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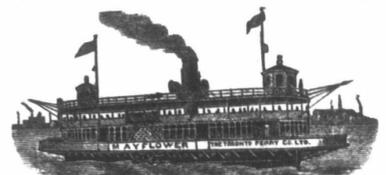
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Canadian Churchman.

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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

OUR OFFER OF HISTORICAL PICTURES.

We have pleasure this week of giving to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Brothers—and make a picture suitably framed 20x16 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photo-

graphs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1898, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

"A GAME TWO CAN PLAY AT."—It seems that some misguided agents of the English "Church Association" have established peripatetic vans to lecture against Ritualism. Their colporteurs report anything but a peaceful progress. Their march was beset everywhere by bodies of Ritualists who rose in arms against these inroads on quiet village settlements of Churchmen—rose in defence of their vicars and their services. What else could be expected? Imagine what the result will be if the "Rits" make reprisals, and flood the country with a cloud of men like "Father Ignatius,"—fearless, eloquent champions of their cause. The "Protestant Disturbance Society" has much to answer for.

SIMULTANEOUS HARVEST SERVICES.—The lateness of the period—getting worse apparently this year!—at which the Government fixes the national "Thanksgiving Day," has resulted in placing our churches at "sixes and sevens": each does what is right in its own eyes. Harvest festivals are spread over three months! The suggestion of Archbishop Maclagan that the Octave of St. Michael and all Angels—29th Sept. to 5th Oct.—should be generally recognized as the best time, deserves serious consideration. It suits Canada as well as Great Britain. The Government is supposed to wait for the fish harvest: they might as well wait for the "ice harvest" when they are about it.

"AT A GREAT REDUCTION," the publishers of the Revised Version have announced, they will sell the balance of their stock. *Church Review* looks upon this fact as an indication of the obstinate tenacity with which people generally cling to the old version, and ignore the value of the new. So "the incomparable English of the Authorized Version holds its own." Yet, one must regret that people do not show more appreciation of the scholarly work of the revisers. It will work its way slowly.

"TICKLING THE NOSE!"—A writer in an English Church paper animadverted severely on the obstinate opposition of Protestants to the use of incense, after they have learned to tolerate ritualistic music, preaching, ceremonies and adornments generally. They "draw the line" at incense, though they may pass by lights, vestments, eucharistic position, processions, genuflections,

banners, etc. This correspondent concludes that the nose is after all the most sensitive Protestant organ! The trouble, perhaps, is that it tickles the nose the wrong way. A more fragrant kind of incense might be more successful.

THE PHOTOGRAPHS OF OUR BISHOPS.—The vignette in a recent number of the Primate of Canada—a tiny specimen extracted from the magnificent group in our premium photograph of the full figures of all the Bishops together—though a little "work of art" in itself, showing wonderful fidelity to the details, gives but a faint idea, after all, of the effect of the whole picture, as an historical memorial of the great event. The central portion showing the two Metropolitans seated, with Chaplain behind them bearing the crozier, is itself well worthy of special notice, as a "speaking likeness" as well as a symbolic group.

CHURCH SUPPORT, AS IT MIGHT BE.—Our valued contemporary, *Church Bells*, refers to the fact of the aggregate income of Great Britain and Ireland (1,200 millions sterling) affording a basis for calculating possible religious giving. Deduct 600 millions, halve the remainder, divide by 10, and you have still 30 millions per annum for Church work by that quotient—far beyond present results! If it were given really, "the religious instruction of the rising generation would be secured in every parish, the population would be well ministered to by as many well educated clergy as are needful: the episcopate would be increased, as it much needs to be; the cathedral system would be well carried out, a professorship being attached to each paid canon or prebend."

CHURCH-GOERS IN THE PARKS ON SUNDAY have a distinguishing aspect of their own—so *Church Bells* observes. "One could give a fair guess at the church-goers as distinguished from the 'strays' from practical Christianity. There is a happy repose, an inexpressible air of contentment, a subdued light in the eyes that speaks of a week well spent and another well begun, in the former, which, somehow, is missed in the latter. Did anyone ever see a contented, a really happy atheist or irreligious man? Never!" It is only religious people who enjoy the parks and the beauties of life and nature generally.

"CHURCHES"?—It is not easy to know how far to give way to the popular fashion for corrupting the Queen's English, and perverting ecclesiastical terms. A vigorous protest against the misuse of the words "Catholic" and "Bishop" is always in order: and so, also, the word "Curate"—properly meaning the clergyman in charge of a parish, not his "assistant." The word "Church" has fallen among thieves, too, and is appropriated by sects who used to be content with the modest compromise of "chapel" or "denomination" or "society." Now, it is used by Buddhists and Mohammedans!—though properly only applicable to the "Lord's" own apostolic "Bride" and Body.

JOHN WESLEY THE FIRST "CAVALRY CURATE."—So thinks *Church Review*. The Archdeacon of Northumberland, in proposing to establish an order of cavalry curates, gives "another illustration of the fact that in many respects the Anglican Church rather than the Methodist inherits the impulse of the evangelical revival of the 18th

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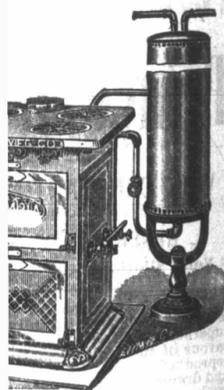
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t. Toronto.

century. For it was John Wesley who made the saddle horse an important element in the apparatus of an evangelist; he travelled not less than 4,500 miles on horseback every year." The "bike" or bicycle may take the horse's place on English roads, but the roads in Canadian missions still require the missionary's steed—cherished and loved like an Arab's.

ANONYMITY OF AUTHORSHIP is another of those questions about which opinions differ and will continue to do so, though Zola and Tolstoi may dictate a distinct line for their fellows. There are occasions on which the name of an eminent writer adds appreciable value to an article for a special purpose: but, generally speaking, all articles should be good enough to "carry their own weight." Amusing mistakes are made as to authorship of anonymous articles—just as they are made about the age or "bouquet" of wines and teas. We have heard it said, "it is easy to know when so and so writes for such a paper: his style is inimitable," etc.—when *not a word* was written by the said so and so.

ANGLICANS AND ROMANS.—Our finical friend, *Catholic Register*, is exercised over the recent General Synod—because the primate was not appointed by a certain foreign Bishop who resides at an ancient but used up Italian city called Rome. Thanks: we can get along very well, as they did before the Roman dictatorship was invented. Then, however we might like a Pio Nono or Leo, we should steadily object to a Satolli. If we want a guiding or helping hand from abroad, it is easy to go to our own national patriarch at Canterbury. Anyway, we settled our difficulties in apostolic and primitive fashion at the Synod.

IMITATING ROME.—Churchmen are sometimes twitted with imitating the details of Roman Catholic customs, such as clerical dress, architectural crosses, and surpliced choirs, comely altars, etc. There is a grain of truth in this charge—there was a time when Anglicans forgot (in sloth and carelessness) their own immemorial traditions in regard to such things: they are now *reviving*—not borrowing or imitating—these Anglican customs, and they happen to be somewhat like those retained by the Romanists, which in turn happen to be like those of the apostles, being traditional. There is about as much similarity as there is in their Bibles!

"THE PARLIAMENT OF RELIGIONS," of which Chicago is so proud, and which the Roman Catholic hierarchy has been trying to *utilize*, does not meet with universal approval even from the disciples of Romanism. Says the *Ave Maria*: "One regrets that the one true religion should have been represented in it. The absence of a representation of the Church at such a Babel (!) would serve to emphasize its superiority and uniqueness, and at the same time give error its own most striking characteristic of diversity." So Archbishop Benson's wise course is endorsed by the enemy (so to speak), and there has been thus demonstrated "the superiority and uniqueness of"—the Anglo-Catholic Church.

"CHRISTIAN ENDEAVORISM," ETC.—A writer in *Arena* dealing with the prospects of a "Free Church for America," says "a society began to work and increase under this name. It seemed as if the coming generation was to realize what Christ so longed to see—'one flock and one shepherd.' But the hireling shepherds took alarm. A portion of the flock was driven off into the

strong-walled Westminster fold: a section turned from the plain into the secluded Baptist river-valley: a large section protected by barbed fencing in the 'Epworth' enclosure." So end many attempts to "hew broken cisterns" to replace Christ's Catholic Church!

A NOVELIST "ON THE RAMPAGE."—Mr. Grant Allan—who has made a success as a romance-weaver—has jumped the fences of his "pent-up Utica" and forgotten *ne sutor ultra crepidam*. In the *Fortnightly Review* he has undertaken to teach the world the folly of the Resurrection doctrine, and takes the tone of an Athenian philosopher translated to the 19th century. Not content with this escapade, he writes in the *National Review* on the "Tuscan nationality." Both articles are full of "outrageous nonsense," and the *Review of Reviews* proceeds to scar him accordingly. A real theologian or historian would pronounce the author to be probably an escaped lunatic. Other novelists take warning!

EXTENSION OF THE DIACONATE—MEDICALLY.—Dr. Belcher has a thoughtful and practical paper in the *Newbury* on the subject of making a selection of reputable medical men to act as "local deacons" of our parishes—duty which they can easily perform without leaving the ruts of their professional practice. This work of Christian physicians is so far analogous to the diaconate function proper as to give plausible color to this proposition. The point is worth considering, and experimenting with to a limited extent.

"FATHER IGNATIUS" CHARACTERIZED.—Among the many descriptions of this eccentric preacher, the following from the *Chicago Evening Journal*, 1890, is too good to be lost: "We think him a pretty clever fellow, a very good Catholic, surprisingly good Anglican, orthodox enough to be a Presbyterian, Scriptural enough to be a Congregationalist, and earnest enough to become a first-class Methodist." Nothing less could describe one who, in a peculiar way, tries to become all things to all men—except Heber Newton and Gore!

MOVABLE ARCHBISHOPRICS, ETC.—The Canadian system of making the dignity of chief Bishops in a province transferable has great advantages. It is an outcome of the necessities of a new state of things—the creation of an increase in modern colonies, and the evangelization of large areas of the world: and still more it is owing, as a policy, to the change produced by modern civilization. The preminence of such places as Jerusalem, Antioch, Rome, Constantinople, Alexandria, Milan, Ravenna and Canterbury has disappeared: "the seat of empire" locally removes elsewhere—although such places, as "fountains of evangelization," remain "patriarchates." So, here, Halifax pales before Montreal, Toronto, Winnipeg, in importance and convenience.

DIGNITY BY SENIORITY is a principle the prevalence of which in new countries is natural and creditable. It may, however, have its inconveniences at times. The "presiding Bishop" of the United States may happen to be, occasionally, a person of comparatively little influence in the community, though long resident or well known. Still the *presumption* is that his long life and official position of long duration create an aroma of their own: and there is no practical inconvenience as long as General Synods are not convened at his see—which may be some "out of the way" place. We cannot always have a Bishop Machray

as senior, or such a central see as Winnipeg, Montreal or Toronto.

THE ELECTORATE OF ROMAN PRIESTS in Ireland who "manipulated" the last elections to the House of Commons, are arraigned by the *flock* in a recent editorial, as vitiating the value of Gladstone's majority in Parliament, and as justifying the *checkmate* of the House of Lords in regard to Home Rule. That majority "represents" not the people, but the Roman priesthood—in fact, the influence of the Roman papacy. There are those who tell us, with good reason, that the representation of Wales is not of much greater value or virtue—but "Dissent" has manipulated it!

WANDERING THOUGHTS

One always reads with a shudder any account of the desecration of a church, the one place in this sinful world which, even though laden with mortgages and debts, people in an indefinite way acknowledge to be God's peculiar property. The acknowledgment is often inadequately made, and after giving it to God, people often treat it as if it were their own.

"My house," our Lord says, "shall be called the house of prayer, but ye have made it a den of thieves." There is something very awful about that text, and I suppose if ages ago men could turn a church into a den of thieves, they can do so still.

"Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things and for thy pleasure they are and were created." If this be the language of worship, if it be a divinely given intimation to men how they may acceptably pay adoration to God, what about those who never give it, who not having learned and schooled themselves to realize the majesty of God, rob Him of the honour due to Him and turn His house of prayer into a place of amusement. It matters not, it seems to me, whether the amusement be a service or a sermon, or a concert or any other species of entertainment. It is after all amusement, and is a worshipping of self. The desire and motive is to be pleased, not to please. It is to get, not to give. It is not, in a spirit of self-effacement, to fall down and worship Him who is "worthy."

But what shall we say of the dreadfulness of the sin a person commits who enters a church intent upon evil designs, and who with irreverent and sacrilegious hands works injury to the house of God or the furniture. Such a case I read of last week. It was the altar that suffered this time from the sacrilegious hands, the candlesticks being the particular objects of this ebullition of impiety. Perhaps the reader may not think as I do in this matter, and because I have mentioned candlesticks may feel inclined to give little sympathy to those who were pained and distressed by the occurrence. But several questions present themselves to my mind. Was it done by a mischievous boy? Then think of his daring insolence and the training he must have received. Was it done by a man? Then think of his conception of freedom. Are men who hold some particular set of opinions alone to have immunity from molestation in the matter of worship? And if boys and men are growing up and living in our midst unable to tolerate what they, forsooth, disapprove of, and so undisciplined that they hesitate not to commit a deed of violence, what is likely to be the future of this "free" country?

Churchmen have a right to claim freedom of worship as well as others. They believe they

possess inestimable blessings which they are anxiously willing to share with others, but which they force upon none. They claim only for themselves what they cheerfully give to others. They, then, surely may obey the laws of their Church, and use in their worship anything which the Church allows, and which they find conducive to reverence, instruction and devotion.

Altar lights have a high and useful purpose. The most blessed truth of the Incarnation seems almost lost, and that we sinful, suffering and discouraged men worship One who is "the very light of the world." One who is both God and man, who while He claims the worship due to the majesty of God, yet also claims, with a human heart of pity, the right to bestow upon us human love and sympathy, seems almost forgotten. This truth is so all-important that it seems to me the Church would not dare to fail in using any and every means to challenge men's attention. They must be taught by the hearing of their ears, and by the seeing of their eyes, and every faculty and power and instinct must be appealed to in this great effort of the Church, by word and symbol, to teach the Great Evangel. Altar lights do preach this truth. Men can and do understand such teaching, for almost every man you meet has been trained to know the value of symbolic teaching in his lodge room, those schools of ritual.

I may finish by reminding Churchmen of the Church's rule. The Reformers "ordered that all the other numerous lights in the Churches (as having superstitious meanings) should be extinguished, 'but only two lights upon the high altar before the sacrament, which, for the signification that Christ is the very true light of the world, they (the ecclesiastical persons rehearsed) shall suffer to remain still.'" Nearly three centuries and a half have passed since then, and this has ever been the law.

To this may be added a few words from the judgment of the Archbishop of Canterbury, assisted by the Bishops of London, Hereford, Rochester, Oxford and Salisbury as assessors in the case of the Bishop of Lincoln. "But the court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the holy table continuously through the service, nothing having been performed or done under the definition of a ceremony, by the presence of two still lights alight before it begins and until after it ends."

IDLER.

"THE MOTHER OF US ALL."

BY THE REV. H. D. NHELL, B. H.

I have somewhere, stored away in a drawer (what I daresay many of you have too), a miniature likeness of my own mother. And sometimes when things are very down with me, or, when perchance in the hurry-scurry of life I am getting unmindful of the world beyond, whither she has gone before me, I take out this little picture, and look at it, and think it does me good.

Now very probably, any other man looking at this picture would be ready to criticise it in many particulars; certainly he would notice that the dress was out of fashion, probably he would detect some scar or faulty feature in the face: possibly he would see no beauty in it.

But I observe none of these things. I do not feel any inclination or temptation to criticise anything whatever in my mother. If any injury had

threatened her, or harm come nigh her, or reproach attacked her, what would I not have done or suffered to defend her fair fame. But seek out and magnify her faults or blemishes, be suspicious of her, complain of her to others—that I never could have done of my mother.

And what I say that we might all do better, than we seem ever to think of trying to do—is to look beyond the scars and blemishes, the wounds and abrasions of our mother the Church and see that she is our Mother, and listen to what she has to say to us, and take her bitter words as well as her sweet, her calls to prayer and fasting, and almsgiving, and confession and discipline, as well as her sweet gospel songs, as the words of our mother, spoken with authority, and in love, for our good.

She is your mother, to be to you what mothers are to their children; to feed you; to guard you; to teach you; to be your comfort and strength and guide and support, upon whose bosom you can rest without fear, into whose arms you can always run and be safe.

THE STORY OF THE CHURCH OF ENGLAND.

THE KING'S SUPREMACY NOT NEW.

The King's supremacy is a point which is often misunderstood and purposely made very much of, but it means practically very little. This claim was not a new one in any sense.* It was simply the restoration to the Crown of the supremacy which once belonged to it before the Popes usurped the right. Both Coke and Blackstone assert that power was restored to the King which had been conferred on former monarchs, but then in abeyance.† The action of declaring it by Henry VIII. was the practical restoration of a principle as old as the monarchy and constitution, and dating back to Anglo-Saxon times; the Act of 25 Henry VIII. c. 21, declares it to be an ancient constitutional principle; Canons I. and II. affirm it. If you will turn to your Prayer Book, in the 37th Article, you will read, "The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." "Where we attribute to the Queen's Majesty the chief Government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of the Sacraments," which shows that the monarch is properly the head of all ecclesiastical and civil corporations; but that Jesus Christ is the spiritual head of the Church of England.

MORE AND FISHER.

Sir Thomas More and the Bishop of Rochester (Fisher) refused to take the new oath of allegiance required by the altered state of things, and both were in consequence put to death; but the general body of the clergy recognized the right of the King, by taking the oath, to which was added the words, "so far as the law of Christ allows."

* "The Sovereign was at all times the head of the realm, both of the Spirituality and the Temporality."—Canon Dixon's *History of England*, Vol. I., p. 58.

† The Act which gave the title "Supreme Head" was repealed in Mary's time, and not revived by Queen Elizabeth.

‡ A common mistake is to suppose that the "Three Estates of the Realm" are the Queen, Lords, and Commons. The Three Estates are:—1. The Clergy or Spirituality (as represented by Convocation), or as we say, the Lords Spiritual; 2. The Lords Temporal; 3. The Commons. The Monarch being the Head.

§ "As to spiritual things, for as much as they be no earthly or temporal things, they have no worldly or temporal head, but only Christ, who did institute them, by whose ordinance they be ministered here by mortal men, elect, chosen and ordained, as God hath willed for the purpose."—Joyce's *Acts of the Church*, p. 68.

THE GENERAL SYNOD.

Continued.

MONDAY.—Shortly after ten o'clock the synod re-assembled, the Metropolitan in the chair.

After routine business His Lordship Bishop Sillito, of New Westminster, asked permission to interrupt the usual order of proceedings in order to bring forward a matter of some consequence and importance. He continued: "I desire to draw your lordships' and my brothers' attention to the Church catechism. Charles Kingsley used to say that the Church catechism duly digested was an all-sufficient religious education. I trust that all of you have sufficiently digested the Church catechism to remember the clause: To honor and obey the Queen and all who are in authority under her. (Hear, hear.) Yesterday there reached our shores from the old country a new Governor-General, and I think I am not intruding improperly upon the business of this synod if I suggest that the order of proceedings be suspended while this synod adopts a resolution, in the nature or form of a telegram of welcome to His Excellency the Governor-General of Canada."

The suggestion was unanimously adopted, and the Metropolitan appointed the following committee to draw up a suitable message: Bishop of Nova Scotia, Bishop of New Westminster and Dr. Davidson. The committee sat for a short time and then presented the following telegram:

Trinity College, Toronto.

His Excellency the Governor-General of Canada, Quebec

The General Synod of the Church of England in the Dominion of Canada, now in session in the city of Toronto, tenders to your Excellency and to Lady Aberdeen a hearty welcome, and prays that the blessing of Almighty God may rest upon your administration.

Mr. Justice Hannington suggested that the telegram might be made to read "them and their administration."

Bishop Courtney—No, because it is not Lady Aberdeen's administration.

Mr. Justice Hannington said the Bishop of Nova Scotia was very learned and very sharp, but he (the Judge) hoped his Lordship did not think he meant that Lady Aberdeen was going to administer the affairs of Canada. What he suggested was that a blessing should be asked upon "themselves," as well as the administration of affairs.

Bishop Courtney—You commence by addressing the telegram directly to His Excellency, and it will not do to finish the telegram in the third person.

The telegram was unanimously concurred in, and the Metropolitan of Canada was authorized to sign it on behalf of the synod.

Provost Body gave notice that he would move to refer the substance of the solemn declaration as finally adopted to the house of bishops to be revised so as to express accurately the meaning thereof, and be subscribed to by all delegates.

Canon O'Meara will move that religious teaching is necessary in our public schools to conserve the highest interests of the nation, and will ask for committees to give practical expression to the views of the synod.

Dr. R. T. Walkem will move after the settlement of the constitution that the metropolitans of the ecclesiastical provinces be styled archbishops of the dioceses of which they are bishops, respectively.

Judge Ermatinger will offer a motion to change the word "delegate" to "representative" in the constitution.

Rev. Dr. Langtry gave notice of an important resolution. In it the synod is asked to affirm "for the guidance of our people" the divine obligation of the religious observance of one day in seven as embodied in the Fourth Commandment. It is declared that the observance of the Lord's Day as a day of rest and worship and religious teaching has been a priceless blessing in all Christian lands in which it has been maintained. That the growing laxity in the observance of the Sabbath threatens its sacred character and beneficent influence, and is full of danger to the moral and spiritual life of the community. The synod, therefore, is asked to call upon all Christian people to keep sacred the day of rest and be guarded in any relaxation of the letter of the Fourth Commandment.

It was agreed to adjourn at 12 o'clock in order to allow the committee appointed for the purpose to draw up a list of standing committees.

Bishop Machray said he wished to give notice of the following motion to take the place of the resolution in regard to the expenses of delegates that had already been agreed to, but to which there seemed to be much opposition:

That for the expenses of the synod, including the necessary travelling expenses of members, there shall be an annual assessment of the dioceses proportioned to the number of licensed clergymen in each diocese, only exempting those which are entitled to send only one representative of each order.

Mr. Myers Gray, British Columbia, moved for a suspension of the rules of order so that the resolution might be discussed immediately, otherwise he said the diocese of New Westminster would be debarred from attending after the present session. According to the representation now of New Westminster, the diocese was called upon to pay half as much as the dioceses of Toronto, Montreal, Nova Scotia, or any other large eastern diocese.

Ven. Archdeacon Brigstocke had much pleasure in seconding the motion. He held in his hand a document signed by several lay members of the house asking that the matter be brought forward for re-consideration.

Rev. Canon O'Meara said he had been asked by several members to move in the same direction as the Metropolitan of Rupert's Land had done.

It was decided to suspend the rules of order as desired, and Bishop Machray then moved his resolution. He observed that it was contemplated to exclude dioceses with only 10 clergymen. At the present time these smaller dioceses existed simply by the munificence of Churchmen, and if those with only 10 clergymen were taxed there would be no people able to pay the money. Still the same thing practically applied to the dioceses that had only about 25 members. Almost all the clergymen in these dioceses were really there on account of the munificence of Churchmen elsewhere. If the motion as previously adopted was carried into effect, it would simply mean that a number of the dioceses, growing rapidly as far as missions are concerned, could not possibly take part in the work of the Church.

Ven. Archdeacon Brigstocke said he had much pleasure in seconding the motion.

Mr. Matthew Wilson—I would ask his Lordship, does he then intend to require them to pay according to the number of clergymen in the diocese?

Bishop Machray—Yes, of licensed clergymen.

Mr. Wilson—What I wanted to know is this: Does your Lordship intend still to exempt those dioceses having less than 25 clergymen?

Bishop Machray—Yes.

Mr. Wilson—Will your Lordship not agree with me that if you do that—that is, grade the expenses by the proportion of clergymen—that then it should cover all clergymen and all dioceses, because, for instance, Huron, or Ontario, or Toronto, may have strong churches, and may have a strong force of clergymen, yet there are in the out-lying and missionary districts of these dioceses—for instance, north of Lake Superior, and those places—clergymen and parishes that are just as poor and just as unable to contribute as the clergymen or parishes of these missionary dioceses, and I think that your lordships would agree with me that if we are to take the clergymen as the test that then there should be no exception made at all.

Bishop Machray—Well, I pointed out to you that the exemption up to 10 is an absolute necessity. In those cases the clergymen are entirely supported from outside. There are no people that could possibly contribute to it. That does not apply so much to the dioceses that have more than 10. No doubt there may be something contributed, but I think it would be a very difficult position in that case, there being such a total want of parishes that are able to contribute. I think it would be better to leave it as I proposed.

Bishop Sweatman held that the number of clergy in a diocese was no test of its financial position. One of the smaller dioceses for clergy was Columbia.

Bishop Perrin—We have 25.

Bishop Sweatman—In proportion to the number of clergy, that for example is a much wealthier diocese than others having the same number. It is a very imperfect test.

Bishop Perrin expressed his thankfulness for the motion, because otherwise it amounted to actual disfranchisement of his own and several other dioceses. As to the question of 25 members that was not a thing about which they wished to contend.

Mr. Myers Gray wished it to be understood that the delegates from British Columbia did not wish to come to the synod as beggars, but they were willing to pay their fair share of expenses.

Bishop Machray said he was quite willing, if his seconder consented, to have the motion read thus: "For the expenses of the synod, including the necessary travelling expenses, there shall be an annual assessment of the dioceses, in proportion to the number of licensed clergymen, only exempting those which have only 10 clergymen."

Bishop Sullivan said he was entirely dissatisfied with the proposed further amendment. His diocese at the present moment had under 25 clergy, and practically there was not a parish or mission in the whole diocese able to support its clergymen. Until the last year there were two that had been paying their own clergy. True, the salaries were small, but they were content with them. At the present moment those two missions had to be aided from the general fund simply because the existing circumstances rendered it absolutely impossible to

maintain their clergymen out of their own resources. The adoption of the further amendment would be to disfranchise Algoma and exclude either the bishops, clergy or laity from taking any part in the proceedings of the synod, because it was utterly impossible at the present moment for Algoma to contribute anything towards the expenses of the general synod. The financial position of the diocese was very low, and it would become still lower if further burdens were placed upon it.

Rev. Provost Body pointed out that no one seemed to have noticed the enormous change of principle in the resolution now proposed by the Metropolitan of Rupert's Land. As things stood before, the small dioceses and the large dioceses were graded in the exact proportion of two to four in these expenses. The change proposed simply revolutionized the basis of assessment that prevailed before, and instead of the proportion being divided between the dioceses entitled to send more than one representative in the proportion of two to four, it was going to be in the proportion of one to five or six, or two to twelve.

Rev. Canon O'Meara supported the proposition. If the synod was going to be worth anything it meant that in the case of dioceses with between 10 and 25 clergy their funds from the great centres were going to be largely increased.

Mr. Justice Hannington said it was a misapprehension to say that any diocese would be disfranchised. There was no layman of any means in the eastern part of Canada who would not, if required, contribute his \$30 or \$40 to the support of the weaker dioceses, especially if the payment was spread over a period of four or five years.

The Bishop of Algoma said he would withdraw his opposition; the laity represented by the speaker would come to their assistance.

Bishop Sweatman was prepared to vote for the amendment in spite of the radical change which made it bear heavily upon the diocese of Toronto. One of the reasons for the latter was that the diocese embraced 42 or 43 missions, which were as poor and unable to contribute anything towards this fund as any mission in the North-west. "It is no use," added his lordship, "talking about diocesan disability, because we are all in the same boat."

The resolution was amended to meet the wishes of Mr. Justice Hannington, and was then adopted as follows:

"For the expenses of the synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses proportioned to the number of licensed clergymen, and only dioceses having less than 10 clergymen being exempt. Provided, however, that the expenses of any member of the synod not attending during the whole session of the synod shall only be paid pro rata, and such proportionate part thereof as his attendance bears to the time the whole synod is in session; and that a standing committee shall be appointed who shall fix and determine the amount to be paid at any time to be determined hereafter; such committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the synod."

On motion of the Rev. Canon Pentreath, seconded by Rev. Canon O'Meara, it was resolved:

"That a committee be appointed, to report tomorrow, to consider ways and means for the payment of the expenses of delegates for the first general synod, and that the delegates from each diocese be requested to hand into that committee an approximate estimate of their expenses."

Rev. Provost Body moved the addition of the following clause to the constitution:

"Every canon passed by the general synod dealing with matters of doctrine, worship and discipline shall be formally made known to the provincial synod prior to the affirmation of such canon by the general synod."

Rev. Provost Body observed that his object was to accomplish two things by the motion. First, to prevent any feeling of uneasiness throughout the great body of the Church as to the method to be pursued by the general synod in dealing with these most important matters of doctrine, worship and discipline. It would be a great satisfaction to members of the Church throughout the Dominion to know that in their constitution they deliberately stated that they did not intend to finally pass any measure dealing with these matters until they had received the fullest consideration at the hands of the provincial synods.

Dr. Walkem was glad that the words "for their consideration" had been left out. They had appeared in the motion when it was presented on Saturday.

Rev. Dr. Langtry saw no reason for sending down to provincial synods enactments that they cannot deal with.

Bishop Sweatman pointed out that these bodies would not pass on these enactments; it was merely to promulgate the mind of the synod.

The Metropolitan of Rupert's Land understood

that provincial synods would have the right to affirm such canons, but not to reject them.

Mr. J. A. Worrell, Q.C., would certainly withdraw his support in that case.

Rev. Provost Body stated that the motion was copied from the American canons. It was with the aim of making known the mind of the Church, not to present the canons for the consideration of the provincial synods, which could take action in their own sphere.

Dr. Langtry was opposed to the motion. It hampered the action of this synod by delay, it led to complication, it interfered with the power of this synod by inviting the division they were here to avoid. They were too conservative. The motion would turn the synod into a mere shell, a mere sham.

Bishop Sweatman had been misled by the omission of the words "for their consideration"; all he had understood from the motion was that the canons should be promulgated. He opposed submitting canons to the provincial synod, and would like to know the reasons for omitting the words.

Provost Body explained that the phrase "for their consideration" had been objected to because it instructed provincial synods as to what they should do.

Dr. Walkem, Q.C., pointed out the advantage that the general synod would not take positive action until it heard from provincial synods.

Chancellor Bethune urged that they were treading on very dangerous ground. It might block the purposes for which they were assembled. They could never get a canon passed. It would take a canon 10 years to go through this course. They might as well tear up the constitution.

The Bishop of Athabasca thought that they should know and receive the sense of provincial synods. The chief business of this synod would be before them so long a time that they could form mature opinions on it.

Mr. A. H. Campbell pointed out the advantage that the provincial synods can instruct their delegates to the general synod.

Bishop Sullivan believed that the synod was more than a mere governing body; it was the highest educative body of the Church. They should not shut up the mind of the supreme legislative body of the Church in a mere canon. This motion provides a method of keeping the body of the Church informed. It will require not ten years, but five. There was no danger, as there was no desire of blocking legislation.

The house rose at 12 o'clock to allow time for the Joint Committee of the house to meet to strike standing committees.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

St. Stephen's.—A celebration of Holy Communion at 7.30 a.m. was the opening service of the Clerical Conference, which met at St. Stephen's on Wednesday and Thursday, Sept. 27th and 28th. The service was held in Christ Church, Rev. O. S. Newnam, rector, in the school room of which parish all the regular meetings were held. Venerable Archdeacon Brigstocke was celebrant, Rev. J. W. Millidge read the epistle, and Rev. H. M. Spike was gospeller. Hymn 157 was sung as a processional, and hymn 182 for a recessional. The first regular meeting of the conference was opened in the Sunday school room adjoining the church, at 9.30 a.m., the Ven. Archdeacon presiding. After the opening prayers the Archdeacon gave a short address dwelling upon the object of the conference and the benefits that it was hoped would be derived by all the clergy directly and by their several parishes indirectly.

The first paper on the programme was read by the Rev. O. S. Newnam, on "The Church in relation to voluntary organizations." After the reading of the paper a discussion ensued which was taken part in by nearly all the brethren who were present.

The second paper was on "Church music," written by Rev. Finlow Alexander, sub-deacon, and read by Rev. C. W. McCully, vicar of Fredericton. This paper was also discussed at some length.

Upon re-assembling for the afternoon session, Rev. Canon Roberts read his paper on "A systematic rule of life and work for the Clergy." A discussion of the subject ensued.

The Rev. E. Sibbald, not being present, the subject upon which he was to read a paper was taken up and discussed in conference, viz., "How to retain the interest of young men in the Church."

At 7.30 p.m. there was evensong in Christ Church. The prayers were said by Rev. R. W. Hudgell. Rev. H. E. Dibblee read the 1st lesson. The 2nd lesson was read by Rev. Canon Roberts. An impressive and practical sermon was preached by Rev. C. P.

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Church News

RESPONDENTS.

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preached by Rev. C. P.

Hanington from 1 Cor. xv. 58. At 7.30 a.m. on
Thursday the Holy Communion was celebrated, the
Ven. the Archdeacon being celebrant. Rev. Prof.
Vroom of King's College, Windsor, read the epistle,
and Rev. C. W. McCully the gospel; a meditation
upon the "Holy Eucharist" was given by the Rev.
John Parkinson. Matins were said at 9.30 a.m. by
Rev. J. F. Bryan, rector of Trinity Church, St.
Stephen, the lessons being read by Revs. John
Parkinson and R. E. Smith; Rev. Prof. Vroom read
a meditation written by Rev. J. R. Campbell on
"Ensamples to the Flock." A period of fifteen
minutes was then spent in private devotion, after
which suitable collects were said by the Archdeacon.

At 10.30 a.m. the brethren re-assembled in the
school room, when the Ven. Archdeacon read a paper
on "Preparation for Preaching"; then followed an
animated and profitable discussion on the points
brought out in the paper. The litany was said at
3 p.m. by the Rev. J. W. Millidge, and a meditation
was given by Rev. R. W. Hudgell on "The appear-
ing of the Chief Shepherd." The closing meeting of
the conference was held in the school after the con-
clusion of the service in the church. Unanimous
votes of thanks were passed to the rector of Christ
Church, his family and the members of his congrega-
tion for their kindness and hospitality; and to the
Rev. C. P. Hanington for his services as secretary. Regrets for their unavoidable
absence were received from his Lordship the Bishop,
the Revs. E. Sibbald, J. R. Campbell, H. Montgomery,
and sub-deacon Alexander. It was on motion de-
cided to hold a similar conference next year, at a
place and date to be hereafter determined upon.

The committee of the Diocesan Clerical Conference
was then appointed as follows: The Ven. Arch-
deacon Brigstocke, Revs. Canon Roberts, C. P.
Hanington, Canon Forsyth, J. R. Campbell, C. W.
McCully, O. S. Newnham, John Parkinson, and R. W.
Hudgell. A special request "Cum una voce," was made
that the papers of the Archdeacon and Rev. Canon
Roberts be published in one of the Canadian Church
papers. The closing service of the conference was
specially hearty, and, considering the inclement
state of the weather, the congregation was good.

The processional hymn was 390, which was sung by
the Sunday school scholars and clergy, as they
marched (the children with their banners preceding)
from the S. S. room into the church. The prayers
were said by Rev. Canon Roberts. The 1st lesson
was read by Rev. C. P. Hanington, and the 2nd
lesson by Rev. Prof. Vroom. Rev. C. W. McCully
preached an eloquent and scholarly sermon from
the 34th and 35th verses of the 10th chapter of the
Acts of the Holy Apostles. The musical part of the
service was well and fittingly rendered, Miss Porter
presiding at the organ. After the benediction by
the Ven. Archdeacon, the S. S. scholars and the
clergy retired from the church, passing down the
centre aisle, singing as a processional hymn 391,
A. and M. Shortly after the service, Rev. C. W.
McCully admitted to the order of the St. Andrew's
Brotherhood nine members of Christ Church con-
gregation, together with a number of the clergy who
were present. The clergy admitted to membership,
who hope in due time to form chapters of the
Brotherhood in their respective parishes, include Rev.
Canon Roberts, rector of Fredericton; Rev. John Par-
kinson, rector of St. Mary's; Rev. H. M. Spike, rector
of Musquash; Rev. R. E. Smith, rector of St. George;
Rev. O. S. Newnham, rector of Christ Church,
St. Stephen; Rev. J. F. Bryan, rector of Trinity
Church, St. Stephen, and Rev. H. E. Dibblee,
rector of Maugeville and Burton. The rector
of Christ Church must be highly gratified with
the success which has attended this conference,
a result which has been in no small measure due to
his own untiring zeal and minute arrangement of
details. The earnestness manifested by the young
men of his congregation who came forward volun-
tarily to take the solemn vows of prayer and ser-
vice in the Brotherhood of St. Andrew was some-
thing to gladden his heart, and at the same time
formed a most fitting close to the Clerical Conference
of 1898.

NOVA SCOTIA.

KENTVILLE.—On Sunday, Sept. 24th, harvest festi-
val services were held in St. James' Church, Kent-
ville. There were two celebrations and 59 communi-
cants. The church was decorated with great taste
and appropriateness for the occasion. In the even-
ing the rector preached on this subject: "What
Christianity has done for England and her colonies."

WOLFVILLE.—The Rev. K. C. Hind, M.A., rector
elect of the parish of Horton, will enter on his du-
ties on Sunday, Oct. 22nd, and on Thursday, Oct.
26th, he will be instituted and inducted by the
Right Rev. the Lord Bishop of the diocese. The
Rev. E. P. Crawford, M.A., rector of St. Luke's Ca-
thedral, Halifax, took the services in St. John's
Church, Wolfville, on Sunday, Sept. 24th.

MONTREAL.

(Concluded.)

SECOND DAY.—The first paper read at the morning
session was on "Inspiration," and was a very
thoughtful contribution, by the Rev. G. Abbott Smith,
who spoke of the prevailing views of the inspiration
of the Bible and the position and relative importance
of the doctrine of inspiration in the system of Chris-
tian faith. He said that the theories of inspiration
which were generally considered orthodox all agree
that there was an element in Holy Scripture which
the unassisted power of the human mind could never
have produced. There were, however, differences
of view as to the nature and degree of inspiration of
Holy Scripture; and these differences were divided
into two classes, one of which minimized the divine
element in Scripture, while the other emphasized its
existence. Between these two classes of views he
thought there was something of a compromise to be
had in the idea of dynamic inspiration, as it had
been called—an influence acting upon living powers
and manifesting itself through them according to
their natural laws. Dogmatically speaking, inspira-
tion was not at the base of Christianity, the proof
of the divinity of Jesus Christ being such as to in-
duce belief in him. Consequently a definite theory
of inspiration, however desirable, was not needful for
the Christian's assurance of hope, and should not be
too strongly pressed in these days of scientific in-
quiry, when men had been driven from the Chris-
tian faith by the too rigid views of inspiration held
by some of its teachers. By taking a liberal stand
they did not endanger or dishonor the Word of God,
for as such it ever had been and would be able by
its inherent divinity to vindicate itself.

Discussion on the paper was opened by the Rev.
W. H. Garth, who spoke of the confusion of inspira-
tion with spiritual illumination, and pointed out
that the two things differed as to their subjects and
as to their design. The design of inspiration was
to render certain men infallible as teachers; the de-
sign of spiritual illumination was to render men
holy. A still more fruitful source of error than the
confusion of inspiration with spiritual illumination
was the distinction between inspiration and revela-
tion. The object of revelation was the communi-
cation of knowledge; the object of inspiration was
to secure a record coming, to all intents and pur-
poses, from God himself, and with His seal and ap-
proval. Speaking of the difficulties of inspiration,
he said that the ethical difficulties belonged chiefly
to the Old Testament and were much less urged
than formerly. As to historical and scientific ob-
jections, distinction must be made between what
the sacred writers thought or believed and what
they taught. The language of the Bible was the
language of common life; and difficulties often arose
from what was not said rather than from what was
said.

The debate was continued by Revs. L. N. Tucker,
T. E. Cunningham, E. I. Rexford, J. A. Elliott, T.
Everett, H. E. Horsey, Rural Dean Sanders, C. C.
Waller, W. A. Mervyn, T. Marriott and Canon Hen-
derson.

Archaeology and Religion.—The next paper was a
very interesting one by Rev. J. A. Elliott on "The
Bearing of Recent Excavations on Holy Scripture."
He referred to the great work being carried on in the
interests of the Bible and archaeology by the Egyp-
tian and Palestine Exploration fund, gave general
testimony of modern excavations to the veracity of
Holy Scripture, and then went on to refer to par-
ticular excavations and to show how the discoveries
made thereat corroborated certain portions of the
Bible. In conclusion, he said that recent discoveries
had borne out to the letter the statements of Scrip-
ture in the most marvellous way, and if the inscrip-
tions and relics discovered were interpreted aright and
assigned to their proper dates, there was much en-
couragement for those who were so deeply interested
in the veracity of the Sacred Word.

The discussion was opened by Rev. N. A. F.
Bourne, who gave a number of references to show
that the translations of the inscriptions which had
been discovered were accurate. He was followed
by Revs. T. Marriot, L. N. Tucker, G. Abbott Smith,
T. Everett, C. C. Waller and others, after which the
conference adjourned for luncheon.

The need of self-denial.—On reassembling, Rev. T.
E. Cunningham contributed a very practical paper
on "Self-denial." He said that in some form or
other we were often preached to on self-denial, but
if observation counted for anything, the theme did
not evoke much response either in the heart of the
preacher or in the hearts of his hearers, for every-
where self-indulgence still lifted its haughty head
on high, barefaced and unrebuked. He quoted from
the Holy Scripture and the prayer-book to show
authority for self-denial, and said that its practice
was necessary for the development of high-class
Christian character and manhood. Whilst each one
must select a mode of self-denial likely to best suit
his own particular case, still there could be adopted
a general rule that all acts of self-denial to be useful

must be a means to the development of strength and
will sufficient to resist even the most powerful
temptations incident to human experience.

The discussion which ensued was taken part in
by Revs. L. N. Tucker, T. Everett, N. A. F. Bourne,
Rural Dean Sanders, G. Abbott Smith, A. Bareham,
H. E. Horsey, C. C. Waller, and others.

Social duties of a clergyman.—This was the title of a
thoughtful paper by Rev. F. Charters. He said that
as a clergyman was a public official, whose great
object and duty was more particularly to influence
society for good, he found himself bound to observe
certain social laws and to perform certain social
duties, which as a layman he would partly, if not
entirely, escape. He then proceeded to touch upon
some of the more important of these duties, placing
first the fact that society demanded most emphatic-
ally from the clergyman the necessity of being con-
versant with those rules pertaining to good society,
and the observance of which always marked the
true gentleman. The next question was that of
matrimony, and though he was not a believer in en-
forced celibacy, he thought that if the same willing
self-denial which was so often exhibited by young
men in the army and navy was more characteristic
of the young clergy, greater good might at times be
done. In connection with matrimony, there was a
certain duty to society which the clergyman could
only meet by making a careful choice in order that
he might have a real helpmeet. As to how far a
clergyman should enter into the social life of
his people, it would be difficult, perhaps, to lay
down any hard and fast rule, but the limitation
might be suggested that he should go just so far as
he honestly thought that he might do good thereby.
By joining in the social life of their people cler-
gymen might help to make it purer and be able to
reach many that could not be reached in the ordi-
nary way from the pulpit. A clergyman, especially
in the country, might if he would, become the leader
of all social events, and he might thus do good work
in the cause of temperance and morality, and in a
large degree raise the intellectual and moral tone of
the whole community. Even in the city this influ-
ence might be exerted to a greater degree than it
was. Why, he asked, was it that so many city
young men were found outside the churches? Was
it not largely because the city clergy either could
not or would not meet them socially. He urged the
necessity of clergymen visiting their flocks, and at-
tributed complaints of empty pews largely to a fail-
ure in carrying out this duty. In conclusion, he said
he firmly held that he was an unwise man and an
unfaithful clergyman who allowed himself to neglect
that most important part of his life's work, his social
duties.

Discussion on the subject was introduced by Rev.
Rural Dean Sanders, and continued by Revs. T.
Everett, Dr. Fulton, H. E. Horsey, W. A. Mervyn,
J. A. Elliott, T. Marriott and L. N. Tucker.

This closed the session, and the conference was
then terminated in the usual formal manner.

A very pleasant reunion of the Alumni and
students took place in the Diocesan college in the
evening, in the dining hall, which was beautifully
decorated for the occasion by Mrs. Henderson.
The toasts were "Our Queen and Country," sub-
mitted by Rev. L. Norman Tucker; "Our Church,"
by Rev. W. Sanders; "Our Bishop," by the Rev.
Dr. Henderson; "Our College," by Rev. E. I. Rex-
ford; "Our President," by Rev. F. Charters; "Our
Benefactors," by Rev. F. Bourne; "Our Alumni,"
by Mr. F. Pratt, a student, and "Our Students," by
Rev. J. A. Elliott. A meeting of the general com-
mittee of the association was afterwards held. The
following officers were elected:—President, Rev.
Dr. Henderson; vice-president, Rev. Rural Dean
Sanders; secretary-treasurer, Rev. G. Abbott Smith;
executive committee, Revs. E. I. Rexford, T. E.
Cunningham, W. A. Mervyn, B. T. Marriott and H.
E. Horsey.

ONTARIO.

Iroquois.—In the month of July the rector of this
parish, Rev. Rural Dean Houston, laid the founda-
tion stone of a mission church five miles north-west
of the village of Iroquois. The Rev. R. W. Rayson
of All Saints' Church, Kingston, assisted in the ser-
vice. On the 3rd of September a grand harvest pic-
nic was held in the vicinity in aid of the building
fund. The day turned out all that could be desired.
A sumptuous dinner was provided and thereafter
speeches were delivered by Rev. G. Metzler of Car-
dinal; Rev. G. S. Anderson, of Morrisburg; H. H.
Rose, M.P., Mason Mills, A. Harkness, T. S. Ed-
wards. A very enjoyable day was spent indeed, and
the building fund aided to the extent of \$160.
Shortly before the above date the S.S. of St. John's
Church, Iroquois, held the annual excursion per
steamer "Merritt" to Hiron Park, above Brockville.
This was a decided success, netting, after paying
\$70 for the boat, \$60 for the general fund. On Sun-
day, Oct. 2nd, the annual harvest thanksgiving ser-

vices were held in St. John's Church and proved to be of a very interesting character. Large congregations filled the sacred edifice, particularly so at 7 p.m., when the church was literally packed to the doors. The church was tastefully decorated with grain, fruit and flowers. The services commenced with a celebration of the Holy Communion at 8 a.m.; at 10.30 a.m. there was held the special harvest thanksgiving services, with a semi-choral celebration, the rector preaching from Phil. iv. 6. The service at 7 p.m. was a special flower service in connection with the Sunday School; the pupils were marshalled at the rectory and proceeded from thence to the church, preceded by a handsome banner, borne by three of the younger children of the school, each pupil bearing a bouquet of flowers. When the procession reached the church porch and began to pass on towards the main aisle, the inspiring strains of hymn 390 A and M, "Brightly Gleams our Banner," were heard, growing stronger and stronger as the pupils passed on to their allotted places at the head of the nave. At the end of the 3rd Collect, hymn 598 A and M, was sung, "Here, Lord, we offer Thee all that is fairest—Flowers in their freshness from garden and field," the pupils meanwhile proceeding in turn to the chancel rails, where the rector received their floral offerings and reverently placed them on the altar as an offering unto the Lord and as gifts for His stricken ones. The usual service was then proceeded with, hymn 573 A and M, "All things bright and beautiful," being sung in the accustomed place. The Rev. C. E. Sills, Incumbent of Mountain, addressed the children in touching and appropriate words, drawing lessons from the beauty and purity of the flowers which had just been presented. The recessional hymn was 391 A and M, the S. S. banner again leading the way. These services were most hearty in the extreme, and the altar of God looked most magnificent in its garb of floral offerings. The total offerings for the day amounted to the sum of \$56. The flowers were sent by express next day to Kingston, to be used in the wards of the General Hospital.

TORONTO.

NEWMARKET.—*St. Paul's*.—The harvest festival was celebrated with great heartiness on the Feast of St. Michael and All Angels. A parochial dinner in the evening was largely attended; and the church was well filled at evensong, when Rev. F. Heathcote, of King, preached an excellent sermon. The music was well rendered, and the decorations were considered an improvement on former years. The Thanksgiving Communion was celebrated on the following Sunday. Receipts from offertory, etc., \$64.

Wycliffe College.—The annual meeting was held last Tuesday evening, Mr. N. W. Hoyles, Q.C., in the chair. Addresses were delivered by His Lordship Bishop Young, of Athabasca, and Rev. R. T. Stewart, for 17 years a Church missionary in China. Secretary O'Meara, in his report, pointed out that the Rev. I. O. Stringer, a graduate of Wycliffe, enjoyed the distinction of being the most northerly situated white man in the world living in a settled abode. Rev. J. C. Robinson, of Carman, has a modest little parish of 11,000 square miles, with nine preaching centres. The treasurer presented a concise and comprehensive report, estimating the sums wanted for next year at \$4,525, divided as follows: Japan, \$2,800; Mackenzie River, \$650; Rupert's Land, \$475; Algoma, \$600. The friend who had contributed \$800 for each of the past three years to support a missionary in Algoma was unable to repeat his benefaction this year. The following were appointed members of an Executive Committee, other members to be chosen by the college alumni: Rev. Rural Dean Jones, M.A., Rev. H. G. Baldwin, M.A., Mr. N. W. Hoyles, Q.C., Mr. Ralph Hilliwell, Mr. Thomas Mortimer, Dr. W. W. Baldwin.

Training School for Deaconesses.—Tuesday afternoon an event of no slight importance in the work of the Church in Canada took place, when the Lord Bishop of Toronto formally opened the Training Home for Deaconesses at 46 St. George street. His Lordship spoke briefly of the origin, progress and aims of the deaconess' work. He was followed in appropriate addresses by Rev. W. J. Armitage, of St. Catharines; Rev. Septimus Jones, Col. Sir. C. S. Gzowski, K.C. M.G., A.D.C. to the Queen; Rev. R. W. Stewart, of Foo-Chow, China; Rev. Prof. Mitchell, of Wycliffe College, and Rev. G. M. Wrong. A large number of clergy and of ladies were present. The first definite step towards this movement was taken about a year ago, when Miss Wilson, daughter of the late president of the University of Toronto, went to England and studied the workings of the Order of Deaconesses. She has now returned and has given her home for the present as a training institution. Here candidates will receive instruction in a two years' course on the Bible, Bible history, Church history, social science and the ordinary duties in nursing the sick.

Many applications for admission to the home have been already received, and more are desired from suitable candidates. The institution will be supported by contributions from its friends, but there will be no solicitation. In a few years it is the hope of the founders to have an organized body of women working in this now unoccupied field of Church work, not merely in Toronto, but in the outside parishes, and even in the North-west.

All Saints.—The twenty-first anniversary of this church was celebrated last Thursday evening by a very successful social of the members and ex-members of the congregation in the parlours of the church on Wilton avenue and Sherbourne streets. Nearly 1,000 ladies and gentlemen were present, including Hon. G. W. Allan, who presided; the Bishop of Toronto, the Bishop of Athabasca, Rev. Dr. Scadding; A. McLean Howard, one of the first church wardens; S. G. Wood, Columbus H. Greene, and many other prominent citizens. The rooms were elaborately and tastefully decorated with plants, flags, bunting and Chinese lanterns. A short musical programme was presented, and Marciano's orchestra provided instrumental selections. A number of short speeches were delivered by the gentlemen named and others, all of which were replete with pleasant reminiscences of the past and kindly good wishes for the future. A notable and very gratifying feature of the evening's proceedings was the presentation of a very handsome and valuable solid silver rose bowl to the beloved rector, Rev. Arthur H. Baldwin, who has been in charge of the parish from the day it was founded. The inscription on the souvenir read as follows:—"Presented to Rev. Arthur H. Baldwin, M.A., first rector of All Saints' Church, Toronto, Canada, on the occasion of the 21st anniversary of the founding of the parish, as a souvenir of the event and a slight token of the respect, love and gratitude from his people; 1872, 1893." The presentation was fittingly made by Hon. G. W. Allan, who spoke in eulogistic and affectionate terms of Mr. Baldwin's labours in his charge; and the recipient feelingly acknowledged the gift in appropriate terms.

NIAGARA.

MOUNT FOREST.—A harvest thanksgiving service was held here on Wednesday, 27th Sept. Many of the neighbouring clergy took part. The Reverend Messrs. Belt of Harriston, Connor of Durham, Bennetts of Arthur, were present, and the Rev. Canon Henderson of Orangeville preached a very interesting and practical thanksgiving sermon. Mr. Brown, who has for some time been serving the church at Attwood as lay reader, has lately come to the help of the rector, the Rev. Mr. Bevan, and it will now be possible to work the parish much more satisfactorily. It is proposed to hold a regular old fashioned tea meeting in the town hall on Monday, Oct. 2nd, as a harvest home celebration.

ST. CATHARINES.—The new church of St. Barnabas was opened on Thursday, Sept. 28th. The day began with a celebration of Holy Communion at 7 a.m., at which some fifty communicants were present. At 11 a.m. Holy Communion was celebrated by the Bishop of Niagara, assisted by Canon Houston, Mr. Roper and Mr. Geoghegan. There were also present in the choir Revs. Mr. Archer of Stamford, E. Stevenson of St. Stephen's, Toronto, and F. G. Plummer of St. Matthias', Toronto, the choir of which church assisted in the musical part of the service. At 7.30 p.m. the church was packed by a congregation who joined most heartily in a service of thanksgiving for the harvest, as well as for the opening of the church. Rev. W. H. Clarke of St. Barnabas, Toronto, was the preacher. A sumptuous supper re-union in the school house brought a most enjoyable day to a close. The rector and congregation are to be most sincerely congratulated on the beautiful church they have brought so near completion. It is well proportioned and lofty, with good chancel and vestry room, and when fully completed, will be a building which the congregation will have reason to be proud of.

ANCASTER.—Rev. Prof. Clark, of Trinity College, lectured in the town hall, on Oct. 2, to a large and appreciative audience. Mr. Clark also gave an admirable harvest home festival sermon at St. John's church at 3 p.m. on Oct. 3. Several neighbouring clergy assisted at the service. The church was beautifully decorated. A liberal collection was given for church purposes. In the evening a tea was given in the town hall, which was numerously attended. A number of ladies and gentlemen contributed vocal and instrumental music. Rev. Mr. Fessenden's weekly exhibition of limelight views and lectures is very interesting.

Ward off disease by taking K.D.C. It restores the stomach to healthy action; a healthy stomach tones the system. Try K.D.C.

HURON.

GALT.—On "St. Michael and All Angels" day, the Rev. Rural Dean Ridley, rector of the parish, opened services in one of the principal suburbs of the town—where a Mission Sunday School has been held during the past year. A building has been rented and converted into a very neat and church-like place of worship, the rector and a few willing workers having performed the necessary manual labour, to save expense, and now in faith and hope divine service will be held regularly every week. Fifty-three years ago, the late Very Reverend Michael Boomer, LL.D., Dean of Huron, established the church in Galt, and was rector of the parish for the long term of thirty-three years. This is the third offshoot from Trinity—the mother church—within the past few years. The Rev. Canon Hincks, now of Windsor, Ont., opened services at Hesepler, which were continued by his successor, the present rector of Galt—who, anticipating further extension—opened a similar mission at Preston, adjacent to Galt—resulting in the erection of a very pretty church two years ago. Another handsome church is to be opened by the Bishop on the 29th of the present month, and both of these congregations were constituted a separate parish in April last, and are under the faithful ministrations of the Rev. J. Edmonds, who is meeting with great success in his work. It is earnestly hoped that similar success will attend this new effort in the immediate suburbs of the town. The prospects are encouraging.

Huron Lay Workers' Convention.—At a meeting held in Woodstock on the 25th inst., at which the clergy and congregations of both Anglican churches in that town were represented, a reception committee was formed to prepare for the Lay Workers' and Sunday-school Teachers' Convention to be held on the 1st and 2nd November. Mr. T. C. Martin of Woodstock was appointed secretary, and all intending visitors should send their names to him as early as possible. The Bishop will issue a pastoral giving the convention his warm endorsement.

AYLMER.—Presentation.—On Friday evening last, before the opening of the Christian Endeavor meeting at Trinity Church, a presentation of a pleasing nature took place. Mr. Geo. W. Youell was presented with a beautiful gold-headed cane and a handsome mantel clock, accompanied by an address. The Rev. Mr. Andrews, rector, occupied the chair, and the Rev. Mr. Sanders read the following address:

To Geo. Youell, Esq., Senior and People's Warden of Trinity Church, Aylmer, Ont.

DEAR SIR,—We, the members of the Church of England in the town of Aylmer, whose names are attached to this address, beg leave to approach and offer you our sincere appreciation of the manner in which you have conducted the duties of your important position, that position just occupied from Easter, 1892, to Easter, 1893, with such satisfaction that you were at the Easter vestry meeting of 1893 re-elected as People's Warden, to serve as faithfully as you had done during the previous year, and most successfully has the work been done; but a principal feature in your work has been the success attending your efforts in having the church services regularly performed for ten months, having no resident pastor, and during that long space of time not a Sunday service omitted having been performed by prominent priests or students, licensed to the work by the bishops of their dioceses to which they belonged. This work of providing spiritual food for the congregation has been an astonishment to many, both clerical and lay members, here and elsewhere. We, the congregation of Trinity church, owe you a great debt of gratitude for your untiring and indefatigable work as church warden, and we now assure you of our most profound confidence in you in every relation of life as a Christian man, as a member of the Church of God, as a church warden in said church, as superintendent of the Sunday School, as a citizen and a merchant, evidenced by your work and conversation in life, and we trust, sir, you will accept this little offering of our esteem, viewing it in like manner as given. We remain, dear Mr. Geo. Youell, your sincere well wishers, the undersigned,

Signed, Rev. T. E. Sanders and 46 others. Aylmer, Sept. 8th, 1893.

WINGHAM.—Sunday, Oct. 1st, was, if I may say so, 'a red letter saints' day' to St. Paul's Church. A few days previous the weather had been cold and dreary, but Sunday morning the sun seemed as if it had kept away a few days on purpose to give a more brilliant sunshine for that day, to warm the hearts and shed its blessed sunlight on the devoted band of women that had toiled with those loving hands and hearts 'that alone can do so,' all the previous week in decorating what is to-day the loveliest church in Western Ontario. The services were announced for half-past ten. Before even the first bell rung out the sidewalk nearly down to the main street was blocked, and at ten not a seat or standing room could be had, and

nd All Angels' day, the or of the parish, opened d suburbs of the town—ool has been held dur- g has been rented and nd church-like place of willing workers having ual labour, to save ex- rope divine service will ek. Fifty-three years Michael Boomer, LL.D., he church in Galt, and he long term of thirty- d offshoot from Trinity in the past few years. of Windsor, Ont., open- h were continued by his of Galt—who, antici- ened a similar mission—resulting in the ere- wo years ago. Another ened by the Bishop on th, and both of these ed a separate parish in faithful ministrations is meeting with great nently hoped that sim- ew effort in the jime- The prospects are en-

vention.—At a meeting th inst., at which the oth Anglican churches l, a reception committee he Lay Workers' and vention to be held on the T. C. Martin of Wood- ary, and all intending mes to him as early as sse a pastoral giving orsation.

Friday evening last, ristian Endeavor meet- sentation of a pleasing W. Youell was present- ed cane and a hand- aned by an address. r, occupied the chair, l the following address: nd People's Warden of nt.

bers of the Church of ner, whose names are leave to approach and ation of the manner in he duties of your im- n just occupied from , with such satisfaction vestry meeting of 1898 n, to serve as faithfully revious year, and most n done; but a principal i the success attending urch services regularly vng no resident pastor, time not a Sunday ser- rformed by prominent l to the work by the which they belonged. ual food for the congr- ent to many, both cler- d elsewhere. We, the h, owe you a great debt and indefatigable work ow assure you of our ou in every relation of member of the Church i said church, as super- ool, as a citizen and a work and conversation i will accept this little g it in like manner as Geo. Youell, your sin- gned,

s and 46 others. Ayl- it, was, if I may say so, St. Paul's Church. A er had been cold and the sun seemed as if it purpose to give a more Y, to warm the hearts on the devoted band of hose loving hands and all the previous week the loveliest church in es were announced for e first bell rung out the ain street was blocked, y room could be had, and

many that had driven twelve or fourteen miles had to go away. As the choir filed into the chancel, followed by the rector, visiting clergy and the Bishop, it was a sight that each Churchman felt proud of, and when Mr. Elliss, the organist, opened out the new organ, and those grand and beautiful strains, as they gradually rose and filled each nook and corner of the building, seemed as if they were indeed the nearest golden chord to that better life. Rev. Mr. McCosh read the lessons, the Bishop the Gospel, after which he preached one of his favourite sermons, holding the vast congregation spell bound with his wonderful description of the Jew's rejection of the stone which had since become the chief corner stone: in the afternoon his Lordship held a confirmation, a large class having been presented by the rector; in the evening Rev. Mr. McCosh, one of our old rectors, preached—the church was again filled to overflowing, many having to go away. On Monday evening an organ recital was held, which was well attended, the collection at that service alone being \$123. The organ was built by Warren & Co., of Montreal, and cost about \$1,500. The chancel is lighted with a beautiful brass chandelier, with four brass lights behind the altar, another large brass chandelier with about twenty incandescent electric lights hung in the middle of the nave; the interior of the church is open roof, after the Norman style of architecture, finished with red brick; it is nearly all paid for, a small debt of a little over one hundred dollars resting on the organ. We hope in a very short time to ask the Bishop to come and consecrate it. We are looking forward in the near future to add a chime of bells, the tower having been built to receive them. We all feel proud, and no one more so than Crowell Willson, Esq., who has done so much. We have a magnificent rectory, that cost nearly \$3,000, which he presented to the church, and he has given us about \$2,000 towards the new church. The rector, Rev. Mr. Wood, is to be congratulated on the happy termination of a grand day's work in this parish, which will be marked in the future, we hope, by a largely increased congregation, as one and all are proud of their new church and organ.

RIDGETOWN.—Sunday, the 24th ult., was a red letter day to the members of the Church in this place. This beautiful church was on that day consecrated by the Bishop of Huron. The church was handsomely decorated, it being thanksgiving day for the gifts of the harvest. At the morning service the building was crowded. The Bishop was met in the porch by the clergy and wardens, and having assented to their petition to consecrate, proceeded to the chancel, reciting the 24th Psalm. The deed of consecration was then read by the Rev. W. Daunt and signed by the Bishop, who then offered the solemn prayer of consecration. Morning prayer was then said by the incumbent, the Rev. W. Scott, assisted by the Rev. W. B. Rally. The Bishop preached from Rev. xiv. 15, his sermon being a masterly exposition of the doctrine of the Second Advent of Christ, as suggested by circumstances of the harvest. In the evening, the church being again filled to its utmost capacity, the Bishop again preached from Matt. vii. 13, 14, illustrating the broad and the narrow way. He then confirmed thirty-two persons (some being from the parish of Highgate), which were presented to him by the members, and addressed them in his usual felicitous manner. Mrs. Scott ably presided at the organ, the choir acquitting itself creditably. The parish was first organized in 1878 under the charge of the Rev. J. Downie, who was followed in the incumbency in 1882 by the Rev. W. M. Shore, and in 1887 by the Rev. A. F. Burt. It was reserved for the present incumbent, the Rev. W. E. Scott, to wipe off the debt of the church. The building is 52 x 32, of brick veneer, surmounted by a turret, with a seating capacity of 200. The cost was \$3,000.

BRIEF MENTION.

Suicide is less prevalent among miners than any other class of people.

The diamond mines of Brazil have yielded over 15,000,000 carats of stones.

The oldest flute in the world is made of the thigh bone of a sheep.

The discovery of a rich petroleum field is reported in the Assam district, British India.

Not including Alaska, Brazil is larger in extent than the United States.

On an average 27,000 widowers remarry, as against 18,500 widows, in the course of a month.

In Australia many horseshoes are now made of cowhide instead of iron.

Rev. Thomas Godden, M. A., will continue as missionary at Shannonville.

Medieval doctors considered chips from the galls on which somebody had been hanged a good remedy for ague.

The longest animal known to exist is the roe-eel, which averages 100 feet in length.

Persian newspapers are written by expert penmen and then lithographed.

A million acres of forest are cut down every year, to supply European railway companies with ties.

The cavalry was the aristocratic arm of the Greek service. All the horsemen owned and provided for their own horses.

It is estimated that last year 1,285,000,000 bananas were consumed in the United States alone.

Deep-sea soundings in the interest of science and commerce were begun in 1868.

The United States has a lower percentage of blind people than any other country in the world.

A letter mailed in London and remained in Hong Kong made the circuit of the world in the fast time of sixty two days.

The Rev. W. H. French is about to resign the parish of St. James', Gravenhurst. Bishop Sullivan hopes to prevail upon him to accept another appointment in the diocese of Algoma.

Mozart always kept his note book in his pocket, and while walking or playing billiards, his favorite amusement, would often stop to jot down a melody that occurred to him.

Rev. R. L. Macfarlane, B. A., assistant minister at Grace Church, Brantford, has resigned owing to ill-health. He will go to Southern California. The rev. gentleman was very popular.

Many Chinese temples are provided with a bell at the entrance, and when the worshipper enters he gives the rope a pull and rings the bell in order that the deity may be notified of his coming, and be on hand to attend to his business.

Queen Victoria proposes to erect a cairn in memory of the marriage of the Duke of York. It will be in Scotland, near the one she erected in remembrance of the wedding of the Prince of Wales.

The Rev. Wm. Daunt, of Ridgetown, has resumed his services in St. George's Church, Thorndale, and Grace Church, Nissouri, and will continue them until the arrival of the newly appointed rector.

The City of London is sacred from intrusion by the royal troops, and only two regiments in the British service have the right to march through it in martial array, with bands playing, bayonets fixed and colors displayed.

The Rev. N. A. F. Bourne, B.A., rector of St. Andrews, Diocese of Montreal, has been appointed by Dean Carmichael, Bishop's commissary, rector of Dunham, and has accepted.

Throughout Cochin China, in Tonquin and the extreme east there is a very venomous snake called the "nejas," whose venom causes death in from two to three hours. Every year this snake has been the cause of death to 15,000 persons.

The Rev. Mr. Leech, who has been curate to the Rev. Canon Burke, Belleville, has been appointed to the mission of Bancroft.

The Rev. R. S. Locke has removed to 433 Shaw St., Toronto, and is open to do temporary duty.

The Rev. Walter Loucks has been appointed curate of Christ's Church, Ottawa. He has been one of the curates of St. John's Church, Peterboro', for the last two years.

It is proposed to place a handsome altar and reredos in Tyendinaga Church in memory of the late Rev. Saltern Givins, appointed to this mission, including Napanee, in March, 1831.

The Rev. H. A. Meek, of Buckingham, has resigned to take charge of the mission of Mille Isles. He will be succeeded by the Rev. Basil Marriott, an alumnus of the Montreal Diocesan Theological College, lately ordained.

The Right Reverend the Bishop of Montreal has returned to the city after a few weeks spent in the White Mountains. He is improving in health, for which the clergy and laity of his diocese have much cause to be thankful to Almighty God.

British and Foreign.

An anonymous donor has given £5,000 towards the erection of a new church at Heckmondwike, Yorks.

Mr. G. H. F. Nye's *The Church and Her Story* is now being prepared for use amongst blind people. The system adopted is that known as the "Braille."

Out of twenty-six Lords Spiritual twenty-two, including the two Archbishops, voted against the Home Rule Bill; none for it. The Bishops of St. David's, Newcastle, Llandaff, and Manchester were the four who did not take part in the division.

A Scotch Bishop's Ruling Overthrown.—The Scotch Episcopal Synod has decided against the Bishop of Aberdeen on the appeal against his refusal on technical grounds to institute the elected candidate to the vacant Incumbency of St. Andrew's, Banff. The point in dispute was the constitution of the committee of the congregation.

Now that the open-air preaching season is drawing to a close, it is interesting to note that Rev. A. Styleman Herring has during 34 seasons preached in London upwards of 1,000 times in the open air.

The Countess of Meath attended a meeting of the Ministering Children's League in the Mariners' Church Schools, Kingstown, and gave a very interesting account of her travels in many lands and the progress of the M. C. L. at home and abroad.

The Bishop of Brisbane left his diocese on the 31st of July to come to England in search of additional clergy and to raise funds for his diocese. At the present time the Bishops of all the Queensland dioceses—Brisbane, North Queensland, and Rockhampton—are looking out for suitable clergymen willing to undertake the work for a time in their dioceses. The Bishop of Brisbane has undertaken the quest himself; Archdeacon Gilbert White, of Ravenswood, North Queensland, is in England on behalf of that diocese.

The Bishop of Maryland has coupled his consent for the erection of the See of Washington with the following wise conditions: that there shall be such a division of the territory and work as shall equalise the two burdens of support; and such honourable provision for episcopal maintenance as shall forbid a heavy annual taxation of the parishes. With the cathedral under way, and division consummated in, say '95, the work of the district church would attain even greater proportions and higher results than ever before, and division be fully justified by its fruits, as has been done in all other cases in which it had become a necessary step.

A company has just been registered, under the title of the Church of England Institute, each member of which agrees to pay 10s. in the event of liquidation, for the adoption and discharge of obligations previously undertaken by the Newcastle-upon-Tyne Church of England Institute for the advancement of the principles and teaching of the Church of England, the promotion of kindly intercourse among Churchmen, the extension of general knowledge in subordination to Christianity, and of making one common centre of Church societies. The patron is the Bishop of the diocese, and the presidents already appointed are the Archdeacon of Northumberland, the Archdeacon of Lindisfarne, and the Vicar of Newcastle. The Company is licensed by the Board of Trade.

The Stanford University of California is rapidly becoming the wealthiest institution of its kind in the world. There are several American universities and colleges which enjoy enormous wealth. Columbia University has an invested capital of £2,600,000; Harvard £2,200,000; Yale, £2,000,000; the California, £1,400,000; and the Johns Hopkins, £800,000. The endowment fund of the Stanford University cannot at present be stated, partly because the income from it will only accrue upon the death of Senator Stanford's widow, and partly because the benefaction exists in the shape of property which is rapidly increasing in value. But estimates which appear to be well founded have been made at San Francisco, showing that at no distant date the University will be worth £40,000,000, yielding an annual income of £2,200,000.

Correspondence.

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

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

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

Loyalty to Our Mother.

Sir,—The revival in matters of church buildings, services and ritual which has so happily begun and is now rapidly progressing amongst us, is not without an element of danger against which it is well to be on guard. The days of dull, poverty-stricken, heartless services in barn-like structures are, thank God, passing away, and men increasingly realize that beauty, dignity, and value have a recognized place and a right place in the service of the Almighty.

But there is a danger lest mere aestheticism should run riot, and vestments, lights, beautiful music, or intricate ceremonial be adopted simply because they are beautiful and not for the sake of their inner meaning. Put into other words, we must take heed lest these things are encouraged because they please us, rather than as a worthy offering of God. "To obey is better than sacrifice." This principle has been departed from in two different directions. On the one hand are those who adopt any pretty piece of ritual they may happen to be pleased with, whether it be in agreement with our liturgy or not. They will introduce the ringing of small hand-bells, because they have heard them rung in some English or Roman church, forgetting that in the latter they are necessary because of the "unknown tongue" in which mass is said, while in the English service they are not only unnecessary, but are actually among the few ornaments positively and distinctly abolished; they will load their altars with candles, and multiply distracting ceremonies, they will even tamper with the liturgy itself, and say in a semi-audible voice prayers which not only are absent from the English service but also repugnant to its spirit. And on the other hand are those who depart entirely from all recognized customs and introduce surpliced "angelic" choirs, female ushers or any other novelty which seems likely to attract the multitude. To the latter class we can only say but little. They have no particular standard by which we can judge them, no principle in these matters to which we can appeal. But with the former it is different. We do these gentlemen but justice when we acknowledge that they are always in search of that which is catholic, and that these anomalous ceremonies are dear to them because (and perhaps only because) they are in use by some portion or another of the Catholic Church. We may remind such, then, that one of the first principles of catholicity is obedience; and that consequently we must not look for our ceremonial guide to any foreign Church, however catholic it may be, to any leaders within our own Church, however prominent and pious they may be, but only to the authority to which our obedience is due.

It is true that ritual in the Church of England and her daughters is in a somewhat chaotic state owing to the terrible neglect of all ritual under Puritan influences. Directions which at the time of their first compilation were easily understood, because they merely confirmed well-known practices then in every day use, are now far from simple because of the long period of lethargy and forgetfulness through which we have passed. Nevertheless the directions remain, and it needs only time and patient study to discover their meaning. Much has already been done in this direction. It has been established that the use of Sarum was the authorized use of all England some years before the Reformation, and was, more than any other rite, the parent of our present prayer-book. The various decrees, injunctions, and acts of Convocation and Parliament which led up to the status of affairs in the second year of Edward VI. (to which our prayer-book refers us), have been fairly thoroughly examined and made known, and pictures, engravings, brasses, and books have been ransacked to find out just what, and how used, the ceremonies, rites and ornaments were, which were deliberately ordered to be retained and had in use at the revision of A.D. 1662. We in Canada have the advantage of all this mass of knowledge, gathered together without effort on our part, and it is the very height of folly to ignore it. Mistakes made in the early days of catholic revival were excusable, and it is only natural that customs which were begun in those days, and have been endeared by long use to many an Englishman, should die hard now that they are known to be without authority. But there can be no excuse for similar mistakes here, and Churchmen have a right to expect that in the revival of ritual which has already begun, and in all probability will go steadily forward, the customs adopted shall be those authorized by our Mother Church and no others. Thus, and thus only, can those who are responsible for reviving the beauty and dignity of worship amongst us disprove the charge so frequently made against them of disloyalty and lawlessness. Rector.

Help Urgently Needed.

SIR,—I shall esteem it a great favour if you will find room for this letter in your widely circulated paper, and will be as brief as possible.

Some time ago I pleaded for help for the little struggling mission at Fairbank, where we are building a church, to meet the needs of a congregation now worshipping in an ex-tavern, and to secure for the Church of England a firm footing in a place which will unquestionably in course of time become a thriving suburb of Toronto, and in its turn a feeder of poorer missions. That appeal met with but one answer (from a lady in England), and so slowly have funds come in that for some time the work of building the church has been stopped, and it has only just been resumed, thanks to a private loan, which has to be repaid within a month. Not only must that be

repaid, but much more will be needed besides. The church will probably be ready for occupation about the beginning of November, and by that time we want to raise at least \$500. Help that is given now will be doubly welcome, and every donation, no matter how small, will be most thankfully received. It is a serious crisis in the history of the mission. We do not want to mortgage the church if we can help it. Fellow Churchmen and Churchwomen, we appeal to you to stretch out a helping hand. There is in the actual working of the mission as much encouragement as we can reasonably look for, and there is a bright future if we can safely weather the present.

Contributions will be gratefully received and acknowledged by
G. FARQUHAR DAVIDSON,
Student-in-charge.

Trinity College, Toronto.

P.S.—The Rector of Christ Church, Deer Park (in whose parish St. Hilda's Church is being built), writes, "I am sure there must be many who would willingly subscribe for so good and so necessary an object. (Signed) T. W. PATERSON."

Appeal for Clothing.

SIR,—Our boy's home, for which the Government granted \$750, is now complete, and although the balance of the \$500 asked from E. Canada has not been made up, still we could open the home if kind friends would send us *at once* some boys' clothing; there are over seventy boys wanting to come in, but we have not sufficient clothing. The Government has given us twenty blankets and twenty pairs of trousers, but this is not enough—we want shirts (new or otherwise), trousers, socks, jerseys (dark blue preferred), quilts for the beds, as well as sheets and blankets—the clothing to fit boys ranging from six to ten years.

The Government are not giving one cent of money towards the keep of these boys, therefore I am compelled to fall back on Christian friends in Canada—without this help I cannot take in the boys. Who will respond to this appeal, and enable me not only to snatch these poor Indian lads from heathenism, but also to make them bright ornaments of our dear old Church.

F. SWAINSON.

St. Paul's Mission, Blood Reserve,
Macleod, Alberta.

The Church of the Future.

SIR,—In the providence of God, in the olden time, in the days of Solomon, there was erected, for a season, at Jerusalem, a great building called a temple, having two pillars, Jachin and Boaz. We always thought this temple was to be a mere temporary building, and that the local worship of the Jews would some day give place to a real national worship under Christianity, with headquarters in Jerusalem. We were taught to believe that Jachin and Boaz had long ago fallen to rise no more. It appears we have been altogether mistaken, and that there is no such thing as national religion. We are now informed that the Anglican Church is (modestly) about to revive (resurrect) the temple, and place it in quiet old Canterbury, and that the porch thereof will be hereafter supported by two pillars, only under new names,—Rome and Dissent. All the tribes of the earth are to assemble here, for we must know that Jerusalem, Antioch and Rome are in 1893 merely highways to Canterbury. What a religion is this for the closing years of the 19th century! It takes away one's breath. We sincerely pity the Archbishop. He is to be a Lawyer-Bishop. It is only fair to say he himself has nothing to do with the scheme. It is being prepared for him by some very zealous priests of the Church. A national church like that of England, that has now to lean on crutches—Assyria and Egypt—is hardly in a sound, healthy condition. Possibly its load is so great it must get help. When National Synods throughout the world are asked to appeal to Canterbury, instead of being told to settle their own affairs, or to appeal to a General Council (they had no General Synods—they had National Synods and General Councils in the early Church), we know things are not what we had hoped for. When, however, there takes place Church Union (of the generally approved fashion), what a pleasant time there will be the world over. We shall be, you know, all one then—no difference. Good, bad, and indifferent go together. The triple alliance will have taken place. We wonder what Bishop Cleveland Coxe now thinks of this proposed amalgamation. His La belle France at the feet of an "Anglican" is a new role in ecclesiastical affairs. It will be the Western Church with a vengeance—purely Western. The wise men, we are told, came from the East. Of course the Church of the United States of America is prepared to do anything and everything we in Canada tell them to do. They must surely fall down and worship in the new temple erected by us. Pity we could not bring the Archbishop over to Toronto, and we could capture the United States, spiritually, if not politically.

Although Macedonian development (Church of the Thessalonians) must hereafter be received without doubt, even though they had no resident Bishop (no bishop—no church), we hardly think Thessalonica, even clasping to its bosom the 39 Articles (they are beginning to be appreciated in 1893), would expect to see in this architectural age Jachin and Boaz in this kind of Canterbury—Corinthian style. A national religion, or no religion at all, is our national inheritance. Which shall it be? The most inconsistent men in religion we have ever met, and we have met many thousands, have been and are men calling themselves Churchmen. The Holy Catholic Church is to most of them a veritable jumble of political and unhistoric associations. If you ask them what they mean by the "Church," they cannot tell you plainly. They are to themselves the meat of a spiritual sandwich, but this is poor fare for a spiritually hungry world, which needs national churches, national liturgies, and national colors. The logic of to-day is—suppress all allusion to Caerleon and to the Bishop of St. David's, and tell us that the Irvingites are in favor of independent national Episcopal Churches. We must also abhor native Christianity. Is this truth? It may be to others, but not to us. We are always ready to treat with due courtesy those who follow Rome and those who follow Dissent, but, as for union with them, we protest against it most solemnly. They must become one with us under native (imported labor if you like) Episcopacy or remain as they are. In order to preserve ourselves we had to part with Dr. Wilson and Dr. Adams. Are we to change, and now take them back, each, respectively, leading by the hand a General Booth and His Holiness Leo. XIII. When this takes place kindly let us know; we should dearly like to see the reception, but of course no invitation will be sent to such a heretic as we are. Union can only take place through National Synods. We have not advocated the repeal of any General Council; we are not foolish enough to imagine that there is any earthly power which can repeal such. Acts of Councils must stand, and neither prelate nor layman, nor, even National Synods, can erase from history the proceedings of any one General Council. If we are ever to have union with the many branches of the Greek Church, we must, however, either convert them to the "procession" from both Father and Son (a heavy task for Anglicans), or we must modify the Filioque of certain Councils. Which of these shall it be? Possibly we are prepared to be Filioque men to-day, if there be no Greeks with us, and non-Filioque men if there be Greeks. An elastic mode of procedure to please others, would, doubtless, smooth matters, but it could hardly preserve to us the truth. It has not as yet been revealed to us that God, at any time, intended to divide the whole world of peoples among Anglicans, Romans and Greeks, to the exclusion of national beliefs. This appears to be an idea prevalent now-a-days, but who can tell whence it arose?

C. A. FRENCH.

No Society Craze.

SIR,—I am glad to see that you are impressed with the great and growing evils connected with a multiplication of societies in the Church. Fancy having the following societies in the army: "A society for encouraging officers to wear their full uniform," "A society for the promotion of obedience to orders among privates," "A society for the discouragement of insubordination," "A society to put down a too literal obedience to orders," "A society for the upholding of discipline," "A society to encourage people to join the army," etc. How absurd all this sounds, and yet this is about parallel to the present state of affairs in the Church. It seems hardly necessary to get up a society to teach a man his duty. The best lay help after all is to obey orders and do lay work, and not teaching the laity to despise their distinctive duties. I see many and grave evils impending in this connection. I hope others will speak.

FRENCH.

Notes and Queries.

SIR,—Please answer the following questions. (1) What is the legal status of a retired clergyman as a parishioner? *i.e.*, (2) Can he vote as any other parishioner at vestry meetings? (3) Can he be elected as chairman in absence of incumbent? (4) Can he be legally elected to the office of churchwarden or lay delegate? (5) Can an assistant curate preside at vestry meetings duly constituted in the absence of the incumbent, with or without the latter's consent formally given?

VIATOR.

Ans.—These answers apply to pewed churches in Ontario and Quebec, and to free churches in the diocese of Toronto.

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VIATOR.

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1. A retired clergyman can vote at the vestry meeting if he be a member of the vestry. In a pewed church he may become a member of the vestry by holding a pew by purchase or lease, or by holding a sitting in the church leased from the churchwardens, of which he must have a certificate.

In a free church he cannot be a member of the vestry, except perhaps in the case of the first vestry of a newly organized congregation.

2. In the absence of the rector or incumbent he may be elected chairman of the meeting of a vestry of which he is a member.

3. He may be elected a churchwarden of a pewed church, but not of a free church.

In the diocese of Toronto he cannot be elected as a lay representative of the parish at the diocesan synod.

4. If the incumbent is absent from the vestry meeting, the appointment of a chairman rests with a majority of the meeting. The assistant curate has no right to take the chair, with or without the consent of the incumbent.

Are You Nervous.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

HOOO'S PILLS are easy to take, easy in action and sure in effect. 25 cents a box.

Sunday School Lesson.

20th Sunday after Trinity. Oct. 15th, 1898.

THE XXXIX. ARTICLES—ARTICLES 9-14.

When born into the world our natures are corrupt; this corruption of nature we receive from the first Adam, whose children we are naturally; we call this original sin (see Art. 9). This original sin makes us not only prone or liable to sin, but also, God looks upon it with disfavour; we are guilty in His sight. The guilt of this sin is done away with in Holy Baptism, wherein we are regenerated (made members of Christ, etc.) But while the guilt of original sin is done away in Holy Baptism, at the same time "this infection of nature doth remain in them that are regenerated" (Art. 9).

At the creation man was given the power of a free will to choose to serve God or to disobey Him. In the exercise of this power man chose to disobey God and fell. Through the fall man lost the power to choose to serve God. "He cannot turn and prepare himself by his own natural strength," etc. (Art. 10). But long before we come to years of understanding, before we are conscious of either right or wrong, God has provided Holy Baptism for us that the Grace of Christ may strengthen our wills. When trained in the way of Christ, we learn our position and the privilege of partaking of God's Grace through the various means (sacraments, prayer, etc.) appointed for the purpose, and through their use are strengthened to choose the good.

We have no merit in ourselves, nothing which we can do can merit God's favour (Ps. cxliii. 2). But God "wills all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). He does not mean to save us in our sins, but to save us from our sins. "God so loved the world," etc. (S. John iii. 16). "Thou shalt call His name Jesus," etc. (S. Matt. i. 21). It is only for the merits of Jesus Christ that we are accounted righteous in God's sight (Art. 11). "Who was delivered," etc. (Rom. iv. 25). Without faith we cannot be justified (Rom. v. 1; Hab. ii. 4).

While our good works in no way make us just in God's sight, yet are they pleasing to Him as the result of faith (Art. 12). A true faith must show itself in good works. Good works are as the fruit which proceeds from the root of faith (S. James ii. 17, 18), and are acceptable to God as done in Christ. As a tree is known by its fruit, so also is a true faith known by good works.

Since we are "accepted only in the Beloved," "works done before the grace of Christ, and the inspiration of the Holy Spirit, are not pleasing to

God, etc. (Art. 13, Rom. viii. 7, 8, 9). "Without faith it is impossible to please God" (Heb. xi. 6).

It is impossible to do more than our duty. Our duty is to love God "with all the heart, with all the soul, with all the strength, with all the mind; and my neighbour as myself" (S. Luke x. 27). More than this we cannot do, for "Love is the fulfilling of the law" (Rom. xiii. 10). And when we have done all which is commanded, as our Lord teaches us to say, "we are unprofitable servants; we have done that which it was our duty to do" (S. Luke xvii. 7-10). Works of supererogation are therefore an impossibility (Art. 14).

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 8—CONTINUED.

"Sweet child!" Mrs. Fleming murmured inwardly. "It has gone hard with her, I know. I wonder how she has borne it."

And, when she reached the sick child's miserable room, and, aided by Marian, arranged with loving hands the warm covering they had brought, fed him with the large sweet grapes, and displayed to his feeble yet admiring gaze one or two of the pictures from the beautiful scrap-book which Tracy had sent, Mrs. Fleming did heartily wish that Stella could have been there to share the pleasure. But she told the child that the presents were given him by children, one sick and suffering like himself, who, though they could not come and tell him all their kindly feelings, yet sent through her their love and sympathy. And the poor, lonely, emaciated little sufferer listened, with his large languid eyes fixed on the kind sweet face looking down upon him, and felt almost as though an angel were gladdening the dark room with its presence.

And so, after a while they left him; and Mrs. Fleming gazed on sights sadder even than that: but they did not efface from her tender remembrance the thought of little Charlie, between whom and the suffering child of wealth and station she determined, by God's help, to become a uniting link, thereby drawing out the sweetest sympathies of a loving guileless nature, and shedding perchance a few gleams of sunshine across a little shadowed life, which promised to be of short though sad continuance.

Two or three days after Stella's disappointment, Lora said, one morning before breakfast, she and her young sister in the dining-room alone, "Why did you not tell me that Captain Flamank had wished you to go and see that child you were telling me of on Sunday? It is so like you, making such reserves and mysteries of things."

"I don't know, Lora, I am sure," Stella replied, perfectly innocent of any reserve or mystery in the matter. "You refused so decidedly directly, that I had not time to say all I wished, even if I had thought of it. And, then, you know how you spoke to Somerset, and what he said."

"Well, of course it is too late now. Somerset never alters his word, as you know very well; and I could not think of asking him. But, if you had only spoken quietly to me, and told me George wished it, of course Somerset need have known nothing about the matter. I might have arranged it very well."

"But could you not now?" asked Stella, eagerly.

"No, of course I cannot; only I wish in future you would speak of things at a proper time: it annoys me very much."

Somerset came in to breakfast just then; and so the conversation ended.

Stella ate her breakfast with a troubled mind. Certainly she had in that instance justly conceived herself, and not Lora, the aggrieved party. She had spoken unadvisedly afterwards, she knew: but she could recall nothing unsuitable or injudicious in her mode of asking. Why should her sister be feeling so annoyed? Then she suddenly remembered the possibility of Captain Flamank's being vexed that she should have lost her gratifi-

cation, knowing as he did that her heart was set upon it, and of his having manifested that vexation to Lora. Yes, it would be terrible to vex Captain Flamank, especially for Lora, who loved him so well—how well. Stella had never thought before, but she began to understand a little now. And the young girl, though sorry on her own account that through inadvertency she had forfeited a great pleasure for herself, and perhaps a little comfort for a poor neglected child, yet felt also more concern than she had ever before experienced on Lora's behalf.

"It must be so terrible," she thought within herself, "to grieve, even in the tiniest way, anyone we love so much." And from that day forward she felt less sorry than before for Captain Flamank; for she knew to a certainty that Lora loved him, and he had told her how truly he loved Lora.

That very day—it was destined to be a day remembered bitterly by Stella for many a week to come—Lora and Somerset sat together at luncheon: they had been talking over their near-approaching journey.

"There is no longer any doubt as to our arrangements about Stella," the former began. "I have had an interview with Dr. Argyle this morning."

"I never had any doubt myself as to the matter," returned Somerset; "but what had Dr. Argyle got to say?"

"Why, he said that he considered Stella to be looking particularly ailing of late, and suggested to me in the gravest manner that she was working too hard, studying too much, and most seriously injuring her health; that she was becoming perceptibly thinner, and had a worn, anxious look, which he did not at all like."

"I think she has looked pale latterly, now you speak of it," said Somerset. "But what advice did he give?"

"I said, of course, how extremely concerned I was to hear it, and begged to know what he would recommend, in order that it might at once be carried out. I also said that we were going down to our country-place in a few days' time, and asked whether he thought change of air or the contrary would be desirable."

"Well?"

"He said a change would be the very best thing in the world for her and that she must go by all means. Then, having succeeded in properly awakening my fears, he proceeded as promptly to allay them. There is nothing seriously the matter: she is to give up all study entirely for a time, to take exercise, either walking or on horse-back, as frequently as possible, to live well, and to drink port wine. Tracy is delicate; and so it is possible Stella may be delicate too; and it would be a pity to have them both ill together. That, I think, was about the substance of his remarks; and I was so far glad, inasmuch as it will be a satisfactory reason to give Stella for her leaving town just now; which I know will discompose her sadly."

"But doesn't she know about going yet?"

"No; only I thought I would tell her to-day; now, after luncheon."

"You had better," said Somerset; and just then Stella herself came into the room.

An open book was in her hand: for she was just released from attendance from one of her numerous masters; and her eyes were fixed on its pages, even as she walked across the room and seated herself with a pre-occupied air at the luncheon-table. And still, as she sat, one hand encircled it, and turned the pages, while the other conveyed the spoon to and from her mouth, till the plate of soup which Lora had given her was finished.

"Now, Stella," said her sister, "put that book away, and eat your dinner properly. What good can you expect your meals to do you, if you are straining your eyes over a book all the while? Put it quite away, and eat some meat."

"I don't wish anything to eat, thank you, Lora; and this is my French ecclesiastical history, and, if I don't prepare it to-day, I shall have no other time for it."

"Never mind the ecclesiastical history: you will not want any more of it just yet. You are not to study so much: the doctor says so."

Stella looked up with a rather-inquiring gaze, then closed the book and pushed it from her, as though thankful to be exempted.

"Now a glass of wine, please, Somerset," said Lora, who seemed determined to carry out Dr. Argyle's admonitions to the letter, and at once—"a good full glass."

"No, thank you," said Stella, in a tone of a little annoyance, and detaching her wine-glass. "You know I don't like it."

(To be continued.)

The Art of Forgetting.

One of the secrets of a long and happy life is the art of forgetting. There are any number of disagreeable incidents constantly occurring, which, if remembered and repeated, not only tend to make one's own life miserable, but often work untold mischief and harm to others. If our neighbors and acquaintances have faults, is it not more charitable to forget them, than to let them lessen our regard by being kept constantly in remembrance? If our friends possess peculiarities of disposition not always conducive to harmonious intercourse, is it not better to enlarge upon their good qualities which may the more endear them to us? If we hear evil report or slander of others, will not our own inattention and forgetfulness be the best means of silencing it? If others find fault with us, and seek to depreciate our efforts for good, will we not feel happier if we draw the veil of forgetfulness over it all, rather than to fan the flame of probable animosity by constantly dwelling upon the cause that provoked it?

Erase from life the petty annoyances which soon grow into actual disturbances if magnified by thought and feeling. Forget all the meanness and malice which aims to belittle the character of another, and which seeks by familiarity to drag you down to the same low level. Forget all that was unpleasant in the life of yesterday; blot out the disagreeable happenings of to-day, and paint upon the canvas of memory only those incidents which it will be a pleasure to recall as the years pass on.

Be Happy.

It is as much a duty for the true Christian to be happy, joyful and contented as it is to be pure and holy.

The latter virtues are considered absolutely necessary to fit us for life beyond, and justly so? but are not the former attributes just as indispensable to the life we must live here, if we hope at last to be greeted with the welcome summons: "Enter thou into the joy of thy Lord?"

If Heaven is to be a Heaven of eternal joy, will we be fully prepared to enter into the fulness of its blessing, if our lives here are spent in looking on the dark side of everything, and in making the lives of those around us as unhappy as our own, by our constant repining and complaining? Think you a life in which gloom, joylessness, despondency and unhappiness had been the chief characteristics, would feel at home in Heaven? Such a spirit would be as much out of place as the most hardened sinner, producing discord amid the angelic hosts, and making itself even more unhappy by being compelled to witness the supreme joy of others.

The unhappy Christian—if such a state be possible—has either failed to realize the fulness of God's promises, or is afflicted with an acute case of religious dyspepsia, and needs both the stimulating and invigorating effect of that joy which is unspeakable and full of glory.

A joyous, happy, cheerful, sunlit life will do more towards making the world believe in the blessed nearness of God here, and the eternal peace and rest of His promised hereafter, than all the other attractions, influence and aids of life combined. Let every Christian show his happiness and joy in believing, in his daily life; let the radiance and sunshine of God's loving presence stream out through his every act and word, and the effect upon the world at large would be simply marvelous.

K.D.C. cleanses the stomach and sweetens the breath. Try it! Free sample, guarantee and testimonials sent to any address. K.D.C. Company, Ltd., New Glasgow, N.S., or 127 State St., Boston, Mass.

"Why Is He So Irritable?"

This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill-temper and irritability is often to be found in the physical condition of the persons affected. What is the use of trying to "harmonize" a man whose liver has gone back on him? If a man is tortured with rheumatism, how can he be expected to be affable and agreeable? Can a confirmed dyspeptic be expected to be cheerful and always ready to tell a funny story? The only way to remove the difficulty is to get at the cause. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla; this is why it is an effective tranquilizer, a peaceful messenger, and a preventative of domestic quarrels.

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

Beautiful Side of Life.

It is hardly an exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consists in cup-offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence. Why? Because most of us are burden-bearers of one sort or another; because to most of us a large part of the journey is a dull and trivial trudge; because there is so much dust upon the road, and not so many bad places as probably we think, yet many common-places; and it is load and dust and stretches of the common-place that makes one thirsty. If the feeling on our shoulders were of wings instead of load; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But as it is, we crave the roadside recognition, which gives praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then, to ease the burden's chafe, and now and then a word of sympathy in the step-step-stepping that takes us through the dust. And this is all that most of us can wait to give, for we, too, are here on business. You can not step my journey for me, can not carry me on your back, can not do me any great service; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travelers exchange. "I am busy, Johnnie, and can't help it," said the sister, writing away when the little fellow hurt his fingers. "Yes, you could—you might have said 'O!' " sobbed Johnnie. There's a Johnnie in tears inside of all of us upon occasions. The old Quaker was right: "I expect to pass through this life but once. If there is any kindness or any good thing I can do my fellow-beings, let me do it now. I shall pass this way but once."

No good blood is made by the Dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

A Pure Home.

There is nothing on earth for which one ought to be more thankful than for having been brought up in a pure home. Such a home may be deficient in mere material comforts, but it has in it the forces on which great characters are nurtured. One of our noblest friends once said: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as snow." Better such a recollection as that than an inheritance of untold wealth?

The worst disease, Dyspepsia—The best cure, K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St. Boston, Mass.

Hints to Housekeepers.

SWEET PICKLED WATERMELON RINDS.—Pare the rinds and put them in weak brine for one night. In the morning put them in fresh water and scald until tender; then take out and drain. Allow 3 pounds of sugar and 1 pint of vinegar to 7 pounds of rinds. Tie up in a muslin bag a tablespoonful of cloves and one of cinnamon, and boil them with the melon and vinegar. Take out the pickle; pour it into jars. Let it stand for two days. Pour off the syrup and boil it again. Pour it over the melon rinds while hot, and when cold the pickle is ready.

PRESERVES PUDDING.—One pint bread crumbs, one quart milk, eight tablespoonfuls sugar, yolks of four eggs; beat yolks and sugar together, then stir in the crumbs with boiling milk and rind of one lemon. Bake. When done beat the whites of the eggs to a stiff froth with two tablespoonfuls white sugar; spread pudding with jam, put on whites of eggs and bake a light brown.

EXCELLENT FOR AN INVALID.—Break a whole egg in a basin and add by degrees half a gill of cream and the same of good thick broth in which you have dissolved a little meat extract. Season delicately with nutmeg, pepper and salt, and pour into a buttered earthenware dish, cover with a piece of buttered paper and steam very slowly for half an hour, never allowing the water beneath it to boil. When well set, take it out and put away till quite cold. This is an excellent dinner for a young child or an invalid, delicate and nourishing.

Who has ever tried serving lemon cut in slices with the tea? This is a healthful drink and gives a delicious flavour; in using lemon, of course milk must be omitted. Let the slices of lemon be thin; the shaving of peel and pulp is sufficient; for an ordinary cup use just enough to correct the flavour and not injure the taste.

STUFFED POTATO.—Choose a moderately large potato, bake it until soft, cut it in two lengthways, scrape most of the contents into a hot cup, have ready a small tablespoonful of hot milk, a little butter, pepper and salt. Mash the potato smooth and add these ingredients; beat until light, then heap the mixture in the skins and replace in the oven to brown.

Give your plants the best light possible. If you have so many in the window that all of them cannot get the sunshine at the same time, give each its turn, unless it happens to be one that doesn't care for sunshine. Most plants require all the sunshine they can get in winter to encourage early and healthy growth.

TO PREVENT A MERINGUE FROM FALLING.—From a far-away reader there comes an inquiry about the means of preventing a meringue from falling when taken from the oven. Usually the trouble arises from baking the meringue in too high a temperature. If you beat the whites of the eggs to a stiff, dry froth, then gradually beat in the powdered sugar (a generous tablespoonful for each white of an egg), put the meringue on the pie or pudding when partially cooled, and bake in a moderate oven, with the door open, for eighteen or twenty minutes, the annoyance may be avoided.

VALUABLE TO KNOW.—Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam, that cures coughs, colds, bronchitis, and all pulmonary troubles.

B. B. B. STOOD THE TEST.—I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was.

HENRY SMITH, Milverton, Ont.

HIGHLY PRAISED.—Gentlemen,—I have used your Hagyard's Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommended it to many friends and they also speak highly of it.

MRS. HIGHT, Montreal, Que.

Children's Department.

Sunset Hymn.

"The day is Thine, the night also is Thine."—Psalm lxxiv. 16

Father, who hast taught us That sweet name to say, Thy sure love has brought us To the close of day.

Thou to us hast given All we have of good, E'en Thy Son from Heaven Sparing not the Rood.

Jesu, full of pity, Succour to us send, From their golden City While Thine angels bend!

Thou hast known each sorrow Human hearts may bear, Who from us didst borrow Robe of flesh to wear.

Spirit, pure and loving, In Thy might draw near, From our souls removing All that makes us fear!

Where Thy pure wings hover All is blest and bright, Grant us that safe cover Through the hours of night!

Now dark shades have found us, Day no more we see, With Thy love surround us, Blessed Trinity.

Effie's Broken Promise.

"And you'll be sure to come, Effie?" Jenny Gray's tone was so earnest that Effie Dent looked a little surprised.

"Why of course I will, if mother'll let me," she answered. "I always do come when you ask me, don't I, Jenny?"

"Yes," admitted Jenny; "but I was afraid you might forget about it this time. Come by seven o'clock Effie."

"Very well, I will. Perhaps I can come earlier than that. Good-bye: I mustn't stay any longer. If I'm so



Willie Tillbrook Son of

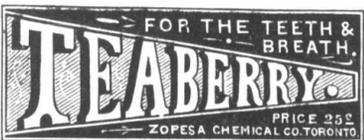
Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



late getting home, mother'll think I've been kept in."

Jenny nodded, and, closing the gate, went dancing along the path that led to the big brick house in which she lived. Jenny was nearly always merry; but to-day she seemed even happier than usual. And no wonder, for Jenny had a secret. It had been all she could do to keep from telling Effie.

"But I want it to be a surprise to her," she thought, as she skipped along the path. "She surprised me last year, when she gave me that pin-cushion on my birth-day; and now I want to surprise her."

Effie Dent went on down the road alone. She and Jenny always walked home from school together, and generally lingered a good while at Jenny's gate before they could make up their minds to separate. To-day Jenny had asked Effie to come over after supper, and spend the night. Effie wondered if her mother would let her do so. She thought that, if she received permission to go, she would carry over her box of paper dolls, and she and Jenny and Louise could play with them until nine o'clock. It was Friday; and there would be no school the next day, so they wouldn't be sent to bed as early as usual.

Effie found her mother in the kitchen getting supper. She asked her at once if she could go to Jenny's to spend the night.

"Why, yes, you can go," said the mother. "There's another invitation for you, too. Uncle Frank was here a little while ago, and he wanted you to come over there to-night. He said he would crack some nuts, and you could make molasses candy."

Effie's eyes sparkled. "Oh! I'd rather go to Uncle Frank's," she said.

"But didn't you promise to go to Jenny's?"

"Yes; but that doesn't matter, mamma. I can go to Jenny's any time."

"I think it better that you should always keep a promise, Effie."

"Oh, a promise to Jenny isn't anything!"

"It is just as much as a promise to any one else. You must always make your word as good as your bond, or people will soon lose faith in you. No one will feel confidence in any promise you make. You can go to Uncle Frank's another time."

Effie argued a while, and even cried a little; but her mother was firm, and she had to submit. But she felt very much out of humour when the time came for her to go.

"You can put on your red dress, Effie," said Mrs. Dent.

"My red dress!" repeated Effie. "Just to go over to Jenny's? Oh, this every-day one will do well enough, mamma."

"No, put on the red one. I like to have you look nice," said Mrs. Dent. "You can carry a long sleeved apron with you."

So, a little before seven o'clock, Effie started forth, in her hand a black silk bag containing the long-sleeved apron and the box of paper dolls. Her mother kissed her good-bye at the door of the kitchen. "I hope you'll have a nice time, Effie," she said.

"If you'd let me go to Uncle Frank's, I'd be sure to have a nice time," rejoined Effie.

"Oh, I don't think you'll feel sorry to-morrow that you kept your promise. The thought that you are doing right ought in itself to be enough to make you happy," said her mother.

"But it isn't," said Effie, as she walked away.

As it was still early in the fall, it did not grow dark until about half-past seven, so Effie did not hurry at all. And when she got to the cross-roads she sat down on a big stone to think. The right-hand road led to Uncle Frank's, the left to the big red brick house, where Jenny was waiting for her. It would be so easy to take the right instead of the left-hand road! And she did want to go to Uncle Frank's so much!

A long, long time Effie sat there thinking, so long that it began to grow dusk; then she sprang up suddenly and ran down the right-hand road, as if something were chasing her.

She was all out of breath when she reached Uncle Frank's.

"You must have run all the way," said her uncle, who opened the door for her. "Why didn't you start earlier, Effie?"

"I started as soon as I could," answered Effie, who somehow or other did not feel as happy over being at Uncle Frank's as she had expected she would.

The evening was disappointing altogether. When they went to get the molasses to make the candy, they found the jug empty, and so had to give that plan up; and Aunt Martha had the headache and couldn't bear any noise, so Uncle Frank decided not to crack the nuts. He read aloud to Effie, in a low voice, some short stories about hunting wild animals in India, while Aunt Martha dozed on the sofa, with a handkerchief wet with camphor bound about her head.

"I'm afraid you've had a dull evening, Effie," her uncle said, when at nine o'clock he lighted a candle for her to carry up stairs. "But it couldn't be helped this time, my dear."

Effie cried a little after she was curled up in bed. She felt very guilty

HE LOVED good bread, pie, and pastry, but his stomach was delicate. SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and THEY LOVED

more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now THEY ARE HAPPY, in having found the BEST, and most healthful shortening ever made - COTTOLENE.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

NO! NO! NO!

You need n't go to Florida, but take

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites.

It will STRENGTHEN WEAK LUNGS, STOP THE COUGH, AND CHECK all WASTING DISEASES. A remarkable flesh producer and it is almost as Palatable as Milk. Be sure to get the genuine put up in salmon-colored wrappers.

Prepared only by Scott & Bowne, Belleville.

and unhappy, remembering the promise she had broken; and she wondered what her mother would say when she knew of it.

"I didn't know it would make me feel like this to break a promise," she thought. "I'll never break another as long as I live."

She went home very early next morning, and stole softly into the kitchen. Her mother was clearing off the breakfast-table.

"Home again, Effie?" she said. "You are very early. I did not expect to see you for an hour yet. Did you have a good time?"

Effie shook her head.

"Not very," she answered in a low voice.

Mrs. Dent went on with her work.

keepers.

ON RINDS.—Pare the brine for one night, fresh water and scald and drain. Allow 3 pint of vinegar to 7 muslin bag a table-spoonful of cinnamon, and boil in water. Take out the vinegar. Let it stand for two days, and when cold

1 pint bread crumbs, 1/2 cupfuls sugar, yolks of 2 eggs, sugar together, then add 1/2 cup milk and rind of 1 lemon. Beat the whites of 2 eggs with 1/2 cup sugar, and add 1/2 cup jam, put on

—Break a whole egg; add 1/2 gill of cream, 1/2 cup broth in which you have extracted Seasoning and salt, and pour into a dish, cover with a lid, steam very slowly for 1 hour, the water beneath it should be changed and put away in a saucepan. A excellent dinner for a delicate and nourishing.

Lemon cut in slices, add 1/2 cupful drink and gives a refreshing lemon, of course the pulp is sufficient; enough to correct the

a moderately large amount in two lengthways, to a hot cup, have 1/2 cup of hot milk, a little of the potato smooth eat until light, then

right possible. If you can get that all of them, the same time, give them to be one that most plants require in winter to en-

OM FALLING.—From an inquiry about ringue from falling Usually the trouble is due in too high a position of the whites of the eggs usually beat in the whitespoonful for each ringue on the pie or bread, and bake in a open, for eighteen hours may be avoided.

ption may be more The irritating and is relieved by the Balsam, that cures and all pulmonary

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She did not look at Effie, who had sunk down on a bench by the sink.

"Mamma, I want to tell you something," said Effie after a little struggle with the inclination to keep the story of her wrong-doing a secret.

"Well, what is it, my dear?"

"I didn't go to Jenny's after all, mamma. I went to Uncle Frank's."

"Yes I know you did," said Mrs. Dent. "Jenny's father came over here after you about eight o'clock. Jenny thought something must have happened to you."

"Mr. Gray came for me!"

Effie stopped crying in her surprise. "Yes, they had a little party over there last night. It was Louise's birthday, you know. And Mrs. Gray let Jenny invite about twenty girls and boys. She asked you to stay all night because there was no one to bring you home."

"Why didn't Jenny tell me they were going to have a party?"

"She wanted to give you a surprise. She told me of it several days ago, and asked me to make you wear your red dress."

Effie put her head down on the edge of the sink, and began to sob.

"It made me feel very badly to know that I have a little girl who can't be trusted to keep a promise," said Mrs. Dent.

Effie sprang up and ran to her mother with the tears streaming down her face.

"Mamma, if you'll only forgive me about this, I will never, never break a promise again," she cried.

"This is a promise you are making now, Effie."

"Yes, and I'll keep it, mamma," said Effie; and half the pain in her heavy little heart went away as if by magic, as her mother bent down and kissed her, whispering,—

"I think you will, dear. I think I shall be able to trust my little daughter after this."

A Morning Prayer.

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest,
Bless me, and I shall be blest.

May I do all things as I ought,
May I hate each evil thought;
Let no false or angry word
From my lips this day be heard.

An Idle Day.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them go by. No hard, long lesson for her. When they were gone, she ran into the garden, picked some gooseberries for pudding, and took them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for

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dinner, and longed to help. After dinner Rosie took her little patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," said she, as she gave her a goodnight kiss, "I understand now what the teacher meant when she said, 'He has hard work who has nothing to do.'"

The Spice of Life.

A dear little boy of five brought me these thoughts. A silent step behind me, and then into my lap would fall a quantity of day lilies; then a sweet, musical voice would say:

"I thought I'd 'sprise you."

To one who has been long in a land where lilies were not common, what a sweet surprise it was to feel that a whole lapful was yours—fragrance and beauty, all their little life through. So, methought sweet surprises are the true spice of life: its frankincense and myrrh. Had the child said: "I am going for lilies for you," or "I'll bring you some lilies," I might have had the joy of anticipation; but it would not have brought the warm life current to the face, or the salt tears to the eyes, as did the sweet surprise which carried with it the surety that he had been thinking of and planning for my happiness, when I knew it not. I can never forget the happy look which illumined his face when he saw how sweet his "s'prise" was to me.

Over and over comes the thought, can I drop into some other life a smile, a word, a tear, a kindly look, a thoughtful act? Can I a self-forgetting moment spend for the happiness of another, so in some way to bring a sweet surprise and add a bit of spice, to give flavor to its plainness? If so, when? Now.

The Young Child—Jesus.

Year by year He sets himself before us, a little child, in great humility, and bids us become like Him, that when He appears again in His glorious majesty, we may again be made like Him. Year by year, through His holy Nativity, He calleth us to behold Him, and crieth by His very speechless infancy, "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and you shall find rest unto your souls."

This is the special festival of humility, as of joy—a lowly joy—a joy of the lowly. Our LORD from the manger where He deigns to lie preaches to us humility. This was the beginning and the end of His teaching. He taught it in action, by His birth. He taught it in all His life and suffering. He summed up His teaching in this a little while before His sufferings, when He washed His disciples' feet and said, "Know ye what I have done for you? If I, your LORD and Master, have washed your feet, ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them."

He not merely, as in the days of His flesh, setteth before us a little child, and bids us become like it, if we would enter into the kingdom of heaven. He has become that little child.

Consistency.

Consistency does not mean that one holds the same opinions to-day that he did last month or last year, but it means that he does not entertain contrary opinions at the same time. One's

consistency is to be impeached, not by showing that he has changed his mind, but by showing that at the time he was professing his former opinion he was really entertaining its contrary.

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