

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

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October 11th.—NINETEENTH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel 14. Colos. 1, to v. 21.  
Evening.—Ezekiel 18, or 24, v. 17. Luke 9, v. 51 to 10, v. 17.

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### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 312, 314, 553.  
Processional : 202, 208, 268, 390.  
Offertory : 167, 234, 293, 545.  
Children's Hymns : 271, 338, 341, 567.  
General Hymns : 9, 38, 207, 211, 215, 516.

### TWENTIETH SUNDAY AFTER TRINITY. (St. Luke's Day.)

Holy Communion : 307, 309, 316, 538.  
Processional : 165, 221, 601, 623.  
Offertory : 227, 302, 425, 621.  
Children's Hymns : 293, 340, 391, 435.  
General Hymns : 30, 214, 222, 433, 434, 448.

### NINETEENTH SUNDAY AFTER TRINITY.

If we have been striving to carry out the lessons which last Sunday's services taught us, we shall be prepared to join in the Collect provided for this day. Our struggles against sin will have discovered to us our own weakness, and brought us to acknowledge that "without God we are not able to please Him." To His Holy Spirit, then, we are this day taught to look for comfort, aid, and spiritual guidance. We learn how, when weak in ourselves, we are yet strong in the Lord and in the power of His might. This truth may in some degree be gathered from the miracle which is recorded in the Gospel for the day. In the state of the man sick of the palsy, we see as in a type the state of our souls, when unrenewed by the Spirit of God. The poor paralytic of whom we here read was utterly helpless and unable to move. Until his friends brought him to receive strength at the hands of our Lord and Saviour Jesus Christ, he could not even use means for his own recovery. So it is with man unassisted by

divine grace. Until he is brought to Christ to receive the strengthening influence of the blessed Comforter, he must remain in the state of spiritual inactivity and deadness which is described in the epistle for the day. Living as an alien or stranger from the life of God, through the ignorance and blindness that is in him, his spirital energies are paralyzed or deadened; and so, he continues in sin, working all manner of evil and wickedness. Such is the miserable state of those who have never received the Holy Spirit, or who, after having received, grieve and reject Him. But if our spirital sickness is thus represented by the condition of this poor paralytic, so is our cure also. Christ, our Lord, first employs His almighty power to forgive the sick man, and then by giving him strength to arise and walk. He proves to the gainsaying multitude His divine authority to forgive sins, and therefore the reality of their forgiveness. So does He also in our own case. First, He removes the cause of our helplessness, which is sin; and then He enables us to show that we are indeed released from it, by the power which He gives us to walk in newness of life. This is the truth which is brought before us by St. Paul in this day's Epistle. This passage contrasts our helplessness as aliens and strangers from God, with the strength which we received with the "seal" or token of God's Holy Spirit. It points out the difference between the old man and the new,—between those who have "learned Christ," and those who know Him not. By these marks, then, we must search and try ourselves, if we would know whether we follow or whether we reject the guidance of God's Holy Spirit. Lying belongs to our old or corrupt nature. It is one of the works of the devil, for "he is a liar, and the father of lies;" and it must be put away by those who have been enlightened and renewed by the Spirit of truth. When, therefore, we are betrayed into deceit or hypocrisy, or any kind of double dealing, then we may know that we are not acting under the direction of God's Holy Spirit,—we are falling from a state of grace back again into a state of wrath. And as with lying, so also is it with other sins, such as anger, theft, or evil speaking. The temptation to fall into them comes from the evil of our own hearts,—the power to resist them from the Holy Spirit of God. We see, then, that though without God we are unable to please Him, yet with the help of the Holy Spirit to rule and direct our hearts in all things, we shall be enabled to do His will. This divine truth is strongly illustrated in the lives of those holy men of whom we read this day. The temptations and trials under which they laboured were such as could not have been resisted by flesh and blood, yet they overcame them in the strength of the Lord and in the power of His might. Thus do we on this day, by precept as well as by example, learn to realize the words of St. Paul, that "when we are weak then are we strong." We are taught how "God's strength is made perfect in our weakness," and how we can "do all things through Christ who strengtheneth us."

### OUR OFFER OF HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the bishops, clergy and laity who were members of the General Synod of

the Church in the Dominion of Canada, held in Winnipeg, Sept., 1896. One represents the bishops (eighteen in number) in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion, who formed the Lower House.

These pictures are excellent photographs and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the bishops, clergy and laity. The price of each, if sold alone, is \$1.50.

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### THE PREACHER'S CONCEPTION OF THE LAYMAN'S NEED.

BY REV. PROF. OLARK, LL.D., D.C.L.,  
At the Toronto Conference, Sept. 23rd, 1896.

In the statement of the subject now under consideration there is the assumption that the layman has needs for which the pulpit must provide, and that it is the business of the preacher to consider the nature of those needs. Such an assumption needs no proof. To bring it into doubt is simply to do away with the preacher altogether. The layman, the hearer of sermons, then, has needs, has rights, has claims, which the preacher must never ignore or forget—at his peril! And here we must make a distinction between the needs of the hearer, and what many hearers want, and wish, and desire. For many hearers undoubtedly like and want what the preacher may not lawfully supply—entertainment and amusement, for example, or loud-sounding rhetoric with little sense or meaning in it, or a discourse the shortest possible that can be decently

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delivered in a Christian pulpit. Wants like these the preacher must by no means consider, except to regard them as temptations of the devil to be resisted. Confronted by such demands, he must fall back on the motto of St. Paul: "Not as pleasing man, but God." This is what the layman has a right to expect of the preacher to begin with—that he shall not pander to a depraved taste; that, whilst he loves his fellowmen, and considers them, and serves them, and sacrifices himself for them, as Christ did for the Church he shall yet always remember that he comes with a Divine message, that he is the ambassador of Christ and the steward of the mysteries of God, that whatever else may be absent from his sermons, this deep all-pervading conviction must be there, and must make itself felt. In a certain sense, this may be said to be the whole matter: to remember the words of the Lord: "He that heareth you, heareth me"; and to take heed that our words may be the words and truth of Christ—to adopt the watchword of St. Paul: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." But, perhaps, we may go a little into detail. 1. And first among the needs of our hearers, and the demands of the reasonable and the wise, is the need of and demand for reality; that the preacher shall speak what he believes, what he has realized, and that he shall speak it in plain, strong, burning words, springing up from his heart and out of his deepest convictions. This is not always quite easy. There is a constant tendency to drop into well-worn words and phrases, to repeat familiar platitudes, to indulge in phrases which are agreeable and pleasant in the ear of particular classes of persons. There are a good many of that kind, and they are too frequent in our discourses, and they don't ring quite true. As it has been said, we have this treasure in earthen vessels; but we like to hear the chink of the gold—of the sterling metal, not of the counterfeit. Reality, then, in thought and word, is the first thing, and it must be in deed also, or it cannot and will not be in thought and word. On the whole, preachers are treated with much indulgence—not always, but for the most part. Our hearers expect to find imperfections in us, and they bear with them, sometimes beyond belief. But they demand two things of their teachers—that they shall believe what they preach, and that their belief shall be of a practical character, that they shall be striving with all their might to live the Gospel which they preach. They must not be intemperate or self-seeking, worldly or ambitious, and they must not be proud, or conceited, or insolent. Perhaps enough has been said on this point. 2. A second thing needed in the preacher, and lawfully demanded of him, is a certain human, humble brotherliness of address. St. Peter warns us of a danger connected with this subject. He who is himself an elder tells the elders: "Tend the flock of God which is among you" . . . not "for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making your-

selves ensamples to the flock"; or to use phraseology more familiar to us, "neither as being lords over God's heritage, but being ensamples to the flock." (I. St. Peter v. 3) Here it is not for one moment intended to call in question the greatness or authority of the Christian ministry. The preacher who speaks with the power of the Divine Spirit will remember, and his hearers will not forget, that he is the representative and mouth-piece of the Eternal Word. But there is sometimes a tendency—for human nature is weak—to assume a tone of personal importance which is as hurtful to the success of the Gospel as it is offensive to the hearer. There is found occasionally an assumption of immeasurable superiority, a sense of delivering the message from a lofty height far above the level of the hearer, for which there is, in fact, no justification, and which repels many of those even who are little prone to

persuasive manner. It cannot be doubted that a large proportion of the ministers of the Divine Word do, to a large extent, meet this requirement. They give what time they can—and they have many other duties to perform—to the composition and preparation of their sermons. But there are also, it is to be feared, a considerable number of clergymen who, for various reasons, take this part of their work too lightly. Some extempore preachers there are who are ready to confess—or even, alas, sometimes to boast—that they go into the pulpit with no preparation whatever. Some have even declared that they chose their texts as they entered the pulpit. But, as the late eloquent Bishop Magee remarked, there is extempore writing as well as extempore speaking; and a sermon which is written down without previous reflection, meditation and prayer, is no more likely to be instructive and edifying than the mere extempore effu-

sion of a ready speaker. No excuse will avail for such neglect in regard to what, perhaps, is the greatest work that a man can perform, the preaching of the kingdom of God. Pastoral visitation, ministering to the sick, supervision of schools, taking part in the administration of the affairs of the Church—these are duties which must be discharged; and rightly used they will help and not hinder the work of the preacher; for no one can long minister lovingly to his people from the pulpit, unless he is in personal, affectionate contact with them day by day. These things ought to be done, and the other not left undone. The preacher must not plead that he could not visit the sick of his flock because he had so much time to spend in his study over his sermons. But neither must the parish priest neglect the work of the pulpit because he has been diligent in his parish. We have promised to do these things in the most solemn hour of our life, and we may not neglect them. And, in particular, it is the solemn duty of those who proclaim the message of salvation to give diligent heed to all means whereby they may more perfectly fulfil this great and glorious work. "Till I come," says St. Paul to Timothy (I., iv. 13 ff) "give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee



REV. PROF. CLARK, LL.D., D.C.L.

take offence. The preacher should place himself in the midst of his brethren, showing himself thoroughly able to appreciate their temptations, their efforts, their joys, and their sorrows, sympathizing with them, as the disciple of Him who said, "I am meek and lowly in heart, and ye shall find rest unto your souls." 3. Another lawful demand which may be made upon the preacher, is that he shall take his work seriously, that there shall be no careless, slipshod work in the preparation of his sermons. I say, the hearers of sermons have a right to make this demand. A preacher has the privilege of engaging the time and attention of a large number of men and women every Sunday, and they have a right to demand that he shall speak to them well-considered words upon which he has bestowed no inconsiderable portion of time and thought and labour, so as to bring out the meaning of his message in the clearest, most cogent, and most

by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them, that thy progress may be manifest unto all. Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." St. Paul took this work seriously, and he wanted Timothy to do the same; and all who might hereafter discharge that office. It is impossible to insist too strenuously on this point. Think of reading and study alone. It is not enough merely to read our Bibles. Every clergyman, as a matter of course, reads daily the four lessons appointed by the Church at morning and evening prayer. But mere reading is not enough. We have to "read, mark, learn and inwardly digest." And what shall we think of the Biblical studies of those who seldom or never open their Greek Testament, and yet profess to be teachers and guides of the flock of Christ?

4. And what are to be the subjects of Christian preaching? In answering this question, we have a double guide, the actual felt and recognized needs of the human heart, and the contents of the sacred Scriptures. And these correspond to each other; for in this respect also do the writings of sacred inspiration prove themselves to be divine in that they respond, as no other writings ever have done, to the needs of the hearts of men. And here is the answer to the question: Shall our preaching be doctrinal, or practical, or experimental? It will be all of these, if it follows the example of the Divine word. On the one hand, Christ must be preached as the Revelation of God as the Saviour of men. That name, which is as ointment poured forth, must be the savour of every Christian discourse. The discourse need not always treat formally of a particular Christian doctrine; but Christ and His Gospel will run, as a golden thread, through the whole. So also those doctrines which have been stamped by universal consent as Catholic—which have been received by the whole Church and embodied in the great Creeds, will be sometimes expounded and proved from Scripture, and always assumed as the basis of Christian teaching. But besides the teaching of doctrine, the pulpit will deal with all those aspects of practical life which are the necessary outcome and demonstration of a true and living faith; and will also recognize all the varied phases of Christian experience. As regards the proportions in which these different elements of truth shall appear in our teaching, much must be left to individual judgment. Much will be determined by the circumstances of the time and the locality, something even by the powers and tastes of the preacher. Those who study and consider the needs and condition of their people, and make their edification the rule of their work, will not, in these respects, go far astray. 5. On one question which is often asked a word, or two may be said—*Shall we preach to the times in which we live, or shall we preach universal truth?* We should say, both, but especially the latter. Especially the latter, we would say, because it has been remarked of late that many preachers have dealt so copiously with questions of the day that they have found no room in their discourses for the Gospel of Christ. The other day, a correspondent of one of our newspapers drew attention to a number of sermons which had been recently reported in the columns of that paper, pointing out that of four or five sermons reported on a certain Monday, only one had a distinctly Christian subject; and quite recently a minister of one of the Protestant denominations complained that this habit of preaching on topics of the day was driving Christ and His Gospel from the pulpit. Surely there was reason in the answer given by an aged preacher, when he was asked why he referred so little to passing events. "So many," he said, "were preaching for the time, they must bear with one who preached for Eternity." On the other hand, it is certainly the business of the preacher to point out that the Gospel is applicable to all the changing circumstances of human life—to the Jew and to the Greek, to the bond and the free, to the male and the female. Certainly we should show that the Gospel and the Spirit of Christ would foster within us all high and pure and noble thoughts and purposes, and destroy everything that is base and unworthy; and that the diffusion of the Spirit of Christ is the true remedy for all the many and crying evils of human society. In doing this work, however, we must beware

of elevating our own theories of the operation of the Gospel in society to the level of dogmas or revealed principles; and generally speaking, we shall be safer if we adhere to the proclamation of the recognized principles of the Gospel of Christ, leaving the application of them largely to the individual conscience. When one came to the Lord Jesus with the petition, "Master, bid my brother divide the inheritance with me," He said unto him, "Man, who made Me a judge or a divider over you?" And it would have been well, if some of His followers had imposed the same restrictions upon themselves. They would then have escaped from many unguarded assertions into which they have fallen, and have been more useful and helpful to their fellow men. At the same time, we must by no means forget that the Christian teacher is a witness against all wrong and oppression, and sometimes must suffer for the truth's sake.

6. *One other need of the layman should be mentioned*—some assistance towards an intelligent, devout, and profitable understanding of the sacred Scriptures. Expository preaching used to be considered a necessary part of the work of the Christian pulpit. Yet it must be confessed that it is not quite easy to make this kind of preaching interesting. On the other hand, we have some noble examples of Scriptural exposition among the works of our English divines, and first, perhaps, among them all, Leighton's Lectures on the first Epistle of St. Peter, which Coleridge used to place next to the sacred Scriptures—yea, as the vibration of that once-struck tone still lingering in the heavens. The form of Leighton's work may not be quite adapted for our own days. But the spirit and tendency of it may be taken as guides; and even if this manner of teaching should only occasionally be resorted to, many will testify to its usefulness and interest. To go through such a book as St. Paul's Epistle to the Ephesians or to the Colossians on a week day evening, when those present are almost all sincerely interested in the study of the Scriptures, has been found by many both instructive and edifying. Let us conclude by impressing upon ourselves the greatness of preaching. Let the laity expect more of their clergy, and let the clergy do their best to meet these reasonable expectations. We cannot all be eloquent or orators. As regards the mere accidents of our work, we must be contented to be little more than mediocre. But certain things we can all do. We can call to mind the great calling with which we are called, we can remember that we are the messengers of God, we can keep in mind the needs of the multitudes who are hungering for the Bread of Life, we can pray that the truth of Christ may be precious to our own hearts, and we may cherish a constant fellowship with Him; and then we may attain, in our measure, to the blessedness of "that faithful and wise steward, whom his Lord shall set over His household, to give them their portion of food in due season. "Blessed is that servant, whom his Lord when He cometh shall find so doing." (St. Luke xii. 42.)

#### MOOSONEE DIOCESE.

JOURNAL NOTES OF REV. J. LOFTHOUSE, CHURCHILL, HUDSON'S BAY—WINTER VISIT TO SPLIT LAKE, 1896—1,000 MILES ON SNOWSHOES AMID NORTHERN GALES.

Continued from last week.

Sunday, Feb. 23rd, 12th day.—After having morning service we pushed on again, but very slowly; the snow was fearful. About 3 p.m. we came upon an old trail which our guide said was

the track of some Indians from S. L. who had been to Y. F. at Xmas; this cheered us greatly, and we went on more briskly, the dogs not sinking so much in the deep snow. We had been travelling south, but now turned due west, showing that we had got a long way out. In the evening we had a real thanksgiving service, as we had no hope of reaching S. L.; gave our dogs their last food to-night, but hope to come across Indians to-morrow, from whom we may get some fish for them.

Monday, Feb. 24th, 13th day.—Last night was the coldest night we have yet had; it must have been 40 below zero; it turned us all out very early to get on a fire, and such a fire as would have startled many of our English friends. We got away by 6 a.m., and after a steady three hours' tramp came upon the first large lake; then we saw how very far we had gone out of our way; here we saw an Indian house, where we hoped to meet the brother of our guide, and get some fish both for ourselves and the dogs; but when we got to the house no one was there, and no signs of fish or food of any kind. We went on, crossed two more large lakes, then came to another house, again to be disappointed, for the people had evidently left that morning, and what was worse for us, left abundant traces that they were on the verge of starvation. We followed their trail, and in the evening came up to them; there were four families, 16 in all, and they were in a sad state, some of them hardly able to walk. Of course they could give us no help, and we could do little for them beyond giving them a little tea and sugar; we were still four or five days away from the Post, with no dogs' food, and not much more than one day's food for ourselves. We camped near them, and had service with them, but having service with a band of starving Indians is not a pleasant duty, when one can do nothing to help them; yet we all felt better for it. Two of these families came from Y. F. just after Xmas, and on the way a boy of ten years perished in a gale; he started with the only man of the party, to find one of the houses we passed to-day; getting tired on his way he was sent back; they sought for him, but not a trace could be found, and he was, without doubt, frozen to death, and lies buried in the snow.

Tuesday, Feb. 25th, 14th day.—After prayers with the Indians, started at 7.30, one family following in our trail; the others said they could not come on, and would have to wait until assistance was sent to them. We had now to make our own track, and it was very hard work, the dogs being hardly able to haul. In the afternoon we came across another Indian, from whom we got two rabbits, but nothing for our dogs. The Indian family had nothing all day but one small rabbit for six persons.

Wednesday, Feb. 26th, 15th day.—Made another start at 7 a.m., but our dogs are getting very weak and I fear will not hold out. The Indian family kept with us until the afternoon, when we came upon another Indian family, fishing in a small lake. They were getting barely enough to support life, but they willingly shared with the others, who stayed with them whilst we pushed on. The track was now particularly bad, and some of the portages as steep as a house side; one of them took us nearly an hour to drag up dogs and sled.

Thursday, Feb. 27th, 16th day.—A nasty, miserable night, snowing hard, and bitterly cold. This morning we were fairly buried in snow. After crossing another large lake we came upon an Indian fishing; this was James Wastasecoot, who, with his family, left Churchill last year. They were likewise very badly off, owing to James having an accident last fall, just when he could have laid by a stock of fish. He took us to their home, and we stayed two hours and had a very nice service. I got a young Indian to go on with us, and help haul our sled; he shot a rabbit and two ptarmigan, which served us for supper; but our poor dogs got nothing. This is their fourth night, and still they keep up. Husky dogs are really wonderful animals; they will haul until they drop and die.

Friday, Feb. 28th, 17th day.—Another bitterly cold, nasty night. I am getting pretty well tired, and long to be at some Post. Shortly after start-

ng this morning, we [met three] Indians carrying food to those we had passed on Monday. We got a little flour and oatmeal from them, which will take us into the Post; I also got a small piece of venison for each of our dogs, but could not give it to them until night, as if fed during the day a Husky dog will not haul. Having a well beaten track, we got on a little better, and camped on the bank of the Nelson River, with the hope of ending our journey to-morrow.

*Saturday, Feb. 29th, 18th day.*—Travelled all day up the Nelson, which is a fine wide river with high clay banks. In some parts it is open all the year round, and is dangerous to travel on, however, we had a good track, and so were quite safe. About 4.30 p.m. I got to the Post, but the dogs did not come up until near 6. My first feeling was one of devout thankfulness to God for bringing us safely through. I was far from well at starting, and have suffered somewhat from the walk and shortness of food, yet I have improved in health, and feel better than when I left home. Split Lake Post stands upon a rather high point of land running some distance into the lake, which is really a branch of the Nelson River, and is here about three miles wide; the Post faces the south, and is very pleasantly situated, being well sheltered from the north by thick woods. Mr. H., a fur trader from Norway House, has a post here, consisting of two Indian houses and a store; about half a mile from this stands the Hudson Bay Company's post, of three or four buildings; here I was kindly welcomed by the officer in charge, and taken into his house. This consists of one room, 20x16 feet, with a stove in the middle, a bed in two corners, and a couch on one side; the latter was kindly placed at my disposal, and with my rabbit skin robe for a cover, formed my bed during my stay of ten days. A pint of water in a tin dish was placed in the middle of the room, and I was invited to have a bath! For eighteen days I had not washed even my face, and to get off all the accumulated dirt and smoke and change my clothes in the presence of the household (who made no attempt to leave me), namely, the master, an Indian woman and a boy of nine years, was no easy task. But we in the N. W. get used to such things, and I managed fairly well.

*To be Continued.*

#### REVIEWS.

**MAGAZINES.**—*Harper's Magazine* for October is an excellent number, and wonderfully illustrated. It contains a little natural history of a peculiarly interesting kind; a good deal of scientific information, principally concerning the evolution of the dynamo; several capitally written stories, and half a dozen poems, all musical and meritorious. The number is remarkable also as containing the beginning of Mr. Du Maurier's new story, "The Martian," which will be eagerly sought. The etchings are his own, exhibiting his usual charm in that line. Mr. Du Maurier is too clever and far too honest to indulge in tricks or affectation, and the story is delightful in its initiatory stage. Its liberal garniture of French adds greatly to its value and piquancy.

In the ever-attractive *Scribner's Magazine* the main feature in the October number is the contribution of E. H. and E. W. Blashfield, "Siena—The City of the Virgin." It is an admirable piece of work, and should secure many readers. "The Government of Greater New York" and a history of the Light-house Department with its 3,000 Light Stations, excite our admiration and wonder. The charming "On the Trail of Don Quixote" is concluded, and next month will see the end of Mr. Barrie's remarkable story, "Sentimental Tommy." H. C. Bunner has a rather choice conceit called "In the Wine Cellar," although the value of the sketch lies principally in the manner of its telling.

**HEAVEN EVERY DAY, OR COMMON SENSE CHRISTIANITY.**—By Theodore F. Seward. Author of "The School of Life," etc. 12mo., pp. 160. 50c. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison.

It is seldom our fortune to read a book so fresh and suggestive, embracing discussions upon a

variety of topics in the thirteen short chapters. It takes the side of practical life as the true exponent of Christianity, and brings a heavy indictment against the idea of a merely theological religion. Many of its strictures we feel to be just, and the application of a few selected passages of Scripture is beautiful. The concluding chapters earnestly deprecate the existence of one hundred and forty-three rival sects of the Christian body in America, discusses in succession a few of the schemes proposed for Christian union, and shows the superiority of the Lambeth Quadrilateral for unity in liberty. There is much of the tone of Professor Drummond in the clear-cut conceptions on life and doctrine, and the appeal to the individual conscience for love and duty. It is truly astonishing how frequently we make use of a passage of Scripture, and may find on examination that it does not convey one idea to the mind. Writers like Drummond and Seward come to our help as a tonic, and we cannot but learn from their pages. This small volume is beautifully printed and published, and we enjoy the reading upon its fresh clean type.

#### THE GENERAL SYNOD.

*Continued from last week.*

*Wednesday, Sept. 9th.*—The Prolocutor called the Synod to order at 11 o'clock.

Chancellor Heneker gave notice of a motion to be seconded by Mr. G. J. King, of Algoma, affirming the importance of encouraging and organizing lay help in the Church, and asking that, the Upper House concurring, a joint committee on the best means of securing the services of the laity, encouraging them to offer themselves for the great work in subordination to and under the instructions of the clergy.

Rev. Dr. Langtry gave notice of a motion to recommend to the committee on missionary work to embody a scheme for the organization of missionary centres for carrying on the missionary and aggressive work of the Church in new fields and neglected districts.

On motion of Mr. A. H. Campbell, it was resolved that speakers be limited to five minutes each, except by the consent of the House.

On motion of Judge Macdonald, seconded by Mr. Hoodless, the Prolocutor was asked to name a committee of four to confer with the House of Bishops as to the state of the business and the possibility of naming a day for prorogation.

The Prolocutor read a letter from the Board of School Trustees of the city, Mr. Stewart Mulvey, secretary-treasurer, inviting the members of the Synod to visit the public schools. The Prolocutor was asked to reply that many were anxious to accept the kind invitation, and that, if possible, a time would be appointed.

The consideration of the final clauses of the scheme for a General Board of missions was then resumed.

Rural Dean Burman moved the adoption of this clause: "The appropriation of all funds shall be made by the Executive Committee."

Canon Matheson moved, seconded by Rev. Dr. O'Meara, the amendment that after the word "funds" the words "not previously appropriated by the donors" be added.

Canon Von Iffland moved, seconded by Chancellor Heneker, that the words "at its disposal" be inserted after the word "funds."

The latter amendment was lost, and that of Canon Matheson adopted.

Canon Bland moved, seconded by Rev. James Simpson, to add after "Executive Committee" the words "who shall have power to tax pro rata all funds passing through their hands, to provide for expenses of management." After debate this amendment was put and lost.

At this stage the Prolocutor named, as the committee on state of business, Archdeacon Mills, Rev. Dr. Langtry, Judge Macdonald and Dr. Davidson, Judge Macdonald to act as convener.

Canon Bland's amendment was discussed at length, but was voted down.

Mr. G. J. King moved that the following words be added to the section under discussion, "and shall present to the board a statement of all receipts and expenses, duly audited by two auditors to be appointed by each session of the General Synod." Rev. Rural Dean Bogart seconded the motion, which was carried.

A batch of messages from the Upper House conveyed the intelligence that several reports by committees had been passed by the bishops. The consideration of the messages was deferred until the report under discussion was disposed of.

Canon Matheson moved that in the last clause of the scheme, the words fixing the secretary's salary

as not more than \$1,000 be struck out, the amount of remuneration to be left to the Executive Committee. Archdeacon Mills seconded the motion, which was submitted to a lively debate and carried.

A. H. Campbell moved that the Executive Committee be empowered to appoint a treasurer. Carried.

Mr. J. Cundall moved that a clause be added authorizing the Executive Committee to carry on the society's business. Carried.

Mr. Pense moved, seconded by the Dean of Ontario, that the board shall be styled "the General Board of Missions of the Church of England in the Dominion of Canada." Carried.

The scheme was finally carried with a few other technical changes.

**Education.**—A message from the Upper House was to the effect that the following report had been adopted.

"The committee on the educational work of the Church beg to report that they have adopted the following resolutions:

"1—a. That it is essential both for the community and the children that there should be religious instruction in the primary schools. b. That a half-hour, each school day, and if possible the first half-hour, should be given to such religious instruction. c. That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion or by the teacher in case of communions agreeable to this. d. That when the above cannot be carried out we shall rejoice at the introduction into the school "course of studies" of such religious instruction as shall include the teaching of: 1. Selections from the Old and New Testament, inclusive of the Lord's Prayer and the Ten Commandments; and 2, if practicable, the Apostles' Creed.

"(a) That the dioceses in which there are non-denominational universities be requested to report what measures taken in order that the students belonging to the Church of England shall be under its care during their attendance at the university. (b) That they be further requested to report whether the daily work of the university is begun with prayer. (c) That similar information be supplied with regard to normal and high schools.

"3. That it is most desirable that an Educational Fund be established, to be raised in such manner as the Synod may determine for the educational work of the Church, the said fund to be managed and distributed by the General Synod."

Signed, R. Rupert's Land, chairman.

Signed, D. J. Goggin, secretary.

Message W concurred in the statistic report. Message X contained the report of the committee on Inter-diocesan Beneficiary Fund. The Upper House reported that the time was not yet ripe for uniting all these funds, and asked for further consideration of a scheme to allow clergymen moving from one diocese to another to participate in the funds on a basis which will consider his years in holy orders.

The Synod adjourned until 4 o'clock, and the members of the Synod took the cars to the Manitoba hotel to attend the civic reception.

Wednesday afternoon at 4 o'clock the discussion of the proposed canon for missionary work was taken up and discussed under the motion for its adoption as a whole.

Canon Von Iffland deprecated the adoption of the scheme because it would destroy a well known, well understood and workable organization, the Domestic and Foreign Missionary Society.

The motion of Rural Dean Burman, seconded by Judge Hanington, for the adoption of the scheme as a whole was carried.

Archdeacon Brigstocke presented the report of the joint committee on an address to the Queen.

The report of the committee on the educational work of the Church, as sent down by the House of Bishops with an amendment, was read and considered.

The adoption of the first clause having been moved and seconded, it was moved by Rev. J. C. Röper, seconded by Rev. Fiennes-Clinton, "That the report of the committee be referred back with instructions to embody in it the following clause: That the Church of England in the Dominion of Canada will not have fulfilled her educational responsibility until she has secured from the legislature of every Province the privilege of a combined secular and separate religious education for her children." The mover held that the report did not lay down any great principle, or great ideal towards which the Church ought to aim and for which it ought to pray. Under the arrangement which he proposed a clergyman in one Province might enter the schools and teach the children of his own Church; and in another Synod, another way might be followed. The principle had been endorsed in Ireland, where it was working well; and in Scotland, also, the system of denominational education existed. The State, as the guardian of the people, had an absolute right to enforce this, that the children should be educated in secular sub-

jects up to a certain standard; further than that the State had no right.

Chancellor Heneker was afraid that any such principle as the one proposed would never be carried out in the Province of Quebec. Since 1841 that Province has had a separate school system, the Roman Catholics having the whole management of their schools, and the Protestants the whole management of theirs; and the system had worked successfully. It was utterly impossible to expect that the French Roman Catholics would ever give up that principle.

Rev. H. G. Fiennes-Clinton held that the report should embody the highest ideal; the best possible religious instruction in conjunction with the best secular education the State could supply. The report only recognized one method whereby to obtain religious instruction, and the manner recognized was not by any means the highest. A half hour for religious instruction was a low ideal.

Archdeacon Fortin submitted that it ought to be understood what kind of schools were referred to. It was not denied that Church people have the right to give such instruction as they like in private schools; but what was referred to was the common schools. A high ideal was all very well; but the practical question was what can be secured. It was not wise to form an ideal which was unattainable.

Hon. G. W. Allan said all would desire to see the very highest ideal carried out, but it was better to aim at what was practicable. The condition of matters with respect to the education of the children in the common schools, speaking with special reference to Ontario, was greatly to be regretted. What was wanted was that the children should not grow up utterly devoid of religious knowledge, and it would be far better to secure a system by which a certain amount of religious knowledge would be imparted. The Church wanted to enlist the sympathy and assistance of other religious bodies; it was not likely to obtain what Mr. Roper desired to see. He favoured a system, something of the same kind as that which prevails in Quebec.

Mr. E. J. B. Pense supported the position of the two preceding speakers. In the ten public schools of Kingston, Ont., he stated, the Lord's Prayer, the ten commandments, and the apostles' creed, are said daily. The practice had been introduced by an ardent Methodist; and Dean Smith and the clergy of Kingston had endorsed the action. He was glad that so broad a feeling existed in a city where there had been the greatest religious contentions in Ontario, and where politics had been fought on a religious basis.

Archdeacon Cooper was thoroughly in sympathy with the amendment as to a noble ideal; but if it went abroad that such action had been taken he believed it would put off indefinitely what the Church desired to attain. If they could get some kind of religious instruction in which Methodists, Presbyterians and others would agree, it would be a great thing. A half hour's religious instruction in the day schools, the daily saying of the Lord's Prayer, the creed, and the ten commandments, would be as much as was given in many a school well taught in religious instruction in Ireland.

Archdeacon Lindsay observed that the clergy did not avail themselves of their privileges of giving religious teaching in the elementary schools. They ought to be practical. If they would quietly and earnestly take their part they would be able to so lift the education of the people round about them that the Sunday-schools would be very different from what they were to day. He found confirmation of this in his experience as a member of the Board of Education in the Province of Quebec for many years. He told of the ignorance of the Scriptures that had existed before the adoption of the plan of which he spoke and contrasted therewith results of an examination subsequently, in which out of 400 or 500 candidates not one failed in Scripture. In a mixed population they, as a Church, ought to be satisfied with what they had got.

Dr. Johnson said this was a question of the practical against the ideal. The men who climbed the telegraph poles did not spring from the lowest spike to the top at once, but climbed from each spike to the next above it.

Archdeacon Scriven wished it laid down as a basis that the creed, the Lord's Prayer, and the ten commandments were the least with which the Church of England would be satisfied. The use of these would do away with the idea which was very prevalent, but absolutely false, that the Apostles' Creed was a symbol distinctive of the Church of England. He was against putting the creed in the hesitating way in which it appeared in the report.

Archdeacon Neales held that there could be no higher ideal than that given in the apostolic commission, "teaching them to observe all things whatsoever I have commanded you." He deplored that the Church was so far away from that ideal. It was almost visionary to hope to reach the ideal in one step. The report of the committee asked to have the opportunity of giving religious instruction

within school hours. In a school in his parish he had given religious instruction one day every week for fifteen years, after school was out; and no part of his work had been more fruitful of good to the Church, and so satisfactory to himself when he looked back. The children, whose parents do not wish them to do so, did not remain; but he had taught many children of different denominations. He divided the children into three classes, and taught them as in Sunday school. His most satisfactory candidates for confirmation had been those whom he had thus taught.

Archdeacon Brigstocke, from the chair, suggested that Mr. Roper's amendment be withdrawn, and brought up later as a substantive motion, with the object of making it a preamble to the report. Mr. Roper agreed to this, and withdrew his amendment for the time.

Archdeacon Scriven moved to strike out the words "inclusive of the Lord's Prayer and the Ten Commandments"; and second, if practicable, the Apostles' Creed," and to insert instead the words, "and secondly, the Creed, the Lord's Prayer and the Ten Commandments." This was seconded by Archdeacon Neales.

Judge Walkem favoured the first form.

Dr. Davidson suggested leaving out the words "if practicable."

Canon O'Meara desired that the report should be adopted, as submitted to the House. The principle adopted by the committee was to ask the people of the whole Dominion to unite on this as a practical measure, and as the minimum which the Church of England would accept. He did not think it would be wise to put forward the idea that separate schools is the ideal of the Church of England.

Mr. Hoodless, a member of the Board of Education in Hamilton, Ont., felt that the Church had not impressed upon the parents their duty as it should have done. The Church people did not use the law as they could to put religious education into the schools. Scripture readings, the Lord's Prayer and the Ten Commandments were used daily in the schools in Hamilton. Unless the Church moved quietly and carefully with other denominations, the result would be to secularize the schools. The report was wise and carefully prepared, and was the deliverance of the bishops as well as delegates.

Canon Matheson said his ideal was a Church parochial school, that being the system in which he was brought up; but this was impracticable in this country owing to the mixed population and the financial condition of the people. He wanted something practicable, and supported the report with all his heart.

Mr. Worrell and Archdeacon Weston-Jones spoke against the use of the words "if practicable," in reference to the creed.

Rev. Dr. Clark defended the report, pointing out that the Apostles' Creed was of the Church formula, and, therefore, stood on a different footing from the Lord's Prayer and the Ten Commandments, which are in the Bible.

Mr. Charles Jenkins thoroughly agreed with Mr. Hoodless; he maintained that the public schools should not be held responsible for the lack of religious education.

Archdeacon Scriven's amendment was carried by a vote of 32 to 30, and the first clause of the report was adopted as amended.

The second clause was carried without discussion.

Rev. Dr. Langtry gave an explanation of the third clause, stating that a mode of procedure was intended similar to that prevailing in other denominations in regard to the raising of money for educational institutions.

Mr. N. W. Hoyles objected to the clause on the ground that definite information was wanting as to the institutions that it was proposed to aid their needs, etc.

Canon O'Meara explained the position of St. John's College, which received no aid from Eastern Canada, though it had to compete with other colleges which were receiving thousands of dollars every year from the east.

Mr. A. H. Campbell said he had never heard of any application from any university or college in the west for aid from the east.

Canon Bland said the suggestion had come from the west, because of the need so sorely felt there.

Rev. Dr. Langtry was quite positive that it had not been in the minds of the committee to aid only the college in the west. There were other colleges which also required assistance.

Dr. Davidson had declined to move this clause, because he had waited for explanation of the way in which the clause was to be carried out and what it really meant. Having received these explanations he supported the clause. The clause was then adopted.

On motion of Canon Bland, seconded by Archdeacon Lindsay, the report was adopted as a whole.

Evening Sitting.—Rev. J. C. Roper brought up the

motion which he had withdrawn and moved its adoption as a preamble to the report. He said he did not undervalue the amount of religious instruction now given; but he did not want it to go forth as the voice of the Church of England that that is sufficient. It was not intended to attack, but rather to confirm the national system of education.

Rev. Dr. Langtry said he had been for many years a supporter of the principle of the motion, and was regarded as a deserter from the cause. His highest ideal was that of Church of England schools under the direction and instruction of the clergy, as far as possible, but they must think of the circumstances, and the highest ideal under the circumstances, he considered to be that set forth in the report. If advantage were taken of the half hour available, he believed that the greater good would result. He feared the adoption of the amendment would imperil the whole movement. He believed the Minister of Education in Ontario wished to adopt this very system.

Archdeacon Brigstocke hoped sincerely that the motion would not pass. He thought it a waste of time to try to get Church of England schools receiving grants from the legislature. He favoured bringing influence to bear on the national system of education.

Judge McDonald pointed out that Mr. Roper's motion, as now framed, did not ask for separate schools. He would favour such schools if they were practicable, but it was not. He favoured separate religious instruction combined with secular, which the resolution contemplated.

Canon O'Meara objected to the use of the obnoxious word "separate." He asked what Mr. Roper did want if it were not separate schools. Distinctive religious instruction was already provided for by the report.

Mr. Thos. Gilroy said the tendency in the public mind and in the legislature was distinctly against any special privileges in schools, and he understood that the resolution sought for a special privilege.

Dr. Davidson spoke from practical experience of the result of such a discussion. In 1871 an election was run on this question, and the reading of the Bible was voted out of the schools in New Brunswick. In his diocese the resolution proposed would do a great deal of harm. He interpreted the resolution as the people would interpret it, as meaning that the Church is determined to have separate schools in the end.

Rural Dean Bogert said he would certainly very much like to get what Mr. Roper proposed. It had been reported that Mr. Laurier's settlement of the Manitoba school question was likely to grant this.

After a debate of about three quarters of an hour, the motion was put and lost by a large majority. The report of the constitution was next taken up.

There was a lively debate on the question whether the Synod should meet only every sixth year, as recommended in the report. Several amendments were put and lost as follows:

By Dr. Johnson and Mr. Garth, that the next meeting of the General Synod be held in 1901, and subsequent meetings every sixth year thereafter, as long as the Provincial Synods are triennial.

By Mr. Chas. Jenkins, seconded by Canon Matheson, substituting "every third year" for "every sixth year." Seventeen votes were counted for this amendment, and eighteen against.

By Canon Spencer and Mr. J. G. King, that the General Synod shall be summoned by the Primate at his discretion, or at the request of a Provincial Synod, or five diocesan Synods.

Moved by Mr. J. A. Worrell, and seconded by Dr. Davidson, that the Synod shall meet on the first Wednesday in September on every sixth year, or at the discretion of the Primate; or, on a requisition of five bishops, oftener. This was carried, twenty-eight members voting for and eight against.

An amendment by Rev. Dr. Langtry, seconded by Rev. G. J. Low, to substitute the words "third Wednesday in August" for "first Wednesday in September," was lost.

A motion moved by Judge McDonald, seconded by Mr. A. H. Campbell, that the permanent place of meeting shall be the city of Toronto, was lost.

At 10.20 o'clock the Synod adjourned until 10 o'clock the next morning.

Thursday.—The General Synod was opened at 10 o'clock with prayer by the Prolocutor.

Mr. Chas. Garth, treasurer of the Synod, reported having received from the wardens of Holy Trinity Church the sum of \$85, being the proceeds of the collection on Sunday for General Synod expenses.

The consideration of the report of the committee on amendments to constitution, etc., was resumed. The following clauses were adopted:

All canons dealing with matters of doctrine, worship and discipline, and all alterations of such canons, shall require to be passed at two successive meetings of the General Synod before coming into force, but all other enactments of the Synod shall come into operation as soon as passed, subject to the pro-

visions adopted in regard to the basis of constitution.

It shall and may be competent for this Synod on application made therefor by the Synod of the Diocese of Newfoundland, by resolution at any time to admit the Diocese of Newfoundland into this Synod as a member thereof, and upon such admission being consummated this Synod shall become and be the General Synod of the Church of England in British North America, and it was resolved that the name of the Synod shall be changed accordingly. And the said Diocese of Newfoundland shall be represented in said Synod in the same manner and to the same extent as is provided by section three of this constitution, and be otherwise subject to the provisions thereof.

The House of Bishops announced concurrence in the clause of the report of the committee on constitution, excepting in the clause as to the meetings of the General Synod.

To a motion to adopt the whole report, Mr. Jenkins moved an amendment that the Synod meet every fourth year, instead of every sixth year. The Prolocutor ruled this to be out of order, the matter having already been decided by the House. Mr. Jenkins appealed to the House against the ruling, and it was not sustained, 10 members voting for and 50 against.

Canon O'Meara moved that the report be re-committed with instructions to the committee to insert the word fourth instead of sixth. Archdeacon Fortin seconded the motion. This was lost by a vote of 27 for and 37 against.

Rural Dean Bogert moved, seconded by Archdeacon Neales, and it was resolved that it be a clause of the constitution that the place of meeting of each session be decided upon by the preceding session.

The report was then adopted as a whole; the order of proceedings and rules of order as framed in 1893 were also adopted.

The House of Bishops sent down a resolution that the bishops entitled to sit in that body should be "Bishops of the Church of England in the Dominion of Canada holding Sees or executing by due authority the episcopate as assistant or missionary bishops therein." This provision excludes from the Upper House bishops who may have resigned or may simply be resident in Canada without having Sees in the Dominion.

Archdeacon Lauder read the report of the committee on statistics, which recommended an elaborate form of schedule. After discussion the report was adopted with some amendments.

The report of the committee on inter-diocesan relations sent down from the House of Bishops was read by Chancellor Walkem and considered. The message was concurred in and it was resolved that the committee be continued and instructed to draw up a scheme for carrying out the recommendations contained in the report.

Dean Partridge read the report of the committee on doctrine, worship and discipline. It recommended an appendix to the book of common prayer, containing thanksgiving for harvest, services for the consecration of a church, and of a church yard, for the institution of an incumbent, for the induction of such, intercession for missions, prayers for the Governor-General, Lieutenant Governors, the Dominion Parliament, the local legislators, the General, Provincial and Diocesan Synods, together with such other prayers as may be authorized and put forth by the House of Bishops.

The report of the Upper House on the above report was concurred in. The rules were then suspended to permit of the following being put:

Moved by C. Jenkins, seconded by Prof. Clark, that the subject matter of the memorial from the Diocese of Huron on the revision and expansion of the ordinal for deacons be referred to a committee of this House, who are empowered to prepare a presentation of the whole matter with the view of submitting same to the Convocations of Canterbury and York, the general Convention of the P. E. Church in the U. S. and the Synods of the Churches in Ireland, Scotland and Australia. The committee to report at next meeting of Synod. The motion was carried.

*Thursday Afternoon.*—A message from the Upper House announced the adoption by their lordships of the reports of the committee on the royal address. The Lower House concurred, and it was resolved on motion of Archdeacon Brigstocke that the address be engrossed and forwarded. The address was as follows:

Address to Her Most Gracious Majesty—We, the undersigned archbishops, bishops, and clerical and lay delegates of the diocese of the Church of England in Canada, in General Synod assembled, beg to approach your Majesty, with respectful and loyal affection, to offer you our most hearty and sincere congratulations on your having attained to the sixtieth year of your most auspicious reign. We are thankful to Almighty God that it hath pleased Him to preserve your Majesty's life for so long a period, and for the noble example set by you throughout your reign in the discharge of the responsible and

sacred duties, both public and domestic, pertaining to your exalted station—the peace, prosperity and the development of natural resources, as well as the progress in art and science, which have made your reign so glorious, and contributed so largely to the welfare and happiness of your subjects, call forth our feelings of gratitude; but we are most deeply moved by the great spiritual revival of religion which has taken place, the extension of the Kingdom of Our Lord and Master, Jesus Christ, and the boundless opportunities now offered the Church for the evangelization of the world. With the fervent prayer that the Divine blessing may rest in rich abundance upon your throne and person, we remain your faithful and loyal subjects.

(Signed)

P. RUPERT'S LAND,

(Signed)

R. RUPERT'S LAND,

The Upper House.

JAMES CARMICHAEL,

Dean of Montreal, Prolocutor of the Lower House.

A resolution of the House of Bishops was sent down, expressive of deepest sympathy with the increased interest taken in missionary work, and the belief that the appointment and support of a missionary bishop in Japan by the Church of England in Canada in accordance with the request of the bishops in Japan, will greatly promote such interest. Still, as there are already six bishops in Japan, the appointment of another did not seem for the present a pressing necessity, and as the Church in Canada is unable to support its own bishops and several are supported by the C.M.S., the resolution affirmed that it was considered expedient at the present time to defer action. A resolution of concurrence was moved by Canon Von Illand and carried, 36 delegates voting for and 6 against.

The House of Bishops sent down a resolution that a joint committee be appointed to draw up a memorial to the S.P.G. with reference to the proposed reduction of grants to Canadian dioceses. The Primate had appointed as members of the joint committee the Bishops of Fredericton, Ottawa, Nova Scotia, Columbia, Saskatchewan, Calgary and Qu'Appelle. Concurrence was moved by Archdeacon Fortin, seconded by Archdeacon Llwyd. In concurring the House adopted an amendment moved by Dr. Davidson, seconded by Rural Dean Burman, suggesting the advisability of sending a like memorial to the C.M.S., which, it is understood, also intends to reduce or withdraw its grants at a future date.

The House of Bishops announced concurrence in the educational report.

The message of the bishops declining to take action towards a commemoration proposed by the Diocese of Niagara in honor of John Cabot, being taken up, Canon Bland moved, seconded by Mr. John Hoodless, that the message be not concurred in, and that a committee be appointed to confer with their lordships on the subject. This was carried after a discussion, in which the mover, Archdeacon Dixon, Dr. Davidson, Rev. Dr. Clark and others, took part, 27 delegates voting for and 16 against.

On motion of Chancellor Heneker, seconded by Mr. G. J. King, it was resolved that, whereas it is of the utmost importance to the welfare of the Church that lay help in the work of the Church should be encouraged and duly organized, the Upper House concurring, a joint committee of both Houses be appointed to take into consideration the best means of securing the services of the laity and encouraging them to offer themselves for the great work in subordination to and under instructions of the clergy; the said joint committee to report at the next meeting of the Synod.

The Prolocutor appointed as members of the joint committee with regard to the S.P.G., the Prolocutor, Archdeacon Scriven, Archdeacon Brigstocke, Canon Matheson, Dr. Heneker, Mr. J. A. Worrell and Chancellor Walkem; as the committee on the Cabot memorial, Canon Bland, convener, Mr. John Hoodless, Canon O'Meara and Dr. Davidson.

Resolutions were brought down from the House of Bishops that the next meeting of the General Synod be held in the city of Ottawa; that their lordships concurred in the action with reference to the constitution, inter-diocesan relations, and doctrine, worship and discipline; requesting the appointment of a small deputation to confer with the Upper House as to the missionary scheme now under consideration.

Concurrence having been voted in reference to the small committee on the missionary scheme, the Prolocutor appointed Archdeacon Bedford-Jones, Archdeacon Roe, Canon O'Meara, Chancellor Heneker, Chancellor Walkem and Mr. Matthew Wilson.

On motion of Canon Bland, seconded by Archdeacon Bedford-Jones, it was resolved that the committee on the educational work be re-appointed and that the nominating committee be requested to prepare the list of names of members of this House to act on such educational committee.

Rev. Dr. Langtry made the following motion seconded by Rural Dean Burman: "That this

Synod regards with deep concern the widespread and ever increasing evils that are growing out of the relationship of capital and labour, and expresses its deep sympathy with the vast and ever growing multitudes of honest, industrious people who cannot find employment to sustain themselves and their families. Secondly, recognizing the duty of the Church to use its continued efforts to promote the welfare, temporal and spiritual, of all conditions of men, and to overcome and remove the evils with which they are from time to time afflicted. Therefore be it resolved, that, their lordships of the Upper House concurring, a committee be appointed to study these questions and do all in their power to forward any practical solutions that may commend themselves to their judgment."

The mover spoke of the four millions of people in England who have no prospect of finding means to support themselves and their families. He gave instances of what existed in Canadian cities, as having come under his own observation, and showed the position of people who could not go upon land in Ontario and had not the means to come to Manitoba.

Canon Bland gave some further illustrations of what he was accustomed to see of the evil in his large parish of mechanics, where many applications were made to him by men out of work.

Mr. G. J. King, of Port Arthur, dwelt on the evil of young men going away from the farm to live in the cities and towns. Our system of education was rapidly filling the country with people who were not fit to do anything. Young men had to be re-educated for the lines of business in which they engaged.

Hon. G. W. Allan spoke of the ranks of the unemployed in the large cities as being filled with sons of farmers who preferred to live in cities and towns, and went from the public schools to the collegiate institutes, and the universities. He urged strongly the desirability of young people keeping on the land and following the calling of their fathers. The number of young women now in lawyers' offices and merchants' stores seriously affected the chances of young men.

Mr. Chas. Jenkins suggested the restriction of the hours of labour.

Archdeacon Cooper pointed out that in the west it was of little use to send upon the land married people without means. A great deal of poverty, he said, had resulted from employes not being paid their wages. He hoped a committee would be appointed.

Judge Hanington moved an amendment to strike out section 1, and insert as follows in lieu thereof: "That this Synod expresses its sympathy with industrious and deserving people who cannot find employment to sustain themselves and their families;" and to strike out all the words after "appointed" in the third section, and to insert instead "to report upon what steps, if any, may be taken to relieve the industrious and deserving of the working classes."

Judge Hanington held that the Synod should not affirm that the condition of things pointed out in the motion existed in Canada. The statement was not true of any place in the Diocese of Fredericton or in that of Nova Scotia, and he thought it was overdrawn as regards Ontario.

Mr. Chas. Garth seconded the amendment. He said there was no such distress in the Province of Quebec as that described. He had been a manufacturer all his life, and intimately connected with the working classes; and he found that there were very few in that whole Province who could not get work if they were willing. He did not believe that such a state of things existed in Canada.

Rev. Dr. Clark felt that very great injury was done to the country by the inducements to young people to go to the high schools; in some places they were made free of charge. There ought, he held, to be some legal provision for the relief of the poor; without such provision they must beg or starve. At present there was no place but the prison to offer to a starving man. It was then not much to be wondered at if he begged or if he stole. If such legal provision existed the country would set to work in a more deliberate and systematic manner to see if it could not give some employment to those who had to be aided. He hoped the committee would be very careful not to broach any doubtful theories. He noticed that many young clergymen did some tall talking about Socialism. The Church ought to warn the working man that when he made violent attacks upon capital he was his own worst enemy.

Mr. Thos. Gilroy held that, as in the west, they were largely dependent upon immigration; the Church of England should not publish to the world what would have a disastrous effect. The general prosperity of the people here was improving in a most substantial degree in all parts. He suggested that it should be considered how far the government, owners and employers might go in assisting poor people to plant themselves on these western lands.

Rev. H. G. Fiennes-Clinton spoke of the difficulties of the deserving poor in his parish in British Columbia, owing to their having to contend with Chinese and Japanese cheap labour. Poor people

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could not there be advised to take up farms, as the land was covered with immense forests, and all that was worth anything had been taken up long ago.

Canon O'Meara hoped the motion would pass. This was the only opportunity the Church had to stretch out the hand of sympathy to the great labouring classes. He agreed with Mr. Gilroy that this was not a burning question for the west, but it had been charged that the Church did not care for the struggles and oppression of the labouring classes.

Mr. John Hoodless said the whole question hinged on the widespread evils growing out of the relations of capital and labour; there was no sensible man but would say that the Synod made this statement as Canadians. The country had come through the greatest business depression of a quarter of a century. As an employer, he had kept his men employed regularly and steadily, and had paid them; and he knew the intense sympathy of employers in Hamilton with their men and their wives and families. He regarded practical education such as was given in Germany, Sweden and other European countries as the solution of the question. Under our educational system girls were so taught that they could not do anything but go into offices and stores instead of to do domestic work. He said, "Give the boys and girls a chance by educating them for the walks of life for which they are capable. The motion, if passed, would go as a firebrand, and be used to the detriment of the country."

Rural Dean Burman told of a circular sent by a labour organization to the clergy of Winnipeg, asking them to preach last Sunday on the question of capital and labour; he regarded this fact as an encouraging feature, showing that the labouring men had come to see that the Church was the power that could help them if any power could do so. The Church of England was the workingmen's Church, and while they went about helping the distressed, they wanted them to keep out of distress.

Mr. D. J. Goggin supported Justice Hanington's resolution. That the committee was needed had, he said, been shown by the speeches. It would gather statistics which would disprove statements that had been made. The first resolution was too wide; it said too much as to the extent of the difficulty. What had been said of over-education was not quite true: the fault was rather that the education was not in the right channels. The number of pupils who went beyond the primary schools would be found on investigation to be comparatively small. The Church needed the facts. There were various ways in which the urban move was helped. It was all very well to talk of sending somebody else's sons to the land, and to talk of the over-education of other people's sons, but many were themselves doing the very thing that was denounced.

Mr. Thos. Robinson moved, seconded by Justice Harrison, that the first clause of the motion be changed to read, "That this Synod regards with deep concern the ever-increasing evils that are growing out of the conflict between capital and labour"; the remainder of the clause to be struck out, and that the motion as thus amended be adopted.

Rev. Dr. Langtry replied, closing the debate. He maintained that the evil was very much greater than Mr. Hoodless would have it believed to be. Capitalists, he held, had forgotten the responsibilities that had come of their great success, and had treated those out of whom they had made their money, too much as mere machines. It was not and could not be just that one man should pile up millions, and that a large number of men should be at his mercy. No man could gather up two millions of dollars honestly; he who did so was not giving his employees their share.

Mr. Robinson's amendment was lost by a vote of 27 for and 32 against, and Justice Harrison's amendment was carried.

*Evening Sitting.*—On motion of Dr. Davidson, the House concurred in the resolution of the Upper House that the next meeting of the General Synod be held in Ottawa.

A motion made in the afternoon by Mr. Matthew Wilson, seconded by Archdeacon Fortin, but left over for consideration, that the Primate be requested to convene an emergent meeting of the Synod for the first Wednesday in September, 1899, was then taken up and discussed. The chief objection to meeting again in three years was the enormous expense, the cost of holding the present meeting being estimated at some \$8,000. The importance of the work to be done, and the keeping up of the interest and continuity of thought were urged in favour of holding meetings more frequently than once in six years.

The House of Bishops communicated resolution of concurrence in the scheme for a General Board of Missions, with certain amendments also.

A resolution in the memorial of the Synod of the Province of Canada on the subject of marriage and divorce, that the following questions be sent to his

Grace, the Archbishop of Canterbury, with the request that they be referred to a committee of the Lambeth Conference next year: 1st, whether the bishops in Canada should direct their clergy to refuse to solemnize a marriage of either party to a divorce; 2nd, whether, in view of the discussions since the last session, bishops in Canada should refuse to admit to Holy Communion either party to a divorce who has again entered into matrimony.

A resolution of the Upper House was submitted for concurrence, expressive of the Synod's sense of the urgent need of a bishop over each of the dioceses of Saskatchewan and Calgary, and sympathy with the wish of the present bishop to have only the Diocese of Calgary, under his care. The preamble to the resolution referred to the action of the Provincial Synod of Rupert's Land in 1887, in separating the civil territory of Alberta to form the Diocese of Calgary, to be placed under the care of the Bishop of Saskatchewan until an adequate endowment should be provided for the new diocese. It was further pointed out that there had been since 1887 a great increase in the population and missionary work of the Dioceses of Saskatchewan and Calgary, so that the number of clergy, then 21, had increased to 44, including 21 in the Diocese of Saskatchewan, and 23 in the Diocese of Calgary. The Lower House concurred in this on motion of Mr. Worrell and Dr. Davidson.

The debate on Mr. Wilson's motion proposing a meeting of the Synod in 1899 was continued at great length, and finally an amendment moved by Dean Partridge, and seconded by Canon Bland, as follows, was carried by a vote of 37 to 10: "That in the opinion of this House, the Upper House concurring, in view of the many questions which press upon the consideration of the Church in this early stage of the history of this General Synod, especially that of its great missionary work, a special meeting of the General Synod be held not later than 1899; and that his Grace, the Primate, be most respectfully requested to take the resolution into his favourable consideration."

On motion of Mr. J. A. Worrell, seconded by Dr. Davidson, concurrence was noted in the amendments adopted by the Upper House relating to the Mission Board.

The House then adjourned.

(To be Continued.)

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

FREDERICK COURNEY, D.D., BISHOP, HALIFAX.

SYDNEY, CAPE BRETON.—On Sunday, 27th Sept., the congregation of St. George's had the privilege of hearing from the Rev. A. J. Peck, a most interesting account of his work during the last two years among the Eskimos at Cumberland Sound, the most northern mission station in the Diocese of Moosonee. Mr. Peck has laboured for twenty years in that diocese. Three years ago the state of Mrs. Peck's health necessitated his taking her to England, and leaving her and their children there. The following year he returned to the diocese, and opened his present mission, which is within the limits of the Arctic circle. His letter, which is published in another column, tells of the nature and progress of his work, and of the calamity which has recently befallen it in the death by drowning of his faithful and beloved fellow labourer, Mr. Parker, a young man of twenty-eight years of age, who offered himself for the work at a missionary meeting which Mr. Peck addressed in England two years ago.

### MONTREAL.

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

ST. LAMBERT.—A social was held in the school-house of St. Barnabas Church, commemorating the freeing of the church from debt, a large number being present. Addresses were delivered by the rector, the Rev. W. J. Dart, Messrs. J. W. Hill and G. H. Ancrum, churchwardens, and Mr. H. Bragg and Mr. F. W. Bourne, organist. A programme of vocal and instrumental music was rendered. The ladies supplied refreshments and a very sociable evening was spent by all present. The churchwardens, in their remarks, acknowledged the valuable assistance rendered them by the ladies in accomplishing the result of freeing the church from debt.

CHAMBLY.—A beautiful memorial window has lately been placed in the old English Church here. The subject is most appropriate as a memorial to a musician, being St. Cecilia, and the details are car-

ried out with most artistic effect, the figure full of grace and the colours very rich in tone. The window is the design of Messrs. Spence, Montreal, and was given by the Children's Society of Willing Workers in remembrance of their founder, Miss Harriett Joyce, only daughter of Mr. and Mrs. Joyce, Chamblay Canton.

PHILLIPSBURG.—The corner stone of the new St. Paul's Church was laid with much ceremony by His Lordship Bishop Bond, assisted by many of the clergy of the district. The sacred edifice when completed will be one of the handsomest churches in the Eastern Townships. The church consists of a nave measuring 45 feet x 29 feet, the chancel being raised three steps above the nave and measuring, including sanctuary, 22 feet x 50 feet. The basement of the church will be used as a Sunday-school and for heating apparatus. The roof is to be supported on three hammer beam trusses and finished with spruce lining inside, with a double roof, with an air space between outside covered with slate. The tower is situated on the north-east side, with entrance porch to church under, and is provided with a belfry in which the bell (a very fine toned one), formerly used in the old church, will be swung. The church is to be built with red sand face brick, and laid in reddish brown mortar on a stone foundation. The sills, lintels, buttress caps, etc., will be of dressed grey limestone or marble from one of the local quarries. The upper portion of the tower is to be framed up in timber and rough cast. Mr. R. Percy Barnes, of Montreal, is the architect.

### ONTARIO.

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

BROCKVILLE.—Trinity Church.—The harvest services held in this church were largely attended and as usual very interesting. Rev. Dr. Nimmo preached special sermons, the choir rendered music suitable for the occasion, and the church was artistically decorated with flowers, fruit and grain.

LOMBARDY.—The Ven. Archdeacon Canham, of the Diocese of Selkirk, Alaska, has been visiting a few days with his brother-in-law, the rector of this parish, Rev. C. A. French, on his way to England. He was accompanied by Mrs. Canham. In order to reach Winnipeg for the General Synod, they had to journey 1,000 miles down the Yukon River to St. Michael, thence to sail down the Behring Sea and Pacific Ocean as far as San Francisco. Leaving San Francisco they came north to Tacoma, Victoria, Vancouver, Calgary, and then on to Winnipeg. Many are the strange tales those brave travellers can relate of the "Land of the Midnight Sun," where they only receive one mail a year, where flour is valued at \$80 per 100 pounds, and tea retails at \$1 per pound, where there are no cows, pigs, domestic sheep or hens, and where the Eskimaux come to the service of the Church armed with long knives. We wish the Archdeacon and Mrs. Canham a safe voyage to Liverpool via New York.

WESTPORT.—St. Paul's.—The annual harvest thanksgiving service was held last Thursday, Sept. 24th, in this church, which was decorated prettier than ever; the singing was of the best and the congregation large. Rev. W. J. Muckleston, M.A., of Perth, preached a most practical sermon on "Thanksgiving." The rector, Rev. J. W. Jones, was ably assisted in the service by Rev. G. Groat, of Newboro. The collection, which was large, goes towards liquidating the debt on the church furnace.

### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

MARCH.—On the 20th inst., the Lord Bishop visited the parish for the purpose of "Laying on of Hands" in Confirmation. The first service was held in the new church, St. Paul's, Dunrobin, when four males and nine females were confirmed, and fifty-nine received the "most comfortable Sacrament" of the Body and Blood of Jesus Christ. The second service was at St. John's, at 6.30 p.m., when nine males and 12 females were admitted to the apostolic rite. The church was very much crowded with devout worshippers, some having to remain in the porch for want of seating room. On Monday morning the Holy Eucharist was celebrated at 7 o'clock by the rector, Rev. W. H. Stiles, when the newly confirmed received their first communion with their friends, numbering in all 50. At 10.30 the third service was held in St. Mary's, when four males and two females were confirmed, and twenty-five communicated, making a total of 194 confirmed since 1888, 92 males and 102 females. The burial ground at St. Paul's was to have been consecrated, but owing to the very wet condition of the newly made ground from the previous day's rain, it was deferred till a little later on, which gives us another

opportunity of having (what we all realize) "our Father in God" among us once more. A last the old stoves which have done duty for so many years in St. John's have to give place for a furnace which will be put in early this season.

#### TORONTO.

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

TORONTO.—A conference regarding the work of the Anglican Sunday School Association was held at the synod rooms last week, when a large number of clergy and teachers met the Bishop. As a result of the conference it was stated that October 18 and 19, the days of intercession for Sunday schools appointed by the Archbishop of Canterbury, will be observed in the Diocese of Toronto, on Sunday, the 18th, by special services, corporate communion and addresses to scholars and workers. On Monday, the 19th, there will be a special service in St. James' school house at 8 p.m., at which Canon Mockridge, Canon MacNab and Rev. C. H. Shortt will speak. The programme of meetings of the association for 1896-97 was drawn up. It will consist of a number of model lessons before the teachers, and of lectures on teachers' work. Among the lectures will be the following:—Lantern lecture on Church history, by Rev. Prof. Clark; "The Catechising System of St. Sulpice," by Provost Welch; "The Temple," Rev. J. P. Lewis; "How to teach the Bible," Prof. Cody, of Wycliffe; "The Early British Church," by Mr. G. Holmstead; "The Tabernacle," Rev. T. W. Paterson, and a closing sermon at St. James', by Bishop Sullivan.

*St. Alban's Cathedral.—Special Synod Committee.*—SIR,—The Committee regrets to learn that the memorandum in red type on the margin of the circular of June last has given rise to misunderstanding. It was not intended to enlarge the statement of the circular itself to the effect that the claims which are to be liquidated *might, by some, be considered a moral obligation on the Church or Synod, and, if not paid, might, in their mind, be a cause of reproach.* The Committee did not mean to affirm that such reproach would be just, but simply that it might be cast upon the Church by persons who did not distinguish between the Chapter and the Church at large. In order to remove all reason for misunderstanding, the Committee withdraws the statement contained in the marginal memorandum, and expressly declares that the appeal for assistance is made solely as an endeavor to protect the Church and Synod from even the suspicion of leaving just claims against the Synod or the Cathedral unsettled. It is trusted that the appeal will, on this ground, commend itself to you, and that you will respond by an early contribution to the object, if you have not already done so. Septimus Jones, Chairman of Special Synod Committee.  
Sept. 30th, 1896.

MARKHAM.—The annual harvest thanksgiving service was held in Grace Church, on September 27th. The church was tastefully decorated for the occasion by the ladies of the congregation with roots, fruits, and flowers. The services were conducted in the morning by the Rev. Geo. Scott, who preached from Psalm xxiv. 1, "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." The Rev. Mr. Bates, from Thornhill, assisted in the service in the evening, and preached from Psalm lxx. 11, "Thou crownest the year with Thy goodness." Both services were well attended, especially in the evening, when the church was filled to its utmost capacity, and the sermons on both occasions were suitable and much appreciated. The singing was of a very high order, being considered almost as good as has often been furnished by town or city choirs. Great praise is due to Mrs. Birchall, of Toronto, who rendered valuable service to the church in training and assisting the choir on said occasion, and who also sang a solo in her usual impressive style entitled the "Holy City." The offertory at both services was very good, and will be used for church purposes.

ASHBURNHAM.—*St. Luke's.*—The annual harvest festival of this church was held on Friday, September 25th, when Rev. Dr. Pratt, of St. John's Church, Detroit, delivered an excellent sermon on the text St. Mark iv. 26. The church was beautifully decorated, the music hearty and well-rendered, and the congregation large. At the close of the service a verse of the National Anthem was sung. On the Sunday following, the church was crowded in the evening, when the rector, Rev. H. Symonds preached on "Commerce and Invention as a Preparation for the Extension of the Kingdom of Christ." The music again was excellent.

WESTON.—The annual harvest thanksgiving service was held in St. John's, on Thursday, September 24th. The interior was most tastefully decorated with grain and flowers, interspersed with

richly tinted autumn leaves. There was also a goodly showing of fruit and vegetables. Rev. W. H. Clark, of St. Barnabas', Toronto, who assisted the rector, Rev. C. H. Rich, preached a most interesting and instructive sermon on the duty of thankfulness, taking for illustration the healing of the ten lepers, where only one returned to give glory to God. The well-rendered music of the choir, joined to the singing of a large congregation, went far towards making the service a very impressive one. The choir was afterwards hospitably entertained at the rectory. The harvest services were continued on Sunday morning at St. Philip's, which was also beautifully trimmed, and where Rev. Herbert Tremayne, of Islington, conducted the services, preaching an eloquent sermon from the first verse of Psalm ix. St. John's has been greatly improved by the removal of the old windows, and the substitution of others of cathedral glass. They are valuable as indicative of progress, being the result of voluntary contribution. We hope within the year to add a vestry and school-house, our driving-shed having become a reality. A memorial brass has been placed in St. Philip's by Dr. A. I. Johnson, of Toronto, to the memory of his father, the Rev. W. A. Johnson. It bears the following inscription:—"To the glory of God, and in remembrance of the Rev. W. A. Johnson, for 24 years incumbent of this parish, who departed this life on the Festival of the Holy Innocents, A.D. 1880, aged 66 years. 'The Lord grant unto him that he may find mercy of the Lord on that day.'—2 Tim. i. 8."

SHARON.—*St. James'.*—Rev. N. M. Little, incumbent.—The annual harvest festival services were held here on the 16th inst., with the congregations of Holland Landing and Mount Albert combined. The pretty little church was most tastefully decorated with wreathing, small sheafs, flowers, fruits, etc., and never looked better than this year, for which many thanks are due the Rev. H. M. Little for his valuable suggestions and assistance. The preacher at both services was the Rev. C. H. Shortt of St. Cyprian's, Toronto, who delivered two very interesting sermons. There were also present the Rev. E. C. Chilcott of Bradford, and Rev. A. C. Watt of Bond Head. The choir, accompanied by Miss Waylig, sustained its usual reputation. Dinner and tea were served to a large number on the church lawn.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

GLANFORD.—St. Paul's was opened on Friday, Sept. 18th, after being in the painters' hands for two weeks, the work being done by Shedden & Son, of Hamilton. The nave has been done in terracotta, and the chancel in olive green stencilled in bronze. Over the chancel arch is the text, "Worship the Lord in the beauty of Holiness," on a peacock blue ground, with letters and border in gold leaf. The pipe-organ has been enlarged by the addition of some thirty-nine pipes, and beautifully painted. The choir now sit in the chancel, it also having been enlarged for that purpose. This church has also a very handsome brass pulpit presented by the Misses Leaming in memory of their mother. The Woman's Auxiliary of Glanford are to be congratulated on raising nearly all the money for this work, and may they go on in their good work for God and His Church. Canon Sutherland, M.A., of St. Marks', Hamilton, was the preacher. Mrs. Foster of the same city sang two solos; Mr. Spencer the organ builder, played a voluntary. At the conclusion of the service the choir sang *Ives Te Deum* as a song of thanksgiving. Rev. S. Bennetts has had charge of this parish for the last six months, having been appointed last April.

BARTON.—Holy Trinity celebrated their harvest thanksgiving, on Thursday, Sept. 24th. The Rev. G. Forneret of All-Saints' preached. The church was beautifully decorated. The choir under Miss Bagot sang the anthem, "Our Harvest Thanksgiving." The offertory was good.

PORT COLBORNE.—A series of special services was held in St. James' Church here, by the Rev. F. E. Howitt, rector of St. George's, Hamilton, assisted by the rector, Rev. S. Bonny, commencing Sunday, 20th ult., and continuing Monday, Tuesday and Wednesday following. The general subject was "The Lord's Coming and the Christian Life." The week-day services consisted of Bible readings at 8 p.m., and addresses on various phases of the Christian life in the evenings at 8 p.m., preceded by a hymn and short opening prayers. Large congregations attended, and were evidently deeply impressed by the eloquent, lucid and striking expositions of Scripture given by Mr. Howitt, whose delivery is most impressive, as being evidently the outcome of a heart and mind permeated with a deep conviction and clear apprehension of the sacred truths of Divine revelation. The hymns were very appropri-

ate, and the singing hearty and congregational. Much good is hoped for as a result of the meetings.

NANTICOKE.—The Rev. A. Bonny spent a few days here by invitation of the rector, Rev. A. W. S. Garden, and had a very happy time with his old parishioners, whose ardent welcome to their late pastor was very cheering. On Sunday, 18th ult., Mr. Bonny preached both in Nanticoke and Cheapside, the rector, Rev. A. W. S. Garden, reading the lessons. The subject of the morning sermon was, "The Inventory of the Believer's Wealth," I. Cor. iii. 21, 22, 23, and of the evening sermon, "Pleasures for evermore," from Psalm xvi. 11. The Church was filled in the morning, all the camp chairs used as seats in the Sunday-school being needed to supplement the seating capacity of the church. On Monday evening, 14th ult., Mr. Bonny was asked to meet a friend or two at Mr. R. J. Evans' residence. On arrival he found representatives from nearly every family in the parish. After a bountiful repast at a handsomely spread table, a most happy evening was spent in social intercourse and music, the Rev. A. Bonny concluding with a short address, followed by singing and prayer.

HAMILTON.—At the morning service in St. Mark's Church, Sunday, 27th Sept., Rev. Canon Sutherland made the following touching reference to the recent sudden death: "Since last we met here, the Church militant among us has had to mourn the loss of two of its most valued members, Mrs. Adam Brown and Dr. Ridley. First called was the godly matron, devoted to all that makes for the relief of the distressed, the uplifting of the downcast. Never weary in well doing, her placid influence overflowed beyond the bounds of the Church. Sweetness of temper, benevolence, sincerity and sanctified common sense made her for long years a quiet power in our city. Over her resting place, for she followed ever the things that make for peace, might well be written that benediction of our Lord, "Blessed are the peacemakers." "And next the beloved physician, whose tall figure was familiar to us, for he was a frequent worshipper at our Lenten services. Of his large and constant charity only the clergy and the poor have any adequate idea. In Dr. Ridley we had the typical Church of England man—unaffected, not given to much speaking, blameless in his relations with his fellow-men, humble before his God; more strict in his judgment of himself than of his neighbours; a loyal Churchman, yet a free man too; never sparing time or means when the Church had need of them. His simple integrity, practical wisdom and high principle won for him our esteem while he lived, ensure our heartfelt sorrow at his death."

BURLINGTON.—Thanksgivings at this season are usual and becoming. Not only the harvest, but all the blessings of the year call for grateful acknowledgment. Amongst others, the parish thanksgiving of St. Luke's Church, Burlington, on Thursday, 17th ult., deserves to be noticed. The church was tastefully decorated with grain, fruit, and flowers; the music by the choir was well rendered, and the service itself, in which five clergymen took part, was solemn and edifying. A very eloquent sermon by the bishop on Rom. viii. 32, was listened to with deep interest and profit by the large congregation present. The thank-offerings for the funds of the church were larger than for many years past, and the prospects of the parish are quite encouraging.

NELSON.—St. John's held its thanksgiving service (D.V.) on Thursday evening, 24th ult., the Rev. Canon Clarke, M.A., being the invited preacher.

#### HURON.

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

WYOMING.—The incumbent of St. John's Church and his family have taken up their residence in the handsome new parsonage erected by the congregation on the beautiful site adjoining the church. The house is of brick (veneered) 27 x 36, two stories, a gem of modern architecture, with a basement seven feet clear under the whole building. The contractors for the masonry were Messrs. Fortyn & Simpson, of Sarnia; the tender of Mr. Johnston, of Camlachie, was accepted for the wood work, and H. Yard & Sons, Sarnia, were the painters. The furnace (Buck's Leader No. 20, Brantford,) was purchased from Mr. H. R. Hunt, Wyoming. The total cost of the parsonage, exclusive of the work performed by some of the parishioners, will be less than \$1,500. The people of St. John's Church have contributed most liberally towards this good work, especially Mr. and Mrs. Frank Ward, with whom the idea of building originated and whose subscription was the magnificent sum of \$300. The building committee was composed of Mr. Frank Ward, who has been

clergyman's warden for twenty consecutive years; Mr. Pierce Parker, people's warden for the last eight years, both of whom are devoted Churchmen, and the Rev. G. M. Gunne, incumbent of the parish for nearly eleven years. St. John's Church, school-house and parsonage, are indeed a credit to the deanery of Lambton.

**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.

**Religious Instruction in Schools.**

SIR.—Your notes upon the discussion of this subject, that took place in the General Synod, lately held in Winnipeg, have opened up the way to further and deeper consideration of this most important subject. The action of the General Synod was desirable, and so far as it touched upon the question, we will hope that it may be productive of good, but I would ask why is there any need of such action on the part of a Synod or an assembly of Christians in Canada to-day? Is Canada a heathen country? Are those in authority here to-day men of noted atheistical tendencies, godless or blasphemous? Are the men and the women who teach our children in the various educational institutions, supposed to be devoid of all desire to use whatever opportunities they may have in the furtherance of religious training? The only answer to these questions is a decided negative. Then why is it that this question of religious instruction for children is apparently uppermost in the minds of so many? Is it not because there is a cause, and all around us we see signs of ever increasing unbelief, ignorance, indifference, worldliness, and well meaning men and women, sincere Christians many of them, are carried away with the idea that what is needed is a religious training enforced by Act of Parliament? A few verses read at random, unexplained, uncommented upon, followed or preceded by a prayerless form of petition for undesired mercies. This may be an exaggerated description of religious training in schools—there will be many happy exceptions doubtless—but experience shows this will be the rule. It reminds one of the misdirected zeal of those good people who would vainly endeavour to create by legislation a nation of total abstainers. Is it not wise to face the truth at once and speak of godless homes as well as "godless schools?" In the place of religious training in schools being needed to-day, is it not rather *religious training in our homes* that is wanted? I submit in all humility that this is the whole trouble. Religious training in schools is all very good so far as it goes, but usually it is merely perfunctory; in the main it is intellectual, if not altogether so, at the best supplementary. The true, the real religious training for children is that of the home, the religion that is taught at the mother's knee, at the outset in unconscious lispsings to God the Father; succeeded by an imperceptible awakening to a gradual realization that God exists and that through one Mediator He can be approached and all our anxiety laid upon Him, for He careth for us; this, accompanied by a knowledge of and a true reverence for Holy Scripture acquired by daily reading and family prayer, go to form a religious education that will stand the test of time, that will so mould the character of the child, so influence, that it will never wholly lose its power. It may be bread cast upon the waters, but it shall be found after many days. "My mother's God" is what many a man turns to after years of wandering and sin. How little parents realize their privileges. Would I be deemed fault finding if I included our brethren of the clergy? This question of children's religious training is not brought before people by the pulpit as it should be. There is no excuse. Scripture is full of it: We are not told that Noah's family excelled in virtue, but when the flood came, it was "Thou and thy house" that were sheltered in the ark. Abraham was made a confidant of Almighty God, we are told, upon this ground. "He may command His children and His household," and this is not confined to the Old Testament. The case of Cornelius, "Who shall tell thee words whereby thou and all thy house shall be saved." The jailer who was told to "Believe and thou shalt be saved and thy house." Mercy was implored for the house of Onesiphorus, because of its action?—no, but because he oft refreshed me." This blessed truth is much lost sight of in these days; that the belongings of every servant of God are brought into the possession of great privileges, through their connection with Him. I

trust that this feeble allusion to a subject of such vast importance, may be an incentive to those much more fitted to the task.

JOHN RANSFORD, Clinton.

A quantity of correspondence unavoidably left over for want of space.

**British and Foreign.**

The Bishop, Dean and Archdeacon of Ripon are all accomplished cyclists.

Miss Brace, of Mayfield, recently laid the foundation-stone of a new mission room for Walsall.

The Bishop of Rochester, who spent his six weeks holiday with Mr. Gladstone at Hawarden, returned to his diocese last week.

The Bishop of Hereford has promised to speak at a public demonstration at Cardiff against the treatment of the Armenians by the Turks.

A tablet in memory of the Rev. Allen William Chatfield, for forty-eight years vicar of Much Marele, Herefordshire, has been placed in the parish church.

The statue erected in Worcester Cathedral to the memory of the late Bishop Philpott, was unveiled recently by the Earl of Coventry, Lord-Lieutenant of the county.

The Bishop of Southwell recently reopened the Church of All Saints, Syerstone, near Newark, to which a new chancel has been added in memory of the late Mr. George H. Fillingham.

Mr. W. Makepeace, for upwards of fifty years a lay clerk at Rochester Cathedral, died recently at the age of seventy-six. He had served under five bishops, four deans and three archdeacons.

Mrs. Fountain, the widow of a colliery owner, recently laid the foundation-stone of a mission chapel at Staincross, near Barnsley, in the parish of Darton. The Bishop of Wakefield preached in the parish church.

The Bishop of Salisbury recently reopened the Church of Warmbrook, the restoration of which, commenced by the Rev. W. F. Newton, the late vicar, has been carried on by his successor, the Rev. C. C. Spalding.

Canon and Mrs. Maden have returned from the Holy Land. They have just presented Southwell Cathedral with some beautiful bookmarkers made of mother-of-pearl from the Red Sea and carved at Bethlehem.

Tidings have been received of the death of Bishop Branch, of Antigua. He died at St. Kitt's after a short illness. A correspondent says: "What his death means to this diocese I cannot find words to express."

The Princess of Wales and the Princess Victoria attended divine service recently in the English chapel at Copenhagen, when the day was observed as a harvest festival. The sermon was preached by the Bishop of St. Andrew's.

Bishop Tugwell, who has just returned to England from Lagos, intends during his stay to approach the Home authorities with a view to influencing them to increase the duty upon spirits imported into the West African colonies.

Fifty years ago last Saturday week (September 12, 1846) Robert Browning and Elizabeth Barrett Moulton-Barrett were married in the parish church of Marylebone. Preparations are in process for celebrating the jubilee by a service in the church.

Prebendary Denison has acquired a large corner public-house in Portobello-road, and has placed one of his curates in the house, which has been transformed into a Working Men's Club, where

beer, under proper management, will be sold to members.

Dr. Saumarez Smith, Primate of Australia, has just completed a tour of all the Australian dioceses. He stated, on his return, that he was thankful to say that he had found a work of development going on that was most stimulating and encouraging.

The Bishop of Rochester has appointed the second Sunday in November (the 8th) as the Diocesan Temperance Sunday, upon which day he hopes his clergy will be able to have special sermons and offertories on behalf of the diocesan branch of the C.E.T.S.

The vicar of Lynch, near Strood, announces that with a view to mitigate the dullness of village life and to provide innocent amusement for winter evenings, it is proposed to teach the girls of the village to dance. He says dancing is not only a natural and wholesome exercise for young people, but has Bible sanction.

Among the signs of health and growth in our Irish Church, none is more striking than the increase in the number of churches, and the enlargement of those already in use. The parish church of Glasnevin, one of the suburbs of Dublin, is about to be enlarged by the addition of a chancel, at a cost of about £600.

The Bishop of Meath is earning for himself the title of "Gig Bishop," an honourable title given to those bishops in the olden time who diligently visited their dioceses, going from place to place in a gig, railways not being then in vogue. Last week the bishop preached twice on Sunday in his own diocese, and again on the 20th ult. at Collon, Co. Louth, at the annual festival of the union of Louth choirs.

Canon Tristram, in opening a sale of work at Stockton, recently, said he did not usually believe in bazaars and sales of work, or in any way getting money by false pretences for objects of this kind. He was a monometallist, and he believed there was only one kind of metal which would do much good for the missionary cause, and that was the "metal" which was given by earnestness and self-denial.

The Rev. G. Granville, Ilam Vicarage, Ashbourne, writes as follows: "Will you permit me to call the attention of the clergy to a living now vacant in the Lichfield Diocese, situated between Ashbourne and Leek? The stipend is rather less than £100 per annum, with a small vicarage house. It might suit an elderly clergyman with small private means, who is seeking a country living where duties are light."

**Family Reading.**

**Church Terms Explained.**

*Purificator.*—A linen cloth used for wiping the sacred vessels at the conclusion of the service.

*Quinquagesima or Fiftieth.*—The Sunday before Lent.

*Rational.*—An ornament formerly worn on the breast by bishops.

*Regeneration.*—A Latin word meaning new birth. The grace of baptism is "a death unto sin" and a new birth unto righteousness.

*Regal.*—A small organ.

*Reredos.*—A screen placed between the altar and the east wall, often beautifully carved.

*Retable.*—A shelf or shelves between the altar and reredos, for lights and flowers.

*Retreat.*—A short season of retirement from the world, from three to seven days, intended for prayer, self-examination and other devotional exercises.

*R. I. P.*—Requiescat in pace, i.e., may he or she rest in peace.

*Ritualist.*—One who has made a study of the Ritual of the Church.

*Rochet.*—A short garment like a narrow surplice made of lawn with sleeves tight.

*Rood.*—A cross with a figure of our Lord upon it.

regational meetings.

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LONDON.

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**Children's Department.**

**How Molly Forgave her Enemy.**

"I will never forgive her—I hate her—I hate her," and Molly Morton flung her school-books angrily on the floor as if to give emphasis to her expressions.

"My dear," said her mother, putting aside her sewing and drawing her flushed, tearful little daughter to her, "you must not talk that way; I cannot bear to hear you use such language. Do you not remember what you say morning and evening: 'Forgive us our trespasses as we forgive those who trespass against us.'"

"That is different," sobbed Molly, who was now crying out her passion in her mother's arms.

Mrs. Morton sighed to hear the old excuse; but this was no time, she knew, to argue or expound solemn truths, so she cuddled Molly closer and said, "Tell mother all about it. Is it something unkind Lettie has been doing?"

"Yes, mamma;" and then between little angry gasps Molly related how Lettie had laughed at her old dress, and asked at recess, before a dozen girls, "if patches were cheaper when bought by the gross," and declared that for "dyed ribbon, she never saw any kind that took new color better than that round Molly's hat."

Poor Mrs. Morton! If Molly had only suspected how sad it was for her mother to hear of the cruel taunts, which seemed now to be every-day occurrences, and were embittering the life of her young daughter and fostering in her the ugly spirit of hate. But what could she do? She could not take Molly away from a school to which for months she had been saving money to send her. Nor could she afford, with her small income, to dress the child any better, though of course the patches were a cruel exaggeration, but it was true enough that the magenta ribbon on Molly's hat had once been white.

**Exhaustion**

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Molly's father was dead, and life since then had at best been a struggle, but Mrs. Morton felt that her daughter's only future depended upon a good education, and that it must be procured at any cost.

These scenes of rushing in breathless with anger from school were growing more frequent, and Mrs. Morton sometimes wondered if her child in any way was to blame, and again she asked herself why no children stood up and protected her little girl. But she remembered how thoughtless young people are, and that Lettie's bon-bons and cakes and her all-round treats made her popular in spite of her insolence.

"Mamma," said Molly, finally, when she was quieter, "what must I do? shall I tell Miss Brown?"

"Dearest, no; I cannot bear to have you a tale-bearer, unkind as Lettie is. Bear it a little longer, dear child, and if it comes to the worst, I will take you away and try and teach you at home, for really in this state of mind you cannot study."

"Oh no, mamma," declared Molly, knowing how her mother had worked for the money to send her to this school. "No; I will try not to mind. But the other girls laugh so, and it does make me so unhappy," and again the tears flowed.

"I know it does," replied her mother, "but I am sure it will all come right yet. Try to be brave and patient and hide your anger, and, Molly dear, think how One greater than all the world forgave His bitter enemies, and if the chance comes, show her a kindness, or do something to change her hate into love."

Molly shook her head doubtfully and said she would endeavor not to care, and then picking up her scattered books and bathing her face called her little dog to take a walk: but she thought, as she went out, that never would the day come when Lettie would be polite to her or the girls stop laughing at her shabby frocks and dyed-trimmed hats.

But the day did come after all! The next morning a number of girls, Molly among them, were loitering at the gate, waiting for the nine o'clock bell to ring.

"There comes Lettie," cried one of them, "and ain't she going it?" as a pony cart was seen tearing up the road.

Molly turned her head away, as this was one of Lettie's favorite boasts, that although her home was nearer to the school, she was the only girl who drove, and indeed her turnout was the envy and despair of her companions.

"Dear me! she is spinning along. My father says that she ought not to be allowed to drive so fast," said another girl.

"Dot's quiet enough, he's a good pony."

"He's beyond her now," exclaimed several, for they saw that gentle Dot had become frightened and was running away.

Molly remembered the steep bank beyond the school-yard gate, and how at this time the train would be crossing the track just below. For one moment she hesitated, and with horror realized that she nearly felt glad. She looked around at the frightened group near her who apparently were paralyzed with fear.

Then Molly darted forward through the gate and literally flung herself at the pony's head as he and his young

driver dashed by. For a minute the danger to Molly was imminent; for Dot jerked back, flinging her on the ground, but stopped in surprise at the sudden pull, just in time for two men to rush across the road and grab him and rescue Molly from her perilous position.

Molly was carried into the school-room white as death and unconscious; one little arm hanging limp at her side and her poor little laughed-at dress covered with mud and her dyed-trimmed hat battered beyond recovery.

Molly was the heroine of the hour, and Lettie was forgotten! To do her justice, she even forgot herself in her anxiety and grief for her helpless little school-mate, who had risked her life for one who had treated her so badly.

But Molly came to after a while to find herself with her mother and a doctor near by, while teachers and scholars were anxiously inquiring for her, while the doctor set her broken arm.

The days passed and flowers, fruits and jellies were showered upon Molly, and a beautiful plaid dress and sailor hat found their way to her amidst the bon-bons and oranges.

Indeed, such a fuss was now made over her that Mrs. Morton feared that kindness might prove a greater snare to Molly than the former bad treatment. Lettie became her devoted friend and humbly begged forgiveness for her bad behavior.

And her mother rejoiced far more in the forgiving spirit she had displayed than in the brave action!

**Think It Over.**

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

Hood's Pills assist digestion. 25c.

**A Pillow.**

"How many children have you?" asked a gentleman of a friend whom he had met after a separation of many years.

"Only one," he answered—"a 'pillow.'"

"A pillow?" inquiringly.

"Yes," smilingly; "a pillow is something to rest on, is it not?"

"Certainly."

"Well, that is why I call my little daughter a pillow; she is so restful."

The gentleman soon reached the

**That Tired Feeling**

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

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home of the father of the "pillow," and a young girl about sixteen years of age was introduced as "my daughter Emily."

The visitor only remained one night, but by the time he left, he had fully decided that his friend's young daughter merited the sobriquet given her. The smiling face with which she greeted her father and her father's friend won the latter's heart at once. In a gentle, quiet way she brought the evening paper, and laid it open at the page he always read first, on the table near

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CANADIAN HOUSE, 6 Hospital St., Montreal.

her father. His slippers and dressing-gown were brought too, and she was rewarded with a fond kiss and a whispered, "Thank you, dear."

Later in the evening, when her father expressed a desire that she should sing something for his friend, she did not refuse, but did the best she could with a grace and sweetness indescribable. A little bell tinkled once, and Emily left the room hastily.

"My wife is sick this evening; she is a victim to nervous headache," explained the host. "I hardly know what she would do at such times if it were not for Emily; the child is a born nurse."

The hostess, free from her headache, but looking pale and weary, came down to breakfast the next morning. She sat at her usual place,—the head of the table,—and poured out the coffee. But Emily was near at hand, and it was she who relieved her mother by putting the cream and sugar in the cups and passing them. It was she, too, who dished the oat-meal in a neat, dainty way that was charming.

A pink-tinted rosebud with a geranium leaf lay at each of the three plates. The father lifted his to inhale the fragrance, smiling his thanks.

"Where is yours?" he asked.

"There were only three this morning," she replied brightly; "I shall have the next one."

After breakfast, as the guest lingered for a few moments in the sitting-room waiting for his friend to accompany him down town, he heard Emily's voice say in a low tone of entreaty,—

"Now, mamma, go and lie down, please; I will help Bridget with the breakfast work, so that she can get at her ironing, and do the dusting later. Don't think of anything."

"But she must think of something," thought the guest; "she must think of the helpful little daughter who is such a joy and comfort that she is indeed a 'pillow'—something to rest her heart on."

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#### Our Faults.

All of us have faults, and so have all our friends. Those faults need attention, and they are pretty sure to get it; but the trouble is that the attention usually comes from the wrong direction. Our faults ought to have our attention, and the faults of our friend ought to have his attention. But we are more likely to think of our friend's faults which annoy us, than of our faults which annoy our friend. In this way, the attention which the faults receive only makes matters worse. He is not helped by our giving prominence to his faults, nor are we helped by his giving prominence to ours. If each of us would attend to our own faults, both of us would be the gainers.

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#### Forgetting.

"I am sorry to see that you and Hal are not as good friends as you used to be," said George Hartwell's father to the young lad one day. "Have you quarrelled?"

"Not exactly, but he treated me in a mean, shabby way a while ago, and we've never been as good friends since."

"Wasn't he sorry afterward? Did he never ask pardon? I thought Hal was unusually ready to acknowledge himself in fault!"

"Oh, he said he was sorry and he did ask my pardon."

"You surely did not refuse it?"

"Of course not, father, but then I can't forget, you know!"

"The old story, my son," said the father, gravely. "What is pardon worth that still keeps the offence in angry remembrance?"

"Well," said George excusingly, not answering the question, but making an objection, "it is very hard to forget."

"So it may be, but that is no reason for not doing it. Are you going to be so weak and self-indulgent always, that you will not do a hard thing? For shame! 'It is the brave who first forget,' says some wise man, 'and noble foes that first unite.' Here is your chance to be both brave and noble, George. I shall be disappointed in you if you fail," and the father left his son with a new thought in his mind which soon ripened into purpose of heart to "forgive and forget."

People talk of "making up one's mind," but after all the heart has to be made right before the good deed is done.

#### Would You Do It?

"Oh, Tom! You ought to be ashamed of yourself. You didn't know your piece Sunday. I'd learn a thing 'fore I tried to speak it, if I were you."

Ned Day said this in his mother's hearing, as she sat by the window, although Ned did not know that she was there. Tom Harris, who was passing, shook his fist at Ned and said some angry words in reply to the teasing speech.

"Ned," called mamma, and Ned came into the room.

"If Tom had cut his hand and it was just beginning to get well, would you tear off the bandage and pull open the sore place?" she asked, gravely.

"Of course not," said Ned, surprised. He did not think he could do anything so cruel. He always said he did not like to see any one suffer pain.

"I hope not," mamma replied, "but you have just been doing something very much like that. Tom, I am sure, felt sorry and ashamed over his failure last Sunday before so

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many people. By this time, perhaps, the hurt in his feelings may have begun to heal a little, but you have torn it open by your teasing and unkind words. I think myself that this is worse than Tom's failure, for he hurt no one but himself. You have been cruel to another."

"I never thought about it that way," said Ned, feeling ashamed.

"But that is the right way, and you must think," said mamma.

#### Easily Lost.

"Fred Warren cheated me to-day. He cheated me in lessons as well as in the games. I can't believe in him after this," said one school-boy of another, whom he had trusted before.

Confidence is a very precious thing. It is easily lost, when one gives another good reason to doubt him. And although it is easy to lose the confidence of friends, it is hard to win it back.

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quick work to spoil a good wall. Pull out a few bricks or stones, and who will admire it or call it perfect?

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Be careful of the precious things that are hard to get, but are easily lost.

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