

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
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Vol. 26.]

TORONTO, CANADA, THURSDAY, JULY 12, 1900.

[No. 27.]

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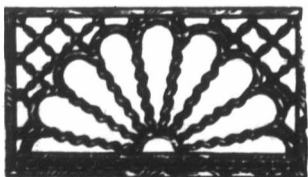
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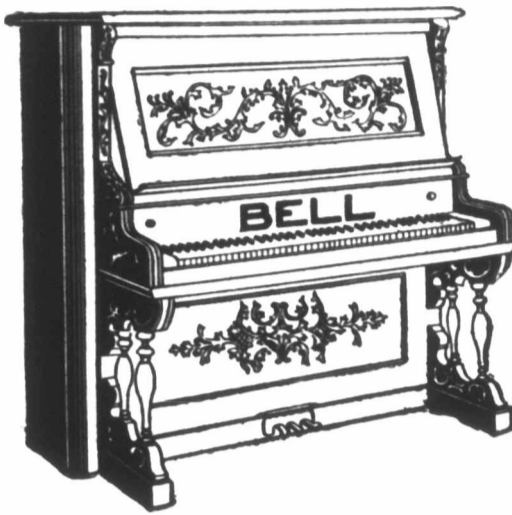


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LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY AFTER TRINITY.

Morning—1 Sam. xv., to 24; Acts xviii., 24—xix., 21.
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FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 299.

We have removed our business offices to Room 18, 1 Toronto St.

Bible Usage.

The Reformed Churches agreed in one point—the return to primitive doctrine and usage. The Continental Reformers professed to be guided by the Bible, the English by the Bible interpreted by early teaching and custom. Several of the Protestant bodies, such as the Plymouth Brethren and others, have introduced weekly communions. It is interesting to have the testimony of an eminent Presbyterian, Dr. A. Saphin, on this subject: "We have the Communion once in every two months. After the struggle I laid down from the pulpit the principle that, like the Apostles, we ought to have it every Sunday. For those who like authority for truth, and to whom truth is not authority, I quote

Calvin and John Owen. In Spurgeon's church they have the Communion every Sunday. But once a month is quite common amongst dissenters. What right have we to keep people who enjoy the Lord's Supper, as they do prayer, etc., waiting for two months, and in case of sickness, etc., four to six? Special prayer-meetings and other self-invented extra services are multiplied, but Christ's own institution never enters their minds as a means of revival. My people are almost all in favour of the weekly Communion."

Thiers on England.

English people never had a very high appreciation of either Thiers or Guizot, although they were probably the two greatest statesmen of modern France; and certainly there were no others who better understood or more highly appreciated the British people. Guizot has given us a history of the English Revolution and an insight into its significance which could hardly be excelled; and Thiers, as long ago as 1871, showed that he understood our Empire better than many of ourselves. This is what he said: "Whenever England is in conflict with a foreign power, Europe will see her colonies rally round and co-operate with her. Without the slightest expense to her they will equip their soldiers, their only ambition being to show their close union with her, and to demonstrate that their strength and energy are at her disposal, just as her enormous resources are at theirs. I predict this in spite of your smile of incredulity, and although perhaps none of us will live to witness it." It has been truly remarked that there was hardly another man in Europe who entertained such thoughts, and yet they have now been almost literally fulfilled.

The House of Orleans.

Everyone knows that, since the death of the Duc de Chambord, there is now no legitimist pretender to the throne of France, except the representatives of the House of Orleans, in other words, the descendants of Louis Philippe, the last "King of the French," who was "sent on his travels" in 1848. Unfortunately, most of us cannot help remembering the indecent conduct of the present Duke of Orleans, the great grandson of Louis Philippe, and the descendant of the "precious" Louis Egalite. The grave has just closed over a more noble member of that family in the person of the Prince de Joinville, third and last surviving son of Louis Philippe, who has just died at Paris in his eighty-second year. He was distinguished as a naval officer in his youth, and during the Empire he spent many of his years of exile in England, where he was a "great favourite" of the Queen and the Prince Consort, the latter of whom spoke of him as "straightforward, honourable, gifted, and amiable." Since the fall of the Empire, he

has lived a retired life in France, and one of his last testimonies was a protest against the conduct of his grandnephew, in defaming the "glorious sovereign of a land which has been the sanctuary of our dynasty and the birth-place of some of its scions."

Australian Appeals.

Our readers are aware that some controversy has arisen with respect to the question of Australian appeals to the Privy Council in England. On Monday, June 18th, Mr. Chamberlain explained in the British House of Commons, the compromise which had been arrived at on the subject. Under the new plan, says the Spectator, the right of appeal is to be restricted only in a single case—the case of a constitutional question arising as to the powers between the States, or the States and the Federal Government, and arising in the High Court. But the High Court may at the same time, if it thinks fit, give leave of appeal to the Privy Council. There was some difference of opinion as to whether the matter should be further discussed; but we imagine that practically the question is now settled.

The Suffragan Bishops.

The first suffragan Bishop for the great diocese of London was Dr. Walsham How, first Bishop of Bedford, afterwards appointed to the new diocese of Wakefield, in which he died. The second was Dr. Earle, who had been Archdeacon of Totness in the diocese of Exeter. When Dr. Temple was translated to London, he brought with him his Archdeacon, as Bishop of Marlborough, in 1888. We understand that the Bishop of Marlborough has now resigned the office of Bishop-Suffragan in the diocese of London. He will retain the title, and will continue to be rector of St. Botolph's, Bishopsgate. Bishop Barry, who has frequently taken the Bishop of Marlborough's place during the latter's illness, will now succeed him in the permanent charge of the West London deaneries, as assistant Bishop, but without any territorial title. As Bishop Barry is already Canon of Windsor and rector of St. James', Piccadilly, it is probable that he will resign the rectory in order to be free for his episcopal work. The reason for the retention of the title of Bishop of Marlborough by Dr. Earle is understood to be because he will be the last Bishop with that style and title. A title will be found for the Bishop of West London from the area under his charge. He may be known as the Bishop of Kensington, or Ealing, or Willesden, or some other ancient parish.

Death of Mrs. Gladstone.

It is remarkable that the two most prominent politicians in England, in modern times, should both have been greatly indebted to their wives for their success. Lord Beaconsfield declared that, if ever he had done any-

thing considerable, he owed it in great measure to his wife; and the influence of Mrs. Gladstone has been widely acknowledged. Her death, though it had been anticipated for some time, has caused a deep feeling of sorrow and regret throughout the Church and nation. A sincere Churchwoman to the close of her long life, Mrs. Gladstone took an active part in the promotion of many charitable works, long before her name was at all prominent in the world of politics. By the Church, and more especially in the parish of Hawarden, in which she had lived her long life of eighty-eight years, her loss will be greatly felt. It was there she was known most intimately and her great influence most distinctly felt. An active worker in the Church, and a regular communicant, she set an example of devotion to the hundreds of partisans who may be said to have worshipped at the shrine of Hawarden. She devoted herself to her husband, and was to him a very real helpmeet, and, at the same time, did not suffer her interest in the Church and her institutions to flag. For all her life and example of holy living and devoted work, the Church can thank God and take courage.

S.P.G.

Last week we made a brief reference to the Bicentenary of the S.P.G. It will be gratifying to our readers to learn that the celebration has begun in a manner not unworthy of the subject, worthy, as it has been said, "of the long and noble records of the society." At St. Paul's, Westminster Abbey, and St. Saviour's, Southwark, a succession of Archbishops and Bishops testified to the excellence of the work undertaken and maintained by the efforts of the society. America sent her Bishops to acknowledge her debt of gratitude to the efforts of the society in establishing the Church there in the early days of that colony. The society has done magnificent work for the Church, and deserves more support than it receives. The effort to raise a Bicentenary Fund of a quarter of a million comes at an unfortunate time, owing to the multitude of appeals which are pressing upon the Church, but none is more worthy of help than this, for the society's work embraces not only South Africa, but also India, with its famine-stricken millions, Canada with its ruined capital, and China with all its perils and dangers to missionaries at the present time. A vast extension of work will be opened out in all these quarters of the globe before this venerable society in the near future, but it can only be undertaken by means of increased income and interest, which we hope will be the fruits of this commemoration.

DECLARATION OF THE E.C.U.

We have never been among the adherents or the censurers of the English Church Union, although we have been seriously troubled by its occasional attitude towards the rulers of the Church. If there is one principle which separates "Catholic" churches from "Protestant"—as far as they can be

separated or distinguished—it is the authority. If there is one distinguishing characteristic of the High Churchman, as distinguished from the Low Churchman, it has been his professed reverence for the office and person of the Bishop. We are making these statements in no insidious sense. They are simple matters of fact and nothing more or less. It has often been a cause of astonishment to the ordinary onlooker that the decisions of bishops should be received with so little respect by those calling themselves High Churchmen; and we have found it difficult to catch the point of the defence when we have been told that the bishops were merely administering the Law of the Church, as carrying out the decisions of the Privy Council. To an ordinary mind, it would seem sufficient that the acknowledged authority should speak, without any further inquiry being made as to the process by which he was induced to issue this or that particular order. But there are certain recent utterances of bishops and archbishops which do not seem liable to this particular criticism. We might instance the Lincoln Judgment, by Archbishop Benson, and the judgments, or decisions, or opinions put forth by the present Archbishops, after the most careful hearing of the arguments for and against the use of incense and the reservation of the Sacrament. One should have supposed that there would have been a unanimous agreement, on the part of High Churchmen at least, to receive with reverent acquiescence such an utterance. Erastians and Broad Churchmen might have pleaded that the Courts (?) of the Archbishops had no legal constitution, that such judgments could receive no legal recognition, and the like. Even Evangelicals could hardly have been blamed, if they had hesitated to accent all that might thus be set forth. But High Churchmen! Well, after the doings of the E.C.U. and its President, Lord Halifax, we have only to say that we live and learn. The E.C.U. has taken the present opportunity of making a pronouncement on the Holy Eucharist. Now, we suppose, any society, any party, or any individual (for that matter), has a right to put forth their opinion at any time they may think fit. But one cannot ignore the special pretensions of this particular utterance now made, as being something more than utter an opinion of a company of English Churchmen: it professes to issue a testimony "to the faith and teaching of the One Holy Catholic and Apostolic Church." These are certainly "brave words," and they suggest to us some very serious reflections in regard to their form and contents. Who are these people who speak with such authority? A Council—oecumenical general, national, provincial, diocesan, or what? We believe it would not be possible to bring them under the head of any kind of authoritative assembly, known to the Church, in any part of its history. They are merely a society of English Churchmen, presided over by an excellent and devout layman, who have positively no more authority

than any parish vestry—indeed, less, for the parish vestry has a legal constitution and a clerical head. So much for the Source of the Declaration. With regard to the actual contents of the Declaration, we hope to return to them in detail hereafter. A few words may here be added on the authorities by which those dogmatic utterances are supported. "It must be admitted," says the Guardian, "that a somewhat different result would emerge, if the passages in question were quoted with a fuller context." For example, the very word "becomes," upon which the greatest stress is laid, has "no special force," as used by St. Cyril, of Jerusalem, when the whole passage is read. When we add that the writer in the Guardian is the Bampton Lecturer, the Rev. T. B. Strong, it will at once be seen that here is no one-sided controversialist, but a deeply read theologian. Take one or two examples of the citation of authorities by the E.C.U. Here is Bishop Bull, as given in the Declaration: "The Bread and the Wine in the Eucharist by and upon the consecration of them do become and are made the Body and Blood of Christ." But a new complexion is cast upon these words when the whole passage is given: "We are not ignorant that the ancient fathers generally teach that the Bread and Wine in the Eucharist, by or upon the consecration of them, do become and are made the Body and Blood of Christ. But we know also that, though they do not always explain themselves in the same way, yet they do all declare their sense to be very dissimilar from the doctrine of transubstantiation." Take another specimen. Jeremy Taylor is quoted as saying: "The symbols [by consecration], become changed into the Body and Blood of Christ." What Taylor actually says in the passage referred to [Real Presence, i. 41] is this: "After the minister of the holymysteries hath ritely prayed, and blessed or consecrated the Bread and the Wine, the symbols become changed into the Body and Blood of Christ, after a Sacramental, that is in a Spiritual, Real manner: so that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His passion: the wicked receive not Christ, but the bare symbols only: but yet to their hurt, because the offer of Christ is rejected, and they pollute the blood of the Covenant by using it as an unholy thing." These specimens of the manner of using these Anglican authorities may for the present suffice. Even as they stand in the Declaration they are ambiguous. Taken in their completeness they convey a very different impression from that which the fragments would produce. In one word, the teaching of Jeremy Taylor is here shown to be identical with that of Hooker, which would certainly be far from satisfying the authors of the Declaration.

MISSION WORK.

There can be no doubt that recent occurrences in China have drawn an extraordinary amount of attention to mission work in general, and more especially to mission work

in that huge Empire. In the first place, it is being made very clear to us that Orientals do not entirely appreciate the effects and the representatives of Western civilization. Perhaps that was clear enough before, but, at any rate, it is becoming clearer and more distinct. And, in the second place, the question is arising whether this antipathy to Westerns in the Eastern mind is in any way the result of Christian missionary operations in the East; and further, whether these missionary operations are conducted in such a manner as needlessly to excite the antipathy and opposition of the peoples among whom they are carried on. The importance of these questions will at once be apparent, and it becomes the duty of all who are interested either in human civilization or in the spread of Christianity to consider them carefully. We have been led to these remarks partly by a report of a speech addressed by the Marquis of Salisbury to a meeting of the Society for the Propagation of the Gospel in foreign parts. One might say that the subject of that speech, which gave evidence of deep feeling and sympathy with the work of the society, was the need for discretion among the missionaries. We quite understand what the reply of many would be to such a suggestion. They would indignantly ask whether it was by the "discretion" of the early preachers of the Gospel that Christianity was propagated among the peoples of Asia and of Europe. But there is another question which naturally arises out of this one. If the missionaries of these days are to take exactly the lines of the first preachers of Christ, are they prepared, in like manner, to take their lives in their hands, and to have no civilized power behind them to protect them in their work? Let us clearly understand the difference of the two positions. But this is not all. The Orientals have a deep-seated conviction that the introduction of Christianity means an interference with their civil government and institutions. They have a saying: "First the missionary, then the Consul, then the General." The process is plain enough; and those who object to the end will oppose the beginning, if they can. Lord Salisbury is very much in earnest on this subject. "Just look," he says, "at this Chinese matter. You observe that all the people who are slaughtered are Christians. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular Government in order to achieve the objects it has in view. That is a most dangerous and terrible snare." We quite understand the necessity for this caution, and also for that which follows. The Premier reminds them of what we are sometimes apt to forget—the mixed character of the people—in Mahometan countries especially—with whom we have to do. In these countries, he reminds us, we are "not dealing with men who are wholly evil," but, "with men who

have religious motives, earnest in many respects, terribly mutilated in others, but a religion that has portions of our own embodied in its system. You are dealing with a force, which a pure, though mistaken Theism gives to a vast population." It has been remarked that Lord Salisbury's speech had the greater weight because it was quite free from the sneering, scolding tone which was adopted towards Christian missions by some of our magazines—the Edinburgh Review, for example—about the beginning of this century. While we write, terrible news is coming respecting the European settlers in Peking, and we hardly dare to repeat the testimonies or the inferences which are reaching us. But one thing is clear—that we shall have to consider seriously the conditions upon which Christian missionaries are to be defended and sustained in their work in the East. As we have said, we have, as yet, no reason to think that they have been guilty of imprudences of any kind—and, as far as their civil rights are concerned, they must be sustained, and they will be sustained by the power of the peoples to whom they belong. But the whole subject will require careful consideration.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Sixth Sunday after Trinity.

Again a free translation of the old Latin. A Collect of great beauty and suggestiveness. 1. An address. 2. A prayer.

i. The address to God.

To One who has prepared good things. A reference to I. Corinthians, ii, 9, "Things which eye saw not. . . whatsoever things God prepared for them that love him. What are these good things? Present or future?"

1. Undoubtedly they are spiritual things. So far all agreed.

2. Many refer them to the future life; and doubtless the fulness of blessing reserved for future life.

3. But this not the only thought, nor this the most prominent thought in this place. "Unto us God revealed them through the spirit." Unquestionably the reference here to blessings already possessed and enjoyed. The Divine Spirit now dwelling with men, now revealing the things of God—such as eye had not seen—to the hearts of His people.

ii. A prayer based upon this conviction.

1. For an immediate blessing. That God would pour into our hearts a supreme love to Him. (1) He is worthy of supreme love. (2) All that is lovable is so as coming from Him. (3) And in Him all good things—all blessings are found.

2. And in loving God we shall obtain the fulfilment of all His promises. (1) In time. (2) In eternity. (3) Which exceed all that we can desire. Our imaginations reach only to the things of time. It is only when He puts into our hearts the love and desire of higher things that we can seek after them. It is only He Who can gratify such desires, and give us to obtain His promises.

REVIEWS.

How to Know the Wild Flowers. By Mrs. William Starr Dana. Price, \$1.50. Toronto: Publishers' Syndicate, 1900.

This is a guide to the names, haunts, and habits of the common wild flowers, which we meet with in the woods and fields. Of the utility of such a book there can be no question. As the writer observes, "even a bowing acquaintance with the

flowers repays one generously for the effort expended in its achievement." Sir John Lubbock says truly that "those who love nature can never be dull," and this all the more when the mere sentiment is reinforced by knowledge. We think the work undertaken by the authoress has been done with no ordinary judgment, taste, and skill. Flowers which are quite common, and flowers which are very rare, are alike omitted; and those that are chosen for illustration are such as seem entitled to prominence on account of their beauty, interest, or frequent occurrence. The illustrations seem to be accurate, in many cases they are extremely beautiful, and in number they are no fewer than 158. With the description of each flower there is given its English name, its scientific name, and the English title of the larger family to which the plant belongs. The first edition was published in 1893. The new edition (fifty-sixth thousand), has many additions in the way both of description and of illustration.

Mr. Dooley in the Hearts of his Countrymen. Price, \$1.25. Toronto: Morang, 1900.

Readers of Mr. Dooley's first volume will not be disappointed in the one before us. The dedication is excellent: "To Sir George Newnes, Baronet; Messrs. G. Routledge & Sons, Limited, and other publishers, who, uninvited, presented Mr. Dooley to a part of the British public." This is good and not undeserved. It is not easy to give extracts from Mr. Dooley; but we may suggest some sketches to begin with; for example, Cyrano de Bergerac, where, under cover of a good deal of burlesque, we have some very keen criticisms of that remarkable specimen of dramatic art. But perhaps "The Dreyfus Case" will be the most edifying to the British reader. For example: "First came the court weepin. They was followed by the g'n'rals in the French Army, stalwart, fearless men, with coarse, disagreeable faces. Each g'n'ral was attended by his private bougyyard in unried and thrusted perjurers, an' was followed by a wagon-load iv torgeries, bogus amovies, an' other statements iv Major Esther-nazy; and so on.

Cranmer and the English Reformation. By A. D. Innes, M.A. Price, 3s. 6d. Edinburgh: T. & J. Clark; Toronto: Publishers' Syndicate, 1900.

This volume is of importance in two ways. It is the first published (not the first chronologically), of a new series which promises to supply a very useful place in our libraries, entitled, "The World's Epoch-makers"—extending, as at present announced, from Buddha to Newman. Judging from the titles of these volumes, and the names of the writers to whom they are entrusted, we cannot doubt that they will form a valuable addition to books of their class. As regards the volume before us, we can only say, if all the volumes of the series reach the same pitch of excellence subscribers will have no reason to complain. Mr. Innes' account of Cranmer and of the work which he performed is eminently fair and impartial, free at once from the absurd laudation which would make the English Archbishop worthy of a place among the first of martyrs, and equally free from the depreciation which would deny him the chief of the Christian virtues. It must be remembered that these volumes are intended primarily to set forth the characteristics of the different periods with which they deal; and in a second degree to describe the personality around which the events of the period moved, so that we must not look for a complete biography of these personages. Still we are not sure, but, even so, the impression we get of the man, thus placed in his surroundings, is not more complete and satisfactory than a more strict biography would have been. It makes an excellent beginning to the series.

The Crown of Christ. By Rev. R. E. Hutton, Vol. 2. Price, 6s. London: Rivington's, 1900.

We gave a welcome to the first volume of Mr. Hutton's "Spiritual readings for the Liturgical

Year," and the second forms a worthy successor to the first. The discourses are not over-weighted with thought, yet they furnish a good deal of food for reflection, following, as before, the course of the Christian year, although not very often the epistles, gospels, or lessons provided by the Church. More than half of the volume is taken up with meditations and instructions on Prayer, the Scriptures, and the Sacraments. As may be judged from our previous notice the tendency of the book is what is called "high"—to some a recommendation, to others, not.

An Essay toward Faith. By Very Rev. Dr. Robbins. Price, \$1. London and New York: Longman's, 1900.

Dr. Robbins, the Anglican Dean of Albany, is well known as a man of learning and of eloquence, although the scope of the present essay gives occasion rather for thought and instruction. The treatise is not theological in the scholastic sense, yet it is not lacking in suggestiveness in the way of theology. The general tenor will be intelligible from the Contents, which are mainly as follows: An Age of Doubt, the Traditions of Men, Slavery to the Letter, A Plea for Breadth, Pride of Intellect, Pride of Orthodoxy, Spiritual Pride, etc. We especially recommend for careful perusal and for practical application the chapter on Worldliness.

The Bishop's Shadow. By I. T. Thurston. Price, \$1.25. New York and Toronto: Revell Co., 1900.

There is nothing more necessary, in the interests of society, than a supply of wholesome literature for boys. Dime novels and books of that class are a nuisance and a curse. An excellent specimen of the right kind of story for boys is before us. It is the history of a Street-Arab, who began life practically as a thief, came under good influences, and had a higher and better life developed in him. The Bishop's Shadow was one—perhaps the chief—of those influences, and the whole story is excellently told.

Roses. By Amy Le Feuvre. Price, 60 cents. London: Hodder; Toronto: Revell, 1900.

This is a very different kind of story, yet a very pretty one—good reading for old ladies and young girls. A dear old lady, living almost among roses, has committed to her charge the only child of a friend who has lost his wife. How she wins the heart and trains the character of her young charge is excellently told here; and also how her work is brought to an end.

DECLARATION ON THE REAL PRESENCE BY THE E. C. U.

The forty-first annual report of the E.C.U., together with a declaration and resolutions to be submitted to the annual meeting "for adoption by the members then present," have been issued:

1. Declaration.—"We, the members of the English Church Union, holding fast to the faith and teaching of the one Holy Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper, the Bread and Wine, through the operation of the Holy Ghost, become (1), in and by consecration, according to our Lord's institution, verily and indeed (2) the Body and Blood of Christ, and that Christ our Lord, present in the same Most Holy Sacrament of the altar under the form (3) of Bread and Wine, is to be worshipped and adored (4)—desire, in view of present circumstances, to reaffirm, in accordance with the teaching of the Church, our belief in this verity of the Christian Faith, and to declare that we shall abide by all such teaching and practice as follow from this doctrine of the whole Catholic Church of Christ."

(1) See Note A. (2) See Note B. (3) See Note C. (4) See Note D.

The following notes are appended to this resolution:

Note A.—"As to the use of the word 'become,' etc.

1. St. Cyril of Jerusalem, Catech. Lect.

"xix. 7. The Bread and Wine of the Eucharist before the Invocation of the Holy and Adorable Trinity were mere (litos), Bread and Wine, but on the Invocation (of the Holy Spirit) (epklestis) taking place, the Bread becomes (gignetai), the Body of Christ and the Wine the Blood of Christ."

"xxiii. 7. Then . . . we call upon the merciful God to send forth the Holy Spirit upon the gifts set forth (ta prokeimena), that He make (poiese), the Bread the Body of Christ and the Wine the Blood of Christ."

2. St. John Chrysostom, Hom. de Proditione Iud. i. 6.

"It is not man who makes the gifts set forth (ta prokeimena), become the Body and Blood of Christ (gignesthai soma kai aima), but Christ Himself, Who was crucified for us."

3. St. Gregory of Nyssa, Oratio Catech. Magna, 37.

"I do well, then, to believe that now also the Bread when hallowed by the Word of God is transmuted (metapoieisthai), into the Body of the God Word."

4. St. Ambrose, De Fide iv. 10, sec. 124.

"We, as often as we receive the sacraments, which, by the mystery of the sacred prayer, are transfigured (transfigurantur), into flesh and blood, do show the Lord's death."

English.—5. Bishop Wilson, Sacra Privata, Sunday.

"Beseeching Thee to send down Thy Holy Spirit upon this Sacrifice that He may make this Bread the Body of Thy Christ and this Wine the Blood of Thy Christ."

6. Bishop Bull (Corruptions).

"The Bread and the Wine in the Eucharist by and upon the Consecration of them do become and are made the Body and Blood of Christ."

7. Jeremy Taylor, The Real Presence, i. 4.

"The Symbols (by Consecration), become changed into the Body and Blood of Christ."

8. Thorndike, Epilogue III. 4 p. 30.

"All ecclesiastical writers do with one mouth bear witness to the Presence of the Body and Blood of Christ in the Eucharist. Neither will any one of them be found to ascribe it to anything but the Consecration. . . . And upon this account, when they speak of the Elements, supposing the Consecration to have passed upon them, they always call them by the name . . . of the Body and Blood of Christ, which they are become."

9. Wheatley, On the Book of Common Prayer (ed. Bohn, p. 295).

"By these words (i.e., the Words of Consecration), the Elements are now consecrated and so become the Body and Blood of our Saviour Christ."

10. The Communion Office of the Scottish Church. In the Prayer of Consecration.

"Vouchsafe to bless and sanctify with Thy Word and Holy Spirit these Thy Gifts and Creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved Son."

11. Samuel Horsley (Bishop successively of Rochester and St. Asaph), 1792.

"The alterations which were made in the Communion Service, as it stood in the First Book of Edward VI., to humour the Calvinists, were, in my opinion, much for the worse; nevertheless, I think our present office is very good; our form of Consecration of the Elements is sufficient; I mean that the Elements are Consecrated by it, and made the Body and Blood of Christ, in the sense in which our Lord Himself said the Bread and Wine were His Body and Blood."

12. Mr. Gladstone's Manual of Eucharistic Devotions, compiled for his own use in 1842.

"O Lord God, we offer unto Thee the creatures of Bread and Wine. Make them to become the Body and Blood of Thy most dearly beloved Son."

13. The Communicants' Manual, with a Preface by the Right Rev. Edward King, Bishop of Lincoln.

"The Consecration is the most solemn and the central act of the service, by which Bread and Wine are made through the power of God the Holy Ghost verily and indeed the Body and Blood of

Christ.' Subsequently explicitly asserted and justified by the Bishop in his defence of the Manual in a letter to Rev. C. J. Elliott. (James Parker, 1879).

Note B.—"As to the words 'verily and indeed,'"

1. The Catechism.
"The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

2. Bishop Overall. The following occurs in MS. notes in a Prayer-Book at Durham, printed 1619, and has always been believed to be Overall's.

"It is confessed by all Divines that upon the words of consecration the Body and Blood of Christ is (sic) really and sacramentally present." (See Nicholls, Additional Notes, p. 54; cf. Knox (Robert) Remains, vol. ii., p. 163).

3. Dr. Pusey, Eleven Addresses, No. vi.

"The same Body, which is locally at the Right Hand of God, is supra-locally, under a different mode of existence, present with us, really, truly, substantially, though spiritually. And since His Body is there, there must His Soul be also, there also His Divinity, for they are inseparable."

Note C.—"As to the words 'under the form of Bread and Wine.'"

1. The First Book of Homilies, note ad fin. Ed. Oxon, 1859, p. 147) 'of the due receiving of the Body and Blood of Christ under the form of Bread and Wine.'

2. Sutton, Meditation on the Holy Sacrament, p. 26."

"Consider the Wisdom of the Son of God, Who respecting our weakness, hath conveyed unto us His Body and Blood after a divine and spiritual manner under the forms of Bread and Wine."

Note D.—"On the words 'to be worshipped and adored.'"

1. St. Augustine, Library of the Fathers, vol. xxxii., pp. 453-4.

"He received Flesh from the flesh of Mary, . . . and walked here in very Flesh, and gave that very Flesh to us to eat for our salvation, and no one eateth that Flesh, unless he hath first worshipped."

2. Bishop Ridley, Exam. at Oxford."

"We adore and worship Christ in the Eucharist. And if you mean the external Sacrament, I say that also is to be worshipped as a Sacrament. So was the faith of the Primitive Church. Would to God we would all follow the faith of that Church."

3. Bishop Jewell, Reply to Hardings, fol. 1,565, p. 367.

"Neither do we only adore Christe as Very God, but also we worship and reverence the Sacrament and Hoily Mysterie of Christe's Body."

4. Bishop Andrewes, Responsio, p. 266.

"Imo Christus ipse Sacramenti Res, in et cum Sacramento, extra et sine Sacramento, ibi ubi est adorandum est."

Again—
"Christum in Eucharistia vere praesentem vere et adorandum."

5. Mr. Robert Brett, Churchman's Guide (compiled with the 'counsel and help' of Rev. T. I. Carter, Rev. T. Simpson Evans, Rev. James Skinner, Rev. G. Cosby White and Rev. S. C. Malan), second edition, 1863.

"In the Prayer of Consecration, at the Divine words, 'This is My Body, this is My Blood,' reverently bow your head and heart and adore your Lord, Who is now really and truly present on the altar, after a spiritual, sacramental, Divine, and ineffable manner."

6. Rev. W. J. E. Bennett. Plea for Toleration, fifth edition, 1869.

"Who myself adore, and teach the people to adore, Christ present in the Sacrament under the form of bread and wine, believing that under their veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ."

"This is the formula suggested by Dr. Pusey to the Rev. W. J. E. Bennett, and adopted by him. It will be remembered that even the Privy Council did not venture to condemn this statement."

7. Treasury of Devotion (1869), with preface by Canon Carter, and published with the imprimatur of Bishop Hamilton of Salisbury.

"Devotions after Consecration. "I adore Thee, O Lord my God. Whom I now behold veiled beneath these earthly forms."

The resolutions are as follows:
"I. That this Union, believing that many of the differences which divide the members of the Church of England are largely due to misunderstandings, and are often more apparent than real, expresses its thankfulness that the proposal for holding a conference for mutual explanation has been brought before the London Diocesan Conference, and the desire of its members to support by all means in their power this effort to promote the peace of the Church."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—At a meeting of the Executive Committee held on Tuesday, July 3rd, the subject of the 20th Century Fund was discussed, and a sub-committee appointed to work out the details of the scheme, and to secure an agent to visit the several parishes and solicit subscriptions to the Fund. The Rev. E. P. Crawford, rector of St. Luke's, was appointed chairman of the sub-committee, Mr. Johnston, mayor of Dartmouth, was appointed treasurer of the Fund. The probabilities are good for an active and energetic canvass of the diocese on behalf of this Fund.

St. Luke's Cathedral.—At a meeting of the General Guild of Church workers held on St. Peter's Day, it was unanimously resolved to erect a memorial window in St. Luke's, to the late Mrs. E. M. Gregor, who for about 40 years filled the position of organist, and was also a faithful teacher in the Sunday school, and a worker in all branches of parochial work in St. Luke's parish. It is hoped that all old members of St. Luke's choir, and Sunday School pupils who were instructed by her will contribute to this memorial.

St. Mark's.—The Rev. B. A. Bowman, who was ordained Deacon on Trinity Sunday in St. Luke's Cathedral, has accepted the position of assistant at St. Mark's, in place of Mr. Simmons, who has gone to England. Mr. Bowman preached at St. Mark's for the first time on Sunday, July 1st.

Two important parishes in Nova Scotia will shortly be electing rectors. Kentville, which has just been vacated by Canon Brock, who is retiring on superannuation allowance, is a charming place in the heart of the celebrated Evangeline country, an ideal parish as a place of residence, will make its choice very soon. Amherst, one of the most progressive and growing towns of the province, is also to lose its rector, the Rev. V. E. Harris, in September. Mr. Harris is retiring on account of ill-health, and purposes taking a trip to England with the intention of returning when quite restored to health, and continuing his faithful and devoted services to the Church in some other parish. There is plenty of work in Amherst for an energetic priest.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Compton.—At the closing exercises in connection with the Compton Ladies' College, there was a large attendance of friends and parents of the school. The Ven. Archdeacon Roe presided, and there were present on the platform the Rev. Dr. Dumbell, the Rev. Mr. Parke, the Rev. Mr. Stevens, the Rev. Mr. Ball, the Rev. Professor Wilkinson, Bishop's College; the Rev. Mr. Tambs, Mr. Bowker, Quebec, and Mr. Bailey, Cookshire. The programme given by the students was very interesting and highly delighted the large

audience. Mrs. Brouse, the principal, in her annual report, showed that the work during the year had gone on very satisfactorily, and that the attendance was well maintained. The chairman and several of the gentlemen on the platform gave addresses, and complimented the staff of the college on its excellent work during the year. The proceedings were closed by the singing of the National Anthem.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que

The Bishop has made the following appointments in the deanery of St. Andrew's: Sunday, July 15th, Ste. Anne de Bellevue, the Rev. J. Cattermole; Monday, Vaudreuil, the Rev. J. Carmichael; Tuesday, St. Andrew's East, the Rev. A. E. Mount; Wednesday, Grenville, the Rev. S. H. Mallinson; Thursday, Papineauville, address care of Mr. G. T. Hews; Friday, Buckingham, the Rev. R. Y. Overing; Sunday, July 22nd, Lachute, the Rev. A. B. Given; Monday, Lakefield, the Rev. L. Foulkes; Tuesday, Mille Isles, the Rev. F. W. Steacy; Wednesday, Morin; Thursday, Arundel, the Rev. R. F. Hutching.

Montreal.—The Rev. W. C. Rodgers, under whose short and able headmastership of St. John's school, the number of scholars was largely increased and much good work was done, resigned his charge on June 30th, owing to unavoidable differences of opinion as to the practical management of the school finances both past and future. Mr. Rodgers' useful work in the Church during his tenure of office has been cordially and gratefully recognized by the corporation. In September he will open a high class school for gentlemen's sons, at first in Montreal, but eventually to be moved to one of the suburbs. Mr. Rodgers at present has charge, as chaplain of the Bishop of Quebec, of the Church of St. Anne-in-the-Fields, Murray Bay.

Bedford.—The eleventh annual convention of the Sunday School Institute of the Archdeaconry of Bedford was held at this place the last week in June. The attendance was very large, and the interest well sustained throughout the day. About a hundred teachers and clergymen partook of the Holy Communion at the morning service, when the Bishop preached a most eloquent and impressive sermon to Sunday school workers. He took as his text 1. Timothy, i., 11: "The glorious gospel of the blessed God." He pointed out the value of the gospel message in human affairs, and the absolute loss which men suffer when they seek to go through life without heeding it. The Rev. H. Plaisted, M.A., read a paper on "The Sunday School Teachers' Helps and Hindrances." Among the material hindrances enumerated were an unattractive school-room, badly lighted and poorly ventilated. Then the books and leaflets might be defective. These, however, in his opinion were not the most serious. He claimed that too much value was attached to modern helps. He encouraged teaching the words of familiar hymns to the little ones, and spoke of the advantage of instructing the children in the services of the Church. The Rev. T. B. Jeakins read a thoughtful paper on "The Sunday School and Confirmation," which was followed by considerable discussion as to the age and moral and spiritual fitness of children brought to confirmation. Rural Dean Robinson closed the afternoon session by a paper on "The Sunday School and Church Services." Mr. Robinson knew of no better means of interesting children in the Church services than by bringing them there regularly, teaching them to take part in them, and helping them to understand the meaning of those services. Speaking as a country clergyman, he strongly recommended holding the Sunday school just before service, insisting upon the children passing from the Sunday school room to the church. His own experience, extending over a number of years, had proven this effective. In the evening the audience was very large,

and manifested the greatest interest in the addresses of the several speakers. The Rev. Principal Hackett spoke of "The Sunday School and Missionary Work." The Rev. John Ker, D.D., after recalling a few pleasant memories of his ministry in Missisquoi, spoke on "True Manliness in the Home," in the course of which he declared that true manliness demands that a man should honour the Lord's Day and His sanctuary. Dr. L. H. Davidson presented the claims of the Domestic and Foreign Missionary Society, and particularly the claims of the junior branch. He told of the immense contributing power of children as seen in the Episcopal Church in the United States, where last year they gave \$86,000 to missionary work. The contributions of Canadian Church children have been small, but it was hoped that this year \$15,000 would be raised in the ecclesiastical province of Canada. At the business meeting, the following officers were elected: President, the Bishop; first vice-president, the Ven. Archdeacon Lindsay, D.C.L.; second vice-president, the Rev. T. B. Jeakins; third vice-president, Mr. James MacKinnon; secretary-treasurer, the Rev. W. P. Chambers, M.A.; executive committee, the officers, the Rev. H. Plaisted, the Rev. G. A. Mason, the Rev. James A. Elliott, and Mr. W. M. Hillhouse. The next convention will be held in Knowlton.

ONTARIO.

John Travers Lewis, LL.D., Archbishop of Ontario, Kingston.

Kingston.—St. George's Cathedral.—At the re-opening services, Sunday, July 1st, Holy Communion was celebrated at 8 o'clock. Matins were said at 10.15, and at 11 choral celebration began, the Bishop of Niagara being celebrant. The service was rendered in a very hearty manner by the choir. The soloists were Mr. Charles Harvey, and Masters George Low and Walter Campion. Bishop DuMoulin took as his text: "Stir up the gift of God which is in thee." At 3.15 the cathedral was crowded to the doors to witness the Apostolic Rite of confirmation. There was a full choir, and the service was fully choral. Some sixty-seven candidates—seventeen males and forty females—received the laying on of hands. Of the number seventeen belonged to St. Paul's parish, and were presented to His Lordship by the Rev. Mr. Stunden, priest in charge. The Bishop again preached a very clear, forcible and eloquent sermon from the text 1. Samuel, xii., 2: "I have walked before you from my childhood to this day." There was a very large congregation at evensong, when the preacher was the Very Rev., the Dean. He referred to the feeling of devout thankfulness which animated not only himself and the people of St. George's, but many others outside the parish, at seeing the cathedral once more open for Divine service. The singing of the choir was, as usual, excellent. A very beautiful violin duet was played during the offertory by Mons. Andrieux and Dr. Clarke. A very handsome stained glass window and memorial brass have been placed in the battery gallery by Mr. R. R. F. Harvey, in memory of the late Lieut. March, some time voluntary choirmaster of the cathedral. The subject of the window is the appropriate one of the meeting of Christ and the centurion. The Executive Committee have decided to call the Synod together on Tuesday, September 4th, for the election of a Bishop.

All Saints'.—The Rev. Robert Winter Rayson died last week at Montreal. Deceased was thirty-six years of age. He was ordained in 1888 by the Archbishop of Ontario, and had charge of St. Paul's church, Kingston, for one year. His next station was at Lombardy, where he remained till 1890, when he took control of All Saints' church, and with which he has been connected ever since. Mr. Rayson had not been in the best of health for some time. Last year he was for several weeks at Gravenhurst Sanitarium, and last winter he spent

in Denver. Suffering with lung trouble, he went to Montreal two weeks since to undergo an operation by Dr. Roddick, at the Royal Victoria Hospital. Unfortunately, the operation—a most critical one—did not turn out successfully, and Mr. Rayson, with his wife and many friends at his bedside, passed away. The death of this respected citizen comes as a great shock to the sorrowing wife, the two sons, Robert and Travers, the congregation of All Saints' church, and citizens in general.

Lyndhurst.—A social was held on Thursday, June 28th, in the Agricultural Hall, here. The social was under the auspices of the Ladies' Aid of St. Luke's church, and was voted a grand success in every way, both socially and financially. The proceeds amounted to over fifty dollars, which was given to the wardens to pay off a few floating debts. The storm, no doubt, kept some away, but the large hall was well filled. The ladies supplied an abundance of good things for the table. After tea, an interesting programme was given by the Lyndhurst Brass Band, assisted by local and foreign talent. The usual vote of thanks was tendered to all who assisted in the programme or in any way whatever. The proceedings closed with the singing of the National Anthem.

Newboro.—Wednesday, the 27th ult., was a bright day in the annals of old St. Mary's, as on that occasion the parishioners celebrated the jubilee of the building of the church. Extensive improvements have been made during the past year in anticipation of the event; a furnace was placed last fall at an outlay of \$215, and early this spring all the interior, walls, ceiling, seats and floor were painted in colours, ecclesiastical in design, and most pleasing to the eye, the cost of which amounted to \$225. Numerous gifts have been presented during the past month to mark the auspicious occasion. Three memorial windows have been donated; one by the Misses Dunham, representing "the Good Shepherd," which was executed by Horwood & Sons, of Ottawa; it is certainly a beautiful work of art, and a credit to Canadian workmanship. A second, representing Hoffman's painting, "Come unto Me," is the product of a Chicago firm, Schuler & Mueller; it is wrought in opalescent glass and bears every evidence of work which would be difficult anywhere to excel. The simple inscription reads: "In loving memory of Agmon Desham Roe, and his son, Charles." The children of the Sunday school also erected a handsome window, which has been very much admired. In addition, the church is enriched by new outside doors and transome windows, presented by Mr. and Mrs. Benjamin Tett, of Bedford Mills; Mr. and Mrs. J. R. Dargavel, of Elgin, have provided new inside doors with suitable mountings; while the old matting has been replaced by cork matting, the gift of the rector and Mrs. Grout. Still another window has been promised by the Macdonald family, and it is hoped will shortly be in place. These numerous additions and improvements have completely altered the appearance of the old church, and have made it in every respect a beautiful house of worship. The jubilee was marked by a special service on the morning of the 27th, at which the Venerable Archdeacon Bedford-Jones was preacher and celebrant, being assisted by Revs. Stearne, Tighe, G. R. Beamish, H. H. Bedford-Jones, A. L. McTear, F. G. Kirkpatrick, and G. H. P. Grout, rector of the parish. Mrs. J. P. Tett ably presided at the organ, and a large congregation listened to an admirable sermon on "Worship," and later partook of Holy Communion. In the evening a lawn social was held on the spacious grounds of the rectory, which were taxed to their utmost to accommodate the largest gathering which has ever come together here for a like purpose. After some music and refreshments, short speeches were made by the visiting clergy and by Dr. Preston, who all took occasion to eulogize the devotedness of the parishioners of St. Mary's to the interests of the Church, generally and locally. Rev. Stearne

Tighe, of Amherst Island, was the only past rector of the parish who was able to be present; he spoke about the improvements in the Church during the past fifty years, and expressed his satisfaction at the evidence of growth in Church sentiment, which he noted throughout the length and breadth of the diocese. The proceedings were brought to a close by a hearty rendering of the National Anthem, and opinions were expressed on all sides, not only that the celebration was a decided success, but that the rector and his wife are to be congratulated on having a united and devoted people with whom to work for the up-building of the kingdom of God on earth.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Maberly.—The Bishop paid this parish a visit on Sunday, June 24th, to administer the Apostolic Rite of Laying on of Hands. A very large congregation at St. Stephen's church, Bathurst, awaited at 10.30 a.m. His Lordship's arrival, and they thoroughly appreciated and entered into the spirit of the solemn and impressive confirmation service. The Bishop delivered two clear, forcible addresses, one before and the other after the laying on of hands and prayer to the candidates in his usual impressive and earnest way. Twenty-six candidates were presented (the girls dressed in white and wearing veils), and were confirmed by the Bishop, who, in the course of his remarks, availed himself of the opportunity to congratulate the congregation of St. Stephen's church on the improvements made on the Church property by the erection of such splendid driving shed accommodation, under the guidance and energy of Mr. John Cameron. The hymns were well played and heartily sung by the choir and congregation. After the service, Mr. and Mrs. Joseph Perkins, of S. Sherbrooke most kindly and hospitably entertained the Bishop to dinner. At 4 p.m. the Bishop was driven up to Maberly, where he held another confirmation service. He was received at the residence of Mr. John Acheson, by the two churchwardens, lay delegate, four sidesmen, sixteen candidates for confirmation and the missionary in charge, and after robing was escorted to St. Alban's church which was crowded to the doors. He spoke very earnestly to the confirmees and was listened to with great attention by all the congregation. The musical portion of the service reflected great credit on both the organist and choir. The girls, as at Bathurst, were dressed in white and wore veils.

Ashton.—The Lord Bishop of the diocese held a confirmation in St. Augustine's church, Prospect, on Tuesday, June 26th. The candidates and their god-parents met in the Forester's Hall, where the Bishop gave a very interesting explanation of the symbols on his pastoral staff, after which the procession, including the above, and the Revs. J. Fisher, C. Saddington, R. B. Waterman, and A. Elliott and the Bishop proceeded to the church, which was crowded. The service was a very hearty one, and the Bishop's addresses of godly counsel and advice were listened to with interest and attention. The confirmees received their first communion on St. Peter's Day.

Ottawa.—The opening service of the Synod was held Monday evening, June 18th, in Christ Church Cathedral. The Venerable Archdeacon of Ottawa and Revs. Canons Muckleston and Lorne took part in the service. Provost T. C. S. Macklem, of Trinity University, delivered an excellent historical address on the missionary spirit in the Church of England, with special reference to the Society for the Propagation of the Gospel. It was a most thoughtful exposition of the principles underlying the words of Psalm cxxvi., verse 3. The very able discourse was listened to with great attention.

After the offertory was presented at the altar, the Bishop, the clergy, and the choir, grouped themselves around it, and with the large congregation, sang a solemn "Te Deum," as an act of thanks-

giving for the completion of the 200th year of the society's existence, as the missionary hand-maid of the Church.

Tuesday Morning.—After morning prayer in St. John's church, the Synod opened in the hall. After the roll call of clergy and laity, the Bishop delivered his address. He opened with a reference to the war and the spirit it evoked, which resulted from the principles of justice and freedom, that had so long been the pride of our civil life. He then drew a comparison between the British Empire and the kingdom of God on earth, holding that devotion to the Empire ought to be but a shadow of loyalty to the kingdom of God.

An instance of marriage within the prohibited degrees gave the Bishop occasion to emphatically express his disapproval of all attempts to change or override the law of the Church.

The Bishop said 655 confirmations had taken place, 342 of females and 313 of males. Of these, 165 had been brought up outside of the Church of England.

After paying a tribute to the late Canon Nesbitt, and expressing sympathy with his family, the Bishop congratulated the Synod on the addition of \$5,000 to the capital of the Widows' and Orphans' Fund. He said new churches had been opened at Vernon, Gallingtown and All Saints', Ottawa. In connection with the latter, he expressed the hope that other rich men in the diocese would follow the example of Mr. H. N. Bate, to whose generosity the new church practically owed its existence.

During the year, the Rev. W. H. Thomas received letters dismissory, and the Rev. William Netten was received from the diocese of Newfoundland.

The matter of the education of the young in regard to the proposed voluntary school system, was entered into at length, the Bishop holding that in addition to the absence of religious training, the present system was very faulty, in that it made the study of too many subjects obligatory, and thus the youthful mind was not in any true sense educated; it entertained a number of facts, but could not assimilate them.

The Rev. Provost Macklem then addressed the Synod on behalf of Trinity University. A lengthy discussion followed the introduction of the report of the committee on parish boundaries, which resulted in the report being dropped, leaving the old canon intact.

A resolution of congratulation to Rev. Charles P. Anderson, coadjutor-bishop of Chicago, on his elevation to so important a position, was moved by Rev. J. F. Gorman, and unanimously carried.

Wednesday Morning.—After the confirmation of the minutes the suspension of the rules of order was permitted to the Revs. W. P. Garrett and J. A. Shaw to introduce a motion on an address of loyalty to Her Majesty and congratulation to Lord Roberts. This was handed to a committee to report on, after which the Synod rose and sang the National Anthem.

The report of the Mission Board was then read by the chairman, the Dean of Ottawa. It was determined to consider it clause by clause.

It spoke first of the surplus and congratulated the diocese on its good showing in the increases in parochial collections.

The financial report showing a surplus was passed and the case of Beachburg then came under discussion.

The results of the balloting for delegates to the General and Provincial Synods and members of the Mission Board resulted as follows:

General Synod—Clergy—The Dean of Ottawa, the Archdeacon of Ottawa, Canon Low. Substitutes—Canon Pollard, Canon Hanington, Canon Muckleston. Laity—Judge Senkler, Col. Matheson, M.L.A., the Chancellor. Substitutes—C. McNab, W. H. Rowley, J. F. Orde.

Provincial Synod—Clergy—The Dean of Ottawa, Canon Muckleston, the Archdeacon of Ottawa, Rev. A. Elliott, Canon Hanington, Canon Low, Canon Pollard, Rural Dean Houston, Rev. W. A. Reid, Rural Dean Bliss, Rural Dean Philips, Rev.

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vice of the Chancellor, reinstated upon the Commutation Trust Fund pay-list from March 31st, 1899."

While prayers were in progress in the cathedral this morning, the clergy and laity gathered in the school-room, not attending prayers. When the Bishop entered the school-room, and while the audience was standing, he turned and remarked: "You will excuse me, if I say that I consider it a very sad thing to see so many of the clergy and laity sitting in this room while prayers are being said in the cathedral. The criticism was taken in silence."

After a considerable discussion on the standing committee's report, Mr. Martin's resolution, amended by referring the question to the standing committee direct, was carried, and the suggestion was made that the laymen should be consulted by the rural deaneries in deciding what the apportionments should be.

Three New Laws.—In order to prevent divinity students from making engagements as lay readers with other bishops, the canon on the subject was amended so as to require the student to offer himself to the Bishop of the diocese, aiding him in his education every summer during his divinity course as a lay reader.

It was also decided to add the following to the clause showing the duties of rural deans: "To inspect at least once in two years, and report to the Bishop, upon the condition of parochial registers and the method of keeping such statistics as are required under the canon on the state of the Church."

Another resolution was passed bringing into existence a new committee to be known as the Standing Committee on Sunday Schools. Bishop DuMoulin nominated the committee, consisting of representatives from each deanery.

Delegates Chosen.—The election of delegates to Synods and committees, which had been proceeded with while other business was going on, is as follows:

Provincial Synod, clerical delegates—Revs. Canon Forneret, Houston, Clark, Bland, Irving, Sutherland, Kerr, Belt, Whitcombe, Bull, Spencer, Worrall. Lay delegates—W. F. Burton, A. Wilson, J. J. Mason, W. H. Duff, T. Hobson, W. Nicholson, J. M. Bond, George E. Bristol, Kirwan Martin, R. Buscombe, E. Kenrick, W. F. Montague.

General Synod, clerical delegates—Revs. Canon Bland, Sutherland, Forneret. Lay delegates—J. J. Mason, A. Wilson, W. F. Burton.

Standing Committee, clerical members—Revs. Forneret, Houston, Clark, Irving, Bland, Sutherland, Kerr, Belt, Bull, Wades, Whitcombe, Spencer. Lay members—George E. Bristol, T. Hobson, W. F. Burton, A. Wilson, W. A. H. Duff, C. Lemon, W. Nicholson, J. M. Bond, E. W. Boyd, E. Kenrick, Kirwan Martin and H. Clark.

Discipline Committee, clerical members—Revs. Forneret, Clark, Bland, Houston, Sutherland, Bull and Irving.

Rev. G. Herbert Gaviller, of All Saints', Buffalo, chaplain to Bishop Walker, of New York State, was introduced to the Synod by Bishop DuMoulin, and was greeted with applause. The Synod, after some further discussion, adjourned for lunch.

Wednesday Afternoon.—After discussing the Standing Committee's report, the new canon was then taken up clause by clause. The Bishop considered it too cumbersome and complicated, and should be referred back to the Standing Committee. The Synod divided on the question, and the motion to refer back was carried by a vote of 46 to 26.

Clerical Stipends.—A warm and lengthy discussion continued for some time on the canon that no priest shall hereafter be licensed to a cure until an income of at least \$600 and a house, or \$700 without a house, is guaranteed to the satisfaction of the Bishop.

Canon Gribble proposed an amendment which urged that every effort be made to secure for the

clergy a minimum salary of \$600, with house, or \$700 without a house. George E. Bristol seconded this, and Canon Sutherland said he would rather have the whole question buried than have anything like Canon Gribble's amendment carried.

A happy solution of the trouble was found when Rev. Lawrence E. Skey, M.A., Merriton, moved an amendment to Canon Gribble's amendment, leaving it with the Bishop to decide. The resolution read: "If, after due consideration of the financial ability of the congregation, it be decided by the Bishop that such cure is fully able to raise it, then, that no priest shall be licensed for such cure unless at least \$600 and a house be raised by such cure."

This amendment, after some further discussion, was carried on division. In closing the incident, Bishop DuMoulin intimated his belief that such matters as this could never be settled by stiff canons or strong language, but by the spirit of love between priest and people.

Report on Bishop's Address.—The report of the committee on the Bishop's address was read and adopted. It recommended that the Standing Committee be instructed to devise means for placing the general purposes fund upon a safe and permanent foundation; and that it be authorized to give effect, as speedily as may be, to whatever plan it may adopt. That in order to fittingly mark the closing year of the century and the first quarter century of our diocesan life, a vigorous effort be at once made to pay off the balance of the mortgage upon the See house, due December 10th, 1901. That in every congregation there should be a Sunday school, maintained at the highest possible state of efficiency. During the afternoon, Provost Macklem, of Trinity University, was introduced to the Synod and delivered an address on behalf of Trinity.

This evening, Bishop and Mrs. DuMoulin entertained the members of the Synod, lay and clerical, at the See house, from 8 o'clock till 11 o'clock. There was a large attendance, and the evening was passed most pleasantly.

Thursday Morning.—The first business this morning was a continuation of the debate on the report of clerical stipends. The clause in the report, which says the priests' income shall not include any annuity he may be entitled to from the commutation trust fund or income from parochial endowments, provoked considerable discussion.

The Synod then passed the whole report on stipends, as amended, with the clause authorizing the standing committee to take steps to secure legislation, if necessary, to put the principles involved into operation in the form of a canon.

Select Vestries.—George E. Bristol presented the report of the committee on select vestries, and in so doing explained that the object of the report was to secure greater interest among the laymen in the work of the Church. The other religious denominations interest their laymen, and the Church of England in Canada should take steps to do so too. The report of the committee proposed the formation of select vestries, to be composed of the rector or incumbent, churchwardens and two, and up to six, members of the vestry to be selected by the vestry of the Church at its annual meeting, for one and two years. After the first election appointments to be made for three years. The duties of the select vestry to be to manage the temporalities of the Church, and to perform, as a body, the duties the Churchwardens now perform; all power and authority now vested in the rector and churchwardens to hereafter be vested in the select vestry, provided the real estate shall be held as at present; each vestry to pass such regulations and by-laws as to conduct the business coming before it as it may consider advisable in the interests of its own parish.

After a warm discussion, the Synod divided on an amendment presented by Kirwan Martin, that the Synod endorse the proposal to establish advisory vestries in any parish in the diocese. The Synod then adjourned for lunch.

Afternoon Session.—At the beginning of the afternoon session, George E. Bristol moved to drop the balance of the report of the committee on select vestries. Kirwan Martin wanted the report referred to the standing committee, but the Synod decided to accept Mr. Bristol's motion, and the report was dropped.

Chancellor Martin introduced a motion calling for the repeal of the canon for the discipline of the clergy. Warren F. Burton seconded the motion, and without discussion the house declared it carried, Kirwan Martin alone opposing it.

Other Business.—Rev. Canon Clark presented his report, as registrar of the diocese, and in adopting it the house and Bishop paid a high compliment to the work he had done during the year.

Warren F. Burton introduced a motion amending the constitution so that in future all parishes not having paid their assessments will not be entitled to a voice on the floor of Synod for their delegates. Rev. Canon Bland seconded the motion, and the house carried it without discussion.

Votes of thanks were passed to the Bishop of Western New York, the Churchpeople of Hamilton, the rector and wardens of the cathedral, for kindnesses to the Synod during its session.

Moved by Archdale Wilson, seconded by Kirwan Martin, that a committee be appointed for the purpose of promoting and encouraging the habit of systematic and proportionate giving among the members of the Church in this diocese, said committee to be composed of Messrs. Mason, Bristol, Burton and the mover and seconder, with power to add to their numbers.

This motion was briefly considered and carried by the house.

The Synod was adjourned by the Bishop pronouncing the Benediction.

Winona and Beamsville.—These two stations have been formed into a mission with Rev. R. L. Weaver, M.A., late of diocese of Toronto, in charge.

Smithville and Wellandport.—The Rev. A. B. Higginson, recently ordained deacon, has been given charge of this mission.

Homer and Grantham.—The Rev. E. A. Maloney has been appointed to this parish, vice Rev. Mr. McGinnis, who has gone as a missionary to Japan.

Nanticoke and Cheapside.—It is understood that this mission will be filled in a few days.

The Bishop of the diocese will be absent from the diocese for about two months.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.
(Synod Report Concluded).

Wednesday Evening.—The annual missionary service was held in the Cathedral at 8 o'clock. The service was conducted by the dean, Rev. Canons Richardson and Young. The sermon was preached by Rev. Prof. Cody, M.A., of Toronto, who selected for his text Matthew xvii, 19: "Why could not we cast him out?" It was a most excellent sermon, and listened to with great attention throughout.

Thursday Morning.—After the routine of opening the Synod the rules of order were suspended, and Rev. Canon Hincks moved the congratulations of the Synod to the Bishop on this the anniversary of his birthday.

The motion was put by the Chancellor and carried by a standing vote.

The Bishop briefly returned thanks, and spoke of the consolation which these expressions of sympathy had afforded him through the past 17 years of his episcopate. He felt that if he had been beneficial to any it had been only as he had uplifted Christ before them. The address to the throne was then presented and read. The balloting for

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members for the Executive Committee and delegates was then proceeded with. The debate on the proposed Canon on adequate collections was resumed, and after some discussion the Synod adjourned.

Thursday Afternoon.—The scrutineers then reported the following committees elected:

Executive Committee—Clerical—Revs. W. Craig, G. C. Mackenzie, C. Miles, Canon Hill, R. McCosh, D. Williams, Dean Innes, Archdeacon Davis, J. C. Farthing, J. Ridley, C. R. Gunne, Canon Richardson, G. B. Sage, T. G. A. Wright, J. H. Moorehouse, J. W. Hodgins, R. Hicks, Canon Brown, S. F. Robinson, Canon Hincks, Canon Young, W. Lowe, H. A. Thomas, Canon Davis, D. Deacon, Canon Smith, W. A. Graham, J. T. Wright, W. Stout, A. G. Dann. Lay Members—Judge Ermatinger, Principal Dymond, J. Jenkins, Matthew Wilson, V. Cronyn, R. Bayly, James Woods, H. Macklin, E. G. Henderson, T. H. Luscombe, G. D. Sutherland, J. D. Noble, R. Shaw-wood, J. Peers, F. T. Harrison, A. C. Clarke, J. Higginbotham, C. C. Hodgins, Sydney Smith, R. M. McElheran, J. W. Ferguson, Judge Woods, T. W. Scott, John Shirley, John Lee, A. E. Welch, Edwin Paull, P. Holt, J. B. Lucas.

Delegates to Provincial Synod—Clerical—Dean Innes, D. Williams, Archdeacon Davis, W. Craig, G. C. Mackenzie, J. C. Farthing, R. McCosh, G. B. Sage, Canon Hill, Canon Richardson, J. Ridley, Canon Brown. Substitutes—R. Hicks, Canon Young, T. G. A. Wright, A. G. Dann. Lay Delegates—Principal Dymond, Judge Ermatinger, Matthew Wilson, C. Jenkins, V. Cronyn, R. Bayly, J. D. Noble, A. C. Clarke, James Woods, F. J. Harrison, T. H. Luscombe, C. C. Hodgins. Substitutes—Jasper Golden, P. Holt, Sydney Smith, E. G. Henderson. Judge Woods, H. Macklin, Dr. Bowlby. The four last names being equal, by consent the name of Judge Woods was allowed to stand.

General Synod—Clerical—Dean Innes, G. C. Mackenzie, J. C. Farthing, Archdeacon Davis, Substitutes—D. Williams, W. Craig, R. McCosh, Canon Richardson. Lay—M. Wilson, Principal Dymond, C. Jenkins, R. Bayly, Judge Ermatinger, V. Cronyn, James Woods, T. H. Luscombe.

The debate on the proposed Canon was then resumed. Mr. C. Jenkins spoke of the importance of the matter before the Synod, but thought it had got into a false position owing to its phraseology. It had been proposed for cause. The financial pressure made it necessary for some action to be taken. He thought it better to assert the principle of the Canon and then refer it back for further consideration.

Canon Young felt that good would result from the consideration already given. He moved the first reading, and this being carried, the Canon was referred back to the Executive Committee to consider further, and to report at next Synod.

A very warm discussion then followed on select vestries, which was not approved of by the Synod. The Synod then adjourned.

Thursday Evening.—The committee to consider the points in the Bishop's charge reported and were adopted. The motion to admit females as members of vestries produced a warm and lengthy discussion. The motion was still under discussion when the Synod adjourned.

Friday Morning.—After the opening of the session the committee on Episcopal income reported through Canon Young. By consent the matter was then considered. The first clause recommended that the increase of the Episcopal endowment to such an amount as would yield the income pledged by the Synod be recognized as the proper and permanent way of settling the question. The second clause recommended that in the present position of diocesan finances it is inexpedient to take the necessary step towards the augmentation of the Episcopal endowment; that the congregations be called upon for such contributions as may be required annually to make up the deficit in the Episcopal income. The second clause was laid over at the request of the Bishop, who expressed his unwilling-

ness to ask the congregations to contribute anything for his purpose until the diocese is free from debt. The first clause was adopted. The debate on the motion to admit women to vote in vestries was then resumed. After Matthew Wilson, Q.C., Rev. Canon Dann, Rev. R. McCosh, Rev. R. Hicks and Principal Dymond had spoken with some earnestness and feeling, on motion, the whole question was referred to the Executive Committee to consider and report. The motion of Matthew Wilson, Q.C., in regard to the boundaries of ecclesiastical provinces, was then considered and referred to a committee to co-operate with committees of other Synods, with a view to having the ecclesiastical made coterminous with the civil province. Canon Young and Mr. Wilson were subsequently appointed to act for this diocese.

The standing committees were reappointed, the only change being the substitution of Prof. Harrison for Mr. Luscombe on the Board of Domestic and Foreign missions.

His Lordship then delivered his closing address, speaking in glowing terms of the splendid debate on the subject of the sanctity of the Sabbath. In this age there is so much laxity on this point that it was particularly pleasing to hear such a sincere expression of opinion as the report adopted had been. He also congratulated them on the carrying out of the provision for select vestries, and upon the arrangements made looking forward to making the ecclesiastical and civil provinces coterminous. He had been pleased also with the gentleness and courtesy that had characterized the conduct even of those who differed from each other very widely. He hoped they would always remember that they were not separate entities, but united in one body.

The Synod was then dismissed with the Doxology and Benediction.

London—Meetings in Synod Week—Two meetings of importance to Churchmen were held this year in London, in addition to the regular sessions of Synod. On Monday evening, preceding Synod, a large number of the clergy and some of the laity assembled at Huron College at 8 p.m. Rev. Rural Dean Deacon occupied the chair and made an excellent introductory speech, stating that the aim of the meeting was to discuss various matters of vital importance to the Church, and to lift the meetings of Synod to a higher level of interest and usefulness to all concerned. Thorough instruction in and unswerving loyalty to, the Prayer-Book were needed as an offset against emotionalism and other pernicious tendencies of the age. Rural Dean Craig handled a difficult subject, "The Sources of the Liturgy," with great thoroughness and clearness. He traced various parts of our Prayer-Book back through the earlier liturgies, and maintained that liturgical practice was sanctioned by Apostolic usage, and the attendance of our Lord at Jewish services. Two appointed speakers, Revs. A. P. Moore and R. J. Murphy followed, and the discussion then became general. The next address was by Rev. Canon Dann on "the Church Education of the Young." He went minutely into the principles of child education and the importance of their right application. Two appointed speakers, Revs. W. H. Battersby and W. J. Taylor, led the discussion. All appointed speakers were present, and the programme was well worthy of its place at the beginning of Synod week. The officers elected for next year were: Chairman, Rural Dean McCosh; secretary, Rev. T. G. A. Wright; committee, Revs. Kerrin, Berry, Farr, Hartley, Gunne, Miles, Carl Smith, R. J. Murphy, Provost Watkins and Canon Dann. Next morning a clerical breakfast—the first of its kind in the diocese—was held at the Palace Cafe, and was attended by about 40 clergy. After breakfast Rev. Cyril Anderson made a short opening speech and then called on Rev. David Williams to give an address on "The Clergyman and the Bible." It was brimful of excellent ideas on Bible study, arranged under three heads, (1) devotional, (2) critical, (3) for homiletical use. One of the appointed speakers, Rev. Wm. Henderson, was detained by

illness, and the discussion was led by the other two. Canon Hincks and Rev. Dr. Bethune. The address and the two discussions of it were of unusual merit, and gave a splendid tone to the whole proceedings, and formed an appropriate preparation for the Synod service that immediately followed. Rev. Carl Smith advocated holding a summer school in the west, and the suggestion was favourably received. Canon Dann moved a hearty vote of thanks to the committee for commencing a movement so full of promise of great benefit to all the clergy of the diocese. The new committee met a number of times and arrangements are already well advanced for next year's meetings. T. G. A. Wright, secretary.

Princeton.—The rector of this parish, Rev. Frank Leigh, has been, by the wish of the parish of Burford, and consent of the Bishop, appointed to that important rectory. We regret very much the change, which takes place in August. During Rev. F. Leigh's incumbency of three years, and that of his predecessor, Rev. Edwin Lee, now of Hespeler, this parish has had substantial progress. A new mission at Falkland has been opened and is vigorous. Princeton has very much improved the parish church, new sheds and a new vestry have been built, five very fine stained glass windows have been put in, the whole interior has been painted and decorated, and the building reshung. The church revenue has increased annually \$200, and all improvements have been paid for, amounting to \$400 or \$500. The parish is free of debt. The membership has materially increased. Rev. F. Leigh has had as many as fifty-four baptisms in one year. The number baptized in six years is 123. This for a small country parish is a good showing.

Preston.—His Lordship the Bishop of Huron held a confirmation service in St. John's Church on Wednesday evening, July 4. In spite of the extreme heat the church was well filled, many chairs being placed in the aisles. The first part of the service was conducted by Rev. Rural Dean Ridley of Galt; Rev. Mr. Edmonds, the incumbent, announced the hymns and the notices; Rev. Mr. Lee, of Hespeler, read the lessons. The Bishop preached from Rev. iii., 20: "Behold I stand at the door and knock," a deeply impressive sermon. In spite of the heat every word was attentively listened to. The confirmation service was then proceeded with. A class of 15 candidates were presented, and they went forward, two by two, to receive the Scriptural rite of confirmation, or laying on of hands by the Bishop. The congregation was impressed with the comeliness, beauty and sweet reasonableness of the whole service. Preston is growing. It is one of the most progressive towns in Western Ontario. It is a beautiful inland watering place. Hundreds of summer visitors come to Preston during the season. The mineral baths are of great value in their curative powers, especially for rheumatism. The Bishop spent two "quiet hours" with the clergy of the deanery in the afternoon of Wednesday, July 4. The subject of address was that of prayer. The Bishop expressed himself greatly pleased with his visit to Preston.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—The church here has resumed its normal state, and indeed has awakened to renewed energy. Four weeks ago (when this may have been printed), the Rev. J. W. Thursby, although looking very far from well, gave his parishioners two services in the open air on the rectory lawn. Since which time things have gradually progressed, and we now have the usual services on Sundays, and in addition Matins and Evensong each day except Wednesdays and Fridays, when there is Litany at 10 a.m. and at 8 p.m. (D.V.) until September. It is a pity that those who assemble for choir practice on Wednesday evenings do not avail themselves of the use of our incomparable Litany.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head.

Indian Head.—On Wednesday morning, June 13th, before the opening of Synod, Divine service was held in St. John's Church at 9.15, with the celebration of the Holy Eucharist. The Bishop was the celebrant, assisted by the Venerable Archdeacon Sargent, Rev. W. Nicolls and Rev. G. N. Dobie. The Bishop then delivered his charge, in which he dealt with the losses sustained by the diocese since the last meeting of the Synod. He said: Churches have been consecrated during the past two years at the following places: Hyde, Buffalo Lake, Boggy Creek, Swift Current, Rosewood, Vernon and Sintaluta. Nearly all these churches are entirely free from debt. Several burial grounds have also been consecrated. Two more parishes, Indian Head and Moose Jaw, have become self-supporting, and the parishes and missions of the diocese are now more fully manned than for some time past. The clergy sustentation fund has increased from \$7,000 to \$15,000, this has been owing chiefly to the Dean Lake memorial gift of £500, and to the untiring efforts of Bishop Anson and Mrs. Burn, who take the keenest interest in the welfare of the diocese. The interest of the C.S.F. amounts to \$900. The financial outlook for the current work assumes a serious aspect, and it is doubtful to know where the funds are to come from to keep the work up to its present standard of efficiency. The Society for the Propagation of the Gospel pursues its policy of reduction and its grant for this year is \$2,764.80, a reduction of nearly one-half in four years, and the work is increasing, and more money is needed. The Qu'Appelle Association continues its generous assistance to the general funds of the diocese, and is at the same time raising an endowment for St. Peter's Pro-cathedral, Qu'Appelle Station. The bishop appealed strongly to the members present for a more generous self-support from the communicants in each parish, more systematic giving, condemning the modern systems so much in vogue of raising money for church purposes. Our real strength must come from within. Eastern Canada contributes but poorly to the work; \$300 was the amount received for general purposes last year. The W.A. continues to help the Indian work with donations of money and clothing.

The bishop spoke of the possibility of his having to go to eastern Canada and to England next year, to place the needs of the diocese before the people. He spoke with pleasure of the start made by the diocesan branch of the Women's Auxiliary. There are ten parochial branches. The S. P. G. bicentenary was next dealt with, and the great work that this venerable society has done for God, the church and the empire. It has spent since its inception £1,900,000 in Canada alone, in our own diocese since 1884 the society has spent £20,000 in furthering the work of the church. The synod then met in the parish room, and after the opening with prayer, the report of the Executive Committee was presented by the Venerable Archdeacon Sargent. The following clergy were elected to the Executive Committee: Revs. G. N. Dobie, T. G. Beal, F. Wells Johnson, J. S. Chivers, C. Williams. The following laymen were also elected: R. B. Gordon, G. T. Marsh, E. Fitzgerald, H. F. Boyce, M. M. Smith. To the provincial synod the following were elected: Ven. Archdeacon Sargent, Revs. Dobie, Beal, Johnson, Chivers, Williams, Nicolls; laymen, Hon. Justice Wetmore, Messrs. R. B. Gordon, Fitzgerald, Marsh, Smith, Boyce, Fetherstonhaugh.

The canon on superannuation which was discussed at the provincial synod was brought up for approval or rejection. It was thoroughly explained by the bishop, and was discussed fairly fully by the clergy and laity and was carried unanimously.

The new regulations of the clergy, widows' and orphans' fund was also explained by the bishop and Archdeacon Sargent, but no action was taken on the matter.

Religious Literature.—The following motion was proposed by Rev. W. Nicholls: "That whereas the difficulty of thoroughly ministering in spiritual

matters to the outlying district of the diocese is obvious; resolved, that it is desirable to appoint a committee, if possible, to formulate some scheme for supplying members of the church by some organized plan with sound healthy church and Bible literature calculated to supply the lack of direct religious instruction, especially in connection with the proper religious education of children." The mover made a very strong speech in support of his motion showing how much the Swedenborgians of the States and the Unitarians of the same country, do to spread abroad their peculiar doctrines and how well they succeeded, and urged that some step should be taken to supply the need. The Rev. G. N. Dobie spoke of the books supplied by Bishop Anson for the purpose of distribution in parishes, and also urged that more use might be made of the diocesan library. A committee consisting of the Ven. Archdeacon Sargent, Rural Deans Beal, Nicolls, Dobie, the Rev. T. W. Cunliffe was appointed by the bishop to consider the question and lay some scheme before the executive committee. After some other matters brought before the synod, it adjourned.

Thursday Morning.—A Thanksgiving service and the Holy Eucharist was held in St. John's Church for the fourth year of Jubilee of the Society for the Propagation of the Gospel. The synod assembled for business at 10.30. The treasurer's report was then presented, discussed and adopted, and a very hearty vote of thanks was tendered to the honorary treasurer for his invaluable services. The action of the provincial Synod re-election of bishops was brought before the synod by the Bishop and the resolutions read.

The system of assessment for the Diocesan Fund aroused a good deal of discussion, and it was finally resolved that the matter be left with the executive committee to deal with.

Votes of thanks were passed to the Qu'Appelle Association in England, to Mrs. Burn, widow of the late bishop, to the Bishop for his charge, to Lord Brassey for the grant to Indian Head, to the Bishop and Mrs. Grisdale for their hospitality, to the parish of Indian Head for a like kindness, to the C.P.R., and to the S.P.G.

A very full report was presented by the Rev. W. Nicolls, rural dean, for the rural deanery of western Assiniboia.

A very hearty vote of thanks was passed to the secretary, Ven. Archdeacon Sargent, and to Mr. Fitzgerald, lay secretary, for their efficient services.

After some other vote of thanks, the Bishop closed the synod with his benediction.

The members of the Synod were entertained to luncheon on the first day by the Bishop and Mrs. Grisdale, and on the second by the parish of Indian Head.

ST. THOMAS' CHURCH, TORONTO.

Sir,—Like a good many others who will read this week's number, I am puzzled to understand how and why the parishioners of St. Thomas in Toronto, are able to call a co-rector. I thought that the Bishop made the appointment after consulting the churchwardens and lay delegates, but neither the Bishop or these gentlemen seem to have had any voice in the matter. Why is the Bishop ignored, or are extreme churches out of his control? What is a co-rector? and does he require the Bishop's license?
ENQUIRER.

Family Reading.

A CHEERFUL HEART.

There are some persons who spend their lives in this world as they would spend their lives if shut up in a dungeon. They go mourning and complaining from day to day, that they have so little and are constantly anxious lest what they have should escape out of their own hands. They always look on the dark side, and can never enjoy the

good. They do not follow the example of the industrious bee, who does not stop to complain that there are so many poisonous flowers and thorny branches on its road, but buzzes on selecting his honey where he can find it, and passing quietly by the places it is not.

SOMETIME, SOMEWHERE.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay do not say ungranted;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God will finish what He has begun,
If you will keep the incense burning there,
His glory you will see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the rock;
Amid the widest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer,
And cries it shall be done sometime, somewhere.
—Browning.

HINTS TO HOUSEKEEPERS.

Kidney Toast.—Take two or three sheep's kidneys, split them, and put them into boiling salted water for a minute or two, drain and wipe them, chop them finely, and toss into a small saucepan with a little butter, pepper, and salt. Add some chopped parsley and a dessertspoonful of glaze. Have in readiness some fried croutons of bread, arrange some of the kidney on each, and serve at once.

Baked Tomatoes.—Choose even-sized, solid, smooth tomatoes, cut a circle from the stem end and carefully remove the seeds. Heat two tablespoonfuls of butter, stir in one cupful of bread crumbs, season with salt, pepper and a tablespoonful of chopped parsley; heap the filling in the tomatoes, set in a granite pan and bake in a quick oven half an hour, basting often with the butter. Cold minced ham, veal or chicken is a delicious addition to the filling.

Cabbage and Beet Salad.—Take one small head of white cabbage and three or four small beets; chop cabbage very fine and put in cold water to crisp; boil the beets; when cooked, peel and let cool, chop fine, drain cabbage, and mix together. Dressing.—One cup of vinegar, three eggs well beaten, two heaping teaspoonfuls of mustard, a little pepper and salt, an ounce of butter, six teaspoonfuls sugar; cook till thick; while boiling hot pour over vegetables. If desired, when cold, add half a cup of cream and stir well.

Strawberry Flummery.—Heat one quart of strawberries until the juice flows freely. Moisten two tablespoonfuls of cornstarch with cold water until it forms a smooth paste. Place the berries in a farina kettle, on the stove; add one pint of boiling water and one cupful of sugar; stir in the cornstarch, and stir rapidly until the whole thickens. Pour into a mould, set on ice, and serve with whipped cream.

Children's Department.

IF I WERE YOU.

If I a little girl could be, Well—just like you, With lips as rosy, cheeks as fair, Such eyes of blue, and shining hair, What do you think I'd do? I'd wear so bright and sweet a smile, I'd be so loving all the while, I'd be so helpful with my hand, So quick and gentle to command, You soon would see That every one would turn to say, "Tis good to meet that child to-day." Yes, yes, my bird, that's what I'd do, If I were you.

Or, if I chanced to be a boy, Like some I know, With crisp curls sparkling in the sun, And eyes all beaming bright with fun— Ah, if I could be so, I'd strive and strive with all my might To be so true, so brave, polite, That in me each one might behold A hero, as in days of old. 'T would be a joy To hear one looking at me say, "My cheery comfort all the day." Yes, if I were a boy, I know I would be so.

FAITHFUL.

Two boys were at work rigging a small sail-boat, which had been hired from them for the season by a stranger from New York.

"Come along, Bob!" said one of the boys. "It's all right now. We'll be too late to see the ball match if we don't start at once."

Bob had taken down some of the old ropes, and had rigged the boat with new ones. The halyards he had not yet examined.

"They're all right," urged his companion, trying them—strong enough to last for years."

"No; I'll put in new halyards. I promised to make a thorough job of it."

"Then you'll miss the game. I'm off."

Tom ran across the fields; Bob hesitated as he looked after him. It was a sharp disappointment to miss the game. The old halyards were worn out, but they were still stout.

"They'll stand this summer well enough," muttered Bob.

Then, with a quick decisive movement, he cut them, and proceeded to put in new ropes. "I'll make the job thorough," he said.

That very evening the New York gentleman took a party of his friends out for a sail. When they were a mile from the land a fierce squall struck the boat. They steered toward the shore. The boat was carrying too much sail for such a wind.

"If your gaff gives way, we are all gone!" said a physician in the party, in a low voice.

"It all depends on the halyards. They are new. But there's a terrific strain on them."

Every eye in the boat was upon the short, knotted, ropes. They creaked ominously; but they bore the strain, and in a short time the boat was driven on the beach. Bob's stout bits of new rope had saved the lives of all on board.

Bob's faithfulness in doing a "thorough job" would have been comparatively little to his credit could he have foreseen the momentous consequence of his ac-

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tion. Who would not be particular about a rope if he knew beyond a question that human lives would hang upon it within twenty-four hours. The truly faithful souls are those who do their duty, as Bob did, no matter how unimportant it may seem in itself, or how remote and uncertain its results.

ROBBING A KINDNESS OF ITS BEAUTY.

The kindness that we show to another is robbed of half its beauty if we do it in a grudging and ungracious way. There is something for us all to think over in the account by a recent writer of an incident that occurred during her visit to her sister's home.

Mary, the elder of two nieces, had announced at the breakfast table that she would have to go

down town that day, as she had several errands to do. She was almost ready to start when her brother Tom came to her with a short, penciled list.

"Would you mind getting these for me, Mary?" he asked. "There are two books that I can't get at the school store and there's a piece of music that my teacher wants me to have for my violin. If you will get them for me I won't have to go down myself."

Mary's face clouded all over. "Why, yes, I suppose I can get them," she said, ungraciously. "I wasn't going anywhere near that store, though, and I have lots of errands to do for myself."

"Well, then, don't get them," Tom said, hastily. "I don't want to make you a lot of trouble. I can get down myself in a day or two, and perhaps I can borrow somebody's book till then."

"Oh, I'll go," Mary said, taking the list from his hand. "Only it isn't very convenient."

Tom turned away with an indignant look upon his face, and Mary put on her wraps and started for the city. A moment or two later, my second niece, Margaret, came into the room with a sweeping cap upon her head, and a broom and a dust-pan in her hands. She set to work at once, and I was preparing to leave the room when Tom came in again. There was a rueful look on his face.

"See what I've done, Margaret!" he said, pointing to a great three-cornered tear in his coat. "I caught it on a nail in the entry just now. What will I do? It's the only school coat I have, and I'll have to be off before long."

"I'll darn it for you, Tom," Margaret said, standing her broom in a corner and getting out her work-box. "It won't take me long."

"But you're busy," Tom said, hesitatingly, remembering his previous experience. "I don't want to bother you now."

"As though I wasn't always glad to help you when I can! Give me your coat, and we'll have the tear mended in a jiffy," Margaret rejoined, with a laugh.

"You're the right sort, Meg!" said Tom, gratefully, as he put on his coat again, a few minutes later. "You never seem to think it's a bother to do a fellow a kindness."

The love that binds together the members of a family circle should make it sweet to do these small acts of kindness. There should be none of the grudging, ungracious spirit, and the counting of cost in the shape of trouble, that we so often see.

THE BULL AND THE GOAT.

A bull, being pursued by a lion, spied a cave, and flew toward it, meaning to take shelter there. A goat came to the mouth of the cave, and, menacing the bull with his horns, disputed the passage. The bull, having no time to lose, was obliged to make off again without delay, but not before saying to the goat: "Were it not for the lion that is behind me, I would soon let you know the difference between a bull and a goat."

AMID THE WILD ROSES.

No, Eva, you must quite give up the idea; it would not be suitable, and I cannot consent. Run away, now, my dear, for I must get my packing finished by tea-time, ask Emily if she can come up and help me fold the things."

Eva Payne went downstairs with a clouded face; it did not occur to her to offer to render what help she could—she was out of temper just then, and considered herself very badly used. Was she not invited on Thursday to a grand picnic in the woods, to celebrate the birthday of the eldest Miss Courtice, and were not the

Courtices very rich people, always beautifully dressed, and would there ever be a more fitting opportunity for the display of the gold bangles she had received last Christmas from her Aunt Evelyn, after whom she had been named?

"I never grumbled," thought the child, "when mother said I was to wear my white washing dress with the embroidery, instead of my pretty muslin with the lace, that I like the best of all my dresses! Mother might just as well let me put on my bangles; I think she forgets Delia Courtice lives at the Towers; and they are very grand people, indeed. Of course, one ought to go to the picnic properly dressed, and I did want Delia to see my lovely bangles! I think mother is very, very unkind; she doesn't care how unhappy she makes me."

"Good-by, my precious little daughter, and I hope you will enjoy yourself very much on Thursday; you must tell me all about it when I come back on Saturday," said Mrs. Payne, giving Eva a farewell kiss ere she set off to Boston, to spend a few days with another of Eva's aunts.

"Good-bye, mother," said Eva, rather gloomily. Another time she would have called out: "I hope you'll enjoy yourself!" "Give my love to Auntie!" and all kinds of cheery messages; but she considered herself ill-used, and both Mr. and Mrs. Payne thought it best to take no notice of the sulky expression on the little maiden's face.

Mrs. Payne did not want to reopen the subject of the bangles; she did not consider jewelry suitable for a picnic of boys and girls, and she thought to herself: "Eva will be her merry little self again to-morrow; she will have forgotten all about the notion of wearing her bangles." In this, however, Mrs. Payne was mistaken; little Eva was decidedly vain, and she liked to show off her possessions. She had made up her mind to look very grand as the guest of Delia Courtice, with whom she had become acquainted at the gymnasium.

There was another girl, Eva's school friend, May Maitland, who did not know the Courtices. Had she not told Eva one of her last birthday presents was a gold bracelet prettily chased?

"I'll ask her to lend it to me," decided Eva. "I don't suppose it's as pretty as my bangles, but still it will look nice for the picnic, and I can take it back to school again on Friday."

"Lend you my bracelet, Eva? Of course I will. Mother's away, but I don't suppose she would mind," said May, when Eva proffered the request in school next day; "only do take care of it, Eva, because father sent it to me from Mexico, you know, and I think it's very valuable. I prize it so very much, because father chose it for me."

Eva kissed her in great delight, and promised to take the greatest care of the bracelet. It was certainly a lovely piece of workmanship, beautifully chased. "It is

grander than my bangles," thought Eva, as she withdrew it from the velvet-lined case and clasped it on her arm, when Thursday morning arrived. But her troubles began almost immediately; for she had to hide her arm from nurse and Emily and her brother Frank—somehow she felt she did not want her mother to hear anything about the loan for which she had begged.

Eva was the only one decked out in jewelry at the picnic; the Courtices were very simply dressed in grey chevrot. Delia much admired the bracelet, but Eva could not tell a falsehood about it; she had to say it was not her own, and she coloured up when she admitted this at last.

The children played merrily among the wild roses and bluebells; but after the last game of hide-and-seek poor Eva sustained a great shock and trouble—the clasp of the bracelet had evidently become unfastened, for it was gone! She left the party, and searched for it everywhere in vain. Being too frightened to tell anyone of her loss, she went home at last quite ill with fear. On Friday she seemed so poorly that nurse thought she had better not go to school; and she lay on the sofa, feeling frightened and miserable all through the sunshiny day. Next morning being the usual Saturday holiday, she went on an errand into town with her brother Frank, and as they returned through the woods where the wild roses grew, whom should they meet but May and Jem Maitland in the donkey-cart, bowling along over the grassy way! Of course, they stopped for a chat; May wanted to hear all about the picnic, but Eva tried to get Frank away as soon as possible.

Poor little girl! there was a battle going on in her heart; but well for her was it that truth came off conqueror. The Maitlands had only driven off a little way when they heard a cry, and Eva came running back, and in trembling tones, broken by her tears, she confessed to May that the beautiful bracelet was gone.

"Oh, May, will you ever forgive me?" she sobbed. "It was all my vanity to want to wear it! We had a lot of romping games, and it must have dropped off my wrist. I tried hard to find it, but couldn't. Whatever shall I do? Mother will be so vexed."

May looked pale and sorry; Jem told her to cheer up—he said

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they would get home and ask Mrs. Maitland, who was back again now, what ought to be done to try to recover the bracelet.

"I ought not to have lent it without asking mother," said May, "but perhaps if we put in an advertisement—"

But just then they heard a shout. "Hurrah! hurrah! I've found a treasure! and you shall have it, May, because Eva's as cross as two sticks."

Frank came rushing up, showing the very bracelet that his sister had lost—it had caught in a bush, and reposed in safety among the wild roses. He had seen something sparkle, and made his way to the spot. How surprised he was when he understood the cause of Eva's tears! There was a general rejoicing then—even the donkey gave vent to a cheerful hee-haw! But Eva was not happy till that night in her mother's arms, she told the tale of her vanity, and how it had spoiled the picnic for her; and Mrs. Payne, kissing her tenderly, told her to remember all her life that to be vain and self-willed, and desire to "show off," is just the wrong way to enjoy oneself, and secure "the bright weather of the heart."

FORTUNE AND THE BOY.

A little boy, quite tired out with play, stretched out and fell sound asleep close to the edge of a deep well. Fortune came by, and gently waking him, said: "My dear boy, believe me, I have saved your life. If you had fallen in, everybody would have laid the blame on me; but tell me truly, now, would the fault have been yours or mine?"

HOW HELEN KELLER SEES.

The interest in Helen Keller is so great and so world-wide that anything new about her is sure to find many readers. Not long ago she spent an afternoon in Boston's beautiful Museum of Fine Arts, and never was there a more eager and delighted visitor to this great museum.

"But," some boy or girl may ask, "of what use would it be for a stone blind girl to go to a place filled with pictures and statues and carvings? She cannot see any of these things."

It is true that she cannot see them as you see them, but it is not true that she does not see them at all. There is a vision behind those sightless eyes, a vision born of a vivid imagination and carefully cultivated intelligence. When she passes her delicate fingers with their marvellous sense of touch over an object she knows at once what it is, and no one is quicker than she to detect a flaw in it.

When she was at the Art Museum she was allowed to pass her fingers over the statues and take into her hands any object in which her teacher thought she would be interested. The "Do Not Handle" signs were not for her. Every restriction was removed and everything done to add

to her pleasure. It was as pathetic as it was interesting to see her pass her hands over the faces of the different statues, her own face bright with smiles. After examining the statue of Sappho she said: "How she smiles!"

After passing her hands over the statue of a lion she said: "How strong the lion is! How grand it must be to be strong like that! How he could run! And no sun is too hot for him—no day too long."

So fine, so acute, so sensitive is her touch, that Helen could tell in an instant the expression on the faces of the various statues she examined. Of the face of Medusa she said, as soon as she had touched it: "Her face hurts me. It is so painful."

She did not like the marble statues of little children. "Marble," she said, "is too cold for children. It makes them seem stiff and lifeless."

There was something pathetic in her words: "Those people rest me; they do nothing but think. They are never tired, no, nor lonely either."

She has never said so, but it must be that there are a good many lonely hours in the life of this sensitive girl, and that she feels far more keenly than we realize the force of the affliction that has fallen upon her. She never complains, but this fact does not prove that she never feels like doing so. There are, no doubt, many great moral victories won by this girl, who is never anything but gentle, yielding, patient and merry in the presence of others.

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WHAT IS A GENTLEMAN?

Father, how would you know a real gentleman? Would he always have very fine clothes and look very grand?" asked Bertie.

"I saw a gentleman to-day, my son, but he hadn't fine clothes on, nor did he look at all grand, but he acted so grandly that I knew him for a real gentleman."

"What did he do, father?"

"He was walking on very quickly before me, and as he passed where some workmen were mending the pavement, he accidentally knocked down a pickaxe which they had left leaning against a wall; though he was evidently in a great hurry, he turned back when he heard it fall and picked it up again. That was what proved to me that he was a real gentleman."

"But how did it prove it?"

"Because a real gentleman, gentle, mind, Bertie, is always thoughtful for others, and he knew if he hadn't put the pickaxe back in its place one of the workmen must do it, and it was he who knocked it down."

"Then, father, if that kind of a man is a gentleman, what is a lady?"

"A lady is a gentlewoman, my son, just the same kind as a gentleman—thoughtful for others, or who will hurt nobody by word or deed."

So let no boy think he can be made a gentleman by the clothes he wears, the stick he carries, the dog that trots after him, the house that he lives in, or the money he spends. Not one or all of these do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house and spend but little money. But how? By being true, manly and honourable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how. And, finally, and above all, by fearing God and keeping His commandments.—Our Young People.

THE MAN AND HIS GOOSE.

A certain man had a goose that laid a golden egg every day. Being of a covetous turn, he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open, and great was his dismay to find that her inside was in no way different to that of any other goose.

BEYOND PRICE.

There is a touch of pathos in this little story, showing how the simplest things appeal to a really tender heart:

A gentleman was walking with his little boy at the close of day, and in passing the cottage of a German labourer the boy's attention was attracted to the dog. It was not a King Charles, nor a black-and-tan, but a common cur. Still the boy took a fancy to him and wanted his father to buy him.

Just then the owner of the dog came home from his labours, and was met by the dog with every demonstration of joy. The gentleman said to the owner:

"My little boy has taken a fancy to your dog, and I will buy him. What do you want for him?"

"I can't sell dat dog," said the German.

"Look here," said the gentleman, "that is a poor dog, but as my boy wants him, I will give you five dollars for him."

"Yaas," said the German, "I know he is a very poor dog, and he ain't wort' almost nottin', but dere is von leetle ding mit dat dog vat I can't sell—I can't sell de vag of his tail ven I comes home at night."

SILENT INFLUENCE.

More than forty years ago, at a great English school (and in those days that state of things was common), no boy in the large dormitories ever dared to say his prayers. A young new boy—neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank—came to the school. The first night that he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt down, as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night, and

the next. But, after a night or two, not only did the persecution cease, but another boy knelt down as well as himself, and then another until it became the custom for every boy to kneel nightly at the altar of his own bedside. From that dormitory, in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to the school, no boy said his prayers; when he left it, without one act or word on his part beyond the silent influence of a quiet, and brave example, all the boys said their prayers. The right act had prevailed against the bad custom and the blinded cowardice of that little world. That boy still lives; and if he had never done one good deed besides that deed, be sure it stands written for him in golden letters on the Recording Angel's book. Now, is not that kind of act an act which any one of us might imitate? Whenever we see a wrong deed and have the courage to say, "It is wrong, and I, for one, will have nothing to do with it," whenever we come in contact with a low and unchristian standard, or a bad, unworthy habit, and are man enough first to refuse for our own part to succumb to it, and then to do our best to overthrow it—we are God's prophets.—Dean Farrar.

A LITTLE MISTAKE.

"Well, no one can say I have not made good use of my time," said a large, white mushroom to a daisy that grew in the turf close by.

"You certainly have grown surprisingly fast," said the daisy, thoughtfully.

"Yes, and I've done it all since you folded your petals and went to sleep. I daresay, now, you are wondering where I was last night."

"No," said the daisy, "I wasn't, to tell the truth, I was wondering where you would be to-morrow night."

BY KEEPING AT IT.

After a heavy snowstorm, a little fellow began to shovel the snow from his mother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a passer-by.

"By keeping at it," said the boy, cheerfully; "that's how!"

If there is anything to be done, any difficulty to master, any hard lesson to learn, the way to overcome it is "by keeping at it."

—I would rather confess my ignorance than falsely profess knowledge. It is no shame not to know all things; but it is a just shame to overreach in anything.—Bishop Hall.

—"Put your mind on whatever you set about doing. It has well been said: "Concentration alone conquers."

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