

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 30, 1892.

[No. 26.]

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

July 3.—3 SUNDAY AFTER TRINITY.

Morning.—1 Sam. 2 to v. 27. Acts 10, 24.

Evening.—1 Sam. 3; or 4 to v. 19. 2 John.

THE GREATEST HOPE OF THE FUTURE?—To this question Mr. Gladstone lately made this noble testimony:—"The maintenance of faith in the invisible. That is the great hope of the future: it is the mainstay of civilization. I mean a living faith in a personal God. I do not hold with "streams of tendency."

PARANOIA is a new medical term for the condition of being "beside himself," as we say. It has been used to define the dangerous "crankiness" which leads some people to shoot revolvers off in a rather promiscuous manner—as in the case where a New York crank fired at Dr. John Hall on his own door step without any apparent reason.

THE COUNTESS OF MEATH, who has been visiting New Zealand, Tasmania, and Australia, has been lately enlightening Chicago people on the subject of the "Ministering Children's League," which she has founded and nourished so energetically and successfully. One of the branches in New York has built a small chapel for the Dakota Indians.

"LIKE WAGNERIAN BRASSES is the glorious sound of congregational melodic singing as sung by men." So says Canon Knowles, apropos of a visit to historical St. Mary's, at Oxford, to hear Bishop Barry deliver one of his "Bampton lectures." The lecture was preceded by "Rock of Ages," sung in unison by the crowded mass of students and professors.

"WITH THE BREVIARY IN ONE HAND, and the black thorn in the other!" is the way the redoubtable "William Johnston of Ballykillbeg" describes the Irish Romanist-priest directing his flock how to vote. Canada was referred to by him at the same time (at the Protestant Alliance meeting the other day) as being a terrible example of a "priest-ridden country." Is that correct?

"AFTER SIXTY YEARS OF PUBLIC LIFE, I hold more strongly than ever the conviction, deepened and strengthened by long experience, of the reality, the nearness, and the personality of God." That such earnest convictions should reside in the mind of the great leader of British Liberals gives one more confidence in the future, no matter how the weathercock of politics may turn.

RITUAL AND CHURCH EXTENSION.—"It has been a mark of the Catholic Revival that for the most part advance of ritual and the extension of parochial energies have gone hand in hand . . . though we are not prepared to state it as an axiom that the amount of ritual in the Church is necessarily an index of the efficiency of the parish congregation." So says *Church Times*.

A VERY "HARDY PERENNIAL."—In reference to the recently refurbished and republished list of Anglican perverts to Romanism, a contemporary remarks: "It contains names which have done duty over and over again, and as to the story of an 'entire Anglican Sisterhood,' that resolves itself into 'our cat and another' of the boy who saw 1,000 cats on the garden wall."

THE UGANDA EMBROGLIO.—It seems almost impossible to get at the bottom of the complications which have recently arisen among Roman Catholics and Protestants in this far away field. It is hard to distinguish the "guilty" and the "not guilty" in the "wars and fightings" which have been so rife around the standards of the cross—alas, very differently coloured standards!

FROM THE FRYING-PAN INTO THE FIRE.—"If Robert Elsmere (or rather the lady who projected the account of him) had had this knowledge (of the inside of German books) he would have seen that the intellectual difficulties of the species of Theism which he proposed to substitute for Christianity are really greater than any attaching to the Christian creed itself." So wrote Canon Liddon.

LITERARY PIRACY.—The decision of Mr. Justice North in the case "Walter v. Steinkopff" is one of great importance to the press. It limits the extent to which one newspaper (in this case the *St. James Gazette*) may copy the articles contained in another—in this case, the *Times*. The latter paper claimed copyright in the article concerned—written by Mr. Rudyard Kipling. The decision was in favour of the *Times*.

"THE CANADA TEMPERANCE ACT . . . has not produced any influence on the amount of crime in Quebec. . . . In the Province of Ontario this measure was repealed by the votes of the electors in every county in which it had previously been in force." So comments the *Temperance Chronicle* on this Canadian experiment in the direction of suppressing drunkenness by Act of Parliament. The machinery is defective.

PIN-POINT CRITICISM.—The Bishop of Colchester (Blomfield) is writing a series of articles in the *Contemporary* on the subject of Driver's Introduction. He says, "We are introduced to four degrees of possibility: 'not impossible,' 'possible,' 'quite possible,' 'very possible.' All that Dr. Driver seeks to establish from many of his speculations and conjectures is 'high degree of possibility!'" Small basis for big building!

"THE FARIBAUT SYSTEM of surrendering Church schools to the state and then—trying to keep hold of them, does not commend itself to the doughty champions of English Church schools. Says one of them (after examining the details of the Faribault plan): "The worst of it all is that there is no sound way of securing religious teaching for the young except by the *English plan* of denominational schools."

THE BACKS OF GERMAN BOOKS.—The late Canon Liddon once wrote (vide *Pall-Mall Gazette*) of the hero of the novel, "Robert Elsmere": "As far as I can make out the main agent of his conversion to a thin and untenable species of Deism is a contemplation of the backs of the German books in the Squire's library . . . a process going on in many minds . . . they know nothing of these speculations—inside!"

PAROCHIAL COUNCILS.—One of the richest scenes ever seen in a synod was afforded by the Toronto synod recently, on the occasion of Mr. A. H. Campbell's attempt to pass his motion for the introduction of this famous element of discord into the Canadian Church. The fun reached its climax when his own seconder, giving him credit for the best intentions, proceeded to "slate" most mercilessly this curious nostrum.

ANGLING FOR NOBLE CONVERTS—OR rather perverts—is a pastime which has been anything but productive of late to the Roman Church in England. They are fain to make the most of the queer sort of fish they get—the wife of a lord, the daughter of an earl, the grandson of some statesman, some descendant of a bishop, an occasional son of a clergyman. If aught really worth having "takes the bait"—he comes back again, "reverts!"

HIGH CHURCHMEN AND MISSIONS.—The questionings—"great searchings of heart"—on this subject have not yet quite ceased in the English newspapers. The general tendency, however, of public opinion seems to be that this section of the Church finds more than it can do at home, and is doing it well: while "the charity that begins at home" is almost entirely overlooked by the other sections of the Church—they look and work abroad.

"THE SOCIAL DIFFICULTY IN CITY CONGREGATIONS is a real one," says the *St. Andrew's Chronicle*, of New York. "Human nature at its best revolts at the thought of people, worshipping side by side, year after year, and never knowing one another except by sight. Possible as it is for this to happen, it ought not to be. What is the remedy for the difficulty? . . . The holding of frequent public receptions"—the officials acting as ushers.

"THAT VERY BROKEN REED, THE SUNDAY SCHOOLS."—"A strenuous advocate of the English plan of teaching religion to children every day, says: "The public schools in the United States for the most part have neither Bible reading nor religious teaching, children being referred to that very broken reed, the Sunday School, for both. Nearer home the folly has been attempted, but the sects are fast finding out that their young people are growing up utterly ignorant of the Scriptures and consequently indifferent to religion."

THE NEW CHURCH AT COWLEY, Canon Knowles suggests, ought to have a special interest for American Churchmen on account of the debt they owe to such members of the Society of Evangelist Fathers as Father Hall. There was also Father Maturin in Philadelphia, and many others. . . Contributions of a large and generous character would be a graceful tribute from the American Church, making the new Church an American monument at Oxford.

CHURCH PROGRESS IN CANADA.—In the *Rock's* review of Dr. Langtry's recent work (issued by S.P.C.K.), *Colonial Church Histories*, there is quoted from the charge of the Bishop of Ontario in 1883, these remarkable words: "We have fewer nondescript Churchmen now-a-days . . . a source of strength—formerly defections from the Church were of every day occurrence . . . the tide has now set the other way"—five per cent. of our confirmees are dissenters.

DYING FRANCE.—The recognition of the fact that in 1890 there were nearly 40,000 more deaths than births in France strikes the *Der Reichsbote*, of Berlin, as well worthy of consideration. Upon investigation, three causes are discovered: (1) decrease of marriages, (2) increase of divorce, and (3) prevention of childbirth. That is enough! The average number of children per family is only one and a half in France, in England four, in general three. That tells the tale.

BISHOP BLYTH AND THE EASTERN CHURCH.—The *Church Times* correspondent in the East ("Peter Lombard") says "that the Anglican Bishop has already done good work in smoothing the differences between the English and the Eastern Church. . . The Turks hate and detest the attempts at our reunion, and are bent upon keeping us apart. . . The Bishop has pursued a wise course in showing the Greek Church that we respect her ancient traditions."

CANADA TAKES THE LEAD.—"Our Northern neighbor has got ahead of us," says *Living Church*, "in forbidding the sale of cigarettes to minors. . . Tobacco is a destroyer of mind and body when used by the child . . . growing boys are stunted, dwarfed, ruined, depraved by it. . . The time will come when we shall have no men. The poor, miserable, stunted, half idiotic creatures who are called by their fathers' names, will not deserve to rank as members of the human family." This is vigorous, to say the least!

RETIREMENT OF BISHOP ANSON.

A great deal is said on the subject of using "Home Material" for our Episcopal thrones, instead of importing men from distant parts—and what is said bears a very small ratio to what is thought on the subject. The "native" feeling rises very high on this subject, forms itself into very formidable prejudices, and is liable to occasional outbursts of almost volcanic violence. It cannot be denied that there is a great deal to justify the feeling, and that the tendency or fancy for "importing" professors, bishops, and even rectors should be kept within careful limitations. As a rule, the man (however clever) who has spent his life, hitherto, 3,000 miles away, amid very different circumstances and surroundings, is peculiarly unfitted to transfer his thoughts and notions to the Canadian Church—to the advantage of his new neighbours, to say nothing of his peace of mind and general happiness at his work. It may be safely said that such experiments are

bound to prove failures, unless the greatest possible care be exercised in the selection.

THERE ARE EXCEPTIONS.

There are men who are really not at home amid the peculiar features of English or Irish or Scotch life—men who have a *penchant* and peculiar fitness for the less formal, somewhat rougher and unpolished, style of "living, moving and being," which is characteristic of colonial life generally, and perhaps, one may say, of Canadian life in particular. Such men—they are naturally few and far between—are sighing for a less "pent-up Utica," wherein to employ their faculties and energies: they are oppressed and restrained by the close atmosphere and artificial restrictions so characteristic of the staid and conservative Old Country. To such men, a voice saying "come over and help us" is little short—as it appears to them—of a divine call. It seems to be the "providential opening" for which they have been long on the lookout! They plume themselves and take wing with eagerness, throw themselves into their new work with singular energy, and are rewarded with corresponding success and satisfaction on both sides—on all sides. It is not always so: they may "mistake their vocation"—often do!

THERE ARE BRILLIANT EXCEPTIONS.

however, and certainly Bishop Anson is one of them. Everybody rejoiced at the time of his appointment to the diocese of Qu'Appelle, recognizing his peculiar talents and fitness for the difficult position, and everybody has been abundantly satisfied with his achievements in his far-Western field. He cannot be blamed for want of energy or adaptability or heartiness. At the same time, to those who knew him best, there have arisen misgivings that the field of his labour, after all, though congenial enough, did not offer sufficient scope for the very high order of intellect and mental capacity which he possesses. To such friends his retirement, some day, was a foregone conclusion, and will seem now a natural consequence. He has, however, left his mark and an inspiring memory behind him in Canada, though he will be sadly missed. The articles which have appeared in the CANADIAN CHURCHMAN have borne witness to his talents, of a very rare order, which may elsewhere (enriched by his Canadian experiences) find a better field, but will not be more thoroughly appreciated than in Canada. Canadians wish him heartily, "God speed" wherever he goes.

HOW CHRISTIANS LOVE ONE ANOTHER.

We can scarcely in justice to our readers refrain from noticing an article in the *Evening News* of this city, though the duty is by no means a pleasant one. It takes the shape of a report of a meeting held in Wycliffe College last Wednesday, "to consider the formation of a deaconesses' home in Toronto," and accepting the *News'* report as correct, the proceedings would seem to have been of a somewhat extraordinary kind in an assembly of professing Christians. We are used to displays of queer talk and temper occasionally in our Assembly houses, police courts, and elsewhere, but such displays are not to be expected from bodies formed almost wholly of clergymen, and therefore gentlemen.

The Rev. A. H. Baldwin referred to a Sisterhood known as the "Sisters of Saint John"—an association consisting of some of the very best, purest, and most blameless of the ladies of Toronto, formed for the holiest and most charitable objects, to which its members devote their time and means to carry out—in the following terms:—"Little he

cared whether the Sisterhood of St. John would be pleased or displeased at the organization of a deaconesses' home; he would rather bury his sister than send her to such a place. We should not be forced to send our lady friends to join any such sisterhoods." He then directed his attention to the subject of French nunneries, but his talk was too bad for our pages, and we decline to repeat it. The Bishop of the diocese presided at the meeting, and his forbearance must have been sorely tried in listening to such language, disgusting and insulting as it was, without rebuke or prevention. It is much to be regretted that such displays as this are among the evidences of "how these Christians love one another."

CENTENARY IN SCOTLAND, 1892.

Eight years ago the Seabury centenary was celebrated in Aberdeen, and the present Bishop of Connecticut joined with bishops and clergy from all parts of the world in commemorating the consecration of the first bishop for the American Protestant Episcopal Church. On the 15th inst. our friends in Scotland have again been holding festival, and it may interest Churchmen in Canada to be told what they mean. Scotchmen are not all by their birthright Presbyterians, although the persecutions of Church and State during the last century were avowedly to make them so, and many succumbed. The policy of William of Orange was to accept the service of those who were ready to run by his side: the Scotch bishops had a conscience to feel that they had already sworn allegiance to another, and they could not at William's royal nod put off at once all thought of their older duty. They never got a second offer, and Presbyterianism was henceforth the *Church of Scotland, as by law established*. This establishment was purely a political movement, and entirely apart from religion: it is evident that William was equally indifferent to Presbyterianism and Episcopacy, and that even Romanism would have come into favour if it had promoted his stability on the throne. At the Revolution, Episcopacy was disestablished and disendowed, and except partially for a time in the end of Queen Anne's short reign, it has never basked in the royal favour. For a century the Church and State combined, through the oppression of the Episcopal Church, to effect each its own object, and the enactments of the penal statutes were, in truth, no dead letter. The Established Church had no coercive jurisdiction, but the State enacted the laws and enforced them, while the Church reaped the benefit. The name of Jacobitism was an unspeakable boon for the Establishment to use and persecute the people into Presbyterianism: it was a weapon and used without mercy. All through the last two centuries the guiding motive was the *lex talionis*, learning nothing, and forgetting nothing. If Presbyterianism gained, it is nothing to its credit, because its instruments have been evil, appealing to the world and the flesh, and not to the spirit and to God. But the old Church of Scotland suffered, and in some measure continues to do so to this hour: from the Revolution downwards the cry was evidently for its extermination. It is made to appear as if William was re-establishing Presbyterianism by the wish of the people, and acting throughout on the popular demand: even in the Act abolishing prelacy there is resort to a pious fiction when "the inclinations of the people" are mentioned, though they were never consulted or considered. That the change was made against the inclinations of the people in, at least, the northern half of Scotland, is unquestioned, but the

Church had to suffer as one body. The author of *Tillygorum* says that at the disestablishment there were fourteen bishops, including two archbishops, and about 900 clergy: in 1804, there were only six bishops and some forty or fifty clergy, "whose stipends in many cases scarcely exceeded the wages of a day labourer." An editorial in a Scotch daily paper, in 1878, gives a very fair and impartial picture, only overstating probably by a little the unanimity of the Episcopalians in taking the side of the fallen dynasty: but there was no generous liberality on the other side, and the speediest measure was to make all suffer alike. "Their fidelity to the fallen house subjected them to many severe trials during the past century. After 1745 they were so severely persecuted that it is surprising one of them survived. In the face of severe edicts pronounced against them, it was impossible to maintain a sufficient number of clergy to minister to the spiritual necessities of the people who belonged to the Episcopal Communion. Worship was forbidden in any of the small churches and chapels which it possessed, and was allowed only in the clergyman's private house, but even the number of worshippers allowed to meet together was limited. More than four persons besides the family were not permitted to worship together at the same time. The penalty upon the officiating minister for transgressing this law was six months' imprisonment for the first offence, and transportation for life beyond the seas for the second. Such was the condition of the Episcopal Church up till nearly the close of the last century." The lay people also were prohibited from attending worship at the meeting house under penalties, and these were increased when incurred by the nobility. At first the meeting house might be used, if prayers were offered for the King and royal family by name: it must be allowed that some strange expedients were adopted to observe this law in the letter, and disobey it in the spirit. But succeeding enactments only deepened the stringent severity; Scottish letters of orders were declared null and void by the legal statute, and no Episcopal minister could act as private chaplain in the house of a friendly peer. For forty years the old Church of Scotland had to endure the hardest terrors of the law, and can we wonder that Presbyterianism got the upper hand, and that Episcopacy was reduced to a remnant. When Seabury was consecrated there were only four bishops in the old Scottish Church, and each might truly say, "Silver and gold have I none, but such as I have give I thee." The American Church to this day is grateful for the Episcopate and the special form of their Communion office, both derived from Scotland. The act of faith on the part of the Scotch bishops was in the depth of their depression, and almost immediately the day began to dawn. In 1788 the last of the Stuarts who was likely to seek the British throne, Prince Charles Edward, died in Rome. The bishops and clergy consulted and resolved to join in expressing full allegiance to the reigning family. In the following year overtures were made to the Legislature for the repeal of the Penal Laws. The Established Presbyterianism offered no opposition, but some of its ministers were most active in promoting the work. At last, on June 15th, 1792, the Act giving relief received the royal assent, and it is to commemorate this that the Churchmen in Scotland have been keeping high holiday. There was a vexatious disability tacked on the Act, and this was removed only twenty-six years ago, but from the passing of the Act in 1792 dates the new

prosperity of the Church in Scotland, and we can now only add, "O pray for the peace of Jerusalem: they shall prosper that love thee. For my brethren and companions' sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."—J. G.

REVIEWS.

MAGAZINES.—*Century* has its usual quota of articles about Columbus, 'the hero of the hour': The opening article, however, 'Budapest or the rise of a new metropolis,' is exceedingly interesting. "The Chateleine of La Trinite" promises to be an exceedingly good *melange* of romance and science. The Sea Serpent gets a very pretty sketch all to himself. Then there is the usual budget of American tales. *Blackwoods*.—The most remarkable article, perhaps, in this number, is "The Case for Moderate Drinking" put with singular force but very temperate (as is fitting!) language and sentiment. It seems unanswerable even by Richardson or Kerr, and yet it is written by a famous medical authority—Farquharson. The Anglo-Italian story "Diana" keeps up its interest well. *Churchman* (Magazine) has another article by Mr. Lias—this time on Dr. Driver, who, by the by, must be getting rather tired of his notoriety, especially as he gets more 'kicks than compliments' upon the whole. There are good papers by Perowne, Moule, Vernon Smith and Archdeacon Sinclair. A very interesting one—apropos of the Dublin Embroglio—is that on "The Spanish Church" by Yeates. *Nineteenth Century* has its usual budget of fresh and interesting articles, beginning with "Ulster and Home Rule," and ending with "Did Dante Study in Oxford?"—the latter by no less a personage than Mr. Gladstone. Intermediately in the current number we have articles on Ireland, Jewish Rabbis, Army Question, Ovid, Sculpture, Crime, Invasion of Aliens etc. It would be hard to find a finer galaxy of writers than we have set out in this number. *Church Eclectic* keeps up an interest in the Old Testament Criticism by its extracts from *John Bull* and other English journals. There are also able articles on 'The Physics of Resurrection,' and 'The Work of the Holy Ghost.' As usual, however, a great deal of the interest attaches to the excellent miscellany and correspondence departments, which are always characterized by crisp and fresh treatment of the current topics. *Expository Times* has its series of contributions from such men as Bishop Westcott on the subject 'Failure of the Revised Version.' Mr. Pinches of the British Museum gives one of his intensely interesting articles on the "Literature of Assyria and Babylonia" in relation to the Old Testament Scriptures. The range of eminent writers is very extensive in the current number. *Littell's Living Age* never fails to skim the cream judiciously from all its contemporaries, or to change the figure—to gather honey from all gardens in the fields of literature. Reviews, magazines, newspapers, all are laid under contribution by this weekly visitor, so that the omnivorous but time-limited reader need not fear to miss anything really good from its pages.

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The Synod of this Diocese called for the purpose of electing a successor to the late lamented Bishop Williams, met on Tuesday, the 21st inst. Prior to the business meeting there was a service with celebration of the Holy Eucharist in the Cathedral at 10 a.m. The service was full choral, prayers being sung by Revs. G. H. Parker, rector of Compton, and H. C. Stuart, rector of Three Rivers. The lessons were read by the Rev. Principal Adams, of Bishop's College, Lennoxville, and Rev. W. G. Lyster, of Cape Cove, Gaspe. The Rev. Canon Geo. Thornloe, of Sherbrooke, preached a very able and eloquent sermon; at the Holy Eucharist the Very Rev. the Dean acted as celebrant, and the Ven. Archdeacon Roe and Rev. Mr. Hepburn as deacon and sub-deacon. Immediately after the service the synod opened in the Church Hall. After organization Archdeacon Roe

was appointed president, and Hon. E. J. Joly de Lotbiniere was appointed to assist the secretaries in examining certificates of lay delegates.

There was a very large attendance of both clerical and lay delegates, 49 clergy out of 59, and 92 delegates out of 104.

Before proceeding to business the Very Rev. the Dean moved, and Mr. W. G. Wurtele seconded the following resolution, "That the members, clerical and lay, of this special Synod of the Diocese of Quebec, assembled to elect, under the guidance of Almighty God, a successor to their late beloved Bishop, on this the 29th anniversary of his consecration, desire most earnestly to express their sense of the grievous calamity which has befallen the Church and all its varied organizations through his decease. His influence and example have imprinted a permanent mark upon the diocese. His wise administration, his dignified conduct of synodical and other gatherings, his sympathetic counsels, his fatherly intercourse with his clergy and laity, can never be effaced from their minds while memory lasts, but will ever be gratefully remembered. The presence among them for so many years of a guide and counsellor and a friend such as the late Bishop proved to be, can only be looked upon as a gift of God, meriting and receiving the most heartfelt gratitude. The self-sacrificing conscientiousness with which he devoted himself to the call of duties often in themselves taxing to the most vigorous constitution, the cheerful self-obligation with which he endured hardness, as a good soldier of Christ Jesus, the affectionate interest which he manifested towards his clergy, and the way in which he lightened his labours and relieved their anxieties by his cordial co-operation and sympathy, will never be forgotten. The appreciation of all these many excellencies becomes more and more vivid, and intensifies their sense of the loss which each and all have sustained. It is with a deep sense of solemn responsibility that they approach the task which lies before them. They supplicate the blessings of Almighty God that in the suffrages which they give, no desire for the victory of a party may enter into their thoughts, but that they may bear in mind the one great object, the glory of God and for the good of His Church, which should be the moving impulse in the heart of everyone; and they pray that he on whom their choice may ultimately fall, may with all humility of soul take up the torch of truth that has fallen from the hands of him who now rests from his earthly toils, and while he determines to spend and be spent in the greatest of causes, may devoutly strive that the sacred interests of the Lord's own work may never suffer through his neglect or imprudence or incompetency. The synod desires also to give expression to their most sincere and respectful sympathy with the widow and only son of their late lamented diocesan, and to hope that next to God's grace, and their strong assurance that he is in peace, the universal grief which his death has evoked from all classes may be a real consolation to them, until the dawn of the blest day when all sorrows and partings shall cease for evermore. That a copy of the above be transmitted to Mrs. Williams and the Rev. Lennox W. Williams, M.A., rector of St. Matthew's Church."

Telegrams of loving sympathy and greeting were received from the Synods of Niagara, Ontario and Huron, and suitable replies sent. The Hon. Geo. Irvine moved, and the Dean of Quebec seconded a resolution that the mode of election be by ballot, without debate. The motion was adopted, and Rev. Dr. Adams, Rev. W. G. Lyster and Col. J. B. Forsyth were appointed scrutineers for the clerical vote, and Dr. Heneker, Capt. W. H. Carter and Rev. Mr. Hepburn for the lay vote.

Voting was then proceeded with, and the Bishop of Niagara was 7 times elected by the clergy, and polled a strong vote of the laity, but not sufficient (two-thirds) to elect him. The contest was not a party one, but a good many of the Eastern Townships delegates thought Canon Thornloe should be the choice. There were a few scattering votes for Archdeacon Roe, Dr. Adams, Dr. Alnatt, Dean Norman, Rev. A. H. Dunn, Canon DuMoulin, Canon Von Iffland, Bishop of Nova Scotia, Bishop of Algoma, Rev. A. J. Balfour, and on one ballot Dean Carmichael and the Rev. Mr. Tucker got one vote each.

Eventually on the thirteenth ballot there was a change to Rev. A. H. Dunn. The thirteenth ballot was

	Clerical.	Lay.
Bishop of Niagara.....	8	26
Canon Thornloe	11	45
Rev. A. H. Dunn	34	14
Bishop of Algoma.....	—	1
Provost Body.....	1	—

On the 14th ballot, which was as follows, the Rev. A. H. Dunn was elected.

	Clerical.	Lay.
Rev. A. H. Dunn	39	61
Canon Thornloe.....	10	23
Bishop of Niagara.....	—	2
Bishop of Algoma.....	—	1

The election was then, on motion of Dr. Heneker, seconded by the Dean, made unanimous. A cablegram was immediately (10 p.m., Wednesday,) sent to the Bishop elect, and the Synod adjourned to 10 a.m., Thursday, to receive his reply.

The Bishop elect, the Rev. Andrew Hunter Dunn, M.A., Rector of South Acton, W. Lincoln, England, was born in 1839, at Saffron Walden in Essex. On leaving school he spent nearly two years in Germany, and then had a year's experience of city life. It was then that Mr. Dunn first felt drawn towards taking Holy Orders, and with this object in view, after a few months of private tuition, he proceeded to Corpus Christi College, Cambridge, where he obtained two scholarships, and eventually graduated as 29th Wrangler, in January, 1863. After upwards of a year spent in theological reading, Mr. Dunn was ordained deacon to the curacy of St. Mark's, Notting Hill, by Bishop Tait, of London, and admitted to priest's orders by the same Bishop a year later, on Trinity Sunday, 1865. During the whole time Mr. Dunn held his curacy, he was also busy, in conjunction with Rev. H. A. D. Surridge, Scholar of Hertford College, Oxford, in preparing candidates for clerkships in the various Departments of the Home Civil Service, until 1871, at invitation of the Rev. C. M. Harvey, Rector of Acton, he went to take charge of the large and rapidly increasing mission district of South Acton, a work in which he was for seven years greatly assisted by the Rev. Canon Maclear, D.D., now Warden of St. Augustine's College, Canterbury, and then Head Master of King's College School. Here, during the last twenty-one years, Mr. Dunn has labored incessantly to meet the wants of a large working class population, and with this end in view he has promoted the erection of two handsome permanent churches, and also one large temporary church and six mission churches, besides schools and parsonage.

All these churches, which are free to all comers, are well filled on Sundays with large and attentive congregations, so that now, in contrast to the thirty or forty people gathered together in a school church in 1871, with only fourteen communicants on Easter Day, there are 2,500 people at worship in these different buildings at the same hour on Sundays, with 844 Easter communicants at all Saints Church alone, and 1,350 in all on the one day. During the whole twenty-one years from £2,200 to £2,500 per annum have been raised in and for this large, poor parish, and \$30,000 has been spent on buildings alone.

In order that he might be able fully to carry out his plans at South Acton, Mr. Dunn has on several occasions declined preferment, once to the Bishopric of Nassau; and when, some 6 years ago, he was offered the important living of Great Yarmouth, his parishioners and friends gave him a handsome testimonial amounting to several hundreds of pounds.

Mr. Dunn is the author of *Helps by the Way; or Prayers and Praises for Various Occasions*; also *Our Church Manual*, a system of suggestions for prayers and devotions at home and in church, and *Holy Thoughts for Quiet Minutes*, a series of brief meditations, arranged for every day of a month. Mr. Dunn was known to our late Bishop and highly esteemed by him.

The Rev. J. H. Thompson (brother-in-law and commissary of our late Bishop), says, "I have never met with any parish where the work seemed so thorough and so successful; and as for the man himself, I like him immensely; he is a thorough, earnest, sensible, practical man."

The Rev. E. K. Kendall, D.C.L., formerly Mr. Dunn's rector, says, "Mr. Dunn is a splendid worker and organizer; his work at South Acton has been unique."

The Bishop of Marlborough, Bishop Suffragan, of London, an intimate friend, speaks of Mr. Dunn as a man, in his opinion, singularly fitted for the high and sacred office of a Bishop, and thinks that Quebec Church at home would suffer by his removal. Though would be fortunate in securing his presence, while the Mr. Dunn is 53 years old, he is strong and vigorous in body as well as in mind.

June 23.—Shortly after the reassembling of the synod at 2.30 p.m., the following cable message was received and read:—"London, June 23, 1892.—Accept election; await further particulars. A. Hunter Dunn." The despatch was hailed with pleasure, and the synod then adjourned to the cathedral, where a solemn Te Deum was chanted and the bells of the cathedral chimed out merrily. The St. Matthew's peal of bells also took up the song and chimed out in honour of the event. The metropolitan will now be communicated with and arrangements made for the new bishop's early consecration.

During the session of the synod there was a celebration of the Holy Eucharist daily at 7.30 a.m., and Matins at 9.15 a.m. in St. Matthew's Church. In the cathedral there were Matins at 9.30 a.m. and Evensong at 5 p.m.

Joseph Ruby, of Columbia, Pa., suffered from birth with scrofula humor, till he was perfectly cured by Hood's Sarsaparilla.

MONTREAL.

MONTREAL.—*All Saints*.—The Rev. Samuel Massey delivered a thoughtful and somewhat political discourse to a large congregation in this Church on Sunday night. He said that true courage was a noble and manly thing. In our legislative halls, councils, chambers, churches and pulpits, we need men of integrity and courage, who will stand up for the right in others, and do right themselves; men who will not ask does it pay, or will it bring fame, place or power, but is it right? Men of principle who are willing to work and suffer, if called to it, for their country; men of the late Sir John Lawrence stamp, of whom it was said that you might as well attempt to move a mountain from its base, as to get him, either in his public or private capacity, to do what he considered was not for the interest and welfare of the province which he so wisely governed. Such will be esteemed of men, and honored of God, and their good names will be as ointment poured forth, when the grass is growing on their graves. God in His good providence seems to be raising up and bringing men to the front who will prudently and honestly control and guide our provincial affairs to a successful issue. The duty of Christians is to pray that God may wisely guide them in all things.

Our country needs men who will not bend to that which is base, men who will not trim nor truckle to that which is false or wrong, for any purpose. We need men who fear God, who scans the inward motive, as well as the outward action. In these days there is too much worldly policy mixed up with religion. In our endeavors to serve God and mammon we attempt the impossible, for that can never be done. The two things are essentially different, and cannot therefore be blended. They are mutually destructive of each other, and must be kept separate. To be a true Christian a man must have the courage to separate himself from the ungodly. He must deny himself many things that are popular and pleasant to the flesh. It may and will cost himself, but he is sure to be a gainer in the end. Although all the world may be against him, it is always best and safest to do right. It was this fixity of principle that kept Daniel calm and happy in the midst of a crowd of scoffers, when he knew well that his determination to do right might cost him his liberty and his life. Such honest courage is the highest form of human greatness, for it gives a value and nobleness to a man's character that nothing else can give. The official schemer, the man of compromise and selfish policy, sooner or later will come to naught, his sin will find him out. He always over-reaches and frustrates his own plans and purposes. He is left to his own devices, brings on his own punishment, dies unregretted in the end and fills a dishonored grave. As the sculptor works from a model, which he often carefully examines and copies, so all young men should carefully select a good model, such as Daniel or Joseph, which they can safely copy. For integrity, firmness and purity of character, these two young men can hardly be excelled, and he who copies them will act wisely. But far beyond and above all is Christ. He who copies Him is always safe.

MONTREAL.—Ordination took place at Trinity Church, on the morning of Trinity Sunday, when the Lord Bishop admitted five persons to the order of deacon.

The Rev. Canon Mills, B.D., rector of Trinity preached a powerful and instructive sermon to the candidates, dealing very fully with the sufficiency of Christ for all things. What was needed, he said, was that Christians should preach Christ, not only from the pulpit, but also in their homes and places of business. He gave the candidates wise counsel for their guidance in their chosen careers.

After the sermon the following were ordained: Mr. James A. Elliott, B.A., of McGill university and graduate of the Diocesan Theological college; Mr. William A. Mervyn, Trinity college, Dublin, and graduate Diocesan college; Mr. James M. Coffin, McGill university and graduate Diocesan Theological college; Mr. William Kaneen (lit.), Douglas, Isle of Man, and Mr. Isaac H. Lackey (lit.), Ontario.

The following licenses have been issued by the bishop:—Rev. J. A. Elliott, B.A., to St. Stephen's, Montreal; the Rev. W. A. Mervyn, to Montreal Junction; the Rev. J. M. Coffin, to Leslie and Thorne Centre; the Rev. W. E. Kaneen, to Aylwin; the Rev. Isaac H. Lackey, to Glen Sutton.

St. LAMBERT.—A special service was held in St. Barnabas Church on the 16th inst., to commemorate the twenty-fifth anniversary of the ordination of the Rev. W. J. Dart, the rector. Mr. Dart was ordained in the Cathedral on June 17, 1867. The Bishop of Montreal, Dean Carmichael, the Rev. J. F. Renaud, Dr. Norton, the Rev. L. N. Tucker, the Rev. Mr. McManus were present, and assisted in the services. The bishop preached a short and appropriate sermon for the occasion, and referred in complimentary terms to the rector, whom he had known since his arrival in the country. The singing by the choir

was excellent under the management of Mr. E. A. Bourne, organist. At the close of the service those present were invited to the school room, where refreshments were served by the ladies. The church was tastefully decorated, and during the evening Mr. Dart was presented by the ladies of the congregation with a new surplice.

PERSONAL.—Rev. H. Gomery, of Huntingdon, has been unanimously elected by the general committee of the Montreal Auxiliary Bible Society, travelling agent, to succeed Rev. Mr. Green, who has resigned after forty years service for the society.

Rev. Mr. Newnham gave some account of his new sphere and work at a meeting convened by the Woman's Auxiliary at the Synod Hall; the notice was short but the attendance was fair. Mr. Newnham complains that so far the government has given no assistance for the education of the Indians in that district, although thousands of dollars are exacted in taxation: travelling is of the most arduous kind, as there are positively no roads, canoeing and portaging being the only mode of communication during the summer months.

ONTARIO.

KINGSTON.—Ven. T. Bedford-Jones, LL.D., left last week for Ireland as a delegate from Canada to attend the centenary anniversary of his alma mater, Trinity University, Dublin. He is accompanied on the trip by his son, Harold H. Bedford-Jones, B.A., recently elected a fellow of Trinity College, Toronto.

BELLEVILLE.—The 6th annual meeting of the Woman's Auxiliary to the board of D. & F. Missions was held in St. Thomas' Hall, on the 7th, 8th and 9th of June. The delegates arrived at the station about 5 p.m. on Tuesday, the 7th, where they were met by a reception committee, who provided carriages to convey them to their various destinations. An "At Home" was given in the evening. At 9.30 a.m. on Wednesday, a service was held in St. Thomas' Church, consisting of the Missionary Litany, said by Rev. F. C. Powell, curate. A most earnest and eloquent sermon on the text, "Whatsoever ye do, do it heartily as to the Lord, and not unto men," Col. iii. 23; and a celebration of the Holy Communion. All then proceeded to St. Thomas' Hall, where Canon Burke opened the meeting by reading the 72nd Psalm; hymn 217 A. and M. was sung; 39 delegates answered to their names. Eight members of the board were present (at subsequent meetings other delegates reported). The president called upon the rec.-sec. to read the minutes of the last annual meeting. Mrs. Rogers moved, seconded by Miss Lister, that as they had been printed they should be considered read, and carried. The cor.-sec. read a letter of greeting from Toronto diocese. An address of welcome to the delegates, prepared by Mrs. Burke, was read by Mrs. May, 1st vice-president of Belleville branch. A reply was read by Mrs. Killaby, of Morrisburg, on behalf of the delegates.

The following committees were formed:—*Courtesies*.—Mrs. W. B. Northrup, Mrs. F. Singham, Miss Stuart.

Finance.—Mrs. Hope, Mrs. Labatt, Mrs. Woodcock. *Resolutions*.—Mrs. Loucks, Mrs. Killaby, Mrs. Elliott, Mrs. May, Mrs. McMorine, Mrs. Muckleston, Mrs. Dobbs.

The meeting adjourned till 2 p.m.

AFTERNOON SESSION.—The meeting opened by a psalm, hymn, and prayer by the president, Mrs. Tilton.

The minutes of the morning session were read and adopted.

The president, in her address, regretted that the Bishop of Ontario was not able to be with them, but he hoped that another year he would be present. She spoke of the extension of the auxiliary, and what an honor it was to be a member of the Woman's Auxiliary, and laid before them that important subjects connected with their work would be discussed at the triennial meeting in Montreal in September—and asked them to prepare for it.

Reports of Corresponding and Recording Secretaries, Secretary of Library, Treasurer, Dorcas Secretary, were all adopted.

The report of the junior branches and the Children's Church Missionary Guild was adopted, subject to specified changes.

EVENING SESSION.—Canon Burke, chairman. Meeting opened by singing of hymn. Then followed a most interesting paper on "The Work of the Woman's Auxiliary," by Mrs. B. B. Smith, of Kingston, read by Mrs. MacCaulay. Mrs. W. Cummings, of Toronto diocese, gave an account of the work done among the Indians of Piegan Reserve, as they are the special work of the Ontario W.A.

Rev. A. Lloyd, born in India and for many years a missionary in Japan, now Professor of Port Hope College, spoke of his missionary life in Japan, and

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gave a very interesting account of the reaction likely to arise in Japan from a too great activity to imitate European customs and civilization, which was found to be a very expensive luxury, and increased taxation of the country population so much for the benefit of the town that the Buddhists and other enemies of Christianity seized the opportunity of persuading the people that the troubles under which they labored were due to the religions rather than to the civilization of Europeans; but he spoke rather hopefully of the future.

Mr. Rogers, of Kingston, in his address referred to the blessings which Christ had conferred upon woman by her work in the church, and went into some details with regard to the relative amounts contributed by the various cities and towns.

During the singing of the last hymn a collection was taken up. Chairman announced that a public meeting of the junior auxiliary and Children's Church Missionary Guild would be held Thursday evening, June 8th, at 8 o'clock. A most interesting and pleasant evening was spent, closing with the Benediction.

SECOND DAY.—Morning Prayer and Litany was said in St. Thomas' Church at 9.30. At 10 o'clock the delegates met for business.

After a hymn and the opening prayer by the Rev. Canon Burke, the minutes of the previous meeting were read and adopted.

Several questions were brought up for discussion, and some slight changes made in the constitution.

Mrs. Rogers, of Kingston, answered the questions in the question drawer.

The subject of life membership fees was laid over for the triennial meeting at Montreal in September.

A letter of greeting was read from Diocese of Huron.

Rev. D. F. Bogert addressed the meeting and regretted exceedingly his absence from their previous sessions, but parochial duties made it unavoidable. He expressed his sympathy with them in their work and asked God's blessing on their future endeavours. He has a junior guild in his church, and hoped in time to have a branch of the Woman's Auxiliary.

The same officers were re-elected for the ensuing year, with the addition of Miss Macaulay, Kingston, secretary for the junior work, which has been divided from the C.C.M.G. Delegates appointed to triennial meeting at Montreal in September, were Mrs. Rogers, Kingston, Mrs. Muckleston, Ottawa; substitutes, Mrs. B. B. Smith, Kingston, Miss Yeilding, Ottawa.

In the evening reports from the junior branches of the W.A. and C.C.M.G. were read. They were all very encouraging and showed great activity and earnestness in their mission work.

A paper written by Mrs. H. D. Shaw, of Perth, was read on "Young Churchwomen and their work for Christ."

Mrs. Cummings, of Toronto, gave an address to the children, also Rev. F. C. Powell. Canon Burke presided.

A special meeting of the new board was held next morning. The rest of the delegates were taken by Mr. Burke to see the Deaf and Dumb Institute; the trip was made in a yacht, thus enabling the visitors to see something of the Bay of Quinte.

All the work undertaken by the Ontario W.A. in former years is continued, as well as new work which will be reported later on.

There are now 28 working branches with a membership of 1580; 23 junior and children's branches; membership, 575; total, 2155.

Signed, CHERRY HUMPHREYS, Recording Secretary.

The officers of the Woman's Auxiliary of the Ontario Diocese: Hon. president, Mrs. Lewis; president, Mrs. Tilton, Ottawa; 1st vice do., Mrs. B. B. Smith, Kingston; 2nd do., Mrs. W. J. Muckleston, Ottawa; rec.-sec., Miss Humphrys, Billings Bridge; cor.-sec., Miss Anna B. Yeilding, Ottawa; treasurer, Mrs. R. V. Rogers, Kingston; sec. Dorcas work, Miss A. Muckleston, Kingston; sec. leaflet, and leaflet editor, Miss Baker, Ottawa; sec. for junior work, Miss Macaulay, Kingston; sec. for children's work, Mrs. A. W. Mackey, Ottawa.

The following were the delegates present: Brockville.—Mrs. G. C. Allan, Mrs. Dobbs, Mrs. Gibbons, Mrs. McLaughy, Mrs. Starr. Belleville.—Mrs. Greene, Mrs. Bell, Mrs. Coleman. Camden East.—Mrs. Woodcock, Mrs. McCarthy, Miss Hinch. Deseronto.—Mrs. Stanton, Mrs. Egar, Mrs. Sills. Frankford.—Mrs. Codd, Mrs. Sills. Kingston.—Mrs. McMorine, Mrs. Crysler, Mrs. Daly, Mrs. L. Marsh, Mrs. Waldron, Miss McCarthy. Kemptville.—Mrs. Labatt, Mrs. Emery. Napanee.—Miss McGrier. Picton.—Mrs. Loucks, Mrs. Evans, Mrs. Moore. Prescott.—Mrs. Lewin, Mrs. Whitney, Miss Lewin. Carleton Place.—Mrs. Elliott. Gloucester.—Mrs. Billings. Cornwall.—Miss Trew, Mrs. Cline. Morrisburg.—Mrs. Killaly. Ottawa.—Mrs. Newcome, Miss Andrews, Mrs. McLeod, Mrs. Pedeu. Portsmouth.—Mrs. Dobbs.

Perth.—Mrs. H. Morgan, Mrs. Hogg. Visitor, Mrs. Cummings, Toronto Diocese.

KINGSTON, Tuesday, 21st.—The synod of Ontario opened to-day with the reopening of St. George's cathedral. There was a grand choral service and a sermon by Bishop Lewis in the morning and by Rev. Mr. Shakelford in the evening.

The members of the synod were agitated this morning on learning of a proposal for the election of a coadjutor Bishop, which it was designed to present without previous warning or consultation.

The debt of the mission fund is being wiped out. This morning Rural Dean Carey presented a list of 10 subscribers of \$100 each. It was resolved to appeal to the parishes to double their givings to this fund.

At this evening's session Rev. A. Spencer was re-elected clerical secretary; Rev. Mr. Rogers, lay secretary; E. J. B. Pense, treasurer.

Resolutions from the clergy and laity congratulating Bishop Lewis on his restoration to health were passed. The bishop has just entered his 68th year.

A motion congratulating Hon. George A. Kirkpatrick on his appointment as Lieutenant-Governor was carried.

It was agreed to send a message to the synod of the diocese of Quebec, hoping it will come to a satisfactory conclusion in selecting a new bishop.

Bishop Lewis, in alluding to the late Bishop of Quebec, said he knew him to be a man of sound judgment, an earnest worker and ripe scholar. In his annual address he remarked that he was deeply indebted to the Bishops of Toronto and Niagara for visiting his missions and parishes during his recent absence.

The report of the treasurer showed that on May 1, 1892, the consolidated fund amounted to \$612,489, all of which is well invested. Over \$70,000 more could be well placed very soon in mortgages. The synod received but one bequest during the year, that of Robert Sellars for \$400.

The Bishop of Algoma sent in a request asking the synod to renew its contract to furnish so much to his annual stipend. This was referred to a committee.

Rural Dean Bogart gave notice of motion to appoint a coadjutor bishop, his maintenance to be borne by the synod.

WEDNESDAY.—At this morning's session of the synod these representatives to the Provincial Synod were elected: Venerable Archdeacon Lauder, Canon Spencer, Canon Burke, Rural Dean Bogart (equal); Venerable Archdeacon Bedford-Jones, Rural Dean Baker, B. B. Smith, sub-dean; Rural Dean Nesbitt; Prof. Worrell, Rural Dean Pollard (equal); Rev. Mr. Muckleston. Substitutes: Rev. G. J. Low, Rural Dean Carey, Rev. Mr. Austin, Rev. Mr. Loucks, E. A. W. Hannington.

Lay Delegates.—Judge Macdonald, E. H. Smythe, Q.C., Col. Mathieson, Judge Senkler, Judge Wilkinson, Dr. Walkem, R. V. Rogers, Col. J. Sumner, Jas. Shannon, Dr. Preston, T. C. Wilson, E. J. B. Pense. Substitutes: Major Mayne, E. Elliott, Judge Reynolds, Dr. Garrett, G. Creeggan, C. McNabb.

Elected Members of the Mission Board.—Rural Dean Bogart, Rural Dean Court, Rural Dean Baker, Canon Burke, Rural Dean Bliss, R. L. M. Houston, Rural Dean Nesbitt, Rev. W. Wright. Lay members of Mission Board: Judge Macdonald, Judge Senkler, Judge Wilkinson, Col. Mathieson, Dr. E. H. Smythe, Q.C., James Shannon, T. C. Wilson, Major Mayne.

The clerk read a reply to the telegram sent to the Synod of Quebec. It reciprocated the warmly flattering greetings of the Synod of Ontario, and was grateful for the prayers for the Holy Spirit's guidance in their work.

Finance.—Rev. Stearne Tighe read the report of the Committee on Finance, showing that the assessments were the same as last year. The chairman made particular references to the defaulting parishes. The last clause in the report stated that the only favourable plan it could devise to prevent the default in payment of dues is to prevent clergymen or lay delegates in parishes in default from sitting in the Synod. This led to a lively discussion, during which the clergy came in for nearly all the blame. Dr. Walkem said if the clergy would do their duty in this matter the laity would follow.

Canon Burke said that the result of this crisis will probably be the disappearance of the laity from the Synod. He thought the recommendation in the report was a good one. The bishop should bring the clergymen of defaulting parishes to task.

Rev. Mr. Tighe said that in consequence of the arrears the Consolidated Board had to pay \$2,000, the Mission Board \$550, and other funds were taxed for the deficiency.

The report was adopted.

The following were appointed to deal with the matter just discussed: Rev. Mr. Tighe, Rural Dean Nesbitt, Prof. Worrell, Rural Dean Bogart, Rev. Mr. Nimmo, R. T. Walkem, R. V. Rogers, Judges Macdonald and Wilkinson and Col. Mathieson.

REGISTRAR'S REPORT.

James Shannon, registrar, read his annual report. Clergymen died: Rev. G. White, canon of St. George's cathedral, and Rev. H. Farrer, missionary of Dungannon. Ten priests and ten deacons were ordained. Since the bishop returned he held a confirmation tour in the neighborhood of Ottawa, in which 187 persons were confirmed, 71 males and 116 females.

The bishops of Toronto and Niagara confirmed 1,101 persons, males 446, females 655. Received from other dioceses; Rev. C. E. Sills, diocese of Toronto; Rev. W. Raven, diocese of Montreal.

Mission Board Report.—Archdeacon Lauder read the Mission Board report, saying that the receipts from all sources were \$11,180.57; expenditure, \$15,169.34; deficit, \$3,978.77. The deficit was caused by a desire to meet the strong appeals for help and to extend the work of the church. It was decided to retrench the expenditure and a plan was devised along this line.

Mr. McNabb, of Ottawa, discussed the Mission Board report, and charged the board with improper distribution of the funds. The appropriations of one of the best contributing cities—Ottawa—to the Mission Board were contributed for the purpose of supporting two parishes within itself.

The synod then adjourned.

(To be Continued)

TORONTO.

FRIDAY, 17TH INST.—The synod opened at 10 a. m. in the usual form. The following committees were appointed:

Board of Domestic and Foreign Missions—Canon Cayley, Rev. A. J. Broughall, N. W. Hoyles, L. H. Baldwin, Rev. C. A. Shortt and S. G. Wood.

Delegates to Inter-diocesan S. S. Committee—Canon Sweeney, C. R. W. Biggar, with Rev. C. L. Ingles and G. B. Kirkpatrick as substitutes.

The report of the Committee on Canons was then taken up. The discussion took up a great portion of the morning and afternoon session. It was finally adopted with slight alterations.

The Audit Committee report was finally referred to the Executive Committee to straighten out. The Temperance Committee report, after some discussion, was adopted.

Mr. A. H. Campbell proposed the following:—Any parish in the diocese may elect at the annual vestry meeting not more than five members of the congregation, who, with the churchwardens and lay representatives, may constitute a "parochial council." No important change in the ceremonies or service of the church in such parish or mission shall be made unless agreeable to the desire of the congregation as represented by the parochial council. The said council is hereby empowered to establish such regulations and to make such changes as may from time to time be deemed advisable for the best interests of the church in such parish or mission, but subject always to the same being approved of by the incumbent and sanctioned by the bishop.

Mr. C. R. W. Biggar strongly opposed this innovation, claiming that it would make the Episcopal Church into a Congregational Church, appointing a hybrid body responsible to nobody, practically representing nobody, although supposed to represent the congregation.

Rev. Rural Dean Septimus Jones believed the proposed council would only lead to perpetual bickering and ferment in the parishes. He believed that a rector would be wanting in his duty if he did not consult with the leading members of his congregation before making any important change, but a formally constituted council would not be a desirable thing.

Dr. J. G. Hodgins did not think the proposed change was so revolutionary; the Church in the United States had some such arrangement, and it had worked well.

The Bishop here remarked that he felt it was proposing a most radical change, and he further had doubts upon the power of the synod to pass such a regulation, inasmuch as the provincial synod had refused to deal with the matter.

Rev. John Pearson said the proposal was a two-edged knife and a very dangerous innovation.

The motion was withdrawn and the house adjourned until 8 o'clock.

EVENING SESSION.—At the opening of the evening session Mr. N. F. Davidson moved a resolution appreciative of the work of the Brotherhood of St. Andrew, expressive of hopefulness in the increasing value and efficiency of that organization and recommending the formation of chapters in those parishes where the movement has not already been inaugurated. Mr. Davidson spoke briefly to his motion, referring to the extension of the brotherhood, of which there have been 78 chapters founded in the past two years.

Rev. Canon DuMoulin seconded the resolution,

which was supported by Rev. A. J. Broughall, and carried enthusiastically.

Under the head of confirmation of canons, the following addition to the superannuation fund canon, which was adopted last year, was refused confirmation upon a vote of 32 to 29:—"All pensioners on the superannuation fund who are able to undertake any duty shall be liable to be called on by the bishop to assist from time to time any clergyman of this diocese who may be disabled by temporary sickness."

The proposed amendment in the canon on investments, which provided for the appointment of a special committee to manage the whole of the trust funds of the synod, having been confirmed, the following gentlemen were appointed on the said committee:—Messrs. A. H. Campbell, William Ince, Thomas Hodgins, H. T. Beck, J. H. Plummer, E. N. Chadwick, Revs. Rural Dean Septimus Jones and T. C. Street Macklem.

Rev. Prof. Clark moved the following resolution, which was adopted:—"Resolved, that, whereas it is desirable that the Church in this ecclesiastical province should have equal freedom with the Church of England in regard to the use of the Holy Scriptures, the provincial synod is hereby requested to amend the thirteenth canon of the said synod by striking out of the first paragraph thereof the words 'on the version of the Scriptures authorized to be read in churches'; and that copies of this resolution be transmitted to the secretaries of both houses of the provincial synod in proper time before its next session, in order that action may be taken thereon."

Rev. E. W. Sibbald moved that we hereby acknowledge our great indebtedness to the members of the Woman's Auxiliary Society for their earnest and self-denying labours in the missionary work of the Church, and the awakening of greater interest in the same by the dissemination of intelligence and the education of their adult and juvenile branches; and we further hereby express our confidence that the influence of their work will continue to inspire a greater missionary spirit in the future.

This was seconded by Rev. A. J. Broughall and unanimously adopted.

At the last meeting of the synod the Bishop was requested to appoint a committee to draft a scheme for the systematic instruction of Church people in Church history, government and doctrine, and the committee was now struck as follows:—Rev. Provost Body, Rev. A. Williams, Mr. S. G. Wood, Rev. E. C. Cayley, Mr. A. J. Worrell, Q. C., Capt. Greville Hars-ton and J. A. Fowler.

Moved by Ven. Archdeacon Allan, seconded by Mr. C. R. W. Biggar and resolved, That in the interests of the Church in this diocese, it is desirable that an annual diocesan conference should be held for the discussion of such subjects as do not come properly within the scope of this synod, and at such time and place as may be convenient, and that with a view to the more effective carrying out of this resolution the whole matter be referred to the Executive Committee to report at the next meeting of synod.

It was ordered that \$15 be allowed for expenses to each delegate appointed to attend the provincial synod.

Mr. C. R. W. Biggar moved that the canon on the distribution of the Toronto rectory surplus fund, which passed earlier in the session, shall not take effect until March 1st, 1893. The Bishop ruled that this was not in order, but the matter was set at rest by a statement from Rural Dean Septimus Jones, on behalf of the city rectors, that there would be no attempt to place the poorer parishes at a disadvantage through the operation of the new canon.

Heartily votes of thanks were accorded to Rev. Dr. Langtry for his sermon on Tuesday evening, to the hon. secretaries for their services, to the ladies for their hospitality, and to the Toronto press, and "especially the reporters in attendance at this synod," for the press notices.

This concluded the business before the house, and after the minutes of the day's proceedings had been read and confirmed, the bishop pronounced the benediction and the synod adjourned at 11 o'clock.

St. Cyprian's Church.—The opening services of this church were held under rather unfavourable circumstances. However, notwithstanding the bad weather, large congregations assembled at the different hours of service. There was a celebration of the holy communion at 8 a. m. and a full choral celebration at 11, at which the Rev. E. W. Sibbald preached. He took as his text the song of the heavenly chorus as related in the Book of Revelation, impressing on his hearers to be as like them as possible. A children's service was held in the afternoon, at which both the rector, Rev. C. H. Shortt, and Mr. Sibbald addressed the children. Rev. Rural Dean Jones preached in the evening, taking as his text the words "Pray for Us." He mentioned the great difficulties of a clergyman's life, and earnestly requested all to do their best for the Church by always remembering those set over them in the

Church in their prayers. During the week there were daily celebrations of the holy communion at 7 a. m. and evensong at 8 p. m., and next Sunday the services will be as on the opening Sunday. The rector will be assisted by Rev. F. G. Plummer and Rev. A. J. Broughall.

Monday evening, 20th ult., Rev. C. H. Shortt was inducted as rector of St. Cyprian's church by the Lord Bishop of Toronto. The musical part of the service was conducted by the choir of St. Alban's cathedral.

St. Luke's.—A garden party was held in connection with this church on the grounds of Mr. Clarkson Jones, Emsley Place, in the afternoon and evening of Tuesday, the 21st ult., but the success of the event was marred by the rain. In the afternoon a number of little girls, under the direction of Miss Oates, performed the May-pole dance. The inclemency of the weather prevented a repetition in the evening.

NIAGARA.

PALMERSTON.—A series of special services, conducted by the Rev. Mr. Farthing, of Woodstock, has been held in St. Paul's church. These services were from the first deeply interesting and impressive, and have evidently been productive of much religious good. Mr. Farthing is a preacher of much more than ordinary ability, and there is that in his appearance that is certain to prepossess the judge of human nature in his favour. He is free from everything that looks and sounds like egotism and affection. He is a man of fine form, imposing air, and his fine face is suggestive of culture, true nobility, and deep spirituality. About him there is nothing that sounds like rant or cant, and he is a truly eloquent and impressive preacher. The rector, Rev. F. Piper, has since he came here been very successful. The church when he came was in a backward and wayward state. Mr. Piper is a hard and zealous worker, and through his zeal, tact and conciliatory efforts, everything has been made smooth and accordant. Since he came here a good bell has been put on the church, and other additions and improvements have been made. It is the only church that has a bell.

WEST FLAMBORO.—The Rev. Mr. Ross had a narrow escape on Monday, June 13th, when the horse he was driving became unmanageable and made a mad rush down the mountain. After it had gone about three-quarters of a mile it collided with a stone building, throwing Mr. Ross out, but injuring him slightly, and now he only suffers from a severe shake of his nerves. The two wheeled rig was badly smashed. His friends congratulate him on having had a most miraculous escape.

HAMILTON, Tuesday, 21st.—The eighteenth annual session of the Niagara Synod commenced to-day, Bishop Hamilton presiding. At 7 o'clock there was a service at the cathedral, conducted by his lordship, assisted by the Rev. P. L. Spencer, Thorold, and Rev. G. Johnstone, Welland, chaplains of the cathedral, and Rev. A. W. Macnab, of Omaha, Neb.

The business meeting of the synod opened about 9.30. There was a large attendance of lay and clerical delegates. Rev. W. R. Clark, of Ancaster, was re-elected clerical secretary, and J. J. Mason, Hamilton, was re-elected secretary-treasurer.

Bishop Hamilton read his annual address to the synod, in which he referred to the work of the past year, and to matters requiring the immediate attention of the legislators. The removal by death of the late Bishop of Quebec, Very Rev. Dean Geddes, of Hamilton, and Mrs. Fuller, was referred to.

During the year 272 males and 454 females were confirmed by his lordship, of which number 106 were brought up outside the Church of England. Six incumbents were licensed in the diocese, and letters dismissary were granted to Rev. A. W. Macnab and Rev. W. McCormack, the former to the Bishop of Nebraska and the latter to the Bishop of Long Island, N. Y. Missionary meetings during the year were attended by 3,184 people and the contributions amounted to \$508.25.

His lordship read a communication from Ven. Archdeacon Boddy, of Toronto, chairman of a special committee of that diocese, drawing the attention of the Niagara Synod to the objectionable character of the new history of England, compiled for use in the high schools of the province. His lordship read the communication, and added, "The Roman Catholic Church enjoy the enormous advantage of separate schools for their children, and it is unjust and unreasonable that misstatements of historical facts to their advantage and to our injury, should be taught in schools attended by all our children, and used only by a comparatively small number of their children." This was received with applause by the delegates.

The address closed with a reference to the necessity of continuing the support of Algoma diocese and some remarks on the work of the Christian Social Union.

Resolutions of condolence on the death of the late Bishop of Quebec and Ven. Dean Geddes, of Hamilton, were moved by Canon Bull, of Niagara Falls South, and passed by the synod.

The adoption of the report of the Executive Committee was moved by Canon Read and passed without amendment, the last clause in reference to the Episcopal Endowment fund being left over pending a special report on the latest offer from the diocese of Toronto.

The following sums have been remitted: domestic and foreign missions, \$1,750; foreign missions, \$1,220.23.

The synod assessment for the coming year is fixed at 5½ per cent., of which 1½ per cent. is on account of the expense of delegates. The charge of managing the rectory lands and parochial endowments was fixed at 3 per cent. of the revenue, and \$500 for the clergy trust fund.

AFTERNOON SESSION.—The afternoon session was mainly taken up with the consideration of the Special Trust Committee. By the by-law governing the distribution of the income of the trust fund a certain amount is to be retained. In the course of 10 years this has amounted to \$4,000, and some claim that this surplus should be distributed to those next in order who are entitled to it. The trust fund was originally founded by the amount received from the Government for the clergy reserves, and the income arising from it is divided among two classes of clergymen, those who commuted their claims at that time, and, as they die off, new men who are put on according to seniority. A committee reported in favor of the \$4,000 surplus being distributed, but on submitting their decision to the chancellor he advised against touching the surplus. The whole afternoon session was spent in discussing this question, as it was a matter that interested every clergyman present. An amendment by Rev. E. M. Bland that the \$4,000 be divided amongst the clergymen mentioned in the report was voted down, and the report was adopted in accordance with the legal views of the chancellor.

In the absence of the Rev. T. Geoghegan, the report on prison reform was put in by Rev. G. Johnstone, of Welland. The report referred to the alarming increase in the number of juvenile criminals. In this diocese 83 children under 16 years of age were confined in jail during the past 12 months. In the jails of this diocese during 1891 there were 1,692 maintained at a cost of \$19,256, of which number 619 claimed to belong to the Church of England.

It was suggested that the synod appoint a strong committee to co-operate with other bodies in agitating for the establishment of industrial schools and the passing of laws forbidding children running at large after dark.

The report was adopted. Rev. P. L. Spencer introduced the report of the Mission Board, and Canon Belt introduced the report of the Sunday School Committee, both of which were adopted.

The synod then adjourned for the day.

(To be continued.)

ALGOMA.

SUBBURY.—The Rev. L. Sinclair had a splendid welcome in this locality. On Sunday, June 12th, he conducted the morning and evening service in the Church of the Epiphany, and at the close of the latter service he expressed himself desirous to congratulate the congregation and the former incumbent on the very beautifully constructed church, especially in regard to the interior, and added that he had not seen anything approaching it except the Church of St. James, in Gravenhurst. On the following evening a grand reception was given at the house of Mr. Purves, in Elm Street, at which a large number of the congregation were present, who had prepared an unexpected gift for their esteemed organist, Mrs. Chamberlin. The gift, which consisted of thirty-two dollars placed in an envelope, was handed to the incumbent, who in presenting it, said: "I have the privilege and pleasure of presenting this gift to you, Mrs. Chamberlin, from the congregation of the Church of the Epiphany, as a testimony of the appreciation in which you are held in connection with your valuable and kind services as organist." When the gift had been accepted, he added that so far as his knowledge of the Algoma diocese was concerned, he ventured to say that this was a noble exception in a Church of England community covering an area of fifty thousand square miles.

ILFRACOMBE.—The Rev. L. Sinclair desires to thank S. Aurren Esq., of England, for his kind gift of five pounds sterling for Christ Church, on the recommendation of Rev. Algoma Sweet, the former incumbent.

QU'APPELLE.

QU'APPELLE STATION.—Resignation of the Bishop.—The Synod of the Diocese of Qu'Appelle was held in

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the pro-cathedral on Wednesday, 15th June. Special interest attached to this, the ninth session of the synod, in consequence of the rumoured announcement of the Bishop's resignation of the see. There was a very full attendance of both clerical and lay members. The session opened with a celebration of the Holy Communion at 9.15 a.m., at which the Bishop was assisted by the Rev. J. P. Sargent, B.A., and the Rev. H. S. Akehurst, incumbent of Qu'Appelle, the Rev. F. V. Baker, B.A., Principal of St. John's College, acting as chaplain. Of the clergy were present besides these: the Revs. W. Nicolls, M.A., W. E. Brown, Leonard Dawson, B.A., Owen Owens, G. Nelson Dobie, T. Gilbert Beal, W. Henry Green, Theodore A. Teitelbaum, T. W. Cunliffe and Thos. Greene, B.A., and the Rev. F. W. Johnson, deacon. The Revs. Guy Terry, L.Th., and Herbert E. Bowers, M.A., were prevented from attendance. Twenty-five of the laity were present, representing every parish in the diocese. The Lord Bishop, the Right Rev. and Hon. Adelbert Anson, D.C.L., began his charge with reference to the small progress made by the Church in Canada, compared with other denominations, as revealed by the late census. This lack of progress he ascribed to three chief hindrances. (1) The want of united action in our Church, as we have no general synod for the whole Dominion. Other denominations having this, are able to flood the country every summer with students from the Ontario colleges. (2) The want of more freedom and elasticity in the services. Our cramped and rigid uniformity is a result of mediæval Romanism and modern sectarianism. (3) The want of a proper name for our Church. The Bishop said he had so often spoken of this that it might be considered a craze, but he believed it, nevertheless, a very real hindrance. To call ourselves the Church of England, as though we were a part of England, is anomalous, indefensible and contrary to Catholic principle. Canadians will always regard as a foreign institution a church in Canada which calls itself the Church of England. The Bishop's announcement of his resignation, though not altogether unexpected, came upon the diocese as a heavy blow. The Bishop was deeply moved as he spoke of the work he had done during the past nine years, which he now felt his duty to resign into other better, worthier, and stronger hands. The character of the work needed a younger and stronger man than he was. He knew how great was the responsibility of resigning such a charge, and how readily his motives for doing so would be misinterpreted, but he had weighed the matter carefully and was ready to bear the reproach. Twenty-eight years had passed since his ordination, and he did not think that during that time he had ever shrunk from any position of labour or responsibility. He now desired some quieter sphere in which he might find more time for the preparation of the soul than was possible in this active life.

A committee having been formed to draft a reply to the Bishop's announcement, on the synod reassembling the following resolution was submitted by Mr. R. B. Gordon, secretary to the Lieutenant-Governor, and clerk of the Legislative Assembly of the North-West Territories: "That this synod has heard with much concern and deep regret that their Bishop, who may be called the founder as well as the organizer of the diocese, is about to resign his charge to the Archbishop of Canterbury. This synod recalls the fact that nine years ago, when, as Canon Anson, the Bishop first came to this country, there was no church, no parsonage, and only one clergyman who held services at various points on the newly built railway. The work accomplished since that time is due to the self-sacrificing missionary zeal of the Bishop. An endowment fund of \$50,000 has been raised for the bishopric, twenty-four churches have already been built, parsonages are found in almost every parish, and for several years past a staff of eighteen clergy has been maintained. In addition to this, St. John's College, the diocesan institution at Qu'Appelle, has been built, and has already done useful work in the diocese.

"When all these facts are considered by the clergy and lay members of this synod, who feel themselves bound, not only by the obligations thus created, but by far deeper ties of personal reverence and affection for the Father in God from whose hands they have received for nine years past the bread of their spiritual life, they view with much sorrow the prospect of a separation. This synod would therefore express its gratitude to God for the blessings the diocese has received at the hands of His servant their Bishop, would thank the Bishop most sincerely for his untiring and self-denying labours on their behalf, would pray that God will grant him many more happy and restful years, and ask that they may ever, as they feel sure they will, be remembered in his prayers."

This resolution was carried by a rising vote of the whole synod. Various diocesan matters were then discussed, and resolutions were passed as to the carrying on the institutions of the diocese until a new Bishop should be appointed. As the diocese is too small, according to the canon of the Province of Rupert's Land, to have a voice in the election of its

own Bishop, the appointment of the new Bishop rests in the hands of the Archbishop of Canterbury, after consultation with the Metropolitan and two at least of the bishops of the Province. The following resolution in reference to the appointment was, however, proposed and carried unanimously by both clergy and laity: "That this synod of the Diocese of Qu'Appelle, whilst acknowledging that it has no formal right to a voice in the election of a successor to the present Bishop, hereby desires the Bishop to convey its views, as expressed below, to the Archbishop of Canterbury and the Metropolitan of Rupert's Land, feeling sure that they will accept such opinion in the right spirit. This synod earnestly desires the election of a bishop who is in sympathy with the present working of the diocese, whether he be from Canada or from England; feeling sure that the continuation and strengthening of the work on its present lines is for the best interests of the Church."

After the business of the synod was concluded the ladies of Qu'Appelle entertained the members at tea, after which all joined in a hearty choral service in the pro-cathedral.

SASKATCHEWAN AND CALGARY.

GLEICHEN.—The 19th of May was a day of unusual brightness and activity at the Mission House. The occasion was the marriage of Rev. G. Holmes, of Lesser Slave Lake, Athabasca, to Miss E. Perkes, matron of the Girls' Home.

The ceremony took place in St. Andrew's church. The bride, attired in white, was accompanied by five bridesmaids, Miss Busby, Huron's lady missionary to the Blood Indians, dressed in pale pink, and four little Blackfoot girls who had been under Miss Perkes' charge during the winter, dressed in dark red with white hair ribbons and sashes. The service commenced with "The Voice that breathes o'er Eden." The bride was given away by her cousin, Mr. F. Swainson, of the Blood mission, and the service was read by the Rev. J. W. Tims. The boys in the Home formed an escort for the bride, riding their Indian ponies, and dressed in the uniform of the school. After the return of the bridal party to the mission, the Indians gathered together to the number of 300, and were feasted with tea and cake in honor of the occasion. This over, the breakfast was partaken of in the new dining room of the Blackfoot Home. Amongst the guests were the Indian agent and Mrs. Begg, Mr. and Mrs. Baker, Major McGibbon and all the mission workers. The presents were numerous, and included not a few sent up by members of the W. A. from East Canada. Mr. and Mrs. Holmes left the same evening, amidst showers of rice, for Calgary. The earnest prayer of all their friends here is that God will abundantly bless them in the work in which they will be engaged for Him in Athabasca.

The Indians all left last week to hold their usual summer dances on the prairie. Our mission tent went with them, and school is being held daily in the midst of the camp.

The home is now completed, and we are anxiously awaiting news of a successor to Mrs. Holmes as matron of the girls. The children are waiting to return as soon as the position is filled.

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.

"Canons."

SIR,—The extraordinary, "brand-new" ruling which was imported into the Toronto-Synod at its last session, in connection with a new canon on the Rectory Surplus Fund, bears absurdity on the very face of it—to say nothing of illegality. It would reduce the diocesan canons beneath the level of an ordinary resolution; for an ordinary resolution, if passed in haste by a narrow majority (as is so often the case!) can be amended just as easily: but, according to this new ruling, a new canon, passed in the same easy manner as an ordinary resolution, cannot have its mistakes rectified in less than two years—if then! When it is remembered that "canons" are supposed to deal only with the most important matters, the absurdity of any such piece of machinery for founding canons is obvious. Such an idea does not seem to have entered the heads of the synod authorities up to the present time: they had gone on wisely testing, and rejecting or confirming new canons year after year, under the clause of the con-

stitution, which provides for any alteration in "the canons"—not "any of the canons," be it observed. The new ruling, if maintained, will have disastrous results. It was *ex post facto* at any rate—after the vote had been taken as on a "first reading" only.

A.

Wine at the Passover, as used by Jews, and Wine at Holy Communion.

SIR,—Several communications appeared in several issues of your journal of recent date, as to the fermented or unfermented character of the wine drunk by the Jews when celebrating their Passover. It seems to me, sir, the reason why some people enter upon this field of controversy is, in the first place, temperance, to hold up its banner with a surer conscience and a tighter grasp, very laudable indeed; and secondly to find a precedent uncontradicted, and if successful in this, an end has been gained. If these can ascertain with some degree of certainty that the wine drunk by our Lord at the last supper was unfermented, they will be able boldly and without fear of contradiction, even vehemently, to urge upon the Christian Church at large the desirability—no, more than that, the absolute necessity, in imitation of the Lord, to use none other than unfermented wine at Holy Communion. But how is one positively to ascertain this fact? Now with gentlemen of this stamp, of which L. S. T. is doubtless one, the solution of such a matter is not at all a *crux*; all that is necessary is to publish a letter like the one that appeared in the CANADIAN CHURCHMAN of May the 29th, and be wonderfully satisfied: yes, satisfied that the Lord at His last supper used unfermented wine. Is not this a *reductio ad absurdum*? First ascertain whether the source you gather information from is reliable, as in the case of Mr. J. Fletcher, whose letter of the 16th inst. is a faithful exposition of the matter, and then publish your ideas, but never before.

What kind of wine do the Jews drink when celebrating the Passover? Now, the Passover is an institution, not of modern, but of ancient date; at its celebration wine was always used, at least as far back as the time of Christ, and a little farther back yet. For any one, Jew or Gentile, to aver that the Jews drink unfermented wine during the Passover season, does so, either from utter ignorance, or from a love of the temperance cause, and wilfully perverts facts or truths. It is wonderful what people will do in furtherance of their hobby. Don't conclude from the above that I am against temperance, but I do not believe in looking out for the impossible to demonstrate temperance. In the first place there is no such thing as unfermented wine. Wine that does not ferment is no wine at all. Any chemist will tell you the same. In the second place, to my knowledge, and I ought to know something, at least, if not a great deal of this matter—to my knowledge, the Jews everywhere use fermented wines, Kosher rum, and all other stimulating beverages on the Passover, excepting such, as the Rev. Mr. Bruhl correctly says, which are of a *farinaceous fermentation*; and also such as are considered *Nesech*, i.e., "wines of libation." This latter the orthodox Jew will taste at no time, Passover or any other festival. Here I subjoin a few Rabbinic dicta as to *Yain Nesech*, or "wine of libation," or wine prepared by Gentile hands.

"Wine, belonging to Gentiles, of which we do not know whether it has been consecrated or not, and which is called common Gentile wine, is unlawful even to make a profit of, just like wine that has been consecrated,"—is dedicated for sacrificial libation to idols—"and this is by the decree of the scribes. . . . All wine, also, which a Gentile touches is unlawful, because he may have consecrated it, for the thought of a Gentile is to idolatry. Hence, thou hast learned, that concerning wine belonging to an Israelite which a Gentile has touched the law is the same as in the case of common Gentile wine, which is unlawful even to make a profit of."

Is there any doubt in the mind of any candid student of the New Testament that the wine Jesus miraculously made in Cana was good fermented wine? No less so was the wine which He and His disciples drank at the last supper. Wine is no wine without its being fermented. The benediction or short prayer said before tasting of the wine, if unfermented, could not be pronounced. It was a wine in common use among the people at large in Palestine and elsewhere. It is true that many orthodox Jews make a sort of wine for religious purposes by steeping raisins in luke-warm water. But this does not invalidate the fact that it is not illegal to use fermented wine. The reason some use raisins is not owing to extra piety, or a proclivity to total abstinence, but to poverty. They cannot afford, or their scanty means would not allow them to buy wine of the merchant. It is my humble opinion, sir, that to use unfermented wine at Holy Communion is not only disgraceful, but sacrilege.

M. M. GOLDBERG.

Hanover, Ont., June 17, 1892.

British and Foreign.

The United States Government has set a good example by deciding that the official exhibit at the World's Fair shall be closed on Sundays.

The parishioners of the church of Our Saviour, San Gabriel, presented the Rev. Dr. Trew with a handsome purse on his removal to Oakland to assume the rectorship of St. John's church.

Two Methodist ministers, the Rev. F. Chester and the Rev. T. Plank, have just resigned their appointments with a view to taking orders in the Church of England.

The Archbishop of York is again in residence at Bishopthorpe, after a brief visit to the Continent.

The Archbishop has been elected President of the Anglo-Continental Society, in succession to the late Bishop Harold Browne.

The Indian Government, in an official statement, says that there are *only* 22,000 licensed opium dens and shops in India.

In the Doshisha, the Christian University at Kyoto, Japan, seven languages are taught: Japanese, Chinese, English, German, French, Greek and Hebrew.

Mr. Spurgeon, it is estimated, received into his congregation between 15,000 and 20,000 members, and founded over fifty chapels in various parts of London.

Seven of the directors of the British East Africa Company have instituted a new mission in eastern equatorial Africa, and have personally subscribed \$50,000 for this purpose.

Mrs. J. L. Newton, referring to the progress in the Punjab, India, says: "We have \$7,000 invested in our church and hospital at Ferozepore, every cent of which was given by native converts."

The Ramsden Sermons on "Church Extension in the Colonies and Dependencies of the Empire" was preached at Cambridge on Whit-Sunday by the Bishop of Derry, and at Oxford on Trinity Sunday by the Rev. Prebendary Tucker, Secretary of the S.P.G., and Honorary Secretary of the Colonial Bishops Fund.

A Roman Catholic church, lately used as a lumber store, and originally built for and used by the Hussites, has been ceded by the Town Council of Lann, in Bohemia, for the use of the Protestant congregation gathered in that town. The event is believed to be unique in the modern history of Austria.

The Oxford University Missionary Union, which labors in connection with the Church Missionary Society, has issued an appeal for \$20,000 with which to purchase a site and erect a hall, with library, reading-room, etc., to form the headquarters of the union and to be a memorial of Bishop Hannington. About \$4,000 has already been received.

Mr. Dermot sends word that at his mission at Nassa, on the south-east of the Victoria Nyanza, they hoist a white flag on Sundays, inscribed with the words, "Day of Rest," and that for four or five miles round the natives, although still pagan, so much respect it that there is a cessation of work. Instead of a bell, a boy beats a drum for service.

The Europeans at the New Hebrides are said to be in a state of alarm on account of the threatening attitude of the natives. Only the other day they killed an Englishman living near the French settlement; while another happily succeeded in

escaping death. The murdered man was afterwards eaten.

As an example of the increased use which is now being made of the Church House by the Church abroad, it may be mentioned that the Bishop of Grahamstown, who is desirous of forming a diocesan guild as a means of binding the Churchpeople of his scattered diocese more closely together, has applied to the secretary for information as to the best rules to be adopted by such a guild.

We understand that no further appointments of Vicars-Choral will be made to Westminster Abbey. As most people are aware, the office of a Vicar-Choral is an inalienable freehold, and this action on the part of the Abbey authorities is said to be dictated by the difficulty of securing adequate discipline under such conditions.

The Church of New Zealand has just entered its protest against the oath of canonical obedience to the Archbishop of Canterbury being taken by bishops consecrated in the province, but not for Sees within it, "regarding such action as a contravention of the principles of the Catholic Church." The Synod "required that, should arrangements be made for the consecration in England of a Bishop for Melanesia, no such oath, or other declaration of submission to the Archbishop, be taken by the Bishop-elect."

Church building appears to be progressing in Belfast. St. Barnabas Church is on the road to completion, and now it is in contemplation to build a new church, St. John's Church, Malone. A parishioner has generously contributed £1,000, a member of the Select Vestry £500, and there is a legacy of £500 also available. It is hoped that the sum necessary—about £4,000—may be available before the end of the present year.

Presiding at the annual gathering of the International Arbitration and Peace Association, on Tuesday, the Bishop of Durham gave an impressive reason for his presence. In the most solemn hour of his life, he said, this question, among others, was put to him, "Will you maintain, and set forward as much as shall lie in you, love and peace among all men?" His answer was, "I will do so with the help of God." It was in virtue of the charge thus laid upon him and the answer he gave that he presided at the meeting.

Sunday School Lesson.

3rd Sunday after Trinity. July 3rd, 1892.

CHRISTIAN DUTY—FOURTH COMMANDMENT.

I. WHAT DAY WE ARE TO KEEP HOLY.

In one sense *every* day, because all our time belongs to God, a trust to be used in His service (1 Cor. x. 31; Col. iii. 17). But God claims one day in every seven as especially His own. Before the foundation of the Christian Church, that day was the last in the week. There were to be six working days, always followed by a day of rest, and this was called the Sabbath ("rest"). It was to the Jews a memorial of the rest of the Creator on the seventh day (Gen. ii. 1) and of the day when they were delivered from bondage (Deut. v. 15.) We still, as Christians, keep one day in seven, but the day we keep is not the seventh, but the first. It is true that we have no direct commandment in Scripture for this change, but we have sufficient authority to satisfy the conscience of every reasonable Christian. It is plain that after the Resurrection of Christ, the first day of the week was always the great Christian holy day. We know from the New Testament that this was the principal day of worship (See St. John xx. 19, 26; Acts ii. 1; xx. 7; 1 Cor. xvi. 2), and the history of the Church informs us that it soon became the day of rest as well. No one need be troubled about a matter which was settled to the satisfaction of the *Jewish Christians* themselves, who had been taught the scrupulous observance of the Sabbath. The early disciples, who knew the mind of the inspired

Apostles, accepted the change. It became the law of the Church, and has been so for eighteen centuries.

II. HOW WE ARE TO KEEP THE DAY HOLY.

1. *By resting from worldly work.* Both man and beast require a rest. It is a law of nature. Some things have to be done (works of necessity and charity), and as to these we are to be guided by what Christ has said (St. Mark ii. 27, 28).

2. *By abstaining from worldly amusements.* Each man's conscience must decide what is permissible for him on the Lord's day. It is to be looked on as a festival, and should be the brightest day in the week, but let us see that our rejoicing is "in the Lord" (Phil. iv. 4), and seek our pleasure rather in unselfish acts of kindness to others than in gratifying our own tastes.

3. *By going to Church.* This is not a matter of choice but of the duty we owe to God (Heb. x. 25). Children should be taught that the Sunday-school must never be allowed to take the place of a regular attendance at Church; and that the object of going to Church is not simply to hear sermons, or to be entertained by music, but to worship God, to do honour to the King of Heaven. Every one should make a point of being present at least once on Sunday. In most families some members cannot go twice, but those who can do so miss a great privilege if they neglect their opportunities in this way. Coming to the second service encourages the clergyman, makes the worship more hearty by increased attendance, and is a good way in spending another hour of God's Day. Besides, you may be the means of persuading others to go with you, who would otherwise pass the evening idly sauntering about the streets.

Family Reading.

"Hold Thou Me Up."

Hold thou me up; I tread life's stormy sea;
When high the billows, Lord, I cling to thee;
O'er all the deep, I see no other thing;
To thee, to thee, alone, O Lord, we cling.

Hold thou me up; for I am but a child,
The sea is rough, the winds are very wild:
O thou, who rulest over sea and land,
Hold thou me up with thy almighty hand.

Hold thou me up; my faith is very weak,
And yet thy side, O Lord, it bids me seek;
Guide thou my feet, when dark the sinking wave;
Thy hand alone, O Lord, is strong to save.

Hold thou me up; when o'er the dark'ning deep,
The sun of life sinks slowly to its sleep,
Take thou my hand, and hold it, Saviour, fast;
So shall I reach thy loving breast at last.
—Rev. Dr. R. W. Lowrie.

A Complicated Instrument.

The beak of the mosquito is simply a tool box, wherein the mosquito keeps six miniature surgical instruments in perfect working order. Two of these instruments are exact counterparts of the surgeon's lance, one is a spear with a double-barbed head, the fourth is a needle of exquisite fineness, a saw and a pump going to make up the complement. The spear is the largest of the six tools, and is used for making the initial puncture; next the lances or knives are brought into play to cause the blood to flow more freely. In case this last operation fails of having the desired effect, the saw and the needle are carefully and feelingly inserted in a lateral direction in the victim's flesh. The pump, the most delicate of all six of the instruments, is used in transferring the blood to the insect's "stomach."

The Sabbath Essential to Worldly Progress.

We are not poorer, but richer, because we have through many ages rested from our labour one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man,

the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labours on the Monday with clearer intellect, livelier spirits, and with renewed corporeal vigour. Never will I believe, that what makes a population stronger and healthier, and wiser and better, can ultimately make it poorer.—*Macaulay.*

"I Can't do Without Him."

A few years ago I went some distance to see a dear Christian friend who was very ill with diphtheria. After spending a few days with her, imparting what comfort I could, as I was about to take my leave, never expecting to see her again in this world, I said to her, "Jesus will be with you." Looking me in the face very earnestly, she replied, "I can't do without Him."

Jesus is of more importance to every son and daughter of Adam than all things else. We can do without health, and friends, and earthly comforts, but we cannot do without Jesus. We need Him with us in all the trials of our earthly pilgrimage. We shall need Him in that solemn hour when heart and flesh fail. And when we shall stand before Him in the judgment of the great day, if Christ then be against us, who can be for us? But if He be for us, who can be against us? In His favour is life; and His loving-kindness is better than life.

Three Things to Remember.

Hood's Sarsaparilla has the most MERIT.
Hood's Sarsaparilla has won unequalled SUCCESS.
Hood's Sarsaparilla accomplishes the greatest CURES.

Is it not the medicine for you?

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

Fear Not.

Would our King tell us again and again "Fear not!" if there were any reason at all to fear? Would He say this kind word again and again, ringing changes as of the bells of heaven upon it, only to mock us, if He knew all the time that we could not possibly help fearing? Only give an hour to seeking out the reasons He gives why we are not to fear, and the all-inclusive circumstances in which He says we are not to fear; see how we are to fear nothing, and no one, and never and nowhere; see how He Himself is in every case the foundation and the grand reason of His command, His presence and His power always behind it; and then shall we hesitate to say "I will fear no evil, for Thou art with me?" Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"
—*F. R. Havergal.*

The Christian in Old Age.

The closing lines of Longfellow's beautiful poem, read at the fifteenth anniversary of his college class, is a message both of admonition and cheer to those who stand in the sunset hours of life.

For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

The influence of a Christian in old age is one of cumulative and peculiar power. It gathers into itself the forces of long-tried character and is rich in ripened experience. "The work," said the late Prof. Austin Phelps, "which a Christian man does in his closing years of life often has a spiritual vitality in it which that of his busier manhood had not." Blessed is the life that, as it draws nearer to eternal realities, in the lessening of its hold on things present, and increasing quietness of outward action, discovers the calm trust, the joy in peace, the strong confidence, in things eternal and invisible that makes old age a sunset hour that fears no night, but waits the breaking of the morn-

ing. There is service still to render in the ministry of a love that exemplifies the gifts of the Spirit, a service that is more abundant in its fruitage than those who bestow it realize. There are victories still to be won. Physical disabilities and weakness often cause depression and heaviness of heart. Sometimes the memories of the years gone by fill the horizon of thought and feeling with swift flying clouds whose shadows dim the sunshine. But there is given to the waiting, trusting heart the victory of faith. Heaven lies back of the clouds. The chastening of divine love through weariness and pain ripens the fruit of righteousness.

"Let the Cat out of the Bag."

Many of the words and phrases which we use in every-day conversation, originally had a peculiar meaning derived from the customs of the people. We often hear the phrase, "He let the cat out of the bag," used, meaning that he told a secret.

The origin of this expression is very interesting. It is said to have been a favorite trick among country folk in England to substitute a cat for one of the young pigs when the latter were carried in bags to market.

These bags, in old phraseology, were known as pokes. If any greenhorn was foolish enough to buy "a pig in a poke," that is, to purchase the animal without looking at it—the trick was successful, but if he opened the sack to satisfy himself concerning the value of his desired purchase, pussy would be sure to jump out. The cat was let out of the bag, and the trick was disclosed.

Lead your Children.

Parents who have not themselves been confirmed and become communicants are direct stumbling blocks in the way of the children. Not only is it impossible for them to urge children to do what they themselves have neglected or refused to do, but the direct influence of their bad example is one of the greatest difficulties with which the Clergy have to contend. You parents who do not go before and lead your children in the paths of safety and truth, are guilty before God of the most serious of sins. You are set to be lights in your own homes and to your children, and behold "the light that is in you is darkness." And you parents, who do not see that your children are taught, and, when taught, brought to the Bishop to be confirmed, are responsible before God, if, in after years, these children are "aliens to the household of faith and strangers to the covenant."

Good Manners at Home.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.

NIAGARA RIVER LINE.—The splendid and well-known palace steamers of this company, the "Chicora" and "Cibola," are now running double trips, affording opportunity for the enjoyment of one of the most pleasant excursions that can be found amongst the varied and numerous announcements made. These splendid boats are so thoroughly equipped and well officered that the comfort of those who patronize them is well assured. A busy season should reward the efforts of the management.

Think no Evil of Anyone.

It is not enough to say, I will speak no evil; you are forbidden to think evil of anyone. Drive forth the thought as you would repel a venomous snake.

To think evil of others is to harbor in the chamber of the soul an insidious poison—a malaria, or miasma of death, which, by creating an atmosphere of inharmony, will injure you far more than the one against whom your thoughts go forth; an atmosphere that will blight every noble and spiritual impulse, as frost in early spring time blights the daring flowers.

The world is full of shadows. Do not add to the darkness. Your mission should be to banish the night.

—If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day and write upon it for sweet memory's sake only those things that are lovely and lovable.

—There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the over-ruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that He cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.

—Let me warn teachers, especially young ones, against attempting to reply to any question by a scholar when they do not really know what answer to give. No one can be prepared for every question which can be asked. The veriest fool can ask more in five minutes than the greatest philosopher can answer in a lifetime. I know the temptation is great to give a reply of some sort, which may be right or may be wrong, "for fear the scholars should think us ignorant;" but that temptation must be battled with. The real reason why an answer is attempted, ninety-nine cases out of the hundred, is pride, and it is pride which will certainly have a fall, for if the scholar does not know at once that the reply was a guess, he will remember, and confront the teacher with it at some most inopportune time—perhaps quote his own words against him. Then, indeed, will the scholars look down upon the teacher, and probably give him a far lower place in their regard than he really deserves. If, however, that teacher is generally well-informed, well ahead of them, he will not sink at all in their estimation if he honestly confesses that he cannot answer some particular question—it is generally one of fact—on the spur of the moment. Still, he should carefully treasure the question, and see that he obtains the correct answer to it for the very next time he meets his class, and should give them the reply, with any other information about the subject he may think fit.

Worth the Trouble.

Family anniversaries, or the celebration of them, occasion some trouble in the household, especially if there are no servants; but they pay for the effort involved. "This has been the nicest day I ever knew," said a boy to his mother, one evening. "The birds have all been singing, and the sun has shone every minute, and everything has been so lovely, just for your birthday, mamma, and I am so glad!" and he emphasized his gladness with a hearty hug and kiss. For weeks he had been looking forward to this day, and planning and making a little birthday gift as a surprise, and when the time came, his whole mind was for making his mother happy. Everything that is desirable is attended with some trouble; but how can we keep our children contented and happy at home without taking trouble? And no mother regrets the trouble when she sees her children regarding their home as the very best place in the whole world. Try to celebrate the birthdays one year, and see if it does not "pay" in the enjoyment of the whole family.

Curious Things about Clocks in India.

Clocks are regarded as curiosities by the Hindoos, and for this reason half a dozen or more timepieces are often found in the apartments of the wealthy Hindostanees. They are not used as timepieces, but simply for ornament, since the old-fashioned way of telling the hour of the day in India, by calculating the number of bamboo lengths the sun has travelled above the horizon, is entirely satisfactory to the natives. It is said that in the country police stations in India, where the European division of the hours is observed, time is measured by placing in a tub of water a copper pot in which a small hole has been bored. It is supposed that it will take one hour for the water to leak into the pot so as to fill it and sink it. When the policeman sees the pot has disappeared, he strikes the hour on a bell-like gong. If he is smoking or dozing, the copper pot may have disappeared several minutes before he discovers the fact; but the hour is when he strikes the gong.

Gold from the Mine.

Men made men in God's school are trained and hardened by discipline, trial, self-denial, opposition. A kite that has its own way, no one pulling the string, soon falls to the ground.—Anon.

"Go where you will, your soul will find no rest but in Christ's bosom. Inquire for Him, come to Him, and rest you on Christ the Son of God. I sought Him, and I found in Him all I can wish or want."—Rutherford.

"We are like little children strayed from home; and God is now fetching us home; but we are ready to turn into any house, stay and play with everything in our way, and sit down on every green bank; and much ado there is to get us home."—Baxter.

Not a Smile.

Discipline is an admirable thing, but it may be at times a little too severe, as the following anecdote shows:

Wellington once took passage to Portugal in one of His Majesty's frigates, the captain of which asked him if he did not admire the order and discipline the ship was in.

"Certainly," answered Wellington. "I could not have supposed it possible; everything goes on like clock work; but, sir, I would not command an army on the same terms you do your ship for the crown of England. I have not seen a smile on the face of any individual since I have been on board of her."

There used to be homes, of people whose religion was of a mistaken kind, where the discipline that prevailed was of this sort. Happily we have now learned that the less like a prison a home is, the better. Indeed, it is possible that we have gone to the other extreme, and that family government is a thing of the past. It is not, however, on the faces of members of an un-governed home that we see most smiles, but in homes that are governed by true love, love that shuns the extremes of unsympathetic severity and sentimental weakness.

Our Special Offer.

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

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

Hints to Housekeepers.

PROTECTING POLISHED FACES.—Means to prevent her mahogany table from being marred by a piece of statuary is what one writer is seeking. Get a piece of silk, plush, or damask, and cut it in the same shape as the piece of statuary, but a trifle smaller; this will protect the table, yet will not show. For lamps, and other heavy articles, I buy remnants of damask, or tapestry, which I either double or line with silk; they are tasteful looking, but do not take away from the effect of a handsome lamp. The small Turkish doilies, without fringe, are suitable to use under vases of flowers. They protect the polished woods, and while rich, are subdued. How to remove from her polished mahogany table white spots which were made by the placing of hot dishes on the mats, is what one reader wants to know. I have been successful in removing such marks, except when they were deep and old, and I think that my rubbings will obliterate even the worst spots. Pour a little kerosene oil on the place, and then, with a piece of flannel, rub with the grain of the wood, adding a little oil from time to time, until the stain disappears. It requires hard rubbing, but it will prove a success if you persevere.

GUELPH GOSSIP.—Dear Sirs,—I have been troubled for over a year with sick headache and sick stomach. Nothing did me any good until I tried B.B.B., which made a perfect cure before I had finished the first bottle. I recommend it as a safe cure for headache to all my friends. Miss Annie McNulty, Guelph, Ont.

A NEW SILVER POLISH.—Put two-thirds of pint of alcohol in a wide-mouthed bottle, with one-third of a pint of ammonia and a tablespoonful of whitening; shake thoroughly. Wet a small sponge with this mixture, and go over your silver or brass with it as quickly as possible, rubbing it off with a soft flannel before it has a chance to dry.

IN ALL CASES.—Dear Sirs,—I have used Dr. Fowler's Extract of Wild Strawberry for summer complaints, and after a fair trial have proved it a sure cure both in my own case and others of the family. Lauratta Wing, New Dundee, Ont.

KEEPING BUTTER SWEET.—If your butter seems likely to spoil, immerse the vessel which contains it in cold lime-water and keep it there until the sweetness of the butter is restored.

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

CREAM PIE.—One cup of sweet cream, three tablespoonfuls of sugar, two tablespoonfuls of flour, butter the size of an egg, and a little grated nutmeg all creamed together. Bake like custard pie and put strips of crust across the top.

OATMEAL TEA.—Two tablespoons raw oatmeal to one quart of cold water; let it stand two hours in a cool place, drain off as it is required. This tea is nourishing and unequalled for summer use where one is exercising vigorously.

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Business College Scholarships

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A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$19.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

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

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

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

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The President's First Shoes.

Mrs. Garfield, the President's mother, was very poor, and had great difficulty to make both ends meet.

In the spring of 1835 a family moved into the vicinity which proved of great benefit to the Garfields.

It was an era when Thomas brought home the first money that he had earned.

"Now the shoemaker can come and make Jemmy a pair of shoes."

"Certainly," answered the mother; "and he will be indebted to you for the first pair of shoes that he ever wore."

"Jemmy ought to have had a pair a long time ago," replied Thomas, "and he would have had a pair if there had been any way for me to earn them."

"Well, you can send word to the shoemaker as soon as you please," continued his mother; "the quicker the better."

James was three and a half years old at the time, and the future President of the United States had not known the luxury of a pair of shoes—no, not even in winter.

Then in that part of the country shoemakers did not have shops of their own, but they went from cabin to cabin, boarding with the families while they were making shoes for the members.

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HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg.

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The Iron Boot.

We sometimes have to put up with what is uncomfortable and unpleasant, in order that good may come of it later on.

A little boy had something wrong with his foot. It was a kind of a disease which his friends knew might perhaps end in his being lame for life.

Oh, how the poor little fellow cried when it was put on. It felt so stiff and heavy and uncomfortable. The boot was to be worn a whole year.

Often and often, when the weakly little lad had grown up a strong, big fellow, he would say, "Oh, mother, I'm so glad you didn't give into me when I asked you to take off my boot, though it did hurt so."

A Good Rule.

A FABLE.

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have—my mother always did it—to begin the day with song."

A Forefather.

At hair brushing time there generally comes a flood of questions that are sometimes hard for mamma to answer. The other morning while this was going on Ethelwyn asked: "What is a forelock, mamma?"

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with two pearls and put up in a fancy \$2.50 pair of 14 carat is, for five (5) yearly HMAN at \$1.00 each. 50 Yearly.

ronto, Ontario.

chanced that Mary's house was small, and Mary herself was not always well dressed. But Ethelwyn did not know it, for she loved Mary so dearly that she never thought anything about it.

After they had walked on a little ways Ethelwyn said, "Mary, do you know what a forefather is?"

"Yes, I do," said Mary. "If you have a father and he dies, and you get another, the first one is the forefather."

"Why-ee, Mary Ellis, 'tisn't so! my mamma telled me about a forelock, and it's just the same. A father that makes money and lives in a big house is a forefather, and one that doesn't is a hind father."

Mary's face got very red indeed, and she said: "I don't care one single speck, Miss, if my father is a hind father; he's as good as yours or anybody's, if yours is a minister." And Mary stalked ahead.

Ethelwyn was amazed and did not know exactly what to do, until she put her hand in her pocket, and pulled out a big piece of molasses candy she had made the night before, and wrapped up and put away for Mary. So she ran on and overtook her little friend.

"Oh, Mary, I didn't mean your father, truly, 'cause I thought he was a forefather. And I think he's just as nice as he can be,—and if he is a hind father I'd rather have one. So there! And here's a whole lump of molasses candy for you, 'cause I just love you, Mary Ellis," she said, beaming on her friend.

Mary could not stand this; so she laughed, took a bite of the candy and said, "Oh, you have got the sweetest disposition that ever was, Ethelwyn; my mamma says so."

Afternoon Tea; or Ella's Bright Idea.

It was a hot summer's afternoon. The bees were buzzing lazily round the flowers, and the cows were standing knee-deep in the ponds, resting after the heat of the day. In Mrs. Temple's garden a cosy little party might have been seen at tea. Two little girls, Mary and Ella, and two little dolls, Beatrice Jane and Edith Matilda, made up the party.

It was not a noisy one, for Ella and Mary were tired with racing over the soft mossy grass, and Beatrice Jane and Edith Matilda were so well brought up that they never opened their lips in their little mothers' presence. Perhaps they had been taught the saying, "Children should be seen and not heard!"



A Spring Thought for Mothers.

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

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No Duty on Church Bells. Mention this Paper.

As the two friends sat talking together a bright idea came into Ella's head. She had lately been ill, and illness teaches us to think of others.

"How cool and nice it is here," she said, "but the garden is so large just for us two by ourselves. I should like it ever so much better—wouldn't you? if we could have some other little children to enjoy it with us."

"Oh, I know lots and lots who would love to come," cried Mary, the doctor's daughter; "there's the cripple girl at the Toll Bar, who is pining away, father says, for fresh air, and Johnnie Brown, who broke his leg, and Nancy, who cannot get strong after the fever, and—"

"Stop, stop," said Ella laughingly; "but really it would be nice, and I have got enough money myself to pay for the buns if mamma will give us the tea."

Just then Mrs. Temple came out of the house. "What are you talking about so earnestly, children," she asked, "that you leave poor Edith Matilda in disgrace under the table?"

"Oh, mamma," cried Ella, with sparkling eyes, "we want to have a regular big tea party. Not just for ourselves and our own pleasure, but for all the little sick children Mary knows; and, if you please, I should like to pay for the buns out of my own money—the money Aunt Mary gave me."

Mrs. Temple kissed the child's eager face as she whispered, "Is my little girl thinking of the words,

"We lose what on ourselves we spend; We have as treasure without end Whatever, Lord, to Thee we lend, Who givest all."

Tired Legs.

A little fellow once found that the older pupils in the school were going off for a long tramp in the woods. He asked to be allowed to go, and was told he was too small; but he begged so earnestly, that at last permission was given.

He held out bravely, though the last two miles were almost too much for him.

"I am not tired," he said, "but if only I could take off my legs, and carry them under my arms a little while, I should be so glad!"

Let the man who, by the grace of God, has cast off the bondage of sin from his own soul, apply himself to encourage other sinners to seek forgiveness. For there is no sacrifice so acceptable to God as a zeal to save souls.—*St. Gregory the Great.*

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To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.
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Oats.....	0 32	to	0 33
Peas.....	0 00	to	0 62
Rye.....	0 00	to	0 89
Hay, timothy.....	11 00	to	13 00
Hay, clover.....	7 00	to	9 00
Straw.....	8 00	to	9 00
Straw, loose.....	0 00	to	6 50

Meats.

Dressed hogs.....	\$6 00	to	\$6 25
Beef, fore.....	5 00	to	6 00
Beef, hind.....	8 00	to	9 00
Mutton.....	7 00	to	9 00
Lamb, spring, per lb.....	0 12 1/2	to	0 15
Veal.....	6 00	to	8 00
Beef, sirloin.....	0 14	to	0 17
Beef, round.....	0 10	to	0 12 1/2
Mutton, legs.....	0 12	to	0 15
Mutton chop.....	0 14	to	0 15
Veal, best cuts.....	0 10	to	0 15
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Chickens, spring.....	0 00	to	0 70
Chickens, old.....	0 55	to	0 65
Turkeys, per lb.....	0 10	to	0 12
Geese, per lb.....	0 00	to	0 00

Vegetables, Retail.

Potatoes, per bag.....	\$0 00	to	\$0 40
Carrots, per p'k.....	0 00	to	0 00
Onions, per peck.....	0 50	to	0 60
Onions, per bag.....	1 60	to	1 75
Parsley, per doz.....	0 25	to	0 30
Beets, per peck.....	0 00	to	0 20
Turnips, Swede, per bag.....	0 40	to	0 50
Turnips, white, per peck.....	0 00	to	0 10
Cabbage, per doz, new.....	0 75	to	1 25
Celery, per doz.....	0 00	to	0 50
Apples, per peck.....	0 00	to	0 00
Apples, per barrel.....	1 75	to	3 00
Lettuce, per dozen.....	0 00	to	0 25
Radishes, ".....	0 00	to	0 30
Asparagus, ".....	0 00	to	0 50
Rhubarb, per doz.....	0 00	to	0 25
Cauliflower (each).....	0 15	to	0 30
" (per doz).....	2 00	to	2 50
Cucumbers.....	0 75	to	1 00
Mint (per doz).....	0 10	to	0 15
Peas (per peck).....	0 00	to	1 00
Tomatoes (per basket).....	0 75	to	1 00
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