

Churches of the East are superstitious, ignorant, debased, idolatrous. They are Oriental, which is not always intelligible. But I would ask one of those who hurl such vain prejudices against the rock of Christ's will, to show me a more learned, more spiritual-minded, more charitable, more enlightened Catholic Churchman of their own party, than was the late Patriarch Gerasimos, of Jerusalem. I should be honored to meet him.

Let me give a practical finish to so tempting a subject. I have now been your representative Bishop for more than ten years at the mother city of Christendom—long enough to be trusted, I hope, by many. I have heard a world of sentiment, *pro* and *con*, with regard to that side of my bishopric which touches our intercourse with Churches episcopally represented there. I went out to the East with the Oxford protest tied to my feet, and very heavy it has been, and Oxford has as yet made no counter movement. And I still wait for clergy and means to enable me to meet the challenge of a late Patriarch, "We have done all that social kindness can do; it is time to essay something further."

Why does this venerable society make the natural and becoming request to hear me on these matters? Is there one present who will do what a dozen might do, were we at Keswick, rise up and proffer help in such a cause? I want scholars—Christian scholars, and they will want means.—*Bishop Blyth's Speech.*

ON THE EUROPEAN CONTINENT—THE LORD'S DAY'S REST.

The reports supplied by chaplains ministering to British seamen contain frequent complaints of the great obstacle to their work caused by the unnecessary increase of Sunday labour. Representations on this subject have been addressed to the principal ship-owners and managing directors of steamship companies inviting their cooperation in discouraging and lessening, so far as possible, Sunday labour on board ships in port. Sir John Burns, the managing director of the Cunard Company, has recently given a noble example by issuing an order that no Cunard ship is to work in port on Sunday. This evil of Sunday labour has occupied the attention of the Missions to Seamen Society and its zealous secre-

tary, Commander Dawson, R.N., who endeavor by representations made to the Government, as well as to the ship-owners, to get Sunday cargo work and coaling in foreign ports restricted so far as possible, and to secure rest on the Lord's Day to British seamen.

Church History at the British Museum.

From Church Times

The authorities of the British Museum have brought together an interesting set of documents illustrative of English Church History, taking as their text the 1,300th anniversary of the landing of St. Augustine. An ounce of fact is worth a ton of theory, and a single first hand document is worth more than any volume that can be written about it. It is divided into three chief sections:—(1) Bibles in Latin and English. (2) Service Books. (3) General History.

The Post Reformation documents in the last named division are specially interesting and rich. First editions are much in evidence, among others is one of Jewel's Apologia and its translation into English in the same year; "The Rule and Exercise of Holy Dying," printed in 1651, with a young lady standing in front of a mirror and seeing in it her skeleton—just like a famous picture by Wiertz; "Rule and Exercise of Holy Living," with a frontispiece representing the devil coming out of the bottomless pit, printed in the previous year; a first Edition of "Pearson on the Creed," 1659, and of Keble's "Christian Year," published anonymously, and a first edition of "Butler's Analogy," dated 1736. An early Martin Marprelate pamphlet is exposed, which modestly announces itself as "Compiled for the behoofe and overthrow of the Parsons fyckers and currats that have lerned their Catechismes and are past grace." First editions of those decayed gentlemen Sternhold and Hopkins, and Tate and Brady will call forth a tear or provoke a smile. Letters of Hoadley, Wake, Law, Ken, Sheldon, Sancroft, Tension, Aobot, and other famous men, may be read without much trouble. We will end by giving the words of one that deserves to be quoted again and again. It is from John Wesley—

Birmingham, March 25, 1787.

DEAR SAMMY,—You send me good news concerning the progress of the work of God in Coln Circuit. I should think C. Jackson or Sager might set the heads of the people at Bacup right. Brother Jackson should

advise Brother Ridel not to please the Deity by peaching himself to death. I still think that when the Methodists leave the Church of England God will leave them. Every year more and more of the clergy are convinced of the truth, and grow well effected towards us. It would be contrary to all common sense as well as to all conscience to make a separation now.

I am, Dear Sammy,

Your affectionate brother,
J. WESLEY.

Acknowledgments.

Mr. Hay, Dunchurch, acknowledges receipt of the handsome set solid silver altar vessels from Quebec W. A. with grateful thanks, in which the congregation of St. Andrew's Church heartily join.

Mr. Hay acknowledges with best thanks express parcels, from St. George's and St. Paul's W. A.'s, Toronto, for sales of work.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the.....

and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.)

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund, (2) The Widows' and Orphans' Fund; (3) The Superannuation Fund; (4) Sustentation Fund, etc.

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SNEINTON MANOR, HUNTSVILLE,
Muskoka, Ontario.

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Fees—\$200 per annum for boarders. Three terms in the year. Fees payable at the commencement of each term. No extras except laundry.

Reference—We believe the Principal and Staff of the above College to be in every way efficiently equipped for successful work on the above subjects. The College has my full and hearty endorsement. I shall be glad to reply to questions on any part of parents and guardians.—THOMAS LLWYD, Incumbent of Huntsville and Archdeacon of Algoma.