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Vol. 22.]

TORONTO, CANADA, THURSDAY, OCTOBER 29, 1896.

[No. 44.]

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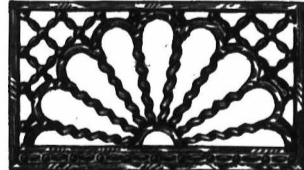
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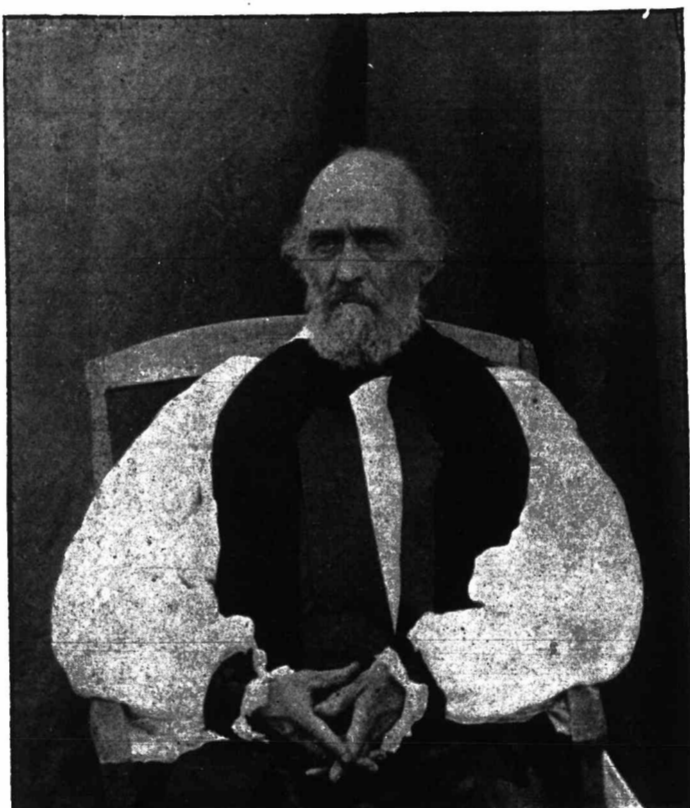
APPROPRIATE HYMNS for twenty-second and twenty-third Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-SECOND SUNDAY AFTER TRINITY.
(All Saints' Day.)
Holy Communion: 445, 311, 319, 555.
Processional: 299, 427, 436, 601.
Offertory: 428, 437, 618, 619.
Children's Hymns: 228, 336, 435, 447.
General Hymns: 222, 429, 438, 440, 538, 546.

TWENTY-THIRD SUNDAY AFTER TRINITY.
Holy Communion: 193, 318, 321, 553.
Processional: 176, 291, 393, 478.
Offertory: 27, 186, 225, 233.
Children's Service: 274, 334, 345, 571.
General Hymns: 151, 199, 230, 237, 308, 511.

TWENTY-SECOND SUNDAY AFTER TRINITY.
The close of the Church's year may remind us of the close of life. As we gradually draw nearer towards it, our watchfulness seems to deepen and our preparations to become more complete. To-day the whole Church is directed into "patient waiting for Christ." As fellow servants of the same great household, its members are taught to live in the practice of mutual prayer, and love, and good works, that our Lord, when He cometh, may find them so doing. This comparison of the Church to a household is one which Holy Scripture frequently employs. Christ is said to be "a Son over His own house, Whose house we are, if we hold fast the confidence and rejoicing of our faith firm unto the end." "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work." With the ministers or stewards this house He has left a commissio-

to rule over their fellow servants, and give to each their portion of meat in due season. To the servants He has commanded that they quietly take the work which is appointed them, and live in unity and peace one with another. All are desired to watch, not knowing at what hour their Lord will come. The collect for this day, taking up this figure, prays for God's protection upon "His household, the Church"; it implores that the Lord would keep it free from all adversities, and make it continually to serve Him in all good works. With the same meaning the Gospel sets before us, by a parable, our position as fellow servants of the heavenly household. Like the servant in the parable, our debt was more than we could pay; "our iniquities were more in number than the hairs of our head," "we had sinned and come short of the glory of God," and "the wages of sin is death," "no man might deliver his brother or make agreement unto God for him." But as the lord in the parable freely forgave his servant, so did God for Christ's sake freely forgive us. We see, then, from this gospel, that the



THE RIGHT REV. WM. CARPENTER BOMPAS, D.D.,
First Bishop of Selkirk, Athabasca, and Mackenzie River.

members of God's household, who would live together in "continual godliness," must love one another as God has loved them, and forgive even as they hope to be forgiven. To lead us on still further in this holy training, the lessons point out to the members of this same household, how they may be "devoutly given to all good works." In the chapter for this morning the study and cultivation of true "wisdom" are enjoined as the root and foundation of all godliness. By "wisdom" we are to understand the voice of God—the "Word" of the Son of God, teaching us through His Holy Spirit. The epistle seems to sum up, as in a whole, the lessons which have been set before us this day. As a good and faithful steward of Christ, St. Paul is praying for and exhorting that portion of God's Church and household established at Philippi. From his words, then, we, as members of another branch of the same great household, may learn our privileges and our duty. We, like the Philippian converts, have been "brought into the fellowship of the Gospel," and made partakers of God's

grace. The prayers of God's ministers and stewards are still offered up for our confirmation in the Gospel, and God's grace still descends in answer to their petitions. We, then, like those to whom this passage is addressed, must strive so to walk in God's law, and follow His divine wisdom, that "our love may abound more and more in knowledge and in all judgment." Being thus filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God, we may trust that He Who hath begun a good work in us will perform it until the day of Jesus Christ.

THE BISHOPS OF THE CHURCH OF ENGLAND IN CANADA AND NEWFOUNDLAND.*

Such is the title of a very valuable book which has just been published by the Rev. Canon Charles H. Mockridge, D.D. The author has taken a great deal of pains in the composition and arrangement of his book, which is in reality a history of the Anglican Church in Canada from the early colonial days of Nova Scotia to the present time. As the history of Canada itself began in the east, where the land is washed by the waves of the Atlantic Ocean, and extended itself westward to the waters of the Pacific, so it has been with the Church. The first diocese was formed in Nova Scotia in 1787, but the Episcopate then and there established did not extend to the West till 1839, when "Upper Canada," now the Province of Ontario, became a separate bishopric. The development of the Episcopate from east to west is an interesting theme, and is presented by Dr. Mockridge in a very attractive manner. It soon made its way, when once it took root in the Upper Province, to the lonely wilds of Rupert's Land and Hudson's Bay Territory. Toronto, indeed, had only been a diocese ten years when a bishopric was established at the Red River Settlement, the beginning of the city of Winnipeg and the Province of Manitoba. How this came about is well and vividly told. It centres in that true man of God, and devoted son of the Church, the Right Rev. George J. Mountain, the third Bishop of Quebec. Under the auspices of the Church Missionary Society, England, Bishop Mountain visited this distant settlement, where a few mission stations had been established. In a mammoth canoe, paddled by fourteen voyageurs, the bishop with his chaplain and servant made his memorable journey of eighteen hundred miles, travelling for days at a time without seeing any trace of the abode of man. The visit was successful, and Rupert's Land was made a diocese. From the American frontier northward to the Arctic regions, and from Lake Superior westward to the Pacific Ocean, this vast territory extended. How could one man oversee such a vast region as this? Such no doubt were the thoughts of David Anderson when, after a long and circuitous journey, he landed at the Red River Settlement. Such too, no doubt, were the thoughts of Robert Machray, when, young and strong, with the vigour of old Scotia resting upon him, he took up in 1865 the work which Bishop Anderson resigned. Dr. Mockridge devotes rightly a large portion of his book to the history of Bishop

* THE BISHOPS OF THE CHURCH OF ENGLAND IN CANADA AND NEWFOUNDLAND: By the Rev. Canon C. H. Mockridge, M.A., D.D., of Toronto. Publisher, F. N. W. Brown, 13 Cedar St., Toronto.

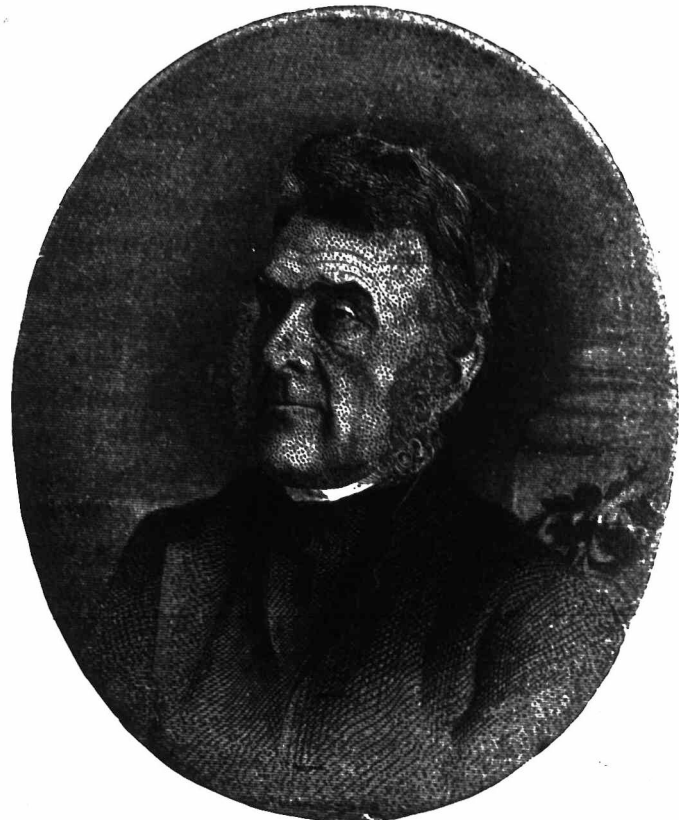
Machray—now Archbishop and Primate of all Canada—and the development of the Episcopate under him in the North-West. The bishop soon saw that the long and trying journeys by canoe and dog-sleigh could not be continued for any considerable time by one man, and used his influence, accordingly, to have a bishop appointed to take care of the far north and the territory in the vicinity of Hudson's Bay. Here, a sturdy young Englishman, John Horden, had been working for over twenty years as a missionary in that inhospitable region, and he was rightly selected to be the first to exercise the Episcopal authority there. The recital of his life is a succession of acts and deeds of true missionary heroism. He acquired languages, learned trades, worked at translations, took immense journeys under most trying circumstances, was busy in season and out of season, ever alert to advance Christ's kingdom amongst the lonely people entrusted to his care. In a book of this description one would naturally turn to the life of William Carpenter Bompas, who for over thirty years had lived among the Indians and Eskimo of the northern zone, and in all that time has come out into civilization but once, and that was in 1874, when he was recalled to England by the C.M.S. to be invested with the powers of the Episcopate. First, he was known as Bishop of Athabasca, then as Bishop of Mackenzie River, and now as Bishop of Selkirk. On each division of his See he retained the more northern part, until, as Bishop of Selkirk, he was finally lodged on the Yukon River in the neighbourhood of the Arctic Ocean. No Synod, Diocesan, Provincial or General, has ever been able to draw him from his work. He has known nothing of the outside world, but has grown gray in the Lord's service, in, perhaps, the loneliest territory to be found on earth. The plan adopted by Dr. Mockridge in the arrangement of his book, calls the reader from one part of Canada to another, and from Canada itself at times to Newfoundland, so that a history of the Church in British North America is carried on continuously, the scene shifting with each newly consecrated bishop. Beginning in Nova Scotia, we are taken to Quebec, then back to Nova Scotia with a return to Quebec, where we remain some time till called to the Upper Province and the growing town of Toronto, from which we are carried back to the far east and the beginnings of Church work in Newfoundland, and its continuation under the master hand of Bishop Feild. Then we revert to Nova Scotia again and learn of the formation of Fredericton Diocese, by which New Brunswick became a separate see under the much loved and unwearied Bishop Medley. From there a great leap is made to the far North-West, only to come back again to Quebec and learn of the Diocese of Montreal set apart under Dr. Fulford, the first Metropolitan of Canada. From here to Nova Scotia again, and from there back to Toronto and the new Diocese of Huron, from which we are carried to the furthest western point to learn of British Columbia, and the beginnings of Church history there. So the work goes on to the end, the history being traced strictly through the Episcopate with the Right Rev. Charles Inglis (1787) at one end of it and the Right Rev. Dr. DuMoulin (1896), the recently consecrated Bishop of Niagara, at the other, forty-seven biographies in all.

The Right Honourable and Right Reverend Frederick Temple, D.D., Bishop of London, has been appointed Archbishop of Canterbury.

REVIEWS.

THE WARSHIP OF STEPCOMBE—By Charlotte M. Yonge. Author of "Under the Storm," "The Cook and the Captive," etc. Illustrated by W. S. Stacey. 12mo, pp. x + 309. \$1.25. New York: Thomas Whitaker. Toronto: Rowsell and Hutchison.

The interest of this story does not centre in plot or character, but in the delineation of the



THE RIGHT REV. FRANCIS FULFORD, D.D.,
The first Bishop of Montreal and first Metropolitan
of Canada.

condition of life and manners in the second half of the fourteenth century. Miss Yonge has laid hold of a very important period in English history, where the old condition of things in the Church and feudalism is breaking up, and the new has hardly begun to develop. The picture of the peasantry or *villains* is very carefully drawn, and so also is that of the young King Richard II.,



THE RIGHT REV. GEORGE J. MOUNTAIN, D.D.,
The third Bishop of Quebec.

whose sympathies were wider than he could reach. Religious life has reached its lowest level, and the darkness has begun to be felt: all the elements are drawing together for a tempest, and then the light. There are some good men in every age, and Miss Yonge finds a fine character in William of Wykeham. But the period is a difficult one for an effective picture anywhere, and our author-

ess merits the more appreciation. She could not have noticed, however, in her composition that the only year for *Corpus Christi Day* to be upon June 4th, was that of Richard's birth, and not for more than seventy year thereafter.

HEGEL'S PHILOSOPHY OF RIGHT—Translated by Professor S. W. Dyde, D. Sc. London: George Bell & Co. 1896.

We are under a deep obligation to Professor Dyde for providing us with so excellent a translation of a book so important as Hegel's Philosophy of Right. It is, perhaps, next to his philosophy of History, that work of the great philosopher which will make the strongest appeal to the general reader. The time has gone by when Hegel was mostly derided. We now know that his influence in philosophy is greater than that of any writer of modern times except Kant; and that this influence has penetrated into every field of thought. Even when we demur to some of his processes or conclusions, we feel that we may learn more from his mistakes than from the accuracy of most men. We sincerely hope that this volume may be widely read. It will be discreditable to our Canadian intelligence if it is neglected.

MAGAZINE.—*The Expository Times* for October has its usual variety of contents. An article of considerable interest is that of Professor Davidson, of Edinburgh, on the Old Testament doctrine of Immortality. It is a very careful piece of work by an eminent scholar. The new discovery at Merenptah, mentioned in the September number, is here examined by Sir W. Dawson and Professor Hommel. These are the principal papers of any length; but we should draw the attention of Bible students and teachers to the numerous short paragraphs, many of which are of great value. Some of these are in answer to inquiries; and we may be sure that when men like Professor Gwatkin do not disdain to do this kind of work, it is well done. We have notes of great value (*e.g.*, on Melchizedek, by Professor Driver, and on Micah iv. 7, by Professor G. A. Smith), and some excellent notices of books.

AN ENGLISH CHURCHMAN'S FIRST IMPRESSIONS OF CANADA.

Life in the Old Country runs within such narrowly defined limits that the existence of a world outside England is almost forgotten, and the immensity and grandness of all that lies beyond, but rarely understood. And although men really know that the great Dominion of Canada is of a certain size, containing a certain number of inhabitants, for so much he has learnt at school, the realization of the fact is not brought home to him until he visits this continent for himself. Setting foot for the first time in Canada, it was certainly a great surprise to find oneself in the midst of so large and wealthy a city as Montreal, with churches and public buildings almost equal to those in many of our European capitals, and a Sunday spent there was in every way deeply interesting; one could not but feel proud of the place to which one belongs, the piety and energy of which was there so remarkably displayed. It was, perhaps, a little disappointing to find the congregations in the churches somewhat small, but the holiday season and the consequent emptiness of the city, would, of course, partly account for that. Travelling westward on the C.P.R. express, it was, indeed, a piece of good fortune to find that the Synod of the Church was about to be held at Winnipeg, and that one's travelling companions were the delegates of the various Eastern dioceses. And then whilst we passed through that immense tract of weird and desolate country, evidently so rich in minerals and with a quaint beauty of its own, it was pleasant to be able to join with them in the morning and evening prayer of our Church. For amidst such strange surroundings we all listened to the well-known words, which surely ever bring back to the English settler so many memories of quiet England. If the life of the Church in Canada is to be judged by the earnestness of the delegates to the Synod, there can be no doubt of her energy, and influence, and the great work which she should be doing on this continent. It was interesting to notice that the same questions which have been agitating the Church at home are also troubling Churchmen here. Thus the deep desire felt across the Atlantic, to in every way make the Church follow in the Master's footsteps, by bringing her into touch, by showing her sympathy with the multitudes, is undoubtedly being felt also in Canada. Thank God that Canadian

and English Churchmen are so thoroughly at one in this and all other matters. Winnipeg was another surprise, and the city delivered over practically to the clergy presented a wonderful picture. To hear that the Church was not taking the foremost place in the religion of the country came quite as a shock in the midst of so much active Churchmanship, until little by little it leaked out that there are divisions within her midst and that the bitter feelings of dissension which the Church in England is finding it so absolutely necessary for the sake of her very existence to have done with, are dividing the energy of the Church and crippling her usefulness. As an Englishman thus visiting Canada for the first time, one feels how truly great the country is, what earnestness, power and devotion are contained within the Church, what a work she is capable of doing, but alas! how fearfully weakened she must be, how inconsistent must she appear to unbelievers when the loving gentleness of Christ, and the unity of Christendom within His Body, are so sadly forgotten. But that she will reunite and do her great work, is, of course, certain, and indeed that this is near, the speeches at the Synod caused one most thankfully to recognize.

PAPAL FLAWS.

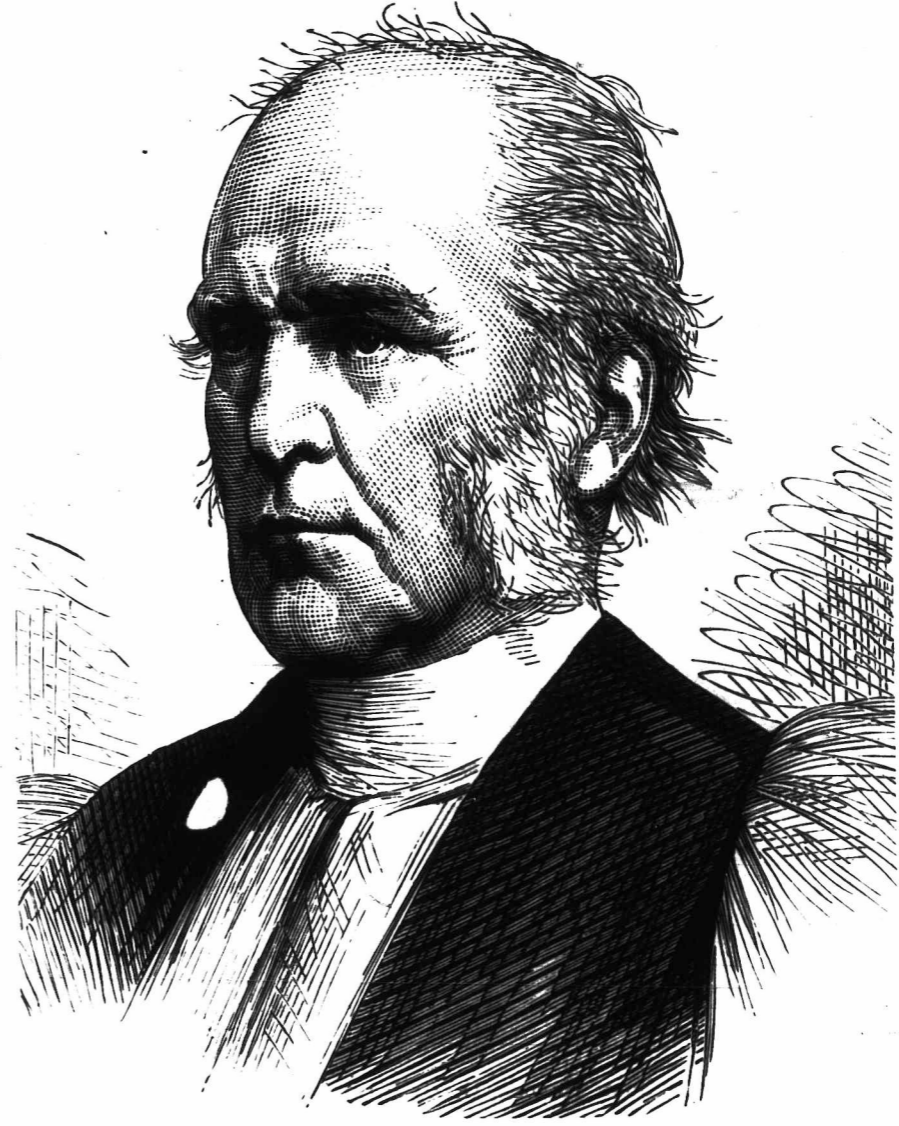
The Bull *Apostolicæ Curæ* upon the English ordinations will be a grievous disappointment to many

some few things new, and these will merit a careful examination. That will require time; but there are certain features of the argument contained in the Bull which strike a wary reader at once, and which suggest some thoughts as to the careful investigation upon which the Pope lays so much stress. We have only the English translation of the Bull before us, an unsatisfactory subject of examination, but the few points to which we propose to call attention are easily recognized in the translation. In the first place, the authors of the Bull cannot even quote a previous Papal document correctly. There is a certain misquotation, which is not merely made in passing, for a serious argument is based upon it, and this blunder is so curious, and throws so much light upon the nature of the investigation and the authorship of the Bull, that a detailed account of it may not be amiss. In the general dispensation given by Cardinal Pole on the reconciliation of England, there is a certain sentence, very ungrammatical and very puzzling, about benefices and orders, that had been obtained *nulliter et de facto*. In their book, *de Hierarchia Anglicana*, Mr. Denny and Mr. Lacey tried to make sense of the passage. Their explanation was vehemently and, we think, successfully assailed in the *Tablet* by Canon Moyes, who proposed an alternative interpretation. A few weeks afterwards, however, the Bull *Praeclara Carissimi* of Paul IV. was found in the Vatican and published in the *Tablet*. This Bull recites at length

from the later Brief of Paul IV., which is almost comic. The Henrician Bishops surviving under Mary were anxious lest some words in the former Bull should impugn the validity of their Ordination, as indeed they seemed to do on the surface. They had recourse to Rome, and the Brief was sent expressly to allay their doubts and fears. In this Brief a passage occurs which Canon Moyes interpreted as invalidating the Orders of the Edwardian Bishops. His interview was hotly contested by Mr. Scappell and others on his own side. The new Bull adopts Canon Moyes' interpretation, and gives a most wonderful reason for it: "Unless this declaration had applied to the actual case in England, that is to say, to the Edwardine Ordinal, the Pope would certainly have done nothing by these last letters for the removal of doubt and the restoration of peace of conscience." That is to say, the only way in which the Pope could assure the Henrician Bishops of the validity of their own Orders was by declaring the Edwardine ordinations invalid. Does not this again betray more of the Irish than of the Roman style? Again, in the Brief of Julius III. a distinction is made between men who had been "rightly and lawfully promoted" to sacred orders, and others who were "not promoted," but had got hold of some benefice. Of course, nothing was commoner in those days than for a layman to hold a benefice for a time, and nothing could be more obvious than the meaning of this passage. Yet the



THE RIGHT REV. CHARLES INGLES, D.D.—First Bishop of Nova Scotia.



THE RIGHT REV. EDWIN FIELD, D.D.—Second Bishop of Newfoundland.

who hoped for something better. The judgment of the Pope upon the validity of our ordinations has no importance indeed for us personally, but it has great importance for the Roman Church, and it has great importance indirectly for the whole Church of Christ, since the adverse judgment now given is an additional bar to the reunion of Christendom. It is not, of course, a final bar. The goodness and wisdom of God can overcome all the hindrances interposed by human folly or ignorance, and by the fraud of the enemy. But it is a very serious bar. There is one thing to be thankful for in reading this Bull. The Pope has given his reasons. If he had merely stated that after an exhaustive inquiry he had come to the conclusion that English ordinations are invalid, the effect would have been much more serious than it is. In the first place no answer would have been possible; and in the second place it might have been said that, of course, only the very weightiest reasons could have brought him to such a decision, and so the decision itself would have been disturbing. Fortunately he has given his reasons. We can examine these reasons, probe them and analyse them, and if they are found to be worthless, then the decision itself is worthless, even for those who bow to the Pope's authority. There is very little that is new in these reasons. For the most part they are the old worn stock-in-trade of controversialists. But there are

a great part of Pole's Dispensation, including the disputed passage, but with the addition of the word *concoerentia*, which makes alike the grammar and the sense perfect. It was not benefices and orders which had been obtained *nulliter et de facto*, but certain dispensations and indulgences concerning benefices and orders. It was obvious at once that the word *concoerentia* had slipped out of the copies of Pole's Dispensation, and that both the proposed explanations were uncalled for. Mr. Lacey drew attention to this in his *Supplementum* to the *de Hierarchia*, printed in Rome last May. Will it be believed that the present Bull, professing to quote the passage from the Bull of Paul IV., quotes it without this word *concoerentia*? Such is the fact. The passage is quoted as it stands in the copies of Pole's Dispensation, and then an argument is drawn from it on the lines of Canon Moyes' explanation. Here are the words: "Neither should the passage much to the point in the same Pontifical Letter be overlooked, where, together with others needing dispensation, are enumerated those who had obtained as well Orders as benefices *nulliter et de facto*." Then follows Canon Moyes' statement of what is meant by obtaining Orders *nulliter*. Now there is no such passage "in the same Pontifical Letter;" but apparently Canon Moyes' argument, drawn from a sheer misreading, was too precious to be abandoned. Verily this Bull is of the Irish breed. A turn is given to a passage

authors of the Bull say: "It is clearly and definitely noted, as indeed was the case, that there were two classes of men—the first, those who had really received Sacred Orders . . . the second, those who were initiated according to the Edwardine Ordinal, who, on that account, could be promoted, since they had received an ordination which was null." Now, nothing of the kind is "clearly and definitely noted" about this second class. They are merely said to be *not promoted*. This recalls nothing but the wonderful argumentation of Canon Moyes, who, finding a man described in Mary's reign as never ordained or "no minister," calmly puts him down among those whose Orders were disallowed because conferred by the Edwardine form. Canon Moyes' logic is of the most refreshing type. Since, to him, "ordained by the Edwardine form" is equivalent to "not ordained at all," therefore also "not ordained at all" is equivalent to "ordained by the Edwardine form." Now, for a few historical statements. The author wishes to show that certain words in a Brief of Julius III. must have referred to the English Ordinal. We believe he is right; but what ground does he allege? "By this expression those only could be meant who had been consecrated according to the Edwardine rite, since beside it and the Catholic form there was then no other in England." Now, the men who penned this sentence had had laid before them a document,

er 29, 1896

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Translated by Sc. London :

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IMPRESSIONS

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printed in Pocock's *Burnet*, by which Edward VI. permitted John a Lasco and his German congregation to appoint their own ministers, and to use their own *proper and peculiar* rite. In the face of this they assert that no rite was used in England save the old rite of the Latin Pontifical and the new rite of the English Ordinal. Again, the Pope is made to assert that down to the year 1662, the only words used in the imperative formula for ordaining bishops and priests alike were "Receive the Holy Ghost." Yet the authors of the Bull are supposed to have critically examined the Ordinal of 1550-1662, in which this formula is extended by significative words differing for the two Orders. Once more we cull the following gem: "In the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice, &c." We read this sentence over twice before noticing that one word has been left untranslated. Then we asked why this was so. At once we realize that if the translator had rendered the word *sacerdotium*, he would have committed the Pope to the astounding assertion that in the whole of the English Ordinal there is no clear mention of the *priesthood*. He naturally shrunk from such an exposure. One passes lightly over the word *sacerdotium*, until one asks how the *sacerdotium* could have been mentioned in the Ordinal otherwise than by the use of the words *priest* and *priesthood*, which occur there abundantly. This is no verbal quibble. If there is anything certain about the English language it is that *priest* is the

for us. For the sake of others, not for our own sakes, we have tried to remove their unbelief by examining and answering their doubts. We have failed for the present, and we grieve that we have failed. The reason is obvious. It is found in the character of the grounds alleged for continuance in unbelief. The pity of it is that the reunion of Christendom is made, not indeed impossible, but harder of attainment than before.—*The Church Times*.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

St. Luke's Cathedral.—The number of communicants (150) at the choral celebration Sunday morning, may be taken as an outward sign of the growth of an earnest Churchmanship on the part of the congregation at the cathedral church. References to the past and present work of the church were strongly dwelt upon in his sermon by the rector, the Rev. E. P. Crawford. Being the Sunday following the announcement of the death of Archbishop of Canterbury, thoughts of the loss the Church has sustained were largely associated with those of the day: the Dedication Festival of the Church. Mr.

ledgment of divine blessings, and of God's claims upon the objective worship of his people. The churches were handsomely decorated with grain, fruits and flowers, and St. Mary's was very beautiful, especially at the evening service, when the electric lighting showed the decorations to the greatest advantage. The music at all the services was bright and hearty and appropriate to the festival, which, notwithstanding the unfavourable weather, was enjoyable and edifying to all present. On the Tuesday following, Rev. Mr. Eatough returned to St. John, followed by the good wishes of many friends.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—Synod Library.—The first regular meeting of the Montreal Branch of the W. A. was held 1st of October, presided over by Mrs. Holden, ex-officio; there were 27 members present.

How Grandma got Her Name.—In a recent visitation of the sick, your correspondent happened to ask a little girl her name. On being told Alma Adelaide, her invalid grandma said that she was named after her. The lady having been motherless when baptized, her name hadn't been decided on till after she was taken to the church, when the Queen Adelaide happening to pass, it was decided to name the child Adelaide!



THE RIGHT REV. JOHN HORDEN, D.D.—First Bishop of Moosonee.



THE RIGHT REV. DAVID ANDERSON, D.D.—First Bishop of Rupert's Land.

English for *sacerdos*, and that *sacerdos* is the Latin for *priest*. No etymological juggling can undo this. *Priest* may be etymologically derived from *presbyter*, but it does not mean *presbyter*. If proof is required it is found in the translation of the Bible, where *priest* is always used as the rendering of *sacerdos*, and is never once used as the rendering of *presbyter*. The latter word is always rendered *elder*. Is a proof of the converse required? It is found in the contemporary Latin translation of the Prayer-Book, where the word *sacerdos* occurs seventeen times, the word *presbyter* only five times in all, and only twice as a rendering of *priest*. *Priest* then means *sacerdos*, and *priesthood* means *sacerdotium*, and, needless to say, the Ordinal is full of these words. These facts were before the Pope's Commission of Inquiry, and yet the Bull says that in the whole of the Ordinal there is no clear mention of the *sacerdotium*. Well may such an assertion be veiled by a trick of translation. These are a few only of the flaws that we have found in a very brief study of the Bull. What confidence will any one have in the results of an investigation thus conducted? It does not much concern ourselves: we believe in the validity of our ordinations, not because of the results arrived at by any investigation of this kind at all; but on the plain ground that the Church of England, that part of Christ's Holy Catholic Church to which we owe immediate obedience, has propounded to us those ordinations as genuine. That is sufficient guarantee

Gatward says it is singular to relate that the anthem, "Arise O Lord" (Agutter) entered in the service list for yesterday, before the sad news arrived, should be the same as sung on a similar occasion by his choir in England (celebration of the completion of the restoration of the grand old parish church, Berkhamstead), December, 1887, when the late Archbishop was preacher.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

CHATHAM, N.B.—On Sunday, the 18th inst., being also the festival of St. Luke the Evangelist, interesting harvest thanksgiving services were held in St. Paul's and St. Mary's Churches. Owing to the illness of the rector, who had not sufficiently recovered to be present, the services were conducted by the Rev. Mr. Eatough, of St. John, who delivered appropriate and instructive sermons at all the services, setting forth in an interesting manner the lessons and duties connected with the festival. The day was unfortunately very wet and unfavourable, but notwithstanding, average congregations were in attendance, and the offerings amounted to the handsome sum of \$372, \$350 being for the Restoration Fund of St. Mary's chapel, and \$22 for the ordinary Parochial Fund. This is highly creditable to the worshippers, as showing a substantial acknow-

MONTREAL.—The Rev. Canon Henderson, principal of the Montreal Diocesan Theological College, died last week from paralysis, after an illness of several weeks. Principal Henderson had been the head of the college for many years, and his death has occasioned great sorrow amongst Church of England people. The deceased was married in 1861, and leaves a widow and six children—two sons, Robert B., who practises law in Toronto, and William, who resides at Regina—and four daughters, three of whom, Mary H., Grace and Kathleen, lived with him at home, while the fourth is the wife of Bishop Newnham, of Moosonee.

Diocesan Theological College.—At the opening of the new college His Grace Archbishop Machray, Primate of all Canada, delivered the address to the students, his text being I. Cor. i., 23, "But we preached Christ crucified." "I have been asked," he said, in tremulous tones, "to address you for a few minutes at this solemn opening service, made doubly solemn by our circumstances in the death of the head of the college. We are celebrating," he continued, "as is most fitting on so joyous an occasion for the Church, the Eucharist feast that is to speak of Christ's death, of Christ crucified, to His people till He come. We are hoping, too, that the great gift of this college to the Church, in which we are to-day rejoicing, will, through the Divine blessing, be instrumental in sending forth many faithful and able preachers of the Word. And I

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MONTREAL.

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am very sure that that would have been the earnest desire and effort of the departed principal, if he had been spared to preside over the institution which he had so lovingly watched over, and for which, with its enlarged resources, he doubtless cherished great hopes." In closing the bishop made grateful reference to the generous friend at whose hand they would to day receive the gift of the new college—Mr. A. F. Gault—whose delight was to do good and to relieve not only the needy institutions, but also the widow and orphan, and to do all quietly, shunning observation or praise. The programme followed this afternoon was: 8 p.m., public meeting in Convocation Hall, the Lord Bishop of Montreal in the chair; presentation of college building by Mr. A. F. Gault; acceptance of the deed of donation by the bishop; presentation of address to Mr. A. F. Gault; addresses by His Grace the Primate, the Bishop of Montreal and visitors.

Church of the Advent.—This church, which was enlarged during the summer, has been reopened for regular services.

St. Jude's.—Last Thursday evening a very pleasant gathering assembled in the lecture hall of this church to welcome the new assistant minister, the Rev. James Thompson, B.A. The room, which was very prettily decorated, was filled to the doors, and presented an animated scene, all being merry as a marriage bell. Short addresses were made by Revs. J. H. Dixon, H. Jekill Waller and Charteris. Mr. Thompson suitably replied to the addresses.

Christ Church Cathedral.—Feeling reference to the late Archbishop of Canterbury was made by the Rev. Dr. Norton on Sunday last, who, at the commencement of his sermon, said: "During the last week it has pleased God to take to himself the loved and honoured Archbishop of Canterbury, a scholar of the first rank, and a man whose personal holiness of life exercised an enormous influence on all who came in contact with him." Dr. Norton, in the course of his remarks, alluded to the chief points of interest in the late prelate's life. The "Dead March in Saul" was played at the conclusion of the service.

Richmond Street Mission.—In the Richmond Square Hall on Sunday last, the widows and fatherless children of the dead firemen were prayed for. The Rev. S. Massey spoke in his sermon of the value of human life. The firemen were brave and self-sacrificing servants of the city, and should be well paid for their services. The city should aid the poor widows in educating and bringing up the eighteen fatherless children. The hall was crowded, and the congregation were evidently in sympathy with the preacher and his subject.

WESTMOUNT.—The enlarged seating capacity in St. Matthias' Church is now an accomplished fact, sittings for about fifty-five people having been added. The change is scarcely noticeable to the ordinary attendant, but the additional seats are there all the same.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BROCKVILLE.—The ladies of Trinity Church held a very successful social in the basement last week. A large crowd was present and all seemed to enjoy themselves thoroughly. Rev. Dr. Nimmo presided over a highly entertaining programme, which included vocal and instrumental music, recitations, readings, etc. Among those who took part were F. H. Fulford, J. Caruth, W. S. Jones, and Miss McDougall. The refreshments served were excellent.

His Grace the Archbishop of Ontario passed through the town on the 16th inst. on his way to a short Confirmation tour in the neighbourhood. The congregations to be visited are Lyndhurst, New Boyne, North Augusta, and St. Paul's, Brockville, the last named on Tuesday evening, the 20th inst. His Grace has to hasten back to Kingston, when next week the commissioners of both the Dioceses of Ontario and Ottawa meet for a final settlement and division of the Church Funds, which in the aggregate amount to over \$700,000. In view of the imperative need of increased effort on behalf of what is known as the Mission Work of the Diocese of Ontario, the Archbishop is about to hold meetings in each Rural Deanery, to which all the clergy, lay-delegates and church-wardens are to be especially invited for conference and discussion of the new condition of affairs. The first of these meetings will be held in Brockville, on November 4th. The clergy are requested to bring this matter before their congregations, and it is hoped that all the leading members of the Church in the rural districts, as well as the Church officers, will come to meet the Archbishop at these important gatherings of clergy and laity.

GANANOQUE.—The Rev. R. G. Beamish, of Kingston, conducted the evening service in Christ Church on Sunday, 11th October.

KEMPTVILLE.—On Sunday, Oct. 18th, the harvest festival services were held in this parish. In the morning there was a celebration of the Holy Communion at St. James' Church, and an appropriate sermon by the rector, Rev. C. V. Emery. At the evening service an address was given by Judge McDonald, lay reader, of Brockville. The afternoon service was held at St. Paul's, Marlboro. Both the churches were suitably decorated. The Archbishop is expected to visit the parish on Nov. 6th.

PRESCOTT.—The Rev. H. B. Patton, son of the late Archdeacon Patton, of Ontario Diocese, incumbent of this parish, returned from England with his bride, by the S.S. Labrador, the last week in September. He had been absent four months, during which time his duty was undertaken by Rev. C. F. Lowe, now incumbent of the new parish of Tennyson, so named in honour of the late Poet Laureate. Two nights after his arrival home, Mr. Patton, in company with his newly made bride, was asked to attend a reception in the fine parish hall, where a great surprise awaited him. The large room, used as a chapel in the winter, had been converted into a veritable and luxurious drawing room. Flowers were prominent, beautiful banners were displayed, carpets covered with the floor, and large portraits of the royal family adorned the walls. Rev. Mr. Lowe opened the proceedings with a short speech in which he, on behalf of all present, congratulated the incumbent on his new and charming venture. Mr. Patton replied in a speech partly humorous and partly serious—thanking all as he gave an account of his stewardship. Two little girls—Gladys Whitney and Geraldine Bennet—recited Odes of Welcome, specially composed for the occasion, and presented bouquets. A really good programme had been prepared, Mrs. Wisner Brown singing superbly, accompanied on the piano by Professor Kenyon. Many letters of regret were read from prominent Church clergy who were unable to be present. Rev. Mr. McTear, curate of Maitland, made a few humorous remarks which caused great merriment. Refreshments were then served—some called it a banquet, for the Prescott people know how to do these things. The fruit was especially fine. Upwards of 250 people were present and the whole scene was joyous, animated and thoroughly in keeping with such a notable occasion. Mrs. H. B. Patton (nee Miss Emily Tuke of Cheltenham), is a typical English girl, and will, we are sure, win her way rapidly to the Prescott hearts and stay there. She is highly accomplished, and while entering thoroughly into the spirit of the reception, appeared somewhat surprised at the warmth of her Canadian welcome. And it was very warm, sincere and altogether joyous. Concerning the happy and fortunate bridegroom little need be said, as he is so widely known, respected and beloved. He has served long and laboriously in the Diocese of Ontario, building churches, rectories, and better still, building up many congregations in what the late Archbishop Benson would call "deep Church." Prescott parish is a strong one, and the rectory, which had been thoroughly renovated, is a commodious stone building just opposite to the splendid stone church of which the Prescott people are justly proud. Sunday, Oct. 4th, Mr. Patton got another surprise—the Sunday-school children presented him with a charming gift which had been joyously subscribed for by the little ones. Mabel Evanson recited a specially written ode on the presentation, and this pretty scene recalled to one's mind that little line of Goldsmith's, how that on all occasions, in the parson's work among the little ones, they "plucked his gown to share the good man's smile." The parson who can gain, in so loving a way, the hearts of children, can never fail. The people of Prescott are noted for their kindness to the clergy. On his last Saturday night in that historic town, Rev. Mr. Lowe was presented with a well filled purse, which will go a long way in assisting him in the first new work opened up in the new diocese of Ottawa. He also received several other gifts—one a set of beautiful books. He is now the missionary at Tennyson, situated between the towns of Perth, Smith's Falls, and Carleton Place, and the people are enthusiastic and grateful to the energetic Bishop of Ottawa for appointing for them a clergyman of their own.

Rev. Mr. Lewis, rector of Maitland, is still in the same precarious state of health. He has been suffering from creeping paralysis for some years, and seems to grow no better or no worse. He is most tenderly cared for in his quiet home in Maitland village, where Rev. Mr. McTear is labouring with great zeal and success.

NEW BOYNE.—This parish had its harvest thanksgiving service on Thursday, Oct. 8th. St. Peter's

Church was very prettily decorated for the occasion with flowers, fruits, etc. The rector celebrated Holy Communion, the Rev. W. J. Jones, of Westport, assisting. The Rev. G. H. P. Grant, of Newboro, preached an excellent sermon on the duties of "Thanksgiving" to a large and appreciative congregation. After service a fine dinner was served under the church sheds, the latter having been specially prepared for the purpose. Although the day was rather cool for an *al fresco* repast, all appeared to enjoy themselves thoroughly. The proceeds amounting to about \$40, were given to the rector towards liquidating a debt on cutter, etc. On Saturday, 17th ult., His Grace the Archbishop visited New Boyne and confirmed a class of 40 persons. His address to the candidates was a most stirring appeal to them to show themselves worthy of their privileges. The Rev. J. Harvey, of Frankville, acted as chaplain, and Rev. Wm. Moore, of Lyndhurst, read the exhortation.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

OSNABRUCK AND MOULINETTE.—On the 11th Oct. the services in this parish were conducted and the Holy Eucharist celebrated by the Rev. Montague G. Poole, in the absence and at the request of the Rev. Robt. W. Samwell, who is at present in England. There was a large congregation in the morning at St. David's, Wales, and over fifty communicants. And at Moulinette and Osnabruk Centre in the afternoon and evening the congregations were good, and at every place the services were bright and the singing particularly pleasing. Mr. Oliver Raymond, one of the parishioners, with a team of beautiful horses, kindly drove the clergyman round the parish and also to see a sick woman at Moulinette, to whom the clergyman was pleased to administer the blessed Sacrament. Mr. Samwell is expected home some time in November.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Stephen's.—The annual meeting of the Hospitality Chapter of the Guild was held last week, when the following officers were elected: President, Mr. Ernest Godson; 1st vice-president, Mr. John A. M. Alley; 2nd vice-president, Mr. George Garrett; 3rd vice-president, Mr. R. R. Lockhart; secretary-treasurer, Mr. L. E. Wedd. The clergy of the church are the honorary presidents.

St. Luke's.—The festival of St. Luke the Evangelist, and the twenty-fifth anniversary of the founding of this parish, were celebrated Sunday, the 18th, by special services. In the morning the rector, Rev. Dr. Langtry, gave an interesting sketch of the history and work of the parish. In the evening Rev. Dr. Clark preached an excellent sermon, from II Timothy iv. 11: "Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry." The preacher contrasted the characters of Luke and Démas, one of whom chose the service of God, and the other the service of the world. The same alternative was presented to the congregation, and a strong appeal made to take pattern of the former. The musical service was especially appropriate to the occasion. Large congregations were present.

St. James'.—There was held in the school-house on Monday week the inaugural meeting of the season of the Toronto Church of England Sunday-School Association. Bishop Sweatman occupied the chair, and there was an attendance of about 500. The proceedings were interesting and instructive. After the opening exercises of a devotional character, three addresses were given. Rev. Canon Mockridge spoke on "The Child at Home"; Rev. L. G. Wood on "The Child in the Church," and Rev. C. H. Shortt on "The Child in the Sunday-School." All the addresses were thoroughly practical and placed stress on the necessity of the teaching being of a permanent character.

The Young People's Guild elected the following officers for the ensuing year: Honorary presidents, Rev. A. J. Broughall and Rev. C. H. Capp; president, Mr. T. E. Godson; first vice-president, Mr. John Alley; second vice-president, Mr. George Garrett; third vice-president, Mr. R. R. Lockhart, and secretary-treasurer, Mr. E. Wedd.

MAPLE.—The Bishop of Toronto held a special confirmation service in the new Church of St. Stephen's, Wednesday evening last, when a large number of candidates were presented. This is the first time that the bishop has ever held confirmation in the new church, and a large congregation was present. More than twenty candidates received the sacred rite.

NORWAY.—St. James' Chapter of St. Andrew's Brotherhood paid a visit to that of St. John's, on Friday evening last. There were some 30 visitors, and their arrival was by van. The chair was taken by Mr. W. H. Paget. Brotherhood members W. J. Rorke and Carleton read interesting papers concerning the work at the Montreal Conference. A delightful supper followed in the vestry.

Bishop Grisdale, of Qu'Appelle, Mrs. Grisdale and daughter, were in the city two or three days last week on their way to England. The bishop purposes remaining in England until after the Lambeth Conference.

MARKHAM.—The incumbent, Rev. Mr. Croft, has returned after a three months visit to England.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—Church of the Ascension.—The rector, Rev. W. H. Wade, previous to entering upon the study of his morning text, referred in feeling terms to the late Mrs. Adam Brown and her good, noble life. For 35 years she had been a worshipper in the Church of the Ascension, and had shown a lively interest in every branch of the church work. She had been a valued member of the choir, a Sunday-school teacher, both before and after her marriage, a worker and an officer in the Woman's Auxiliary, and superintendent of the junior branch. During her life she had always been a lover and helper of the poor and afflicted, visiting them in their homes, and bringing cheer to their lives. No inducement would wean her away from a single service in her own church, and it was just such lives as hers that were the pillars in Christ's Church. She would be missed in the city, in the Ladies' Benevolent Society, on the directorate of the Orphan's Home, and the Aged Women's Home. Her quiet, sweet, peace-loving, Christ-like disposition was worthy of emulation by those she had left behind in the church, and among her friends and acquaintances.

St. Thomas.—The induction of Rev. H. G. Miller into the rectorship of St. Thomas' Church took place on Sunday night, 11th Oct., Bishop DuMoulin having charge of the service. The attendance was very large, and the service most impressive. Led by the sexton, the procession, including the churchwardens, W. F. Burton and H. N. Kittson, Rev. A. E. Miller, Rev. W. L. Armitage, Rev. H. Miller, the new rector, and Bishop DuMoulin, came from the vestry to the altar, where the bishop addressed the new rector; the church keys were handed over by the wardens, and the other items of the induction ceremony carried out. Rev. Mr. Armitage read the first lesson, and the rector the second one, and Bishop DuMoulin preached the sermon. He took for his text Acts xx. 7, giving a simple and impressive discourse on the Lord's day. The choir, led by E. G. Payne, and assisted by Mrs. Frank Mackelcan, rendered special and appropriate music.

St. Luke's.—The officers of this church and a few friends met in the guild room on Monday evening, the 19th inst., to commemorate the twenty-fifth anniversary of the ordination of Rev. Rural Dean Massey, who, along with Canon Sutherland, was ordained at Whitby on Oct. 11th, 1871. John Jackson, on behalf of the congregation and a few friends, made a presentation of a purse and an address:

"REV. AND DEAR SIR,—We have met here to-night to do honour to you, on this, the twenty-fifth anniversary of your work in the Church, fourteen of which have been spent in this parish. We recognize the arduous work you have had in this particular part of the city, and we wish to show our esteem and love by presenting you with this small token of our regard. I, therefore, on behalf of the congregation and a few admiring friends, ask you to accept this purse and money as a small token of the esteem in which you are held by this congregation, and may you long live to carry on your work to perfect success. Wishing you again every success in life as well as in the Church, and trusting in God, we remain, reverently yours,

"The Congregation of St. Luke's."

Mr. Massey made a suitable reply, and Rev. C. E. Whitcombe then gave a stirring address, after which all sat down to partake of a bountiful repast prepared by the ladies of the church. The remainder of the evening was spent in listening to a short but excellent programme. E. G. Brown presided at the organ.

NIAGARA FALLS.—The harvest thanksgiving services were held in Christ Church on the 27th ult., the preacher being the Rev. Professor Clark, of Trinity University, Toronto. The church was very tastefully decorated, and the services bright and joyous, as became the occasion. The learned Professor spoke at the morning service on the duty

of thankfulness, to God as the giver of all our true blessings, and in the evening he pointed out the lessons taught by the harvest. He was listened to with rapt attention by large congregations.

HAMILTON.—On Tuesday, Oct. 20th, the first Synod since the consecration of Bishop DuMoulin was held in the school-room of Christ Church Cathedral. The ante-communion service at the church was read by the bishop, Rev. Canon Bland read the epistle, and Rev. Canon Clark, M.A., the gospel. The celebration of the Holy Communion by the bishop, and these proceedings being finished, the delegates repaired to the school-room, where the actual work of the Synod was taken up. His lordship entered the school-house accompanied by Archdeacon Houston. On the platform with the bishop were: Archdeacon Dixon, Chancellor Martin, Rev. Canon Clark, M.A., and J. J. Mason.

The committee on credentials reported that the certificates of all delegates were in order. There was a large number of delegates present.

The auditors reported that the accounts and vouchers of the Synod were kept in proper form, and that debentures amounting to \$134,994.25 were shown as being held in trust for the Synod.

Rev. Canon Clark was again appointed clerical secretary, and J. J. Mason was similarly honoured with the post of lay secretary, R. L. Gunn and C. S. Scott being appointed auditors.

In his initial address the bishop explained that the calling of the Synod at this unusual period was due to the advice of the chancellor that such action was necessary. His lordship referred to his selection as bishop of the diocese as a Divine call, and said he would accept the duties as his life's work. The bishop since his consecration has visited about one-half the missions in the diocese, and confirmed 266 persons, besides having delivered a number of sermons and addresses. The ordination and appointment of Rev. A. Francis to Norval and Rev. P. A. C. Chadwick to Arthur were referred to, and the following changes reported: Rev. E. Gardner to Palmerston; Rev. F. Piper to Jarvis; Rev. A. Shutt to South Cayuga; Rev. W. Britton to St. Barnabas, St. Catharines. Rev. T. H. Fatt will temporarily relieve Rev. Canon Belt, Burlington, who will retire for one year. Rev. Samuel Dawe has been appointed rector of St. John the Evangelist, and Rev. Herbert Miller rector of St. Thomas' Church.

His lordship further reported that the Provincial Synod had been summoned to meet on the 11th of next month for the purpose of electing a bishop for the missionary Diocese of Algoma, the late bishop having through failing health been compelled to resign. A touching reference was made to the death of the late Archbishop of Canterbury, and the excellent work of Bishop Sullivan, who has devoted his life so faithfully to the arduous duties of the mission field, and is now compelled to resign his bishopric, was mentioned.

The following appointments were made by his lordship: Rev. Rural Deans Britton and Armitage to be scrutineers for the election of delegates to the Provincial and General Synods.

At the conclusion of his lordship's address, the report of the Standing Committee for the year ending March 31st, 1896, was taken up and discussed.

It was reported that the Synod now holds in mortgage investments \$215,330 and in debentures \$128,092.20.

The sub-committee on Rev. T. Geoghegan's claim to be placed on the Commutation Trust Fund reported progress.

Rev. Mr. Geoghegan desired to have the opinion of the chancellor and other information incorporated in the report.

Prison Reform.—Rev. Thomas Geoghegan presented the report of the committee on prison reform, which referred to the Conference held in Toronto on Jan. 14th, when the following reforms were recommended:

"1. The enlargement of the Central Prison of Toronto, to prevent crowding of the prisoners and the dangers accompanying it.

"2. The establishment by the Province of an inebriate asylum.

"3. The appointment of a female inspector to visit the institutions where women and girls are detained.

"4. The better classification of prisoners in the county jails.

"5. The taking over of Mimico Industrial school and making it a Provincial institution."

Rev. Mr. Whitcombe strongly supported the report. He thought it was a disgrace that infirm persons and lunatics should be kept in the jail, and instanced several cases where people were thus treated. He was pleased that in some jails the prison garb, which looked like a harlequin's costume, had been abandoned, but it was still in use in Hamilton.

Rev. Rural Dean Armitage praised the humane work in which Rev. Mr. Geoghegan is engaged, and supported the report. It had been reported that a

large percentage of the criminals belonged to the Church of England. He found that in St. Catharines, of 71 prisoners, 23 belonged to the Church, but one of them had been convicted six times for drunkenness, and should have been sent to the inebriate asylum. He presumed it was the way in other places.

Rev. Canon Bull, M.A., presented the report of the committee on text books. It is reported that the education department had frequently been reminded of the necessity of publishing a new edition of the History of England, with certain important corrections, which had been allowed by the department, and expressed regret that there had been a delay in publishing the edition.

The report was adopted.

On behalf of the committee on religious education in the schools, Rev. Canon Bland presented the following report:

"1. That they have been in frequent correspondence during the year with the committee of the Toronto Synod on the same subject, with the object of arriving at some united action."

"2. That a delegation from your committee was present at a Conference held in Toronto on April 14th, 1896, between diocesan committees of Toronto, Huron, Ontario and Niagara, at which Conference it was decided to send a representative deputation to confer with the Minister of Education for Ontario and ask the Government to amend the school law so as to admit of half an hour's daily religious instruction being given during school hours by the clergy or their representatives, or in the inability of the clergy to give such instruction, by the introduction of the Bible as a text-book in our schools, to be read, memorized, and made the subject of examination.

"3. That this deputation met, and, accompanied by Rev. Dr. Sims, of the Congregationalists, conferred with the Minister of Education and received a very courteous hearing, with a promise that the matter should be laid before the Government.

"4. That no report of the conclusion of the Government has as yet been received, but a sub-committee has been appointed, as follows, to hold themselves in readiness at any day to resume the Conference on the invitation of the Minister of Education: For Huron, Rev. C. R. Gunn; for Ontario, Rev. C. L. Worrell; for Toronto, Rev. Dr. Langtry and S. H. Blake, Q.C.; for Niagara, Rev. Canon Bland, with a list of suggested names for each of the other religious bodies.

"5. Your committee would refer the Synod to the new scheme of Bible study for Protestant schools in the Province of Quebec, as authorized by the Protestant committee, and put in operation in September, 1895, which comprises Old and New Testament stories as subjects of instruction, and in matter to be memorized, the Creed, the Lord's Prayer, the Ten Commandments, the Beatitudes, and the Gospel.

"6. Your committee takes pleasure in referring to the action of the General Synod, at its recent meeting in Winnipeg, in urging that every effort should be made throughout the Dominion to secure one-half hour daily during school hours, and, if possible, the first half-hour, for religious instruction, and setting forth as subjects for such instruction (a), selections from the Old and New Testament; (b), the Creed, the Lord's Prayer, and the Ten Commandments.

"7. Your committee is of the opinion that the most practical way of attaining religious education in public schools will be by securing that the teachers themselves shall be prepared to take up Bible study, and by the introduction of the Bible into the schools as a text-book, to be read, memorized and made the subject of examination.

"8. Your committee feels persuaded that a great deal of progress has been made and that a healthy public opinion is being created which will result in the very near future in the attainment of our goal, namely, the religious education of our youth side by side with their secular education."

The adoption of the report was moved by Rev. Canon Bland, seconded by A. G. Heaven.

Rev. Canon Bland said it rested with the Church of England to push the matter, and that it would not be advisable to wait for the co-operation of other religious bodies. If the question could be lifted out of the range of politics, there would be no difficulty in securing it. Referring to the assertion that many of the school teachers were agnostics, the speaker said he had spoken about the matter to the Minister of Education, who said he did not think there were any such teachers.

Rev. P. L. Spencer said the Anglican Church should not be discouraged because other religious bodies had not entered into the matter. This was because it was thought that the Church desired parochial schools.

Bishop DuMoulin said this was the most vital question which would come before the Synod. It had been fully discussed at the Provincial Synod. If there was a strong consensus of opinion on the

Lord Kinnaird, as treasurer of the Armenian Massacre Relief Special Fund of the Bible Lands Mission's Aid Society, has just sent £4,100 to the centres of desolation for the purpose of alleviating distress during the coming winter.

A donation of £1,000 has been received from two friends of the Ripon-Wakefield Branch of the Waifs and Strays' Society, towards the redemption of the mortgage on the St. Chad's Home, belonging to the Society, at Far Headingley, Leeds.

In consequence of the constant stream of applicants for membership of the body of women workers in the Diocese of Rochester, known as the "Grey Ladies," the Bishop of Southwark has determined to set up a branch house in Walworth.

Bishop Tugwell, of Western Equatorial Africa, is in England on a brief visit of two or three months only, but he hopes to return next year accompanied by his two African coadjutors, Bishops Phillips and Oluwale, to attend the Lambeth Conference.

The Bishop of Glasgow held an ordination in St. Mary's, Glasgow. At the close the Dean, on behalf of the clergy of the diocese, presented his lordship with a set of Convocation robes, as a memento of the completion of the eighth year of his episcopate.

The Anglican chaplain at Antwerp, the Rev. Dr. Stanley, has had a strange experience. His house has split in two. The chaplain, his family, and his servants had to leave the building by one of the windows. The house is expected to collapse at any moment.

An anonymous donation of £1,000 has been received by the Committee of the Ordination Candidates' Fund, Victoria street, Westminster, for the purpose of giving pecuniary assistance to suitable candidates for holy orders who otherwise would be unable to secure a college training.

Mr. Alfred Marriott, of Hopton Grange, near Dewsbury, Yorkshire, has left an immense fortune for various Church purposes in the Dioceses of York, London and Canterbury, and more than £100,000 goes to the Society for the Propagation of the Gospel in Foreign Parts.

Canon Edward Hawkins, formerly vicar of St. Woolos, Newport, Mon., died recently. He was one of the oldest clergymen in the Church of England, having been ordained deacon in 1822. He was born in November, 1800, for forty years was vicar of Newport, and was appointed a Canon of Llandaff in 1862.

The Rev. Edward Westerman, who was over 30 years vicar of Elton, Bury, has left to the Churches of All Saints' and St. Stephen's, Elton, one-third each of the residue of his estate, the remaining third going to different religious and diocesan societies. The two Bury churches benefit to the extent of over £800 each.

"The Synod of the Australian Anglican dioceses in Sydney has resolved to request the Primate to urge the Lambeth Conference to revise the Athanasian Creed." Later on the Synod passed a resolution disapproving of the use of the Church service and Church buildings for the "marriage" of divorced persons, except for the innocent party.

There was an "At Home" two weeks ago at the Rev. H. A. Goodwin's, who has held the living of Owlerton, Sheffield, for 21 years. On the occasion, the members of the congregation presented Mrs. Goodwin with a pair of beautiful silver candlesticks, and the vicar with a gold watch, a pocket communion service, gold sleeve-links, and a clerical hood.

At the anniversary meeting of the North-east Lincolnshire Branch of the English Church Union, the Rev. N. Green-Armitage, of Boston, referring to the Papal Bull, said it had been intended as a curse to Churchmen, but it would turn out to be a blessing. The Church of the future was not the Roman Catholic Church, but the Anglo-Catholic Church, whose members were the ever increasing Anglo-Saxon race.

The Dean and Chapter of Ripon Cathedral have provided an oak chest for the handsome altar frontal presented by the ladies of the congregation last Christmas. There are seven panels in the front of the chest, and the upper portions of these have been carved by ladies of the congregation who are members of the wood-carving class of Mr. H. Rogers, teacher of wood carving in the Leeds School of Art.

The Archbishop of York expresses a desire that the clergy and parents would carefully watch for any signs in early youth on the part of their sons of

a wish or disposition for the priestly calling, pointing out that in its appeal to the Universities for men for the ministry and mission field, the Church was too late, the bent of life having been already determined.

At an "Armenian" meeting held at Rochester the other day, the Dean said that while they shrank with terror from the very idea of a European war, the British Lion slept with one eye open. As his American friends would say, "Brer Fox, he lay low." He did not heed the snarl of the dog, nor the hiss of the goose, nor the bray of the donkey; he was not alarmed even by the bellowing of the Pope's Bull.

The Diocesan Conference which concluded last Thursday week at Birmingham was of more than ordinary interest. It is only since Dr. Perowne became Bishop of Worcester that such an annual meeting has been held. The late diocesan, Dr. Philpott, was opposed to gatherings of this sort. The present bishop's decision to hold Diocesan Conferences has, however, been fully justified. There is little doubt that by them the Church life of this district has been considerably strengthened, and interest in ecclesiastical matters quickened.

Correspondence.

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

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

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

The Marriage Law.

SIR,—In *The Times* of July 10th, is a report of a suit for divorce, which was dismissed on it being shown that the respondent was sister to the petitioner's deceased wife, so that the marriage was null and void. G. M.

The Seven Sacraments.

SIR,—Would someone please give me the explanation of the statement that the Church teaches that there are seven Sacraments. It appeared under "Family Reading" in your issue of the 22nd of Oct. The natural meaning of the words of the 25th Article seems to contradict the statement. In the catechism, also, the answer to the question—"what meanest thou by this word Sacrament?" excludes all but two. W. J. CREIGHTON.

Jews in Canada.

SIR,—Is the Board of Missions of the Church of England in Canada never going to take any interest in the Jews who dwell in our midst? The American Church has already set us an example that should stir us to action in this matter. The Good Friday collections should be first sent to the Board of Missions, and they could, if they would, then assist Bishop Blyth and London Society. C.

Reply to A. H.

SIR,—In reply to A. H., Orangeville, I would say, interesting sermons on Psalm cxxxix. 14, will be found in the following works: Newman's Parochial and Plain Sermons, Vol. iv., page 282; Christian Dogmatics, "Martensen," page 136; Christian World Pulpit, Vol. vi., page 321; Sermons in Cambridge, "Abbott," pages 23 & 89; Evening and Evening, "Spurgeon," page 121; Christian World Pulpit, Vol. vi., page 171. G. B. M.

Religious Instruction.

SIR,—In reply to Mr. Ransford's recent letter, I would like to direct attention to a movement known as "Home Classes or the Home Department of the Sunday-school." It aims to interest parents, to get into touch with the poor, the sick, those who are shut in, the blind, the lame, the deaf, the remote, our janitors, commercial travellers—who are sometimes absent three months from home—railway men, lazy men, the indifferent, police, conductors, etc. The rule for members is to study the Sunday lesson at least half an hour during the week. Mr. Archibald, from whom I am quoting, says a great gap exists, which needs to be attacked at both ends, viz., in childhood and second childhood. Begin with grandpa at one end, and with the little ones at the

other. As one result of the Home Department, family worship has often been established. Ever so much better work needs to be done in the primary class. Do work that costs rather than work that pays. The Sunday-school needs uplifting by the pulpit and by the professor. Canon Dixon says: "The Sunday-school should be the opportunity for catechizing" (as required by Canon 59). In a word, it may be truly said—concerning those who are indifferent about this foundation work of religious instruction—"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: (margin: the curdled, or thickened)—that say in their heart, the Lord will not do good, neither will he do evil." Very encouraging results of the Home Department work have been developed in Stanstead County, P.Q. L. S. T.

Oct. 15th, 1896.

Bishop Sullivan.

SIR,—Questions have been asked as to the proper designation of the new rector of St. James' Cathedral. Should he not be addressed in writing as "The Right Rev. Bishop Sullivan, D.D.," or, as "Bishop," when speaking to him? His resignation of the See of Algoma has not divested him of his office of bishop, even if he be not performing episcopal functions, and the above recognition of his office seems to be correct.

A LAYMAN.

The Moderator of the Church of Scotland is now officially referred to as Right Reverend.

The Preacher's Duty.

SIR,—A very able and interesting paper was read by the Rev. Prof. Clark at the recent Toronto Conference, entitled "The Preacher's Conception of the Layman's Needs." May I be allowed to make a few remarks on "My Conception of a Preacher's Duty"? In course of a conversation lately with some Churchmen in this city, the question of sermons came up. We all, in our different ways, presumed to criticize both the subjects treated of, and also the manner of treating them. We complained that too many sermons were devoted to enlarging upon topics which will affect us only if they have already found a place in our consciences. We do not want to be told that we ought to do certain things, and that we should refrain from doing certain other things. If we know and try to keep the Commandments, we do not require these sort of sermons, and if we ignore or think lightly of the Commandments, the majority of the sermons we hear will not do much to alter our views or our ways. Can we wonder, then, that of the ordinary congregations, four-fifths are women? Men—many of them as well educated as, some of them better educated than, their clergymen—will not go Sunday after Sunday to listen to mere platitudes, even though going to church is regarded as a *sine qua non* of respectability. If clergymen, instead of handing over the reading of the lessons to some layman—whose sole claim frequently is that he can talk more piety to the square yard than any other member of the congregation—would themselves "expound the Scriptures," they would soon see a marked difference in the character and size of their congregations. Of course, such a course requires, first, a good education, and next, continued study; and it is probably from a consciousness of the want of the first, and an objection to undergo the drudgery of the second, that many of our clergymen are only too willing to keep on in the old ruts. But the result would more than counterbalance any added labour. The late Dr. Cumming, of London, made, I believe, a regular practice of this, and the consequence was that among his congregation were to be found some of the most intelligent men of the city, as also many biblical students, who went there to learn something they did not know before—to hear passages of Scripture explained about which they may have previously had doubts or difficulties; to have explained to them words which probably threw an added or an altered light on many of their previous ideas. I speak as a layman, and am well aware that my views will excite a sort of contempt or disapproval from some clergymen, but such arguments are neither effective nor convincing. A. BISSET THOM.

80 Brunswick Ave., Toronto.

The Corrupt Branches.

SIR,—We are often told, and truly told, that Rome and the Churches in communion with her (in point of fact there are really no Churches in communion with her, she is a gigantic whole), are "branches" of the one Holy Catholic Church, and further, that she and they are corrupt branches. With all this, I am quite willing to agree. I have the greatest sympathy possible for the followers of

Department, lished. Ever in the primary man work that lifting by the Dixon says: opportunity for) In a word, those who are rk of religious pass at that candles, and n their lees: -that say in 3, neither will s of the Home l in Stanstead L. S. T.

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aper was read cent Toronto. Conception of owed to make a of a Preacher's on lately with uestion of ser- different ways, cts treated of, m. We com- re devoted to affect us only ur consciences. e ought to do efrain from do- ow and try to require these hink lightly of of the sermons ur views or our of the ordinary ? Men—many of them better not go Sunday es, even though e qua non of re- of handing over an—whose sole r more piety to member of the expound the marked differ- their congrega- quires, first, a study; and it he want of the he drudgery of ymen are only s. But the re- noce any added London, made, s, and the con- gation were to ent men of the uts, who went o know before— plained about had doubts or m words which ltered light on ak as a layman, will excite a sort, ome clergymen, fective nor con- BISSET THOM.

truly told, that ion with her (in urches in com- ible whole), are lic Church, and rrupt branches. agree. I have the followers of

the rebellious Bishop of Rome, but I firmly believe that if I am to be faithful to my priestly office as given to me to fulfil, I must not allow this sympathy to be carried so far that I connive at the Holy Catholic Church standing idly by century after century without making some feeble attempt to lop off all corrupt branches from herself, by whatsoever name we call these corrupt branches. These corruptions are destroying her. Every man in Canada who knows anything of orchards, knows full well that thousands of trees have perished because of a lack of "lopping off" the decayed limbs, and, I have no doubt whatsoever, that the future of the faith lies between national religion and no faith at all (forgive the bull). The Catholic Church has been preserved, being divinely founded. Romanism and Dissent are the Scylla and Charybdis of western Christianity, and, it appears to me, I have no right as one of the crew of the Ark of God to uphold any policy that will wreck the old ship, either on the rock or in the whirlpool. It is our bounden duty to labour on Catholic and national lines, not on Roman Catholic or Dissenting ones. If Romanism and Dissent have each failed to give us National Churches loyal to the Holy Catholic Church, and we know they have, then I hold that the Church herself is greater than each or both, and can do this or perish. If she cannot, because of defective organization, act as a whole, she must act through the most living branch—the Anglican Church. Water, oil and fire are a dangerous combination as a sea for the Church ship to navigate in. I am quite satisfied that water alone is our natural element. Let us get to sea at once, and attend to our own legitimate business, and leave Rome and Dissent to attend to theirs. This running from pillar to post is confusing, even to the faithful, and is bringing discredit on the whole religion of Jesus. The Church on this continent has to fight for her very life. God grant her true soldiers, not men of worldly mind who are continually seeking by-paths. I believe the position of Bishop Courtney at the General Synod to be a false one. Our Blessed Lord believed and taught a reconciliation, but that reconciliation was one of truth and not of error. The bishop evidently travels "first-class" all the time, and knows nothing of the seething of infidelity in Europe and America, as the direct result of Romanism and Dissent. His very liberal ideas do not accord with mine. We must be courteous to all, but beware of the man who lowers the flag. If Rome and Dissent have everything (or most things) valid, and they be in the majority, we are bound to go to them, not they to us. Convert those in error, or abandon Christianity. Do not continually tell them they are nearly right; they are very far wrong indeed. There should not be a Church of Rome at all, there should be a Church of Italy; fancy a Church of Canterbury instead of a Church of England. Give us a Church of Canada or Paganism? C. A. FRENCH.

To the Clergy of the Missionary Diocese of Algoma.

REV. AND DEAR BRETHREN,—You are already aware that my official connection with the diocese has terminated, my resignation having been tendered to the Metropolitan, and, as required by our Provincial Canons, accepted by the House of Bishops. This decision has been reached very reluctantly, and only after deep "searchings of heart," the consideration which finally determined my choice being that of the welfare of the diocese, on which my absence during three winters (in reluctant compliance with medical advice), has inflicted inevitable loss, mitigated, it is true, by the kind offices of my Right Reverend Brethren the Bishops of Toronto, Huron and Niagara, in supplying my lack of service. I cannot, however, sever the sacred bond which has bound us together for more than fourteen years without thanking you cordially for the prompt and willing co-operation you have uniformly given me in my various plans for the development of the internal organization of the diocese, now all but complete, and the deepening of its spiritual life in your several fields of labour. A bishop is powerless without the clergy beside him, as his co-workers, and frequently his counsellors. You have aided me in both capacities, and the grateful remembrance of it will go with me into the future. That my official acts should always have received your approval were too much to ask or expect. Yet with all the infirmities attaching to my administration—may He forgive them who covers all our shortcomings with the abounding merits of His blessed Son—I can truthfully say that my aim and desire have always been to hold the balances with an even hand, "without preferring one before another, doing nothing by partiality." In the practical application of this principle I have sometimes given offence, but my defence is that of the apostle, "do I seek to please men? for if I yet please men I should not be the servant of Christ." One very

bright spot, brethren, in my memories of the past will ever be the harmony that has prevailed in our midst. Our personal relations have been marked by mutual trust and confidence. During all these years the diocese has enjoyed the blessing of perfect peace, unbroken by a solitary note of discord. Opinions, "uses," methods of work, have differed widely, but the firmness with which convictions have been held, and the frankness with which they have been expressed, have not diminished the charity which has bound us together as brethren in "the household of faith." The evil spirit of partizanship has never once lifted its head among us. We have been too busy, and too brotherly, to strive about the "mint and anise and cummin," while "weightier matters" demanded our best energies and most vigilant attention. "Now the Lord of peace Himself give you peace always by all means." My successor will be elected (D.V.) by the Provincial Synod on the 11th of November. In view of the gravity of the issues depending on the Church's action on that day, may I suggest the use, meantime, of the following prayer in all your congregations, and also, should you see fit, in your family and private devotions: "Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Councils of the blessed Apostles, preserving them from error, and guiding them into all truth; we beseech Thee mercifully to be with the Council of Thy Church about to assemble in Thy name to choose a chief pastor for this diocese, and to direct all their consultations for the welfare of the Body of Christ, and the glory of Thy holy Name. And to Thy servant who shall be called to the work and ministry of a bishop, grant such grace that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen." A letter received from the Metropolitan of Canada, dated Sept. 25th, empowers and commissions me to perform such Episcopal acts as I may deem necessary in the diocese until my successor is consecrated. Pending his consecration, I hereby re-appoint the Venerable Archdeacon of Algoma as my commissary, and request that diocesan correspondence be addressed to him. "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind—live in peace, and the God of love and peace shall be with you." Yours faithfully in the Lord, EDWARD SULLIVAN.

St. Luke's Day, 1896.

Family Reading.

Church Manners.

Good manners are pleasing at all times and in all places, but surely in no place are they more appropriate, nor is there any place where their absence is more noticeable, or the occasion of more discomfort, than in the house of God. Did you ever observe how differently persons enter the church? Some are always late, while others are regularly in their places in worshipful attitude before the first peal of the voluntary. But I meant to call attention to the wide difference in manner and attitude even as they come through the door. I have in mind a gentleman, who, although frequently a trifle late, comes in so quietly and so reverently, that unless I am keeping a special outlook for him, I can hardly tell just when he enters. But how different that man with the squeaky shoes! You can almost hear those shoes before he leaves the sidewalk to enter the church. How pompously he enters the door, and with dramatic, self-important air, strides up the aisle! He is almost sure to come during the reading of the Scripture lesson.

A few Sundays ago, while we were singing the first hymn, a gentleman and two ladies came in and were shown a seat well toward the front. I observed that they were strangers. The church was crowded and nearly all the song-books were already in use. Not far from where they were sitting was a little girl, who, seeing that they had no book, politely offered the one which she was using. The gentleman smiled, accepted the book, and after that seemed to enjoy the entire service; and I am sure that this act of the little girl enabled the pastor to preach just a bit better than he could otherwise have done. Last Sunday

morning in the same quarter of the church I observed a boy appropriating a song-book entirely to his own use, when there were grown persons all about him who could not join in the hymns because they had no books. The lad held the book during the entire service, apparently in utter unconsciousness of his unseemly rudeness. What made the difference in the conduct of those two children? Did you say "home training"? That would not be your answer if you knew the homes from whence they came? I think this was the reason—the little girl was with her mother, just as any child should be while in church; but the lad was on one side of the church, while his parents were seated on the other. Yes, I do like to see people come to church by families, and sit together as families, not only for the reason that I have already indicated, but for others. Such a habit is not only an indication of refinement, but it also helps to produce refinement. What is more beautiful than to see a young man escort his mother and sisters to church, sitting with them through the service, on the alert to pay those little attentions which always characterize the true gentleman while in the presence of ladies?

Some things can be seen from the pulpit better than from any other quarter. You would be surprised to know what a lot of people have the queer, not to say inelegant habit of poking their neighbors in the ribs, apparently for the purpose of calling their attention to the different points made by the preacher. Offenders of this class are not all by any means young people. In the church where I was preaching several years ago, there was a gentleman who would keep this up during the entire service. He seemed to fear his good wife was not able to see a point without the stimulation of his active elbow. Sometimes overcoats and overshoes are lost in church. Perhaps this is the reason why some people begin to put them on before the service is concluded. I have somewhere seen a statement by Dr. Deems, of New York, to the effect that the pastor of a well-known church closed the service by saying, "Now let us close the service by singing the long meter doxology, pronounce the benediction, and then we will resume our overcoats." The programme was undoubtedly correct, but the fact that it needed announcing by the pastor was certainly a serious reflection on the manners of that congregation.

Superstitions About Babies.

Among the Vosges peasants, children born at new moon are supposed to have their tongues better hung than others, while those born at the last quarter are supposed to have less tongue, but better reasoning powers. A daughter born during the waxing moon is always precocious. Welsh mothers put a pair of tongs or a knife in the cradle to ensure the safety of their children; the knife is also used for the same purpose in some parts of England. Roumanian mothers tie red ribbons around the ankles of their children to preserve them from harm, while Esthonian mothers attach bits of asafetida to the necks of their offspring. In Holland, garlic, salt, bread and steak are put into the cradle of the new-born babe. In Ireland a belt made of a woman's hair is placed about a child to keep harm away. Upon the birth of a child in Lower Brittany the neighbouring women at once take it in charge, wash it, crack its joints, and rub its head with oil to solder the cranium-bones. It is then wrapped up in a tight bundle and its lips are anointed with brandy to make it a full Breton. In modern Greece the mother, before putting the child in its cradle, turns three times around before the fire while singing her favourite song to ward off evil spirits. In Scotland it is said that to rock the empty cradle will ensure the coming of other occupants for it. In London the mother places a book under the head of the new-born infant, that it may be quick at reading, and puts money into the first bath to guarantee its possession in the future. In Turkey the child is loaded with amulets as soon as it is born, and a small bit of mud well steeped in hot water, prepared by previous charms, is stuck on its forehead. In Spain the child's face is swept with a pine-tree bough to bring good luck.

Linger Not.

If thou wouldst work for God, it must be now.
If thou wouldst win the garland for thy brow—
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day.
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch or down?
On, pilgrim, on!

With His reward
He comes; He tarries not; His day is near;
When men least look for Him will He be here;
Prepare for Him.

Hallow E'en.

To those trained to walk in the paths of the Christian Year, it is a delightful thought that as November approaches, the Feast of All Saints' also draws nigh. The winds blow sharp and cool, the stars begin to take on a frosty look, when out of paradise steals, as it were, a warm summer breath, giving the season a peculiar attractiveness.

We meet, also, at this time of the year, the phrase, "Hallow E'en is coming!" "Hallow E'en" is for "Hallow Eve," or "Hallow Even" or, if the full form were written out, it would be "All Hallow Even." It is the evening of the last day of October, preceding All Saints' Day. "All Hallows" is another way of writing "All Saints."

This feast was designed centuries ago to remember all who have not formally been noticed in the calendar of the Christian Year. A beautiful breadth of commemoration is given to the festival by many; for it suggests all our beloved who are at rest. The poet Lowell has these lines:

"One feast, of holy days the crest,
I, though no Churchman, love to keep;
All Saints'—the unknown good that rest
In God's still memory folded deep."

The eve of this day, All Hallow Even, or Hallow E'en, it would seem, must be a thoughtful time; and those who, centuries ago, started the custom, kept the eve as a time of prayer, a vigil, a keeping awake, or a serious, prayerful watch.

Hallow E'en, though, to many is a time when indeed they keep awake, but after a lively fashion; a season of pranks and capers, sports and games, and especially anything that might take us into that strange, mysterious border-land of another life. On Hallow E'en, such devotees and vigil-keepers think that strange, uncanny influences are at work, and something marvellous may be expected.

This is the night when witches and fairies—what a throng of unseemly presences!—are supposed to be about. Indeed it is a lot of nonsense that gets on to a broom-stick, and goes riding round in the thoughts of many people on Hallow E'en.

Robert Burns wrote a famous poem on Tam O' Shanter, and what he saw riding home one market night, when the wind blew, the showers rattled down, the thunder roared and the lightning flashed. So many strange things as Tam saw before he got home! We don't wonder; for he started from an ale house, and rode away silly and tipsy. Start that way, and one may hear an earthquake and see a volcano thrown into the chasm before morning.

When Hallow E'en comes, there are foolish folk who seem to think Tam O' Shanter is still riding on, and he sees eye-staring wonders. He would not see even one if sober, and they, if in a sober mind, would be as little startled.

There are customs and games on Hallow E'en which do not have this baneful influence, and some people seem to enjoy what they call Hallow E'en fun; but to most of us, the older we grow, the more disinclined we are to favour any such observance. The more thoughtful of us on such an evening, recall the many who have silently passed away, making life all the lonelier for us. They are "the unknown good that rest in God's still memory, folded deep."

On the eve of All Saints', the walk becomes slower and more reverent. We are nearer a

House of Commemoration that is a House of Thanksgiving, a season when the blessed Sacrament, remembering that communion and fellowship forever going on, has an unusual preciousness, binding us closer to the great Head of the Church, and all who have passed on to be with Him forever.—*Young Churchman.*

Church Terms Explained.

Sanctuary Lights.—Candles in candlesticks on each side of the altar.

Sarum.—An old name for Salisbury. The "Sarum use" was the custom or use which prevailed with regard to ceremonial, etc., in Salisbury Cathedral.

Schism.—"A wilful breach of the outward unity of the Church. . . . Internal dissensions which do not issue in separation of Communion are not schisms."—(*Blunt.*)

Nevertheless, although not actual schism, it is schismatical to attend dissenting meeting houses.

Sedilia.—Seats for priest, deacon and sub-deacon, placed on the south wall of the sanctuary.

Serger.—Anyone, lay or cleric, who attends the priest at holy communion.

Shrove Tuesday.—The day before Ash Wednesday, when confession is made by the faithful. Shrove being an old Saxon word meaning to confess.

Solemn Service.—A choral celebration of the Holy Communion when the priest is assisted by the sacred ministers, etc.

Species.—The outward and visible part of the Blessed Sacrament.

Stalls.—Seats in the choir for clergy and choristers.

State Prayers.—The Prayers for the Royal Family.

Anecdote of Bishop Durnford.

The late Bishop of Chichester used to relate an amusing incident, thoroughly illustrative of the sturdiness of Lancashire character, which befell him soon after he arrived in Middleton. One of his first duties on arriving was to pay a round of visits to his parishioners. One day, in going through a garden leading to the house of a well-known gooseberry grower and silk weaver, he was so struck with the size and good quality of the fruit that he began to touch it. The occupier of the house saw the stranger through a window, and that particular fruit being reared for "show" purposes, he went out and immediately accosted the intruder as follows: "Neaw, then; what are yo dooin' there?" "Oh, only admiring the quality of these gooseberries," Mr. Durnford replied. "But thou mun keep thi fingers off, or else out ut that gate, and quickly too," fired off the old silk weaver. "But, my good man, I am your new rector—" But before Mr. Durnford could finish the sentence properly the old fellow fired up again, exclaiming, "It does no' matter if thou'rt rector o' all Lancashire; thou munno' touch my gooseberries!" However, the pleasant face and genial manners of the new rector soon won over the old silk weaver; before the day was over they became friends, and remained so ever afterwards.

Christian Charity.

In proportion as we really love the Lord Jesus Christ, we shall love those who love Him, be it in never so clumsy or mistaken a fashion, and love those, too, whom He loved enough to die for them, and whom He lives now to teach and strengthen. We can surely do good together. Together, let our denomination be what it may, we can feed the hungry, clothe the naked, reform the prisoner, humanize the degraded, save yearly the lives of thousands by labouring for the public health, and educate the minds and morals of the masses, though our religious differences force us to part when we come to talk to them about the world to come. True, there are errors against which we are bound to protest to the uttermost, but how few! The one real enemy we have all to fight is sin—evil-doing. If any man or doctrine makes men worse, makes men do worse deeds, proves them, if you will, and spare not, and shrink not; for sin must be of the devil, whatever else is not.

And therefore we are bound to protest against any doctrine which parts man from God, and, under whatsoever pretence of reverence or purity, draws again the veil between him and his heavenly Father, and denies him free access to the throne of grace, that he may speak with God face to face, and yet live. For this right of access we must protest; for this we must die, if needs be; for if we lose this, we lose all that our reforming forefathers won for us at the stake. Aye, we lose our own souls, for we lose righteousness and strength and the power to do the will of God.

Just in proportion as we delight in and live by the great doctrines of Christianity, all controversies will become less and less important in our eyes; the more we value the living body of Christianity the less we shall think of its temporary garments; the more we feel the power of God's Spirit, the less scrupulous shall we be about the peculiar form in which He may manifest Himself. Personal trust in Jesus Christ, personal love to Jesus Christ, will keep our minds clear and sober and charitable.—*C. Kingsley.*

Hints to Housekeepers.

CHOCOLATE BLANCMANGE.—Soak half a box of gelatine in a little cold water for an hour. Put a quart of milk in a double boiler and bring it to the boiling point, add the gelatine, a cup of sugar, and two squares of chocolate which have been dissolved over the steam of the teakettle. Cook for a few moments, stirring all the while. Remove from the fire, add a teaspoonful of vanilla and pour into a mould. Set on the ice, or in a cold place, until stiff. Wet the mould in cold water before pouring the blancmange, so that it may turn out easily.

VANITIES.—Beat two eggs until very light, add a bit of salt, and a little rose-water. Stir in as little flour as you can to roll it out. It is impossible to give the proper measure of flour, as eggs vary so much in size. Cut in round or fanciful small shapes and fry in hot fat. While hot, sift fine granulated sugar over them. Serve cold with a little jelly in the centre of each.

BOILED APPLE PUDDING.—Make a nice pie-crust, and line with it a bowl that has been well buttered; then fill with sliced apples and sugar enough to moisten them, and the peel and juice of one lemon; cover with paste and pinch the edges together; then tie the bowl securely in a floured cloth, and put into rapidly-boiling water. It should boil from two hours to two hours and a half, according to size, and should not be allowed to stop boiling for one moment. It is very nice served with cream alone, or with a sauce of butter and sugar.

CURRIED EGGS.—Brown half an onion, cut in thin slices, in some butter over the fire; add a teacupful of good stock, and stir in two teaspoonfuls of curry powder; simmer till the onion is tender; mix two teaspoonfuls of cornflour with enough cold milk to make it into a thin paste, stir it into the curry, and boil till it thickens; have ready two hard-boiled eggs, cut in slices, add them, and heat all well, but don't let it boil after the eggs are added. Serve with fried pieces of toast, cut into pretty shapes round the curry.

GERMAN MUSTARD.—Beat to a cream eight table-spoonfuls of ground mustard, four table-spoonfuls of white sugar, four table-spoonfuls of butter, a scant half teaspoonful of cayenne pepper, the juice of a raw onion, and vinegar to make a smooth paste.

TARTAR MUSTARD.—Mix half a teacupful of ground mustard smooth with vinegar which has stood twenty-four hours on grated horse-radish; add the vinegar a little at a time, beating till there are no lumps, and do not make it too thin.

CHEESE SANDWICHES.—Delicious cheese sandwiches may be made by cooking in a double boiler half a pound of grated cheese with half a cup of cream or milk, a tiny pinch of mustard, and a little salt; thicken with a teaspoonful of flour; when thoroughly cooked, and just before removing from the fire, add a well-beaten egg. Have ready some thinly toasted bread, or some crackers, and spread while hot. The crackers should be of a sort that will split. These sandwiches must be eaten while hot; they make a very dainty relish for luncheon or tea.

Children's Department.

A Year with Dolly.

We slipped thro' the gate this afternoon
 When Bridget forgot to latch it;
 A cricket fiddled a queer little tune,
 And we hurried along to catch it.
 I wish we'd stayed in the yard and
 played,
 For we've wandered and turned and
 crossed
 Up and down all over the town,
 Till Dolly is 'fraid we're lost.

I wish I'd minded mamma just right,
 And thought of her smiles and kisses,
 For if we were forced to spend the night
 In any such place as this is,
 My Dolly would die—and so should I—
 But the only plan I see
 Is just to stay till they come this way
 And find my Dolly and me.

Making Use of Difficulties.

A great vessel is in the midst of a storm at sea. Far from any hope of human aid, it is not strange that the passengers are terrified as they listen to the roar of the wind, and hear the giant waves beat against the vessel's side. But they are reassured when they see the master of the ship attending to his duties as calmly and confidently as though he were sailing over a summer sea, ruffled only by the gentlest of breezes. He has faced such storms before, and is no fair-weather sailor. And the passengers realize that a man who was afraid to brave the tempest would never be intrusted with the great responsibility which must rest upon the master of an ocean steamship.

And this is true, not only in this one field, but in every department of life. The responsible positions are given to those who have shown that they are not afraid to cope with difficulties.

The boy or girl who begins by fearing difficulties and seeking to avoid them, will never fairly test the powers and possibilities with which he or she has been gifted.

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Maine says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.
 For sale by all druggists.

A single hard lesson at school trains the faculties of the mind as a half-dozen easy ones could not do. It is not always pleasant to confront these hard problems, and we sometimes feel that school-life would be much more enjoyable if the studies were all easy and agreeable. But those who have become famous as scholars have strengthened and developed their mental muscle by difficult exercises such as these.

In the world of business, too, this holds good. He who has wrestled with and overcome great difficulties, is far more competent to assume great responsibilities than he who has had experience only in what is easy.

Those who are endeavoring to lead the better life are often discouraged because of the many obstacles, from within and without, that beset their path. It is no easy matter to live grandly amid all the little annoyances that each day brings with it. It is hard to live right when one must be constantly struggling against unlovely attributes in his own heart. But there is comfort for those who must thus struggle.

The commander of the ship gains his honorable and responsible post, not merely because he can sail upon smooth seas, but because he knows how to guide his vessel safely through the tempest. So the goal of right living is attained by those who have learned how to overcome the difficulties that seemed to balk their efforts.

There is another comforting thought in regard to these obstacles that stand in our way. The greater the difficulty, the greater is the glory in overcoming it. The loftier the mountain, the more rugged and dangerous its sides, the more of distinction and honor is there in gaining its summit.

Instead, therefore, of groaning over the difficulties that confront us in the different fields of life, we should rather regard them as opportunities by which we may attain greater heights of wisdom, honor and goodness.

When we can so regard them, we shall realize that the philosopher of ancient Greece spoke truly when he said, "The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests."

Catarrh is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla, which purifies the blood.

The Butterfly or the Bee?

Among the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But, in the same field, there is another worker, whose brown vest and strong, straightforward flight may not have arrested your eye. His fluttering neighbour darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower cup be deep, he goes to the bottom; if its dragon mouth be shut, he thrusts its

lips asunder; he explores till he discovers the nectar, and then joyfully sings his way down into its luscious recesses. His rival of the painted wing has no patience for such dull details. But what is the end? The one died by October along with the flowers; the other is warm in his hive amidst the fragrant stores which he gathered in the summer. Do you search the Scriptures like the bees, or skim them like the butterflies?—J. Hamilton.

You Can Be Well

When your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes, exposure, or overwork. Keep your blood pure with Hood's Sarsaparilla and be well.

Hood's Pills are the best after-dinner pill: assist digestion, cure headache. 25 cents.

Love the Great Motive Power.

Love is, in the sphere of spiritual things, what motion is in the natural world. It seems to be the ultimate principle. All changes in the physical world are effected by motion. All progress in the spiritual world is the effect of love. If we want to change things more rapidly for the better just where we are, we must have more love, just as we apply more energy of motion rightly directed when we want speedier and more effective action in material matters. God's love is the ultimate source of all good in the world. To receive more of God's love into our souls, is to receive in higher degrees the only real motive power to produce goodness in ourselves or others.

No Right to Lie Even in Jest.

The least departure from the truth is falsehood, whether it be in mirth or in earnest. It is wrong to trifle with the truth in any way, and when we try to excuse it on the plea of jesting, we only seek to veil wrong under a very trifling reason for its performance.

"No man," says Wilberforce, "has the right to tell a lie in jest, any more than he has a right to steal."

"You can never tell whether he is joking or in earnest," are the words we often hear said of one who is in the habit of turning what he imagines is trifling falsehood into his conversation and actions, in order to appear mirthful. Now, the result in bringing the user's own reputation for truthfulness into doubt, is but an indication of the wrongfulness of this habit. To

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass.

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Consumption

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the world there are but two sides—the truth on one hand, and falsehood on the other. Stepping from the right across the line into the wrong, is at least seeking to make a friend of falsehood, and the world can only look on and remark the attitude of the individual. If he practices wrong, who can determine the motive back of the action?

It was a virtue noted in Aristides the Just, that he would not lie, even in sport. This was the wise course of one who merely groped after truth;

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can we who know the truth which renders free indeed, manifest less wisdom? St. Paul classes idle words and jestings, false words and foolish, among "things uncomely." And the Christian can take no other attitude in respect to them. Truth is golden; falsehood is ever worse and more useless than dross. To mix the two, even in mirth, is to gain a spurious alloy. The true metal is the only one worth having.

Followers of Christ.

The distinguishing mark of a follower of Christ is his gentleness and humility. He does not talk loudest of all, and try to push himself into the front place. He is not always on the lookout to resent an injury, but rather to forgive it. His voice is not loud in provoking a quarrel, but in giving "the soft answer that turneth away wrath." He does not go through the world probing people's wounds and sore places, but pouring in the soothing, healing oil of loving-kindness. If you watch a train stopping in a station for a few minutes during a long journey you will notice two men attending to its needs. One is a man with a hammer, who strikes a smart blow as he passes along the train; the other is a man with an oil flask, who makes the machinery run more smoothly. Some people are like the man with the hammer, they are always striking some sharp blow, always correcting their neighbours, and making them smart. More blessed is he who tries to make the wheels of life run smoothly and easily. It is better to be the man with the oil than to be the man with the hammer.

The Art of Christian Living.

Isabelle entered the room softly and closed the door behind her. There was an unmistakable look of discouragement on her face and her eyes were full of unshed tears. She was so weary of battling with self, and no hope of the conflict being over this side of heaven. Isabelle had great faith in prayer usually, but to-day a doubt or two shadowed her mind. "Why do I not find more delight in my religion?" she questioned. All the morning she had been doing her duty with a resolute will, but no one had to look twice into Isabelle's face to realize it had not brought happiness with it.

Now, the real trouble with Isabelle was that while striving to do God's will her own will was foremost and sure to conflict. Often, her lips would sing, "Nearer, my God, to Thee, e'en though it be a cross that raiseth me," but she did not find any pleasure in carrying the cross when it was laid upon her shoulders.

"The art of Christian living," to be always happy in the sunny presence of God's love, was what she needed to learn. Smiling through tears, accepting God's providences as they come, as His will for her, and praising Him always in word, deed and thought as her Redeemer, was what Isabelle needed to do.

When the Christian learns to live as in the presence of God, the trials of life may be borne with grace. "Not my will, but Thine," becomes the daily prayer.

As every cloud has its silver lining, so every loss brings its gain, if we but look for it. There is no such thing as a selfish Christian.

Isabelle was seeking to walk in borrowed light, the light of her own wisdom. And she had not been very wise in her choice of what she believed she wanted most.

Is it not always thus? If we were allowed to go on our way without God's directing love, how should it fare with us? Ah, many souls there are who will praise God throughout eternity because of His wisdom in not answering their selfish prayers. The Father, who loves us as the "apple of His eye," and holds us in the hollow of His hand, will not withhold from us any good thing. If we would understand the art of Christian living, we must remember that God's watchful eye is ever over us and live always as in His presence. We should guard well our thoughts, for they are heard in heaven. The books we read should be pure and devotional; the words of our lips truthful and earnest, while we follow in the footsteps of the Divine Master.

If we could always have our own way we should soon be dwarfed. And why should we desire it, since we are told that all things are working together for our eternal good?

He Succeeded.

The "Youth's Companion" tells the following story of a tame monkey that was given a corked bottle with a lump of sugar inside. The story indicates that the animal though unable to invent, could imitate. A phrenologist would say that the monkey had "perception," but "causality." How to get at the sugar was a problem that bade fair to drive him crazy.

Sometimes, in an impulse of disgust, he would throw the bottle out of his reach, and then be distracted until it was given back to him. At other times he would sit with a countenance of intense dejection, contemplating the bottled sugar, and then, as if pulling himself together for another effort at solution, would sternly take up the problem afresh, and gaze into the bottle.

He would tilt it one way and try to drink the sugar out of the neck, and then, suddenly reversing it, try to catch it as it fell out at the bottom.

Under the impression that he could capture the sugar by surprise, he kept rasping his teeth against the glass in futile bites, and, warming to the pursuit of the revolving lump, used to tie himself into regular knots round the bottle.

Fits of most ludicrous melancholy would alternate with spasms of delight as a new idea seemed to suggest itself, followed by a fresh series of experiments.

Nothing availed, however, until one day a light was shed upon the problem by a jar containing bananas falling from (the) table with a crash and the fruit rolling about in all directions.

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His monkeyship contemplated the catastrophe, and reasoned upon it.

Lifting the bottle high in his paws, he brought it down upon the floor with a tremendous noise, smashing the glass into fragments, after which he calmly transferred the sugar to his mouth, and munched it with much satisfaction.

The Garment of the Soul.

In the loom of daily life we are weaving, each one of us, most marvelous raiment. It is the raiment that shall clothe our spirits when we have laid aside all earthly vestments. All other work is of little moment, yet we rarely refer to it when we meet and talk about our occupation. All people are engaged in it, the sick no less than the well, the lazy quite as much as the busy. No prince is rich enough to hire it made for him, and no beggar is without abundant materials for the most costly suit. The manufacture goes on silently, attracting but little attention, and the results are very imperfectly perceived at present. But by and by the whole pattern will be seen; and how far we have succeeded in working out, in strength and beauty, the special design allotted us, will be known to all.

Each one's robe will be different. Even if all should labor with equal diligence, no two would effect the same. There is an infinite variety of patterns. Some will be complicated, others simple; some will abound in delicate, intricate traceries, others will be composed of strong and simple lines. No true success can be reached without great painstaking; and of him to whom is given, because of his natural skill and special opportunity, the task to weave a rich brocade, no mere calico or muslin, will be with praise accepted.

More care should be taken with this daily weaving, this hidden work that angels watch with interest so keen.

If the style, color, and material of what we wear from day to day has importance enough in most people's eyes to give them many anxious hours, how very much of patient, serious thought and earnest effort should be put into these garments in which we must be arrayed to all eternity—the garments of character!—*Zion's Herald*.

A Desire to do Right.

If a boy is ready for little deeds of kindness; if he is willing to give up his own plans to help along the plans of others; if he tells the truth, though it may be against himself; if he obeys his parents cheerfully and promptly, even when the task is hard and disagreeable, it is easy for any one to see what that boy desires most. His wish is to do right; and such a wish is always granted, because the Holy Spirit is ever ready to lead the willing feet into the paths of righteousness.

Catch Questions.

Very simple questions will sometimes find wise men napping. If a goose weighs ten pounds and half its own weight, what is the weight of the goose? Who has not been tempted to reply on the instant, "Fifteen pounds?" the correct answer being, of course, twenty pounds.

The following catches are even simpler, yet many have been puzzled by them. How many days would it take to cut up a piece of cloth 50 yards long, one yard being cut off every day? A snail climbing up a pole twenty feet high ascends five feet every day, and slips down four feet every night. How long will the snail take to reach the top of the post? It is scarcely necessary to point out that the answer to the first question is not fifty days, but forty-nine; and to the second, not twenty days, but sixteen—since the snail, who gains one foot each day for fifteen days, climbs on the sixteenth to the top of the pole and there remains.

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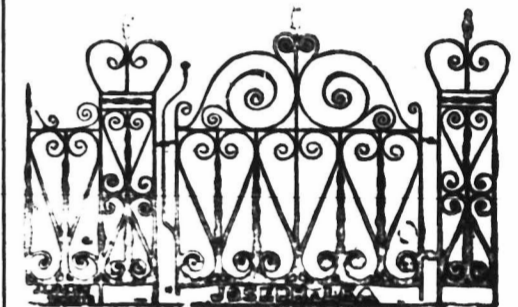
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