

Work,

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, OCTOBER 1, 1896.

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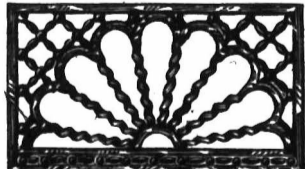
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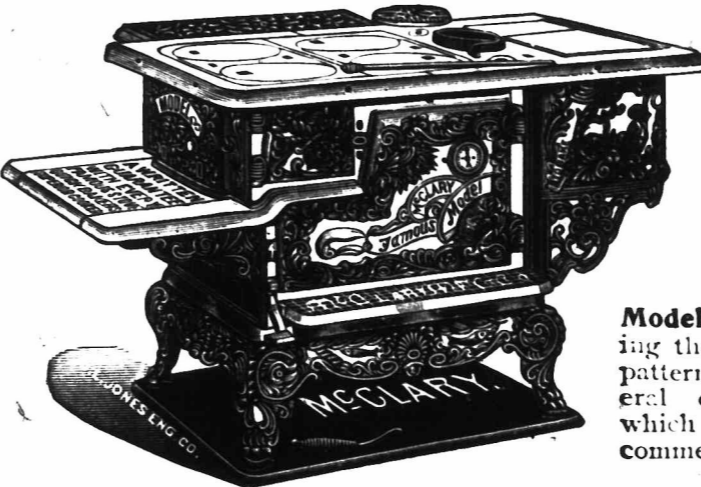
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## Lessons for Sundays and Holy Days.

October 4th.—EIGHTEENTH SUNDAY AFTER TRINITY.  
Morning.—Jeremiah 36. Ep. 4, v. 23 to 5, v. 32.  
Evening.—Ezekiel 2, or 13, to v. 17. Luke 6, v. 20.

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### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 313, 315, 555.  
Processional: 175, 242, 297, 421.  
Offertory: 223, 235, 423, 550.  
Children's Hymns: 276, 334, 340, 565.  
General Hymns: 30, 180, 257, 424, 546, 617.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 312, 314, 553.  
Processional: 202, 203, 268, 390.  
Offertory: 167, 234, 293, 545.  
Children's Hymns: 271, 338, 341, 567.  
General Hymns: 9, 38, 207, 211, 215, 516.

### EIGHTEENTH SUNDAY AFTER TRINITY.

The members of Christ have enemies to contend against, as well as blessings to receive. As they share the common gifts, so also they share the common dangers and difficulties of the body to which they belong. To resist these dangers and fight against these difficulties is then a part of our Christian calling or vocation; and it is to this that the services of this day turn our thoughts. To-day we learn how we who have "received the fullness of God's grace," go out in the strength of that grace, to fight "under Christ's banner, against the world, the flesh and the devil." From these words, then, which the Church pronounces over every one of her regenerate members, we see that the foes we have to fight against are not imaginary; they are real and powerful though invisible, and because invisible all the more dangerous. But to be able to withstand our enemies we must know something of them, and find out how they attack us. By "the world" we mean anything which entices or draws

us away from the service of God. Its temptations may vary according to our different ages, circumstances and characters; but every one who serves God in His Church militant on earth is in some way or other subject to the evil influence of "the world" in which he lives. Upon some it works through ambition or the desire to be great among our fellow men; upon others through covetousness or the love of riches. Sometimes it tempts us in the form of worldly ease or pleasure; but if through our particular circumstances or station it cannot tempt us through these outward things, then it sometimes penetrates into the secret corners of our hearts. It corrupts our motives, and turns even our best actions into snares and occasions of falling. It tempts us to seek our own glory, not God's honour,—to look to the praise of men rather than the praise of God. We see, then, that as long as we are in the world, we cannot altogether withdraw ourselves from its influence. Old and young, rich and poor, all are in some degree open to its temptations; therefore we pray to God, not that He would take us out of it, but that he would "keep us from the evil of it." Seeing then the difficulties and dangers which now surround the people of God, we shall read with thankfulness, in the epistle, of the safeguards which are provided for us in our Christian calling. This passage is particularly applicable to the Christian Church at this time. This being the last day on which it is possible that the ordination Sunday may fall, it is chosen with an especial reference to the ministers of Christ, and to the people committed to their charge. To the one it speaks of the gifts which they convey; to the others of the benefits received through their means. In it we may all unite to "thank God for the grace which is given us by Jesus Christ." We may all bless Him that He has given us such a measure of His gifts as will meet the particular necessities and dangers of the office or station to which we are called; and we may all join in the hope that, if we use them rightly, He will "confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ." Thus in the services for this day, we see what our dangers are, and how they are to be withstood. We learn to watch and pray against them, while at the same time we trust for success only to the "grace which is given us by Jesus Christ." Thus armed, the "enemy shall not be able to do us violence, the son of wickedness shall not hurt us." Christ Himself, at the very time when He bade us go forth to fight against the enemies of our salvation, also gave us "power to have victory and to triumph over the devil, the world and the flesh."

### OUR OFFER OF HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the bishops, clergy and laity who were members of the General Synod of the Church in the Dominion of Canada, held in Winnipeg, Sept., 1896. One represents the bishops (eighteen in number) in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion, who formed the Lower House.

These pictures are excellent photographs and

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

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

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### THE CHURCH CONFERENCE.

The great success of the Church Conference just held in Toronto is of more importance than readily appears. It is not merely that the meetings were well attended—beyond all expectation. Nor is it only that the papers were, on the whole, quite worthy of the occasion. What is of even more importance is the effect of the Conference upon the future of such meetings. If this one had been a failure or a very doubtful success, the prospect of any Church Congress in Canada for years to come would have been very poor. Thirteen years ago an attempt was made at Hamilton with very fair success. A year later Toronto had a kind of Church Congress. These meetings were by no means failures. They were not failures at all, they were the somewhat weak beginnings of a promising enterprise. But some kind of epidemic occurred to prevent the third meeting being held, and so the scheme fell through. It is much to be hoped that advantage may be taken of the great success of the recent Conference, and that those who have already done so well may be encouraged to keep the scheme alive. In this connection we ought to put on record the debt of gratitude which the members of the Church of England owe to the committee, and more especially to those members of the committee on whom the burden of organizing the meeting chiefly fell. We mean, of course, the Rev. Herbert Symonds

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Bell in America.

the Rev. T. C. Street Macklem, and Mr. L. H. Baldwin. They laboured not only energetically, but wisely; and we have the benefit of their labours. To the Lord Bishop, who presided with even more than his accustomed kindness and grace, our thanks and congratulations are respectfully offered. As regards the comparative interest taken in the subjects discussed, it is not quite easy to form an opinion. On the first day the discussion of amusement and recreation was an admirable specimen of pleasant and courteous interchange of thoughts. As one of the speakers remarked, there was almost a complete identity of principle with very slight differences in the application. Mr. Martin's paper—an excellent one—was slightly misunderstood. Mr. Martin did not sanction betting in any shape; but he drew a distinction between gambling proper and a slight wager which was comparatively harmless. He very properly pointed out that, if one man could do this without hurting his own conscience, it was not for another to condemn him. The discussion on preaching was excellent as regards both the appointed paper and the debate which followed. Mr. Hoyles' speech was specially excellent. The evening session at the Y. W. C. Guild Hall was of absorbing interest—the papers of Dr. McConnell and Dr. Prall taking somewhat different attitudes towards socialism, but both being listened to with the greatest interest and warmly applauded by the crowded audience. On Thursday morning, the admirable paper by the earnest and eloquent Bishop of Huron was listened to with unusual interest, and the whole discussion was not unworthy of this beginning. In the afternoon Mr. Tatlock's first-rate speech on Church Clubs was one of the striking incidents of the Conference. Nor should Mr. Hartley's speech be overlooked. Plain and simple as it seemed, there was hardly a speech delivered at the Congress which produced a deeper impression. At the great evening meeting, with which the proceedings closed, there was perhaps more diversity of opinion expressed than on any previous occasion—Mr. Whitcombe, of Hamilton, and Mr. L. H. Baldwin, of Toronto, holding a brief for one side, and Rural Dean Armitage one for the other; Mr. Morgan and Professor Clark, we might say, mediating between the two. The discussion was carried on with spirit, and was followed with the deepest interest by the audience. We might perhaps say that there was only one drawback to the success of the meeting—the volunteer speakers were not sufficiently numerous. But this is a fault in the right direction, and it is one which will certainly be corrected, if these gatherings are continued. And, in order that such a result may be attained, two errors must be avoided. In the first place, the subjects discussed must not be so numerous, or they must be spread over a larger extent of time; and in the second place, the readers and speakers must be kept exactly to time. More than half of those who appeared on the platform exceeded their time. For this there is no defence. Every one knows perfectly well how many minutes he is allowed, and can prepare his paper or speech accordingly. It is, of course, more difficult with extempore speeches; but it is quite easy, or should be quite easy, for them to leave off when their time has expired. And for readers of papers there is no excuse whatever, especially as many of them waste some of their time in complaining of their limitation. Such violation of the rule is rude and inconsiderate. They are depriving others, as one of the speakers remarked, of time which belongs to them. These may seem

to be small matters; but small matters often contribute to the success or failure of human enterprises. In the present case, as we have said, little harm was done, as there was apparently little desire on the part of the uninvited to participate in the debates. But this will certainly alter; and therefore the rules of the meeting should be adhered to. The projectors of the recent gatherings modestly called their enterprise a Conference, and a Diocesan Conference. This was perhaps wise for a beginning. But it did not quite accurately describe the scheme. And, at any rate, it is desirable that its scope should be enlarged, and that this should be signified by its designation. The title of "Church Congress" has been sanctioned by nearly forty years' usage in England, and may well be adopted here. The meetings should be held, as far as possible, at different centres in successive years. The next might be at Ottawa, or Montreal, or Hamilton, or London; and it might be well for the gentlemen who did such good work for the Toronto Conference to enter into communication with leading Churchmen at one or more of these places. The Church Congress has become a necessity for us; and no one can doubt, from our recent experience at Toronto, that it is calculated to be of immense service to the Church.

#### H. T. RIDLEY, M.D.

In the sudden and unexpected death of H. T. Ridley, M.D., Hamilton loses one of her most highly respected citizens—the medical profession its oldest practising physician, and the Church militant one of her most loyal, consistent and faithful members. About two weeks since, Dr. and Mrs. Ridley left home in the very best of spirits, and seemingly in the enjoyment of excellent health, for a trip to St. John's, Newfoundland. On the return journey on the S. S. "Bonavista," on Tuesday morning last, the Dr. was called to his reward. The telegram announcing the death was a great surprise and shock to his family and friends. Dr. Ridley was born at Belleville, in 1827. He came to Hamilton in the year 1858, and built up a large and successful practice. His widow was formerly a Miss Murney, of Belleville. Five daughters are left, Mrs. R. H. Talbot, Hamilton, Mrs. E. Boyd, Milton, and Mrs. Baldwin, of Toronto; two daughters unmarried are Louise and Sophia. Dr. Ridley was at the time of his death churchwarden of Christ Church Cathedral; with this congregation he had worshipped and worked from the first. The other parishes which have sprung up in the city have had his sympathy and help. There was no home more given to hospitality than that of the good Dr. There are very few of the clergy of the present or past generation that have not experienced great kindness at his hands. Spending and being spent in the service of God and humanity, the worthy man gave his life. If the Church militant has been made the poorer by his removal, the Church expectant will be enriched by his presence. Such a noble life must have been full of inspiration.

"For all the saints who from their labours rest,  
Who Thee by faith before the world confessed  
Thy name, O Jesu, be for ever blest—  
Alleluia."

#### CANADIAN BROTHERHOOD OF ST. ANDREW FIFTH ANNUAL CONVENTION, MONTREAL, OCTOBER 8TH TO 11TH, 1896.

The completion of the programme already published in these columns has been delayed through many unforeseen circumstances in connection with the proposed speakers, but in no

small measure to the alteration in dates of the meeting of the Board of Domestic and Foreign Missions. The programme is now printed with the names of the speakers so far as it has been possible under all the circumstances to complete them. The reports from Montreal show that the Brotherhood men and clergy there are throwing themselves into the Convention heart and soul, and are determined that the gathering should be one worthy of the Brotherhood and of their city. Most encouraging reports are being daily received of delegates who will be present in considerable numbers, certainly over 100, from as far east as Halifax and St. John, from the extreme western part of Ontario, and also from Winnipeg. These facts, with the annexed programme, should be sufficient to ensure a thoroughly good Convention. As is usual in Brotherhood gatherings, all men interested in any way in the objects of the Brotherhood and in aggressive Church work are welcomed at the Convention, if they come in any way authenticated by their parish or clergy. More than ordinary interest should likewise centre round this Convention and round the work of the Brotherhood at the present time by reason of the fact of the extension of the movement to England during the present year, and of the coming International Convention at Buffalo in the fall of 1897. For these reasons it behoves the Canadian Church at large to see that the Brotherhood, as far as it exists in Canada, is well to the front now and always.

PROGRAMME.—Thursday, October 8th, 1896.—3.30 to 5.30 p.m., Quiet Hours, by Rev. J. C. Roper, St. Thomas, Toronto, at Church of St. James the Apostle; 7.30 to 9 p.m.

Friday, October 9th, 1896.—7 a.m., Holy Communion; 9.30 a.m., Devotions; St. George's School-house, Rev. G. Osborne Troop, M.A., St. Martin's, Montreal; 10 a.m., Charge to the Brotherhood by the Right Rev. the Lord Bishop of Huron; 11.15 a.m., Organization—Council Report, Report of International Committee, Report of Boys' Department, General Business; 1 p.m., Lunch; 2.15 p.m., Conference: "Our Difficulties." Chairman—H. J. Webber, All Saints, Toronto. (a) Country; (b) Town—G. F. Ruttan, St. Mary Magdalene, Napanee; (c) City—N. Ferrar Davidson, St. Luke's, Toronto. Address: "Our Possibilities," W. L. Prizer, Toronto. To be followed by a general discussion on the separate heads. 4.30 p.m., Addresses on "The Brotherhood Vow," Rev. W. J. Mucklestone, St. James', Perth, Ont.; A. M. Hadden, Calvary, New York, President of the New York Local Assembly; 8 p.m., Public Meeting, St. George's School-house; Chairman, N. Ferrar Davidson, President of the Canadian Council; Addresses on "Citizenship;" Speakers, Very Rev. Dean Carmichael, Hon. John P. Faure, New York, of the American Council; the Right Rev. the Lord Bishop of Niagara.

Saturday, October 10th, 1896.—7 a.m., General Corporate Communion, Christ Church Cathedral; celebrant, the Right Rev. the Lord Bishop of Montreal; 9.30 a.m., Devotions, Rev. R. J. Moore, St. Margaret's, Toronto; 10 a.m., Business; 10.30 a.m., Conference, "Work Amongst Older Boys;" Chairman, Rev. Lenox I. Smith, Montreal. (a) Bible-class Work, D. M. Stewart, St. Martin's, Montreal; (b) Boys' Department of the Brotherhood, R. G. Leybold, Secretary Boys' Department, U.S.A.; (c) Moral Development, Geo. R. Parkin, M.A., LL.D., Head Master, Upper Canada College, Toronto; 1 p.m., Lunch; 2 p.m., Business; 2.30 p.m., Question Box, Hon. John P. Faure; 3.30 p.m., Conference, "Wanted, Men for the Brotherhood;" Chairman, the Lord Bishop of Niagara. (a) Whom to get; (b) How to get them; 5 p.m., Address, "Ways to Win," Rev. Dyson Hague, St. Paul's, Halifax; 7 p.m., Informal Reception, St. George's School-house. Delegates are expected to use this opportunity of seeing as much as possible of other Brotherhood men, and comparing notes on the work.

Sunday, October 11th, 1896.—8 a.m., Holy Communion in city churches; 11 a.m., Morning Service, Anniversary Sermon; 3 p.m., Mass Meeting for Men, the Right Rev. the Lord Bishop of Huron, the Hon. John P. Faure, Rev. John de Soyres, St. Martin's, St. John, N.B.; 7 p.m., Evening Service and Sermon by \_\_\_\_\_;

8.45 p.m., Farewell Meeting for Brotherhood men, conducted by \_\_\_\_\_.

## MOOSONEE DIOCESE.

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

Wednesday, Feb. 12th, 1896.—At 9 a.m. this morning I started for Churchill to cross an almost unknown country to Split Lake on the Nelson River, a journey of between four or five hundred miles. From there I hope to make my way to York Factory, another 300 miles at least, and then back to my own work at Churchill, thus completing the one thousand miles on snowshoes. May God enable me to carry it through to His glory. Joseph Kichekeshik, our catechist from York Factory, was my guide. Besides him we had my boy Sammy, and five dogs hauling a flat sled with blankets, etc., and provisions for twelve days for men and dogs, so that we had a very heavy load, and from the first I saw there was little hope of my getting a chance ride. For some time I had been far from well and feared the trip somewhat, but went forward trusting in the promise, "As thy day so shall thy strength be." The day was beautifully fine with the thermometer about zero. Nearly all our small population came down to the mission to see us start, and joined us at family prayers. Our first day's march was up the Churchill River; this being deep in snow, made it hard work for the dogs and travelling very slow, so that we only made about twenty miles: camp was made about five p.m. on the bank of the river. After supper and prayers we turned in with no shelter but God's beautiful sky, which was studded with millions of stars and the "Grand Aurora," lighting up the heavens with the brilliancy of ten full moons.

Thursday, Feb. 13th, 2nd day.—Churchill-like, a change took place in the night; the wind changed and snow fell heavily. We had to "shift camp," and for an hour had a miserable time; fortunately it was not very cold; arose at 6 a.m., and after prayers got away at 7.30, still up the Churchill. At 11 we came to Deer River, which flows into the Churchill from the south-east; here we saw the last house we can hope to meet with for some 300 miles. Going up this river about a mile we got on to the plains, and here we got our first blizzard; it was bitterly cold, and "Husky" coats were the only things to keep out "Jack Frost"; we were truly thankful when we came to a clump of trees where we were able to camp for the night.

Friday, Feb. 14th, 3rd day.—Gale continued all night and we had a most uncomfortable time. A "camp" is not pleasant at any time, but in a gale it is almost the worst place one could choose even for an enemy. It was bitterly cold, and the camp fire so smoky that one was nearly blinded. When we arose this morning we were covered with about six inches of snow. The gale continued all day, and out on the plains we could not see 100 yards; to travel was impossible, and we could only sit and nurse our misery with as much patience as possible.

Saturday, Feb. 15th, 4th day.—The gale abated a little in the night, though it still continued to drift; the wind, however, was in our favour, so we decided to push on; our way was across bare plains with no shelter. It was bitterly cold, and as the dogs travelled very slowly it was hard work to keep anything like warm. When night came on we turned into our hotel, a small bluff of woods, and made our bed in the snow.

Sunday, Feb. 16th, 5th day.—Having already lost one day in camp, we were obliged to travel to-day, so after a short service we started. Wind went round to south, and a gale came on from that quarter, blowing right in our faces; we were crossing lakes and plains with hardly a tree to be seen. Pressed on until noon, when we got into thin woods and made a fire, but to stay here for the night was impossible, as we could not get sufficient wood to keep on a fire. It was now drifting so hard that we could hardly see a dozen yards ahead; our guide went on alone, and returned in about two hours saying we could get a camp further on; we therefore faced it again, and

after an hour's struggle got into fairly thick woods, where we made camp and had a hearty little service.

Monday, Feb. 17th, 6th day.—Last night was mild (zero) and got a good sleep, the first since leaving home; started at 7 a.m. and soon after the wind changed again to north-west, and another furious blizzard set in from that quarter; it seems as if we were to have nothing but gales, but pressed on the whole day, though we never saw a quarter of a mile ahead, and at times could not see a dozen yards. Got a very poor camp with very little shelter.

Tuesday, Feb. 18th, 7th day.—Gale continued all night, and our camp was full of snow, making things most uncomfortable; started about 8 a.m., and getting into thick woods we did not feel the wind so much, but the travelling was bad; the snow was fully three feet deep, and at each step we sank above the knees; dogs and sled were nearly buried. About 5 p.m. we came upon an Indian "trail" and were truly thankful, for the dogs would soon be done up with working through such heavy snow.

Wednesday, Feb. 19th, 8th day.—Made an early start, hoping to see some York Factory Indians. Crossed "Owl River," and at 10 a.m. came to a tent, but the inmates had "gone off." We followed their trail all day and came to the second tent, where we found letters (written on a tree) saying they were short of food, and were gone further west in hopes of meeting deer. We were greatly disappointed, as we had come a long distance out of our way to see them, and had nearly lost two days by doing so.

Thursday, Feb. 20th, 9th day.—Bitterly cold night; men had to turn out at 4 a.m. to put on a fire; made an early start, and leaving the Indian "trail" we struck away south through thick woods with heavy, soft snow, making it very hard work both for men and dogs. Our guide killed a porcupine, which we had for supper. Indians consider this a "dainty dish," and my men certainly enjoyed it (they enjoy anything in the shape of food), but very little satisfied me.

Friday, Feb. 21st, 10th day.—Had a very heavy day through thick woods and deep snow; all of us were fairly knocked up when we camped at 5 p.m. Saturday, Feb. 22nd, 11th day.—We had hoped before now to come upon a chain of lakes that would give us fair travelling to Split Lake, but we have missed them. Our guide has never been in this part of the country before, and confessed that he was at a loss how to find the lakes. Our going to see the Indians has thrown us too much south, and we may have to keep on until we come to the Nelson River, when I suspect we shall be nearer York Factory than Split Lake, and may have to go to the former place; our dogs are getting done up, and we have only another night's feed for them.

(To be Continued.)

## THE GENERAL SYNOD.

Continued from last week.

Monday, Sept. 7th.—The Lower House of the General Synod re-assembled on Monday morning at 10 o'clock, when the Prolocutor said the usual prayers.

Mr. Worrell, the lay secretary, read a communication from the secretaries of the Diocese of Montreal, certifying that Major E. L. Bond had been appointed to represent that diocese, the delegates previously chosen being unable to attend. Major Bond was declared by the Prolocutor to be admitted to a seat.

The lay secretary read the report of the joint committee on constitution, order of proceedings, and rules of order, submitting an amended constitution, which was read and referred to the committee on printing, with instructions to print the amendments.

Dr. Langtry gave notice of a motion for a requisition to the House of Bishops for the issue of a pastoral calling upon the whole Church, clergy and laity, to return to the observance of the Church in a three-fold publication of the bans of matrimony, as the only safeguard against improper marriages.

On motion of Judge McDonald, seconded by Judge Harrington, the message of the Upper House in reference to a deputation to the Convention of 1898 in Washington, D.C., was concurred in, and the following were appointed a committee to name delegates: Archdeacon Evans, Archdeacon Cooper, Canon Matheson, Hon. H. Aylmer, Judge Harrison and the mover, Judge McDonald, convener.

Dr. Walkem moved, Archdeacon Cooper seconding, that the message of the Upper House relating to the report of the joint committee on the education and training of candidates for holy orders, be not taken up until the report comes up for consideration. An amendment moved by Dr. Davidson, seconded by Archdeacon Cooper, was carried, and the message was concurred in, and the report was referred to the committee on canons, to be embodied in a canon.

Rev. Dr. Langtry moved that the several resolutions asking for the appointment of committees, to report to the house, be referred without discussion to a committee to be named, on the suggestion of the mover, by the Prolocutor. The motion was seconded by Rev. J. C. Roper, but on being put was lost.

Nominating Committee.—The report of the nominating committee was taken up on motion of Archdeacon Kaulbach, seconded by Rev. H. G. Fiennes-Clinton, and was adopted clause by clause, with a couple of amendments, as follows:

"State of the Church, eastern division—Archdeacon Weston-Jones, Rev. J. C. Roper, Dean Innes, Archdeacon Houston, Rev. T. Boydell, Messrs. J. Hamilton, Geo. A. Schofield, Dr. A. Johnson, Col. A. J. Mathieson, M.P.P. Western division—Rural Dean Burman, Rev. J. P. Sargent, Rev. H. G. Fiennes-Clinton, Mr. F. H. Mathewson, Mr. D. J. Goggin, Judge Harrison.

"On amendments to the constitution—Archdeacon Brigstocke, Canon Richardson, Archdeacon Evans, Rev. J. Simpson, Archdeacon Dixon, Canon Spencer, Canon Von Iffland, Dr. Langtry, Judge Harrington, Mr. Charles Jenkins, Mr. Strachan Bethune, Dr. Davidson, Judge Senkler, Niagara, Judge Fitzgerald, Chancellor Walkem, Dr. Heneker, Mr. J. A. Worrell and Judge Senkler, Ottawa. Western division—Archdeacon Cooper, Rev. H. G. Fiennes-Clinton, Rev. J. P. Sargent, Canon Matheson; Messrs. John Machray, W. Myers Gray, Thos. Robinson, J. P. Jephson, Justice Wetmore. And that the same gentlemen compose the committee on rules of order.

"Committee on canons, eastern division—Dean Carmichael, Dean Partridge, Canon Spencer, Archdeacon Roe, Rev. J. C. Roper, Mr. Charles Jenkins, Chancellor Walkem, Judge Senkler, Ottawa, Dr. L. H. Davidson. Western division—Archdeacon Scriven, Archdeacon Fortin, Canon O'Meara, Justice Wetmore, Mr. J. H. Birch, Mr. W. Myers Gray.

"On elections—Archdeacon Kaulbach, Archdeacon Cooper, Judge McDonald, Mr. J. P. Whitney, Judge Harrison.

"On expenses—Mr. N. W. Hoyles, Dr. Heneker, Mr. J. A. Worrell, Mr. Chas. Garth, Mr. F. H. Mathewson.

"On memorials of deceased members—Archdeacon Bedford-Jones, Archdeacon Fortin, Archdeacon Brigstocke, Mr. D. J. Goggin.

"On unfinished business and printing—Canon Spencer, Mr. J. A. Worrell, Mr. J. H. Brock, Dr. Davidson, Mr. H. J. Cundall, Sheriff Inkster."

After considerable discussion, on motion of Judge McDonald, seconded by Mr. Hoodless, Major E. L. Bond was substituted for Mr. Strachan Bethune as a member of the committee on constitution. Some members held that a substitute delegate ceased to be a member of the Synod on the close of the session or on the arrival of the original delegate. In opposition to this it was held that the Synod could only recognize the certificate of the diocese as to the membership of the substitute who was present.

On motion of Canon O'Meara, seconded by Mr. Charles Jenkins, the name of Judge Harrison was substituted for that of Mr. W. Myers Gray on the committee on canons, eastern division.

Clauses 5 and 8 of the report had been previously adopted. Clause 6 recommending a committee on expenses was deferred.

The report of the finance committee, already published, was adopted on motion of Hon. G. W. Allan, seconded by Mr. A. H. Campbell.

A motion by Archdeacon Weston-Jones, seconded by Dean Partridge, was made, and after discussion, lost by a vote of 16 to 41. It was to the effect that the rule regarding the mode of collecting the amount of the expenses assessed on the dioceses be rigidly adhered to, with the exception that the amount due to the delegates be remitted *pro rata* direct to them by the treasurer.

On motion of Hon. G. W. Allan, seconded by Mr. A. H. Campbell, it was resolved that the duties of the expense committee be transferred to the finance committee, to be called the finance and expense committee, and that the expense committee cease to be a standing committee of this Synod.

Moved by Hon. G. W. Allan, seconded by Mr. N. W. Hoyles, that the following be the members of the committee on finances and expenses: Dr. Heneker, Messrs. J. A. Worrell, F. H. Mathewson, N. W. Hoyles, W. H. Myers Gray, G. A. Schofield, Major Bond, Matthew Wilson, Dr. L. H. Davidson, J. Hoodless, Judge Harrison, Charles Garth, convener, H. J. Cundall, and that three form a quorum. The motion was carried after debate by a vote of 45 to 18.

Mr. Matthew Wilson moved the adoption of the report of the joint committee on memorials of the Dioceses of Huron and Toronto, which was as follows: "That after fully considering the memorials of the Dioceses of Huron and Toronto, the General Synod, while not now originating legislation for the re-arrangement or alteration of the Provinces, will concur in and consent to the erection in Ontario of a new ecclesiastical Province, if agreed upon by the Province or Provinces concerned."

Dr. Davidson moved an amendment, seconded by Mr. Worrell, to the effect that as the matter is now under consideration by the Provincial Synod of Canada, the Province particularly to be affected by the report, and inasmuch as there remains a large amount of work to be done to complete the effectual consolidation of the Church in Canada, it is inexpedient to take any action at this session.

*Monday Afternoon.*—On motion of Canon Richardson, seconded by Judge McDonald, it was resolved, by a vote of 29 to 23, to hold an evening sitting at 8 o'clock.

On motion of Mr. Matthew Wilson, the report of the committee of the Lower House, appointed to consider the question of the erection in Ontario of a new ecclesiastical Province, was adopted.

The consideration of the report of the committee on the constitution and powers of an appellate tribunal.

Mr. Matthew Wilson moved an amendment, seconded by Judge Senkler, the object of which was to provide that the judgments or final decisions of any diocesan court, or the bishop of any diocese, may be appealed from to the supreme court of appeal direct, and not necessarily through the Provincial court of appeal. This was lost.

The Upper House sent down information that it had received and laid on the table the memorial of the Synod of the Diocese of Niagara, referred by the Provincial Synod to this Synod, regarding the preparation of a form of service for St. John the Baptist's Day, 1897, *re* the discovery of America by John Cabot.

A communication from the American delegation, through Rev. Dr. Green, secretary, in taking leave of the Synod, was sent down from the House of Bishops. The delegates assured his grace and the two houses of their appreciation of the gracious hospitality extended to them, their gratification at the flourishing condition of the Church in Canada, and their earnest prayers for God's blessing on its behalf. On motion of Archdeacon Brigstocke, it was ordered that this communication be received and entered upon the minutes of the House.

The House of Bishops sent down a communication from the mayor and corporation of Winnipeg, inviting the members of the Synod to luncheon in the Manitoba hotel at 1.30 p.m. on Wednesday next; also a resolution which that House had passed, accepting with pleasure the invitation. The Lower House, on motion of Judge McDonald, joined in the acceptance of the invitation.

The House then proceeded with the consideration of the scheme for an appellate tribunal, and adopted it, clause by clause, with some minor amendments. It was then resolved, on motion of Chancellor Walkem, seconded by Mr. Worrell, that the Upper House concurring, a canon embodying the report be adopted.

The House of Bishops sent down a resolution that, the Lower House concurring, there be a joint standing committee on canons. The Primate had nominated as members of the joint committee, the Bishops of Fredericton, Nova Scotia, Toronto, Ottawa and Qu'Appelle.

The House of Bishops sent down an announcement of concurrence in the report of the joint committee on the memorial in reference to a new Provincial Synod.

The Lower House passed a resolution moved by Judge Harrington, seconded by Archdeacon Fortin, concurring in the message of the Upper House as to a committee on canons, and naming the committee already appointed as the joint committee.

Rev. Fiennes-Clinton brought in a report of the committee appointed to arrange for meetings of the committees, which was to the effect that it is expedient to devote Wednesday forenoon to meetings of committees; he moved its adoption; seconded by Archdeacon Fortin. After some discussion it was resolved that the House meet on Wednesday at 11 a.m., and that the committees meet at such times as may be arranged.

Judge McDonald moved the following motion, seconded by Mr. F. H. Mathewson: "1. That some of the methods adopted nowadays to obtain money for Church purposes, are very questionable, and such as the Church of England in the Dominion of Canada is called upon earnestly to protest against. 2. That the archbishops, bishops and clergy be, and they are hereby, respectfully requested to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt for privileges in the matter of Christian giving."

The mover gave many details from programmes, advance newspaper notices and reports, illustrating the questionable amusements of very great variety held for churches of different denominations; all for the sake of the "handsome sums" of money expected to be raised. He went on to say that efforts were being made by thoughtful persons in all the churches to get rid of these evils, and he hoped the Church of England would be in the fore front in this movement. Speaking of the remedy he suggested the constant preaching of giving to God directly; to treat entertainments as only to be tolerated for a time, and the taking of a determined stand on the part of the clergy.

Mr. Mathewson, the seconder, told of action already taken in the Diocese of Rupert's Land in the same direction. He stated at the same time that the objectionable methods described did not prevail in this part of the Church.

Archdeacon Weston Jones moved an amendment, and in doing so spoke in favour of returning to the ancient practice of giving a tenth, which he said was a law of God much older than the time of Moses, as shown by reference to the history of Jacob and of Abraham. After speaking he withdrew it as an amendment, to bring it up separately as a substantive motion.

The motion was then unanimously carried.

Archdeacon Weston Jones then brought up his motion, seconded by Archdeacon Kaulbach. It affirmed that the Old Testament law requiring all members of the Church to give to God one-tenth of all their increase had nowhere been definitely abrogated, but had unquestionably been observed by Christ and the apostles; and that if faithfully observed it would provide funds amply sufficient for all Church and eleemosynary purposes.

Rev. Dr. Clark was unable to agree with the statement in the motion. We are not, he said, under the precepts of the Old Testament in any sense. The principle of the New Testament is that we belong body, soul and spirit to Almighty God; and it is not sufficient to give one-tenth and spend the other nine-tenths as we please.

Dean Partridge moved, seconded by Canon Bland, that this Synod endorse the Scriptural method of system of giving a fixed proportion of our income to the service of God, as the best way of discharging our obligations to Him who giveth all.

At 6 o'clock the debate was adjourned, and it was resumed at 8 o'clock.

Mr. E. J. B. Pense suggested the appointment of a committee of five to consider and report on the question.

Dr. Davidson wished the words "at least" to be inserted before "one-tenth," in the amendment. He held in opposition to Professor Clark that Jesus Christ came not to abrogate, but to fulfil. We are bound as Christians to do as much as the Jews did.

Dean Partridge's amendment was then carried, and on his motion, seconded by Mr. Pense, it was carried that a committee of five be appointed to consider the whole question of Christian giving for the service of God, to report at the next meeting of Synod.

*Church Reunion.*—Judge McDonald moved the following resolutions:

1. That the Upper House be requested to concur with this House in the re-adoption and the republication of the resolution as to Christian union adopted at the first session of the General Synod held at Toronto in September, 1893, and which is as follows, viz:

"We desire hereby to make it known that we adopt and set forth as forming a basis for negotiation with any of the bodies of our separated Christian brethren, with a view to union, the following articles agreed upon by the Lambeth Conference held in London in the year of our Lord one thousand eight hundred and eighty-eight, viz.:

"(a) The holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

"(b) The Apostle's Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

"(c) The two sacraments ordained by Christ Himself—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

"(d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

2. That the Upper House be requested to concur with this House in the appointment of a joint committee on Christian Union.

The mover stated that the aim of the supporters of the motion was not absorption, but reunion on the lines of the Primitive Church. No scheme, he admitted, would be complete which did not include the Oriental Church and the Latin Church, but this was a European question and could not be settled here;

but the union of the Church of England with their separated brethren, the ecclesiastical province of Canada had already undertaken to settle. The speaker referred to the action of the Lambeth Conference in setting forth a basis of union. He asked from what quarter should the proposal come? He answered, from the Church of England, from her central position, her apostolic order and her possession of every vital doctrine. He denied that the Church of England was arrogant or exclusive. Her diversity in unity was her glory. He asked was there not narrowness elsewhere. He held that some of the means advocated for promoting union would have the opposite effect; he instanced the exchanging of pulpits in the United States. He noticed some basis of union proposed by some Congregationalist and Methodist bodies. What are we to do? he asked. He held that the Church of England must observe discipline and hand it down unimpaired to those who should come after. It was impossible to give up any of that body of faith which was committed to them as a Church. It was their duty to keep the question alive and have a standing committee to deal with it.

Dr. Davidson, in seconding, spoke of the lamentable position, the deplorable spectacle of the divisions of the body of Christ; it must, he said, strike the heart of everyone with deep sadness. The Anglican Church was invited to examine herself and see how far she is in accord with those four great principles laid down by the Lambeth Conference; and other bodies were asked to examine themselves by the same standard. He believed that if they did this they would fail to see any attempt to absorb others into the Church of England.

Dr. Langtry moved, seconded by Rev. Mr. Fiennes-Clinton, the following amendment to the preamble; "We desire hereby to make it known that the object of the Church of England is not absorption, but re-union and combination, in one Canadian Church—conserving a direct historical connection with, and continuity from the Catholic Apostolic Church of the New Testament."

In speaking to the resolution Dr. Langtry said he was aware that not only did some people regard the Church of England as the great obstacle to re-union, as Judge Macdonald had said, but that he himself was regarded in Ontario as a hopeless obstacle. One worthy minister had proclaimed his belief that nothing more could be done towards re-union until Dr. Langtry was dead. And another said publicly that such men as Dr. Langtry ought to be driven out of this country, and not allowed to live among civilized men, and the Ontario press had generally described him as a narrow-minded, bigoted, fifteenth-century medievalist. This language had been called forth by the fact that he had opposed the adoption of a resolution which implied that confederation is the right thing and all that is desirable. He did not believe in confederation, and he was glad to hear the Bishop of Nova Scotia say that confederation was a delusion. It would leave the old rivalries, and old enmities, and would involve the same waste of men and money. And yet he could not see why confederation should not be sufficient if the orders of our separated brethren were not only irregular but also invalid. What is irregular has been done without regard to mode of procedure, but is valid notwithstanding. If there is only irregularity that stands in the way, then we ought to leap over the irregularity, and if our separated brethren will not come to us we should go to them. If casting out the devil of drunkenness, the devil of impurity or of avarice, furnishes credentials of a valid ministry that overrides everything else, then the Salvation Army has a valid ministry and an orthodox Church. He could not see how any man can hold that view about irregularity, who has not first accepted the anti-spiritual Hatch-Harnack theory that Christ either forgot or deliberately neglected His promise to build a church, and that St. Paul was mistaken when he said that he had built it, upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. Any number of people who might agree in doctrine, sentiment or worship, might organize themselves into a new church. The New Testament taught us, as every child knows, that Christ founded one Church, not 228; that He prayed that it might forever be one; that St. Paul declared that there is but one; that that Church organized into a visible society was to extend into all lands and exist through all time; that to it belonged the promise of Christ's perpetual presence. The declaration that it is His body and His bride, promises and privileges which no man could assure himself could be transferred to bodies that had come into existence two or three hundred, or twenty years ago. What they wanted was not to swallow anybody up, but to restore to those who without knowing what they were doing, had lost that continuity, and that each of the separated bodies should contribute whatever they had of excellence in organization, in knowledge and in Christian character to the one body, which would not be the Presbyterian Church, or the Church of England, or the Metho-

dist Church, but the Church of Christ, the Catholic Canadian Church.

Rev. H. G. Fiennes Clinton liked to think of all the bodies united as the Church of Canada. He believed that the time was coming when they would be united.

Rev. G. J. Low spoke of the interest he had taken in this question. He said the Spirit of God was moving over the waters, and out of the confusion was bringing forth peace. All over the world there was a general longing for reunion, a general dissatisfaction with things as they are, symptoms that ought to be hailed with joy.

Mr. N. W. Hoyles asked what was the use of reaffirming what was already on record. The Synod would not thereby strengthen its position, or induce other bodies to reopen negotiations by a mere statement that the Church of England was not seeking absorption. There was a truer and higher sense in which the Lord's Prayer is to be accomplished; the nearer we draw to Him, the more anxious we are to see good in others, the more ready we are to work cordially with those who differ from us, the more the difficulties will disappear, and the more we will find opportunities of union. There must be a preparation of the hearts of men by drawing closer to the Lord.

Archdeacon Cooper supported Dr. Langtry's amendment. He said there had been an educational power in having this matter brought forward.

After some further discussion, Dr. Langtry consented to drop the word "combination;" and finally the motion was passed with this amendment, which was accepted by Judge McDonald: "We desire hereby to make it known that, as the object of the Church of England is not absorption, but reunion, we adopt," etc.

It was moved by the Archdeacon of Montreal, seconded by Chancellor Heneker, and resolved: That, the upper house concurring, a joint committee be named to prepare an address of congratulation to be presented by this General Synod of the Church, on this, the occasion of its first meeting in this western land, to his grace, the Lord Primate, to whose devoted life, and wise fostering care, under God, the marvellous growth of the Church in these western Provinces is so largely due.

On motion of Archdeacon Weston Jones, seconded by Rev. V. E. Harris, a resolution was passed with the object of securing a more general use in the congregations of the prayer on behalf of the deliberations of the General Synod.

On motion of Rev. Dr. O'Meara, seconded by Rev. J. C. Roper, for Canon Rogers and Rural Dean Burman, the Prolocutor was requested to name a committee to consider the question of young people's societies in connection with the Church of England; the committee to report at a later season to this meeting of Synod.

The Prolocutor appointed the following as the committee on Christian re-union, in accordance with the resolution adopted: Rev. Dr. Langtry, Archdeacon Mills, Archdeacon Roe, Dean Partridge, Archdeacon Cooper, Canon Matheson, Rev. H. G. Fiennes-Clinton, Dr. Davidson, Judge Hanington, Hon. G. W. Allan, Messrs. J. H. Brock, Thos. Gilroy, Judge Harrison, and Judge Macdonald, the Dean of Montreal to be convener.

The meeting adjourned shortly after 10 o'clock until 10 o'clock Tuesday morning.

Tuesday.—The General Synod was called to order at ten o'clock, the Prolocutor reading the prayer.

Canon Matheson submitted and moved the adoption, seconded by Mr. Mathew Wilson, of the report of the nominating committee, recommending as the deputation to the general convention of the Church in the United States, to be held at Washington, D.C., in 1898, the Prolocutor, Rev. Dr. O'Meara, Mr. J. A. Worrell and Judge McDonald; substitutes, Dean Partridge, Archdeacon Cooper, Judge Wetmore and Judge Harrison. The report was adopted as read.

Archdeacon Lauder presented the report of the united eastern and western divisions of the committee on statistics, recommending a form of statistics and the taking of steps to secure its being properly filled up and forwarded.

Notices of motion were given as follows: By Mr. Thomas Gilroy, to be seconded by Judge Senkler, that the Upper House concurring, this House tender its sincere congratulations to the Bishops of Niagara and Qu'Appelle, upon their recent elevation to the episcopate.

By Rev. Dr. O'Meara, that the question of the relation of the substitutes to original delegates be referred to the committee on canons.

By Archdeacon Dixon, of a "statement concerning the great advances the Church of England has made towards removing the obstacles which have deterred our separated brethren from joining our communion."

Rural Dean Burman moved the adoption of the report of the standing committee on the missionary work of the Church, and its consideration clause by clause. He gave a history of the work of the committee appointed at the last meeting of the General

Synod. The scheme, he said, was the child of many prayers and the result of a great deal of thought and anxious consideration. It would awaken and cherish a missionary spirit. He went on to discuss the principles which underlie the scheme. The committee had been guided by the Domestic and Foreign Missionary Society of the American Church and by the Board of Domestic and Foreign Missions of Canada, also by suggestions made in the memorial of the Synod of the Province of Rupert's Land. One of the underlying principles was that the missionary work of the Church belongs to the whole Church and not to any particular branch of it. Another principle was that organized effort is needful; there had been too much acting independently. The scheme would not interfere with givings for other objects. He held that by the scheme submitted, the financial support of the missions of the Church would be largely increased. Every part of the field would be represented on the executive; every parish would, if possible, be visited, and grants would be made to every field according to the money in hand. It was proposed that a secretary should be appointed to keep the scheme actively working.

Archdeacon Fortin seconded the motion. The report began with a long preamble; the scheme proper was as follows:

1. The general missionary work of the Church of England in Canada shall be under the charge of a Board of Domestic and Foreign missions.

2. The Board shall consist of all the members of the House of Bishops, and of all the members of the Lower House, with power to add to their number. The Primate shall be *ex officio* chairman, and in his absence the senior bishop present shall preside.

3. The Board shall form itself into three divisions, to be known respectively as the eastern, north-western, and Pacific divisions. The eastern division shall have as its sphere the ecclesiastical Province of Canada; the northwestern the ecclesiastical Province of Rupert's Land; and the Pacific, the Diocese of British Columbia. Each division may elect a secretary.

4. The Board shall have an Executive Committee, which shall consist of the bishop and one priest and one layman from each diocese of the eastern division, and the bishop (or, in his absence, one priest to represent him), and one layman from each diocese of the other divisions. It shall suffice if the priest appointed to represent the Bishop of the Dioceses of Moosonee, Sulikirk, Mackenzie River and Athabasca, be a resident in the ecclesiastical Province of Rupert's Land. The Primate shall be *ex officio* chairman. The committee shall be appointed by the Board, on the nomination of each Diocesan Synod, which nomination shall be made by each Diocesan Synod at the meeting thereof next preceding the session of the General Synod; or, where there is no Diocesan Synod, then on the nomination of the bishop of the diocese. In the case of the Diocese of Algoma, the nomination shall be made by the council.

All funds raised in any diocese for mission work beyond its own borders, shall be contributed to and distributed by the Executive Committee; and particulars of all grants and gifts which any diocese may receive from outside the Dominion, shall be communicated to the Executive Committee. This, however, shall not prevent the appropriation of funds to particular objects by the donors.

6. The Executive Committee shall publish annually a statement of the missionary needs, and resources of each diocese in Canada, indicating in particular the definite sums required to meet the needs in each diocese, for first, home missions, or missions among the settlers in the rural districts; second, Indian and heathen missions in the Dominion, and third, foreign missions, in addition to the grant of English societies, and revenue from diocesan endowments, and showing what per cent. of such sums each diocese and work received, during the previous year.

7. In order to secure a clear statement of the Church's needs, the bishop, or secretary of the Executive Committee of each diocese, shall, on or before the 31st day of January of each year, submit to his division a description of existing missions, and fields needing to be occupied, in his diocese, giving details of the extent, population and prospects of each.

There shall also be furnished a full and detailed statement of all monies received from missionary societies, private benefactions, or Government grants, for the work being carried on; and further a full and detailed statement of the expenditure of all funds so received.

Each division shall also forward a copy of these reports to the Executive Committee of the Board of Missions, who shall use the information therein contained in preparing their appeal to the Church.

The Executive Committee shall also issue an annual appeal on behalf of foreign missions.

Both of these appeals shall have appended thereto the signatures of the bishops.

8. That a deputation, as arranged by the Execu-

tive Committee, shall be sent under the authority of the bishop of each diocese, to every parish or mission annually, to give missionary information, and procure help for the work of the Board; and each clergyman shall, in addition to reading the appeal, or appeals, annually preach, or have preached by a clergyman representing the Executive Committee, to each congregation under his charge, a missionary sermon; when subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west, when found desirable.

9. In answer to these appeals funds will be raised by collections in churches, and at meetings, and by soliciting subscriptions and donations, and an apportionment shall be made to each diocese, or, if found practicable, to each parish, for a minimum sum.

10. Six months previous to the beginning of each year, the Executive Committee shall inform each diocese of the sum which it is expected, from the receipts of the previous year, will be granted to the diocese for the coming year; but such grant shall be subject to reduction by the Executive Committee, if found necessary.

11. The appropriation of all funds shall be made by the Executive Committee.

12. A secretary shall be appointed, who, when required to devote his whole time to the work of the Board, may be paid a salary of not more than \$1,000 per annum and his travelling expenses, until the free income of the Board amounts to not less than \$10,000 per annum.

Dr. Davidson moved in amendment, seconded by Mr. Matthew Wilson, that the House receives with the utmost consideration the suggestions made in the preamble and directs it to be printed with the scheme in the journals of the General Synod; and that the House proceed, clause by clause, with the scheme following the preamble.

Col. Matheson favoured bringing the scheme immediately into operation.

Canon Von Iffland advocated postponement.

Mr. Matthew Wilson said that the amendment was proposed as the most practical way of dealing with the question immediately.

Mr. Thomas Gilroy spoke of the importance of the work of the Church in this great North-West country. He referred to the gifts of one English society, the C.M.S., as having given for missionary work in the Province of Rupert's Land and in British Columbia \$94,100, \$65,000 in the former and the balance in British Columbia. This liberality would have to be supplemented by the people of this country themselves.

Dr. Heneker asked that a statement be furnished by the committee of the financial condition of the Church in Canada in regard to Canada.

The amendment was carried and the House proceeded to take up the first clause of the scheme.

Dr. Davidson moved, seconded by Canon Von Iffland, an amendment to be inserted as articles 1 and 2 as follows: 1. There shall be a society for the missionary work of the Church to be known as the Missionary Society of the Church of England in the Dominion of Canada. 2. This society shall consist of all persons who are members of this Church.

At the suggestion of Judge Hanington the word "general" was inserted before the words "missionary work of the Church" in the amendment.

After some discussion in which Chancellor Walkem, Canon Bogert, Dr. Johnson and others took part, an amendment to the amendment was moved by Rev. Dr. Langtry, seconded by Archdeacon Roe, that as the Church of Christ, being by her Divine constitution a Christian missionary society, it is hereby declared that every member of the Church in Canada is a member of the Canadian Church.

The vote being taken, Rev. Dr. Langtry's amendment was lost by a vote of 24 to 40; and that of Dr. Davidson was carried by 37 to 28.

Clause one was then put to the Synod as clause three as follows: "The work of the society shall be under the charge of a Board of Domestic and Foreign Missions. A debate of some duration took place on the use of the word "domestic," some holding that it was misleading. Various suggestions were made. Archdeacon Lauder moved that the word "home" be substituted. This was lost.

Archdeacon Weston-Jones moved that both words "domestic" and "foreign" be left out. This was carried, which left the clause as follows: "The work of this society shall be under the charge of a Board of Missions."

Clause two then became clause four, and all other numbers were changed.

Dr. Davidson moved that the words "with power to add to their number," be struck out of clause four. A lively debate ensued and when a vote was taken the motion was lost.

Rev. J. C. Farthing moved that the words, "House of Bishops" be changed to "Upper House." This was carried. The following was added on motion of Dr. Davidson: "The third day of each

General Synod shall be devoted to the consideration of mission work."

The House then adjourned for luncheon, which was prepared by the ladies of All Saints' Church.

*Afternoon Session.*—The Prolocutor appointed the following committees:

On Young People's Societies.—Canon O'Meara, convener; Archdeacon Evans, Archdeacon Scriven, Dr. Davidson, Judge McDonald and Mr. Thomas Gilroy.

On Christian giving for the service of God.—Archdeacon Weston-Jones, convener; Dean Partridge, Canon Matheson, Judge Macdonald and Mr. J. P. J. Jephson.

Clause three of the scheme was amended on motion of Chancellor Walkem, seconded by the Archdeacon of Kingston, and adopted as follows: "The Board shall form itself into three divisions to be known respectively as the eastern, central and western divisions. The eastern division shall have as its sphere, the ecclesiastical Province of Canada, the central the ecclesiastical Province of Rupert's Land, and the western, the dioceses of British Columbia.

Clause four, as printed, relating to the constitution of the proposed Executive Committee, evoked considerable discussion.

Archdeacon Weston Jones moved in amendment, seconded by Canon Von Iffland, that after the words "Province of Rupert's Land," the following be added: "Provided that no diocese in that Province shall provide more than one such substitute."

Dr. Davidson moved, seconded by Mr. A. H. Campbell, that the whole section be struck out and the following substituted: "The work of the Board shall be carried on by an Executive Committee of members elected by the Lower House of the General Synod at each meeting thereof, and of which each bishop of the Upper House shall be ex-officio a member, and said committee shall meet at least every three months, at such place as may be determined."

Rev. Dr. O'Meara read a proposition the western representatives had made that the Board consist of fifteen members, three bishops, three clergymen and three laymen from the eastern division, and one bishop, one clergyman and one layman from the western, and from the Pacific divisions. He strongly emphasized the vital necessity of the missionary dioceses being represented. He was inclined to favour Dr. Davidson's view.

Chancellor Walkem favoured a small Board who would attend to the duties. He supported Dr. Davidson's motion.

Mr. Charles Jenkins preferred a small, live, active, working, continuous committee.

After further discussion, in which Canon Matheson, Rev. H. J. Fiennes-Clinton, Judge Hanington, Mr. E. J. B. Pense, Canon Von Iffland, Archdeacon Scriven and Mr. Thos. Robinson took part, Dr. Davidson's motion was carried by a large majority.

Messages of concurrence were read from the House of Bishops in the action of the Lower House in regard to Christian giving, an address of congratulation to the Primate, Christian union, and a form of prayer for the General Synod.

The House of Bishops announced its appointment as members of the joint committee on an address to the Primate, of the Bishops of Toronto, Ottawa, Niagara and Columbia. The Prolocutor appointed as the Lower House members of the same committee, Archdeacon Evans, convener, Canon Matheson and Messrs. Chas. Jenkins and J. H. Brock.

The Upper House announced its appointment on the joint committee on Christian union, the Primate, the Metropolitan of Canada and the Bishops of Nova Scotia, Niagara, Saskatchewan and Toronto.

Dr. Davidson moved, Mr. J. A. Worrell seconding, that the blank in the previous motion for the number of members of the Executive Committee, be filled in with the number of fifteen.

Archdeacon Fortin remarked that so large a number as fifteen could not meet so often as once a month. Five, he considered, would be a more efficient committee.

Judge Hanington moved that the number be twenty and the quorum fifteen.

Judge Macdonald moved that there be ten members, and that five form a quorum. Dr. Davidson accepted this.

Mr. H. J. Cundall moved, and Archdeacon Scriven seconded, that the number be sixteen and the quorum five.

After Archdeacon Brigstocke had spoken, the rules were suspended, and a motion was moved by Mr. N. W. Hoyles, seconded by Dr. Heneker, and carried by a vote of 47 to 12, that in the opinion of this House, the expenses of the members of the Executive Committee should be borne by themselves.

Mr. Charles Jenkins considered it necessary to have a small board, pay the men and let them meet as often as the circumstances required.

After further remarks by Archdeacon Cooper, Judge Hanington, Dr. Heneker, Rural Dean Bogert, Canon Bland, Dr. Davidson and Hon. G. W. Allan,

the amendment moved by Mr. Cundall was carried by 31 votes in favour and 30 votes against.

A message from the House of Bishops was read in reference to a memorial from the Diocese of Huron, in reference to the order of Deacons, that the same be referred to the committee on doctrine, worship and discipline, inasmuch as the Lambeth Conference has no power of revision.

Another message announced the approval of the bishops of the canon on supreme court, with a number of verbal amendments.

Concurrence in the latter was noted, on motion of Judge Macdonald; and in the former a motion of Mr. Matthew Wilson.

On motion of Mr. John Hoodless, seconded by Canon Bland, it was resolved to hold an evening sitting of the House, commencing at 8 o'clock.

Mr. Charles Garth presented a report from the committee on finance and expense, in reference to expenses of delegates, which was adopted.

Dr. Davidson moved, Mr. Pense seconded, and it was resolved; that, in case of a vacancy or vacancies occurring in such committee (the Executive), by death, resignation or removal from the Dominion, in the interval between meetings of Synod, the same may be filled up by the committee itself from other members of the Synod.

Rev. Fiennes-Clinton moved, seconded by Archdeacon Kaulbach, that if any bishop be not able to attend any meeting of the Executive Committee, he may nominate some priest to represent him. After some discussion, Chancellor Walkem, Judge Hanington and others opposing, the motion was put and lost.

On motion of Judge Hanington, the sentence in the clause previously adopted, "the work of the Board shall be carried on by an Executive Committee," etc., was amended to read, "the executive work of the Board," etc.

Archdeacon Weston-Jones moved, seconded by Archdeacon Bedford-Jones, that there shall be a corresponding committee composed of one representative of each diocese in the Dominion, to whom full information as to the business transacted by the Executive Committee shall be regularly transmitted, such members of the committee to be appointed by the diocese in which they reside. This met with general opposition and the mover proposed to withdraw it, but was not allowed, and it was voted down by a large majority.

On motion of Judge Macdonald, it was agreed to modify the clause commencing, "The Executive work of the Board shall be carried by an Executive Committee," by the words, "Composed of the bishops of the Upper House as ex-officio members." Dr. Davidson was asked to rewrite this clause, incorporating the provisions as adopted as to sixteen members of the Lower House elected at each session thereof, of which sixteen five shall be a quorum, etc., and as to the filling of vacancies.

*Evening Sitting.*—Dr. Davidson brought in the clause which he had been asked to rewrite, and the same was adopted in its new form.

On motion of Dr. Davidson, seconded by Judge Macdonald, it was decided by a vote of 18 to 15 to strike out of the clause relating to funds raised in any diocese for mission work beyond its own borders, the words, "This, however, shall not prevent the appropriation of funds to particular objects by the donors."

The succeeding clauses of the report, except the last two, were adopted with various changes in the wording and in matters of detail affecting the method of carrying out the scheme.

At 10.20 o'clock the debate was adjourned, and the adjournment of the House until 11 o'clock the next morning.

*To be Continued.*

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### ONTARIO.

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

WELLINGTON.—This parish has been very much alive during the last few months. An excursion by rail and water round the country in August, a "sociable" a week later, and recently, very successful harvest "doings," testify to the industry of our faithful. The harvest tea followed by Evensong on Thursday, 17th ult., was a very happy event. The spacious music hall in which the ladies served tea was well filled, and the financial receipts very satisfactory. Evensong, which followed in St. Andrew's Church, was fully choral, and it was intoned by the incumbent, Rev. A. H. Lord, supported by a good choir. Rev. Rural Dean Loucks, of Picton, preached a very carefully prepared and well delivered sermon full of instructions and warnings drawn from the lesson of the season. Rev. A. Creeggan, of Milford, was also present, and assisted in the service. The

seating capacity of the church was taxed to the utmost. The decorations were very beautiful.

RURAL DEANERY OF LEEDS.—*St. Peter's, Brockville.*—The Venerable Archdeacon Bedford-Jones decided to go to Victoria, B.C., after the close of the General Synod at Winnipeg. His duty until his return is being taken by the Rev. Mr. Cairns of the Diocese of Vermont, U.S.

RURAL DEANERY OF GRENVILLE.—The Rev. Rural Dean Emery, of Kemptonville, and Rev. Mr. McLearn, of Maitland, exchanged duty on Sunday, 20th Sept. Mr. Emery was unable to take the morning service at St. James' Church, Maitland, owing to illness, and Judge McDonald, licensed lay reader, was telephoned, and went from Brockville and took it.

### OTTAWA.

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

WILLIAMSBURG PARISH.—Harvest thanksgiving services were held in the parish of Williamsburg at the following places and times: Holy Trinity, 10.30 a.m., Sept. 18th; Aultsville, St. Paul's, Sept. 18th, 8 p.m.; St. George's, Gallingertown, Sept. 20th, 7.30 p.m. Each church was prettily decorated with grain, fruit and flowers, the last mentioned looking particularly beautiful: some of the members having come a long distance in pouring rain that they might make it look like a little Eden upon earth, and succeeding. The choirs and organists in each place rendered superior music, and special prayers were offered up and appropriate sermons preached by the rector of the parish.

### TORONTO.

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

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$3.60 from Christ Church Sunday-school, Glanworth, for Rev. H. Robinson, Peace River, Athabasca.

The Rev. J. L. P. Roberts returned this week from England after a year's absence, much improved in health.

*St. Luke's.*—The Lord Bishop on Sunday last, in this church, ordained the Rev. J. C. Mockridge to the priesthood.

WEST MONO.—The harvest services in the Church of the Herald Angel, the 20th ult., were well worth attending. The little edifice was most beautifully decorated with grain, fruit and vegetables which the worshippers gathered together as thank-offerings for the harvest. The congregations were large at all three services, which were hearty and inspiring. In the morning there were thirty one communicants at the celebration. Three most scholarly and thoughtful discourses were preached by the Rev. C. E. Thomson, M.A., rector of St. Mark's Church, Toronto Junction, who also took the whole of the morning and afternoon services. In the evening the prayers were read by the Rev. E. N. Pickford, incumbent of the mission, the lessons by Mr. R. H. Locke, the student assistant, and the sermon was preached by the Rev. C. E. Thomson from the text, "Whoso is wise will ponder these things, and will understand the loving kindness of the Lord." A new feature in the festival services was the singing of the Psalms by the congregation instead of the ordinary custom of reading them. This rendering of the psalter not only added to the festival nature of the services, but increased the brightness and heartiness of it.

NORWAY.—St. John's Church has been the scene of festival services during last week. On Sunday, the 18th ult., there was children's flower service in the afternoon. The young Churchmen marching from the school-house singing, "Brightly Beams Our Banner," assembled in the church, and after a short choral service and instructive address, presented their offerings of fruit and flowers at the chancel steps, singing as they came. "Here, Lord, we offer Thee all that is fairest, flowers in their freshness from garden and field," until the altar was completely banked with flowers. These were left during the evening service, which was of a thanksgiving character, and on the day following were carried to the Hospital for Sick Children, where the little ones saw for themselves what a blessing their tributes conveyed. On Friday, the 18th, was the harvest home. The ample tea was served in the school-house, which was becomingly decorated with flowers and foliage by the Women's Guild. Afterwards thanksgiving service was held in the church, which was, indeed, a picture to be held, and as the *Toronto World* remarks, "had one of the handsomest decorations ever seen about Toronto." A cross of different coloured grapes adorned the centre of the Communion table, with



bouquets of golden rod, ferns and violets on either side; grape-vines with clustered bunches of purple fruit hung in profusion from the chancel arches, while a rood screen stood at the entrance; in fact everywhere designs appropriate to the season, of fruit, grain and flowers, greeted the sight of the worshippers. The Rev. Mr. Starr, the incumbent, was assisted by Revs. Ashcroft, Davidson and Dixon, Dr. Swoeny, of St. Philip's Church, preaching an appropriate sermon. On Sunday the services were continued with celebration of the Holy Communion at 8 o'clock. The Rev. H. C. Dixon preached at the morning service a very powerful sermon on "the spiritual ingathering at the last day," and the Rev. Charles Rutan preached very acceptably to his old parishioners in the evening. At all the services the church was filled, benches having to be placed in the aisles. The offerings were to clear a floating debt of some hundred dollars, which was realized within a small amount. The music was under the direction of Miss Griffin, formerly organist of Trinity Church, Brockville, and the choir and orchestra certainly did both themselves and her great credit.

NIAGARA.

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

RURAL DEANERY OF HALDIMAND.—At the last chapter meeting of the Deanery of Haldimand the Rev. Maurice W. Britton, rector of South Cayuga, was elected Rural Dean, vice Rev. R. Gardiner, who has removed from the deanery. The election is a fitting acknowledgment on the part of his brother clergy of the earnestness and untiring devotion to the Church's welfare which the rector of South Cayuga has always manifested both in parish and deanery.

JARVIS.—The annual harvest home service was held in the parish church on Thursday evening, Sept. 17th. The church was beautifully decorated for the occasion. The Rev. Dr. Johnstone, of Wexford, preached a most impressive sermon from Phil. iv. 6. In the course of his remarks, the preacher referred to the increased and hearty interest manifested by the people of this parish, and spoke most warmly of the magnificent work already accomplished by their very energetic rector, the Rev. F. C. Piper.

NORVAL.—The annual harvest home services of St. Paul's Church were held on Sunday, Sept. 20th. There was a celebration of the Holy Communion at eleven o'clock, the celebrant being the Rev. J. H. McCollum of St. Thomas' Church, Toronto, who was also the preacher at both services. It was encouraging to note the unusually large number of communicants. The church was tastefully decorated with dainty sheaves of grain, autumn leaves, fruit and a profusion of flowers, and a very beautiful appearance did she present clad in the harvest garb which willing hands had woven for her. The members of St. Paul's, though comparatively few in number, enter into any work connected with their church with zeal and energy bound to be closely followed by success. This year even a greater reward for their efforts than on former occasions awaited them, for never before did the maxim, "a place for everything, and everything in its place," seem to be more truly enacted. A special offertory was made at both services, which was devoted to the Organ Fund.

HAMILTON.—The Niagara Synod will meet in Christ Church school-house on Oct. 20th.

St. Matthew's.—On St. Matthew's Day special anniversary services were held in this church. Rev. Father Geoghegan celebrated at 10 o'clock, and Rev. S. Daw, rector of St. John the Evangelist, preached at the solemn Evensong at 8 p.m. The church was very tastefully decorated.

St. Thomas'.—At the morning service of the Church of St. Thomas on Sunday, the 20th ult., the officiating clergyman, Rev. G. A. Forneret, M.A., formally announced that the bishop of the diocese had intimated his intention to appoint and induct Rev. Herbert G. Miller, M.A., as rector of the church. The parish of St. Thomas has been set apart for forty years, and during that period has enjoyed the ministrations of six rectors: Rev. T. J. M. W. Blackman, M.A., from 1856 to 1862; Rev. C. H. Drinkwater, from January, 1863, to July, 1868; Rev. E. Neville, D.D., from 1868 to 1871; Rev. Philip J. DuMoulin (the present bishop), from 1871 to 1874; Rev. J. B. Richardson, from December, 1874, to August, 1877; Rev. W. B. Curran, from November, 1877, to September, 1896. The new rector, Rev. Herbert Gordon Miller, was born in Woodchurch, Yorkshire, in 1855, received his education at the Royal Grammar School, Lancaster, passing to Sidney Sussex College, Cambridge, of which he was a mathematical scholar, taking his degree in 1876. He at once accepted a position at Dover College, was

ordained deacon in 1879, and priest in the following year by the Bishop of Gloucester and Bristol. He was appointed to Cheltenham Church, and subsequently at churches in Manchester, Birmingham, Chester, Northampton, Clifton and Eastbourne (in succession there to the late Bishop Poole), where he had very large experience, and laboured successfully among the poor in those densely populated cities. In 1891 Mr. Miller was nominated for and accepted the position of principal of Huron College, London. The new incumbent will bring to the discharge of his duties here a valuable experience, which he has acquired by his ministerial life among all sorts and conditions of men. When leaving Eastbourne a memorial volume of his sermons was published by request of the congregation, with which he had been connected for five years, and he will, no doubt, by his academical training and profound knowledge of the Bible, be a worthy successor of the distinguished divines who have preceded him. The new rector will be absent about two weeks from the parish, but it is expected that the induction services will be held on Oct. 11th, by Bishop DuMoulin.

HURON.

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

Deanery of Bruce.—The September meeting was held on the 10th ult. in St. Paul's Church, Ripley, with a fair attendance of clergy, but very few of the lay members of the Chapter. Morning Prayer was said, and after a sermon by the Rev. J. C. McCracken, the Rural Dean celebrated the Holy Communion. Dinner was served in the basement of the church. At 2 p.m. the business meeting was held, and after the usual routine Rural Dean Robinson delivered an interesting and instructive charge. This drew out several members and the discussion was quite practical. The secretary, Rev. J. C. McCracken, of Chesley, was re-elected, and the invitation to hold the meeting next May in Paisley, was unanimously accepted. The members of the Deanery missions committee for the current year will be: the Rev. Rural Dean Robinson, *ex-officio* chairman, and Revs. A. P. Moore, of Paisley, and G. M. Franklin, of Ripley, with Messrs. R. Baird, of Kincairdine, and Andrew Tulford, of Tara. A resolution calling for a list of all licensed lay-readers in the county was passed, and some other items of business were attended to. A short programme was then taken up, which included a paper by the Rev. W. N. Duthie, of Lucknow, on "The Priesthood of the Laity." This will be offered for publication, having received the careful attention of all present. A paper on "Church Finance" was submitted by J. H. Hargraves, of Paisley, and another on "Parish Visiting" by the Rev. E. C. J. Jennings, of Hanover. A harvest home supper was served in the basement, and after Evensong short addresses were made by Rural Dean Robinson and the Rev. C. Miles. Miss Ida Irwin sang "The Holy City" very acceptably at the evening service, and Mrs. Somerville, of Lucknow, kindly and most efficiently presided at the organ in the absence of the regular organist. Altogether it was a most agreeable meeting.

RIPLY AND PINE RIVER.—The Rev. T. Loftus Armstrong, incumbent of Dunganon, preached the harvest home sermons in this parish on Sunday, 18th ult. The churches were attractively decorated, and the attendance at Pine River was quite large. There was no special appeal at the offertories. The sermons were very well received and the services throughout were very interesting.

DUNGANNON AND PORT ALBERT.—The usual harvest home services were held in this parish on the 18th ult. Both churches were elegantly decorated, and there were good congregations, especially at Port Albert. The morning service was held at Port Albert, and the church was well filled. The services at Dunganon were held at 8 p.m. and 7 p.m. The offertories were quite good. The Rev. G. M. Franklin was the preacher, and his discourses were highly appreciated.

ELGIN DEANERY.—BISMARCK AND RODNEY.—The episcopal visit of Bishop Baldwin to this mission on Sunday, Sept. 20th, proved a red-letter day to our church. Services were held in the forenoon in the Methodist place of worship at Rodney, which was filled to its utmost capacity. The day was glorious in its sunshine and cloudless sky. Although two of these places of worship were open, people of nearly every denomination were present. His Lordship the bishop gave two searching addresses, one to the candidates before the "laying on of hands," and another to the candidates and the congregation. Impressions of a deep religious character must have followed the bishop's addresses, delivered as they were with his usual fervor. In the evening confirmation services were held in Grace Church, Bismarck, when a number of candidates were presented by the incumbent, Rev. H. D. Steel. The church

was packed in every corner, and yet one-third of the people were compelled to retire owing to lack of church accommodation. After the apostolic rite of "laying on of hands," Bishop Baldwin preached a most earnest, plain and practical discourse on the "straight and narrow way" as contrasted with "the broad road leading to destruction." The rector, who began work in this mission in January last, has reason to be encouraged by the marked success which has already attended his ministrations. The general attendance on Sunday has more than trebled, while the membership since the confirmation services has doubled. LAUS DEO.

BELMONT.—During the summer the rector, Rev. G. Racey, was in very feeble health; indeed at times the utmost anxiety was felt for his recovery. His many friends will rejoice to know that he is again able to take his own duty. The parish was, during the summer, under the care of Mr. Thomas Dobson, of Huron College, who most acceptably discharged the duties of the post. He has now returned to College.

HANOVER.—On Sunday, the 20th of Sept. a thanksgiving service was held in St. James Church. The day being fine a good congregation filled the edifice both morning and evening. The church was most beautifully decorated for the occasion, and much praise is due the young people for their labour. The incumbent preached in the morning from Isaiah ix. 8, and in the evening from Mal. i. 8. The offertory amounted to between \$30 and \$40.

HENSALL.—A harvest thanksgiving service was held in St. Paul's Church on Sunday evening, Sept. 27th, at which the incumbent, Rev. C. L. Mills, preached to a large congregation from the text, Jer. viii. 20.

STAFFA.—A garden social was held at the residence of Mr. Alieu, Cromarty line, Tuesday, Sept. 15th, in aid of Grace Church, Staffa. Although somewhat late in the season, and the evening chilly, yet a large crowd spent a very pleasant evening. The programme was exceptionally good, and the grounds were illuminated by Chinese lanterns. The proceeds realized about twenty dollars.

RUPERT'S LAND.

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

Personal.—The Lord Bishop of Qu'Appelle has resigned the Hon. Treasurership of Rupert's Land.

The Rev. Janon Rogers has been appointed Hon. Treasurer of Rupert's Land in place of the Bishop of Qu'Appelle.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

PRINCE ALBERT.—*St. Albans pro Cathedral Church*—The annual harvest festival was held in this church on Sunday, Sept. 20th. The rector, Rev. Geo. Moore, preached morning and evening to crowded congregations from the following texts: St. John xii. 24 25, and Psalms xxiii. 5 6. The offertory was devoted to the building fund of the new church, which is still far in arrears. The church was most beautifully decorated with flowers and grain, etc., the most conspicuous ornament being a large satin cross, made entirely of cut pansies. Another handsome cross of flowers stood over the altar. Much credit is due the ladies of the congregation for the tasteful and elegant way in which the whole church was decorated.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Deeply Grateful.

Sir,—In response to my appeal which you were good enough to insert in your issue of the CANADIAN CHURCHMAN of Sept. 3rd, I have received several copies of your valuable paper for distribution, for which I am deeply grateful, and would ask the kind donors to please accept this note of thanks as personal. J. PARDO.

Novar, Muskoka,

## Synod Reform.

SIR.—The full and most interesting account of the first day's proceedings of the General Synod appears only in the CANADIAN CHURCHMAN of the 17th Sept., and it proves conclusively the necessity there is for a radical Synod reform, not only in the Synod of Toronto, but in all other Synods which have adopted its organization. Well might the Archbishop remark, "I cannot say that I feel at all satisfied with the condition of the business for this General Synod. There has not been much preparation." It is clear the committees have not done their duty. They should have made reports to the Primate of the present condition as to organization of each Synod, and on any important question. His Grace should also know the clear opinion of the clergy and the clear opinion of the laity upon it, so that he, with the advice of his Council, may give a just judgment. The Synods of the future will not be mere financial counting houses, but they will also be an index of opinion for the guidance to some extent of the General Synod. At the time of the first General Synod it was thought unfortunate that the Primate was to reside so far away from the seat of Government. On almost every important question he requires the best legal advice. In Ottawa it would have been conveniently available, and he would not have had to complain, in his admirable charge, that he had not been able to do anything but by correspondence. Let us hope that before long he may be spared such inconvenience and labour by his residence in Ottawa.

J. SYMONS.

## Inter-Diocesan Sunday-School Committee.

SIR.—In the midst of the Synods, Conferences, Conventions, and meetings of boards and committees being, or about to be held, is the meeting of the Inter-Diocesan Sunday School committee which will take place next month at Montreal. One is tempted to ask what is the work of this committee, and what does it cost to accomplish it. The committee was appointed some years ago for the purpose of arranging a uniform scheme of lessons for the Sunday-schools of the Province. This work was accomplished, so far as it could be, and we have now a scheme of lessons, which is in reality those prepared by the Church of England Sunday-School Institute in England, and which provides a course for five years. The committee, therefore, has nothing to do in this matter but adapt the scheme to our Church, which a small sub-committee of two or three can do better than a large committee can. But the committee still exists, and must justify its existence, and so it has undertaken the work of preparing a Sunday school liturgy with hopes that it may be adopted by the Sunday-schools of the Province. It has been at this work for some time now, and has made, it is understood, but little progress. And when the liturgy is completed, what then? Some time ago a very good service was prepared by the Sunday-school committee of the Diocese of Toronto. Yet even in that diocese it did not supersede other simpler forms which were already in use. Is the liturgy of the Inter-Diocesan Sunday-school committee likely to meet with more general acceptance? Besides, the matter has now been taken up by the General Synod, and if the meagre reports which have as yet reached us are to be relied upon, is being dealt with by it. The Inter-Diocesan Sunday-school committee then exists for no practical purpose. Look now at the expense its meetings involve. The committee consists of four delegates from each of the nine dioceses of the province—more than the same dioceses send to the General Synod in addition to all the bishops. This makes a committee of no less than forty-five members—a little Synod in itself. The meetings of this enormous committee are held semi-annually; there being thus six meetings between each meeting of the Provincial Synod. As the delegates are summoned to them from points as far distant from one another as Halifax and London, perhaps the average distance to be travelled by each member is that from Toronto to Montreal. The cost of this—in mere travelling expenses—is, say, twenty dollars. Thus, omitting the bishops, who at the same time attend the meetings of the Board of Domestic and Foreign Missions, and the members in the diocese in which the meeting is held, there remain thirty-two members of the committee who pay each twenty dollars for his journey. That is, each meeting costs, in travelling expenses alone, \$640, one year's meeting \$1,280, and the three years' meetings \$3,840. It is true some of these delegates pay their own expenses in attending these meetings, but others do not. For instance, in the Diocese of Toronto, they were paid for some years out of the General Purpose Fund of the diocese, while last year they were taken out of the profits of one of the Sunday-school committee's publications, which, if it were not for this useless expense, might be offered to the Sunday-schools at a cheaper rate than at present. But however paid the cost is the same. In these hard times, then, when it is so difficult to

obtain money for the Church's necessary work, and when there is so much real work requiring to be done in the Church, does it not seem folly to waste money, time and energy on the meetings of so large and useless a committee? TAU.

## British and Foreign.

The Bishop of Western Equatorial Africa, Dr. Tugwell, and his newly-married wife, arrived at Liverpool recently.

We regret to announce the death of the Rev. Bradley Abbott, vicar of Christ Church, Clapham, for thirty years, and one of the best known of the South London clergy.

In Ireland, harvest thanksgiving services are taking place much earlier than usual this year owing to the early harvest; some of the services were held a week ago.

Those who recollect the recent reference to Lundy Island will be interested to learn that the pretty new church is fast approaching completion. It was intended to consecrate it on Sept. 15th, but it seems that this was impossible.

Dean Farrar, who has been staying at Newquay since he left Canterbury, preached the sermon on Sunday, 20th ult., in Liverpool Cathedral. There was a special service in connection with the meeting of the British Association.

*The Rock* says, "We are glad to learn that the Canadian Episcopal Synod has re-adopted the resolution passed in 1893 in favour of the re-union of all Christian bodies in Canada upon the basis of the articles of the Lambeth Conference."

In connection with the annual Conference of the Trades Union Congress, which commenced in the Music Hall, Edinburgh, on Monday week, special sermons were preached in a number of Scotch episcopal churches on the previous day.

Recently the Bishop of St. Asaph dedicated a new pulpit at Rhosemor Church, near Holywell. The pulpit, which is a very handsome one, has been presented by Mrs. Scott Bankes, of Soughton Hall, in memory of her late husband, Mr. J. Scott Bankes.

The Archbishop of Dublin has issued invitations to a garden party at his country seat, Old Connaught, Bray, at which the guests will meet the English Primate, who will be entertained by the Archbishop of Dublin during his month's stay in Ireland.

Last Sunday week in St. John's Church, Alloa, the Bishop of Winchester (who is the guest of Lord and Lady Balfour) assisted the incumbent, the Rev. A. W. Cornelius Hollen, in the morning service, and was celebrant at the Holy Communion. The church was crowded.

The monument to the late Archdeacon Denison, which has now been placed above the grave in East Brent churchyard, is a massive structure of grey Dartmoor granite, weighing two and a half tons. The simple inscription ends with the words: "My trust is in the tender mercy of God for ever and ever."

At Green's Norton Parish Church, Northamptonshire, a coloured window, the gift of Miss Catherine Mary Pinckard, a native of the village, has just been unveiled as a memorial of her 100th birthday. Miss Pinckard, who was born on April 20th, 1796, and is still hale and hearty, attended the dedication service.

The Duchy of Lancaster living of Long Bennington, Lincolnshire, has become vacant by the death of the Rev. Michael Mills, who was for many years Government chaplain in India, and who, since he came into the parish in 1888, has been a most energetic and popular incumbent. The living is worth about £250 a year with residence.

The Archbishop of York is making a special appeal to the laity of the diocese on behalf of the Poor Benefices Fund, with a view to increasing the income of the ill-endowed clergy. Among the contributions already promised are: Colonel Gascoigne, £500; Mr. Warton, £100; Lord Zetland, £25, and many others £20 each.

The Ecclesiastical Commissioners have issued a circular calling attention to the fact that "no incumbent (except in a few most unusual cases) has the right to lease or work mines or minerals (including surface minerals, such as stone, chalk, clay, gravel, sand, &c.) in glebe lands, without the consent of the patrons and of the Commissioners."

The meeting of the Ardagh Diocesan Synod took place recently under the presidency of the bishop, who congratulated the members on the work which had been done in the diocese during the past year. He alluded in touching words to the death of the late Primate, and also one of their own immediate supporters, the late Earl of Kingston.

A "parochial exhibition" was held recently at Athloy, county of Meath, when no fewer than 125 prizes were awarded to competitors. Athloy is almost unknown, but it is one of the neatest little towns in Ireland. The church, which is an old one, is kept in excellent repair by the worthy rector, the Rev. A. T. Harvey, who is a musician of no little skill.

Australia can point to some long-lived Deans—Dean Macartney, of Melbourne, was considerably over 90 when he died, and now we have Dean Cowper, of Sydney, celebrating his 86th birthday, and taking part in the services of his cathedral. The Deans of Melbourne and Adelaide are septuagenarians, the Dean of Newcastle being nigh upon being so.

Brisbane's bishop may at any time be made a Metropolitan, with the title of Archbishop, but the episcopal endowment of the Bishop of Brisbane for all that amounts to only £450 per annum; and Bishop Webber was told he would receive £1,200. No wonder he regards the question of episcopal income as the gravest one for the diocese to consider!

A movement is on foot to improve and restore the old cathedral church of Clonfert. According to the plans of the architect the sum of £1,500 will be needed. This is a small sum when compared with that spent on the restoration of other cathedrals such as Kildare, to be opened this month by the Archbishop of Canterbury.

## BRIEF MENTION.

An average of 26,000 letters are posted without addresses in England every year.

Li-Hung-Chang began life in poverty, and is now worth over \$50,000,000.

The late Samuel Poor, of St. Thomas, gave \$10,000 to the Protestant churches of that place.

Earl Li can never expect to redeem the ancient Orient. He announces that he is opposed to bicycle riding.

Dr. Conan Doyle first began to write to get a little money to pay some bills.

The first royal statue raised in London was one of Charles I., which still stands in Whitehall.

Only two per cent. of the Siberian runaways escape with their lives.

Of the natives in India about 2,000,000 can now read English.

The Rev. A. Robins, the chaplain-in-ordinary to the Queen, has just preached his five-thousandth sermon.

When the Trans-Siberian railway is completed in 1900, it will be possible to encircle the globe in thirty days.

The school for the blind in Liverpool, with the adjunct of the church for the blind, has received an anonymous gift of \$50,000 for a new school for the younger blind pupils.

The elder brother of David Livingstone is still living in Listowel.

Macadam, the Scotch engineer, who invented a favorite system of road making, began his labors in 1818.

Sir John Millais once hooked over half a ton of salmon in a week, which gave him the record for the river Tay.

A large sum of money is to be expended in renovating the front of St. Paul's Cathedral in London.

The Rev. Dr. Waters of New Orleans, who has been spending his holidays in Orillia, left for New York last week.

The new Shah of Persia is anxious to open the country to international commerce, and favours the introduction of electricity and steam.

A machine for catching grasshoppers is owned by Henry Crow, of Garden City, Kan. It scoops them in by the bushel. Mr. Crow boils them, and feeds them to his hogs.

Sir Arthur Sullivan composes an opera score in two months. His profit is generally \$5,000 for the first year alone.

It is computed that there is £800,000,000 worth of gold and jewels at the bottom of the sea on the route between England and India.

The committee of the Sir Walter Scott Memorial in Westminster Abbey have selected from various copies of the Chantry bust in Abbotsford, one submitted to them by Mr. John Hutchinson, R.S.A. It has since been approved by the dean.

The "Giants' Club" in Berlin admits to membership no one who is less than six feet in height.

The new community of women founded by the Cowley Fathers for teaching in elementary schools has advanced a further stage, the first professions in the sisterhood of the Holy Childhood having been made on St. Margaret's Day in the new church of Cowley.

A collection of 20,000 buttons, including specimens of those worn on all the uniforms in the world, has been left by a rich Englishman named Hamilton, who died recently in Vienna. He had also brought together 352 fans, which had each belonged to beautiful women.

At Toledo, in Spain, the jewels of the image of the Virgin in the cathedral, worth \$60,000, have been stolen. It is only a few years ago that the same cathedral was robbed in a similar manner.

At the Battle of Trafalgar, the heaviest gun used threw a projectile weighing only 82 pounds, which was 6.41 inches in diameter; the modern 110-gun uses a shell weighing 2,000 pounds, of 16½ inches in diameter.

A poor peddler near Foochow, who heard and received the truth, went round the villages where he had been well known for years and told of his Saviour he had discovered. As a result of his testimony, one hundred families placed themselves under Christian instruction.

The Empress Dowager of Russia has sent her father, the king of Denmark, a ring possessing no ordinary interest. It was worn by Alexander II. on his little finger at the time of his assassination, and his son, Alexander III., never removed it from his hand from his accession as Emperor till the day of his death.

A handsome marble altar as a memorial to the late Canon Townshend, is to be placed in Christ church, Amherst, N.S., by members of the late Canon's family. A memorial window has already been placed to the Canon's memory in the parish church, in Busby, England.

As was announced some months ago, it is intended to erect a monument to Lord Tennyson in the form of an obelisk on the south coast of the Isle of Wight, at a point not far from the residence of the late Poet Laureate. It is expected that the Princess Beatrice will unveil the monument at a date yet to be fixed towards the end of this month.

He was a hopeful and helpful missionary who said: "When you cannot see any bright side, polish up the dark side, and look at that." There is a world of philosophy and comfort in that sentence. Progress is made by just such a process.

To Rome belongs the honour of possessing the largest Bible in the world. It weighs 320 pounds, and is with difficulty lifted by three strong men. It is a Hebrew version, and nearly four hundred years ago was so valuable in the eyes of the Jews that those of that nationality in Venice formed a syndicate and offered Pope Julian—A.D. 1512—the weight of the Bible in gold. The offer was refused. The present value of the book is \$375,000.

## Family Reading.

### Answered:

I asked for living streams: and lo! I found  
On every side  
The water-floods were compassing me round,  
And no sure ground  
Was left to me amid that surging tide.

I prayed for pastures green: to-day I see  
In plenteousness  
Herbs, balmy grasses reaching to the knee;  
And yet—ah, me—  
No friend my lonely feast to share, to bless.

I begged for light; but when it pierced the dark  
Dull cloud within,  
My dazzled eyes no friendly shore could mark,  
Nor sheltering ark;  
And stars were quenched that once I trusted in.

But, since the boon so far exceeds the prayer,  
Shall I abuse  
The Hand that measured out what I must bear?  
Rather, I dare  
To cast myself upon that gift profuse.

### Church Terms Explained.

*Pome.*—A ball of metal in which was placed hot water in winter months to warm the fingers of the priest when numb with the cold.

*Pontifical.*—Functions peculiar to bishops; when the bishop offers the Holy Sacrifice it is a pontifical celebration.

*Praise of the Office.*—The portion of morning and evening prayer from Gloria to Creed, including Canticules.

*Precentor.*—The director of the church music.

*Preces.*—The petitions which follow the Lesser Litany.

*Priest.*—The second order in the Christian ministry. His chief duties are to celebrate Holy Communion, to give absolution and blessings at the various offices of marriage, churching, etc.

*Proper of Saints.*—Special hymns for any particular Saint.

*Proper of the Season.*—Special hymns for any particular season, other than Epiphany and Trinity.

*Protestant.*—The term now used for all who oppose Romanism, whether Christian or infidel. It correctly applies to those who protested in 1529 against certain decrees issued by the Diet of Spire.

*Province.*—The limit of an archbishop's jurisdiction, as a diocese is the limit of a bishop's rule.

*Psalter.*—The Book of Psalms as used in the daily offices of the Church; it follows an older translation than that of the Bible.

### Christ's Condescension.

Jesus said, "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." However low we stoop, we shall always be at an infinite distance from His divine condescension, not only because in our case it is only one creature stooping to another, but also because, however much the person condescending may be in certain points—station, wealth, intelligence, education—above him to whom the condescension is shown, both stand on the same level in this respect, that both are sinners. And, in speaking of condescension as shown by one human creature to another, it should be further observed that, strange as it may seem at first sight to say so, there is condescension from man to man which, so far from being an indication of poverty

### A Beautiful Catalogue Sent Free.

John Catto & Son, King Street East, Toronto, have this week placed before the public their new 85 page autumn catalogue for 1896. It has a most attractive and artistic cover, and a very extensive assortment of the newest styles of the highest class of dry goods. This beautiful, useful catalogue will be sent free to any address.

of spirit or lowliness of heart, is merely another form of pride. When rich men stoop to poor men, or the noble to men of low estate, and even help them and do them services, the stooping itself is sometimes an aliment which feeds and nourishes pride. There is a certain ostentatiousness in the good deed which vitiates it morally—it has something of the spirit of the Pharisee blowing a trumpet before him when he does alms in the synagogues and in the streets, that he may have glory of men. And, very much short of this, there may be a secret gratification of vanity in giving largely and liberally to the relief of distress—we have the means, we do not feel the loss of what we give, and we plume ourselves upon it, and stand the better in our own eyes—the very reverse this of poverty of spirit. Such false condescension, such spurious liberality, is at once condemned by a reference to the condescension of the Master. First, His condescension was in a spirit of sympathy, and was prompted by, and indeed was the outcome of sympathy. And next, His condescension involved self-sacrifice; it led Him to give Himself for us, not anything external to Himself with which He could dispense. The condescension of man to man should be tried by these two tests if its genuineness is to be ascertained: first, is there sympathy in it? and next, is there self-sacrifice in it? If not, it has not the true ring; it is not Christ's condescension.—Dean Goulburn.

### Sweet Homes.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea, a cannon ball struck inside a fort, gashing the earth and sadly marring the garden-beauty of the place; but from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task work, accepted, will train us into strong and noble character. Our temptations and hardships, met victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us if only we will take it.

### Excuses.

Most of the excuses made by members of the Church for not attending worship are simply dishonourable, and bring the blush of shame to every person with an enlightened Christian conscience.

We shall be called again "severe," and "too strict." Those who say so, simply show their ignorance of the plain law of God, or what is worse, their hardened conscience and disregard of truth. There is an awful judgment overhanging many Christians. Any hour may call them, by death, before their Judge. Those who are terrified now by the appearance of a tornado, or other serious disturbances, will find the spectre of their moral and religious life which they destroyed here, rise and condemn them with the most awful terrors from which there can be no escape. We would do all possible now to save them, as also to save ourselves from the woe which would also be ours did we refrain from making known the truth of God.

## A Seashore Sermon.

The tide rolls up—the rippling sunny tide.  
The tossing waves throw diamonds to the sun;  
They laugh about the gray old rocks, and fill  
The air with breezy vigour as they run.

The tide rolls out; the clouds hang dark and chill,  
And sadness creeps along the sea and shore.  
The dripping rocks stand silent and alone,  
Like solemn ghosts of days that are no more.

O, life! How sweet thou art when tides flow in,  
When skies are bright and health is in the air,  
When sunny waves cover the weary sands  
And radiant hope laughs gayly at despair!

Yet sure as life there comes the ebbing tide,  
When joy and hope flow backward from the shore.  
And dreary wastes and dull and solemn ghosts  
Come in the place of the bright days of yore.

O weary heart, look upward to that shore  
Where hope is lost in sight that's never dim.  
There only is assurance, rest, and peace,  
For there forever does the tide flow in.

## The Angel of St. Jude s.

BY JANET ARMSTRONG.

PART II—CONTINUED.

"I fancy that Lord Stanhope had not been living at the Towers for the very reason that he did not wish his wife to see much of her mother, and did not realize that the poor young thing must have hungered for her in her misery.

"She must have been very much excited, and had a touch of fever beside, when she made up her mind to go, for she slipped out of the house without telling any one—carrying the baby in her arms too.

"She did not reach Wingfield until late at night, and, walking to her mother's cottage, tripped on the doorstep and fell with the child partly under her. Mrs. Grier found her there unconscious, and did everything she could for her, but the cold and exposure were too much for her delicate frame, and she was dead of pneumonia in twenty-four hours, begging her mother as she was dying not to give the baby to its father, and raving about cruel treatment and neglect. I am quite sure the poor young thing must have been delirious; but Mrs. Grier is an ignorant woman, and she believed her ravings.

"When her daughter's husband returned after a week's absence—he had gone to France on some important business matters, it seems, and Mrs. Grier did not know his address, so her letter was some days reaching him—he found his wife and child were dead and buried. Mrs. Grier says that the doctor did say that the baby was dead, and was so much taken up with caring for the mother that he did not notice afterward that it was only unconscious, and then it was that she determined to hide it.

"She said the child's father was so terribly distressed and shocked about his wife's death that he did not seem to grieve much over the baby, and asked few questions. He never removed the coffin to the family vault either, but let the grave in the churchyard alone, and erected over it a beautiful monument to their memory, and immediately went abroad, where he remained for several years.

"She said that she had sent the baby at once to her other daughter, who was married and living in Braide, and soon afterwards came here to live herself.

"That daughter is dead too now, so no one knows the secret but ourselves. Mrs. Grier would not tell me the name of Arthur's father then, and said she had adopted him, and so he had a right to the name of Grier, and it was a good honest name. But what with the likeness, although it was not so strong then, and a few inquiries I made of our former rector about Lord Stanhope, whom I knew owned the living here, and a letter to the verger of the church at Wingfield offering a small fee for a description of some monument I had heard was in the churchyard there, I got all the information I wanted to prove the boy's parentage.

"I have urged and urged that old woman to let me tell Lord Stanhope, but she threatens to tell every one, including the little lad, about me

if I do, so, like a coward, I have kept the secret for three years. But it has troubled me, Mr. Saintsbury, it has troubled me greatly. I know I have tried to teach the little lad all I could, both for the father's sake as well as for the love I bore the child; and I have left a letter for Lord Stanhope with the lawyer who has charge of my will, with orders to forward it in case of my death.

"Still, I have thought lately that this was not enough. Lord Stanhope stood by me when every man's hand was against me. His little son, who never knew the love of a father, had loved me, James the convict! Was any sacrifice too great for me to make for them? And yet I confess the thought of losing that child's love has been my greatest trouble. I tried to tell him on Easter Sunday, but I couldn't do it, I couldn't do it! He loves me so!

"And the boy's lameness that was caused by that dreadful fall on the doorstep when he was a little baby. I have wondered lately if something could not be done for it—if the little lad must wait until the angel sounds his trumpet to grow straight and strong. I have heard such strange things lately about the wonders that have been done by the London surgeons. I have wondered if they could not help him."

Mr. Saintsbury thought that this was more than probable, especially as no one but a country doctor had ever seen the child, but he urged the necessity of immediate action, both for the boy's health and especially on account of Lord Stanhope. He also had a long talk with the cobbler about himself, and went away leaving the poor man soothed and comforted.

(To be Continued).

## Browning and Christianity.

"Browning's relation to Christianity," says Mr. J. Churton Collins in the *Saturday Review*, "and to all that is involved in a belief in Christianity, is undoubtedly one of the chief points of interest in his writings, and accounts, I suspect, for the extraordinary popularity which, during late years, they have attained." Mr. Collins, who is reviewing a work by Edward Berdoe on "Browning and the Christian Faith," entirely concurs in Mr. Berdoe's general conclusion "that Browning . . . is much more than a Theist, he is a Christian." He finds the germ of Browning's teachings with reference to Christianity in Lessing's "Education of the Human Race," and other works. From Lessing he adopted the view of religion as "a progressive revelation, keeping pace with and aiding man's spiritual and moral progress," and that revelation he finds in Christianity.

With reference to Tennyson and Browning, Mr. Collins adds, "It says much for the vitality of our national creed, that the only two poets of our time who are worth very serious consideration, should not only have regarded it with a reverence so profound and so scrupulous, but should have laboured so anxiously to uphold it, to illustrate and interpret its truth, its beauty, and its efficacy."

## Toronto Conservatory of Music.

On September 1st the Toronto Conservatory of Music entered upon the tenth season of its work, for which the annual calendar has been issued. It is gotten up in elegant style, and contains much information respecting the work, aim and progress of this rapidly growing institution. Elocution, languages, etc., etc.—Students have, in addition to their regular studies, many valuable free advantages, such as elementary theory, sight-singing, ensemble piano instruction and orchestra practice. Concerts and recitals are given throughout the season, for which the students are prepared to take part, being thus trained and brought out for public performance. Scholarships and medals are offered yearly for competition, diplomas and certificates being also awarded. Mr. Edward Fisher, the musical director, has the general direction and care of all departments of work and study, the unqualified success of the institution being largely attributable to his ability, experience, and indefatigable energies.

## Not Easily Provoked.

Life is too short to spend even one day of it in bickering and strife; love is too sacred to be forever lacerated and torn by the ugly briars of sharp temper. Surely we ought to learn to be patient with others, since God has to show every day such infinite patience toward us. Is not the very essence of true love the spirit that is not easily provoked, that beareth all things? Can we not, then, train our life to sweeter gentleness? Can we not learn to be touched even a little roughly without resenting it? Can we not bear little injuries and apparent injustices without flying into an unseemly rage? Can we not have in us something of the mind of Christ which will enable us, like Him, to endure all wrong and injury and give back no word or look of bitterness? The way over which we and our friends walk together is too short to be spent in wrangling.

Search thine own heart. What paineth thee  
In others, in thyself may be.  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek.

## Hints to Housekeepers.

**HONEY FRUIT CAKE**—Four eggs, five cups of flour, two cups of honey, one cup of butter, one cup of sweet milk, two teaspoonfuls of cream of tartar, one teaspoonful of soda, one pound of raisins, one pound of currants, half a pound of citron, one teaspoonful each of cloves, cinnamon and nutmeg. Bake in a slow oven.—September *Ladies' Home Journal*.

**BROILED CHICKEN**—Split the chicken open and broil it on a gridiron over a clear fire, season with salt and pepper, spread on plenty of the best fresh butter, and serve at once on a hot platter. Only tender chickens are nice cooked in this way.

**CODFISH WITH CREAM**—Pour one cupful of cream over two heaping teaspoonfuls of flour, stirring all the time to keep smooth. Melt three tablespoonfuls of butter in a skillet, add the flour and cream and stir until smooth, then add two cupfuls of picked and freshened codfish. Cook for about fifteen minutes. Put in a beaten egg, season to taste, and serve on buttered toast.

**ALMOND CREAM**—Blanch a half-pound of sweet almonds and a half-dozen bitter-almonds. Pound to a paste in a mortar with a little water or milk to prevent oiling. Boil a quart of milk, pour it over the almonds, and allow to stand until cold, when it must be strained through a cloth, squeezing it very hard to extract all the taste of the almonds. To this milk of almonds add a pint of cream and three-quarters of a pound of sugar, and freeze.

**STRING-BEAN SALAD**—Cut the beans in four; place in a saucepan with cold water, and put on the fire; when the water comes to a boil the beans will be cooked; let cool. Dress with a plain salad dressing. A little boiled onion may be added.

**BISCUIT CREAM**—Take half a dozen sponge biscuits and soak in a quart of cream; add the yolks of three eggs, well beaten, and a half-pound of sugar. Put it over the fire to thicken, but do not allow it to boil. Take from the fire and whisk until cold; add a spoonful of maraschino, and freeze.

**LEMON TARTLETS**—The juice of three lemons and rind of one, six ounces of castor sugar, three teaspoonfuls of cornflour. Mix the cornflour with a little cold water, stir in the grated rind and the juice of the lemons and the sugar. Beat the ingredients well together, line some patty pans with thin paste, fill them with the mixture, cover over with paste, and bake for ten or fifteen minutes.

**PRUSSIAN CREAM**—Beat half a pint of cream to a froth; add sugar to taste, and the juice of two lemons; beat four eggs; add to them a glass of maraschino; mix with the cream, and beat; stir in a little isinglass melted in water; have a mould standing in ice-water, pour a little of the jelly around it; sprinkle with blanched pistachios and candied cherries; when set pour in the cream, allow to set, and turn out on a dish.

**Children's Department.**

**Smiles or Tears.**

Hair in such a tangled mass,  
Round face rather tearful,  
A frown to pucker up the brow  
Won't make the world more cheerful.

A pout upon the cherry lip  
Won't make the small heart lighter;  
But see, a smile is lurking there,  
Now all the world looks brighter!

**Christ not a Martyr.**

Christ's death was not a mere martyrdom. A martyr is one who dies for the Church, one who is put to death for preaching and maintaining the truth. Christ indeed was put to death for maintaining the Gospel, yet He was not a martyr, but He was much more than a martyr. Had He been a mere man, He would have been rightly called a martyr; but as He was not a mere man, so He was not a mere martyr. Man dies as a martyr, but the Son of Man dies as an atoning sacrifice. The sufferings and death of the Word Incarnate could not pass away like a dream; they could not be a mere martyrdom or a mere display or figure of something else; they must have had a virtue in them. This we might be sure of, though nothing had been told us about the result; but the result is also revealed—it is this: our reconciliation to God, the expiation of our sins, and our new creation in holiness.

**Truth Above All.**

Truth is God regarded with the intellect just as love is God regarded with the heart. God Himself is the everlasting Truth, just as Satan is the everlasting lie. Christ's wrath flamed out against nothing as it did against untruth, hypocrisy, pretence, and sham. Ours should be likewise. Nothing is of importance compared with the truth. To discover it and propagate it is quite glory enough for any man. Devotion to it is the first mark

**Exhaustion**

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of a noble mind. No occasion or emergency, the fancied peril of no interest however precious, the securing of no good however high, can ever justify the support for a moment of that which is felt to be false. Truth is above all price. Patient search for it, and then consuming zeal to make it known, is paramount duty. Honest men need have no fear of it. Nothing can compensate for its lack or loss. Only the universal knowledge of it can disenchant the race. Truth is mighty, and will eventually prevail.

**Feed the Nerves**

Upon pure, rich blood, and you need not fear nervous prostration. Nerves are weak when they are improperly and insufficiently nourished. Pure blood is their proper food, and pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic. It also builds up the whole system.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

**She Discouraged Her.**

There was to be a Sunday-school concert and Lottie Hoyt was asked if she would recite. She had never done anything of the kind, and the teacher thought it time for her to begin.

Lottie was very willing to try, but her sister May, who was two years older, spoke up quickly, and said:

"Lottie can't do it at all. She'll make so many blunders she'll never get through."

So she discouraged and mortified her small sister. And the real secret of it was that May herself, who often recited, wished to do it instead of Lottie.

Suppose the younger sister had made a mistake? It would have harmed no one. It would have been kinder if May had tried to help her instead of hindering her from making a beginning.

How careful the older ones should be not to discourage younger brothers and sisters. To say, "I'm sure you can't do it," will often make another fail. To say, "I'm sure you can, if you try," will help one to succeed.

**Free to Men.**

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter valuable advice and information how to obtain a cure. Address with stamp F. G. Smith, P. O. Box 888, London Ont.

**The Children in the Church.**

How do you think the Church would go on if the children gave up coming? You see what would happen; the grown people, being the only ones left in the Church, would grow older and older, and sadder and sadder, without any children to brighten them up, and one by one the grown people would die, and leave empty places, for there would be no one to fill their places if the children stopped coming. Oh, children, how our dear older friends in the Church are passing away! If there were no children growing up to take their places in a few years the churches would be empty. So you see the Church cannot do without the children. Without you, my little friends, the Church would be a failure. Perhaps you never thought before that the Church needs you. Well, realize it now, for it is a very grand thought. It shows you how important your lives are. And do not think that the only reason you are needed here is to fill up the empty places left by the older friends who go away into the other life. You are needed in the Church for what you are now.

By coming to church you make every one happier, you strengthen and gladden the whole place and the whole service; and as for him who is speaking these words to you, he could not go on without you. The minister's courage would just give out altogether if he could not see your faces here and feel that you are growing up in the spirit of the place.

You, children, can no more do without the Church than the Church can do without you. Children who grow up without coming to Church, if they are well enough to come, are as incomplete as children who grow up without a home. But suppose, as children, we do not come to church; suppose we get in the habit of spending our Sundays at home, idly or foolishly—by so doing we are forming a habit which will slowly rise like a great wall of stone higher and higher, to keep us away from the sanctuary of our Father.

You have something in yourselves which you can give by coming, that adds to the strength and beauty of the Church, and the Church has something to give to you which you cannot find anywhere else in the earth except in the sanctuary of God.

You need Hood's Sarsaparilla to enrich and purify your blood, create an appetite and give sweet, refreshing sleep.

**To Boys who Smoke.**

If boys who smoke would only be sensible and see the folly of it, how

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**your child**

You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

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much better it would be for them and others! Can you not see—that you do not know—that you are going through a great deal of misery to do something you do not really like? You are enduring, with a patience worthy of a better cause, the suffering of a martyr, in order to acquire a useless, bad habit, and trying to cultivate a taste that makes you sick. Why should you treat yourself so meanly? You know perfectly well that you do not smoke because you enjoy it. It is only when you think some one (but assuredly not

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your parents) is looking at you. You always do this with an air of intense self-consciousness. Everybody, including yourselves, know that you are on exhibition. And it is such a pitiable, cheap show, too. You think people are admiring you, which they are not. Why, so far from exciting admiration in the minds of the beholders, if you boys could hear the remarks which people make when they see you smoking, you would never again try a

cigarette where human eye could perceive you. Moreover it makes you disagreeable company.

When you bring into society the horrid taint of stale tobacco in your hair and clothes, your absence is always more gratefully welcome than your presence. So don't smoke, boys. It makes you stupid, so it does not help you in your studies. It is injurious for the heart, so it does not aid you in athletic sports. It does not do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourselves as it is to anybody else; you do not get a bit of comfort and real pleasure out of it, and you all know it, so pray do not smoke!

**Rebuked.**

One day recently a beautiful young girl rustled into a cable-car and sat down with her companion. Her dress, of pure white serge, was fresh from the dressmaker's, and looked the embodiment of dainty freshness. Her little gloved hands held a white parasol, tied with a knot of yellow ribbons, and reminded one of a great white lily with golden centre. Of course the car was crowded, and among the passengers were some of those Italian laborers who are now doing the rough work of our great cities.

"I think it is dreadful," she whispered to her companion. "Why don't the company refuse to let such creatures on the cars; or, if they must ride, I would think they could stay in the smoker. He will ruin my dress if I touch him, I know. Just see how he stares at me."

And so he did, his great eyes lighting as they fell on the girl's fair beauty; and then he arose, and leaning forward to catch the strap, fairly bent over her. The girl grew restive.

"I am sure he is very impertinent," she said.

And when the conductor came round she motioned him.

"Won't you make this man move?" she said.

"Move up."

The words were said in a quick, sharp tone one uses usually in speaking to a cross animal.

"Yeess," the Italian answered; "but, see ze oil! Ze bootiful lady, see?"

The lady looked up, and there saw the oil lamp had sprung a leak and would have dripped all over her had not this man seen it, and stretching out his arm above her formed an umbrella, which had perfectly protected her beautiful dress and bonnet.

A guilty blush came into her face as she bowed her thanks to him, and murmured to her friend:

"It makes me so ashamed to think while I was scorning him and he knew it, he should have taken such pains for me. It's a lesson I will not soon forget that those poor men have better

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Price is a consideration—don't pay more for a Carpet than it's worth.

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souls than I have. I'll never be scornful to one again."

**My Evening Prayer.**

O Lord, I thank Thee for Thy care of me through the day. Forgive what

thou hast seen wrong in my conduct, and grant that each closing day may find me living nearer to Thee. Oh, that the end of my life on earth may be the beginning of my life of glory in Heaven! I ask all for Jesus Christ my Saviour's sake. Amen.

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**WASH  
DAY**

**USE**

**SURPRISE  
SOAP**

**BEST  
FOR**

**EVERY DAY.**

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