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TORONTO, CANADA, THURSDAY, OCTOBER 16, 1890.

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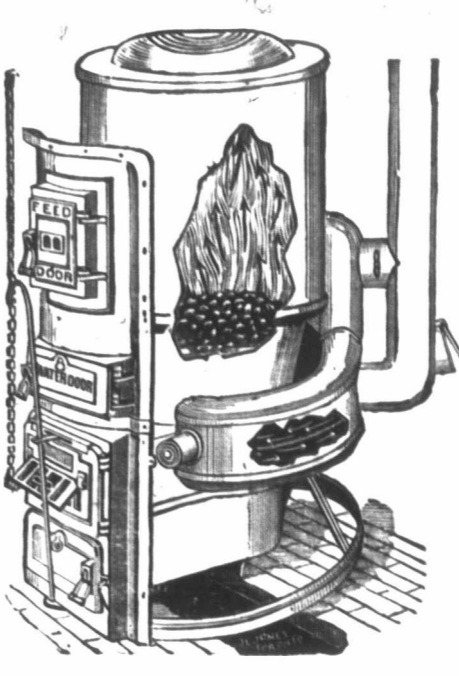
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Lessons for Sundays and Holy Days.

October 19.—20 SUNDAY AFTER TRINITY.
Morning.—Ezek. 34. 1 Thess. 4.
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THE ARCHBISHOP OF YORK.—We regret to learn that a somewhat serious illness has prevented the Archbishop of York from being present at the Church Congress, held at Hull in the last week of September and first of October. His Grace is not what in these days is called an old man, being in his seventy-second year—a few months older than the Queen. But he has been a hard worker, and time tells. *Church Bells* gives a portrait of the Archbishop as he now is; and *The Rock* of him as he was some years ago. The latter recalls the stalwart form which used to tower above his fellows in the march to the University Church at Oxford; the former shows the same face softened and refined by age and thought.

GIVING.—In the last issue of this paper we noticed with approval a pamphlet on giving by the Rector of Galt. It is gratifying to learn that Mr. Ridley's teaching is not merely sound in itself, but that it is bearing abundant fruit in the most satisfactory manner and in the best possible place. An effort was made, in connection with the jubilee celebration of the English Church at Galt, to clear off the existing debt—with the result, that, on Sunday, the 28th of September, a sum of \$1,350 was received; of which \$1,300 was placed on the plates at the forenoon service.

THE CANADIAN INDIAN.—Some time ago we informed our readers of the formation of a very important society, brought into existence for the purpose of collecting all possible information respecting the Indian tribes of Canada. This association is now organized under the name of the "Canadian Indian Researchal Society;" it has put forth the first number of its organ, *The Canadian Indian*. We are not familiar with the word "researchal," and unless it is Indian we distinctly object to it. If the word should haply be a product of Indian intelligence, struggling with our not very easy language, then it is quite right to preserve it in the designation of the society. The association itself, however, is of the highest

importance and interest. The history, character, manners, and customs of the Indians are passing away rapidly from us; and a vast deal of information which may still be gained and preserved will have gone beyond our reach, unless it is at once collected and placed on record. For this reason the society deserves all support. The magazine makes a very fair, if not a brilliant beginning. The papers are the following: The Four Hundredth Anniversary (of the discovery of America by Columbus); Anthropology in Canada; Our Object (namely, of the society and the magazine); The Indian Population; Education; My Wife and I (a little journey among the Indians); The Canadian *Research and Aid Society* (this is decidedly better than *Researchal*); The largest Pyramid in the World (not that of Cheops, in Egypt, but the Cahokia Mound in Madison County, Illinois, on the east bank of the Mississippi); Indian Girls; Notes about the Navajoes; Conceit of two Indian Chiefs; Notes from the Mission Field, and some shorter articles. The magazine costs 20 cents a number, or for the year two dollars. We give this prominent place to the society and its organ because of the great and pressing importance of the undertaking.

PREACHING.—The death of Canon Liddon has stirred up a good deal of thought, coming out in speech, more or less wise, on the subject of preaching. A letter containing much good sense has appeared in the *St. James' Gazette*, signed "Clericus Londinensis." The writer says: "We might have much better preaching if the clergy would only bestow a little more preparation on their sermons. If a man cannot speak without a book, he should use a book, and he owes a duty at once to the intelligence and the needs of his audience never to set before others that which he has not himself carefully prepared and digested in his own mind." The unpardonable insolence (we really can call it nothing else) with which men will get up into the pulpit to read out what they have written carelessly, or to speak the first commonplaces that come into their heads as they stand there, passes belief. The main secret of effective preaching is, no doubt, sincerity of conviction. The man who feels that he has something to say will take pains to say it as well as ever he can, and the conviction and the pains together will make us listen, and will edify us. We remember the case some years ago of a young clergyman in his first curacy going to Canon Liddon to consult him on this question of sermons. Should he preach extempore, or should he preach from a book? Should he go and have some lessons from an elocutionist? Should he do this, or that, or the other? The great preacher's answer was immediate and short; its substance was this: "My friend," said he, "put all these questions away from you. Remember that when you preach you are speaking to human souls, speaking to them on matters which concern them beyond all others in the world. God will reveal to you how you, being what you are, can do that best."

MOVING THE CLERGY.

The writer of these lines, some years ago, asked an eminent Methodist divine in one of the United States, what was his own deliberate judgment on the rule observed in his communion that their ministers, after a certain period, should be moved on to another charge. He answered that, after

long experience of its working, he had no doubt whatever of its expediency. Granting that there might be cases in which it seemed unfair to pastor or people, in which harm might be done, he was quite sure that, on the whole, it was most beneficial.

That such a judgment was not, on the part of the speaker, a mere act of loyalty to his own denomination, was made clear by the reasons which he adduced. In the first place, he remarked that very few men had the power of interesting the same congregation for a great many years in succession; and therefore it was a benefit for teacher and taught to have new hearers and a new teacher. No one denies that there is a good deal in this. We believe it was Bishop S. Wilberforce who said that there were very few men who could hold the attention of a congregation after ministering to them for fifteen years.

Another argument in favour of the custom, adduced by the same gentleman, was its tendency to prevent secessions from the body. There are very few men who, in the faithful discharge of their ministry, do not give offence to some members of their flock. As a general rule some of these will hold on to the communion in which they have been brought up, and perhaps prove a thorn in the side of their pastor, whilst others will go off to some other religious body. When, however, the dissatisfied member knows that a change will take place within a certain period of time, he puts up with his present grievance and waits for better days.

These were among the principal reasons given for the maintaining of the Methodist custom, whilst the speaker freely allowed that it had its inconveniences and disadvantages, sometimes interrupting a work which had been begun, and which might have been carried on with much greater results but for this interruption.

These considerations have had such influence with many among ourselves that they have recommended the adoption of the same system with certain modifications. It would be impossible to introduce it without considerable adjustments, unless we were prepared for an entire revolution in our present methods. It is not merely that vested rights could not be interfered with. That is a difficulty which need exist only during the life time of the present incumbents. There are, however, greater difficulties arising from the difference in our methods of government, such as will suggest themselves to all who have any knowledge of the constitution of the Methodist body.

Making, however, allowance for the differences in our position and for the difficulty of effecting such changes, it may still be possible to do something in this direction by encouraging exchanges of parishes among clergymen—not because one or another may have failed in any particular locality—but because they may feel that they have done their work in their present post, and may be able henceforth to do better work in some other place than they could do by remaining where they are.

In order to give effect to such a proposal, certain arrangements would have to be made with regard to the residences and the incomes of the clergy. It would be necessary, for example, that their houses should be furnished; or, at any rate, that the heavier part of the furniture should be provided. Some scheme would also have to be

devised for securing stipends for them, so as to place them a little more upon an equality; as it would hardly be fair to move a clergyman from the position which he holds to one which was less lucrative.

It is probable that this system would not be adopted in larger towns. In these there is more movement in the population, and greater choice of churches for the people. But in smaller places the system might have great advantages; and there would be no great difficulty in working out a scheme that should be adapted to our circumstances and our needs. The subject came before the Synod of Toronto some years ago, but it was allowed to drop. It would be well that it should receive fresh consideration.

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

I am quite aware that so many people have written accounts of their trips "Across the Lone Land," or "Over the Rockies," or "To the Pacific Coast," &c, that the subject is justly regarded as an exhausted one. Yet, as it has lately been my unexpected privilege to make the journey, I will, at your request, give my impressions of the land and the people as briefly as I can. I will not dwell upon the character of the wooded land stretching from the southern borders of Muskoka to within a few miles of Winnipeg. It is a vast territory, more than twelve hundred miles in length, and I believe the accepted opinion about it is that it will never be of any use except for lumbering and mining purposes, and as a covert for wild animals. People tell us that it will be the great mining district of the future, and that teeming populations engaged in extracting and refining the various ores of the earth, will yet occupy its solitary wastes. For agricultural purposes, however, men who have passed through the district tell us, pretty well with one voice, that this vast territory has no future. As to the mining prospects I am not qualified to speak. I only know that the people who live in and around the 600 miles of mountains through which you have to pass before reaching the Pacific coast, assert with still greater assurance that that is unquestionably the metallic territory of the future, and that the teeming populations will be gathered on its plateaus and valleys instead of on the shores of the Northern Lakes. I must leave this dispute to the arbitrament of the ages to come. But as to the agricultural future I do not altogether agree with the general sentiment. There are wide stretches of rich arable land, as for instance in the neighbourhood of Prince Arthur. There are long valleys around the rivers, there are low-lying stretches of rich land between the rocky ridges, and there are vast swamps and beds of shallow lakes which are evidently capable of being drained and turned into the richest of meadowland. And in the far-off future they will, no doubt, be reclaimed and so used.

As we were whirled out of the rocky region into the prairie lands of Manitoba, I was made to feel that it would be a far-off future before any general attempt would be made to cultivate the fertile patches of that rock-bound region. Those who have once seen the western prairies will never think of settling in this wooded, rocky land, while an acre of the prairie is left. In spite of all that I have read and heard, the sight of that land filled me with amazement. I never saw such land. It is literally black in its richness. Its boundless expanse awakened new emotions. The mind struggled to grasp the greatness of this good land

which is ours, which stretched, we were told, for 900 miles towards the setting sun, and measured from 500 to 800 miles of territory from north to south, free enough from frost to produce the hardier grains in teeming abundance. What vast possibilities for the future! What millions of men will yet inhabit these now lonely lands! If the entire population of Europe were transferred to these plains there would still be abundance of room for expansion.

It was raining when we reached Winnipeg, and so we had a fair experience of the far-famed Manitoba mud—I don't think there is any other mud in the world like it. It really needed no little practice to keep one's feet on the sidewalk. In a little while the rain ceased, and in less than a day the mud disappeared and the roads became hard as a pavement. Winnipeg is already a great place. It is manifestly destined to become, in the near future, one of the great cities of the world. Its principal streets are very wide—too wide, I think. Its public buildings and business blocks would do credit to any city in the world. It is needless to say that it is scattered over a vast space of ground. And many of its dwelling houses look altogether too frail for the climate.

I will not speak now of the Conference which gathered us there, or of its results; I will reserve that for a future letter. My friend and former churchwarden, Mr. A. M. Patton, son of the late Archdeacon Patton, now an influential citizen of Winnipeg, took pains to show us the farming country in reach of the city. The country around the Red River and the Assinaboine is very well wooded with clumps of trees—not large but very beautiful—giving to the whole region very much the appearance of an old English park. The land is everywhere the same black soil, so rich that though cultivated, some of it, for 40 years, it has never needed manure—its only fault is that it hardens and cracks, as is usual with land of this character everywhere, during the heat and drought of summer. The wheat crop is the great staple of the country. It confronted us everywhere in teeming abundance. It is not an uncommon thing for farmers to have from one hundred to fifteen hundred acres of wheat. Mr. Patton's son, still a lad, has 100 acres of wheat besides other crops. He expects to clear \$1,500 off his farm this year. Mr. Denison, a son of the late Col. Richard Denison, of this city, has two hundred acres of wheat, besides oats and other grains. He reasonably expects to clear at least \$4,000 off his farm. Another gentleman, whose name I forget, living alongside Mr. Sanderson, has nine hundred acres of wheat at one stretch. And Mr. Sanderson, famed throughout the whole North-West for his successful farming, has 1,500 acres of wheat and an abundance of other grains. He expects to clear at least \$40,000 this year. The remarkable career of this gentleman is doubtless not known to many of your readers: it was unknown to me till related to me on my way to Winnipeg. He came to this country to learn farming. Engaged as an ordinary farm hand with the widely known Mr. Rennie, of Markham. During his year's residence an attachment grew up between him and one of Mr. Rennie's daughters. The old people, who occupied a distinguished social position in the neighbourhood, naturally enough opposed the marriage. And the young people, as is not unfrequently the case, disregarded their judgment and wishes. They went away without leave, were married, and betook themselves to the North-West. When they reached the lone land they had between them just two dollars to begin life with. Like sensible people they engaged with a farmer for a year. At the

end of that time they took up a section or half section, and began farming for themselves. They were prudent and prosperous. Section after section was added to their possessions, until this year they have an income of over \$40,000, in addition to all the comforts of a refined home. Mr. Sanderson's time is abundantly occupied in planning the work and in directing the operations of the numerous hands employed, and he no longer has time or need to work with his hands. He goes to England every winter and brings out with him a fresh batch of young men, whom, having trained in the farming operations of the country, he sends on to take up land for themselves; thus becoming a great benefactor to the country, to the young men and to himself. This is the story as recounted to me in the neighbourhood. It is needless to say that all the settlers in the North-West are not Mr. Sandersons, and that all are not getting rich or even prospering. I can only say that I did not talk to one man who wanted to get out of the country, or who was not full of hope for the future. They have their difficulties and dangers—grass-hoppers, the plague of the past—they think of the forever past. Then the impending frost, which fills the land with great anxiety as the grain is ripening in the field. Then they suffer sometimes, as last year, from drought. The stories of frost that this year have been circulated in this Province are mere trade inventions. The grain was nearly all cut when we passed through the land, and there had been no frost whatever. There are no barns. The grain is threshed in the fields. And I hear the rains that have fallen since we returned have been causing no little anxiety. But all these difficulties, as the readers of Parkman know, are not to be compared with those encountered by the first settlers of these older Provinces, and will, doubtless, in a few years be overcome.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 16.

At this distance of time we can hardly realise the change which the Reformation made upon Church feeling and practice in England. The popular relation to Holy Communion was entirely altered. The former leading ideas were two: the sacrifice to make satisfaction for sins, and adoration of the Saviour then more specially present. The latter ideas were also two: those of communion and oneness with the Redeemer. The communion of the people had practically fallen into disuse: the rule was for them to communicate at least three times a year, but the practice acted upon was that they did not communicate at all, and little provision was made in the missals for their following the more ancient and better rule of communicating. A study of the present Roman Missal is interesting from this point of view: the chief feature is adoration of the Host and the carrying out of satisfaction by sacrifice. Another new feature of the Reformation was the restoration of the cup to the laity and thus the giving back of the balance of the Divine institution, which was ordained as a Sacrament of faith and not as an object to be mangled by human reasoning with regard to the "Whole Christ" by concomitance, and how He was to be received. But the idea of novelty pervades all this part of the earlier offices, as if both Priest and people had to be instructed. Thus in 1548 the Priest, in giving the cup, was to see that the laity drank "once and no more," and as the people would not be content with a small sip, it was provided in the same

Office that "the Priest, after the first cup or chalice be emptied, may go again to the altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise." Our best illustration of the scene is an earlier rubric in the same Office, where it is directed that the Priest "shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine, with some water put into it. And that day not drink it up all himself, but taking one only sup or draught." In the Office of the following year the same direction is continued to the Priest in giving the cup: so also is the rubric regarding the character of the Holy Bread to be consecrated, and its fraction for distribution, but it has the caution appended that "men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesus Christ." The last rubric of the Office of 1549 presents a graphic picture for an archaeologist, "And although it be read in ancient writers that the people many years past received at the Priest's hands the Sacrament of the Body of Christ in their own hands, and no commandment of Christ to the contrary: yet for as much as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the realm, it is thought convenient the people commonly receive the Sacrament of Christ's Body in their mouths, at the Priest's hand." Immediately before the Reformation the people were probably receiving the Holy Bread in the same form, but the rubric gives a new reason: before that it was out of reverence, and after it was as a precaution against superstition and abuse, but it is hard to infer from the rubric as to whether it speaks from hearsay of ancient times or of superstitions within living memory. Bishop Torry's Scotch Office of 1849 gives as one of the rubrics an instruction which is traced back to S. Cyril of Jerusalem, and is still in general observance in Toronto among good Church people: "It is customary for the communicants in this Church to receive the Sacrament of our Lord's Body upon the palm of the right hand, crossed upon the left, and thus reverently raise it to the mouth, so as not to let the smallest particle fall to the ground." In pre-reformation times the Host was made of wheat, thin, round and whole, and stamped with the sacred monogram or some other emblem. The same was accepted in the Office of 1548, and the consecration was to take place "without the varying of any other rite or ceremony in the Mass, until other order shall be provided," except that an appreciably greater quantity of wine was to be used. Next year a new rubric was given: "For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger [sic] and thicker than it was, so that it may be aptly divided in divers pieces." This attachment to the Western usage of unleavened bread shows the conservative feeling of the first and native reformers, and our present rubric, introduced in 1552, has probably no liturgical significance, though it seems a curious interpretation by the Privy Council of England, that the "shall suffice" of the rubric means the exclusive use of "the bread such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten." The American Church appears to be satisfied with the

traditional Anglican usage in having the common bread. The Scotch Book of 1637 slightly modifies our rubric, "And to take away the superstition which any person hath or might have in the bread and wine (though it be lawful to have wafer bread), it shall suffice," etc. The Non-jurors' Office and the Scotch ones accept the common usage of having the ordinary wheaten bread, and what rubrics appear are but modifications of the English.

A VARIOUS READING.

BY REV. DR. CARRY.

(Continued from last week).

In the last place it is only fair and reasonable to hear how the Fathers dealt with this marginal reading regarded as so irrational and "impossible" by our Revisers. I shall take my few examples in chronological order.

Irenæus: "As we have borne the image of the earthy, let us also bear the image of the heavenly." What then is the earthy? The material creation. But what is the heavenly? The spirit. As, then, says he, we once had our conversation without the heavenly spirit, in the oldness of the flesh, not in obedience to God; so now, receiving the spirit, let us walk in newness of life, obeying God."—*Lib. v. cap. iv. 3*. In the first words of the chapter *Irenæus* attributes to the heretics that literal interpretation of "flesh and blood" which alone our critics admit; and by means of which the heretics denied the salvability of the body.

Tertullian having to confute the same sort of heretics, uses the argument and interpretation of *Irenæus* through a couple of chapters in the *De Resurrectione*. He says, "We have indeed borne the image of the earthy, by our sharing in his transgression, by our participation in his death, by our banishment from Paradise;" and yet we are not exhorted to put off the flesh save in the sense of evil conversation. He goes on: "And so wholly intent on the inculcation of moral conduct is he throughout this passage, that he tells us we ought to bear the image of Christ in this flesh of ours, and in this period of instruction and discipline. For when he says 'let us bear' in the imperative (preceptive) mood, he suits his words to the present life, in which man exists in no other substance than flesh and soul," &c.—*De Res. Carnis., c. 49*. Again, *Adv. Marc. Lib. v., c. x.*, he combats the same enemies, and uses the same interpretation. "Therefore, when exhorting them to cherish the hope of heaven, he says: 'As we have borne the image of the earthy, so let us also bear the image of the heavenly'—language which relates not to any condition of resurrection life, but to the rule of the present time. He says, 'Let us bear' as a precept; not 'we shall bear,' in the sense of a promise—wishing us to walk even as he himself was walking, and to put off the likeness of the earthly, that of the old man, in the works of the flesh. For what are his next words? 'Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God.' He means the works of the flesh and blood, which, in his epistle to the Galatians, deprive men of the Kingdom of God," &c.

Origen quotes this text often, always implying this meaning. One or two passages must suffice. In his treatise on *Prayer*, c. 22, he says:—"We must not think, then, that we are instructed to say certain phrases (merely) at an appointed time of prayer; but if we understand our preceding investigations on 'Pray without ceasing,' let our whole life who pray unceasingly say, 'Our Father, which

art in heaven,' as not having our conversation at all upon the earth, but altogether in heaven, the throne of God, because that the Kingdom of God is established in all who bear the image of the heavenly, and on this account become heavenly." In *Evangel. Joan, Tom., ii. c. 4*, he says that "heaven is closed to the ungodly, and to those who bear the image of the earthy, but opened to the just, and those adorned with the image of the heavenly."

Cyprian:—"We then who in Baptism died and were buried as to the carnal sins of the old man, who rose with Christ by a heavenly regeneration, we must alike think and practise the things which are Christ's, as the same Apostle teaches us again and admonishes us, saying: the first man is of the earth, earthy, the second man is from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. As we have borne the image of him who is of the earth, let us bear also the image of Him who is from heaven. Now we can not bear the heavenly image unless we present the likeness of Christ in that which we have already begun to be."—*De Zelo et Livore, c. xiv*.

Jerome in loc.—"We bore the image of the earthy before baptism; let us also bear the image of the heavenly after baptism."

Chrysostom discourses at large, but I will select only a few sentences. Bad and good men he traces up to their respective heads, Adam and Christ; and he adds, "Wherefore he does not simply say 'of the earth,' but 'earthy,' that is, gross, cleaving to things present. . . . But what is this, 'the Lord from heaven'? Does he mean nature, or the most excellent conversation? Most clearly the latter. Wherefore also he adds, As we have borne the image of the earthy; that is, as we have done evil things. Let us also bear the image of the heavenly; i.e., let us do the very best things. Apart from this, I would gladly know, was it of nature it is said, 'of the earth, earthy,' and 'the Lord from heaven'? Certainly, you reply. Well, then, was Adam nothing but mould, or had he some other substance related to heavenly beings and the unbodied, which the Scripture calls soul and spirit? It is quite clearly so. . . . What he says is to this effect: As we have borne the image of the earthy—done evil things; let us also bear the image of the heavenly—have our conversation in heaven. Now if the discourse were of nature, there would have been no need of exhortation, or of advice; so that from this it is clear that it is said of our conversation." It would be superfluous to present what *Chrysostom* says on "flesh and blood cannot enter into the kingdom of heaven," as it is just the same as what we have seen in *Irenæus* and *Tertullian*.

Now, native Greeks, it seems to me, would be more keenly alive to the possible results of *itacism* than we can be; and it seems an unwarranted reflection on the natural acumen and Christian enlightenment of a man like *Chrysostom*, to say that what approved itself to his reason and Christianity is "impossible." In allowing the ancients to say a word for themselves, I feel that I am on the side of justice; but it would hardly be modest in me to protract this paper by any lengthened observations of my own. I will only say that the patristic exegesis here harmonizes entirely with the *usus loquendi* of S. Paul; and I must regard *Bishop Ellicott's* comment on "as is the heavenly" such also are they that are heavenly," as perversely misleading: "As is the ascended Lord, He that sits 'in the heavenly places,' so also are they that, raised by the power of His resurrection, be-

cup a section or half for themselves. They us. Section after sections, until this year \$40,000, in addition ed home. Mr. Sander- ed in planning the erations of the numer- no longer has time or . He goes to England out with him a fresh having trained in the ountry, he sends on to thus becoming a great o the young men and ry as recounted to me ; needless to say that th-West are not Mr. e not getting rich or ly say that I did not ed to get out of the of hope for the future. and dangers—grass- st—they think of the pending frost, which ixiety as the grain is hey suffer sometimes. The stories of frost culated in this Pro- ons. The grain was d through the land, whatever. There are rshed in the fields. have fallen since we o little anxiety. But readers of Parkman with those encounter- older Provinces, and s be overcome.

STUDIES.

EAST TORONTO.

can hardly realise mation made upon in England. The munion was entirely deas were two: the for sins, and adora- specially present. wo: those of com- e Redeemer. The d practically fallen them to communi- r, but the practice not communicate at ade in the missals ancient and better study of the present from this point of ration of the Host ction by sacrifice. formation was the laity and thus the Divine institution, ament of faith and by human reason- hrist" by concomi- ceived. But the part of the earlier ople had to be in- riest, in giving the ank "once and no d not be content ided in the same

come the citizens of 'the heavenly Jerusalem, and sit with Him 'in the heavenly places,' not in spirit only, but in local actuality.' I would only ask, was Christ not "heavenly," "from heaven," till He had ascended? It needs no comment. Are we not now "sitting in the heavenly places?" Do we not now belong to the "heavenly Jerusalem?" and, living in the spirit of our religion, are we not now "heavenly?" and is it not fitting to exhort us to bear now the image of the "heavenly?"

I will only say that whatever may be thought of S. Paul's logic or the interpretation of the Fathers, we should have been given in our Bibles that reading which has the most unquestioned preponderance of authority.

Let me add that *Bengel* adopts the subjunctive, and he expresses no sense of dreadful incongruity; and yet can he be deemed inferior to any Reviser in keenness of understanding, or spiritual discernment? He seems, however, to take it as a promise as well as a precept, as equivalent to "we must." And though the bulk of modern expositors adopt the future on purely subjective grounds, as for instance *Godet*, who says the argument "no more admits of an exhortation than in the case of Rom. v. 1," where the Revisers with an ample following are against this dogmatism—yet *Heinrici*, *Hofmann*, *Beet*, and *Edwards* defend the subjunctive or more ancient reading, the last especially with no small force. Even *Canon Evans* reads the subjunctive, and translates "we are to bear," making the sense much the same as "we shall bear," which he regards as most agreeable to the context. It is absolutely beside the mark to speak of the "vicious tendency of the early interpreters to give a hortatory turn to statements manifestly affirmative." Granted even so fully, what were they to do with the text here, universally supported, and which they saw no reason to doubt? Are we to re-make our Bibles, because some people in the nineteenth century think the Apostle reasoned amiss? How can the Church be "the keeper of Holy Writ," if we dare thus change its text?

THE CHRISTIAN MINISTRY.

CHAPTER VIII.—(Continued.)

THE VALIDITY OF ANGLICAN ORDERS.

OTHER ROMAN OBJECTIONS.

III. One might hope that the opponents of our ministerial character would have the good sense and the good taste to desist from their attempts, after so many of their efforts had proved abortive. Those who cherish any such expectations, can have little experience of Roman tactics. And so they tell us that even if the Lambeth Register be genuine and the record it contains authentic, and even if the episcopal character of Barlow be admitted, still the consecration of Archbishop Parker was invalid, because not only was the form of ordination employed insufficient, but the invalidity of the consecration was admitted by the passing of an Act of Parliament to legalise the position of the new bishops in the reign of Queen Elizabeth.

ANSWERED.

We have now to dispose of these objections. With regard to the argument deduced from the Act of Parliament, it is clear that there is a confusion between the validity and the legality of a consecration. Take a recent case. If the Bishop for the diocese of Natal had been consecrated in England, without the Queen's mandate, he would not have been legally consecrated, but no one would have doubted the validity of his consecration. An Act of Parliament would then have been necessary to make it legal. And such an Act could have been sufficient for that purpose. Now, something like this was the position of Parker and his brother bishops. After the accession of Elizabeth, several Acts had been passed, several had been

repealed, and thus several older Acts had been brought into force again; so that the state of the law was most uncertain. It was, in fact, hardly possible to proceed without irregularity. In order to put a stop to vexatious litigation, an Act was passed declaring the ordinations to be "good, perfect, and lawful." There was no question of their validity; and this Act set at rest the doubt of their legality. No one knows better than Roman controversialists the distinction between these two kinds of defect. No one will resent more eagerly than they the imputation that because an ecclesiastical act is legally informal it is therefore spiritually invalid; what then can we think of their ingenuously, when even writers of the learning of *Renandot* can say that the Act of Elizabeth was intended to establish the validity of English orders?

THE FORM OF ORDINATION.

But we come now to a more serious question. It may be open to doubt whether all the legal requirements were complied with in the consecration of Elizabeth's bishops; but the Roman impugnors of our orders know that this is a matter of secondary importance, and therefore they alleged further that the form of ordination which was used in the consecration of Parker was insufficient.

This is an objection which has often been repeated; and yet we must confess without any desire to prejudice the mind of the reader, that an examination of the grounds upon which this objection was rested, will amaze the most unprejudiced persons. One could hardly bring himself to believe that those who alleged it had any real faith in it. It looked so exactly as though a shrewd controversialist were making sure of the ignorance of his adversary.

You shall judge whether these remarks are well founded or not.

THE FORM IN THE ORDINAL.

The words employed in the consecration of Parker were those of Edward VI's Ordinal, and differ slightly from our present service. In our ordinal, which was revised in 1662, the words of consecration are as follows: "Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by the imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness." In the ordinal of King Edward, there was no mention of the office of bishop. Otherwise the words were nearly the same. "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by the imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness."

OBJECTIONS.

What are the objections to this form of consecration? The following:

1. It is said that the Reformed Bishops had never been properly ordained Priests, inasmuch as the chalice and paten had not been delivered to them, and no mention had been made, in their ordination, of the power of sacrifice; nor did they receive the unction. And that therefore their episcopal ordination was invalid.

2. It is alleged that the words, *Take or receive the Holy Ghost*, were not used, and therefore the consecration was invalid; and

3. It is said that the words actually employed had no necessary reference to the order of a bishop, and would have been equally applicable to any other.*

ANSWERS.

These are the main objections; and we will answer them plainly and directly, without entering upon points of secondary importance.

1. With regard to the ordination of priests, the answer is easy and intelligible.

(1) The ceremonies insisted upon by Romanists

*And this objection is supposed to be confirmed by the fact that an addition was made in 1662, specifying the office of bishop.

are not regarded as necessary by their own greatest ritualists.

(2) The delivery of the vessels was not introduced into the Church until the 8th or 9th century; nor were the words conferring power to offer the sacrifice found in any Ritual before the same time, and the unction, although common and ancient, is not universal, being omitted in several of the ancient Rituals; so that, as a matter of fact, it was not used by Rome herself at a time when it was used in many other Churches.

These ceremonies, therefore, are no necessary parts of the ordination of a priest.

2. Their second objection is very remarkable. They affirm the invalidity of the consecration, because the words: "Accipe Spiritum Sanctum," or their English equivalents, were not employed. We reply that

(1) Even if those words, suitable as they are, had not been employed, the consecration would not have been invalid; for *Martène*, one of their greatest ritualists, testifies that these words are quite unknown to all antiquity, so as to be found in hardly any pontifical before the 12th or 18th century. But

(2) These words were employed. They are contained in the service which was used at Parker's consecration. It must therefore have been by an oversight on *Lingard's* part that he stated that these words were omitted; seeing that he admits the authenticity of the record in the Register, and it is distinctly stated in both copies, that of *Lambeth* and that of *Cambridge*, that these words were spoken by all the four bishops who took part in the consecration of Parker.

(To be Continued.)

REVIEWS.

BISHOP KINGDON'S PADDOCK LECTURES.†

The Bishop Paddock Lectures are founded upon the idea of the famous Oxford Bampton Lectures, and have had, in their short life time, something of the some fortune which has attended their venerable predecessor. Some of them have been very good, and some others have not been quite so good. The present volume is most decidedly above the average, and is a valuable contribution to the literature of the greatest subject which can engage the thoughts of men—the Incarnation.

The keynote of the volume is struck in the quotation of the saying of a heathen philosopher, that the exordium of S. John's Gospel ought to be written up in letters of gold in the most conspicuous places of Christian churches. The author remarks that it would be still better if each Christian would bear the words written on his heart. Upon these words and all that is connected with them these Paddock Lectures are based. "It is, no doubt," says the author, "one of the reasons that so many attacks have been concentrated on S. John's Gospel, that it contains the antidote to most modern errors. Indeed we might almost say that all error in the Christian religion might be corrected from his writings. For no writings so forcibly and so plainly insist upon the truth of the Incarnation; and almost all, if indeed not all error in Christian doctrine, is nearly connected with erroneous or faulty views of the fundamental doctrine of the Incarnation. Hence, if such views are to thrive, men must first of all get rid of S. John's writings as being the great prophylactic against error." For this reason the author begins, as S. John did, from God Himself.

In making this beginning, and in carrying forward his work from it, Bishop Kingdon divides his treatise into the following subjects: 1. The Creator; 2. The Creature; 3. The Incarnation; 4. Perfection of Sympathy; 5. The Atonement; 6. The Sacraments; 7. The Gift of the Holy Ghost.

On some of these great subjects there is very little that is new to be said, after the great works of *Wilberforce* on the Incarnation, and especially of *Liddon* on the Divinity of Christ—his famous

**Martene de Sac Eccl. ritibus*. I. viii. 9, §14-16.

†*God Incarnate*. The Paddock Lectures for 1890. By the Right Rev. H. T. Kingdon, D.D., \$1.75. Whittaker, New York, 1890; Rowse & Hutchison, Toronto.

Bampton Lecture. But the ascertained facts and the accredited arguments are put in these lectures with lucidity and force, and without any superfluity of verbiage. The fourth lecture, on "Perfection of Sympathy," will be sure to attract many different classes of readers, and is calculated to be of practical utility. Here and there we come across references which might point to a recent controversy, as he says of our Lord: "He was perfect man. He grew in body, He was gradually strengthened in Spirit, He was being filled with wisdom." And more particularly, when he goes on: "He learned, He asked questions, He marvelled. But we do not learn that He ever forgot. When we are told that He asked 'what should be done,' we are specially told that this was to prove His Apostle, for 'He Himself knew what He would do.' Hence it would appear that He never took counsel for Himself. He may have done so as an example to us, but not for Himself. . . . Here, then, there is a warning against an error which is now coming more and more to the front. The phrase of S. Paul, which is, indeed, hard to be understood, 'He made Himself of no reputation,' is being submitted to a strain which the comparison with other Scripture would hardly allow the words to bear. The Greek is 'emptied Himself,' that is (as Bishop Lightfoot explains it), 'stripped Himself of the insignia of majesty.'"

The subject of the nature of angels is one which evidently has attraction for the Bishop; and indeed it would hardly be possible to touch upon the Incarnation and its relation to the human race without remarking on the fact noted by the author of the Epistle to the Hebrews, that the Saviour did not come to the aid of the angels. The reason, or one of the reasons, for the difference is found in the fact that the angels do not constitute a race. This has been noted by various writers of late, for example, by Godet; but it has not been kept clear before the mind of the Church. This is what Bishop Kingdon says: "There is reason to believe that each angel is complete in himself, each has his own peculiar nature: and it is also believed that the creation of angels has ceased—their number is complete. If this be so, we may understand that the communication of the benefit derived to the whole of creation at the Incarnation was made at once to the angels with unlimited possibilities of enlargement."

The volume is one of real value; and its worth is augmented by a series of useful notes.

MAGAZINES.—*The Churchman* (October) has some excellent articles, useful reading even for those who may not entirely agree with the point of view or the opinions of the writers. One or two of them will probably receive further treatment at our hands, notably Mr. Minchin's paper on Churchmen in Council, and Miss Birrell's on The Social Position of Women, as Affected by the Higher Education Movement. *Littel's Living Age* (Oct. 4) begins a new volume with distinction. We still have the inevitable *In Memoriam* article on J. H. Newman, this time from the *Fortnightly*, an article, by the way, which has become rather famous from the parody of it in the *Saturday Review*. We do not think that Mr. Lilly deserved all that the *Saturday* gave him; but he deserved something. "The Unattached Student" from *Macmillan* is a very good story. *The Expository Times* (Oct.) also begins a new volume with a good number. And we must again speak a general good word for this publication. If the clergy do not feel disposed to subscribe for the *Expositor*, which is a shilling a month (and even if they do), they can hardly do better than take the *Expository Times*, which is threepence (six cents) a month. It would be impossible to read this paper regularly without having one's interest in Scripture studies greatly quickened. Among many other papers we have a very interesting one by Dr. Rainy, on three great losses in the death of Ritschl, Lightfoot, and Hatch, a review of the last edition of Delitzsch's *Isaiah* by Prof. W. T. Davidson, and of Dr. Vaughan's Commentary on Hebrews by Dr. Bruce. *The Pulpit* (October) begins with a sermon by the late Dr. Liddon on All Things for the Best, the text being "Wind and storm fulfilling His word"—a subject singularly

appropriate at the present moment. Another sermon of interest is one on Thought and Character by Dr. Cuyler. But the selections generally are very good. *The Missionary Review* (October) has some important articles; and foremost among them one on Cardinal Lavignerie and his anti-slavery work, written apparently with competent knowledge of the subject by one who challenges verification by giving his name. If the article is not quite sympathetic, it seems intended to be fair. Among other articles are a Foreign Missionary of Old Testament Times (Jonah), a sketch of the Roman Catholic movement in Korea (important); the Results of Modern Missions Permanent, and Mahdism and Missions in the Soudan. *The Church Review* (September) comes a little late, but it is a paper conducted with ability and care. We hope it pays. *The Literary Digest* (September 27 and Oct. 4) continues its prosperous and wonderful course. Messrs. Funk and Wagnalls deserve not merely support, but commendation and congratulation on having met a want in a manner so satisfactory. Let us merely note, in outline, the contents of one of these numbers. First we have extracts from Reviews; then Notices of Books; then cullings from the Press; and finally an Index of Periodical Literature. Under Reviews we have topics Political; Sociological; Education, Literature and Art; Scientific; Religious; Miscellaneous. Nor is this all. The extracts are not mere chips, they are carefully chosen, so as to give the gist of the articles from which they are taken and the chief points brought forward in them. The very first extract on the Working of the New Silver Act, from *The Forum*, by Professor Taussig, is a good specimen of what we mean.

THE ACOLYTE.

(A story of Japan, told by Rev. Prof. Lloyd.)

We will try to picture to ourselves a country temple in Japan. The village consists of a street of miserable houses, made of wattle and mud, and thatched some fifteen years ago with rice straw which is now bearing a luxurious crop of vegetation wherever it is not letting the water through. Of better-class houses there are about two or three. There is an inn, or teahouse, about the beginning of the village, with its boarded verandahs polished by frequent scrubbings, its scrupulously clean matting, its countless little blue flags fluttering in the air; and, as you pass by, the host gravely bows to you as he sits by his *hibachi*, or brazier, whilst the family of smiling daughters rush to the porch to invite you in, and to assure you of every comfort if you will but stop and partake of the hospitalities of the *Kameya* (Tortoise Inn).

Rash man! You will repent it if you do, unless in your capacious *Kori* or travelling basket you have brought enough tinned provisions, cold fowl and flea powder, to render you independent of the native provender. You will get the first turn at the hot bath, if you are fortunate enough to come early; you will be provided with a *yukata*, or dressing gown, just short enough to leave your neck, arms and legs a prey to the buzzing mosquito; you will hopelessly attempt with a pair of chopsticks to catch a poached egg floating about in a basin of hot water which is called soup; you will with the same instruments spoil the looks of a nice piece of fried fish, without getting much of it to your mouth; your whole being will revolt at the slices of raw fish which were served up to tempt you.—and after vainly trying to satisfy yourself on rice, pushed in with a chopstick, and then washed down with hot water, you will order your bed to be brought in, and on it you will toss and roll till the first streaks of the rising sun warn you (or at least as much of you as the fleas have left), that it is about time for you to be getting up, and that you must really pull yourself together for your last struggle over the reckoning.

Next door to the inn is a farm house, standing a little back from the road,—rather bigger, but just as dilapidated as the other houses in the street. In the silent farm-yard there are a few fowls picking up stray grains of rice, and a dog sleeping in the shade of the eaves. All over the yard are spread mats on which grains of various sorts are drying—tools of different kinds are lying here and there; two or three children with dirty noses are playing about the premises and at the back of the house an old woman, bent, shrivelled and toothless, is kindling the fire for the bath and to prepare for the evening rice.

You then go past some fifteen or twenty smaller houses in which men and women almost in *naturalibus* are pursuing the simple yet mysterious avocations of Japanese life, and arrive at the village school, plain and noisy, with its sixty or seventy children all reading at the top of their voices, or learning to

write Chinese characters on pieces of paper which are already black with the copies of previous generations of beginners. After this there is a police-station at a corner, and as you are turning down a side street a policeman in white with a big military sword and spectacles, stops you and demands to see your passport. Probably you have to unpack your basket to get at it, so by the time it has been found and produced and read, and an entry has been made in a little pocket book with a pencil which requires a good deal of sucking before it will mark, a fairly big crowd has gathered around you, and you find yourself hemmed in on all sides by a gaping yet respectful crowd of half grown lads and undersized maidens.

Presently your passport is returned, and you go (holding your nose if it is springtime) for about half a mile through a succession of well manured rice fields in which the labourers are hard at work up to their middles in "slosh," till at last your road brings you to an eminence, the lower slopes of which are covered with gracefully feathered bamboos, and the top with stately pines.

At the bottom of the hill there is a stone gateway on each side of which are two rude lions carved in stone. From the gate, a stone staircase, mossy from age and from the peculiarities of the situation, leads us in two flights to the top of the hill. At the top, in the sombre silence of the thick pines, there is a temple standing in a well swept court-yard. In this yard are a few objects connected with Buddhist worship,—a stone water tank for the lustrations of the worshippers, a bronze incense burner, several lanterns of wood or bronze, and one or two wooden shrines painted red and containing the images of some local saint or Buddha.

The Temple itself—it is, remember, only a country church—is poor and simple. Its timbers are old and decaying, its thatched roof the worse for wear. As you approach it there is a gong and a thick rope with which you may call the attention of the deity should he be asleep or otherwise engaged. There is an immense offertory box, four feet long by two wide and two deep, to receive the free will offerings of the worshippers, which generally are made in coins one thousand of which go to make a dollar; there are a few desks and books and a drum for the officiating clergy, and there is lastly the altar with its candlesticks and brazen lilies and other ornaments surmounted by a life size idol of Amida or Kwannon, or one of the more popular Buddhas.

By the side of the temple is the priest's house, not much different in style to the farm houses in the village, and yet by the superior neatness of the surroundings betokening that its occupant, if not a man of property, is at least a man who has leisure to attend to the care and beautifying of his home.

The occupant is a delightful old man, a real old country parson of that old type which is rapidly disappearing both in the Old World and in the New. He has a bright twinkle in his eye, and a merry smile upon his lips. His priestly dress, though well worn, is neat and clean. The piles of books in the corner of his room betoken that he is a scholar, deeply read for aught we know in the most subtle books of Chinese Buddhist Philosophy; at the same time the deference with which he is treated by all his neighbours shows that he possesses those more sterling qualities of the heart without which no one ever gains the esteem and confidence of his fellow creatures.

Indeed the old priest had a quiet and honourable life in his rural parish, and if it had not been for one thing he would have been perfectly happy. The Temple was too poor in these degenerate days to support an assistant priest, so he had to content himself with a boy—a candidate for the priesthood—to help him in the discharge of his numerous secular and religious duties. The functions of a boy priest are very numerous. He has to fetch the water from the well and light the fire to boil it, he must sweep and dust the rooms and the court-yard, and wash the verandahs. He must wait on his master when he sits at table and when he serves the altar. He must introduce his master's visitors and shave his master's head.

But boys will be boys, and the old priest experienced much difficulty in getting suited with one who was exactly up to his requirements. One was idle and would not get up in the morning; another was dreamy and let the rice "catch" when it was on the fire. Another was always up to mischievous tricks; another shaved with a clumsy hand.

At last he secured a boy who seemed destined to be an ornament to the Buddhist ministry, a boy who got up early in the mornings, and performed his household duties with regularity; who never cut his head when shaving it; who never did anything mischievous, and never forgot what he was told. In fact, he was so good that he seemed to be a sucking Buddha or something of that sort—too good to live.

One day after the mail had come in (there is a very efficient postal service in Japan), the old priest called his boy and said:

"Gozaemon, I have just received very important letters which make it necessary for me to go to the capital to attend a meeting on some of the affairs of our sect, so I shall be obliged to leave you in sole charge of the Temple and house, but you have hitherto showed such a combination of faithfulness and discretion that I shall go away with a happy heart, convinced that nothing will go wrong during my absence."

Here Gozaemon bent his head to the ground and prostrated himself before his master.

"During my absence," continued the old man, "you must take great care to have everything go on well and smoothly as though I were present. Let the sacred services be rightly and duly performed as far as you can do them. Do not omit to sweep the court-yard and to dust the rooms, and be sure you feed the fowls and the pigeons, and don't forget to water the plants."

Again Gozaemon bowed and murmured assent. "And, look here, when people come to the house—some boys are so rude as to shut the door in their faces, or leave them standing outside—be sure you behave civilly to them; ask them to come in and sit down, and offer them tea and tobacco and a few sweetmeats, and when the ceremonies of hospitality are finished ask them deferentially what is their honourable business, and if you can do it for them be sure you do it. Only, remember, I make it a rule never to lend anything—the people round here have a knack of never returning what they borrow—so if anybody comes that wants to borrow—be very polite to them, mind you,—but don't lend them anything."

Gozaemon again lowered his head in humble acquiescence, and remained prostrate for some moments. When he raised his head again the old priest had shouldered his umbrella and bundle and was standing at the temple gate waiting for the jinniksha which was to take him to the station.

For some hours Gozaemon was extremely proud of himself. He, a humble acolyte, a follower from a distance in the noble eight-fold path which leads to the extinction of desire, and from thence to the bliss of Paradise which is the gateway of eternal annihilation, to be left in charge of the Temple with all its appurtenances and treasures, and to have the sole responsibility of beating the drum and offering the worship at sunrise and sunset! There was something quite "stuck up" in his demeanour as he paced the well beaten garden, the monarch of all he surveyed. But he soon began to find that it was very dull work playing the monarch without any subjects, and he was quite delighted when, about three o'clock in the afternoon, he spied an old woman coming laboriously up the long flight of steps to say her prayers at the shrine.

(To be Continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

LUNenburg.—During the past month the Rev. Dr. Cochrane has occupied the pulpit of S. John's church upon several occasions. His sermons, all very able ones, were listened to with the utmost attention by the very large audiences. On Thursday, the 21st of August, the children were given their annual Sunday school picnic. Accompanied by the band of the 75th Batt., who had kindly volunteered their services, a start was made under the leadership of the superintendent, Mr. C. E. Kaulback, at half-past one, the place selected for the afternoon's pleasure-taking being the first Peninsula, where a most suitable place had through the kindness of the owner, Mr. C. Albert Smith, been secured. The children enjoyed themselves immensely and returned to the school-house well satisfied with the day. At the school-house short addresses were delivered by the Rector and by the superintendent and most cordial votes of thanks given to all who had in any way helped to make the picnic a success, amongst others to the superintendent, the teachers, friends, to the members of the 75th Batt. Band, several of whom had at considerable personal inconvenience been present; to the Civilian Band, who had expressed a willingness to come, but were prevented through the much-to-be-regretted sickness of their leader, Mr. Allan Morash. So generously had the friends of the children made provision for the satisfying of the needs of the inner man that there remained over quite a large quantity of cakes and other delicacies. On the evening of Monday there was a feast at the school-house, when these were consumed.

CHESTER.—The only event of interest to report this month is the S. S. picnic for the parish church school, which was held at the rectory on the 28th. The soaking rain on Wednesday made us rejoice

that we had not settled on that day for it, and many were the surmises as to probabilities for the morrow, but in spite of gloomy forebodings of many, the sun shone bright on Thursday, and though the wind was very high, yet we had on the whole a pleasant and enjoyable day and a very successful picnic.

QUEBEC.

Rural Deanery.—A meeting of the Rural Deanery of Quebec district was held in the city of Quebec on Thursday, October 2nd. The opening service, followed by a celebration of the Holy Eucharist, was held in S. Peter's church, at 10 a.m. The clergy present were: the Lord Bishop, Canon Richardson, of S. Paul's church; Revs. H. J. Petry, of the cathedral; Lennox W. Williams, M.A., and T. A. Williams, S.A.C., of S. Matthew's; Smith, of New Liverpool; G. G. Nicolls, of Levis; Weary, of Riv. Du Loup en bas; Debbage, of Bang Louis; Boyle, of West Frampton, and Washer, of Portneuf. Matins was sung by Rev. Messrs. Nicolls and Debbage, the responses being admirably rendered by the choir. The lessons were read by Rev. Messrs. Petry and Weary. The Rev. Canon Richardson preached the sermon, which was a clever address upon the attributes and divine origin of the Holy Catholic Church. The celebrant was the Lord Bishop, who was assisted by the Rev. Lennox W. Williams, M.A., of S. Matthew's church. At the conclusion of the service, which was attended by a good congregation, the members of the Deanery held their business meeting, at which the Rev. Canon Von Iffland, of S. Michael's church, was elected Rural Dean of Quebec.

Confirmations.—The Lord Bishop left on Saturday, October 4th, on a confirmation tour in the counties of Megantic, Beauce, and Lotbiniere.

Obituary.—The Rev. Gilbert Piercy, B.A., T.C.D., who was the evening lecturer at the cathedral, and secretary of the Church Society of this diocese in 1857, and who will be well remembered by the older residents, died last month in Ireland, where he has had a parish for a number of years past. One of his daughters still resides in this city, being the wife of Commander Ashe, late of the royal navy.

Women's Auxiliary.—The regular quarterly meeting of the diocesan branch of the Women's Auxiliary to the Domestic and Foreign Missionary Society, was held in S. Matthew's parish rooms on Monday, the 29th ultimo, and was largely attended, delegates being present from most of the parochial branches throughout the diocese.

Trinity.—The Rev. A. Bareham, who has been in charge of this parish since the removal of the Rev. Robt. Kerr, about three years ago, has tendered his resignation, and is leaving the diocese to become rector of S. Mary's church, Hochelaga, lately in charge of the Rev. J. Edgecumbe, the latter having accepted a call to the United States. Mr. Bareham is a graduate of the Montreal Theological College, and held charges at Joliette and Franklin, diocese of Montreal, before coming to Quebec.

S. Matthew's.—The Rev. A. H. Judge, M.A., of New York, preached an eloquent sermon in this church at evensong, on the 17th Sunday after Trinity, to a crowded congregation. He left for New York during the following week to resume his duties at the Church of the Holy Apostles.

LENNOXVILLE.—The formal opening of the university of Bishop's college and Bishop's college school for the session of 1890-91 took place last week. The total of students enrolled in the college is 35 and the pupils in the school number 128, making a total in the two institutions of 163. Of these 140 are boarders. The weather was fine and the gathering of ladies and gentlemen included the Chancellor, Mr. R. W. Heneker, D.C.L.; Col. Kippen; Professors Allnatt, Scarth, and Watkins; Dr. Robertson; Mr. Chicombe, mayor of Sherbrooke; Canon Thorneloe, Messrs. E. Chapman, R. H. Tylee, A. F. Simpson, H. J. H. Petry, A. Leroy, F. W. Frith, G. P. Woollcombe, T. H. Lloyd, and Revs. J. M. Thompson and V. C. Lacy, and the students of the divinity and arts faculties. Letters of regret at being unable to be present were read, amongst others, from Rev. J. H. Roy, superior of the Sherbrooke college; the Rev. Dr. Barnes, of Sherbrooke, and from Principal Hewton, M.A., of the Sherbrooke Boy's Academy. The Principal in his inaugural address gave words of encouragement and counsel to the students for the coming session. The numbers in the school in the successive Septembers have been: 1886, 64; 1887, 68; 1888, 88; 1889, 105; 1890, 128. Of these 128 not less than 112 are boarders. There is every reason to be confident that increasing efficiency will accompany

increasing numbers. After the address, which was frequently applauded, the Chancellor said a few words of congratulation and the assembly dispersed. Archdeacon Roe was unavoidably prevented from being present by his duty of attending the first meeting of the joint board of divinity examiners for the provincial synod and church universities and colleges, which is being held in Montreal.

MONTREAL.

MONTREAL.—*S. Jude.*—Work has begun for the enlargement of the church; it is proposed to set apart three hundred free sittings when the new chancel is completed.

S. Thomas.—*A Branch of the S. Andrew's Brotherhood Inaugurated.*—The need of a Young Men's Society in the east end has long been felt, and a start was recently made in the school room of S. Thomas' church, Notre Dame Street, by inaugurating a branch of the S. Andrew's brotherhood of the Church of England, to be known as the S. Thomas' Chapter. There was an encouraging attendance. Vigorous speeches were delivered by Rev. G. Osborne Troop, Dr. L. H. Davidson, Q. C., Mr. L. O. Armstrong, and Mr. Spicer, churchwarden. The choir added to the brightness of the evening by singing. Finally fourteen members were admitted to the society. The first entertainment in connection with the newly-formed chapter took place on October 9, when the choir of S. George's church, assisted by several friends, will give a concert in the S. Thomas' schoolroom. The S. Andrew's brotherhood is taking root in Canada in many places. Rev. G. O. Troop is about founding a chapter in connection with S. Martin's church.

ONTARIO.

BELLEVILLE.—The annual harvest festival took place in Christ church, last Sunday, the 5th of Oct. The church had been beautifully decorated by the ladies of the congregation with flowers, fruits, and grains. Both morning and evening services well attended. The surpliced choir, which is composed of twenty-five men and twenty-five boys, furnished excellent music. The choir has only been in progress since Christmas, and the Rector, Rev. S. Daw, should be complimented on his success in training his choir, which is now one of the best in the diocese of Ontario. Rev. W. F. Armstrong, of Trenton, preached both morning and evening. The Rev. gentleman chose his text from the 107th psalm and the eighth verse, "O that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men." A service of song was rendered in the afternoon by the children of Christ church and S. George's Sunday schools. The offertory for the day amounted to \$500.

Rev. Mr. Jenner is relieving Rev. D. F. Bogart, rector of S. John's, for a few weeks.

AMELIASBURGH.—The 36th regular meeting of the "Bay of Quinte Clerical Union" was held in the parish of Ameliasburgh on the 23rd and 24th September, the Rev. J. A. Morris, M.A., Rector. The attendance was not so large as usual, but those present took a deep interest in the proceedings, which proved most interesting and instructive. The first meeting took place on Tuesday afternoon, at the rectory, the subject for discussion being "the Epistle of S. Jude in reference to Modern Litanies." Evensong was said in S. John's church at 7.30, a large and attentive congregation being present. Short addresses were delivered by the Revs. W. Johnston, J. R. Serson, and F. Codd. On Wednesday morning there was a celebration of the Holy Communion at 7.30. The Litany was sung at 10, after which the members of the union resumed their work. "The Foundation of an Ember-Tide Society" was the second subject to be considered. Nearly all present took part in the discussion, at the close of which the suggestion that increased attention should be given by the clergy to the due observance of the Ember seasons, met with unanimous approval. It was also suggested that the offerings at such seasons be applied to the Divinity Students' Fund. In the evening a large congregation again assembled for a harvest thanksgiving service, the preacher being the rector of Belleville, the Rev. Canon Burke. The church was handsomely decorated by a few of the young ladies of this parish, to whom the greatest credit is due for the exquisite taste displayed in the arrangement of the vegetables, fruit, and flowers. It was decided that the next meeting of the Union should take place in Trenton, some time during the month of November.

OTTAWA.—*Christ Church.*—The "Quiet Day for Women," held in Christ church on Friday, October 3rd, was arranged for by a committee appointed by

the Ottawa Clerical Guild, and was well attended by many from all the Anglican churches. There were two celebrations of the Holy Communion, and the three offices of matins, litany, and evensong were duly said. There were four addresses, the first during the later celebration, the other three being separate from the regular services. The fourth was given at a mission service, open to all, held in the evening, and awakening many memories of the great "mission" of '86. The preacher was Canon Philip Du Moulin, now rector of St. James' cathedral, Toronto, and for many years before a much loved and much admired preacher in Montreal. His subjects were: "My own vineyard," "The Lord's vineyard," "Difficulties," "Encouragements." His preaching was especially forcible and his delivery a rhetorical treat, while the matter of his sermons was full of teaching. In the evening his text was the Lord's promise to the faithful believer, "Greater works than these shall he do," showing what great works were those of Christ and in what sense those of his followers were greater. He then, with skilful touch, full of sympathy for humanity, its sins and its weakness, applied this solemn promise to the work given to Christians now, whether negatively in combatting sin or positively in doing the Lord's work in the Church and the world. The congregations were large, but had there been a better understanding of the intention of the day, the nature of the services and the power of the chosen preacher, they would no doubt have been much larger. The singing throughout the day was congregational, and especially in the evening was very heartily taken up. It is hoped to make this an annual institution of the Ottawa English churches. To meet the requirements of those residing at a distance, a simple lunch was provided, with a payment to cover the expense.

MATTAWA MISSION.—Harvest thanksgiving services were held in the church of St. Alban the Martyr, Mattawa, on Sunday, October 5th. A number of willing workers turned out on the day previous and decorated the church in a pretty and appropriate manner with grain, flowers, vegetables, and beautiful autumnal-tinted maple leaves. The latter, intermingled with evergreens of a darker hue, proved very effective for decorative purposes. Much taste was displayed in the arrangement of the materials, and the church was far from looking like a green grocer's shop, as is too often the case on such occasions. Fruit is very scarce in this district, and a few crab-apples was all that the neighbourhood afforded. However, the decorators made the best use of the materials they had, and as the bright sun shone through the church windows on Sunday morning, it was a pretty sight that met the gaze of the faithful who gathered at the early celebration to offer their thanks for the blessing of the harvest. The whole scene was an impressive object-lesson teaching the marvellous power of God and His bountiful providence for the temporal and spiritual wants of man. The early celebration was followed by matins at 10. Choral Eucharist was offered at 11 in the presence of a large congregation. In the afternoon, at 3, a children's service was held. A large congregation was again present for evensong, at 7 o'clock. The Rev. R. W. Samwell, mission priest, preached appropriate sermons morning and evening, and addressed the children in the afternoon. The services throughout the day were very bright, the singing in the evening being particularly hearty.

BURRITT'S.—A very pleasant social gathering took place in Burritt's school house on Tuesday evening, September 30th. This is one of the new stations opened up by the mission priest last June. The "social gathering" was an event quite new in the lives of the people there, and when they had become a little accustomed to the novelty of the thing, they entered with heartiness into the fun. Visitors were present from Mattawa, Klock's Mills, and Deux Rivieres, these places being respectively 6 miles, 4 miles, and 14 miles distant. Songs, readings, and dancing (to say nothing of the excellent refreshments) succeeded in making every one very cheerful, and it was a happy looking gathering that the mission priest and his lay reader left, when, towards 10.30, they started on their return walk home to Mattawa. The proceeds, amounting to \$9, were given to the general trust fund of the mission. The services at this new station have been much appreciated. One woman remarked that until they were begun, it seemed "like being buried alive," as, having a little baby, Mattawa was too far off for her to walk there to church. At present services can only be given once a month. Did the mission possess a horse, they might, by being worked with Mattawa, be given more frequently. The journey from Mattawa to Burritt's (6 miles) and then on to Klock's Mills (4 miles further) has now to be done on foot.

KINGSTON.—The annual meeting of the board of domestic and foreign missions of the Church of Eng-

land in Canada was held in St. George's hall, on Wednesday. There were present: The Lord Bishop of Ontario, chairman; the Bishops of Toronto, Huron, Algoma, Niagara, Ven. Archdeacon Jones, Rev. Canon Sweeney, Rev. Rural Dean Pollard, Rev. Dr. Mockridge, R. T. Walkem, Q.C., and R. V. Rogers, Q.C. Miss Jennie C. Smith personally appeared before the board and made an application to be accepted as a candidate for work in the foreign mission field, stating her intention of taking a course as nurse in the Kingston hospital for two years. It having been settled that the sending of women to the domestic and foreign mission fields was within the scope of the work of the board, a resolution was passed accepting Miss Smith as a candidate on completion of her hospital course, subject to her compliance with the rules and regulations of the board.

Letters were read from several of the bishops of North-west dioceses with respect to the proposal that they should visit the eastern dioceses, in order to awaken a stronger interest in the work of the board. Several of the bishops expressed their willingness to come. A resolution was passed appointing the Bishop of Algoma and the secretary a committee to make the necessary arrangements for missionary addresses from the western bishops.

A letter was read from the Bishop of Mackenzie River soliciting aid for his diocese, and the board passed a resolution promising to do what was possible on his behalf.

A resolution was adopted directing the secretary to explain to the missionary bishops that they are called to plead on behalf of missions generally.

The board then discussed an application from Rev. Mr. Wilson, soliciting aid for the Indian homes established by him. The matter stood until the appropriations should come up for discussion.

In the afternoon the first matter discussed was the Epiphany appeal. The treasurer's report showed an amount of \$21,101.29 for domestic missions, including the appropriated and unappropriated sums received; \$14,710.96 for foreign missions, appropriated and unappropriated, or a grand total of \$36,812.25, an increase of more than \$7000 over the receipts of last year. The report of the committee appointed at the last April meeting for showing the See all of the children of the Church in missionary matters, was read by Rural Dean Pollard, of Ottawa, and contained many valuable suggestions. Appropriations for next year were made as follows: Domestic missions—Algoma general, \$2,500; Algoma special, \$500; Rupert's Land, \$500; Qu'Appelle, \$500; Moosomin, \$200; Athabasca, \$200; Mackenzie River, \$200; Foreign Mission Society for Propagation of Gospel, \$1,810; Church Missionary Society, \$1,360; Colonial and Continental Church Society, \$450; Society for Promotion of Christian Knowledge, \$450.

Rev. J. G. Waller was accepted as a missionary of the society for Japan. He will be sent to that field. A grant of \$150 was made for current expenses. Next meeting of board will be at London. In the evening, in the city hall, Bishops Baldwin and Sullivan addressed a large missionary meeting.

Thursday.—The Board of Domestic and Foreign Missions concluded its labours to-day. A very interesting report was presented to the board from Mrs. Willoughby Cummings and Miss Paterson, delegates from the Woman's Auxiliary, Toronto, of a visit paid by these ladies to different parts of the country in connection with mission work. They proceeded as far west as Vancouver Island, and procured a large amount of valuable and interesting information respecting the work of the Church in the West. The report was exceedingly interesting, and was listened to with much attention. These ladies travelled over 7,000 miles in the performance of their charitable object. A resolution was passed thanking Mrs. Cummings and Miss Paterson for the work done by them, and recommended the publication and circulation of the report. A report was presented from the general treasurer of the Woman's Auxiliary, from which it appeared that the ladies had collected for various purposes in cash \$7,572, and had procured and provided in clothing \$21,552. The board passed a resolution congratulating the ladies on their work and requesting that a separate statement of the moneys received for domestic and foreign missions by the society should be rendered. The board adopted a resolution providing that foreign missions should include mission work amongst pagan residents in Canada other than the aboriginal population, the object being to include the Chinese settlers in British Columbia. Following this, a resolution was adopted granting the Bishop of Columbia \$500 for work amongst the Chinese. The report on Sunday schools was submitted and adopted. The annual report of the board was presented by the Bishop of Niagara and adopted. Provision was made for carrying on the Canadian Church Magazine and Mission News.

The Provincial Synod Committee on Sunday schools and delegates from various diocesan synods met at Synod Hall to-day. Present, Rev. Canon Sweeney, Toronto; Canon Thornloe, Quebec; Canon Reid, Niagara; Rev. J. Downie, Huron; Rural Dean

Pollard, Ottawa; Dr. Smythe, Kingston. Rev. Canon Sweeney was elected chairman and C. R. W. Biggar, secretary. The lord bishops were respectfully requested to consider themselves members of the committee and to favor it with their presence as often as possible. The chairman presented a scheme of lessons prepared by the Toronto Diocesan Sunday school committee for the year 1890-91, which was adopted. The three years course of lessons on the Bible and Prayer Book, to begin with Advent, 1891, was discussed. The following course of instruction in Sunday schools for three years from Advent, 1891, was agreed upon: Prayer Book—1891-2, catechism; 1892-3, occasional service ordinal; 1893-4, regular services, including Psalms. Scripture lessons—1891-2, Life of our Lord; 1892-3, Genesis and Exodus to chapter 20; 1893-4, from the passage of the Jordan to the death of Samuel. The sub-committee appointed to draw up a scheme for Sunday school lessons for 1891-2 is constituted as follows:—Rev. Rural Dean Pollard, Ottawa; Canon Thornloe, Sherbrooke; Canon Reid, Grimsby; C. R. W. Biggar, Toronto. The Sunday school lessons for 1890-92 will be printed and distributed among the dioceses of the ecclesiastical province. Discussion ensued on examinations of Sunday school teachers and scholars. This was considered highly desirable to press upon the notice of all.

TORONTO.

S. Matthias.—The annual parochial harvest service was held this year in connection with the Octave of St. Michael's and All Angels. On the eve of St. Michael's Day, Sunday, 23rd September, the church was tastefully decorated with grapes, grain, flowers and texts. The altar was the central point, the lines of the reredos being carefully followed, and the holy table itself flanked with tall plants in pots. The low choir screen was almost hidden with decoration. The font also was resplendent with colour from the cut flowers enwreathing it. The services, which were largely attended, were well rendered, notwithstanding the difficulties always accompanying the changes of organists and choirmasters, Rev. F. G. Plummer and Mr. John Mockridge both being away from illness. The clergy, Messrs. Harrison, G. W. Webb and T. T. Norgate, were reinforced by a goodly array of preachers, Messrs. Mockridge, Moore, Oliver, and Symonds. On Wednesday evening contingents from other surpliced choirs swelled the numbers of the festival choir to nearly 70. The effect—not often obtained with united choirs—was very satisfactory. Altogether the whole festival was an illustration of the good effects produced by many hands and voices working in harmony.

EAST TORONTO.—*Harvest Thanksgiving.*—The hall that is now used for service was very tastefully decorated with fruits and flowers, Sunday, the 5th inst., and the services of the day were largely attended. The celebration in the forenoon had twenty communicants, and Rev. Dr. Gammack preached from Ps. cxlv. 15, 16, an appropriate sermon upon "Man's Dependence, and God's Bounty." In the evening, when the hall was crowded, the Rev. G. H. Webb, S. Matthias, Toronto, gave a very impressive address upon the ideas connected with a harvest thanksgiving, and the giving of one's own self as our highest form of oblation. It is expected that the new Church of St. Saviour will be ready by the beginning of Advent.

The next meeting of the R. D. Chapter of the Deanery of Peel will (D.V.) be held in Tullamore on Thursday, October 21st. *Order of Proceedings:*—10 a. m., Matins; 11 a. m., Celebration Holy Communion; 12 noon, First Meeting of Chapter. *Routine Business:*—12.15 p. m., Second Meeting of Chapter; (1) arranging Missionary Meeting for the season; (2) consideration of the proposed Sunday School Convention; 7.30 p. m., Evensong, with sermon by the Rev. C. E. S. Radcliffe, B.C.L.; offertory to defray expenses of Deanery. George B. Morley, Secretary.

S. James' Cathedral.—A communion service was held in this church on Wednesday at 11 a. m., to render thanks for the safe return of the two delegates from the journey undertaken by them to ascertain the needs of missions between Toronto and the Pacific coast. At 3 o'clock a meeting was held in S. James' school house for the purpose of welcoming the delegates on their return, and also to meet Miss Perks, who goes to the Blackfoot reserve as missionary in charge of the home for Indian girls.

The president, Mrs. Williamson, gave an address of welcome to these ladies, and called upon Mrs. Willoughby Cummings to give an account of the first part of the journey. The first stoppage was at Sault Ste. Marie, where the Bishop of Algoma treated the delegates with the greatest kindness. They visited

the Shingwauk and Wawanosh homes, and also old Chief Shingwauk, whose idea it was to establish the "teaching wigwam." The old chief was found chopping wood, but the bishop, taking his axe in hand, chopped a good supply for the old man.

Mrs. Cummings then gave some facts and figures with regard to the wants of the diocese of Algoma, urging the members of the W.A. to do what they could for this diocese. The next diocese visited was Rupert's Land, where they visited a government school for Indian children at S. Paul, and partly supported by the Church of England, Rev. Mr. Burman being in charge. A visit to S. Peter's reserve was also described. There are in the diocese of Rupert's Land at present 26 centres of missionary work, which receive help from the S.P.G. and other sources, and a very variable sum from churches in eastern Canada. Then followed a visit to the Elkhorn Home, where there are children from seven different tribes. As they cannot understand each other they soon learn English.

The work of the bishop of Qu'Appelle was spoken of with greatest appreciation. He gives back every cent of his stipend to the work of the diocese. A visit to the Blackfeet mission among heathen Indians was described in detail, and also a visit to Yale and Vancouver, where was met Mrs. A. Hok, a Chinese lady of title, who is a Christian, but who had to pass through Canada in bond.

Then followed a visit to San Francisco, where the delegates were treated with the greatest kindness by their sisters of the American Woman's Auxiliary.

After the hymn, "Lord, speak to me that I may speak," Miss Paterson gave an account of the return journey. Meetings to form branches of the W. A. in Victoria, Vancouver and New Westminster were described, and also a visit to the Chinese quarter in Victoria. A ride across the mountains, a pleasant visit to Rev. Mr. Trevett's mission, and Indian services which took place there, and work on the Piegan reserve, were next described. Miss Paterson then appealed, as Dorcas secretary, for renewed exertions on the part of workers to clothe the naked.

Miss Perks, in a few words, told of her wish to devote herself to work among the Chinese, but felt that she had been called instead to work among the Blackfeet Indians. The meeting closed by singing the doxology, after which the ladies present examined various Indian curiosities brought home by the delegates.

At the evening service there was a large congregation on the occasion of the annual harvest services. Rev. Canon Dumoulin conducted the services, and took for his text Luke xii. 16-17. The fruitfulness of the earth, its present blessings, its future prospects of blessings, and the use of the gifts of the earth by man without spiritual and bodily injury, were the principal points touched on by the rev. gentleman. The choir rendered appropriate music.

APSLEY.—The parish of S. George was favoured on the 19th ult. by a visitation from the Lord Bishop of the Diocese. Matins commenced at 10.30 by the singing of the processional hymn, "Forward be our watchword," and while the Bishop and clergy were marching in procession from the vestry in the west end of the Church. The Rev. Canon Harding read the introductory part of the service. The psalms and first lesson were read by the Rev. J. C. Davidson, Rector of Peterboro. The second lesson by the Rev. George Warren, Rector of Lakefield, also the remaining part of morning prayer. The confirmation service followed, when a fair number presented themselves to receive the ancient and holy rite, conferring blessing on both candidates and people, as who could witness such a solemn function and listen to such a practical, though soul-stirring sermon as preceded without being brought back in thought to the time when we dedicated ourselves to God in confirmation, and our hearts thrilled with the reception of God's Holy Spirit? The canticles were sung to Gregorian Chants, as is the usage in S. George's, and appropriate hymns were sung taken from Hymns A. and M. Dr. Grant, the organist of the parish, presided at the organ. The church was tastefully and artistically decorated by Mrs. and Miss Ayling, assisted by Mrs. Smith, and drew the attention of the Bishop, who praised the good arrangement of the various emblems of our holy religion. In the afternoon of the same day there were consecration service and evensong in S. Stephen's, Chandos, which is a part of the district of S. George's. The Lord Bishop, assisted by Revs. Canon Harding, J. C. Davidson, and Geo. Warren, officiated. Three o'clock was the appointed hour for divine service, and by that time the church was filled to overflowing. The Bishop proceeded with the consecration of the church, Chas. R. D. Booth, J. P., having read the deed of conveyance. This church has been made particularly handsome by the renovation it has recently undergone, and the beautiful new fittings with which it is supplied. The new altar cloth is a very beautiful design and church-like, being ornamented with the I. H. S. and the sign of the cross in gilt material.

The pulpit, lectern and altar rails are similarly ornamented, and the latter replaced by a single rail covered by beautiful plush. Evensong being ended, the confirmation was taken up, which may be considered a continuation of the Apsley service. The Rev. Canon Harding read the preface, the candidates rising. The Bishop afterwards proceeded to administer the holy rite. By the zeal and energy of the much respected incumbent, a good number also presented themselves here, making the number upwards of thirty in both places. A striking feature of the services was the hearty manner in which the people joined in the responses and the singing. The hymns selected were 215, 270, 396, and 349, and Gregorian Chants were also here used for the canticles, bringing pleasant memories to some of happy hours spent in the Mother Church in the Old Country. The Lord Bishop and clergy, also Mr. Gilmore, were the guests of C. R. D. Booth, J. P., in the evening.

INTERCESSIONS FOR SUNDAY SCHOOLS.

To the Clergy, Superintendents, Teachers, and Friends of Sunday Schools:

MY DEAR FRIENDS.—It has been suggested by the Church of England Sunday School Institute, with the hearty concurrence of the Archbishop of Canterbury, that our Church in Canada should unite with the Mother Church in the observance of special days of Intercession on behalf of Sunday Schools. Such intercession is so well calculated to bring the Divine Blessing upon our Sunday Schools, and to quicken our own interest in this important work, that I should be glad if the Clergy, Teachers, and Friends of Sunday Schools throughout the Diocese will unite in observing one or both of the proposed days of Intercession, as suggested below. The days proposed are Sunday, October 19th, and Monday, October 20th. In particular, I invite all Sunday School workers and friends of Sunday Schools in the City of Toronto to a devotional meeting in S. James' School House on Monday, October 20th, at 8 p.m., when special addresses to Teachers and Workers will be given by Rev. E. M. Bland, M.A., of Hamilton, and Rev. Bernard Bryan of the Church of the Epiphany, Parkdale. I shall be obliged to the city clergy if they will give notice of this meeting on Sunday, and afford their teachers such opportunities as they can of observing this season of Intercession in union with their fellow teachers in the Church of England throughout the world. With hearty prayers for God's blessing on your work, I am your faithful friend and bishop, Arthur Toronto.

Suggestions.—The following are suggested as methods of observing the Days of Intercession, one or more of which may be found practicable:

1. A special Celebration of the Holy Communion for the teachers and workers on Sunday, 19th inst.; if possible with an address.
2. A special sermon in reference to Sunday School Work, on the same day; with the use of one or more Collects, to follow the Collect of the day.
3. A special Sunday School service for the scholars; and, where possible, a short address to the teachers afterwards, with a special prayer.
4. General meeting of clergy, Sunday School workers, parents, and elder scholars in S. James' school house on Monday evening, 20th inst., at 8 p.m.

UNIONVILLE.—The chapter of the deanery of East York met at this place on Wednesday, October 8th. The meeting was one of unusual interest. After the ordinary business of the chapter was gone through and the hospitality of the kind Canon and Mrs. Fletcher enjoyed, Dr. Carry read a paper on the duties and powers of Rural Deans. This would appear, from the mass of contradictions and inconsistencies revealed, to be a subject not often considered: and to the chapter, at least, appeared to be worthy of very serious consideration. From authorities quoted it seems the powers and responsibilities of Rural Deans in the diocese of Ontario are at variance with those in the diocese of Toronto: and in both dioceses it seemed the duties put upon the Rural Deans were quite out of proportion to the ridiculously small powers given to them. The confusion arising from this state of things might be conceived. And it was suggested that the clearing up of this matter might be a remedy for many of the troubles in the Church. The chapter intend to take the matter up, and Dr. Carry proposes in another paper to discuss certain suggestions whereby the office of Rural Dean may be made more useful and effective.

NIAGARA.

ELORA.—On Sunday, being the eighteenth after Trinity, a special thanksgiving service was held in S. John's church to commemorate the completion of this beautiful little church. This church was opened for divine service in 1875, under the incumbency of the Rev. C. E. Thomson, now of West Toronto, since which time the congregation have worked steadily to complete and make it worthy of the great purpose

for which it was intended, under the incumbency of the Rev. P. L. Spencer, now of Thorold. The building debt was removed; after that internal improvements were made—a handsome stained-glass window put in the east end, one greatly admired by all visitors; sixteen other colored windows were added, by degrees, inside painted and otherwise improved. This summer the task of finishing the outside was undertaken, a handsome tower and spire erected, a new fence placed round the grounds, and other work needed done. At the same time a rich, gothic paneling was placed inside, the width of the chancel, under the east window, and a handsome pulpit built, all adding greatly to the beauty of this, one of the best finished and appointed churches in the diocese, reflecting greatly to the credit and steady perseverance of clergy and people. The present outlay of fifteen hundred dollars has been largely secured through the generosity of the people generally. It was fitting as well as pleasing to have the Rev. Mr. Thomson present and preach the morning sermon and address the Sunday school scholars at the afternoon service. In the evening the Rev. J. B. Cooke, of Acton, preached. In the morning Holy Communion was celebrated, at which a very large number remained to partake of this the greatest service of thanksgiving. All the services were well attended, heartily engaged in, greatly enjoyed, and the offerings substantial. The Rev. Mr. Smith, the present pastor, is greatly pleased with the progress made, and will be strengthened to renewed efforts in the welfare of this important parish.

MOUNT FOREST.—Mr. A. L. MacTear, lately lay assistant in this parish, resumes his studies at Trinity University this week. He leaves universally regretted by rector and people of S. Paul's. A very affectionately worded address was read by Mr. W. Smith, and a purse presented to him by Mrs. Albert Welter, on behalf of the Girl's Friendly, the Young Men's Guild and a few friends. Mr. MacTear replied in suitable words and thanked all for their kindness to him.

The annual harvest festival services at S. Paul's church were very delightful. There were two celebrations of the Holy Communion at 8 and 11 a.m., a children's service at 3 p.m., and evensong at 7 p.m. The Rev. Professor Cayley, M.A., a son of the rector of S. George's, Toronto, was the special preacher for the day. He addressed the children excellently, and at matins and evensong delivered two most touching and powerful sermons on "Thankfulness," showing him to be clearly well fitted for his position as Professor of Theology in Trinity University, Toronto. The church was very nicely decorated, and the fruit and flowers were lovely. The music was well rendered by the choir. The offerings for the day amounted to over \$40. The Rev. Mr. Cayley congratulated the rector and congregation upon the beautiful appearance of the church, the excellent singing of the choir, and the cheerfulness and brightness of the services during the day.

RIVESTON.—The annual harvest festival service and dinner at the Church of the Good Shepherd, Riveston, was a great success in every way. The dinner was served up in the basement and was an excellent one. After dinner a grand service of praise and thanksgiving was offered up to God by the united choirs of Mount Forest, Riveston, and Farewell. The Rev. G. B. Morley, rector of Tullamore, delivered a powerful and eloquent address, and the Rev. E. C. Belt, M.A., rector of Harriston, also spoke. The Rev. S. Bennetts, rector of Arthur, also assisted in the service. The church was filled, and every one went away thoroughly well pleased. The rector and church wardens tender their best thanks to Mr. MacTear, and to the ladies and gentlemen of the congregation who worked so harmoniously and effectively together. The church was tastefully and beautifully decorated.

GUELPH.—S. James'.—The first annual harvest home festival in connection with S. James' church was held on Friday evening. The hall was beautifully decorated with every variety of grains, vegetables, flowers, and fruits, arrayed with harmonious effect. Each window was surrounded by a wreath composed of unthreshed grain, while the centre was prettily decked with sheaves in the shape of an X. Around the room and above the windows was the motto, "He reserveth unto us the appointed weeks of the harvest." This was indeed suggestive of the harvest, the large letters being composed entirely of straw, and must have taken a great deal of time and patience in its construction. The platform was beautifully festooned and presented a very pleasing spectacle. Suspended on the wall, over the altar, was a motto bearing the words: "Draw nigh to God," while on either side were bannerettes with the inscriptions, "I am the Light," and "I am the True Vine." The whole was surrounded by a massive straw wreath which added greatly to the charming appearance of the scene. The altar was completely

under the incumbency of Mr. Thorold. The building that internal improvements stained-glass windows admirably by all visitors were added, by and otherwise improved. finishing the outside was tower and spire erected, a grounds, and other work time a rich, gothic panel, the width of the chancel, a handsome pulpit built, beauty of this, one of the churches in the diocese, lit and steady perseverance. The present outlay of \$10,000 has largely secured the people generally. It is to have the Rev. Mr. the morning sermon and scholars at the afternoon by Rev. J. B. Cooke, of morning Holy Communion a very large number of the greatest service of the day were well attended, enjoyed, and the offering. Mr. Smith, the present progress made, and the efforts in the well.

covered with a white material on which was placed the letters "I. H. S." near the bottom, composed of green moss. Above was a cross of the same and bouquets of handsome flowers prettily arrayed. Raised on chairs in front of the platform were two ploughs garlanded with flowers and grain. There was a very large number present, the church being filled to its utmost capacity. The service was opened at 8 o'clock by the choir singing a hymn and the Rev. Mr. Ridley reading a prayer. This was followed by the hymn, "We Plough the Fields and Scatter." The scriptural passages were read by the rector, Rev. Mr. Belt, after which the Rev. Professor Clark, M.A., of Trinity College, Toronto, preached an eloquent sermon. Rev. Mr. Ridley, of Galt, and Rev. Mr. Morton, Fergus, were also present, and took part in the service during the evening by reading the prayers. The Rev. Mr. Seaborn, curate of S. George's church, was also present. The singing of the choir, under the direction of Miss Chisholm, was of a very high order, and reflects much credit on the members of that organization. The ladies who have been so indefatigable in their labours towards decorating the edifice, displayed much taste in their work, and too much cannot be said in their behalf. The decorations will remain as they are until after Sunday.

HURON.

BRANTFORD.—The Grace church, S. Jude's and Burford branches of the W.A.M.A. assembled last week in S. Jude's school house, to listen to a missionary address from Mrs. Boomer, who spoke feelingly and as "one who knows" on the subject of the position and privations of our isolated missionaries in the North-west, whose lot, owing to the vastness of our territory and the inclemency of our climate, is certainly as hard as the lot of any other band of missionaries, whilst devoid of the exciting perils and the halo of glory surrounding those devoted men who go to Africa and other "pagan lands afar." We need that that frightful loneliness and those privations be brought home to us; sitting by our own warm hearths, our imaginations are bounded by the narrow horizons of civilization. At the special request of the president and officers of S. Jude's branch, Mrs. Boomer, after concluding her address, spoke a few words on the education of missionaries' children, putting before the meeting the same scheme she put before a similar meeting held at Grace church rectory, nearly a year ago, viz., that it is most desirable that a home should be established for the reception and education of these children, debarred from those educational advantages the poorest have in eastern Canada; and that, till this can be accomplished, the W.A.M.A. and other friends raise sufficient funds to allow of these children being brought to our large centres, entrusted to the care of properly selected, Christian people, and attend the public schools, thus receiving an education that will fit them to face the world and help themselves. Shall not the Church do for them what the country does for every child in Ontario? God prosper the work.

LONDON.—The S. Ann's Chapel branch of the Women's Auxiliary Missionary Association held their annual meeting on Wednesday evening in the library of Hellmuth College. The officers for the ensuing year were elected and the necessary arrangements for carrying on the work were made. The officers are as follows: president, Mrs. Joseph Marshall; vice-presidents, Mrs. Houseman and Mrs. English; Secretary, Miss Wood; Treasurer, Miss E. Burwell; president of the Dorcas department, Mrs. Oke; Advisory Board, Misses Clarke and English. The society is in a flourishing condition and hopes to accomplish good work this year.

AMHERSTBURG.—The ladies of Christ church are to be congratulated upon the success that attended their annual harvest home, which was held in the church on Tuesday evening. Although they only began the decorations on the afternoon of Monday, and had finished them by 6 o'clock p.m. on Tuesday, they excelled in beauty of general appearance, taste of arrangement, and artistic work, anything that had preceded them. A short and hearty congregational service of prayer, praise and thanksgiving, with appropriate lessons and address by the rector, Rev. G. W. Wye, was followed by a beautifully simple scriptural address from the original text, "An ear of wheat, a flower of the field, a portion of an apparently dead vine branch," by the Rev. Jeffrey Hill, M.A. The congregation, composed of representatives from all the various religious bodies in town, filled the building and enjoyed the services with rapt attention for more than an hour and a half. Collection \$10.

ALGOMA.

BRACEBRIDGE.—The usual annual harvest festival was observed in S. Thomas' church, Bracebridge, on

the 3rd inst. The church was very beautifully decorated by the ladies of the congregation, who turned out in full force, working with a good will until they had completed their task. "The fruits of the earth in their due season" were well represented in the adornment of the church, which, after they had performed their allotted task in their silent testimony to the wisdom and goodness of their Creator, were transferred to the cellar of the incumbent, assisting him very materially in fruit and vegetable supply for the coming winter. The incumbent would also take this opportunity of thanking the ladies of the W.C.A., S. Andrew's church, Grimsby Niagara, for two barrels of literature, which will be distributed as soon as possible to those who are in need of useful and amusing reading matter in the mission.

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.

Wanted, a Live Missionary Society.

SIR,—Thoughts often come to one in the night season. And this Sunday night (or rather Monday morning), after lying awake on my bed here at my school at Elkhorn, thinking, thinking, for an hour or more, I have lighted my lamp at 3 a.m., and am jotting down a few thoughts as they occur to me, commending them to God and asking Him as He may please to make use of them. Perhaps a long talk that I had with the Bishop of Rupert's Land, when services were over last night, has helped, under God, to put these thoughts into the shape they now assume. Perhaps a talk I had last Sunday, a week ago, with the Rev. Dr. Burman, at his Indian School at S. Paul's, has had to do with it. Perhaps recent correspondence with Mr. Tims, Mr. Trivett, and one of our missionaries in the far west, has had something to do with it. At any rate the feeling is coming stronger and more strongly upon me that something must be done to stir up the flickering embers of love and faith in the breasts of our people, our Church of England people, far and wide through the country, to take a greater, warmer, and more active interest in the "Home Foreign Missions" which Almighty God has planted at our very doors, and which are appealing so strongly, so persistently, and yet hitherto so unavailingly, for a generous and hearty support.

Why is it that our Indian missions are thus languishing? Why is it that the Standard of the Cross which was planted years ago in the midst of our heathen population by those noble pioneers who have most of them already gone to their rest—planted in Algoma, in Manitoba, on the Hudson's Bay, on the great North-West, on the shores of the Arctic Ocean, and of the Pacific—is now left standing almost deserted like a flickering beacon on a hill. How is it that in these recent days of our Canadian Church's history we are ceasing to acknowledge our responsibility before God for the conversion and Christian training of one hundred and twenty thousand Indians? How is it that the Presbyterians, and Methodists, and Plymouth Brethren, are fast occupying the Indian Mission field and planting their mission stations on ground which by right should belong to the Church of England—and that the Roman Catholics are getting their thousands from Government towards the support of their Indian institutions, while the Church of England has to be content with hundreds, and is in danger of losing those hundreds, because not sufficiently supplemented out of the Church's funds in order for the work to be carried on? How is it that there is so much complaint in the present day of difficulties and straits, and financial embarrassment, and such a lack of trust, and faith, and true earnestness of purpose? How is it that our only great missionary organization in Canada seems to many of us to be a mere "figuring society," making its chief aim and object to show a large amount passing through its hands, while relieving itself of all responsibility as to results, and making little or no attempt to show how Almighty God's work is progressing, and how many of the heathen are being gathered into the fold of the Church as a result of its operations?

How is it that our Church people, or the representatives of our Church people (and those representatives, let us hope, do not always give the true sentiments of the people) are, for the most part so averse to spending money on Indian missions and Indian education, saying, "Leave it to the Government; the Indians are the wards of the nation, and it is the Government's duty, and not the Church's duty, to care for them, to provide for them, and to educate the children."

But I must hasten to draw this letter to a close,

or there will be "no room" for its insertion. I can only pray God that He will, in His good providence, open a way for these grievances to be remedied. Almighty God has placed these heathen at our doors. Let our Church beware that it acts not the part of the Priest and Levite in regard to them. The great missionary work of the Church of England, which, within the last hundred years, has spread to the remotest limits of the world, began with a few earnest, Christian persons who met together for prayer, and banded together in an earnest determination to send forth the Gospel to the heathen. And this is what I feel we want in Canada—a live missionary society—not a mere figuring institute, but a society with a heart and a soul, that will take up the work with a fearless determination, under God's help and blessing, to carry it through, and that will not cease its labours until these 125,000 Indians, whom God has planted at our doors, are brought to the knowledge of the Saviour, and their children are all of them gathered into Christian schools—yes! not Government schools, but Christian schools—schools aided by Government, but belonging to the Church; cared for, sustained, upheld, directed by the Church whose honour and privilege it was to first plant the Standard of the Cross in the wild regions of our great North and our great West.

EDWARD F. WILSON.

Washakada Home, Elkhorn, Manitoba, September 15th, 1890.

"The Poor to Whom the Gospel is Preached."

SIR,—In your issue of the 28th ult., a call is made to "help forward Church work"; yet, when we examine details, the call seems rather one for general concurrence and sympathy in abandoning such work.

One gone from earth was, it seems, instrumental in the erection of a church in the eastern or poor part of his parish. The population thus to be benefited was such as we are familiar with in the outskirts of towns or cities, made up, that is, of those who by the moneyed or covetous have been elbowed out of church and neighbourhood. After some lapse of time, if not immediately, a separate parish was formed: a certain area, that is, was set apart, each individual soul within which was solemnly "committed" by an "angel of the Church" and "Vicar of Christ" to one who thenceforth should act in His name as an "ambassador of Christ and steward of the mysteries of God" on behalf of "the poor to whom the Gospel is preached."

It is now alleged that the material fabric is inconveniently placed, and that it is filled to overflowing, &c., by devout worshippers. If so, the remedy proposed would have been purchase of another site within the bounds, with removal to the same and enlargement there. But, as the "designs of the founder" are to be apparently abandoned, not "carried out," the offerings of the faithful, fourteen years ago, to provide the means of grace for neglected souls in an "undesirable locality," are to be applied, not in a "more prominent and central locality" in the parish, but of "the city," in the other parts of which there is already enough and to spare of Church accommodation.

One cannot understand how such a move can have any possible connection with a call to "generous Churchmen, for the love of God, to help to carry out that characteristic feature in the teaching of Jesus Christ, the poor have the Gospel preached to them." But it is said that "further development has been greatly hindered by decreasing population and undesirable locality." Is it quite certain that the population is decreasing? And, if even so, are there not multitudes there to be brought in still claiming to be of the Church,—are there not, even in greater number, "infidels and heretics," if not "Jews or Turks," to test to the utmost the self-sacrifice and bodily strength of the messenger to them of "the Most High"? And as to the locality being "undesirable," what makes it so but the presence of those same poor for whom the Church was built? Or, can the Gospel be better preached to them by moving from their very midst the great "outward and visible sign" of the Divine presence amongst them? "Hitherto hath the Lord helped us," and:

"So long Thy power hath blest us, sure it still will lead us on
O'er moor and fen, o'er crag and torrent, till the night is gone."
But no, "our only hope now (*Eloquar and Sileam*) is," &c. G. J.

Wycliffe College.

SIR,—With reference to a letter in your last issue from Major Mayne, of Kingston, I regret that the writer should have misunderstood the aims and objects of Wycliffe College as set forth in her yearly calendar, in which no attack is made on any person or institution. I enclose a copy of the "aims" referred to by Major Mayne, and would be glad if you could publish them with this. Failing this

however, any of your readers may have a copy of our calendar on application to me, and will then be able to judge for themselves as to the charges made.
H. J. HAMILTON,
Registrar.

Wycliffe College, October 10th, 1890.

[We are sorry that we cannot at present find room for the extract which Mr. Hamilton has marked. But we will forward the Wycliffe calendar to Major Mayne; and we are quite sure that he will either justify any statements which he has made, or else withdraw or modify them. Without at present entering further into this controversy, we must, as simple Churchmen, express our satisfaction that the Wycliffe calendar no longer parades a certain selection from the Articles, as in some former years, to the apparent disparagement of the other parts which we equally profess to believe, and which are equally binding upon us as members of the Church of England.—Ed. C. C.]

Sunday School Lesson.

20th Sunday after Trinity. Oct. 19th, 1890.

HOLY BAPTISM—THE INWARD GRACE.

Two parts in a sacrament. Here spoken of outward part in Baptism, now speak of inward part. *What is it?* We have then to speak of "death unto sin, and a new birth unto righteousness."

I.—A DEATH UNTO SIN.

"For being by nature born in sin, and the children of wrath."

(i) "*Born in sin.*" Every infant a sinner in God's sight. Probably every one has a disease in his bodily nature when born into the world, a disease about which *no one knows till it comes out*; it may be years in the system before it does so.

This is just the way with sin. Every one born with disease of the soul. It does not *come out* for some time. Jesus only one born without sin. It never came out on Him. (1 Pet. ii. 22.) The first sin is always the disease coming out.

This being born in sin makes us the *children of wrath*. God hates the beginning, sin. The doctor is displeased with the seed of disease and tries to remove it, so God is angry with the seed of sin in each new born infant. He says it must be washed away and the infant forgiven.

(ii) *Dying to sin.* What does this mean? If a man is dead to this world he has nothing to do with it. He knows nothing about it, it has no effect upon him. So being dead to sin means having nothing to do with it—knowing nothing of it—letting it have no effect on us. This does not mean we cannot sin any more, but it affords us the strongest reason why we should not sin any more, (Rom. vi. 2). God accounts us as dead, buried and risen again with Christ, has freed us from the guilt of sin, and if we remain faithful, from its power.

II.—A NEW BIRTH UNTO RIGHTEOUSNESS.

"We are hereby made the children of grace." Two things to speak of.

(i) *New birth unto righteousness.*

When the soul is dead to sin it is born again. As Jesus died and rose again, so too the soul (Rom. vi. 3-5.) Baptism by immersion, which was the old custom, and is still the rule of the Church, though not her custom. (See *Rubric in Baptismal Service*.) More exactly represents the death and burial of a person who was being baptized, and his coming out of the water of his rising again. This new birth is called in our Baptismal Service "regeneration," and Baptism is called by S. Paul in Titus iii. 5, "the washing of regeneration."

(iii) *Made the children of grace.* God angry with sin, but when sin is forgiven we are no longer subject to His wrath. What are three blessings of the Christian Covenant? (*Member of Christ, &c.*) God is our Father; if we will only love Him and serve Him to the end, He will take us to be with Him in His kingdom above. S. Matt. xxiv. 13; Rev. ii. 10.)

The King's Daughters' President.

There are now nearly 200,000 "King's Daughters" in the land, and Mrs. Margaret Bottome, an energetic New York woman, is their President, and she is also the founder of the Order. With October 1st, Mrs. Bottome takes up the editorial pen, and becomes one of the editors of *The Ladies' Home Journal*, in which periodical she will hereafter write and edit a department entirely devoted to the best interests of "The King's Daughters." Through this channel it is Mrs. Bottome's intention that her "Daughters" and herself shall come closer together in feeling and sympathy.

The Quiet, Hoping Heart.

Whate'er my God ordains is right,
His will is ever just;
Howe'er He orders now my cause
I will be still and trust.
He is my God
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all,

Whate'er my God ordains is right,
He never will deceive;
He leads me by the proper path,
And so to Him I cleave,
And take content
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

Whate'er my God ordains is right,
He taketh thought for me,
The cup that my physician gives
No poison'd draught can be,
But medicine due;
For God is true,
And on that changeless truth I build,
And all my heart with hope is fill'd.

Whate'er my God ordains is right;
Though the cup must drink,
That bitter seems to my faint heart,
I will not fear nor shrink;
Tears pass away
With dawn of day,
Sweet comfort yet shall fill my heart,
And pain and sorrow all depart.

Whate'er my God ordains is right,
My light, my life is He,
Who cannot will me aught but good,
I trust Him utterly;
For well I know,
In joy or woe,
We once shall see as sunlight clear
How faithful was our guardian here.

Whate'er my God ordains is right,
Here will I take my stand;
Though sorrow, need, or death make earth
For me a desert land,
My Father's care
Is round me there,
He holds me that I shall not fall,
And so to Him I leave it all.

—S. Rodigast, 1675.

Fall Fashion Notes.

Feathers are used, but always in some odd way; either long plumes sweep along one side of the hat, short ones are grouped together, or bands of delicate feathers entirely cover a brim. Except for evening, light toned feathers are not seen; deep greens, navies, olives, deep reds or blacks being given the preference.

Black wings, or plumes with black ribbons, are liked on hats of very delicate shades, noticeably old-rose, pale pistache, grey, electric blue and a mode that is almost a yellow; they are not commended, however, unless one has a regiment of chapeaux.

The feather boa has been rejuvenated, and the English and French women are wearing them, not long as formerly, but fitting close around the throat, and tied with long ends and loops. Both in black and cream they are very becoming, but the colours have not such a smart air.

The narrow fold of fine lisse continues to be liked for wrists and neck, unless, indeed, a stock is worn, and then, of course, nothing white is required above it. On tailor-made suits, the fold-finish is of soft pique that does not soil easily, and looks well. Cuffs and shirt fronts with high collars are only worn with bodices that are specially planned in jacket-fashion. Full cuffs are no longer in vogue, nor are those with lines of tinsel on them.

Capes with a military air, and much longer than those recently worn, are counted as among the most fashionable. Deep red, Lincoln-green, navy-blue, old-rose, scarlet and black are liked specially when trimmed with gold passementerie. One is Lincoln green cloth; it is full enough for both capes to fall in graceful folds, each one being outlined by a band of gold braid; the upper cape is drawn up across the front and fastened, *a la militaire*, by gold cord and pendants. The round hat is somewhat like a Spanish bolero, and is trimmed with green

velvet and gold-braid. The gloves are tan-coloured kid gloves, and the gown is of plain green cloth.

All the dark shades of green, blue, brown, heliotrope and black will, of course, obtain; heliotrope will have a special vogue. In making this up just remember that if the colour is a trying one, the effect will be assumed by the use of velvet upon it. The softening of the velvet seems to make the heliotrope less trying and to make it a colour that brown, blue or black eyes look well with.

In trimming green, black velvet or silk, the last preferably, is most in vogue. Brown also looks well with black, although it is a colour that never is quite effective as when developed in a monochromatic manner.

Furs will, later in the season, be used extensively on gowns, the French fashion—which demands a band of fur around the skirt, and above this a trip of passementerie—being fancied. When plains foot trimmings are counted in best taste it is easy to understand how rich, and yet inexpensive, fur decorations can be. Fur garnitures are becoming, and when the fur is put about the throat it has a marvelous effect on the skin, making it look clear and white.

For all black costumes very heavy jet, and passementeries of cord and lace, are liked; these are not expensive when there is counted the small amount that is used. Collars and plastrons, cuffs and a collar, and a V-shaped vest, usually require so little that the material gotten looks handsome, and does not cost much.

Hints to Housekeepers.

LEMONADE.—Mode: Dissolve half a pound of loaf sugar in three-quarters of a pint of water, add three-quarters of a pint of cold milk, a quarter of a pint of strained lemon juice, and a quarter of a pint of any light wine; mix thoroughly and pass the liquid through a jelly bag.

IMPERIAL FEDERATION will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

CHOCOLATE MARBLE CAKE.—One cup of butter, two cups of sugar (white), four eggs, one cup of sweet milk, three even teaspoonfuls baking powder, three cups of flour sifted twice with the baking powder. Mix butter and sugar together, add the beaten yolks, then the sweet milk, flour with baking powder, and, lastly, whites beaten to stiff froth. Take out one teacup of butter and stir in it one large tablespoonful of grated chocolate—Baker's, if possible—that has been previously heated and dissolved with a tablespoonful of sweet milk. Alternate in the buttered cake-tin as for other marble cake. Ice with white or chocolate icing, or both.

EQUAL RIGHTS.—All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc. By completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

A GOOD WAY TO MAKE COOKIES.—Three pounds of flour, one pound of butter, one pound of sugar, one large teaspoonful soda, six eggs well beaten. Weigh flour, butter and sugar into a large bowl and rub smoothly together until loose and without lumps. Beat the eggs and add, mixing thoroughly with the hand. Dissolve the soda in sour milk, half a cup of milk, if eggs are large, a little more if not; mix with the other ingredients. Flour the paste-board well, roll very thin and bake in a hot oven.

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

LEMON PUDDING.—Grate two lemons, beat the yolks of six eggs with two cups of sugar, half a cup of butter and a tablespoonful of cream. Line a pudding dish with slices of stale cake, pour in the mixture and bake twenty minutes. Cover the pot with meringue and set in the oven to brown.

Children's Department.

A Dream of Fair Children.

The little kings and queens of old,
The baby princes fair,
Drift like a pageant through my dreams,

And Arthur, child of fate; and she
Of Normandy the flower;
And Joan of Arc, the mystic child;

And see! along the vales of France,
And through the Saxon lands,
The children of the holy cross

Oh, little children of the past,
Your tender smiles and tears,
Your royal rights, your cruel wrongs,

Stop that CHRONIC COUGH NOW!
For if you do not it may become consumptive. For Consumption, Scrophula, General Debility and Wasting Diseases, there is nothing like

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A boat was lying at the wharf in which a native was sitting. The dog suddenly stopped, jumped into the boat, and gave several short barks, as if to say, "I want to go to that ship out there."

The man knew the dog, took in the situation, and, doubtless thinking of a fee, he rowed the dog to the ship's side. The man got his fee, for the officers were glad to have their pet returned to them. After that the dog often got back to the ship in the same manner.

The following anecdote is somewhat similar in character, and speaks well for the dog's intelligence:

"You know how much I rush about in hansom cabs," said the narrator, "and Scoti, my collie dog, always goes with me—we travel many miles in a week together in this way; but on one occasion I was walking and missed him.

"Search was in vain. The crowd was great, traffic drowned the sound of my whistle; and, after waiting awhile and looking everywhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back.

"In about two hours after my arrival a hansom cab drove up to the door, and out jumped Scoti. The cabman rang for his fare, and, thinking he had somehow captured the runaway, I inquired how and where he found him.

"Oh sir," said the cabby, "I didn't hail him at all. He hailed me. I was standing close by St. James' Church, a-looking out for a fare, when in jumps the dog.

"Like his impudence," says I, and so I shouts through the window; but he wouldn't stir. So I gets down and tries to pull him out, and shows him my whip; but hesits still and barks, as much as to say, 'Go on, old man.' As I seizes him by the collar, I reads his name and address.

"All right, my fine gentleman," says I, "I'll drive you where you're wanted, I dare say! So I shuts the door, and my gentleman settles hisself with his head jest a-looking out, and I drives on till I stops at this here gate, when out jumps my passenger, a-clearing the door, and walks in as though he'd been a regular fare."

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WRITTEN AND EDITED BY
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A MISTAKE YOU MAKE;
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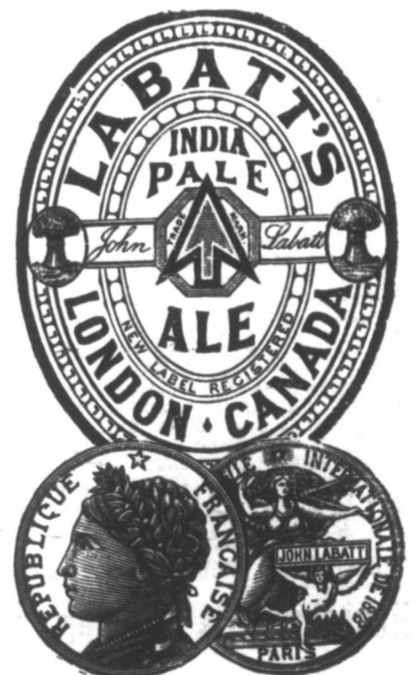
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