corporate rights, which the law of the land recognizes, and is morally bound to recognize and defend.

The number of persons who at the time of this gift happened to be locally or generally members of the Church was never an element of consideration in the mind of the donor, or of the condition of tenure of the property bestowed on the Church.

Endowments were given to the Church in the earliest days of Christianity, when the Church was missionary and the people were not yet converted. At that stage the earliest dioceses were founded, and local endowments commenced.

Later, when the Church and nation were practically identical, endowment continued. In these modern times of religious separation from the Church, with masses of people to whom the Church is missionary, diocesan and parochial extension and endowment vigorously proceed.

Throughout, the gifts have been made, not to the people as people, but to the Church for the benefit of the people. All have a beneficiary interest in her, whether Churchmen, Nonconformists, or indifferent. By her Spiritual Commission, she holds herself missionary to all, and considers that every baptized person has spiritual rights of membership. On this principle her national structure has been built. She is ready by aid of her endowment to minister to all who will accept her ministrations. She claims to retain for Church purposes what has been given to her as a Church.

#### Toronto Conservatory of Music.

At the annual meeting of the shareholders of the Toronto Conservatory of Music, held at the offices of the company, corner of Yonge Street and Wilton Ave., on Wednesday, 20th inst., the following gentlemen were appointed directors: Hon. G. W. Allan, President; Hon. Chancellor Boyd and W. B. McMurrich, Vice-Presidents; A. M. Cosby, Hon. Treasurer; Edward Fisher, Musical Director; Hon. Justice MacLennan, Elmes Henderson, Henry Pellatt, James Henderson, S. H. James, Dr. G. Sterling Ryerson and E. A. Scadding. The work

of the Conservatory has progressed most favourably; the number of students is steadily increasing, and its financial position so far improved that a dividend may be soon declared.

#### Hints to Housekeepers

**A GENERAL OVERCOME.**—*Dear Sirs,*—I suffered from general weakness and debility and my system was completely run down, and I found B.B.B. the best medicine I ever tried. I would not be without it for a great deal.

MISS NELLIE ARMSTRONG, Dunblane P. O., Ont.

**APPLE-TARTLETS WITH CREAM.**—Cut out as many rounds from threefold puff-paste as will be required. Place them in tartlet pans and lay in each some chopped apple and a little sugar. Bake them in a moderate oven; when cooked, let them get cold. Whisk up a little cream very stiff, add a little white sugar to it and a drop of essence of lemon. Just before wanted, place a little cream on the top of each tartlet and two little strips of red currant jelly in the form of a cross. Serve on lace papers.

**FIVE TO ONE.**—*Dear Sirs,*—Last winter I had five large boils on my neck and was advised to use B.B.B. Before I had finished the first bottle I was completely well, and think B.B.B. cannot be excelled as a blood purifier.

JOHN WOOD, Round Plains, Ont.

**CARDINAL JELLY.**—Soak one ounce of gelatine in three-fourths of a pint of water for one hour; then add one-fourth of a pound of white sugar, the juice of two lemons, and the whites of two eggs whisked in a little cold water; let settle a few minutes, then pour through a flannel jelly-bag into which a small stick of cinnamon has been broken. Strain through this two or three times to get the flavour of the cinnamon. When it is quite clear, add nearly half a tumbler of red currant jelly. Pour into a mould to set. When required turn on a glass or silver dish and garnish with white flowers.

**KNIGHTS OF LABOUR.**—The Knights of Labour aim to protect their members against financial difficulties, etc. Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

**THE CLEANSING OF LACES.**—From woollens to laces is a wide step; but while on the laundry subject, a word upon the cleansing of the latter. Never rub laces. If badly mused, roll upon a bottle or round stick, dampen slightly; when quite dry, unroll, and tack the lace with large stitches in folds of about six inches. Be sure that the edges be even. You will now have a sort of compress of lace. Drop this into cold water, in which put a little borax and ammonia, or both. Soak until the dirt is out, changing water if needful. Never rub the lace, but it may be gently squeezed, now and then, lengthwise. When it is quite clean, place it just as it is in the sun to dry, after which lay it upon the palm of the left hand and slap it vigorously with the right several times. Now remove the stitches by cutting, do not pull them; refold the lace, but in different creases, and repeat the process, but pat, rather than slap, the folds this time. The result will be excellent; the lace soft and betraying no sign of its bath. It should never be ironed, unless upon clothing where it cannot be removed. It is well, therefore, to use other than lace trimmings for cotton garments, unless one chooses torchon, a notable exception. If other lace is chosen, however, it should not be much starched, if at all, and the iron should be used not along the length, but up and down. In this way the full effect of the width is kept, while by the other a wide edge appears narrower, and the pattern distorted. After ironing, the laundress should soften the lace by the gentle use of her thumb and forefinger; then gather it into little plaits, pinching them slightly, and, after shaking it out lightly, the lace edge will wear its best aspect.



Children's Department

Sunday Talks.

BY H. V.

No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." - ST. LUKE XVI. 13.

A boy once said to me about this text: "Mammon, oh! that means money - wealth, doesn't it? That doesn't apply to us. Children don't love money, so they don't serve mammon." Don't you think they do, boys and girls? Suppose we look into the matter a little before you come to a positive conclusion. Mammon is a Syriac word, and it means worldliness as well as it does money or wealth. Now what is worldliness? It is being so full of a love for the pleasure and amusements of the world that love for God is pushed to one side; sometimes, alas, entirely out of the heart. Do boys and girls never get to care more for pleasure than for God? Don't think that, because you are a little boy or a little girl, you need not be on your guard against worldliness.

Temptations come to all, to children as well as to grown up people, so the little soldiers must be just as much on the alert as the larger ones. Our Lord says, "No servant can serve two masters" at the same time. He means that no one can love Him and at the same time love the things of the world. Now by this He does not mean that boys and girls are not to have fun or to enjoy themselves, but what He does mean is that those who put pleasure or fun before the love or worship of God are not serving Him, but worldliness. Some boys and girls (some grown people, too) are trying to carry on this double worship. They don't mean to slight their Lord, but they let the love of pleasure get such control over them that after a while they

forget to "render unto God the things that are God's."

I have known boys to play ball right up to the Sunday-school door on Sunday morning, and talk 'cycling or tennis or some other game every chance they got while the lesson was going on, and in church whisper and smile, and even nudge each other while on their knees. Yet those boys prided themselves on their record for regular attendance, and on the number of verses which they had learned from the Bible, and they would have been very much surprised, even indignant, had they been told that they were serving worldliness rather than God. Girls, too, I am sorry to say, often forget for whose sake they go to Sunday-school and church, and whisper, or giggle or take notes of their neighbours' doings.

These boys and girls fancy they are serving God by their attendance at Sunday-school and in His house, but do you think such half-hearted, divided service is of value to Him? No one would believe in the loyalty of a soldier who undertook to serve the enemy as well as his own side in the time of war. He would be true to neither, and if he went over entirely to the enemy he would be considered a traitor to his cause. And when those who call themselves "children of God," followers of Christ, give their best service to worldliness they are traitors to their Lord.

I have heard that the dear lad who bore the name of his grandfather Abraham Lincoln, regarded it as a great honour, as indeed it was. He never allowed the name to be contracted to Abe, considering that beneath his dignity, and he tried with earnest conscientiousness throughout his short life to be as like his namesake as possible, and so to live as befitted the honourable name he bore. There is a lesson for us in young Abraham Lincoln's love and reverence for his grandfather's memory and name. We bear the name of Christ as Christians, the name of the only perfect Man the world has ever known, the name of our Lord and Saviour; let us see to it that we give Him the undivided love and service which are His due. Be careful, dear children, not to let your play or school, or any earthly interest, draw your love away from your Lord.

We all need to ask for help that we may give Him our best love and undivided worship; so let us pray together: "O, God, who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright: Grant to us strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen." - Churchman.

Katy's Sacrifice.

John Griffith, a rich English manufacturer, sat in a room in his elegant mansion one day in autumn. To judge by his face, his reflections were of an agreeable nature.

"The prospect is," he said to himself, "that my income for the present year will reach fifteen thousand pounds. That is a tidy sum for one who started as a poor boy. And I am not so old, either. Just turned of sixty! There is more than one nobleman in the kingdom that would be glad of John Griffith's income. My Katy will have a rich dowry."

He was interrupted here by the entrance of a servant.

"Mr. Griffith," he said, "there are three men below who would like to see you."

"Three men?"

"Yes sir. They are not gentlemen," said the servant, who understood the question. "They are men from the mill, I'm thinking."

"Very well; show them up."

It was a holiday and the works were not in operation, so that the operatives were off work.

Then was heard the tramp of heavy boots on the staircase, and presently entered three men, whose dress and appearance indicated clearly that they belonged to the class who are doomed to earn their daily bread by hard and unremitting labor.

"What is your business with me, my men?" asked Mr. Griffith, rising and surveying them with interest.

"Are you employed in the mill?"

"Yes, sir," said the foremost, Hugh Roberts; "Yes, Mr. Griffith, we are employed in the mill, and it's about that we've come to see you."

"Very well," said John Griffith, resuming his seat, "speak on, whatever you have to say to me."

"It's this, Mr. Griffith, sir, and I hope you won't be offended at what I say. We came here to humbly beg that you would be pleased to raise our wages."

"To raise your wages!" exclaimed Mr. Griffith in a displeased tone.

"Yes, sir. I hope you won't be offended."

"Don't I give as high wages as are paid in other mills?"

"Mayhap you do, sir; but it's very hard to get along on three shillings a day."

"But if I should pay higher wages than others they could undersell me in the market."

"I don't know, sir, but I think we would work more cheerful and do more in a day if we felt that we had a little more to live on, so that the wife and children needn't have to pinch and go hungry."

These words were uttered in a manly and straightforward tone, and there was not a little pathos in them, but it seemed lost upon Mr. Griffith.

"It's only sixpence more a day we ask, sir," said Hugh Roberts pleadingly.

Mr. Griffith made a mental calculation. He had three hundred men in his employ. He found that sixpence a day additional would make a sum total during the year of over two thousand pounds. This reflection hardened his heart against the applicants.

"No," he said, "your request is unreasonable; I cannot accede to it."

"But, sir," said Hugh Roberts, "think what it is to support a family on three shillings a day."

"It is hard, no doubt," said Mr. Griffith: but I cannot afford to make the advance you desire."

"Then you refuse, sir?"

"I do. If you can do any better, of course I won't prevent you bettering yourselves."

"We can't do better, sir," said Hugh bitterly, crushing his hat between his toil-hardened fingers. "We have no other way to live, except to work for you and take what you are pleased to pay."

"Think it over, my men," said Mr. Griffith more good-humoredly, for he had carried his point, "and you will see that I can't pay more than other manufacturers. I've no doubt your

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wives and children will earn something to help you along."

The three men departed with sad faces, looking as if life were a weary struggle with little to cheer it.

Scarcely had they left the room when Katy Griffith entered.

Born when her father was comparatively late in life, she was his darling and the light of his existence. It was for her that he wished to become very rich, that he might make her a match for the highest, as he was wont to express it.

"They will overlook old John Griffith's pedigree," he said to himself, "if his daughter has a good hundred thousand pounds to her dowry."

Katy entered, a bright-eyed attractive girl of fifteen, of whom her father might well be proud.

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"How are you, my darling?" said her father, smiling fondly upon her.

"I'm always well," she said lightly: "but, papa, who were those poor men that I met on the stairs? Had you been scolding them?"

"What makes you ask, Katy?"

"Because they looked so sad and discouraged."

"Did they?" asked Mr. Griffith with momentary compunction.

"Yes, papa; and I heard one of them sigh, as if he were tired of living."

"They were men from the mill, Katy."

"And what did they come for? Do you tell them about the work?"

"No, the overseer does that."

"What did they come for?"

"You are very curious, my darling."

"That isn't telling me, papa," said the young lady persistently.

"Then, if you must know, it was to ask for higher wages."

"Of course you gave it."

"Of course I didn't. Why should I?"

"Because they need it. How much do they get now?"

"Three shillings a day."

"Only three shillings a day!" exclaimed Katy, "and have to support their families out of that?"

"Yes."

"O papa, how can you pay them such mean wages?"

"I pay as high wages as other manufacturers," said her father.

"But they can't live on three shillings a day, poor men. How much more did they ask for?"

"Sixpence a day."

"Only sixpence a day, and you refused?" said Kate reproachfully.

"But consider, my dear, on all my workmen it would amount to more than two thousand pounds a year."

"And how much do you make in a year, papa?"

"This year!" said Mr. Griffith proudly, "I think I shall make nearly fifteen thousand pounds."

"You don't surely spend all that, papa?"

"Not more than four thousand pounds."

"And the rest?"

"I lay up for my Katy."

"Then," said Katy, "as it is to be mine, pay the men a shilling more a day. There'll be enough left for me. I shouldn't enjoy money that was taken from so many poor people. Think papa, how much good the extra shilling would do to your poor men, and how little difference it would make to me. I shall be as rich as I want to be. Come, papa, you were once poor yourself. You should pity the poor."

At these words Mr. Griffith recalled the difficult struggle he had early in life and the selfishness of his present treatment of his poor operatives struck him forcibly. His own heart joined with his daughter.

"Are you in earnest, Katy, in what you say?" he asked.

"Surely, papa."

"If I do what you ask it will make a considerable difference in your fortune."

"But I shall feel so happy when I think that the men are more comfortable. Won't you do it, papa?"

"Yes, Katy," said her father; "I will do as you say. Other manufacturers will think I have gone insane. But if I please my Katy I will not care."

"I love you better than ever now, papa," and the warm-hearted girl

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## WEDDING FLOWERS

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threw her arms round her father's neck.

A servant was sent to Hugh Roberts' cottage to bid him come to the great house. He was sitting in moody silence in his poor cabin, which was pervaded by a general air of want and discomfort. He did not understand the summons, but thought he might be going to receive his discharge in return for his bold request. Again he was ushered into the presence of his employer.

"I have been thinking of your request, my man," said Mr. Griffith in a kind tone, "and though I doubt whether any other manufacturer would grant it, I have made up my mind to do it."

"Bless you, sir," said Hugh Roberts, his face lighting up. "Heaven will reward you. Then we shall have three shillings and sixpence hereafter?"

"You shall have four shillings."

"Four shillings? Are you really in earnest, sir?"

"Truly so. The overseer shall receive my instructions to-morrow."

The workman burst into tears, but they were tears of joy.

"The men will bless you," he said smiling, and the words had a pleasant sound for Mr. Griffith. *A hearty blessing is not to be despised.*

It was found on experiment that the

profits of the business were but little affected by the increased wages, for the men now worked with a hearty good-will which enabled them to accomplish more work in a day, so that Katy's sacrifice will be less than was supposed. And every day she rejoices over the thought of the additional comfort secured by the extra shilling paid at her request.

### The Skeptic.

There is a time in a young man's life, when he thrusts his finger in the arm-hole of his vest, tosses his head and gives a Byronic laugh at Christianity, or asks Tom Paine's questions about the serpent in Eden, or the miraculous conception of Jesus Christ. But it is a good deal easier to get lost in the jungles than to get out of the woods. Skepticism mauls a man to death. It is a Hindoo hook thrust into the flesh, to swing its victim in the air. The wreck dying of smallpox, half tended in the hospital, is not as much to be pitied as the man who has caught this vile, polluting, agonizing distemper of the soul. Take my right eye; yea, take both eyes, and leave me in midnight all my earthly days, rather than blast my vision of that Gospel truth which is my comfort for time and my hope for eternity.



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