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EN DAILY,

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 16, 1892.

[No. 24.

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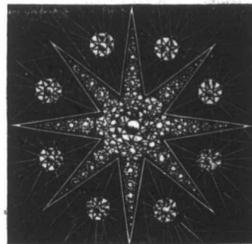
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 16th, 1892.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

June 19.—1 SUNDAY AFTER TRINITY.

Morning.—Josh. 3. 7 to 4. 15. Acts 3.
Evening.—Josh. 5. 13 to 6. 21; or 24. 1 Peter 4. 7.

"JOHN BULL HAS ONE CHIEF GOD—MAMMON"—writes Ramsarun Sing, a Brahman of Benares, giving his impression of England, like Bishop Coxé or Max O'Rell. "He lives in a safe and happy country and climate: he eats and drinks"—and worships his God, as above, the Brahman infers. His observation has been rather superficial!

"CONVENIERE AD"—AGAIN.—The meaning of this expression, which has been made so much of by Romish controversialists (especially in the recent quarrel of certain Romish priests with Father Puller) is practically settled by the production of Dollinger's dictum (1869, while still a Romanist) that the partizan Roman argument would require the preposition *cum* instead of *ad*.

"THE QUEBEC SYSTEM"—the most valuable feature of which is a *Common Fund* for receiving parochial contributions generally and disbursing clerical stipends in particular—was introduced (as we learn from the *Guardian's* Lennoxville correspondent) in the time of Bishop Mountain, but its most valuable features were due to Bishop Williams' wisdom and foresight.

"RECTORS' RATES" are of those Anglican traditions which the enemies of the Church try to make capital of—ignoring the fact that these rates (in lieu of tithes) stand on precisely the same footing as any other ground-rent charge imposed by our forefathers for whatever purpose. This explains certain recent English lawsuits and decisions, ordering parishes to make such rates.

ADVANTAGE OF ESTABLISHMENT.—In regard to this subject Dean Gregory recently said: "There is a certain amount of influence on the country—not from Establishment—that we otherwise should not possess, and it is a gift which God has conferred upon us. If it is taken from us, we can do without it. . . . But let us not accept it (Dis-establishment) in any way till we are compelled to do it."

"CULTIVATE A THICK HIDE" is one of the maxims attributed to Bishop Temple, and very characteristic of the man. He does not mind the charge of "Erastianism" or anything else, as long as he does not feel guilty. This was apropos of some objections recently made to the precise *modus operandi* for relieving the Church of immoral ministers.

SUNDAY OPENINGS.—In a remarkable debate on the Sunday question, the Bishop of Rochester distinguished himself by a powerful plea for the opening of museums, &c. As the *Guardian* puts it, "he achieved with remarkable success the very difficult task of putting a subject which has been under debate for years in a wholly new light. . . . It is a speech of great courage and importance."

RE-MARRYING OF DIVORCED PERSONS is not the simple matter that it appears to some. The standard of the Eastern Church in permitting the innocent parties to marry again is a difficulty in the path, and the Abbe Guettee seems to ground that practice on the traditional oriental reading of Holy Scripture, as opposed to the Roman interpretation—which their "dispensations" nullify.

"MAKING CHURCH HISTORY" is a process going on continually, and it were well if Churchmen would see that their part of the "making" is well done. Said Archdeacon Sandford, "He wanted to be sure the history they made was good and sound, that it was Church history made by those who understood that they must have something of the statesman as well as the Churchman."

"TO GO ON THE STUMP"—says the *Rock*—was very repugnant to the feelings and traditions of "the stately Christian Knowledge Society:" but they have had to do it—engage organizing secretaries, hold public meetings, &c. "The necessities of existence coerce all public bodies, and those who will not salute the youngest spirit of the age will have to vanish with the elder ghosts of the past."

"TEEMING WITH NEW NEEDS," Archbishop Benson has said, is the Church of England at present. "The wants of the Church in all directions are growing. . . . The whole growth of the Church at the present moment causes it to teem with needs which require expression." This was apropos of the idea that new forms of prayer for special purposes should be framed with more elasticity.

THE GRINDELWALD CONFERENCE continues to be the very effective "sky-high" advertisement of an enterprising magazine, and is gathering to its patronage a considerable number of men of mark in all classes of theology. The idea of a "Common Communion" was one of the rocks upon which the project was in danger of splitting, but the managers seem to have steered clear of this at present.

THE BIBLE SOCIETY, when managed purely as a Bible supply society, has a special work to do and does it well. It is, in that respect, an important feeder to all missionary societies—not a rival. There is, however, always danger of agents with "more zeal than discretion" leaving this safe track for excursions into forbidden paths, and

creating conflict and confusion, instead of cultivating peace.

ENGLISH CHURCH UNITY.—"The English Church possesses a unity which the boasted uniformity of Rome does not contain—a uniformity purchased by making all who differ (from their *new* creeds) *ipso facto excommunicate*: hence the prevalence of infidelity in that country where ultramontaniam has quashed the free spirit of Gallicanism." So says *Church Times* in reply to a correspondent.

"TOO MUCH MACHINERY" has been the real trouble with English Clergy Discipline enactments. There are not only Parliament and Convocation, but there are two "houses" of Parliament, and two "houses" of Convocation. Worst—and most inexcusable of all—there are *two Convocations*—North and South. Six sets of machinery for doing each individual piece of work—and *all must agree to every word!*

"SOBER BY ACT OF PARLIAMENT" is the heading of a very exhaustive article in the *Welsh Review*, written by W. B. Rolands, M. P., and treating of the various legislative attempts to preserve the sobriety of communities. The fear of an Act of Parliament is not a very high motive for sobriety, but the public is thankful for any machinery which protects them from the mistakes and mischief of drunkards.

ARCHBISHOP VAUGHAN'S "OLD RELIGION."—The new Roman "Archbishop of Westminster" is not above using claptrap sophistical phrases, and so he terms his Roman Catholic hearers "representatives of the old religion"—rather a peculiar designation for the advocates of the brand new Creed of Pope Pío Nono, to say nothing of the Council of Trent and other epochs of novel accretions added to the Catholic Faith.

"WORDS" AND "THINGS."—The Bishop of London has managed to get his resolution carried in Convocation in favour of forms of prayer which do not necessarily embody the *very words* of Bible or Prayer Book, as the Act has been generally (but, he argued, mistakenly) interpreted hitherto. It is an admirable illustration of the conservative spirit of the Church that the *narrow* interpretation has been followed for twenty years.

"EPISCOPAL HANGMEN."—Lord Grimthorpe lately described by this term the position into which the new "Clergy Discipline (for immorality) Bill" proposes to put the diocesan bishops of England. Both Convocations have been trying to pass a canon, of parallel force but with modified language, so as to save the dignity of the Bishops from appearing to act simply as executioners of the state sentences against convicted clergymen.

CACOUNA HOUSE OF REST.—Not the least of the many bright examples to be found in Quebec diocese of kindly and liberal treatment of the interests of those who devote themselves to the clerical life is the *Clergy House of Rest* at Cacouna (see our advertisement) lately undertaken by a committee of ladies and to be opened next month. The nominal rate of fifty cents per day is charged. Early application should be made.

AUSTRALIAN SCHOOLS, which earned an evil reputation by expunging from the text-books all

reference to Christ and His teaching, are being treated to a reform at the instance of Sir Bryan O'Loughlen, who has given notice of motion, in the Victorian Assembly at Melbourne, to have all such passages restored to their place in the literature of the rising generation. Their absence proved demoralizing! Canada, take warning.

QUEBEC CHURCH LIBERALITY.—The admirable result of twenty-five years' good management in this diocese is well illustrated by the facts that incapacitated clergymen have a pension of \$400 to \$600 per annum: while the widows of clergymen receive a pension of \$400 per annum, with a yearly allowance of \$50 extra for each child. The success of the Quebec system is attracting the notice of the dioceses in the United States.

"UNION COMMUNION" AT GRINDELWALD.—The idea of a "Common Communion" having been set aside, there comes into view the probability of some of the dissenters presenting themselves for communion at a celebration at the Church of England Chaplaincy Altar. Earl Nelson and others seem to think that this act should be "winked" at. Priests will find that "winking" rather difficult, as the rule is *express and emphatic*, "None shall be admitted . . . until," &c.

WHO ARE THE "WORKING CLASSES?"—One of the points made by the Bishop of Rochester on the Sunday question consisted in rescuing this phrase from common misuse, as if it were not applicable in the fullest sense to the laymen and hard-working classes of shop-keepers, shop clerks, business women, and professional men of small means. These people, he argues, would appreciate museums, &c., as ordinary manual laborers cannot be expected to do.

"THE ENGLISH SUNDAY" is happily a characteristic feature of English life, as contrasted with the "continental Sunday"—which no one desires to see introduced. The question, of course, is how far the puritan strictness of the former may be relaxed without introducing the profanation and secularization involved in the latter. Dean Stanley thought Sunday to be a day for bringing the hard workers into unaccustomed contact with the higher beauties of nature and art—from which they are debarred.

QUEBEC EPISCOPAL ELECTION.—Certain writers in the newspapers have been making free with the names of such men as the Bishop of Niagara and Canon DuMoulin in the most impertinent and unjustifiable manner—assuming either that they would, or would not, accept the election, whereas these writers know nothing about it. The canvass of such a point in the public press is in the worst taste and most embarrassing to those whose names are thus freely bandied about. Such speculations are not only premature—for the gentlemen so named are too modest to entertain the question before their election takes place—but they are mean and impertinent to a degree.

CALLING AND HIRING MINISTERS.

The scandalous subversion of Christian principle involved in this practice is one which, happily, the Church of England knows very little anywhere in its broad communion or in cognate sections of the Christian Church. The idea of sheep selecting and engaging their shepherd, of pupils forming a contract with a new master to teach them *what they please* and know already, is so absurdly contrary to the fundamental principle of the Church

Apostolic, as described in the Scriptures—so destructive of sound doctrine and of the entire analogy of the Faith, that there has been comparative immunity from that plague of popularism wherever Christianity has been propagated in regular historical succession of teaching and discipline. The natural and inevitable tendency of any such system to create a time-serving subordination of priest to people, and to stereotype a narrow-minded ignorance as a substitute for broad and comprehensive exposition of the whole truth of the Catholic Faith, has been so abhorrent to the temper of the Church of our fathers, that little has been suffered in the way of damage from this source.

"CORRUPTIO OPTIMI PESSIMA,"

however, is a sound maxim of experience in most things, and it is markedly true of any section of the Church which is foolish enough to subject the maintenance of Gospel Truth to any such crazy machinery as obtains among the ordinary run of people-made sects. The course down hill is rapid, and the depth of degradation excessive, in all such cases of corruption. The picture of a diocese given over to popular election of the ministers of its various parishes is something fearful to contemplate. The worst of it is that the ministry itself has to sink with the mass of corruption. Every man who is "worth his salt" in a religious point of view, feels that his time would be wasted in such an atmosphere, and would sooner become a hermit than remain as partner amid such surroundings. But too many will remain behind-hand—"to do as the people wish"—deluding themselves and their supporters into the fancy that they are maintaining the Gospel message. Some narrow view of doctrine or sentiment is travelled over and over again, with adventitious adornments—"served up to taste"—and the people "love to have it so." They are to be pleased—that is all—edification is out of the question.

SEEKING A CALL.

We have heard of a parish in a certain diocese in which four or five clergymen met at one and the same time, and found they were there on the same errand—fishing for the popular vote! All but one of them retired from the field in disgust at themselves and the circumstances, when the persevering but remaining brother sank into the mire and became part of it. There are already too many such cases. Another sign of the times is seen more frequently—the plan of holding a parish vacant for six months or so to be served by a succession of "preachers" *on trial*, until the local magnates, the lay popes, are satisfied to try one of the number of aspirants. And yet the bishops are armed with abundant power to right this terrible evil, if they only had the moral courage to face the first odium of resisting the popular will and hindering this headlong rush to spiritual destruction. Better that half the churches—yea, nine-tenths—should be shut up for years under an Episcopal interdict, than that the precious message of the Gospel should be narrowed to suit the caprice of local popular taste and fancy.

SEPARATE SCHOOLS—AND CHURCHES.

The recent statement made—in connection with a visit of a Methodist deputation to Ottawa, seeking support for their missionary enterprises in the North-west—by the Government authorities, on the subject of subsidies to religious works, seems likely to agitate public opinion into a shape which may be productive of something solid and tangible in the way of religious support. It has been a curious feature in the platform of those who have

been most energetic and enthusiastic in their denunciations of the Separate School system, that it has never seemed to strike their illogical brains that they are using arguments against the toleration of "separate Churches" just as much as against separate schools. If, by any process, however tedious and roundabout, that bit of sound logical consistency can be made to reach their brains, there will be some hope for a *consensus* of opinion on separate schools for different denominations. The "roundabout way" of convincing them seems to come from that land of experiments—the North-west Territories. When Methodist agents ask for Government support on behalf of their missions, what may we not hope for?

WHY NOT?

If it is right to extend any degree of help to Roman or Anglican missions, certainly there seems good reason for considering the claims of Methodist and Presbyterian, as well as other religious enterprises. The *Mail* report says "Mr. Abbott stated that the Government recognized, of course, the principle . . . and that the establishment of a new system was in contemplation by which all denominations will receive equitable treatment on a *per capita* basis." Again we say, why not? The underlying idea, of course, is—whatever superficial editorials may say—that all such religious enterprises have a common recognizable element of value from the official, governmental point of view; their tendency is to produce order and virtue of substantial and solid use to the edification of the commonwealth. There is no logic or reason in objecting to help them because they do not think alike on all subjects—because they have their individual peculiarities—the useful element of peace and order is there all the same. Horses, as a class, are useful for drawing loads, though they do differ so much in breed, size, weight, colour and other peculiarities.

THE PRINCIPLE OF TOLERATION

is the basis of the *concordat*, by means of which different denominations are permitted to co-exist in the modern community. That they are, as a rule, not simply harmless, but useful, is only to advance one step further in intelligence. Of course, a line must always be drawn *somewhere*, even in the most tolerant communities—it will not do to tolerate "Prince Michaels" and other subverters of public and private morality. That idea, of course, also assumes that the state recognizes some sort of moral code—a set of principles which are beneficial for the common weal. If any sect infringes on these principles, it forfeits its right to state toleration—that is, toleration by the other "sects," or sections of the community. If, in addition to the state's code of morality or ethics, a denomination teaches some positive doctrines which tend to solidify and edify the community on recognized beneficial lines—that denomination earns thereby not only toleration, but support. The state which refuses to recognize its duty of supporting, or subsidizing, beneficial elements in the national life—whether in the technical "religious" arena or otherwise—acts foolishly in a suicidal way.

SUPPORT FOLLOWS TOLERATION

in logical sequence, according to circumstances, and in degrees co-ordinate with the beneficial influence. If the government can perceive no appreciable difference in the value (to itself and the country) of the various tolerated sects, it is quite consistent and wise in adopting a *per capita* basis in regard to their support. The more "heads" any sect has to illustrate, practice and spread its beneficial influence (its peculiarities being suppos-

ed otherwise "indifferent," rather than "good" or "bad," from the government point of view), the more support proportionately will a wise government extend to it. What is thus true of Church enterprises in general—such as "missions" among the Indians—is equally true of the educational work in particular. So we come to state aid for separate schools! No one can point out a flaw in the sequence. The only practicable objection imaginable is that *too much* sub-division of the available funds will neutralize the good done, and the value of the secular education imparted under such circumstances. That sole objection is sufficiently answered by "drawing the line" *per capita*. If there are not sufficient capita to secure good education—no grant! That is all.

SYNODICAL MACHINERY.

The question must often arise to thoughtful minds as to whether, after all, "the play is worth the candle," when we reckon up all the *material and machinery* occupied in the work of Synods and Conferences—and look for results in any degree corresponding to the trouble taken. There are even some hard-working parish priests, who undertake to answer the question for themselves in a very practical way by not coming in, response to the Bishop's call. They feel that the week that is annually devoted to Synodical work is *time wasted*. But are they right? There are exceptions. Is the majority more likely to be correct? So far we have been thinking, in what we have said, of diocesan synods. There remain the provincial synods. It seems to be more true of these that the lay delegates from diocesan synods are disposed to shirk attendance, while the clergy attend in larger numbers. It is *vice versa* in the case of diocesan synods. We are afraid that the absentees in both cases give evidence of their small appreciation of the *importance* of these frequent gatherings of Churchmen.

IS THERE TOO MUCH MACHINERY?

It would not, perhaps, be far wrong to say that *one man*, competent and well-paid, would do all the work of an ordinary diocesan synod—including the labour of "quarterly committees"—more cheaply, more expeditiously, more effectively. People feel this vaguely, and so the interest in synods is inclined to languish. They are disposed to reckon up and "figure the thing out." They multiply, for instance, 300 men by 6 days, getting 1,800 days of work. Then they add the committee work, and find it amounts to about as much more: total 3,000 or 4,000 days' work per annum. One is almost afraid to put, in the other scale, the *small number* of days that one energetic and competent man would require to accomplish all the consideration, calculation, and executive process necessary to bring about the same net results. Is this, however, a just way of looking at it? Does the collective wisdom, the united conclave, or the focusing of interests from various radiating points, go for nothing? We are inclined to think that these gatherings have a *value in themselves*, if men would only think so.

MACHINERY MIGHT BE SIMPLIFIED.

When one calculates the waste of time due to Upper and Lower Houses, committees and sub-committees, &c., it does seem that some kind of melting down process might be applied with advantage to the actual processes of synodical work, so as to diminish the friction and cross purposes, the waiting and delay, which seem to have become characteristic of diocesan methods. We would say, in the first place, that *steady attendance* should be a primary duty of all members of synods,

and especially of committee men. The negligent of one session should not be allowed to appear again and again, subsequently, to try the patience and delay the action of the real workers. The roll of members should be made a strict test, and obstinate absentees should be disqualified for future election. Thus a vast amount of waste material would be eliminated, quorums might be immensely reduced, and business greatly facilitated. The residuum, however, would gain in power and *esprit* for the work before them.

LESS TALK!

Every man should feel that he has a right to be heard to a reasonable extent! But the insufferable *bore*, who talk on every subject,—all through and all round!—should be severely sat upon. It would be an immense gain if each speaker were to confine himself not merely to time, but to subject—taking up *one point*, treating it thoroughly, and not returning to it again. This would *leave room* for many others to speak, throw a variety of light on the whole subject, and add to the value of the debate. Most people hesitate to speak because some "bore" has already burned over the ground—in a very superficial way, it is true, but still apparently—and they hate to appear guilty of repetition by trying to treat the subject better. Such a system of reformed debate would require a "safety valve"—already existing for the *leaders* of debate—to make a second speech, where necessary, in order to bring forward any points that may have been overlooked. In this way we should have shorter sessions, more business done, and more satisfaction in doing it.

REVIEWS.

HISTORY OF THE CHURCH IN EASTERN CANADA AND NEWFOUNDLAND. By Rev. Dr. Langtry, Rector of St. Luke's, Toronto. Published by the Society for the Promotion of Christian Knowledge; Rowsell & Hutchison, and at the Synod Office, Toronto.

The S.P.C.K. has for some years past been doing an exceedingly useful work for the Church in securing special authors to compile Diocesan histories. Already have sixteen vols. been issued, each containing the history of an English Diocese, and three vols. of Colonial Church history. One of these is a history of the Diocese of Mackenzie River, by Bishop Bompas. The second is a history of New Zealand Dioceses. The third, which has just been issued, is a history of the Church in Eastern Canada and Newfoundland, by the Rev. Dr. Langtry, Rector of St. Luke's, Toronto.

The S.P.C.K. did well in securing the services of Dr. Langtry to prepare this volume. But it was a very serious mistake to insist that the history of ten dioceses should be compressed into a small volume of 255 pages. However, the work of compression has been so well done that the history by no means suffers so much as might have been expected. Dr. Langtry has produced not only a very readable book, but one which will be read with unflagging interest from beginning to end. Meagre as the sources of information are in the case of the earlier dioceses, yet they have been so diligently ransacked and so judiciously used, that the reader gains a very fair impression of the history of each diocese. Not only so, Dr. Langtry has not been content merely to give a narrative of Church history, but with true historic instinct, he has interspersed the narrative with brief records of the noble men who laid the foundations of the Church in early days. We should not have known otherwise how worthy they are to be rescued from oblivion. It ought to be a stimulus to the easy-going clergy of the present day to get from these pages a glimpse of the heroic lives, self-denying labours, and, in many cases, the almost incredible hardships of these early pioneers of the Canadian Church. If it be true that the blood of the martyrs is the seed of the Church, then we can understand how the enormous growth of the Canadian

Church during the 100 years since the consecration of her first Bishop has sprung out of the sowing in tears by the missionaries of those early days. "Gain through apparent loss—victory through momentary defeat—the energy of a new life through pangs of travail," such is ever the law, such has been the law of progress in our Canadian Church.

We congratulate Dr. Langtry on a piece of work exceedingly well done, in spite of the drawbacks by which he was hampered. If the last, it is not the least of the services which he has rendered the Church.

If Dr. Langtry were a geographer as well as a historian, we should feel bound to discount our commendation of his work. We hold him guiltless of preparing the map prefixed to the history. It irresistibly suggests the conclusion that the S.P.C.K. has made the same map do duty for two volumes, that of Bishop Bompas as well as Dr. Langtry's. For the one prominent feature of the map is the Diocese of Mackenzie River. Certainly that diocese is of enormous extent, and if its importance were in proportion to its size, we might understand somewhat why even in a history of the Church in Eastern Canada and Newfoundland, comprising ten dioceses, with some 750 clergy and 1,000 congregations, that portion of the country should occupy merely a small corner of the map. But as it is, it is either a piece of poor economy, or another instance of the difficulty Englishmen have in understanding the geography of Canada. The book would be really better without the map.

THE BISHOP OF SOUTHWELL ON MISSION WORK.

At a largely attended meeting held at Nottingham in February, the Bishop of Southwell presided, and in the course of his speech said he was sure that it was quite true that in proportion as each soul cared for his religion he cared to spread it to others. It was to encourage one another in the power of this belief in their own hearts, and to spread it to others, that they gathered in such meetings. But he must leave it to others to make that meeting a sensational one, for he wished to present to them, as to himself, that it was not only for the benefit of those untaught millions that these meetings were held, but they were missions to themselves, and they would be missions to others in proportion as they were missions to themselves. They could not attend such meetings without being stirred, as he trusted they were stirred also by reading, by the noble and glorious lives which had been spent for Christ in the cause, and he hoped they would be stirred so as to follow their example of sacrificing their lives for others. And now he was going to say one word of quite a different character. There were at this time misgivings whether it would not be a truer plan for the great Church to which they belonged to have some different organization for promoting missionary work. It was sometimes said it ought to be done by what was called the Church itself, by which he understood to be meant by the bishops and the people working with them, or by the ruling body of the Church, it might be, in its constitutional government of Convocation. There was a different set of people who said their ought to be a new society formed, which should more distinctly act on some more defined Church principles. He desired to take that opportunity of urging with all his force what he was convinced of daily, that they could not do a more suicidal thing than attempt to bring down in the smallest degree the grand organizations which they had existing at present. He had wished sometimes for what people called a union of the two societies which chiefly represented their great missionary work—he had even ceased to desire that. In their desire to co-operate do not let them interfere with that spring of enthusiasm and energy which was existing in those two great bodies. He might, of course, be mistaken, but he still emphatically commended to them heartfelt support of those two great societies which they had, which had got their organizations, which had got their missionaries employed, which had got the united support of many people who would drop off from a new society formed in rivalry. Let them support with all their hearts the machinery which they had now, and in regard to the fascinating phrase, that the Church ought to do it, he wanted to ask them to consider what that could mean. He desired to express his most distinct opinion that it was simply impossible for the bishops of the Church, with the work they had of their own to do, to do the work for the whole world by any other machinery, except exactly of that same kind which had now been made. If they were to take the work out of the hands—which, of course, they could not do, but he was supposing a case—of the two great societies already organized, they could not do it in any other way except by forming exactly the same body over again, and by doing just what they were doing now by their spon-

taneous enthusiasm, and because it was a work that they had chosen to do. Let them, therefore, accept those two societies as the machinery which the Church of England had got, and not desire to pull them to pieces for the sake of putting up something else which would be exactly the same, and perhaps not so good.

"I DO NOT LIKE TO BEGIN FAMILY PRAYER."

But you should endeavor to overcome any dislike which prevents you from undertaking so beneficial a duty; and having begun, you will find a greater facility, and more domestic happiness in its performance. The Church has provided a beautiful form of morning and evening family prayer, so that it is not necessary to have any peculiar "gift" in this respect, which many apparently are waiting for. The practice of family prayer has now become a kind of common law in the Church, independent of positive requirement. Men frequently have it not in their power to attend the Church's week-day service; but they can, by a little exertion, always have prayer in the family, which is attended with so much benefit to parents, children, servants, and "the stranger that is within thy gates," that some one says, "A house without such prayer is roofless." A short chapter of scripture, and, if practicable, the singing of a psalm or hymn, would add greatly to the blessed influence on the circle within which your happiness is enclosed. A recent traveller says that in nearly every respectable English family such prayer is observed: and why is it not so with us?

There is not on earth a scene more interesting than a family thus bending before the God of heaven;—a collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the great Father of all the families of mankind. There is not on earth a man that is more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controls the powers, yielding in their first years, and following the direction of his moulding hand, that are soon to control all that is tender and sacred in the interest of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God who stand between the rising generation,—feeble, helpless, and exposed to a thousand perils,—and the Eternal Parent of all. They stand between the past and the coming age,—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation; to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolation, one spot of green on which the eye of God reposes with peculiar pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers or sleeps.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

FRELIGHSBURG.—The Lord Bishop of the diocese visited this parish on the 18th ult., remaining until the 20th. On the 19th there was a meeting of the Clerical Union of the deanery. Holy Communion was administered at 10.30 a.m., and a special service held at 3 p.m., at which the Bishop delivered an earnest and practical discourse. The ladies of the parish provided a sumptuous dinner and tea for the Bishop and clergy, their generous hospitality being warmly acknowledged by His Lordship. Owing to the continued and serious illness of Mrs. Davidson, his Lordship was the guest of Miss Reid, instead of remaining at the rectory.

DUNHAM.—Three confirmations were held by the Bishop in this parish on the 20 ult.; one at All Saints', Meig's Corner, in the morning; a second in a private house at Chapel Corner, where a cripple, through rheumatism, received the Apostolic rite; and the third at the parish church, Dunham, in the evening, seven persons in all receiving the "Laying on of hands." The Bishop also baptized the rector's infant son. Both public services were largely attended.

St. George's Church.—Mr. George Sumner has had a memorial window placed in St. George's Church in loving remembrance of his son George, who was

drowned six years ago. The window represents the Angel Gabriel blowing the last trump. At the feet of the angel is a scroll bearing the following words, "Thy son liveth," John iv. 50. Below this is a tablet bearing the following inscription: "In loving memory of George Sumner, jr., drowned November 18th, 1886, aged 17 years." The window is a beautiful work of art imported from Munich, the colors blending perfectly. It is placed in a niche to the left of the main entrance, and is the eleventh memorial window erected within the precincts of the church.

St. Margaret's Home.—A pleasant garden party was given on Saturday, 4th inst., by the Sisterhood of St. Margaret's Home for Incurables, on St. Alexander street. The beautiful old garden was thrown open to the public, to whom over 800 tickets had been sold. An orchestra was present. The trim lawn and the walks and orchards were bright with the pretty dresses of lady visitors. Among the gentlemen who assisted to dispense the refreshments, were the Rev. Edmund Wood, chaplain to the institution, and Drs. Kirkpatrick and Nichol, the visiting physicians. The principal object in view was to bring before the public the "Home" and its usefulness. The present institution was established seven years ago, under the superintendence of Sister Elizabeth. At present there are twenty patients in the home suffering from incurable complaints. One-third of these are able to contribute something towards their support, but the remainder are entirely provided for by the Sisters, four in number. All the present inmates are females, but it is intended to establish a ward for men also, to which end a building fund of \$1,200 has already been accumulated. "We have not half room enough," said Sister Elizabeth; "if we had more room we could double the amount of good we are trying to do. If our humble wants were made known to some of Montreal's generous merchants, I feel sure they would help us at once."

LONGUEUIL.—Operations have been commenced for the erection of a handsome parsonage in connection with St. Mark's Church in this town.

ONTARIO.

BROCKVILLE.—Ven. Archdeacon Bedford-Jones, rector of St. Peter's, leaves on the 18th inst. for Ireland, to attend the centenary anniversary of Trinity College, Dublin. He will be absent about 10 weeks.

TORONTO.

Mr. George Ward, of Manchester, Eng., whose resignation of the office of secretary of the C.E.T.S. in that diocese we chronicled a few weeks ago, is expected to arrive in Toronto along with his family this week. The *Manchester Courier* of May 30th last gives a lengthy report of a meeting held in the society's rooms for the purpose of bidding Mr. Ward farewell, and of presenting him with a cheque in token of the regard in which he is held. The Rev. Canon Kelly (of the Manchester Cathedral) presided, and a large number of the clergy and lay workers from all parts of the diocese were present. The chairman expressed the great regret they all felt in bidding farewell to so old and well-trying a soldier in the temperance ranks; one who had spent almost a lifetime in doing his utmost to raise the poor degraded drunkards and outcasts, and as he well knew, not without a marked degree of success. There were many instances where at gatherings Mr. Ward was addressing, men and women had come forward and boldly acknowledged that it was owing to his influence and eloquence they had been convinced of the evils of drink and had reformed. For more than forty years Mr. Ward had used his talents as a lecturer for the good of the Church, and had battled hard with the paid agitators of the Liberation Society who are striving to pull her down. The sorrow they all felt in bidding Mr. Ward good-bye was somewhat lessened by the knowledge that he would carry on his good work in a new land among their brethren over the sea, and what was distinctly their loss would be distinctly other people's gain, and the Canadian people would show their worthiness to be called Britons in extending to Mr. Ward that hearty welcome he so richly deserved. Several others of the clergy and gentlemen spoke, bearing high testimony to the earnestness of Mr. Ward's work and the loss he would be in the Church circles at home. Mr. Ward proposes to continue the work of temperance here, and will also use his endeavours to bring the Church of England into the position it should hold in Canada, and during the winter months he will deliver lectures upon Church History and other subjects bearing upon the Church and her work, lectures which have obtained considerable notoriety in the northern dioceses of England.

Trinity University.—A special meeting of the corporation was held on Tuesday, the 7th inst., at 2.30 p.m. The Bishop of Toronto presided and there were

also present the Provost, the Dean, Profs. Jones, Clark, Symonds and Huntingford, Archdeacon Dixon (Guelph), Rev. Dr. Bethune (Port Hope), Rev. Dr. Langtry, Canon DuMoulin, Canon Cayley, Chief Justice Hagarty, William Ince, C. J. Campbell, Mr. Justice Osler, Judge Kingsmill, Edward Martin, Q.C., J. A. Worrell, Q.C., Dr. Sheard, Dr. Nevitt, Dr. Spillsbury and R. H. Bethune.

A Tribute to Professor Symonds.—The following resolution upon the services of the Rev. Prof. Symonds to the university was, on the motion of Chief Justice Hagarty, seconded by Rev. Dr. Langtry, unanimously adopted.

That this corporation desires to place on record its high appreciation of the manifold services which Prof. Symonds has rendered to this university, not only in the able discharge of the duties of his theological chair, but also in the important part he has taken in the work of bringing the convocation of the university to its present position of vigor and efficiency, in the superintendence of the library, and until recently of the college choir, as well as in many other ways of devoted service to the interest of this college and university.

In parting from one who has gained so signal a place in the respect and affection of all with whom he has been brought into contact, the members of the corporation tender to Prof. Symonds their heartfelt good wishes for the important work to which he has been appointed by the bishop of this diocese, and desire to express their cordial hope that in the future many opportunities may arise for still further strengthening the ties which bind him to his alma mater.

It was ordered that the resolution be engrossed, formally executed in behalf of the university and transmitted by the secretary to the Rev. Prof. Symonds.

The Professor's Successor.—The committee appointed to select a successor to the Rev. Prof. Symonds in the vacant chair of theology presented the following recommendation:

That the Rev. E. C. Cayley, M.A., second class classical honors (1885), first class theological honors (1889), and fellow in theology from 1889 to the present time, be elected to the vacant professorship in theology from Oct. 1 next, at a stipend of \$1250 per annum.

The recommendation was unanimously adopted. The fellowship in theology, vacated by the appointment of the Rev. E. C. Cayley to the vacant professorship in theology, was filled by the election of Mr. H. H. Bedford-Jones, B.A., and the Rev. J. S. Broughall, B.A., was re-appointed to the fellowship in classics for another year, to hold the office until Oct. 1, 1893.

The following gentlemen have been recommended to convocation for the degree of D.C.L., honoris causa, to be conferred at the annual convention on Tuesday, 28th inst.: The Ven. Archdeacon Dixon, M.A., Guelph; the Hon. Mr. Justice Osler and Mr. D'Alton McCarthy, Q.C., M.P.

PINKERTON.—A large number of members assembled on the evening of May 31st, at the residence of Mrs. Ann Lee, to bid farewell to the Rev. and Mrs. French, who are going to reside in Grafton. John Robinson was elected to fill the chair. The following address was read, and a splendid set of harness, carriage-rug, and buggy whip given to Mr. French, whilst a purse was presented to Mrs. French.

"To the Rev. and Mrs. French.—We, the members of St. Luke's Church, Pinkerton, here assembled on the eve of your departure from amongst us to a new field of labour in the parish of Grafton, cannot allow this opportunity to pass without expressing in words, and giving some tangible proof of our appreciation of your labours amongst us, for the period of almost six years. Ever since you entered upon the duties of the ministry in this part of the Lord's vineyard, we have found in you a true friend and a devoted minister of the gospel of Christ. Your kindness, your genial disposition, your consideration for us, the zeal and earnestness with which you performed your duties, together with your house to house visitations, have been the means of uniting us in the bond of love, and sympathy, and Christian unity.

"Not only have you performed your duty as a faithful minister of Christ in your pastoral visitations, but you have been equally faithful in preaching the Gospel. We feel fully persuaded that your constant aim in all your sermons has been to lead sinners to Christ for pardon and salvation, and to incite in all professed Christians a desire to become more faithful and devoted followers of our Lord and Saviour Jesus Christ. We have reason to say that your work, and the faithfulness with which you have performed your ministerial duties, have been the means of making profound impressions upon many of our hearts, and of leading many of us nearer God.

"We confess with much regret that we have not followed your example, taken your advice, or listened as attentively and prayerfully to your words as we ought to have done; but still we feel disposed to take a more lively interest in our souls' welfare and

in the prosperity of the Church here, than we have done in the past.

"If you have not had as much success in your ministerial labours as you would no doubt have desired, or anticipated, we feel bound to say that the cause may very justly be attributed to ourselves and not you. You have visited us as a true servant in the Church of God; and as a preacher of the truth you determined to know nothing among men save Christ, and Him crucified. But though you may not see evident signs of spiritual improvement, as no doubt you have earnestly desired, yet we trust that our reflections upon your life and works may have the tendency to make us better members of the visible Church of Christ. In bidding you good-bye we feel that we would be very ungrateful were we to allow you to sever your connection with us without giving some tangible proof of our esteem and regard for you; therefore we ask you to accept this set of harness, carriage-rug and whip, as a sign that you have found a warm place in our hearts, and that we have thoroughly appreciated your services ever since you came amongst us. We also feel that we would be equally ungrateful should we neglect to make mention of the valuable services rendered to us by Mrs. French. We are forced to acknowledge that your success in the ministry is largely due to the great assistance which you have received from your beloved wife. She has acted as organist in our Church when required. Her cheerful disposition has shed a glow of light into our homes, and she has very often visited us in times of sickness when her services were very much needed and highly appreciated.

"In bidding her good-bye we feel that we ought not to let her go away from our midst without giving a proof of our gratitude for the kindness which she has manifested towards us, and for the valuable services she has rendered you in your work. Through her instrumentality a branch of the Woman's Auxiliary has been formed here, and her advice and active services in this department of the Church's work have been the means of disposing us to perform works of charity and benevolence. Therefore we ask her to accept this purse of money as a token of our appreciation of the kindness and valuable assistance she has rendered us. We wish you both every success in your new home, and if we never meet again in this world, we trust we may all meet in Heaven above, where friends in Christ shall part no more.

"Signed on behalf of the congregation of St. Luke's Church, Pinkerton.

JAS. LEE
TORRANCE AVERALL } Wardens."

Mr. French made a fitting reply for himself and Mrs. French, and after a few minutes social intercourse the assembly dispersed.

NIAGARA.

ST. CATHARINES.—*St. Barnabas*.—The Easter vestry meeting of this church endorsed the resolution of the quarterly meeting, recommending that steps be taken at once for the purpose of building a new church. The vestry also appointed a committee to carry out the wishes of the congregation in this matter. Subscriptions from Churchmen generally will be thankfully received by the incumbent, to assist them in carrying out this laudable object.

NORVAL.—This parish was highly favoured by a visit from the Lord Bishop of the diocese on the morning of Whitsunday. Although the service was held at ten o'clock, an hour earlier than usual, it was very well attended. The church was tastefully decked with flowers. The office of baptism was performed by his lordship, assisted by the Rev. Mr. Aborn, the clergyman in charge. Everything pertaining to Church matters in this parish points directly to prosperity.

HURON.

LONDON.—*St. John the Evangelist Church*.—The senior and junior branches of the W.A.M.A. of this parish have been engaged closing up their winter's work and taking stock of their operations, which has proved most satisfactory and resulted in the making up of a large amount of most valuable articles that will be highly appreciated by those to whom they have been sent. The donations of the senior branch, consisting of five sacks, were consigned to the Rev. Mr. Wright, near Prince Albert, N. W. T. It would take too much space to enter into particulars, but the contents of these parcels were made up of 12 quilts, no ends of comforters, caps, dresses, stockings, socks, and any amount of parcels of groceries, tea, sugar, corn starch, &c., contributed by members, besides a large amount of reading matter that will help the settlers to while away the long winter evenings of the "great lone land." One pleasing incident in connection with this branch, was the work done by a venerable "Dorcas," a Mrs. Grandby of

some 85 years, who did her full share of this good work in knitting up socks as fast as the wool could be provided her. Our junior branch, composed of some forty-five little ones from the Sunday-school, have done their full share of Dorcas work, which resulted in two large bales being sent to the Rev. I. Irvine, of "Garden River," composed of ten heavy warm patch-work quilts, no end of children's wear, comforters, socks, caps, dresses, dressed dolls, and many useful articles, some groceries also—all the work during the past winter of these willing little workers. The season's work of the junior branch was closed on Friday evening, the 3rd of June, by an entertainment given by the young people, composed of recitations and missionary parts entitled *Open Doors*, and most creditably their various parts were performed. The articles made by this little branch were on view during the evening, and much admired by the large number of the older members of the congregation present, and astonishment was expressed by all at the amount and quality of the work performed; besides all the articles above, some ten dollars is being sent in money to Mr. Irvine to assist in completing his church; these little folks work up their matters close, for after cleaning up, the scraps, shreds, ends, &c., were traded off to the rag-man for tin drinking cups, which were included in the bales. Kindly give space to the above, for the work being performed all over our country by the diocesan branches of the W.A.M.A. is well worthy of recording in our Church papers.

STRATFORD.—Canon Patterson, M. A., rector of St. James' Church, who died Tuesday morning, 7th inst., at about 5:30 o'clock, had been in failing health for some years past, and about seven months ago was granted a year's leave of absence. It was hoped that the rest, so much needed, and change of scene might serve to recruit the waning vigor, but after six months had passed Mr. Patterson felt himself that these hopes were not to be realized. Accordingly he wrote to the vestry last Easter announcing his intention of applying to the synod for superannuation. He was not destined to live till the meeting of the synod, however, as about three weeks ago his illness took a very serious turn and he passed away in what seemed to be a refreshing sleep. The deceased clergyman was born in Perth, Lanark County, in 1826, and was consequently in his 66th year at his death. He received his early education at Perth, and afterwards studied theology under Dr. Bethune, late Bishop of Toronto, at the diocesan theological college, Cobourg. In 1849, while in attendance at this school, he was successful in carrying off the Kent testimonial prize. The same year he was raised to the diaconate by Bishop Strachan and was appointed curate of Cobourg. In 1850 he was ordained a priest and entered the mission field at Portsmouth, and Wolfe Island, Frontenac County. In 1851 he was transferred to the pastorate of St. James', Stratford, and has been the incumbent here ever since. He was afterwards made rural dean of the County of Perth by Bishop Hellmuth, and in 1887 was appointed canon of the diocesan cathedral of London, to succeed the late Rev. Dr. Townley. Until about seventeen years ago he conducted the entire work of the parish unaided. Then for the period of about four years he had the assistance of Rev. Mr. DesBrisay, now of Strathroy, and of Rev. Mr. Curran. After Mr. Curran left Mr. Patterson was again alone and remained so until the appointment of Rev. Mr. Kerr in 1888. Canon Patterson was a gentleman of fine culture and profound education. His style was singularly pure and his sermons were models of perfect English. He was a graceful and impressive speaker and an earnest Christian worker. He was always deeply interested in educational matters, and was for many years chairman of the old Grammar School Board, and was a member of the County Board of Public Instruction for granting teachers' certificates. He was also public school inspector for Stratford up till 1872, when he resigned. As a man he was greatly beloved by his congregation and highly esteemed by the members of all the other denominations with whom he was acquainted. He was a student all his life, and maintained the industrious habits of a student. Mr. Patterson was married in 1852 to Miss Jane Wauchope, youngest daughter of Mr. Donald Mackenzie of Ottawa. Their family consisted of five daughters and two sons, as follows:—Mrs. Carver, Colpoys; Mrs. J. R. Boag, Buffalo; Mrs. (Rev.) W. H. Battersby, Delhi; and Misses Mina and Maud, and Messrs. Harry and George at home. The funeral took place from the rectory at 4 o'clock on Friday afternoon. The service was held at St. James' Church, the interment taking place in Avondale Cemetery. Friday morning at the rectory, at 10 o'clock, a private service was held for the family and near relatives. At 11 o'clock a procession was formed, headed by Rev. Mr. Beamish, curate of St. James' church; Rev. Mr. Hodgins, of Seaforth; Rev. Mr. Taylor, of St. Marys, and Rev. Mr. Deacon, of the Howe Memorial church, Stratford. Following after the clergy were the following pall-bearers bear-

ing the casket: Judge Woods, William Buckingham, S. S. Fuller, S. R. Hesson, James Steel, Andrew Monteith, John Pearson, P. R. Jarvis, John Thistle, John Corrie, Peter Watson and G. W. Lawrence.

The procession having entered the church and the casket having been placed on a dais, the Communion service was commenced. The church chancel was heavily draped in mourning, as were also the reading desk and pulpit, and white flowers, symbolic of the purity of the life of the deceased pastor, were in great profusion. After the service the coffin was opened, and the members of the congregation and public generally were permitted to gaze for the last time on the well-known and beloved features. The name plate bore the inscription: "Died, Tuesday, June 7, 1892, Ephraim Patterson, rector of St. James' church, Stratford; aged 66 years." The casket might be said to be embedded in flowers. At its foot rested a large St. Andrew's cross made of geraniums, sent by the St. Andrew's Brotherhood. Three other crosses occupied different positions, which were the tributes of the choir, the women's chapter, and the churchwardens, while several beautiful wreaths were contributed by personal friends of the deceased and members of the congregation.

The remains lay in state all afternoon, and were viewed by hundreds of citizens. The bell was solemnly tolled every few minutes, and flags were at half-mast all over the city.

At 4 p.m. services were again held in the church in the presence of an immense congregation of all classes and sects, while numbers who were unable to find room in the church remained outside to join the funeral procession which conveyed the deceased to his last resting place on earth. An address was given in the church by Bishop Baldwin, who, in most appropriate terms, alluded to the long service of Canon Patterson, who, for 41 years, was rector of the parish.

When the bishop had concluded his address the following clergymen, who had taken part in the last solemn rites, preceded the hearse in carriages to the cemetery: Bishop Baldwin, Archdeacon Marsh, Canon Davis, Rural Dean Downey, Rural Dean Wade, Canon Ridley, of Galt, Rev. L. S. DesBrisay, and the other reverend gentlemen whose names are given above, following the hearse. The people of the city in carriages and on foot formed one of the largest funerals seen here for many days. The impressive service of the Church of England was concluded at the grave, and the immense assemblage dispersed about 6 p.m., regretting the loss of one who had baptized and buried so many of the best-known citizens.

BRANTFORD.—The Rev. Rural Dean Mackenzie requests us to say that he has not been asked by Dr. Rainsford "to take charge of his church for the month of October," but that Dr. Rainsford has invited him to preach once on each of the first three Sundays in October.

ALGOMA.

HUNTSVILLE.—On Friday, June 3, the Rev. L. Sinclair visited the public day school. At the close of lessons, and at the request of the head master, Mr. Shearer, he gave a short address, intimating his great pleasure in what he had seen and heard. He was delighted to know that such a system of education was being carried on in the backwoods. He considered the classification of English nouns, the treatment of buttercups in the botanic lesson, and the working of the least common multiple in algebra, conducted by Mr. Shearer, as worthy of high commendation. He was glad to know that such a system of education prevailed in Muskoka, which would not only help the advance of commercial transactions, but would prove by God's blessing great encouragement to the learned ministry of the Church.

RUPERT'S LAND.

On Sunday, May 1st, the Bishop consecrated the church of All Saints' parish, Morris. The consecration took place in the afternoon, when the Bishop preached. At the morning service Canon Pentreath, Rural Dean, preached. There was a large attendance at both the services. The parish is now out of debt, and the church, which has been built for some years, has been restored and put in excellent order inside. The parish is very hopeful and has given a guarantee of \$400 and the provision of a house for a resident clergyman. The church is greatly indebted to the Very Rev. the Dean of Rupert's Land for his very kind superintendence of the parish under its difficulties, which has led to this happy result.

The Bishop presided on Tuesday, May 3rd, at a meeting of the Advisory Board of Education, and on Thursday at a meeting of the University Council.

On Wednesday evening, May 4th, the Bishop held a confirmation in Christ Church, Winnipeg. There was a good congregation. Fifteen were confirmed, inclusive of one candidate from Holy Trinity and one from All Saints'.

On Sunday, May 22nd, the Bishop held a confirmation in St. Mary's, Portage La Prairie, in the morning. Thirty-three were confirmed. At the morning service the large church was filled. The congregation was considered to be the largest that had been ever seen in it. The Bishop preached in the evening.

On Trinity Sunday, June 12th, the Bishop proposes holding an ordination, most probably in the Cathedral. There will probably be ten deacons ordained and two priests.

British and Foreign.

In two of London's old churchyards the disused receiving vaults are being converted into electric power stations.

Canon McColl has been taken seriously ill while travelling in Greece. He has arrived at Naples in the Marquis of Waterford's yacht, and is somewhat better, but still unable to read or write.

The Very Rev. the Dean of Melbourne entered upon his 94th year on Sunday, April 10th; and if he lives till September 21st, will then have completed the 70th year of his ministry.

Bishop John R. Selwyn, of Melanesia, who has been invalided for several months past, has been paying a visit to his relatives and friends at Lichfield.

Distress warrants were issued against twelve of the parishioners of St. Michael's, Coventry, who had refused to pay the rate levied by the Vicar; and since then the law has, in several instances, been allowed to take its course.

There is no missionary in Afghanistan, with her 6,000,000 people. Annam, with 5,000,000, has only Roman Catholic missionaries. India has one missionary to 275,000 people; Persia, one to 300,000; Thibet one to 2,000,000.

Hymns ancient and modern has now reached the enormous sale of 50,000,000 copies! No words can speak more loudly than this simple fact, of the way it has won the hearts of the people and of the value of the book, as a teacher in the Church.

Dr. Alexander, Bishop of Derry and Raphoe, who has recently returned from his visit to the United States, is in excellent health. The Bishop's visit was very successful, and he has most pleasurable recollections of the kindness and courtesy which he received whilst in the United States.

Speaking at the recent Ballarat Church Assembly, the Bishop strongly advocated the substitution of the Revised for the Authorised Version of the Bible in the services of the Church, saying: "Not only should I have no censure for a clergyman adopting the change, I strongly counsel its adoption in all our churches."

The Society for the Relief of Persecuted Jews is in urgent need of special funds to cope with the present distress of Jews in Palestine. The Society's Commissioner (Mr. R. Scott Moncrieff) has been giving daily food and fuel to about 3,000 of these poor people, during the winter months. The society is specially anxious to find employment for them.

Sir Henry Ponsonby has been commanded by the Queen to thank the Rev. Charles Bullock, B.D., for a copy of *Prince Albert Victor: A Memory*, which her Majesty has been graciously pleased to accept. Copies of the volume have also been accepted by the Prince and Princess of Wales, Prince George, the Duke of Edinburgh, and the Duke of Connaught.

The United Kingdom Band of Hope Union has been holding most successful anniversary meetings. The annual report showed that the "Million more" scheme had resulted in adding over 500,000 members to the Union, and that, according to the most recent returns, there were in the United Kingdom no less than 18,441 bands of hope and other juvenile temperance societies, with a membership of 2,613,000 young people.

The judgment in the Lincoln case is still only in MSS., and is going the rounds of the members of the Privy Council. It was finished by the Lord Chancellor during the Easter vacation. The London correspondent of the *Manchester Guardian* is given to understand that it is just possible that it will not be delivered until after the general election, if that event happens in July.

An effort is being made in the United Dioceses of Dublin, Glendalough, and Kildare, to present Dr. Tristram with a testimonial in recognition of his able, efficient, and successful work in connection with the Diocesan Board of Religious Education. He has lately proceeded to the degrees of B. D. and D.D., at Dublin, and it is proposed to defray the necessary expenses, and also present him with an address expressing the esteem and respect in which he is held in the United Dioceses.

A Rome correspondent says that a colossal project, already approved by many cardinals and high personages, has been submitted to the judgment of the Pope. It is no less than to build on Mount Janicolo a monumental church, with a cupola like that of St. Peter's, and all around it grand edifices for all the Roman Catholic Universities in the world. It is to be a colossal international building, which will cost a hundred million francs, the money to be collected all over the world by means of subscriptions, headed by the names of all Catholic sovereigns.

Canon Tristram, who has recently returned from a visit to the China seas, speaking at the Church Missionary Committee, said that 'Hong Kong is a most trying place for work. Many English residents are essentially worldly. The one redeeming point is the character of all the clergy, not only our missionaries, but the Government chaplains, and Mr. Gurney Goldsmith, the Missions to Seamen chaplain, who is a most devoted, spiritually-minded man. His energy is marvellous, and his organization admirable, while his influence with the seamen is manifest to the most casual observer.'

Mr. Charles Hill, Secretary of the Working Men's Lord's Day Rest Association, having sent to the Archbishop of Canterbury some newspaper extracts, which assumed that because his Grace opened the Whitechapel Art Exhibition he was, therefore, in favour of the opening of such exhibitions on Sundays, received a reply in which the Archbishop says: "The fact that the rooms at Toynbee Hall will be open on three Sunday afternoons does not appear to me to be a reason why I should refuse to take part in the opening ceremonies of an exhibition so good and helpful to the people of the East-end. But by doing so I committed myself to no opinions upon the subject of the opening of museums, &c., on Sunday."

Preparations are being made to celebrate the forthcoming jubilee of Dr. W. Parkenham Walsh, the venerable Bishop of the united diocese of Ossory, Ferns, and Leighlin. The Bishop, who was born in 1820, graduated from Trinity College, Dublin, and was ordained in 1843. After serving the curacy of Ovoca, he was incumbent of Sandford, Dean of St. James's Church, Bray, Cashel, and finally Bishop of Ossory in 1878. During his long life he has devoted all his energies to the welfare of the Church, and has proved himself a bishop of whom all Irish Churchmen are proud. His own clergy have ever found in him a kind and faithful friend and adviser. As an author, he enjoys no little repute, and has written in a popular way on many subjects, as well as more learned works. His treatises on the Moabite Stone and Ancient Monuments have been very largely read by all sorts and conditions of men.

Progress of the Sioux.—Twenty years is not a long time in the history of any people, and yet during the last twenty years the fierce and implacable Dakota Indians have conquered many of the difficulties in the way of their civilization. It seems proper just now to emphasize the work of these Indians under the wise assistance and encouragement that has been given them. Twenty years ago, according to Bishop Hare, these Indians were almost unanimously agreed that to live in tents, and to roam about of their own sweet will, was the only mission worthy of a Sioux. When the government erected a few log houses for their chiefs to teach them something of civilization, the enraged Indians tore them down. Now it is said on good authority that at the very least seventy-five per cent, are settled in log or other houses. It was almost impossible to find any who could speak English even in the largest communities; now one may find English speaking Indians even in the smallest villages, and find them in the larger places by scores. The missions established by the Protestant Episcopal, Congregationalist, and Presbyterian churches have promulgated Christian principles so successfully that there are ten thousand adherents. No mission field has yielded more satisfactory results when all the difficulties are justly estimated. We shall continue to hear that all Indians are incapable of civilization, but it is discouraging even to the most optimistic lover of the white race to hear people insist on an opinion with such persistence when the facts are all against them.

The Sister Dora Society.—There has been started in Trinity parish, Rutland, Vt., among the many

other agencies in the parish life, a society of girls ranging from fourteen to eighteen years of age, called the Sister Dora Society, the girls taking Sister Dora as one worthy of emulation in strength of character and definiteness of purpose. The society was formed by the wife of the present rector. When Mrs. C. M. Niles came to the parish she took a class of girls in the Sunday-school, and feeling the need of something to hold them together, and appreciating that the Christian life should be one of activity, she started this society with a half-dozen girls, who met regularly one afternoon in the week at the rectory. While the girls were sewing, embroidering or knitting, Mrs. Niles would read from some book on the work of women in the Church, the life of Sister Dora being the book first selected. This was followed at other meetings by the reading of some devotional book, or one which might build up and develop spiritual life. The society works especially for missions—and has accomplished much for the school for Indian girls in the West, in which Miss Sybil Carter is interested. Thirty-one girls are now on the roll of members. The girls hold cake-sales, and in that way secure money for materials for their work, thus always having the means on hand and being independent. There are classes in which several of the ladies of the parish now assist. There is a class in church embroidery, so that the girls may learn to make vestments for the parish church and for other parishes. Among all the societies in this large, active parish not one has a brighter future for good or usefulness than the Sister Dora Society.

The Dublin Ordination.—An Irish Protest.—A memorial has been put forth, signed by forty-eight Irish clergymen, expressing "deep regret" at the recent action of the majority of the Bishops in respect to ordinations for the Protestants of Spain, saying:—

We address ourselves to the aspect of the subject which concerns our own Church alone, observing, however, that the dignity and independence of our own Church, which we have deeply at heart, are best maintained by a strict regard on her part to the consideration which she owes to the other branches of the Anglican communion. For ourselves, our belief in the Catholic principles of Episcopacy compels us to confess that a body which has been solemnly admitted to communion by one of our Bishops (as the ordination service, whether Spanish or Irish, requires) appears to be thereby placed in communion with us, and the Church of Ireland bound to recognize its formularies as orthodox, and its clergy as admissible to minister in her churches. For the body in question we have much sympathy. But it seems to us that the desire of the Spanish Reformers to enter into close union with us suggested a frank acceptance on their part of our formularies in all important particulars. They show their willingness to take this course in one very important point by accepting the use by his Grace the Archbishop of Dublin of the Irish form of ordination. If they are equally willing to concede other points, then it is evident that a strain upon the principles of the Irish Church is being demanded of us, for no conscientious necessity on their part; but if, on the other hand, as their Prayer-book seems to prove, they could not make concessions on all such points, it then appears that they believe serious doctrinal differences to exist between them and us; and, in fact, many of the peculiarities of their Liturgy were rejected by the Church of Ireland when she revised her Prayer-book. We know that extreme cases are on record in which individual Bishops acted outside their own jurisdiction. But we hold that in all such instances orthodox Bishops have felt themselves bound carefully to avoid just offence to any considerable section of the communities to which they themselves belonged. Nor can we believe that reason or charity sanctions a procedure which, if imitated by other Bishops of various opinions, would probably lead to schism.

Among those whose signatures are appended are:—John H. Bernard, B.D., Fellow of Trinity College, and Archbishop King's Lecturer in Divinity in the University of Dublin; Charles Boyton, M.A., Canon of St. Patrick's; H. W. Carson, B.D., Rector of Lantry, and Assistant-Lecturer in Divinity in the University of Dublin; Charles I. Graham, B.D., R.D., Rector of Celbridge, and Assistant-Lecturer in Divinity in the University of Dublin; E. J. Hamilton, M.A., Archdeacon of Derry; Richard Hayes, B.D., Derry Cathedral; H. Hogan, B.D., Vicar of Grange-gorman, and Canon of Christ Church; J. S. McClinck, M.A., Rector of Clonleigh, and Canon of Derry; John Olpherts, M.A., Derry Cathedral; Thomas Olpherts, M.A., Rector of Urney, and Canon of Derry; G. Smith, B.A., Rector of Finlagan, and Canon of Derry; R. Travers Smith, D.D., Vicar of St. Bartholomew's, and Canon of St. Patrick's; A. Ferguson Smyly, M.A., Dean of Derry; Kerr H. Thompson, Rector of Conroy, and Canon of Raphoe.

The merit of Hood's Sarsaparilla is not accidental, but is the result of careful study and experiment by educated pharmacists.

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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.

Catalogue of Books.

SIR,—Will you allow me to inform the clergy and other readers of your paper, that a supplemental MS. catalogue of books and pamphlets from the late Rev. Dr. Carry's Library has been prepared, and will be sent to anyone applying for it to Mrs. Carry, Port Perry, Ontario. Many of the pamphlets are rare and valuable, and most of them are enriched by Dr. Carry's annotations.

HENRY ROE.

Lennoxville, 3rd June, 1892.

Christian Union.

SIR,—May I ask through your columns why there has been no conference on union with committees from the Presbyterian and Methodist bodies since the last session of the Provincial Synod? The latter appointed a splendid committee; have the other bodies omitted to appoint any? or if they have appointed them, why has there been no conference? I fear it is too late to have one now before the meeting of our Provincial Synod.

ROBERT C. CASWALL.

Toronto, June 7th.

"Some Mischief Still!"

SIR,—The vexed question about the distribution of the Toronto Rectory Surplus—so happily set at rest a few years ago by a large vote of the Synod—is once more brought on the tapis, from a quarter (the Executive Committee) where one would expect more judicious action. Could these gentlemen find no better work to employ idle time at their sessions than to fling a bone of contention into the arena of the Synod, which no private member would have the hardihood and bad taste to moot again so soon after it had been equitably settled?

S.

Confirmation.

SIR,—I notice in the last issue of your valuable paper, the CANADIAN CHURCHMAN, that in publishing the report of the recent confirmation service at All Saints' Church, you give the number of confirmed as 60, and state that this is the largest class that has been confirmed this season. This statement I respectfully beg to take exception to. At the confirmation held at St. Margaret's Church a few weeks ago the number confirmed was 65, over 50 of whom were adults, and when the age of this parish is taken into consideration (less than 3 years), I think it speaks volumes for the rector, Rev R. J. Moore, and those connected with him in conducting the affairs of this Church. By giving this space in your next issue you will greatly oblige.

H. R. WALTON.

Assistance Required.

SIR,—I shall feel grateful if you will allow me, through the columns of your paper, to plead for assistance towards the building fund of our parsonage, just completed at a cost of \$934. The Church people around here are neither wealthy nor strong in numbers, and have all given as much as they really can afford, besides helping in the building. They have to raise \$400 a year towards stipend, and have a debt of \$250 still remaining on the Church, and we shall feel very thankful if our Church friends in Eastern Canada would help us in raising \$300, which at the present time we need badly. Money can be sent by P. O. O. on Pilot Mound or by registered letter here. All sums will be acknowledged by return mail.

SAMUEL TRIVETT.

Clearwater, Manitoba.

Translation of Bishops.

SIR,—Will you kindly allow me to correct one or two typographical errors which appeared in my letter published in your issue of the 2nd inst., and which were probably owing to indistinct writing on my part, the result of haste?

For "past grand Council," should be read "first grand Council"; for Gastathius, *Eustathius*; for Beroca, *Bereca*.

The letter of "Another Delegate" in same issue calls attention to other features in "A Delegate's" letter, still more open to deprecatory comment than

those which I have already touched upon. I cannot help adding to the forcible words of the former, my own expression of regret at the lapse in good taste as well as in judgment evinced in the insinuation of mercenary motives as a possible element in determining the decision of those who may be asked to accept the bishopric of Quebec. Such an insinuation may sting for an instant, but after a moment's thought the reader realises the fact that the self-same weapon might as reasonably be wielded against almost any transference of charge (in the case of bishop, priest, or deacon), even such as cannot but have met the unqualified approval of any or all of us, including "A Delegate" himself. It would never have been thought of, except as a measure of warfare, and certainly should never have been uttered.

With regard to the question of translation, I suppose that the Church's position may be stated somewhat as follows: In Nicene days men contemplated an ideal condition, wherein neither bishop, priest, or deacon should change his scene of labour. As time went on, experience proved that this rule was not feasible, perhaps not for edification; and thence it fell out of use, beginning probably with the lower orders of the ministry. The history of ecclesiastical procedure clearly shows that even Nicene canons, not being definitions of faith, must yield to the test of use and experience, &c., and be confirmed or set aside accordingly. What may meet the experience of one age may be highly unsuitable in another. Measures were indeed taken from time to time to re-enact and enforce the prohibition in question; and much strong language was written on the subject, as on that of clerical marriage, and other disciplinary questions. Still, the thing was done, all the same, from various causes. S. Gregory Nazianzen speaks of the prohibition as among "laws long dead" (*De Vita Sua, 1810*). In Saxon England we find a synodical decree as follows: "Right is that no priest by his own act (*sylyvilles*) leave the Church to which he was ordained, but keep to it as a right wife (*habbe tha him to riht weve*)." (*Soames, Ang. Sax. Ch. p. 225*). Indeed, it is self-evident that the relation of a priest to his parish is every bit as close, as sacred, and in fact is of precisely the same nature as that of a bishop to his diocese. So far as principle goes, removing a priest from one parish to another stands on the same footing as removing a bishop from diocese to diocese. He who agitates for the abolition of the latter must in consistency include the former, whether he take reason or authority as his plea. If then at the coming Provincial Synod our Conscript Fathers find themselves confronted by a proposal for a canon requiring every ordained person to remain for life in the charge to which he was first appointed, for one thing, "Another Delegate" will have his will in seeing the mystery solved, "who 'A Delegate' is;" and for another, the introduction of the venerable stranger, the *Canon Redivivus*, exhumed out of the dust of ages, will certainly ensure a lively session.

F. J. B. ALLNATT.

Lennoxville, 5th June, 1892.

The "Vacant Throne."

SIR,—May I be permitted to make a few remarks on a letter published in the *Canadian Churchman* on the 12th inst., entitled "Translation and Importation of Bishops," and signed by "A Delegate"?

It is greatly to be regretted that "A Delegate" should have applied the term "importation" to the act of bringing a man from England to undertake the dignified and responsible position of a Bishop of Quebec. The use of such expressions only tends to encourage levity in sacred things.

With regard to translation of Bishops from See to See, the Church, all the world over, has resorted to it when desirable, and the Church of England has always permitted it and has found it beneficial, profitable and desirable—Councils of Nicea and Sardica notwithstanding. It so happens, however, that the Council of Nicea prohibits the translation of priests as well.

Translation is a pure matter of discipline. Any branch of the Church of Christ, in any part of the world, has the sovereign right, to so order its discipline as may most tend to the glory of God, the good of the Church, and the edification of the people, "according to the various exigencies of times and occasions."

A Bishop is no more consecrated for a particular Diocese than a Priest ordained for a particular Parish. He is consecrated "for the Office and Work of a Bishop in the Church of God." But according to the discipline of the Church he cannot exercise this office without jurisdiction. Jurisdiction is given him within his own Diocese. But the Church of England has deemed it wise to permit this jurisdiction to cease on election or appointment to another See, when similar jurisdiction is given him, to exercise his high office within this See. This has been the practice of the Church of England from the beginning, and it has, in many cases, been most advantageous. In our own day we have an example of this in the Bishop of London.

With regard to having recourse to England for a man to fill the office of Bishop of Quebec, I beg to say that the remarks of "A Delegate" are unfortunate.

It is quite true that we do not send to England for "judges, bank managers, and officers of our volunteer regiments"; but "A Delegate" seems to forget that we do send to England for clergymen and money. And I would like to know how many flocks would be without a shepherd were it not for these clergymen and money "from abroad."

There are, I believe, at the present moment no less than 23 clergymen from England in active service in the Diocese of Quebec. Add to this those who have been educated in England, and the number would be much higher. The four Bishops, now at rest, who have ruled this Diocese so wisely and lovingly, were from England. They were men eminent for wisdom, charity, piety and learning, and it is mostly due to their courage and ability that this See is in the position it is.

No, we do not send to England for judges, physicians, and officers of the militia, but we must make the sad confession that we do send for clergymen. When the laity in this Dominion give the best of their sons to the Ministry of the Church, it will be time enough to cease to apply to England for Bishops.

That Englishmen are "national" cannot be denied. Whether born or educated in England, Canada, Australia, South Africa or India, they are national in their energy, manliness and love of fair play. That they cannot adapt themselves to their surroundings, the extent and glory of our Empire, and the experience of the Diocese of Quebec, proves to be incorrect.

Of course there are Englishmen born and educated in England who are foolish, and there are Englishmen born and educated in Canada who are foolish. I trust there are not many delegates of this class.

But the most unfortunate part of "A Delegate's" letter is that where he applies the term "Higher Criticism Sceptic" to a Canadian Bishop and to the "gentlemen from abroad" "named" for Bishop of Quebec. Words fail me to express how much this is to be deplored.

As the Rev. Canon Bullock, of Leeds, was the only "gentleman named" in connection with the See, at that time, I presume that he is the "Higher Criticism Sceptic" "from abroad."

Now I have had the honour of working with Canon Bullock for a short time, and I am convinced that those who know him, and those who have had the privilege of his ministrations, will bear me out when I say that it is unjust to apply to him this term.

No one could help being charmed with Canon Bullock's firm and reverent grasp of Gospel Truths, his straightforward manliness, the breadth of his views, the depth of his insight, from his great experience among men, into the needs of men, the eloquence and beauty of his language, his earnest piety and his reverence for the glorious heritage of the Church of England. But enough.

What we want is a Bishop in every way qualified for his high and dignified office. It matters not where he comes from. A man of deep piety, humility, and, at the same time, fearless, courageous, and manly. A man, intellectually and socially above us: Deeply learned, of great experience, true and faithful to the infallible word of God, and loyal to all that is truest and noblest in the venerable past of the Church. A man to whom the clergy may always resort for advice in difficulties, sympathy in trials, consolation in sorrow, encouragement in disappointments and enlightenment in doubts,—in short, a man who will be indeed a Father in God. May God grant us such a one!

R. H. COLE.

Quebec, 31st May, 1892.

Unfermented Wine.

SIR,—It is a mystery to me how your correspondent, L. S. T., having Dr. Norman Kerr's article on Passover Wine before him, can write as he does. In that article Dr. Kerr says: "As I read the ancient Jewish records, intoxicating wine was in use at the Passover as far back as we can learn the facts with any approach to reasonable certainty. In the course of my research I have met with no facts or opinions weighty enough to induce me to question the general belief that all along the ages, fermented, intoxicating wine has been recognized as a lawful paschal element by the Jews, and as a lawful sacramental element by the greater part of the Christian Church." . . . "That fermented, intoxicating wine was used in the infancy of this ancient religious people I have always frankly conceded." . . . "It is only right, however, to add that intoxicating wine is also authorized in this way," and he published a letter from Dr. Hermann Adler, Chief Rabbi of the United Congregation of the British Empire, in which that distinguished gentleman says: "I beg to state that during the Passover festival the use of fermented and unfermented wine is equally lawful, whether prepared from the grape or from raisins."

With the above candid admissions taken from Dr. Kerr's "Passover Wine" before him, how could L. S. T. quote with approval the extracts which he takes from a Swedenborgian tract, and which asserts that "Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes?" The Chief Rabbi's statement shows that such an assertion is utterly untrue.

A few years ago I sent Dr. Adler the following passage from the Rev. E. H. Jewett's article on Communion Wine, and asked his opinion of the views therein expressed, and his answer has satisfied me that he has modified his opinions as to the lawfulness of the use of so-called unfermented wine at the Passover:—"Dr. F. Delitzsch, of Leipzig, a Hebrew scholar of world-wide reputation, and thoroughly versed in Jewish literature and customs, ancient and modern, writes: 'What Moses Stuart affirms in the Bib. Sac., 1843, p. 508, is incorrect. The wine of the Passover has at all times been fermented wine, which according to the prevalent custom, was mixed with water.'"

Professor C. W. Palotta, of Vienna, an Israelite by birth, and competent in every way to give testimony, writes:—"To my knowledge the question of the lawfulness of fermented wine at Easter, has never been started by any Jewish doctor. No strict Jew drinks any other than wine (*presach*) at the Passover; but this simply means that the wine has been manufactured under Jewish supervision. Among the many thousand bottles of Passover wine sold at Vienna every year there has never been one of unfermented juice."

The Rev. D. Edward, of Breslau, another competent witness and scholar, writes:—"In all my intercourse and negotiations with Jews for nearly forty years, and in all my acquaintance with their literature, I have never met an illustration to any such practice as the use of unfermented wine at their feasts or in the temple libations. The one rule they insist upon since the Captivity is, that the Jews beware of *nesekh*, wine prepared by Christians. Their wine must be gathered and prepared by Jews, and have a certificate as ceremonially clear. If there had been any rule about the use of unfermented wine, there would have been as much *pipul* (rabbinic disputation) about it as would have filled volumes."

In addition to the above, the same writer sent the following declaration from the rabbis of the Jewish Theological Seminary of Breslau, who are regarded as the most learned Jews in Germany: "Ungeogehrener Wein (Must) wird nicht als Wein betrachtet, und wuerde der Pflicht Wein am Pesach—abende zu trinken nicht genuegen.—Unfermented wine (Must) is not regarded as wine, and would not suffice for the fulfilment of the duty to drink wine on the Passover eve."

The Rev. J. H. Bruchl, Superintendent of the Jewish Operative Institution, London, writes:—"So far as can be seen from the Talmud, the Jews of our Saviour's time had no hesitation whatever about fermented wine at the Passover. Not *vinous*, but *farinaceous* fermentation was prohibited. I do not know of any unfermented real wine. In countries which do not produce wine the stricter Jews, especially those of the poorer classes, use both for the Sabbath and the Passover raisin wine."

To these testimonies from abroad, may be added the following from two of the best known Israelites and scholars in the United States, Dr. Isaac M. Wise, of Cincinnati, editor of the *American Israelite* and *Deborah*, and Dr. G. Gotthiel, Rabbi of Emanuel Temple, New York. The former states, "All Jews at all times have used at the Passover, not only wine and cider but also vinegar made of wine or of fruit. In all Jewish ceremonies, as marriages, circumcisions, the b. ginning and close of the Sabbath, the feast of the Passover, wine—fermented wine and not *must*—has been, as it is still in use." Dr. Gotthiel writes: "It is proper to use *fermented* wine at the Passover. That is the rule. Unfermented is permitted in case the former cannot be obtained, or is forbidden from sanitary reasons. So it is with mead, raisin wine and spiced wine. Where these are not obtainable, any other beverage which takes the place of wine in the customs of the country, may be used. These are the concessions made to the force of circumstances. The law treats invariably of wine in the ordinary sense of the word; and that it is supposed to possess the intoxicating property is clear from the precept that the celebrants of the Passover are forbidden to drink of the wine between the prescribed cups at certain portions of the ritual, lest their minds should get clouded and thereby unfit to perform the ceremonies and recite the prayers with proper devotion."

Paschal wine is fermented grape juice, which has been carefully kept from contact with leaven. I was reared in strictly orthodox surroundings, and have had besides ample opportunity of observing the customs of my brethren in many lands; yet I never heard it so much as questioned that fermented wines are lawful for use, and I am quite at a loss to account for the positive assertions to the contrary by M. Noah and the late Professor M. Stuart. It

was by Christians and not by Jews that this discussion was started. The Rabbis did not fear that the use of the cup under religious sanction would turn the faithful into drunkards, and experience has proved that they were not mistaken." (See Dr. Moore's able article in *Presbyterian Review*, January, 1892, and Dr. Jewett's tract, 'Communion Wine.' These extracts I sent to Dr. Adler, and in answer to my inquiries I received the following letter from him:

Office of the Chief Rabbi,
16 Finsbury Square,
5684.
London, October 25th, 1887.

REV. & DEAR SIR,—I am in receipt of your favor of 13th ult., and I must crave pardon for not having replied to the same ere this. I have been very busily engaged in work which could not be postponed.

The statements made by the scholars whom you quote, are in the main correct. It does not, to my mind, admit of doubt that the Bible permits us to partake of fermented wine and liquor in moderation, anxiously eschewing excess and intemperance. Believe me, dear sir, yours faithfully,

H. ADLER.

It is clear from the above testimony that our Provincial Synod did a very wise thing when it passed the following motion:—"Whereas of late years, in different quarters and under various pleas, other liquids than wine have been employed in the sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the sacrament, and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same." This motion was carried with only five dissenting voices. When men are advocating the use of tea, milk, water and other liquid as substitutes for wine in the Holy Communion, we cannot be too careful in adhering to the elements appointed by Christ Himself. In this, as in other respects, we must guard carefully the faith once for all delivered unto the saints.

Palermo.

JOHN FLETCHER.

Notes and Queries.

SIR,—What is the common practice in Canada for the appointment of a rector to a vacant charge? Do the Canons, or does the spirit of the Church, favor the sending of a clergyman to the vacant parish to show his gifts and graces, and the appointing of him as rector on the strength of the clergyman's acceptability?

X. V.

Ans.—The scheme suggested in the Toronto Canons and Constitution is for the Bishop to appoint the rector after consulting with the churchwardens and lay delegates. Thus the Bishop has the appointment in his own hands, but he naturally desires to have the full concurrence of the parish concerned. There is nothing in the Canons as to the means by which churchwardens or others are to hear of the candidate, and the people, who have the power of the purse, like to feel and show their power. But the sending a clergyman to appear first before a congregation is a most humiliating position for him, the service most unreal in the sight of God; the sermon can only be for his own bread and butter, and the congregation is made to occupy an entirely false position as critics and not as sinners in the presence of their maker.

Sunday School Lesson.

1st Sunday after Trinity. June 19th, 1892.

CHRISTIAN DUTY.—FIRST AND SECOND COMMANDMENTS.

The Catechism consists of five parts.—1, Christian Covenant; 2, Faith; 3, Duty; 4, Prayer; 5, Sacraments. We have now come to the third part, "Christian Duty," as set forth in the Ten Commandments, which are explained in the duty towards God and our neighbour.

I. THE TEN COMMANDMENTS.

Describe the first giving of the Commandments on Mount Sinai, amid thunder and lightning, fire, smoke and earthquake. The trembling people, afraid to listen to the voice of God, then "removed and stood afar off," asking Moses to be their mediator (Exod. xix. 10-18: xx. 1-21). But even Moses was afraid (Heb. xii. 21). We have a better mediator, and

through Him may approach boldly (Heb. iv. 16; x. 19), if we intend to try to keep these same commandments. But, though our privileges are greater, yet "if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven" (xii. 25: x. 28, 29). The Ten Commandments are binding on us as well as on the Jews (Romans vii.), not only in the letter, but in the spirit; and they should be kept from a better motive than *fear*, viz., *love* (S. Mark xii. 30, 31).

II. THE FIRST COMMANDMENT.

There are two sides to this as to all the Commandments.—1. Something forbidden. 2. Something commanded.

1. *What we are not to do*, viz., Worship any other but the one true God. Children are apt to think that this command at least they have always kept. They have never been tempted to break it—only the heathen are idolaters. But let us look at the matter more closely. St. Paul says that *covetousness* is idolatry (Col. iii. 5). All things, therefore, that we covet or desire more than God, *love* more than God, are really the gods we worship.

Are none of us "lovers of ourselves," or "lovers of pleasures more than lovers of God?" (2 Tim. iii. 2, 4). Job says that to "have made gold my hope, or to have said to the fine gold, Thou art my confidence," is to "have denied the God that is above" (Job. xxxi. 24, 28). Our Lord declares the impossibility of "serving two masters" (St. Matt. vi. 24). St. James says the "friend of the world is the enemy of God" (St. James iv. 4). It is even possible to *idolize* our relations and friends; not by loving them too much, that is impossible—for who can reach the standard set up for us to copy?—(St. John xv. 12; Eph. iii. 19), but by loving God too little. Even our own life must be treated as worthless in comparison with God's honour and glory (St. Luke xiv. 26; Acts. xxi. 13).

(2.) *What we are to do*, viz., give Him the first place in our hearts. To keep this commandment perfectly it is necessary to "believe in God, fear Him, and love Him with all the heart, mind, soul and strength" (see "Duty towards God"). Does anyone reach that height in this world? We have all need to pray very earnestly: "Lord, have mercy upon us, and incline our hearts to keep this law," for it is the root of all the commandments. If we loved God perfectly we should have no trouble in obeying all His commands.

III. THE SECOND COMMANDMENT.—TRUE WORSHIP.

The First Commandment tells us *whom* to worship, the Second, *how* we ought to worship Him.

(1.) *What we are not to do*. Perhaps the children may think that they would never worship images like the heathen. They would never use the same tree for such different purposes as is described by Isaiah (xlv. 14, 17). The Israelites made a golden calf because they wanted a god they could see, but they intended to worship the true God under this image, and even called it "a feast to the Lord" (Exod. xxxii. 5). So the Romanists say they do not worship images, but worship God through the image, yet they bow down to them even as the Israelites did. When we think too much of the outside of worship, coming to Church and Sunday-school, kneeling down to pray, making the responses, etc., it is like making a god of these things. Some people think that spilling salt, breaking a looking-glass, etc., bring bad luck. What is that but making gods to fear? and then they use other means as charms to break the spell. Surely superstition is not dead yet. Those who fear God need fear nothing else; He is strong enough to ward off all evil, bodily or spiritually.

(2.) *What we are to do*. "Worship God in spirit and in truth" (St. John iv. 23, 24), "worship Him as we ought to do" (*Duty towards God*).

(a) *In Spirit*. When prayers are hurried over without any thought of the words, then only *bodily* worship is offered, which God will not accept (St. Mark vii. 6, 7). When the attention is given to the meaning of the words, but nothing is really asked for, when prayers are heartless and formal, then we pray with the *understanding* only. We must pray with the *spirit* also (1 Cor. xiv. 15), pray with all the heart, as the poor heathen woman prayed for her daughter (St. Matt. xv. 22-28).

(b) *In Truth*. Say what you mean, it is impossible to deceive God; so don't think yourself pretty good, rather better than your neighbours, when you are calling yourself a "miserable sinner." Don't ask for help to conquer a sin which you have no intention of fighting against, and intend to indulge in for a little while longer; that is mocking God. Prayers need not be long (Eccl. v. 2), but they must be *true* to be worth anything. Find out what you really want and then ask for it, clearly and definitely, as blind Bartimeus did (St. Mark x. 51). Do not let your prayers be a confused jumble of petitions; ask for definite blessings, and then expect an answer.

Family Reading.

How the Cat Rang for Dinner.

In a monastery in France a cat was kept that never used to receive any victuals till the bell rang to announce to the monks the hours of meals. She never failed then to be within hearing.

One day, however, she happened to be shut up in a solitary apartment, and the bell rang in vain so far as regarded her; some hours afterwards she was liberated from her confinement, and ran half famished to the place where a plate of victuals used generally be set for her, but she found none this time. In the afternoon the bell was heard ringing at an unusual hour, and when the people of the monastery came to see what was the matter, there they found the cat hanging upon the bell-rope and setting it in motion as well as she could, in order that she might have her dinner served up to her.

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

This Do in Remembrance of Me.

O Master of the human heart,
Emmanuel, one with us thou art;
But never closer to our breast
Than in thy tender last behest—
"Child of my love, hear thou my plea,
Do this in remembrance of Me."

Dark is the veil that hangs between
Our mortal eyes and things unseen;
But in the pledges of thy grace
By faith we see thee face to face,
And hear thy accents in the plea,
"Do this in memory of Me."

The golden links which brethren bind
And strain'd too soon, too oft untwin'd;
But in this feast, thy children meet
Around one Father's mercy seat,
All hearts responsive to one plea—
"Do this in memory of Me."

O blessed banquet of delight!
O daybreak of the pilgrim's night!
The banner over us is love,
While steals in music from above
The Bridegroom's strong, persistent plea,
"Do this in memory of Me."

—Bishop of Exeter.

Cost of Being Like Christ.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace, but is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled by confederates. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost.

It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of

your will to the will of Christ; but it is worth all it costs, and more.

Little Things.

A good-by kiss is a little thing,
With your hand on the door to go;
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day;
But it smooths the furrows out of the care
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,
I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give.
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

Pictures.

Any picture, print, or engraving that represents a noble thought, that depicts an heroic act, or that brings a bit of nature from the fields or the streets into our room, is a teacher, a means of education, and a help to self-culture. It serves to make the home more pleasant and attractive. It sweetens domestic life and sheds a grace and beauty about it. It draws the gazer away from mere considerations of self, and increases his store of delightful associations with the world without, as well as the world within.—Smiles.

Odd Names.

"Sirs," was the answer given to a bewildered curate, after the usual demand to name the child. He objected, but was informed that it was a Scripture name, and the verse, "Sirs, what must I do to be saved?" was triumphantly appealed to. This reminds one of the Puritan who styled his dog "Moreover," after the dog in the Gospel: "Moreover the dog came and licked his sores."

There is, again, a story of a clergyman making the customary demand as to the name from a knot of women round the font. "Ax her," said one. Turning to the woman who appeared to be indicated, he again asked, "What name?" "Ax her," she replied. The third woman being questioned, gave the same reply. At last he discovered the name to be the Scriptural Achsah, Caleb's daughter—a name, by the way, which was somewhat popular with our forefathers.

The Power of Habit.

A physical habit is like a tree that has grown crooked. You cannot go to the orchard, and take hold of a tree that has grown thus, and straighten it, and say, "Now keep straight!" and have it obey you. What can you do? You can drive down a stake, and bind it to the tree, bending it back a little, and scarifying the bark on one side. And if, after that, you bend it back a little more every month, keeping it taut through the season, and from season to season, at last you will succeed in making it permanently straight. You can straighten it, but you cannot do it immediately; you must take one or two years for it.

Necessary Qualities.

Patience and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, overcoming anger, and crushing pride. How much good may be done and joy brought, by a gentle word or look! Truly, "a soft answer turneth away wrath!"

Girls are not called upon to do great things, except in rare instances; but the every-day trials of life in the ordinary and appointed exercise of the Christian graces, afford ample scope for practising that virtue of mankind which has become proverbial.

The best exercises of patience and self-control—and the better because not chosen by ourselves—

are those in which we have to bear with the failings of those about us; to endure neglect when we deserve attention, and ingratitude when we expected thanks; to bear with disappointments in our expectations, with interruptions of our retirement, with folly, intrusion, or disturbance; in short, with whatever opposes our will or contradicts our humor.

Hidden Carving.

That is an old story of the Grecian sculptor, who, charged with adorning a lofty temple, was chided by his employers because he fashioned the upper surface of the capitals which surmounted his pillars with the same exquisite handiwork and elaborate care which he bestowed on the carvings within reach of every visitor who might stand on the pavement.

They said to him, "Why do you waste your skill where no human eye can ever behold it? Only the birds of the air can perch in such a place."

The sculptor raised his eyes, lifted for a moment his chisel from the stone, and replied, "The gods will see it," and resumed his task.

Old story as it is, it carries a lesson to those who are beginning their life work. Not only is God's eye watching your hidden carving; some day it may—yes, it will—stand forth in full light to your honor or confusion.

Strength from Above.

Joseph Haydn was noted for his great industry as a musical composer.

On one occasion, when he was spending the evening with some other musicians at a cheerful social gathering, the question was discussed as to what the best and quickest method would be of restoring one's mental vigours when exhausted by the strain of long continued work.

"I sit down at the piano," quickly exclaimed one of his friends, and play away hard. That makes me fresh and lively again."

Another said he went into society, and tried to enliven his spirits by gay conversation.

A third thought a bottle of champagne the best remedy for depression and over-work.

Haydn was silent. When asked what remedy he employed to prevent his wearied brain from becoming quite overtaxed amid all his arduous occupations, he replied,

"I have in my lodging a little closet set apart for prayer. I go in there and pray whenever I feel exhausted. This remedy has never failed to have a strengthening effect upon me."

All his listeners were amazed, and confessed that the amount of work Haydn got through proved that his strength was the greatest.

"It is not my strength," he answered, "it is God's strength."

The Bank of England's doors are now so finely balanced that the clerk, by pressing a knob under his desk, can close the outer doors instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the great metropolis from robbing the great institution. The bullion department of this and other great English banking establishments are nightly submerged in several feet of water by the action of the machinery. In some of the London banks the bullion departments are connected with the manager's sleeping-rooms, and an entrance cannot be effected without setting off an alarm near the person's head. If a dishonest official, during day or night, should take even as much as one from a pile of one thousand sovereigns, the whole pile would instantly sink and a pool of water take its place, besides letting every person in the establishment know of the theft.

"Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered, wilt thou lay down thy life for my sake?"

There is a solemn emphasis in the repetition of what St. Peter had said. He was using words of which he knew not the full meaning. He spoke of laying down his life for his Lord. He would hereafter be able to follow because his Lord would lay down His own life for him.

Fifteen Selections from the published Letters of the late Princess Alice to her mother, Queen Victoria.

1. The thought of the future is the one sustaining, encouraging point for all.
2. Trust in God! ever and constantly.
3. When trials come, what alone save faith and hope in a blessed future can sustain one?
4. Life indeed is but a short journey, on which we have our duty to do, and in which joy and sorrow alternately prevail.
5. Our whole life should be a preparation and expectation for eternity.
6. The comfort of faith and trust in God, who does all well and for the best, is the only support.
7. Life is such a pilgrimage, and so uncertain is its duration, that all minor troubles are forgotten and easily borne, when one thinks what one must live for.
8. God's mercy is indeed great; for He sends a balm to soothe and heal the bruised and faithful heart, and to teach one to accommodate one's self to one's sorrow, so as to know how to bear it.
9. The heavenly blue sea, stretching so far and wide, is in accordance with one's feelings, and the beauties of nature have always something comforting and soothing.
10. I feel so entirely as you do on the difference of rank, and how all-important it is for princes and princesses to know that they are nothing better or above others, save through their own merit, and that they have only the double duty of living for others, and of being an example—good and modest.
11. May the hour of trial and grief bring its blessing with it, and not have come in vain! The day passes so quickly, when we can do good and make others happy, and one leaves always so much undone.
12. A marriage for the sake of marriage is surely the greatest mistake a woman can make.
13. Superstition is surely a thing to fight against; above all with the feeling that all is in God's hands, not in ours!
14. God is very merciful in letting time temper the sharpness of one's grief, and letting sorrow find its natural place in our hearts, without withdrawing us from life!
15. Life is not endless in this world, God be praised! There is much joy—but oh! so much trial and pain; and as the number of those one loves increases in heaven, it makes our passage easier—and home is there!

Every-Day Religion.

We must come back to our point, which is, not to urge you all to give yourselves up to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife or a bad mother. This is very possible and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as a home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service.

Sinful Words.

"The story is well known," says Thomas Scott, the Author of a Commentary, "of a person who invited a company of his friends who were accustomed to take the Lord's name in vain, and contrived to have their discourse taken down, and read to them. Now, if they could not bear to hear their words repeated which they had spoken during a few hours, how shall they bear to hear all they have uttered, through a long course of years, brought forth as evidence against them at the tribunal of God?"

Our Special Offer.

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

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

Hints to Housekeepers.

LEMON AND RAISIN PIE.—One lemon, one coffee cup of sugar, two eggs, one heaping tablespoonful of butter, four tablespoonfuls of flour, two and one half coffee cupfuls of boiling water, one cup of raisins. Directions.—Grate off the yellow part of the lemon-peel from the white part and throw away. Chop the remaining pulp, stir the flour smooth in a little cold water, and mix all together, putting in the beaten egg last. This makes two pies and should be baked with upper crust.

CURE FOR CHAPPED HANDS.—Dear Sirs,—I think it is a privilege to recommend Hagyard's Yellow Oil as a sure cure for chapped hands, swellings, sore throat, etc. I recommend it to all.

MRS. GEO. WARD, Josephine, Ont.

FOR A TROUBLESOME COUGH.—Take an ounce of licorice, a quarter of a pound of raisins, a teaspoonful of flax-seed and two quarts of water. Boil slowly until reduced to one quart, then add a quarter of a pound of finely powdered rock candy and the juice of one lemon. Drink half a pint of this when going to bed, and a little more when the cough is troublesome.

A VOICE FROM SCOTLAND.—Dear Sirs,—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

MRS. M. FAIRCHILD, Scotland, Ont.

Colored muslins should be washed in a lather of cold water. Never put them in warm water, not even to rinse them. If the muslin be green, add a little vinegar to the water; if lilac, a little ammonia, and if black, a little salt.

"Having used Burdock Blood Bitters for general debility, weakness and lack of appetite, I found it a safe cure."

HENRY HOWARD, Brownsville, Ont.

BAKED BREAD PUDDINGS.—Half a cup of stale bread broken small, one cup of milk, one egg, one tablespoonful of sugar, half a teaspoonful of flavoring, a sprinkle of salt. Butter a baking dish, put in it the bread, beat egg till light, add to it the sugar and milk, pour it over the bread, stir in the flavoring and let it stand covered half an hour. Bake in a hot oven thirty minutes, covered for the first fifteen minutes.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

EGG LEMONADE.—White of one egg, one tablespoonful pulverized sugar; juice of one lemon, one goblet water; beat together.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but it is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

—A California "big tree" has been selected in Tulare county to be shown at the Exposition. A committee of the board of trade, after an extended tour of inspection, picked out a tree measuring 87 feet 9 inches in circumference at the base, 85 feet five feet above the ground and 65 feet at a height of sixteen feet.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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

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

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

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

Subscription Price in Toronto \$1.50 Yearly.

Address, FRANK WOOTTEN, Toronto, Ontario.

Children's Department.

A Dog's Adventure.

Continued from last week.

By degrees, also, I came to perceive that the sounds human beings made with their lips varied much more than those I could make, and by close attention and watching I came to know well what was meant by many of these sounds, particularly when addressed to me; 'Yes' and 'No' I soon came to understand; 'good' and 'bad,' or 'naughty dog,' I also understood quickly. My own name, 'Waldmann,' by which I was addressed, early became familiar to me, though I perceive people pronounce it very differently. I am at a loss to understand this, except that I have a dim recollection that before I lived with my master I was accustomed to a very different set of sounds altogether, yet my name was always pronounced in the same way. I have been told that this is because I was born in Germany, and spent the first six months of my life at Homburg, and that my name is a German one, pronounced very differently by different people in my adopted country.

I am rambling on with recollections of my young and past life, and am forgetting that I wanted to unfold some of the ideas which formed pictures in my mind when I was lost. A dog's mind is not like the human mind, it is not capable of sustaining long the same ideas or the same train of thought; numerous fresh pictures arise in the mind on the occasion of hearing a fresh sound or seeing a moving object, for moving objects have a peculiar attraction for us; you must, therefore, not expect me to be otherwise than discursive in my narrative.

The thought of my muzzle led me into a digression. I was speaking of what passed in my mind at the time I became conscious that I was lost: my first thought was that I might be

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of Kendallville, Ind., says Hood's Hood's Sarsaparilla is

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"Gentlemen: When I was 14 years of age I was confined to my bed for several months by an attack of rheumatism, and when I had partially recovered I did not have the use of my legs, so that I had to go on crutches. About a year later, Scrofula, in the form of

White Swellings,

appeared on various parts of my body, and for eleven years I was an invalid, being confined to my bed six years. In that time ten or eleven of these sores appeared and broke, causing me great pain and suffering. Several times pieces of bone worked out of the sores. Physicians did not help me and

I Became Discouraged

"I went to Chicago to visit a sister, as it was thought a change of air and scene might do me good. But I was confined to my bed most of the time. I was so impressed with the success of Hood's Sarsaparilla in cases similar to mine that I decided to try it. So a bottle was bought, and to my great gratification the sores soon decreased, and I began to feel better. This strengthened my faith in the medicine, and in a short time I was

Up and Out of Doors

To make a long story short, I continued to take Hood's Sarsaparilla for a year, when I had become so fully released from the chains of disease that I took a position with the Flint & Walling Mfg. Co., and since that time have not lost a single day on account of sickness. I always feel well, am in good spirits and have a good appetite. I endorse

Hood's Sarsaparilla

for it has been a great blessing to me, and to my friends my recovery seems almost miraculous. I think Hood's Sarsaparilla is the king of all medicines." WILLIAM A. LEHR, No. 9 North Railroad st., Kendallville, Ind.

Hood's Pills cure Biliousness.

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stolen, and I feared most to fall into unkind or cruel hands. How should I ingratiate myself into the favour of those who might take me, and induce them to treat me kindly, and ultimately to restore me to my friends? All the accomplishments I have been taught, and the numerous tricks, falsely so called, as I think, passed through my mind in quick succession—by these I would plead kindness and consideration. If I was hungry I could sit up on my hind legs and beg for minutes together; if I fell into the hands of a patriot I could show that I, too, was ready to die for my country, for if I were asked to do so I would lie down and only rise again when bidden to fight for the Queen; if I chanced to enter the house of a politician I could show that I appreciated the Government of the country. Almost every day I am given dainty

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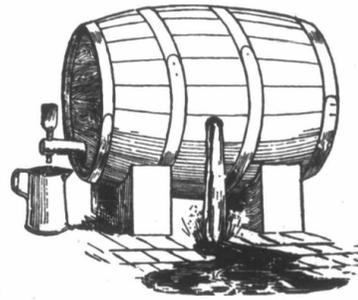
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morsels of biscuit, which, I am told, are sent to me by Cabinet ministers; their names are familiar to me, and I gratefully eat what they send me, while I confess I do not like those who I am told sit on the front Opposition bench, as they never send me anything I can relish. If I were asked for a kiss I could give it with warmth and devotion—surely a loving kiss would melt the heart of any stranger, for strangers are universally kind to me. I have been taught to be kind to all, and to do to others as I should like them to do to me; I have followed this maxim and found its value. I can stand on my head if wished and asked to do so. I could never quite make out the meaning of being desired to do this, unless it be that it hides my eyes, so that it shows trustfulness; and if you trust your friends they will trust you—I am sure distrust breeds distrust, and unkind and unloving thoughts. Then I can jump, though I dislike it, and this would show I have not lost my activity, and none need fear they would have to carry me or leave me behind if they took me out and any difficulty occurred which had

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with two pearls and s put up in a fancy \$2.50 pair of 14 carat KENS, for five (5) yearly JEMAN at \$1.00 each. 1.50 Yearly.

Toronto, Ontario.

to be overcome; activity in my position would be a most valuable quality, for if any one into whose hands I might fall could be induced to take me out I might run away and rejoin my beloved master and mistress and their dear cousin. Then I can shut a door, and if I could show my captor I could do this, he might open it and I could run away home. I can be trusted, for if I am told that anything is on trust I would not think of taking it unless I was told it was paid for; I could never rightly understand when the food was paid for, for I was permitted to eat the same piece if I were told it had been paid for, though I never saw any money pass.

To be continued.

Lazy Boys.

A lazy boy makes a lazy man, just as a crooked sapling makes a crooked tree. Who ever yet saw a boy grow up in idleness that did not make a swift vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers, and criminals that fill our penitentiaries and almshouses have come to what they are by being brought up in idleness. Those who constitute the business portion of the community, those who make our great and useful men, were trained up in their boyhood to be industrious.

Mischievous Teddy.

He was not half a bad sort of boy, taking him all round. No one could call him rough or rude or unkind. But he had so much fun in his head, that it led him into all sorts of mischievous tricks.

Being forbidden at school, he looked about at home to see whom he could tease. His little sister Mattie spent most of her time in the nursery, where she and a nurse had their meals together. One day when the room was empty, Teddy brought up a toy snake that wagged its tail when you pulled a string. He tied it to one end of a long piece of black cotton, laying the other end near the door. Then he went away. Presently he heard Mattie go back into the nursery. He crept upstairs again, and pulled at the thread. Mattie was sitting on a chair talking to her doll. She looked up, and gave a scream at the long, green wriggling snake gliding over the carpet.

At that moment Cook came panting up the stairs with the dinner tray. She did not see Teddy crouching in the doorway. Down she went, and



A Spring Thought for Mothers.

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

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the hot broth all fell over Teddy's head and neck. Loudly she screamed, but Teddy screamed louder, and three broken plates reminded him that for the next few weeks his pocket-money will go to the china shop.



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