

Exhibition." Others are held in various centres throughout the country. To anyone without or within Canada wishing in a limited time and area to obtain, as it were, a bird's eye view of the country's resources and capabilities we commend the exhibition, whether local or general. Here is arrayed in classified and intelligible form the varied products of forest, mine, farm, factory—animate or inanimate. Land and sea, lake and river, are laid under contribution. The practical and ornamental, the artistic and musical, productions of the people will be found represented, providing instruction, entertainment and amusement in almost bewildering variety. The utility of these exhibitions is evidenced in the increasing patronage bestowed upon them and they are well worthy of it.

Anachronism.

It seems hypercritical to object to the raising of the French tricolour on the visit to the Toronto Exhibition of Sir Louis Jette. The guest was the Lieutenant-Governor of the next province of Canada, and as much a British subject as Sir Mortimer Clark. Besides it is most inappropriate. Sir Louis and our French fellow subjects belonged to old France and were under the Union Jack before the tricolour was invented. These facts are all common knowledge and should have been known to our civic magnates. Had a tribute to Sir Louis's ancestry been intended it would have been easy to have got some flags of old France from the Quebec celebration.

Shooting Accidents.

As the hunting season approaches it brings with it the recollection of valuable lives lost and men maimed and disfigured through the carelessness or ignorance of their fellowmen. Surely it is time that legislation was prepared with enactment with the object of preventing or lessening these deplorable incidents. The law that prohibits the carrying of pistols was passed for the purpose of protecting human life. And it cannot be denied that it has proved a most beneficial enactment. Why should we not have a law prohibiting the use of weapons dangerous to human life in the neighbourhood of cities, towns and villages under a penalty sufficiently severe to make it respected? We think also the use of such weapons should be safeguarded and restricted in unsettled districts. If a man takes it upon himself to fire at a place where the bushes are moved, or where he sees a bit of colour in the bush that he fancies may be part of a bird or beast and shoots a fellowman then the law should compel him to make compensation to the man so wounded or to his family in case of death. By law, we restrict the sale of poison. Why should not the law restrict the use of death-dealing weapons, and safeguard the lives that, year by year, are exposed to mutilation or death through the ignorance and carelessness of pleasure seekers? We are fond of legitimate recreative sport, but at the same time we are perfectly willing to submit to the burden and restriction of such legislation as we here advocate, and are of opinion that the time has arrived for its enactment and enforcement in the interest of the entire community.

Science and Religion.

Perhaps the very best proof that there is no real conflict between science and religion is the unwavering attachment of some eminent scientist to the Christian Faith. Such was Sir Thos. Stevenson, M.D., F.R.C.P., who died July 27th, of this year. He was a great authority in medical jurisprudence, was honoured with distinctions by several learned societies, was senior scientific analyst to the British Home Office, and called "the greatest toxicological authority in Europe." He was, moreover, a devout believer in Christ, and an ardent worker for Christ's Church. He was keenly interested in Christian missions, accepted

the presidency of a branch of the Universities' Mission, and gave a daughter, who was also a graduate in medicine, to the Indian mission field. The Christian Church delighted to think of the late Lord Kelvin not only as a distinguished scientist but also as a humble Christian, and now that Sir Thomas Stevenson is gone we pay a similar tribute of respect to his consistent and active Christian life. Such lives furnish convincing proof that science and religion are not enemies but friends.

The End of St. Mark's Gospel.

It is well-known that many scholars believe that the last twelve verses of St. Mark's Gospel, as they are found in our authorized version, are no proper part of the Gospel, and they are separated from the Gospel in the revised version, and their omission in many manuscripts is noted in the margin; and yet good scholars have defended their genuineness. Dean Burgon argued for it and Canon Liddon called attention to his work. It is significant, in this behalf, that the new manuscript of the Gospels, found at Akhmim in Southern Egypt, contains these twelve verses. Dr. Oesterley, writing of this new found manuscript, places it "in the front rank of ancient witnesses to the text of the Gospels." It belongs, he says, to the fifth, and possibly to the fourth, century. Only two other great uncial or capital letter Greek manuscripts of the first five centuries contain the Gospels complete. The new manuscript is, therefore, a witness of the highest order and its testimony is in support of the genuineness of the twelve verses referred to.

Venezuela.

It is hardly fair to Venezuela or its President, Castro, to judge them by our standards. Castro is partly of Spanish and partly of Indian descent and with little of what we call education. Consequently his mind is filled and his conduct governed by the traditions of the people. He has found association with other nations a disastrous policy, productive of loss to his native land, and he adopts, naturally enough, that of isolation. Is it not probable that for a small nation it is the better policy, than one by which the natural products, the trade and commerce of the land, falls into the hands of foreigners, who drain the wealth away, and who, protected by their governments, hector and dominate the native race. Let us try to be just. Castro in dismissing the Dutch minister wrote to the Hague, frankly, as follows: "This indispensable measure affects only M. de Reus. It will not alter the existing friendly relations between Venezuela and the Netherlands. Venezuela desires to cultivate these relations, but through another intermediary, a diplomat who would be a messenger of friendship and harmony."

Racial Divisions.

A very important, a very practical, resolution among the recommendations of the Lambeth Conference is No. 20. "All races and peoples, whatever their language and conditions, must be welded into one body, and the organization of different races, living side by side, into separate or independent churches on the basis of race or colour is inconsistent with the vital and essential principle of the unity of Christ's Church." When we look over Christendom it is plain that every religious body strives to overcome the repugnance of race and fails. A regulation may exist that all residents in a district must attend a certain church, but such a rule no more makes black into white than one which permits every one to choose his or her place of worship. Indeed people prefer the latter course. It is well-known that in the Southern States the colour line rules and one suggestion recognizing it was in great favour a few years ago in our Church there. This was a proposal that coloured Bishops should be consecrated to have authority over the coloured churches. There was much to be said in favour of such a

where different races live side by side and are yet separate communities. But the above resolution disposes of this suggested alleviation.

Church Union.

Beyond all doubt "Church Union" was the question that aroused deepest interest not only among those who attended the Lambeth Conference and the Congress which preceded it but also among Church members and others who viewed these great gatherings from a distance. Archbishop Matheson, on his return to Winnipeg, gave an interview to some members of the Press, which has been reported widely, in which he sums up in few words some of the important results affecting Church Union. A distinct step in advance was taken towards union with the Moravian Church. A Bishop from Sweden, bearing a letter from the Archbishop of Upsala, was well received and cordial relations with that Church will follow. But "the possible union that touched most of us most deeply of all," as he said, was with "our kith and kin." He believes the negotiations between ourselves and the Australian Presbyterians looked now like "practical politics," although they were not officially passed on at the Conference for the reason that they have not yet been finally passed by the local Synods and Churches concerned. Many have been eagerly watching to see the outcome of the Lambeth Conference in this matter of Church Union, and it is well for the general public to be advised, by so competent an authority, of the many hopeful results attained.

THE VOTE ON THE HYMN BOOK'S NAME.

Every congregation should vote on the name for the new Hymn Book as soon as possible. The following is the vote to date:

- The Church Hymn Book—173.
- The Canadian Church Hymnal—60.
- Anglican Hymn Book—45.
- The Church Hymnal—34.
- Anglican Church Hymnal—27.
- The Hymnal of the Church of England in Canada—25.
- The Book of Common Praise—24.
- Anglican Church Hymns—9.
- Church Hymns—6.
- Canadian Church Hymns—6.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—2.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.
- The Canadian Anglican Church Hymn Book—1.
- The Canadian Church Hymn Book—1.
- The Catholic Church Hymnal—2.

SENTIMENTALISM IN RELIGION.

It was once said of a very eminent English statesman, that he had plenty of sentiment but no feeling. This will serve as a good illustration of the spiritual difference between those two classes of people, found everywhere in and out of the Church, which the Apostle describes as "doers and hearers," i.e., the real Christians and the sentimentalists. The curse of religion, and of every good and noble cause is sentimentalism, not sentiment, but what Thackeray calls "sham emotion," which ends where it begins, and is too often accepted as a substitute for personal co-operation. What a vast amount of this sort of thing we see around us. How swiftly and enthusiastically people respond to certain appeals, which often exercise scarcely any perceptible effect upon their lives, and how prone moreover they are to take great credit to themselves for the mere fact of experiencing these emotions, entirely irrespective of what they lead to, and to let it stay at that. We see this in politics. There is an increased amount of sentimentalism about "free-