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[No. 40.]

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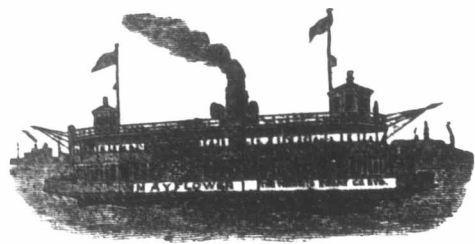
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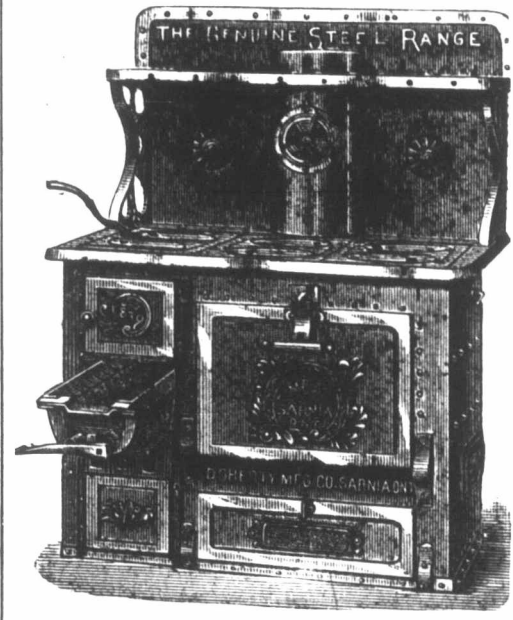
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[October 5, 1898.

Canadian Churchman.

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

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

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

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

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

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

OUR EXCHANGES in Great Britain and America make, we are pleased to see, increasing use of our columns as a means of gauging the opinions and ascertaining the facts of the Canadian Church. Since the General Synod of the Church our list of eminent editorial writers and correspondents has been immensely increased. We are able now, as never before, to "cover the whole ground"—Atlantic to Pacific and up to the Pole!

THEY CANNOT AFFORD TO BE WITHOUT IT!—It is every day more evident that those Churchmen in Canada who do not possess the weekly quota of Church intelligence to be found in our columns, are making a great mistake; they "limp" along, when they might walk, and they stumble in the dark. Making all allowances for the petty jealousies of those minds—who think it very easy to "run a newspaper"—we expect to find our circulation increasing more rapidly now than heretofore, and we hope to see every Church family supplied with our paper.

ROME IN AMERICA is the title of an able and important article in the *Pall Mall Magazine* (condensed in the *Literary Digest*) by Raymond Blathwayt. It traces the nature of the ambitious pose struck by the Roman hierarchy in the United States—and the same reasoning applies to Canada. It will tolerate no rivals, no compeers, in Christendom—except so long as they can "make use of them" against one another as temporary allies. Then they will be thrown overboard very speedily, should Rome ever get the "upper hand" which she seeks.

LORDS AND SENATORS.—Several American newspapers are busy drawing parallels between the Republican Senate and the British Lords. The parallel does not go far: but it does go to the length of making the fact clear that both these Upper Houses—like all "Upper Houses"—represent the idea of stability and are intended to be a safeguard against the sudden changes and confusions and disorders incidental to a democratic Lower House. If they are not a *check*, they are no use—worse than nothing.

THE "VOTIVE TAPER," etc.—The questionable practice of burning candles before pictures and images is receiving a good deal of ventilation in English Church papers. Even the *Rock* takes a

hand in it, and animadvert severely on this "miserable product of 19th century Christianity." It goes on to rejoice in the fact that the *Church Times* "takes its stand on the sensible side of the question!" It is a pity that our belligerent contemporaries do not oftener find themselves in agreement on the "sensible side of the question." They would, if they were *candid*, as well as practical.

PHOTOGRAPHIC COPYRIGHT is receiving some attention beyond the Atlantic. A writer in the *Rock* (Elliott, of Baker street, well known photographers) argues sensibly for the rights of the artists: "The sitter knows perfectly well that the photographer does not go to the expense and trouble of taking him for the mere pleasure of the thing, but for the purpose of publication." A photograph is after all only a *description* of a person, and is the *work* of the photographer—and therefore his *property* too. Fancy Gladstone or any other public man "claiming copyright" in all the descriptions penned about him! The idea is nonsense.

THOSE "HINGES."—The Roman Church has a practice of appointing seventy bishops, priests, and deacons to bear the title of *Cardinal*—otherwise "hinge" or "pivot." There is no reason why they should exercise that right exclusively, if any other religious system finds it convenient to call some of its officers hinges or Cardinals. Much less is there any propriety in giving such individuals any pre-eminence in state ceremonial because they happen to be so-called. A "Cardinal" archbishop is no more than a "primate" in fact: the names are practically equivalent and the positions also. Even the word "Cardinal" itself is used as a clerical title for certain officers on the staff of cathedral and collegiate churches—as St. Paul's, London. We must watch this question of precedence in Canada.

THE "FARRAR" CONTROVERSY about the propriety of certain assertions made by the versatile Archdeacon on the teaching of the C. B. S. Society, has reached such a pitch of acridity that Canon Knox-Little retires with a dignified bow—"I have made my protest, as I felt bound to do in regard both to the Archdeacon's manner, and as to his matter, I must be content to let things rest there for the present; it seems to me more becoming to expose the hollowness (of his unfounded charge) in another way." This notice in the *Guardian* is accompanied by the "Parthian Shot":—"Our views regarding the duty of fair dealing with antagonists, and as to the amenities of controversy generally, are widely divergent!"

CREMATION.—Sir Spencer Wells has taken a (medical) "brief" for *burning* as opposed to burying our bodies, and quotes Shaftesbury, Bishop Fraser, Bishop Wordsworth, Canon Liddon, Archbishop Tait, in favour of his view. These authorities, however, merely averred that burning a body had nothing to do with and no effect on the question of resurrection: the winds, the waves, the flames, as well as the earth, must give up their dead—and those "burned at the stake" may well win a first place by their fiery martyrdom. It is altogether a question of *sentiment* and propriety; of dealing tenderly with the bodies of our dear ones. Still, sanitary law is paramount.

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PLEA FOR TOLERATION.—Many of our readers will remember a pamphlet with this title put forth some years ago by a leading Ritualist in the hope of staying the rage for persecution which then possessed like a demon the so-called Church Association. It had not, apparently, much effect. Now—very curiously—Archdeacon Sinclair, after a virulent attack lately on the Ritualist position, publishes in his *Churchman Magazine* a long "Plea for forbearance in disagreements." It is an appeal to the conquering hosts of Ritualists to be merciful as they become strong! "The tables are being turned."

ARCHBISHOP TAIT ON RITUALISTS is quoted largely by Archdeacon Sinclair:—"A conspiracy to bring back our Church to the state in which it was before the Reformation—I fully believe that most of those who advocate what we deem an excessive ritual would indignantly deny any such purpose." Again, "diversity of opinion is a necessary characteristic of a Protestant branch of the Church Catholic. Sects of all kinds are narrow and unwarrantably dogmatic, defining where God's Word has not defined, eager to exclude from their pale all who will not allow their minds to be forced into one groove. Such the Church of England has never been." Sound words!

"THE OXFORD MOVEMENT"—admits Archdeacon Sinclair—"is on the increase: it is largely recruited every week from many of those who leave the theological colleges. If the leaders of the movement had another quarter or half a century, they would look forward in that case to being strong enough to reorganize the Church of England on their own principles; and to sweep away those traces of the Reformation which they so greatly dislike." The Archdeacon, we are sure, is mistaken. There is no fear of the Oxford leaders desiring or seeking such tyrannical predominance. They value toleration too highly.

"SOFT ANSWERS."—"By the firmness of our attitude, the gentleness of our charity, and the width of our toleration, we can persuade our friends—who in all their earnestness and zeal and self-devotion, etc." So writes Archdeacon Sinclair: and he concludes his valuable and remarkable "Erenicon" by the following quotation from Archbishop Tait:—"I truly believe that in these days both amongst High Church and Low Church, there are persons who are tired of the miserable controversies which have long divided Christendom and who simply desire, while using the liberty allowed them, to follow their own tastes in things indifferent, to worship the Lord Jesus Christ faithfully and to follow Him in their lives." May such a policy prevail! It is high time.

THE SYRIAN HIERARCHY is curiously elaborate. There are three classes of Bishops: Catholici or Patriarchs (our "Primates" and the Roman "Cardinals"), Metropolitans, and ordinary Bishops. Priests are divided into three classes also: Chorepiscopi (our "Rural Deans"), Visitors ("Archdeacons" or "Deans") and ordinary priests. So there are deacons ordinary, subdeacons ("Sacristans" with us) and readers—our "Lay Readers." The chief practical difference is in the diaconate; we do not include, as they do, Sacristans and Lay Readers in that order. We probably ought to. The Syrian Church boasts foundation by Sts. Adai and Mari, disciples of St. Thomas.

THE PATRIARCHATES have varied in number. The "patriarchs" ecclesiastical were the Bishops of

those *Mother Churches* from which, as from centres or nuclei, nations were originally evangelized. The first was Jerusalem; but its peculiar eminence was soon paralleled nearly, by Antioch, Rome, Constantinople, Alexandria, and Sileucia. The creation or erection of the last named—for "Assyria, Media, and Persia," and the far East generally—is attributed to considerations of convenience, on account of the local difficulties both of race and nationality. Canterbury is practically the Anglican patriarchate—its Bishop, *aterius orbis papa*. Now, "westward the star of empire."

THE "DYING OUT" QUESTION, AGAIN.

Our contemporary, *The Catholic Register*, enters the lists with us on this subject, and honours a former short editorial of ours (81st Aug.) with a column or two of animadversion. The first paragraph of this editorial (headed "Dying Out") refers to our omission of the full title, *Catholic Register*, in the expression "A certain *soidisant* 'Catholic' print published in Canada," etc.: though the editorial of *C. R.* omits our quotation marks in connection with the word "Catholic"—a point of some importance, but the omission (we may admit in charity) was probably not intended. With regard to the whole charge or complaint of our having not mentioned our contemporary's full name and place of publication, our candid and simple explanation is,—we had, at the moment, forgotten both! We had seen the article *en passant* in a public reading room, and forgot afterwards what the exact title was and where it was published: only remembering that it had the word "Catholic" in its title (has not the rest of the title been changed lately from "Record" or some such word?) and that it was Canadian. We regret our forgetfulness: but the point is not material to the argument. We beg to assure our contemporary that neither that omission nor our remark about the title "Catholic" being "*soidisant*" was either "uncharitable" or "pharisaical." We have much pleasure in restoring to him in our columns both his "local habitation and his name"—and will try to give due credit for them in future. The *Catholic Register*, we may say, in order to make our *amende* complete, is published in Toronto, and appears to be well written and well printed.

JOKING AND BADINAGE ASIDE,

we must proceed to point out flaws, one or more, in the argument of *Catholic Register* (we had almost written "Record") in reply to our former editorial. It says, with strange inattention to our former words—"the CANADIAN CHURCHMAN makes light of the subject and ridicules any attempt at moralizing on facts and drawing inferences." On the contrary we expressly said, "the facts are worth noting, very interesting as a study, and do supply inferences"!—other than the mere inference from increase of numbers, as a means of influencing the world. Again "*C. R.*" says, "It says that it regards man only as a reproductive animal amongst other animals." On the contrary, what we did say distinctly was, "*their way* of looking at the facts ("*C. R.*'s" way!) and drawing inferences regards man only as a reproductive animal amongst other animals." Those are our very words! They actually *object* to such a method of using the facts for inference. "This race will increase most rapidly, therefore this race will conquer the rest"—we deny such animal and material inferences. Mind is stronger than matter: and mere numbers are *not* the criterion of national comparison or predominance.

THE SUBSEQUENT MORALIZING

of our respected contemporary—founded upon this misreading of our former article—may almost be passed over. It is very good reading. We have as much objection to Darwinism, Voltaire, Diderot, and Rousseau as any one—and therefore we had objected to "*C. R.*'s" line of argument in dealing with Dr. Douglass of Montreal. The French race in Canada may increase twice as fast as it does and carry Romanism with it all the time: that will neither improve the morals of the country necessarily, nor conquer it physically. And so of other races, when we point to "Catholic France" as a proof that Romanism does not succeed in teaching its people to respect their marriage vows—the answer is "France is not Catholic, but infidel." Well, that is a confession and revelation! Since when did France—that much prized and belauded "eldest son of the Church"—lose her title to the epithet of "Catholic" or the position of a field for Roman influence? We shall note this admission.

WE WOULD ADVISE

our excellent contemporary to add to his many virtues that of *not imputing* bad motives without strong proof: and also the virtue of carefully *reading* that which he is going to criticize, so as not to misunderstand it. We can assure him that we are at one with him in the necessity of "promoting social purity and warning our readers against a sin that called Heaven's vengeful fires on seven wicked and adulterous cities." If this results in greater increase of population for Canada—whether French or English, Roman or Anglican—we shall rejoice with him. To the victors belong the spoils—but something more than *numerical* increase will be necessary for either side to gain the upper hand.

WANDERING THOUGHTS.

General satisfaction is expressed on all sides with the results of the late General Synod, and it is interesting to listen to the remarks that fall from the lips of people, who, though not having had anything to do with it, show that they felt a deep interest in its deliberations. I overheard a Churchman, a mechanic, say, "Well, I am glad the work of union is done; if nothing else, it shows that we are alive." Another Churchman said, "I am very glad nothing was done in the direction of tampering with the Prayer Book." These two remarks voice the mind of a vast number of the members of the Church. They desire that the Church shall put forth all her strength, yet it must be on conservative lines. They are Prayer Book Churchmen. They are satisfied that the Church of England is a true branch of the "Holy Catholic and Apostolic Church" of Christ, that she retains the true and Catholic faith, and that the Prayer Book, not as it is acted upon perhaps by many, but as it really speaks in its ritual and services, reflects the Catholic faith apart from all accretions of modern Romanism.

This is their hope, that this union may lead to a better sense of mission and duty, a better knowledge of history and doctrine, and a restoration of what may have been lost, in careless and faithless times, of all that is good and useful for building up Christ's kingdom on earth, and causing it to become indwelling in the hearts of men.

I may, however, as well give an opinion of a different kind. It was given by a lady somewhat in this form, "What business had those laymen there? What do they know about things they have never studied! And think of their assur-

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ance, to stand up and talk as they did, in the presence of all those reverend Bishops." She is a sensible woman in most things too.

As a matter of fact, I believe it is an unheard of thing in the history of the Church for laymen to sit with the clergy to legislate, and then send up their decisions to be approved of by Bishops. "It is not a layman's place," I have just read, "to dictate in matters of doctrine, discipline, or ritual," and I suppose that in this Synod they have the power to do so. Long ago we were taught concerning Synods or councils, "the persons that may be present are of divers sorts; for some there are with authority to teach, define, prescribe, and to direct. Others there are to hear, set forward, and consent unto that which is there done. In the former sort, none but only ministers of the Word and sacraments are present in councils, and they only have deciding and defining voices, but in the latter sort laymen also may be present: where-upon we shall find that Bishops and presbyters subscribe in this sort 'Ego N. definiens subscripsi'; but the Emperor or any other lay person, 'Ego, N. consentiens subscripsi.'"

"And," Bishop Wordsworth says, "this has been the practice from time immemorial in England."

A rather amusing incident is said to have occurred at one of our public schools. A teacher requested the Catholic children to remain after the others were dismissed, as she had something to say to them. A number of children remained, and amongst them a number of Church boys, who stoutly maintained that they were Catholics, and that the request included them as well as others.

These "little men" made a capital protest against the claims of the Church of Rome, and if some of the "big men" would follow their example and protest as strongly and intelligently, true religion would gain vastly by it. It seems mightily inconsistent for a man to say in the Church "I believe in the Holy Catholic Church" and "I believe in the Holy Catholic and Apostolic Church," and then affirm that he is not a Catholic, and calmly hand over to a Church teaching error, the very name that proclaims a true note of the Church which Christ built.

The Church now, as distinguished from the Jewish Church, admits within her fold "Jew and Gentile, bond and free, male and female," therefore she is universal, catholic. Her history from the apostolic days is unbroken. She teaches, according to the proportion of "the faith," the whole body of Christain truth—preserving symmetry and harmony, therefore she is Catholic. Her children should glory in the thought.

IDLER.

BROTHERHOOD OF ST. ANDREW.

Charters have lately been granted to the following new chapters: No. 119, St. John Baptist, North Sydney, C.B.; No. 120, St. John, Norway, Ont.; No. 121, St. Luke's, Hamilton, Ont.; No. 122, Trinity, Cornwall, Ont.; No. 123, St. John the Evangelist, Quyon, P.Q.; No. 124, St. Matthew's, Brandon, Man.; No. 125, St. Luke's, St. John, N.B.; No. 126, St. John's, Ancaster, Ont.

The first joint meeting of the Toronto Chapters was held on Sept. 18th, in St. James' Cathedral schoolhouse. There were about 140 members present, besides many who are interested in lay work outside Brotherhood lines, including some of the Bishops and a goodly number of delegates to the General Synod, clerical and lay. On the platform were Mr. Lawrence Baldwin (in the chair), the Bishops of Huron, Nova Scotia, Saskatchewan and Calgary, and Athabasca, Canon DuMoulin, and the President of the Council, Mr. Davidson. Splendid addresses, helpful and en-

couraging, were given by the Bishops of Nova Scotia and Huron. Mr. Davidson gave a report from the Detroit convention, and the Toronto Hospital Committee reported active work. A committee consisting of the directors of the city chapters was appointed to make arrangements for services on St. Andrew's Day. It was undoubtedly the largest meeting yet held by the chapters in Toronto, and an inspiring commencement to the winter's work.

The next convention of the Brotherhood in Canada will be held in January next in Ottawa. Bishop Tuttle, of Missouri, has accepted the invitation of the Council to be present, and it is expected that the Bishop of Quebec and Mr. Houghteling, the President of the American Council, will also attend. It is hoped all members will do their utmost to make arrangements to get to Ottawa for this convention.

REVIEWS.

THE LITTLE HEROINE OF POVERTY FLAT: a true story. Elizabeth Maxwell Comfort. Pp. 86. 50 cents. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A beautiful and touching story of Western mining life. It is well and attractively written, and will be found excellent for reading to or being read by children. The book is prettily bound, and the pleasure of the tale is considerably enhanced by the fact that "it's true."

SONGS FOR THE SHUT-IN: gathered and arranged by Mary Craige Yarrow. Pp. 49, 50 cents. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

This dainty little book is a compilation of extracts, both in prose and in poetry, from the writings of more or less famed authors and teachers. It is meant for those who are in affliction or who are shut off by circumstances from enjoying the ordinary pleasures of life. The passages bear on the comfort of resignation, and show how we can brighten our own lives by trying to make the lives of others brighter. It is just the book to put into the hands of those for whom it is intended.

THE ETUDE. Theodore Presser. 1,708 Chestnut street, Philadelphia.

The September number of this American Musical Magazine is before us. Many music-loving Canadians subscribe to one or more such musical publications as the *Etude*. The *Etude* has for its object the providing, to music teachers, students, and others interested in musical information, suggestions and complete examples in music form of valuable compositions. For the dozen and more contributors in this issue large space is given for the views of some of them on the very important question: the relation of the parents to the musical education of their children during tuition terms. There is a current of complaint running through some of these articles that parents more or less withhold sympathetic action and encouragement, and further often slacken progress by criticising and depreciating the value of the prescribed lessons; worse still, it is sometimes done in the teacher's presence. The editorial on weak accents in performances is timely. There are four pieces of music in this copy—one is the first of a well-edited series of Schumann's nocturnes, well bound, of sheet music size and neatly made up. It is cheap for \$1.50 in advance.

MAGAZINES.—The *Cosmopolitan* deserves special mention this month for the success which seems to have attended what—to our friends across the Atlantic—appears to be a very daring venture: reducing their price to 12½ cents per month, the usual price being 25 cents for such a "magazine" of matter and illustrations. There are over 100 pp. of such matter, besides some 60 pp. of "ads." The latter, no doubt, go far to pay for the magazine, and make it possible to reduce it to half the former price; but there must be a great circulation besides. The frontispieces and other illustrations are very beautiful, while the 20 or so articles of various calibre are very pleasant reading, covering the ground of contemporary interest remarkably

well. *The New England Magazine* is one of those "neat but not gaudy" publications in which Boston takes peculiar delight and pride. It gives 125 pages of reading matter and illustrations, and about 30 pages of "ads." The latter, it must be noted, are well chosen, and add not a little to the interest of the contents as a whole. As the name of this monthly indicates, special attention is paid to distinguish the United States' subjects, but other parts of the world are by no means ignored. The illustrations are of the very finest finish, almost photographic in effect! *The Magazine of American History* would not seem to require a very long series of monthly numbers to consume all the material this continent affords during its historic hundred years or so past: but there stands before us vol. xxx. Such figures must unfold a tale of wonderful accuracy and painstaking chronicle. The present number deals with George Washington—of course!—university matters, chronology, battlefields, slavery, fourth of July, local memoranda—all wonderfully interesting even to the general readers. The value of such a chronicle is immense. *The Religious Review of Reviews* opens with an article on "The Future of the Scottish Establishment," a very interesting subject of contemporary thought. The other articles, on criticism, science and religion, are quite up to the high standard set forth by the judicious editor, Canon Fleming. Home missions and philanthropic institutions receive well-deserved consideration this month. A feature of this publication is a very excellent selection of extracts from other reviews, as well as a criticism of such articles, and carefully written book notices.

THE GENERAL SYNOD.

Continued.

SATURDAY.—At 2 o'clock the synod again met and the discussion was resumed.

Mr. Charles Jenkins, of Petrolea, thought that the motion introduced an anomaly in representative government. Addressing the bishops, he said: "You are the bishops of the Church universal; through the wise protection you constitute it is impossible for any weak diocese to suffer wrong at the hands of the General Synod of Canada."

Dr. R. W. Henneker pointed out that there were no such terms as "weak" and "strong" dioceses. The diocese of Quebec was largely missionary, yet it had contributed from its poverty as much as larger dioceses. In that province Oddfellowism and other "isms" had largely taken the place of the Church in Quebec; and the diocese of Quebec had spent large sums of money in leavening this mass of infidelity. A great principle was at stake, and he would vote against the motion.

Archdeacon Brigstocke urged that the special circumstances of special territories formed an urgent plea. When the circumstances should arise those territories should have the chance to guard themselves in a constitutional way. Of course, a case in point was not likely to arise.

Judge McDonald thought they were not showing faith. They were building for the days to come. Then the strong dioceses would be in that glorious land of promise in the west. Then those of the east would be asking those guarantees that they hesitated to grant now to the younger dioceses.

Bishop Perrin, of Columbia, said that this synod was the heart and spirit of his spiritual life. This was the first time British Columbia had sent delegates. He knew nothing of the Winnipeg conference. His diocese had stood in an independent position. If he could bring his diocese to this synod he could have no doubts of the result. But when he saw the spirit of this meeting—looking to the future, he would return to his diocese with good heart and good hopes for the great Canadian Church that six months ago he could not have entertained.

Mr. R. Bayley pointed out that voting by diocese was cumbersome and ineffective; that if lay and clerical delegates voted against each other the diocese was disfranchised.

Ven. Archdeacon Weston-Jones urged that the unit of the diocese should be preserved; the clause was not likely to be used, still it pleased as many large dioceses as small. It was just.

N. W. Hoyles pointed out that the motion asserted a principle that this synod had met to do away with, "The world is our parish." Should a minority have power to block the collective wisdom of the majority?

Dr. Davidson gave amongst his reasons for voting against the motion that it was not part of the Winnipeg scheme that formed the basis of their constitution; it had not been approved by any province; it was utterly unnecessary, as the rights of the diocese were already so admirably safeguarded.

Dean Grisdale's motion was put and carried, his lordship of Toronto and Provost Body not voting.

The Metropolitan of Rupert's Land moved the adoption of clause 3:

"The president of the general synod, who shall be styled the primate, shall be elected by the House of Bishops from among the metropolitans or bishops of dioceses not in any ecclesiastical province.

"The primate shall hold office for life, or so long as he is bishop of any diocese of the general synod; nevertheless, he may resign at any time."

Judge Ermatinger asked his grace the Metropolitan of Canada whether it came within the competency of this house to move an amendment to change the word "primate" to "archbishop of Canada," and received the reply that it was within the power of the house to style its president by whatever title the house chose. He then moved that the title of "archbishop" be adopted.

Bishop Courtney seconded the motion. At the same time he pointed out the advantages of the change to the great body of the Church communion.

Bishop Kingdon pointed out that "archbishop" was an inferior title to "metropolitan." The Canadian Church had a peripatetic metropolitan, as there was no metropolitan see.

Bishop Perrin reminded them that the vexed and intricate question of titles would come up for consideration at the Pan-Anglican Synod in three or four years. It might be better to await the outcome of that gathering before making a change.

Bishop Baldwin approved the motion. "Archbishop" was the greatest estate of which the Church was cognizant. It was a term always associated with great sanctity, power and dignity. As for "primate," the body of Churchmen did not know whether it meant a Jew's harp or a mangel.

Bishop Sweatman pointed out that the term "archbishop" must be attached to the see always. There is no Archbishop of England or Ireland. The term Archbishop of Canada was illogical in this respect.

Provost Body suggested that the Church should not tie itself to only one archbishop.

Dr. Praeger and Dr. Walkem thought it should be left with the bishops to select the designation.

Bishop Sillitoe was of opinion that none of them possessed the special knowledge required to choose the designation. It should be left to a committee of specialists.

Judge Ermatinger urged that the Church wanted its magnates to take their proper position before the world, and asked the Metropolitan of Canada concerning the order of precedence that obtains.

The Metropolitan—May I be allowed to give a practical illustration? I am many years senior in consecration to the Archbishop of Ottawa, but on all occasions of state ceremonial he takes precedence over me at Government House and otherwise. According to the terms of the Queen's regulations he has no right to do so. The late Bishop of Nova Scotia wrote to the Colonial Office to ask whether it was right that he, though senior by consecration to the Archbishop of Halifax, was ranked after him, and the answer from the Colonial Office was that they knew nothing about the archbishop's or bishop's seniority or consecration side of the matter. In spite of that, because the Archbishop of Ottawa is called archbishop, he takes precedence of me. I have been asked over and over again during the last 10 or 15 years to remonstrate, but I have always refused to do so. I do not desire to put myself forward as wishing to get precedence, although it has been often urged upon me that I owed it, not so much to myself as to the Church at large, that I should put myself in that position. Under the present circumstances of the case, wherever there are archbishops in Canada they will take precedence of the bishops of the Church of England, whether they are senior in consecration or not, and which is unfortunate because the Roman Catholic bishops of Canada are multiplying. There are no less than three in my own diocese.

The Bishop of Toronto then moved, seconded by Mr. J. A. Worrell, Q.C., that after the word "primate" there be added "of all Canada and metropolitan of his own province and archbishop of the see over which he presides."

Bishop Perrin pointed out with pleasure that the eyes of the whole Anglican community of the world were on them. The title of archbishop had not yet been borne outside of England.

Provost Body thought that the title "Archbishop of the Dominion of Canada" was clumsy and sure to be challenged.

Judge McDonald supported his suggestion "Archbishop of all Canada" as distinguishing the Dominion from the old ecclesiastical province of Canada.

The Bishop of Toronto's amendment carried, and the clause thus amended was adopted as a whole.

Bishop Machray moved the adoption of the clause reading:

"The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its

jurisdiction, provided that no canons or resolutions of a coercive character or involving penalties or disabilities, shall be operative in any ecclesiastical province or in any diocese not included in an ecclesiastical province, until accepted by the synod of such province or diocese, and that the jurisdiction of the general synod shall not withdraw from the provincial synod the right of passing upon any object falling within its jurisdiction at the time of the formation of the general synod."

Archdeacon Brigstocke said that the clause, as he understood it, did not provide for the rights and the liberties of each separate diocese, although that was one of the provisions upon which the constitution had been drawn up. He moved to strike out the words "ecclesiastical province" wherever they occurred and to insert in the latter part of the clause the words "or diocesan synod," which would put the diocesan synod on an equal footing with the provincial with respect to the right to pass upon matters within its jurisdiction at the time of the formation of the general synod.

Mr. R. Bayley seconded the amendment.

After a discussion, in which Mr. Justice Hannington, Rev. Dr. Langtry, Mr. Justice Ritchie, Mr. Matthew Wilson and the Bishop of Nova Scotia took part, the amendment was put and lost and the clause agreed to.

The meeting then entered upon a consideration of the objects coming under the jurisdiction of the general synod.

At section (a) reading "matters of doctrine, worship and discipline,"

Dr. Praeger moved to strike out the words "doctrine, worship and." He said they had already declared their intention to uphold the doctrine that at present existed amongst them, and there was no object now in declaring their power to deal with the matters of doctrine and worship.

Bishop Sweatman—Supposing the case of a person accused of false doctrine is brought up.

The amendment dropped.

Rev. Provost Body said: We have decided now that the general synod shall not withdraw from the provincial synod the right of passing on any matter coming within its jurisdiction. I simply wish to suggest what seems to be an easy way of carrying that out. I would suggest that there be added to clause (a) words to this effect: "Provided that no canon of the general synod dealing with these matters shall be transmitted to the provincial synod or to the diocese."

Rev. Dr. Langtry expressed doubt of the jurisdiction of the provincial synod in regard to matters of doctrine.

The Metropolitan of Canada pointed out that the provincial synod had always acted on the assumption it had power to deal with matters of doctrine, worship and discipline, and it would not be difficult to foresee a conflict of authority between the two bodies, which ought to be avoided by legislation.

Rev. Dean Carmichael remarked that they were living in a time when the Church had to walk with wary feet. It seemed to him a positive necessity that there should be some body that could give a clear, distinctive voice upon the questions that might hereafter greatly agitate a branch of the Church to which they belonged.

Rev. Provost Body consented to withdraw his resolution for the present.

These clauses were agreed to in connection with subjects coming within the jurisdiction of the Church:

(b) All agencies employed in the general carrying on of the work of the Church.

(c) The general missionary and educational work of the Church.

(d) The adjustment with consent of the dioceses or by the province in the case of the province of Rupert's Land, of the relations between dioceses in respect to clergy, widows and orphans and superannuation funds.

(e) Regulations affecting the transfer of clergy from one diocese to another.

(f) Education and training of candidates for holy orders.

(g) Constitution and powers of an appellate tribunal.

(h) The erection, division or re-arrangement of provinces, with the consent of any existing provinces affected, but the erection, division or re-arrangement of dioceses, and the appointment and consecration of bishops, within a province, shall be dealt with by synod of that province.

Nothing in this constitution shall effect any canons or enactments of any provincial or diocesan synods now in force.

On the motion for the adoption of the following clause:

"For the expenses of the synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses, proportioned to their representation, exempting those which are entitled to send only one representative of each order,"

Amendments prepared by Ven. Archdeacon Brigstocke and Rev. Dr. Langtry proposing a change in the method of assessment for expenses, were presented and defeated, and the final clause in the constitution, reading as follows, was agreed to:

"The words ecclesiastical province shall mean any group of dioceses under the jurisdiction of a provincial synod."

At 6 o'clock the synod adjourned until 10 o'clock next morning.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Ordination.—The Lord Bishop of the Diocese held an ordination in the Cathedral of the Holy Trinity, Quebec, on the seventeenth Sunday after Trinity, when the following gentlemen were ordained deacons, viz.: Messrs. Isaac N. Kerr, Norman C. Bayne, C. N. Wilson and Mr. Parrock. The candidates were presented to His Lordship by the Ven. Archdeacon of Quebec, and the Lord Bishop preached the sermon. Three of the candidates are graduates of Bishop's College, Lennoxville, and the other (Mr. Parrock) has just graduated at Cambridge with the highest honors. Their respective fields of labour will be as follows, viz.: The Rev. Isaac N. Kerr, in the mission of Labrador; Rev. N. C. Bayne, in the Gaspé Peninsula; Rev. C. N. Wilson, in the mission of Hereford, Eastern Townships; and the Rev. Mr. Parrock will be the private chaplain to His Lordship, and tutor to his children.

Dedication.—On Friday morning, Sept. 21st, the Lord Bishop dedicated the private chapel which he has had fitted up in his residence on the Esplanade. A number of the local clergy assisted, and the service was very impressive.

LABRADOR.—The Rev. I. N. Kerr, missionary, accompanied by G. W. Wills, Esq., lay reader, sailed from Quebec on Monday, the 25th Sept., by the Government steamer "Alert," for their distant mission field. The fact that there are only four mails from now till spring to the place where they will be stationed, will give an idea of their isolation. Without doubt it is one of the most isolated places in the mission field. Their work will be principally among the fishermen and their families, who are scattered along the coast from Esquimaux Point to the Straits of Belle Isle. The Lord Bishop intends to visit the Labrador coast on a confirmation tour early next summer.

MONTREAL.

MONTREAL.—The fifth annual conference of the Montreal Diocesan Theological College Association was opened on Tuesday, 14 ult.

The morning proceedings consisted of Holy Communion, administered by Canon Henderson, assisted by Rural Dean Sanders, and a sermon by Canon Henderson, who, from the words contained in Ephesians iv., 11, preached on the subject of episcopacy. He said that there was no subject of greater interest at the present day in a theological college than the origin, perpetuity and powers of the Christian ministry. There were so many erroneous opinions that it was a very timely subject to take up, error being destructive of spiritual health and power. Apostolic appointments, he said, were not necessarily unalterable; all that were not based on precept were alterable by the Church as a whole, but not by any section of it. Episcopacy was not imperative, but it was not, therefore, without obligation. We were bound to it by ties that could not lightly be severed; but there was no inflexible command on the subject. Scripture spoke of a succession, but it did not specify any particular method of succession. He compared the Church to a tree, which with its many branches, presented complete symmetry to the eye, but when some of its branches were cut, although they were not necessary to the tree's life, the symmetry was spoiled. So would the symmetry of the Church be disfigured by cutting off the episcopal head, though it was not essential to the Church's life.

The first session of the conference was held in the afternoon, Canon Henderson presiding.

After the opening, the first business was the election of a secretary, and for this office Rev. H. E. Horsley was unanimously chosen.

Rev. L. N. Tucker pointed out that there was an omission in the official programme of the proceedings of the conference, to the effect that all the city clergy were invited to attend the sessions and were free to take part in the discussions.

On the motion of Rev. L. N. Tucker a vote of thanks was accorded Canon Henderson for his able and admirable sermon of the morning.

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Church News

RESPONDENTS.

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Higher Criticism.—Rev. L. N. Tucker then read a most able paper on "The Higher Criticism." Having stated that the paper was meant to be an explanation, rather than a discussion, of the subject of higher criticism, he passed on to give a glimpse of some of the methods and some of the results of the higher criticism. Naturally, the question was asked, "What is higher criticism?" This necessitated the simpler question, "What is criticism, that is, the ordinary textual criticism?" He took it that criticism in that sense was a careful searching of a passage of Scripture so as to ascertain its full and actual meaning. Criticism eliminated all fancy interpretations and all meanings which did not necessarily or naturally spring from the words used; it sought to ascertain simply what God intended to convey to mankind in the passage. Higher criticism took nothing for granted; it not only took the passage as it stood, but it read between the lines as well as on the surface, and it sought out the author and the most hidden portions of a passage, and resolved that passage into its component parts. It had absolutely no regard for tradition or inspiration or anything else, but it subjected the matter under consideration to all the test to which reason and knowledge could put it, and it coolly stood behind to see the result. After illustrating some of the methods of the higher criticism, he touched upon the results of it, mentioning among others that, according to it, many of the stories contained in the Bible were legendary, such as that of Sampson; many of the accounts were contradictory, such as that of the choice of Saul as king; many of the periods were idealized, such as the reign of David. One of the marked features, one might almost say a fundamental rule, of the higher criticism was to reduce the miraculous element to the smallest dimensions, if not to eliminate it altogether. It was, therefore, quite in keeping with such a rule that the prophet should be frequently mistaken in his forecasts. Jonah, according to this reasoning, must be largely mythical, though composed of some few grains of truth. Very few of the psalms were written by David; very many were the outcome of the Babylonian captivity, while, perhaps, the bulk of them were traceable to the most highly organized period of the Jewish monarchy and temple worship. They were, for the most part, the work of anonymous writers, and they were in the fullest sense a national and not an individual work, and they reflected every phase of the nation's history and every mood of the individual's experience. They were as nearly as possible like our own hymn books—the expression of religious joys, desires and hopes of the people of God through many ages. Very few of the Proverbs were written by Solomon, and very few belonged to the age of Solomon; they were the outcome of the observance and experience of successive ages. Ecclesiastes was in no respect, either in style or substance, the work of Solomon. The author lived in the full decadence of a nation's life, and to give prestige to his production he ante-dated it several centuries and attributed it to Solomon, whose fame for wisdom far exceeded his just claims. The book of Job, though generally considered one of the oldest books of the Bible, was one of the latest. According to the higher critics the old Testament was made up of myths and traditions, of dramas, of patriotic songs, of romances, and instead of prophecies of the shrewd guesses of statesmen or the vague hopes of enthusiasts and fanatics. In one word, it was the literature of the Jewish nation. What was the practical outcome of all this? The severest ordeal through which the Word of God had ever been called to pass was the assault of the higher criticism, for it was not ignorant abuse or flippant ridicule, but the scientific analysis of thoroughly serious and competent men. The results were not to be conjured away by a mere wave of the hand or the ipse dixit of any body of men. There could be no greater mistake than to ignore or taboo them. They had to be met, and they had to be settled on their own merits. Their appeal was to the reason of men and the common-sense of the laity, which in these latter days was the final tribunal of appeal. If they were founded on fact, they were bound in the end to win the day, and if they did, it seemed to him that what is called the orthodox or traditional view of the Bible would have to be entirely remodelled. The Bible could not remain the Word of God as commonly understood if the higher criticism was right. He took it that it was the duty of every minister of the Church and every teacher of the Word to inform himself as to the main positions of the higher criticism, for the lay mind was being widely imbued with its teachings. On this account it behooved them on every question to be able to give an answer for the faith that was in them. The final solution of this far-reaching question had not yet been attained; the Church of the living God had not yet spoken its last word upon it. The Athanasius, the Augustine, the Butler had not yet appeared, and it behooved the Church to wait and trust, and in waiting and trusting he felt that they would not be disappointed. The Bible would remain the incontrovertible Word of God amid the changing scenes and doubtful conclusions of a world of shadows that is passing away.

Discussion on the paper was opened by Rev. Rural Dean Sanders, who said that the great trouble with which they had to deal was that the higher criticism had to a great extent been taken up by the Germans, and they took it up simply as a study, and handled it as they might any common book. Preachers of the Gospel could not treat the Bible as if it were a common book. The Word of God had been given to the Church of the Living God, and they received it from God and were to honour it as a message from Him and a message to be uttered to others. It was God's Word, and was therefore unique. It stood by itself, and they had to honour it as they certainly could not any other book. In conclusion he said that he should like to see the students of the Diocesan Theological College be obliged to pass a matriculation examination in Scripture before being admitted as theological students. It would only be when that college made Scripture an elementary subject that they would find their men able to grapple with the difficulties of to-day.

Rev. H. E. Horsey hoped that the day would come when the matriculation examination of all the theological colleges of the Church would, at least, be the degree of B.A. It was a matter for their most serious attention that they should study the Bible—study the book and the men there. They need not fear the end, for truth would be revealed by God in the end.

The discussion was continued by Revs. C. C. Waller, N. A. F. Bourne, G. Abbott Smith, J. A. Elliott, T. Everett and W. A. Mervyn, and was concluded by the rev. chairman, who thought that the achievements of the higher criticism were very meagre indeed. He had no confidence at all in the conclusions at which its votaries had arrived. They seemed to argue almost entirely upon supposition, and he thought that they would never win the day.

The next paper was by the Rev. C. Cameron Waller, on "How to Make Bible Study Interesting to the People." It was a very practical contribution, and after pointing out that one of the first essentials in those who would teach the Bible to others was that they must be students of it themselves, it urged, among other things, a thoroughly systematic and consecutive reading of the Bible, and the reading of it with a concordance, so as to find what was said elsewhere about persons and things.

The discussion on the paper was opened by Rev. A. Bareham, and was continued by Revs. J. A. Elliott, H. E. Horsey, L. N. Tucker, Mr. Geo. Hague and others, after which the afternoon session was closed.

The evening session was occupied with a very interesting address by Rev. E. I. Rexford on "The Relation of the Clergy to Public Instruction in the Province of Quebec." He commenced by touching upon the earnestness with which the school question had been discussed in England, the United States, New Brunswick, Manitoba and Ontario, and said that the question was one of very great interest and importance. Without taking sides in the discussions which had taken place in the countries and provinces to which he had referred, he contended that an institution which largely controlled the development of child-nature could not be regarded by the clergy, who had for their aim the elevation of the community and the promotion of a higher type of life, as an institution concerning which they could remain indifferent. Having pointed out that the school had for its object the development of the three-fold nature of the child—the physical, the moral and the mental—he briefly reviewed the history of education in this province and the relation in which the clergy, both Roman Catholic and Protestant, had stood towards it, and then went on to glance at the present status of moral teaching in the schools in consequence of the action taken by the Protestant committee. He next dealt with the privileges of the clergy in reference to the schools, saying that in this province every clergyman was a school visitor by law, and had the right of entrance to any public school at any hour during school session, and not only to sit and observe what was going on, but to make enquiries, and he also had access to all journals, documents and registers concerning what had gone on in the school during the past and what was going on at that time. This gave the clergyman very great power, and afforded him ample opportunity to find out what was going on in the school and to see whether things were being carried on efficiently or not. Another privilege was that the clergy had the power to determine who should be candidates, from a moral point of view, for the position of school teachers. Again, every resident in a municipality was obliged, if called upon by the ratepayers, to take his fair share in the difficulties of the management of the school; but the clergy had the right to decline. Another privilege, and one which he (the speaker) thought should never be exercised, was that a clergyman had the right to teach in a school without a diploma. This was an inheritance from years gone by, when the Roman Catholic clergy and the members of the religious orders which first came out here were

highly educated men. He then went on to show that these privileges carried with them corresponding responsibilities, and said that in this respect clergymen could only give information and act wisely by becoming acquainted with our school code, and they should also know something of the art of teaching. Their theological students ought to be teachers-in-training, not only as learners of theology, but as students of methods of presenting facts to others. The advantage which would accrue from carrying out suggestions of the kind he had indicated would be to very materially advance the schools in the parishes of the several clergymen, and consequently to help on the education of the people. While all were interested in the improvement of the education of the community in which they lived, there was no branch of the Christian Church so much interested as the Church of England. It was an historic Church; it appealed to history, and if the people could be got to rise in the educational scale, they would appreciate more and more the history of that Church. Another advantage would be if the schools of the country districts and the city as well could be made the means of giving the children a thorough grounding in the Old and the New Testament, there was a basis upon which to inculcate Scripture history and Church teaching in the Sunday school. If clergymen qualified themselves in the way he had indicated, they would be able to put themselves in a strong position with reference to the Sunday schools, because the work was definitely along the lines of the day school, and also by so doing they could take an intelligent part in the work imposed upon them.

The rev. chairman expressed his personal thanks to Rev. E. I. Rexford for his very able address, and the following took part in the discussion which followed:—Revs. N. A. F. Bourne, H. E. Horsey, Rural Dean Sanders, F. Charters, W. A. Mervyn, T. Everett and G. Abbott Smith.

Sympathy with the Bishop.—Rev. L. N. Tucker expressed the thanks of the meeting to Rev. E. I. Rexford for his address, and moved the following in reference to Bishop Bond:—

To the Lord Bishop of the Diocese of Montreal:

The Montreal Diocesan Theological College Association, in its annual conference assembled, desires to place on record its deep sense of the great interest your Lordship has always shown in this conference by your presence at its meetings. It marks with deep regret your absence on the present occasion and the cause of that absence. It devoutly thanks God for your almost miraculous recovery from your recent severe illness, and it earnestly prays that you may soon be completely restored to your former health, and that you may long be spared to preside over our diocese, our college and our association.

The motion, which the secretary was instructed to convey to the Bishop, was seconded by Rural Dean Sanders and carried unanimously, after which the conference adjourned.

(To be Continued.)

MONTREAL.—Grace Church.—The first anniversary of Grace Church, Point St. Charles, was held on Sunday, 24th ult., when special services were held. The Rev. John Ker, B. D., preached in the morning and the Very Rev. Dean of Montreal in the evening.

St. Jude's.—No. 1 company of the Boys' Brigade have now entered on their second year, having resumed their meetings on Aug. 28th, in their armory, St. Jude's Church lecture hall, which will be held during the winter months as follows: Meetings on Mondays commence at 7.45 p.m. with singing and prayer; occasionally short addresses are given by friends; 8 to 9 p.m. drill; this winter physical drill with and without arms will be taught, with piano accompaniment; 9.15 p.m., roll call and dismissal. The company hope to be able to get up another concert this winter in order to raise sufficient funds for the purchase of the remainder of the rifles required, as well as to purchase instruments for the new fife and drum band which the officers hope to see started before next year. As this is the only company of the Boys' Brigade in Montreal at present, boys between the ages of 12 and 17 are invited to become members. Terms and conditions of joining may be learned at the armory from the officers any Monday night from 7.30 to 9.30.

PHILIPSBURG.—A Harvest Festival service was held at the parish church, Philipsburg, on Wednesday last, Sept. 20th, at 10.45 a.m. The offerings on the plate are to be added to the new church fund. The ladies gave a dinner to all comers at 25 cents each, on behalf of the new parsonage, which it is hoped to build at the same time as the church.

Diocesan Executive Committee Meeting.—At the quarterly meeting of the Executive Committee of the Synod of the diocese of Montreal, held Tuesday last, the following resolution was moved by

Mr. Strachan Bethune, Q. C., seconded by the Dean of Montreal: the Committee beg to express to His Lordship their deep joy and gratitude at his presence among them to-day after a very serious illness through which he has passed, and at the same time to express their thankfulness to Almighty God for His gracious answer to the prayers of His Lordship's people throughout the diocese. The recovery of the treasurer, Mr. Charles Garth, who has been seriously indisposed, was kindly and feelingly referred to: also the death of the Rev. Canon Robinson and the Rev. H. Montgomery. The Rev. E. G. Sutton, of Edwardston, Chateauguay, asked to be superannuated. The Rev. Messrs. Roberts, Elliot, and Almon, resigned their several charges for work in other places. The Rev. Mr. Bourne, late of St. Andrew's, has accepted the rectorship of Durham. The site of a church for the River Desert village was discussed and referred to a sub-committee. The Synod adjourned until November, when 1894 grants will be arranged. There were present His Lordship Bishop Bond, in chair, the Dean, Archdeacons Lindsay and Evans, Norton, Loughurst, Naylor, Sanders, Renaud, Cunningham, Brown, Mills and Empson, and Messrs. S. Bethune, L. H. Davidson, W. W. L. Chipman, Robinson, Drake, Dr. Johnson, E. L. Bond, Richard White and Charles Garth.

Appointment.—The preferment of Rev. Lewis Norman Tucker, M.A., of St. George's Church, Montreal, to the rectorship of Christ Church, Vancouver, is announced.

ONTARIO.

ODESSA.—Our annual harvest festival was held here on Sept. 14th, and was a very happy day for us all. Matins was sung at 11 a.m. The sacrifice of thanksgiving was then offered—the celebrant being Rev. F. D. Woodcock, of Camden East, who preached a very stirring and patriotic sermon on our national privileges and their accompanying responsibilities. A goodly number "took the cup of Salvation and called upon the Name of the Lord," but not so many as last year, as quite a number of our communicants are away just now. At 4:30 p.m. there was a good congregation (largely made up of dissenters) for evensong. Rev. J. K. McMorine preached an earnest and helpful sermon on the duty and blessedness of praising God. At 6 p.m. there was a grand supper and concert in Jubilee Hall, which was kindly lent for the occasion by Dr. Booth. It would be hard to say whether the concert or supper was most appreciated by those present. The good Churchwomen of Odessa worked nobly and well for the latter, and in the former, our local talent was ably reinforced by our kind friends of Camden East, whose glees, etc., were very much enjoyed. Both the church and hall were decorated in the usual gladsome way, and services were very bright and hearty, being choral throughout. Indeed, we have a full choral evening every Sunday now, and of course the fortnightly Eucharist is always choral. It is wonderful what an attraction the Church service has when there is plenty of music in it. Some of our separated brethren here call it popish, but they like it all the same. A little girl who came to our harvest evensong with her father, asked him afterwards why he had never taken her to the English Church before, and said she should never go to "the other church" any more after this. We heard nearly the same thing the other day at Hawley—an out-station about ten miles away—where we have a melodeon and other portable churchly furniture in the school house, and we sing the canticles, etc. A little girl who has been coming to our service there pretty often lately, now wants her mother (who is a stiff dissenter) to "join the English Church." "That is the Church," said she, "that I shall join when I am grown up." Thus the good seed is being sown in this very needy corner of the Lord's field—perhaps a good deal of it falls by the way-side, and some in very stony places, and among many thorns. But we must go on patiently sowing—looking out for the good ground—the virgin soil of child-like hearts—and praying the good Lord of the harvest to give us an abundant increase in His own good time, trusting in His own promise, "In due season ye shall reap of ye faint not."

The late Rev. H. Farrer.—A circular was sent to all the clergy of this diocese about six weeks ago, asking for a small contribution for the purpose of erecting a marble cross to mark the grave of this devoted missionary. Only twenty of the clergy have responded and the small amount of \$16 has been raised. If any more wish to subscribe to this pious object it is earnestly hoped that they will do so at once, as it is desired to have the matter completed before the frost sets in. Subscriptions may be sent to Rev. F. T. Dibb, Odessa.

The Rev. E. A. W. Hannington, of New Edinburg, has begun the canvass of the eight eastern counties of the present diocese of Ontario for the purpose of

raising the Episcopal Endowment Fund for the new diocese, which will comprise these eight counties. The first parish that he visited was Pakenham, and with the most pleasing results—over seven hundred dollars being subscribed. Well done, Pakenham. If this example is followed up by the other parishes, the work will soon be an accomplished fact.

TORONTO.

A Brave Lad.—On August 16 last, while some young people were bathing in the blue waters of Lake Rosseau, Muskoka, a little girl, second daughter of Mr. John Akers, Jarvis street, got beyond her depth, and, after sinking twice, was most bravely and courageously rescued by George Allan Blachford, a lad of 12 years. The act was a noble one, and the boy is surely entitled to take his place in the grand number of those on whose breasts is seen that insignia of bravery, the medal of the Royal Humane Society of England. It is gratifying to learn that a very handsome gold watch has been presented to Master Blachford by Mr. Harry Goulding, uncle of the little maiden, in acknowledgment of his bravery.

EAST ORO.—A harvest festival was held at St. Marks, on September 22nd. The service was a bright and hearty one. The prayers were read by the Rev. J. Jones, R. D.; and Rev. J. E. Cooper, incumbent, preached the sermon—taking for his text Isaiah ix. 3: "They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." The church was most beautifully and tastefully decorated—fruit, flowers and vegetables were twined into graceful and beautiful wreaths by those whose loving thankful hearts thought time not wasted when spent in making the house of God beautiful. In the evening a tea and concert were given, which were very successful.

TECUMSETH.—Tuesday, September the 19th, was a day of general rejoicing in this parish, it being the day on which the annual harvest home thanksgiving services were held. The proceedings began with a bright and hearty service in Trinity church, Bond Head, at 2 p.m. On entering the church it was at once evident that much labour had been spent in beautifying the house of God with the productions of the soil. The Rev. Messrs. Carroll, B.A., of Alliston; Chilcott of Brantford, and Watt, of Mono Mills, were present and took part in the service. The sermon was preached by the Rev. A. C. Watt, taking for his text 1 Thess. v. 18. After the service an adjournment was made to the drill shed, where a sumptuous dinner was provided by the kind ladies of the parish. During the afternoon the Bond Head band added much to the enjoyment of those present by their choice renderings. In the evening a grand concert was held in the drill shed, when the capacious building was filled with an attentive audience. Miss Jessie Alexander, Toronto's renowned elocutionist, was present, and sustained her high reputation as a reciter. The singing of Mr. Sturrock, of Toronto, met with a hearty reception. From the frequent *encores* tendered to Misses Landerkin, Wallace, and Potter, of Tottenham, it was plain that their sweet singing delighted the audience. Mrs. Hearn, of Tottenham, presided at the piano in her usual happy manner. The Rev. Rural Dean Ball and his parishioners have much reason to be pleased at the success of their harvest home festival.

ELIZABETHVILLE.—The annual harvest thanksgiving services in connection with St. John's church, in the mission of Perrytown, will (D.V.) be held on Sunday, the 8th of October. On that day three services will be held in the church at the following hours, namely, 11 a.m., 3 and 7 p.m. The clergymen expected to officiate on the occasion are the Rev. W. C. Allen, Millbrook, and the Rev. E. Daniel, Port Hope. Collections will be taken up at all the services in aid of the funds of the parish.

PAREDALE.—The annual harvest thanksgiving services were held in this church, Sunday the 24th. The church was tastefully and appropriately decorated. Both matins and evensong were fully choral. At the morning service the Rev. F. W. Terry, B.A., of Merton College, Oxford, preached the sermon. He chose for his text St. Matthew xxii. 11-12. His discourse, which was an eminently practical one, was listened to throughout with marked attention. In the evening the Rev. H. P. Brazier occupied the pulpit. At both the services the church was crowded and the congregations joined heartily in the responses. Both Mr. Brazier and Mr. Terry leave this week for the scenes of their future labors, which are in the diocese of Saskatchewan and Calgary. The former gentleman will be stationed at Innisfil and the latter has been appointed to the mission at Red Deer, N.W.T.

St. Clement's.—Rev. John Osborne, the founder and rector of this church, in the east end, who recently returned to the city for a few days after a prolonged

absence in Southern California and the Sandwich Islands, preached in his church last Sunday morning and evening to large congregations. Mr. Osborne leaves immediately to spend a day or two with friends at Arnprior, and will then proceed to England, where he will spend a couple of months, at the end of which time he will return and take charge of St. Clement's. The rev. gentleman still suffers from the throat affection which first prompted his travels, but it is hoped that by the time he returns from England he will have thoroughly recovered. During Mr. Osborne's absence St. Clement's is in charge of Mr. S. A. Medill of Trinity College.

Mr. Bert Kennedy, banjo, guitar and mandolin teacher, has resumed his classes, after taking a graduating course at Detroit. He was formerly on the staff of the Toronto College of Music, Toronto.

COLLINGWOOD.—A very pleasant meeting of the ruri-deaconal chapter of West Simcoe was held at the above named place on Tuesday and Wednesday, 26th and 27th September. Owing to the unavoidable absence of some of the clergy the meeting was small, still considerable business was done and much help obtained through the different subjects brought before the meeting. One very pleasant feature of the meeting was the presence of the Rev. R. W. Stewart, C.M.S., missionary in Collingwood, on Tuesday, the 26th, who gave such an admirable interesting account of his work in China, which was very much appreciated by both clergy and laity at a special service in All Saints' Church; and I might say that not any the less so was the address of Mrs. Stewart appreciated by the W. A. in the afternoon. May they have a blessing on their work.

NIAGARA.

MILTON.—Very successful harvest thanksgiving services were held in Grace church, Milton, on Tuesday, September 19th. The clergy present were the Rev. J. Seaman, of Lowville; R. F. Dixon, assistant priest, St. Matthew's church, Hamilton; A. J. Belt, rector of St. James' church, Guelph; J. Fletcher, incumbent of Omagh and Palermo, and the rector of the parish, Rev. P. T. Mignot, all of whom took part in the services. The Rev. R. F. Dixon preached in the morning an earnest sermon on Luke xii. 15, his subject being "The Blessings of Life." The church was beautifully and tastefully decorated with flowers and fruit. The singing was admirable. The choir, under the skilful management of Mr. Gollins, the choir master, performed their part well in leading the musical portion of the services. There was a good congregation in the morning, and more than half of them remained to show their thankfulness to Almighty God by partaking of the Blessed Feast that He has prepared for His servants in the Holy Eucharist. The rector was the celebrant, and he was assisted by the Rev. J. Seaman. In the evening there was a very large congregation, the church being filled. There was a musical service. The congregational singing and responding were very good. The Psalms and the anthem, "O Lord how manifold," by J. Barnaby, were sung very heartily by the choir. Two solos were introduced into the service—Adams' "Holy City," sung by Miss Alice Burrows; and Torrington's "Abide with me," sung by Miss Alice Klinger. These ladies, who are, we believe, members of St. James' Cathedral choir, Toronto, have beautiful voices and rendered their parts very effectively; but the writer would have liked to have seen the congregation stand during the singing of the solos as well as when the other parts of the service were sung. Miss Carter, of Milton, in the morning, and Mrs. Dowding, of Hamilton, in the evening, presided at the organ very creditably. The Rev. A. J. Belt preached an able sermon from the text Eph. iii. 16-18—his subject being "St. Paul's Prayer for Blessing." We are glad to see such marked signs of Church life and growth in Milton. Mr. Mignot is fortunate in succeeding so true and sound a Churchman as the Rev. W. J. Mackenzie, by whom a thorough solid foundation of Catholic truth has been laid, and Mr. Mignot is well qualified to carry on the good work to a successful issue. But we must remember that a Paul may plant, an Apollon may water, but God only can give the increase. Thank God, there are many signs of spiritual life and growth in the Church in Canada, not only in Milton but in many other places, and we trust the time is not far distant when Christ's Church, no longer weakened by the rivalry and jealousy of human societies, may take her rightful place, the first in the land. May God hasten that happy day.

HURON.

MEAFORD.—The Feast of Harvest.—On the very day of the full moon in September, the Feast of Tabernacles, many of our churches were keeping their harvest festival. On Sunday, Sept. 24th, the congregation of Christ church, Meaford, joined in this

ornia and the Sandwich
rch last Sunday morning
regations. Mr. Osborne
a day or two with friends
ceeded to England, where
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May God hasten that

annual festival. The church was beautifully decor-
ated for the occasion with fruit, grain and flowers.
The choir had prepared special music and the ser-
vices were rendered nicely. The Rev. D. J. Cas-
well, B. D., rector, preached sermons suitable to the
day at morning and evening services, and addressed
the Sunday-school children at the afternoon service.
Altogether the day was a great success, and was
thoroughly enjoyed by the large congregations present.
So large was the attendance in the evening
that many could not gain admission. The offerings,
as usual, were very liberal, and the Churchwardens
are now able to reduce the debt upon the church by
\$200, besides paying interest up to date.

WINGHAM.—Yesterday was a sad yet joyous one
for the congregation of St. Paul's church, Wingham;
they were bidding farewell to their dear old church,
and looking forward to the following Sunday when
the Bishop would open the new one—a beautiful
structure, designed by Messrs. Strickland & Symonds
of Toronto, situated in the centre of the town, near
the rectory. It was a sad parting—loving memories
lingered around each pew, and sweet angel voices,
as it were, of some dear departed ones whispered
hope and peace. The old church was worn and
storm beaten, but like some dear old sainted
mother's face, it was sacred, despite all its imper-
fections, and as the rector took us back into the past
many hearts were full; little ones had been
made bright angels through baptism, and sad hearts
had missed those little feet that had crossed the
river early, anxiously waiting for their dear ones to
follow; many tearful eyes told the story how hearts
had been torn and made to bleed by sad partings;
the dear old church had seen them all, also our
hopes and fears that had perhaps only been thought
best known to Him, the great head of the Church. It
seems very sad to leave them all, but hope in the
future seemed to shed its rays through the gloom and
point to a happy re-union. The old church was
quite a landmark for years, being the first brick
building erected in this neighborhood, and quite
imposing in its day; but the town has grown, and
the congregation required a more suitable building.
Through the liberality of Crowell Willson, H. W. C.
Meyers, T. A. Mills, Benjamin Bilton and the late
Mrs. Cornyn, the new church will be nearly paid for.
There were several of the old settlers at church on
the last Sunday that helped to chop and log the site
that the old church stood on, and one could not help
letting his thoughts wander back when, instead of
the electric light to lighten you homeward, you had
to pick your way over logs with a lantern. How
time has changed, but the grand old apostolic
Church of England never changes, and one of the
things that will endear our hearts to the new one is
that the same prayers and chants that our fathers
and mothers said and sung in the dear old mother-
land, we shall sing and say here. Oh! that our
clergy would not forget, as too many do, that most
beautiful of all prayers in the prayer book, the one
for the Church militant here upon earth, that it may
keep some, perhaps, who, unknown to either rector or
congregation, may be trying to build their hopes on
the realization of that prayer.

PORT BURWELL.—The funeral of the late Rev.
Chas. Widman Ball, rector, took place on Saturday.
A solemn service was held at Trinity Church, at
which Rev. Canon Richardson, of London, and Rev.
J. W. J. Andrew, of Aylmer, officiated. There was a
large gathering of parishioners and members of other
churches present to do honor to the memory of the
deceased pastor. The remains were afterwards con-
veyed to Tilsonburg station, and thence by rail to
Toronto for interment on Sunday. The death of
Mr. Ball occurred under exceedingly painful cir-
cumstances. On Thursday afternoon last he paid
several pastoral visits in Vienna, three miles from
Port Burwell. After tea at Mr. McGreer's, he drove
homeward, reaching his parsonage about nine o'clock.
Passers by noticed the horse and carriage standing
by the front door, but little knew (he fatal condition
of the driver. Three hours elapsed before it was
discovered that Mr. Ball had fallen forward in an
apoplectic fit, probably on his way home. He was
carried into the house, Dr. Reilly was at once sum-
moned to his side, but in a few moments he expired.
A gloom has been cast over the entire community
by this melancholy occurrence, and the esteem in
which this clergyman was held has added to the
pain of bereavement.

ALGOMA.

Acknowledgment. — The Rev. J. H. McLeod, in-
cumbent of Gore Bay, begs to acknowledge, with
sincere thanks, the receipt of a copy of the CAN-
ADIAN CHURCHMAN, regularly sent by Miss Baxter.

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

RUPERT'S LAND.

BRANDON.—St. Matthew's Church.—On St. Mat-
thew's Day there was an early celebration of the
Holy Eucharist, and evensong with a sermon by the
Rev. Herbert Dransfield. A chapter of the Brother-
hood of St. Andrew has been organized in this
parish. The preacher at the Harvest Festival ser-
vice on Sunday, 24th inst., was the Rev. F. V. Baker,
rector of All Saints', Winnipeg. The rector has
rented large and comfortable rooms in Daly & Cold-
well's new block. They are known as St. Matthew's
rooms, and will be used for guild and general meet-
ings. The already well-furnished church is to be
improved by furnaces, at the cost of \$500.

GLENBORA.—The Rev. George Rodgers, general
missionary, has visited the various missions of this
parish, and no doubt the incumbent, the Rev. W.
Langham Cheney, is already beginning to see good
results. Glenbora is a parish without a church, and
when Mr. Cheney appealed for help toward a church
in Glenbora, his appeal was heartily supported by
Archbishop Machray.

It will, perhaps, influence members of the Ladies'
Auxiliaries who are about to pack bales for mission-
aries in the west, and who are fond of fresh fruit,
to tell them that fresh apples are retailed in country
stores here at (3) three pounds for twenty-five cents
(25c.).

HOLLAND.—Work has begun on the new church.
Rev. D. H. Cooper is now incumbent of Holland.

EMERSON.—The Harvest Festival service was
held on Sunday, 17th inst. The Rev. Mr. Garton,
incumbent, was the preacher. He was assisted by
the Rev. G. Shaddock. The church was tastefully
decorated.

OAK LAKE.—This congregation is about to pur-
chase a parsonage.

Correspondence.

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

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

N. B.—If any one has a good thought, or a Christian senti-
ment, 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 depart-
ment.

Not the Last of the Old Race.

SIR,—My attention has been called by a friend to
an account of the life of the late Rev. F. L. Stephe-
nson, of Perth, appearing in your issue of the 7th
inst., wherein it is stated that, in the person of that
reverend gentleman, "the last of the old race,
whose illustrious ancestor, Capt. Oliver Stephenson,
was given valuable estates in Ireland by Queen
Elizabeth for his defence against the Earl of Des-
mond," expired. I would beg you to correct this, as
my son William, a lad of about eleven years, and
a son of the late William Stephenson, printer, of this
city, whose father was a brother of the late Rev. F.
L. Stephenson, and formerly station master of the
Grand Trunk Railway at Brampton, is the sole sur-
viving male representative of that ancient family.

MARGARET STEPHENSON.

276 Spadina Ave.

Wanted, Sunday School Library Books.

SIR,—Will you kindly allow me a little space in
your columns to appeal to the Sunday schools of
some well-to-do city parishes to send us some of
their books which have been, perhaps, read over and
over again. In this poor Mission of Odessa we are
most desperately in need of a Sunday school and
parochial library, and any books suitable for this
purpose would be most thankfully received. And if
any newly-started Woman's Auxiliary is looking for
"a field," I shall be very glad if they will communi-
cate with me before looking further afield.

FREDERICK THOS. DEBB,
Priest in Charge.

Odessa, Ont., St. Matthew's Day.

Confession in Morning and Evening Prayer—
How Said.

SIR,—With reference to the letter signed "Wor-
shipper" in your issue of the 21st inst.:

The rubric in question, as printed in Messrs. Eyre
and Spottiswoode's "The Book of Common Prayer
from the Original Manuscript attached to the Act of
Uniformity of 1662, and now preserved in the House
of Lords," reads thus:

"A general confession to be said of the whole con-
gregation, after the minister, all kneeling."

In the Scotch Prayer Book, 1637, this general con-
fession is to be said "after or with the deacon or
presbyter." ("Prayer Book Interleaved" p. 59).

Thus it seems quite clear, as stated in your an-
swer to "Worshipper," that according to our Rubric
the people's part is to be after and not with the
minister's.

Your explanation, however, although it is the one
usually given, does not appear to me satisfactory,
and my reason for not accepting it is as follows:

The same direction is given in the Rubric preced-
ing the second Lord's Prayer in the Communion
Office, which runs thus:

"Then shall the Priest say the Lord's Prayer, the
people repeating after him every petition."

Surely the people who repeat the Lord's Prayer
in this place were not thought likely to be more
"unlearned" than those who repeated it at Matins
immediately after the Absolution, in which case the
minister is to kneel, the people also kneeling, and
repeating it with him.

The best explanation I have heard is "that the
intention seems to be that the Priest should say his own
Confession and the people theirs." This will also ex-
plain the same direction given before the Confession
in the Communion service, viz.:

"Then shall the people say this that followeth after
the minister."

And as in the public confession of sins nothing
was to be done which might lead to the sup-
position that the Priest needed it less than the
people, so as the Priest is equally with the people
bound to publicly give thanks, "presently after the
blessed sacrament of His (Christ's) Body and Blood
received" (Hooker v. § 36), this necessity is emphasiz-
ed in the Rubric just before Lord's Prayer, which in
this place is evidently eucharistic.

B. G. WILKINSON.

Lay Help.

SIR,—An editorial commenting on some remarks
made in the *Church Times* by its Canadian corres-
pondent, anent an alleged undue multiplication of
societies, contains the somewhat astounding state-
ment that the Girls' Friendly Society "provoked"
the establishment of the Brotherhood of St. Andrew.
As the Brotherhood is an order of men bound by the
strictest vows, with definite lines of purely spiritual
work, and is, moreover, under the absolute control
of the parish priest, it is difficult to see how the one
can in any way have been "provoked" into existence
by the other. There seems an idea prevalent
amongst some that lay help or lay orders of any
kind are a mistake, and that, as Mr. Whitcombe very
candidly says, "a layman's only concern with these
matters is to go regularly to church and to write
cheques." Opinions may differ as to the good taste
of these sneers at lay workers, but a more serious
question than one of good breeding arises, viz., is
it wise or politic for anyone, either priest or layman,
to discourage earnest men, albeit not in holy orders?

A LAYMAN.

Toronto, Feast of St. Michael and All Angels.

Notes and Queries.

SIR,—Can you tell us the derivation and proper
use of the word Aisle? In the building of a small
church is it best to have a centre aisle or two side
aisles? Should the pews have doors, and may
kneeling boards be dispensed with?

CANADA.

Ans.—1. The origin of the word appears to be the
Latin *ala*, a wing, but, probably to account for the
spelling, Skeat suggests a diminutive *axla*, from
axis, a centre line or axle. In architecture the aisle
is properly a side laid to the nave, and separated there-
from by an arcade of piers and arches. Aisles are
often given to transepts, and less frequently to the
chancel. The aisle is thus only the wing or side erec-
tion. But in popular phrase it has come to be given to
a passage through the seating in a church, so that we
may hear of centre aisle and side-aisle; it is only by
departure from the original idea, and not quite easy
to account for.

2. A church, large or small, should always, if pos-
sible, have a centre passage of fair width; it should
never give the idea of narrowness and confinement.
If the church is wide and would require other
passages, they may be had along the wall, or farther
inward. The altar should be the centre point for
the eye in every church, but with an unbroken body
of seats in front this is impossible. With a hand-
some passage from the west door, along the nave to
the chancel step, or apse, or altar rails, the eye
directs the mind. This arrangement is at the same
time the most convenient, and no more expensive.

3. The day for doors on pews is passed. The
Prayer Book requires kneeling, and we must either

kneel on the floor, which is preferable, or have kneeling-boards. A slouching lean forward upon the desk or back of your neighbour's seat is not kneeling. It is best to have low kneeling-boards, cushions or hassocks.

Sunday School Lesson.

19th Sunday after Trinity. Oct. 8th, 1898.

THE XXXIX. ARTICLES—ANALYSIS 6-8.

I. ARTICLE VI.—HOLY SCRIPTURE.

1. *Contains all Doctrines Necessary to Salvation.* (a) *Scripture Proof.*—S. Paul declares that the Holy Scriptures "are able to make thee wise unto salvation" "all Scripture is given by inspiration of God" (2 Tim. iii. 15, 16). Our Lord says, "they testify of me" (S. John v. 39). These texts refer, of course, to the Old Testament, which also bears witness to itself. "Every word of God is pure.....add thou not unto His words, lest He reprove thee and thou be found a liar" (Prov. xxx. 5, 6); "What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it" (Deut. xii. 32). S. Paul speaks of those who "would pervert the Gospel of Christ," and says of any man who preaches another gospel, "let him be accursed" (Gal. i. 7-9). (b) *The Testimony of the Church.*—The early fathers speak unhesitatingly to the same effect, e. g., "The Holy Scriptures are perfect" (Irenaeus, 2nd Cent.). "I adore the perfection of the Holy Scriptures" (Tertullian, 2nd Cent.). "Believe those things which are written, those things which are not written believe not" (Basil, 4th Cent.), etc. We know what books to accept as God's word only on the testimony of the early Christian writers; it is reasonable, therefore, to accept their statements in regard to the perfection of these books also.

2. *The Canonical Books.*—Canon means a law or rule, and we accept those books of the Old Testament which the Jews of our Lord's time accounted to be inspired. One list of these is given by Josephus, another by Jerome. They were continually quoted by our Lord and His Apostles as the Word of God. "The other books," viz., the Apocrypha, are not quoted in the New Testament, nor by early Christian writers. Jerome (Jerome) says they are read "for example of life and instruction of manners," not to "establish any doctrine," which could be done only by inspired writings.

3. *The Inspiration of the Holy Scriptures.*—They are "given by inspiration of God" (2 Tim. iii. 16), who "spoke unto the fathers by the prophets" (Heb. i. 1; S. Luke i. 70). It is not very plain or easy to understand in what this inspiration consisted. Some men believe that every word is inspired, others that the Holy Ghost exercised a guiding and restraining influence over the writers. Certainly, although "holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 21), the individuality of the writers is plainly seen. S. Paul's style is very different from S. John's. The books of the New Testament we receive on the testimony of the Church, and have no other proof of their genuineness, except internal evidence. Many people who almost worship the Bible, reject altogether the authority of the Church, and yet it is through the Church that we receive the Bible.

All the New Testament writers were Apostles except two: S. Mark, who is supposed to have written under the guidance and direction of S. Peter; and S. Luke, the companion and friend of S. Paul. Some of the books have been disputed about, but their genuineness is now pretty well established.

The Church of Rome has made doctrines which cannot be proved by Scripture, Articles of the Faith. Like the Jews of our Lord's time, "teaching for doctrines the commandments of men" (S. Matt. xv. 9). This Article declares that any such are not "requisite or necessary to salvation."

ARTICLE VII.—THE OLD TESTAMENT.

1. *Is not contrary to the New.* This was denied by some heretics in the early Church, who ascribed the Old Testament to the "Evil Principle" and the New Testament to the "Good Principle." The Article does not assert that the Old is as full and clear as the New. The one treats of spiritual things by types and shadows, in the other we see these types fulfilled. Many ceremonies of the Mosaic Law, many strange commands of God (e. g., the sacrifice of Isaac), many prophecies and historical types, were there; having some meaning to the Jews, but only to be fully explained when Christ came to fulfil the Law and the Prophets (S. Matt. v. 17, 18). The Old Testament was like a book, "sealed with seven seals," which no man was able to open and read, until Christ, "The Lion of the tribe of Judah, the root of David," came to show the meaning of types and ceremonies—"hath prevailed to open the book, and to loose the seven seals thereof" (Rev. v. 1, 5). That the Old Testament is

not contrary to the New is plain, for we find the Lord explaining the things in Moses and the Prophets which concerned Himself (S. Luke xxiv. 25-27, 44-46). S. Stephen, S. Peter, S. Paul, in preaching to Jews, made the Old Testament the groundwork of their sermons. S. Philip, too, preached Christ from the Prophecy of Isaiah (Acts viii. 35). While Apollos, a man "mighty in the Scriptures," convinced the Jews, "publicly showing by the Scriptures that Jesus was Christ" (Acts xviii. 24, 28).

2. *Faith of Old Testament Writers in a Future Life.*—This is not a matter of doubt; even the books of Moses, when properly understood, prove the faith of the Patriarchs. Abraham looked for a heavenly city and country, his descendants "confessed that they were strangers and pilgrims on the earth" (Heb. xi. 10, 13-16), desiring and expecting "a better country, that is, an heavenly." The Sadducees, who denied this belief in a future state, yet received the five books of Moses; were silenced by our Lord (S. Matt. xxii. 29-32). The Patriarchs were alive then, both in body and soul; because their souls could never die, and their bodies would certainly rise again. (See also Ps. lxxiii. 24; Isa. xxvi. 19; Dan. xii. 2, 3; Job, xix. 26).

3. *Ceremonial Law of Moses Abolished.*—The law prepared men to receive Christ, but was not needed when He came (See Gal. iii. 24, 25). The old covenant "decayed and waxed old" when it was no longer needed (Heb. viii. 13). [Illustration: A nut is protected by the husk; when no longer required, the husk falls off.] The first council held in Jerusalem decided this important question, viz.: that the Gentiles were not bound by the law (Acts xv).

4. *Moral Law Binding on Christians.*—Our Lord told the ruler, who asked "What shall I do to inherit eternal life," to keep the commandments (S. Luke xviii. 18-20). S. James declares that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" and explains his meaning by reference to the sixth and seventh commandments (S. James ii. 8, 10, 11).

ARTICLE VIII.—THE THREE CREEDS.

1. *Nicene Creed.* This was first drawn up at the Council of Nicea, A. D. 325, to check the Arian heresy. Notice the strong expressions of the Divinity of Christ contained in it:—"God of God, Light of Light," etc. It ended with the words, "and in the Holy Ghost," and the final clauses were added at the Council of Constantinople, A. D. 381, in condemnation of the heresy of Macedonius, who denied the divinity of the Holy Ghost. It was solemnly confirmed by the Council of Ephesus, A. D. 431, which ordered that no addition should be made except at a general council. The word "filioque" (and the Son) was added (without a general council), and was the chief pretext for the division of the Eastern and Western Churches.

2. *Athanasian Creed.*—This Creed was called after Athanasius, probably because he was the great champion of the Church, and contended most earnestly for the truths contained in it. Nothing is certainly known as to its author, or the date of its composition. It was probably written in the fifth century, and is ascribed to Hilary, Bishop of Arles.

3. *The Apostles' Creed.*—There was a tradition that this was drawn up by the Apostles before they left Jerusalem, each contributing an article; but this is very improbable. Its origin is unknown, but it is certainly very ancient, and very probably some form of belief was agreed upon by the Apostles; S. Paul seems to refer to something of the kind, viz.: "the form of sound words" (2 Tim. i. 13), "that form of doctrine which was delivered you" (Rom. vi. 17). He gives also a short summary of the Faith to his converts, saying that He also had received it (1 Cor. xv. 3, 4).

As a Confession of Faith in Baptism was required from the first, some form of expressing this faith was a necessity, especially after the purity of doctrine was corrupted by heresies. Without a watchword of some kind, the greatest heretic might call himself a member of the "Holy Catholic Church." As this Article declares, the doctrines of these Creeds "may be proved by most certain warrants of Holy Scripture," but there is no space in this lesson for such Scripture proof.

BRIEF MENTION.

The first naval expedition on record was that of the Argonauts, probably pirates, B. C. 1263.

It is reported to have rained alligators in the lake region at Florida recently.

In India there is about one Protestant missionary to every 500,000 people.

The Chinese have an academy of manners that prescribes etiquette for the whole empire.

It is estimated that there are less than 10,000 paupers in the Japanese empire.

Japanese ladies of the olden time gilded their

teeth; in the East Indies black teeth were the fashion.

The first English magazine published was *The Gentleman's Journal*, which appeared in 1692.

There are 26,226 Americans living in England and Wales.

It cost \$40,000 to cut the Kohinoor diamond. Rev. W. Fleming has removed from Hillier to Ashton, Co. Carleton.

The weeping willow is a Turkish and Syrian plant. It was first described in 1692.

Herodotus says that Croesus was the first sovereign to make coins of gold.

Schools at Oxford were established by Alfred the Great about 879.

Mr. Edgar R. Doward of the Church of the Ascension, Toronto, has been appointed musical director at the Loretto Convent at Niagara Falls.

The Maldivian Islanders always eat in the most private room in the house, and carefully close the doors and darken the windows that they may be unobserved.

At the time of the discovery of America the rank of a Peruvian lady might be determined by the size of the ring she wore in her nose.

Lithographing was first made practical in 1801. It is at present so cheap that wall posters of almost any size can be executed at a trivial price.

The greatest domes in the world are those of St. Peter's, St. Paul's, the Invalides in Paris; St. Isaac's, in St. Petersburg, the Capitol, in Washington.

The use of the flannel shroud dates back to Acts of Parliament 18 and 19, Charles II., which, to encourage the woolen trade in England, compelled that all bodies should be so protected.

The stock of paid notes for five years in the Bank of England is about 77,745,000 in number, and they fill 13,400 boxes, which, if placed side by side, would reach two and one-third miles.

The Bishop of Montreal has almost entirely recovered. Some friend in Montreal lately presented \$1,000 to his Lordship as a thank-offering to Almighty God for the answer given to the prayers of this diocese for the restoration of their beloved chief pastor.

During the last four years an addition of no less than a thousand acres has been made to the London parks. The County Council now possesses fourteen parks, thirty open spaces and twenty-two gardens, the annual cost of maintenance of which is £82,922.

About three centuries ago a wealthy old maid in London left a legacy to the pigeons. It consisted in a bushel of grain a day to be thrown from the steeple of St. Martin's. Every day at noon it was thrown out and thousands of pigeons assembled to share in the old maid's bounty.

The Rev. Edwin Weary, M. A., has been appointed to Marbleton and Dudswell; Rev. G. G. Nicolls, M. A., of Shigawake, to River du Loup (en bas); and the Rev. R. J. Fothergill, curate of St. Peter's, Sherbrooke, to Shigawake, all in the diocese of Quebec.

Rev. Mr. Muckleston, who has just been appointed rector of Perth, is to be presented with a collection of silver by the congregation of Christ Church, where he has officiated very acceptably as curate for the past 10 years.

Rev. L. G. A. Roberts, of Hudson, Que., has accepted the pastorate of St. George's Chapel in the west end, on the condition that the parish be made an independent one. Bishop Hamilton has sanctioned this arrangement, and Rev. Mr. Roberts will begin his new duties next month.

Until the year 1800 the English Kings were also called Kings of France, although the last continental possession was lost during the reign of Mary. Until the French Revolution of 1789 the French Kings styled themselves, among other things, Kings of Jerusalem.

In Tyrol the mother of a female infant makes during the first year of its life a beautiful lace handkerchief. After it is finished it is laid away to be brought out and placed over her head as a bridal veil at her marriage. After the marriage it is again laid away to be seen no more until her

death, when it is again produced and laid over her face in the coffin.

British and Foreign.

The first two volumes of Canon Liddon's Life of Dr. Pusey will probably be published early in October.

The Bishop of Lichfield has just become one of the patrons of the Church Army.

The Earl of Devon, rector of Powderham, has restored his stately fourteenth century church, in memory of his brother, the twelfth Earl.

Archdeacon Farrar, Canon Lord Foster, Lord Ebury, Lord Kinnaird, Sir John Kennaway, M.P., and Mr. Abel Smith, M.P., have become vice-presidents of the National Protestant Church Union.

Miss Mary Proctor, daughter of the late R. A. Proctor, the astronomer, is going to America to lecture to children, and to instruct teachers in the art of teaching astronomy to them.

In response to an appeal for £10,000, the Cowley Fathers have received a cheque for £1,000 for their Capetown Mission, from a generous friend, who desires to remain anonymous.

Within the limits of the ancient parish of St. Martin's, Birmingham, there are now twenty-six churches for a population of 228,272. In what is known as 'Greater Birmingham' there are 71 churches, chapels-of-ease, and mission churches, containing 66,809 sittings, for a population of 612,770. The number of clergy is 130.

The Lord Bishop of Derry has addressed a letter to the *Times* from South Africa, giving a terrible account of the condition of Mashonaland, owing to the savage raids made by the Matabele tribe on the peaceable inhabitants of that country.

In a letter addressed to all the Bishops of Hungary, the Pope calls upon them to direct their clergy to abstain from solemnising mixed marriages. The Pope looks for the support of the Emperor, though the latter has given his sanction to the new marriage laws.

The Archbishop of York in a pastoral letter expresses the opinion that harvest festivals should be held within a more limited period of time than has been the case, as being more in accordance with "ecclesiastical custom," and as likely to conduce to the more general impressiveness of the services. He suggests the octave of St. Michael as the most suitable time for having them. There is added a warning against exaggeration of decoration on such occasions.

The *National Church* says that a Church history is being prepared for the use of the blind. It appears that up to the present time no book treating of the history, work, and progress of the Church of England has been available for those unhappily so afflicted. "We are therefore glad to learn that consent has been granted by the author for the purpose. *The Church and her Story* is now being prepared for use amongst blind people; the system adopted is that known as the 'Braille' system."

The *Athenaeum* is informed that, under the auspices of the Royal Irish Academy, there will soon be published a memoir of the late Bishop Reeves (of Down and Connor), recently president of the Academy, and distinguished for his wide and accurate knowledge of Irish history and early literature, and for his writings on these subjects. Lady Ferguson, widow of Sir Samuel Ferguson, was selected for the task, to which she has brought not only well-tried ability as a writer, but the advantage of having known the Bishop from the days of his youth.

The Old Catholics seem to be steadily growing in numbers and strength. From the report of the thirteenth synod of those in the German Empire,

it appears that there are now fifty-one parish priests, a number which Bishop Reinken's next ordination will increase to fifty-six. Since 1883 six new congregations have been organized, five new churches have been erected, and five more are planned. The general funds show improvement.

The funeral on Thursday week of the late Bishop of Killaloe brought together at Parsonstown a remarkable gathering from all parts, to do honour to one, who, while staunch to every principle of his Reformed Church, yet had bound to himself by strongest links of affection and esteem representatives of every religious body with which he was brought into contact. At the funeral not only Methodists and Presbyterians, but Romanists as well, were strongly represented, while in the town, which is largely Roman Catholic, every shop without exception had its shutters up. Amongst the Romish clergy present was Dean Bugler, between whom and Dr. Chester existed the warmest feelings of personal regard.

AUSTRIA.—A letter addressed by the Pope to all the Bishops of Hungary has been published. According to Dalziel's agent at Rome it contains directions to their clergy to abstain from solemnising mixed marriages and to defend with vigour the rights of the Church:—"He bids all who have influence over the people to urge them to respect religious teaching. Catholic congresses, he says, should be held every year so as to consolidate the union of different classes of the people, and good and earnest deputies should be elected. Every effort should be made to improve education in the Seminaries so as to form an able and worthy clergy. Lay religious confraternities must be supported and encouraged, as they will unite with and assist the clergy. His Holiness, in conclusion, expresses a hope that the Emperor Francis Joseph, who from the beginning of his reign has shown himself a good Catholic, will support the Bishops and clergy in carrying out these instructions."

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

HOOD'S PILLS cure constipation. They are the best after-dinner pill and family cathartic.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 8—CONTINUED.

"O auntie!" cried Stella, impatiently, "it is nothing of the kind, I assure you: that is only what Lora is making up. The little boy I want to see has not fever or cholera or anything of the sort: he is very ill in a decline of some sort."

"Whatever it is makes no difference," said Lora decidedly. "You are not going to any such place—so there is an end of the matter."

"Lora, you are very unkind," said Stella, unable longer to control herself—"very unkind, and very selfish. You know it cannot in any way hurt you, and yet you hinder me from what, if you had much feeling, you ought to do yourself. How would you like to be poor and sick and miserable, and have no one to come and see you, or be kind to you?"

Lora vouchsafed no reply, though her sister's words struck home.

"My dear Stella, I am quite ashamed of you," said Lady Trevannion. "How can you be expected to judge about such things, a child like you? You must leave it to your elders."

"I am quite old enough to know what is right about this," replied Stella, bitterly; "and I do say that it is very unkind of Lora, because, auntie, if she had not objected, and talked about fevers

and cholera, you would not. When people are so unkind and unfeeling, they really deserve to have something terrible happen to themselves."

Stella's indignation was carrying her again beyond self-control and proper feeling, and her little foot was beating up and down upon the carpet, as it was wont.

At that moment her brother came into the drawing-room.

"Here is Somerset: we will ask his opinion," said Lora coldly.

Stella's face crimsoned. She knew full well that decision without asking.

"What is it?" inquired Somerset, glancing from one to the other of his sisters' countenances, so different in their expression. "We seem on the eve of an explosion."

"No, it is just this," said Lora, quietly: "Stella wants to go visiting in Brick-lane, or some such charming spot, in Bayswater; and aunt and I have been suggesting the possibility of scarlet fever or some such malady being introduced into the house, as the result. Which suggestion appears to have had an exciting effect upon Stella's mind, as you may see. Of course, if you approve the scheme, I give in; for I have sadly imperilled my Christian character by objecting."

Stella chafed under her sister's bitter irony, but durst not say a word of explanation: she knew it would be of no avail.

"Stella may go to Brick-lane or any other lane she pleases, provided you accompany her; but on no other condition," said Somerset, laughing. "I think that will be sufficient security;" and with that he threw himself into an easy-chair, and reaching a book, began to read. Of Stella herself he took no further notice, his remark being addressed to Lora. It seemed, even as the young sister had told Mrs. Fleming two days before, that her brother was absolutely indifferent to her, caring neither for her pain nor pleasure—ignoring, in fact, her very presence.

Slowly and mournfully she left the room, her heart burning with vexation and disappointment, and went straight to her own apartment. There she sat down by the fire, and hiding her face in her hands, burst into tears. "All failure, all disappointment!" she murmured. "I have been thwarted in my hopes, and I have broken my sacred resolution."

For, with even a keener pang than the crossing of her cherished wish, came to Stella's remembrance her bitter angry words towards her sister, and the solemn text, "He that loveth not his brother abideth in death." Humbled and self-abased, the tears of disappointment turned to tears of sorrowful repentance for her sin. What if her wish, uttered in anger, "that something terrible might happen to her sister," should indeed be fulfilled! Would it afford her satisfaction? Ah! far from it! Stella trembled even at the very thought, solemnly resolving (and praying for grace to keep her resolution) never to give utterance to such thoughts again. Something whispered, too—it was a new whisper, and one that at first was sorely trying to her proud rebellious nature—that she ought to retract those words in Laura's presence, confess that she had been wrong in using them, and so receive her sister's pardon. How could she expect forgiveness if she were ashamed to seek it from another? Fully conscious of Lora's want of love and consideration both to herself and the poor whom she wished to befriend, Stella yet saw and felt her own duty, and her heart whispered that full peace could not come without the confession.

More than two hours of that grey November Sunday afternoon were passed by Stella there in her silent room, the heart-conflict going on alone; but out of that quiet chamber she issued forth a victor—a victor through the mighty power of love.

The dinner-bell rang. After dinner Stella was going to her little brother, who had been sleeping all the afternoon, to spend a long happy evening alone with him. Lady Trevannion remarked with some surprise at the dinner-table that there was no sullen shadow on her young niece's brow, which after such a storm was always sure to be the case. Stella was very quiet, even sad; but her countenance was very calm and peaceful. One or two friends of Somerset's had dropped in; so that any further notice or reference to the past was avoided.

For a moment, after dinner, Stella followed Lora to the drawing-room.

"I am sorry, Lora," she said, her eyes fixed on the fleur-de-lis upon the carpet, "that I spoke to you as I did this afternoon: I did not mean what I said."

"I should hope not indeed," replied Lora, with great coolness; it is not to be expected you should when you are in such a passion. But it is of no use being sorry now. Somerset said he would not have you go to such a place on any consideration; nor would I."

"I am very disappointed not to go," said Stella, who saw that the motive of her acknowledgment was thoroughly misunderstood; "but I was not thinking of that now. I am very sorry I spoke hastily and angrily about it."

"And well you may be. But it is all over now; so we won't think any more of it." And just at that moment Lora recognized a well-known knock; and Stella, thankful with the not-very-hearty but implied forgiveness, ran up-stairs with a light heart to her little brother.

Mrs. Fleming was not surprised when, on Monday forenoon, a large bundle of clothing and one or two lesser parcels of grocery and other articles arrived at her house, but no Stella. She would have understood quite well how matters had gone, without that tiny note pinned on to a warm blanket, which, with other presents within its ample folds, was directed to the poor sick boy:

"We are both very disappointed; but I may not come. We send these things with our love.

STELLA AND TRACY."

(To be continued.)

The wonderful cures of thousands of people—they tell the story of the merit of Hood's Sarsaparilla. HOOD'S CURES.

True Gentleness.

True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature of which we all share. It arises from reflection on our failings and wants; and from just views of the condition and duty of man. It is native feeling heightened and improved by principle. It is the heart which easily relents; which feels for everything that is human; and is backward and slow to inflict the least wound. It is affable in its address and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courteous to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favour with ease and modesty. It is unassuming in opinions and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and slower to blame, but prompt to allay dissension, and to restore peace. It delights, above all things, to alleviate distress, and if it cannot dry up the falling tear, to soothe at least the grieving heart. When it has not the power of being useful, it is never burdensome. It seeks to please rather than to shine and dazzle, and conceals with care that superiority, either of talent or of rank, which is oppressive to those who are beneath it.

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

They Want to be Happy.

Look upon the multitude; see how they rush and tear along; what do they want? They want to be happy. Guarantee to make every man that comes to you a happy man, and create public confidence in your power to do so, and the throngs will wait upon you night and day and gladly leave their tears and headaches and stings of disappointments with you, and bless you for your delivering, healing, and ennobling power. All men want to be happy. They do not know what "happy" means; that it is a little shallow word, that it is a pool you can see the depth of, and it is a very superficial depth indeed; yet all men say: "Who will show us any good?"—not seeing that if causes of unhappiness were removed our earthly happiness

would be much impaired. We owe all our truest joys to the sorrow that is in the world. In a mysterious, inscrutable, sometimes intolerable sense, we suffer for one another. You may argue out this suggestion along theological lines, and banish it as an evil thought, but there it is, touching the whole tragedy of life at every point. Because of suffering we have become chastened; because of waiting upon others we have become patient: the sick chamber has sanctified the whole house; the heart that has ached has taught the song to the heart that has sung. This is a great mystery, but it is the reality of life; we can not escape it, it faces us on every hand. If all were happy all would be miserable. These are not paradoxes, they are realities in human experience, because to have perfect happiness in an imperfect sphere is to create monotony, and monotony always dips toward melancholy.

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

The Opal.

The opal comes from Hungary and Mexico. The Hungarian opals are much the superior, and have not the disadvantage of deteriorating with time. For the perfection of an opal, it should exhibit all the colours of the solar spectrum, disposed in small spaces, neither too large nor too small, and with no colour predominating. The opal is sometimes called the "harlequin," in allusion to the great variety of colors it displays. The substance of the opal is of a milky hue and of a pale greenish tint. The milkiness is generally known by the term opalescence. It is the colour of water in which a little soap has been dissolved. In order to explain the brilliant colours of the opal, we may imagine in the stone a great number of isolated fissures, of variable width, but always very narrow. Each fissure, according to its width, gives a peculiar tint similar to the effect produced by pressing two plates of glass together; we may recognize violet, blue, indigo, red, yellow and green, the last two being exhibited more rarely than the others.

As a proof that the brilliant colours of the opal are due, as we have said, to narrow fissures, similar colours may be produced by partially fracturing, with the blow of a hammer or a wooden mallet, a cube of glass or even a rock crystal. Colours obtained in this way are of the same character as those of flowers, which result from the overlaying of the transparent tissues of which the petals are composed. Herein lies the secret of all their final decay.

Sometimes the opal is coloured only in its substance, and has not so great a play of lights as when it is variously traversed by fissures, and then it is not so much esteemed. The opal is not a very hard stone. In its chemical composition, it is only quartz combined with water. Heat, expanding its fissures, varies its colours, and pressure obviously produces the same effect. M. Babinet states that he thus often changed, without permanent alteration, the colours of a beautiful Hungarian harlequin opal. The opal of the Roman senator, Ninius, of the size of a hazel-nut, which he selected from among all his treasures as the companion of his exile, was estimated at about £160,000. This gem has appropriately been called "the Koh-i-noor of Rome."

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

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

Hints to Housekeepers.

A baked potato is usually the first vegetable a convalescent is permitted to eat. The skin protects it during cooking, and the salts of potash, which are dissolved and lost when the potato is peeled and boiled, are retained, to the great improvement of the flavour.

PEACH MARMALADE.—Choose very ripe and good-flavoured fruit; peel and cut in quarters, weigh, and put in a porcelain kettle with a little water; stew slowly until they are very soft, then add three-fourths of a pound of sugar for each pound of fruit, and cook together until thick; put in tumblers or jars and seal.

VIENNA TEA CAKES.—These little biscuits are a pleasant addition to afternoon tea or coffee. Rub very smoothly into half a pound of Vienna flour a quarter of a pound of castor sugar, and the same quantity of crushed almonds. Mix well and add the yolks of two eggs, a tablespoonful of orange-flower water or vanilla essence, and work to a stiff paste with a little cream or milk. Roll out, cut into shapes, prick them all over, and bake for about twenty minutes.

TOMATOES AND POTATOES.—Take small, ripe tomatoes, cut off the bottom, scoop out the seeds, and with a small knife pare off the thin skin without breaking the tomato; fill them with cold potatoes cut into tiny squares, and mix in a little mayonnaise sauce, turn them upside down on a bed of chopped lettuce seasoned with oil and vinegar.

STUFFED TOMATOES.—Select as large and firm ones as possible; cut a round place in the top, scrape out all the soft parts, mix with stale bread crumbs or powdered crackers, add onions, parsley, butter, pepper and salt; chop all very fine and fill the tomatoes carefully. Bake in a moderately hot oven; put a little butter in the pan, and see that they do not burn or become dry.

THE TRIUMPHANT THREE.—During three years' suffering with dyspepsia, I tried almost every known remedy, but kept getting worse until I tried B.B.B. I had only used it three days when I felt better; three bottles completely cured me.

W. NICHOLS, Kendal, Ont.

CARE OF THE PIANO.—To keep a piano case in good order great care must be taken in the application of so-called "piano polish," which is constantly being offered for the purpose of making the instrument look bright. A very little polish should be used, and that must be rubbed off well with a soft woolen cloth. The best way to clean a piano is to use lukewarm water, and a fine oil chamois. Go over the case a little at a time and rub dry with your chamois skin. Bruises may be removed by the application of a little pumice stone. Always use a silk duster for a piano.

FROM THE FAR NORTH.—In northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis, and all throat and lung troubles. Price 25c. and 50c.

SUGAR COOKIES.—Delicious sugar cookies that are so rich that they will keep some time are made by beating a cupful of butter and two of sugar to a cream. Beat the yolks of four eggs until light, and add them to the butter and sugar, then add the beaten whites. Mix thoroughly and quickly, and add just enough flour to make a stiff paste. Roll out as thin as possible without breaking, cut and bake in a moderate oven.

VERY VALUABLE.—Having used B.B.B. for biliousness and torpid liver with the very best results, I would recommend it to all thus troubled. The medicine is worth its weight in gold.

TILLIE WHITE, Manitowaning, Ont.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

Children's Department.

"She Noddit to Me."

The following poem, which recently appeared in *The Bon Accord*, a weekly comic journal, published in Aberdeen, attracted the notice of the Queen, and her Majesty wrote expressing a desire to be furnished with the name of the author:—

I'm but an auld body,
Livin' up in Deeside,
In a twa-roomed bit hoosie,
Wi' a too-fa' bedside.
Wi' my coo and my grumpy,
I'm as happy as can bee;
But I'm far prooder noo,
Since she noddit to me!

I'm nae sae far past wi't;
I'm gey trig and hail,
Can plant twa-three tawties,
An' look after my kail;
And when oor Queen passes
I'm aye oot to see,
Gin my luck she nicht notice
And nod oot to me!

But I've aye been unlucky,
And the blinds were aye doon,
Till last week the time
O' her veesit cam' roon,
I waved my bit apron,
As brisk's I could dae;
An' the Queen lauched fu' kindly
And noddit to me!

My son sleeps in Egypt—
It's nae use to freit—
And yet when I think o't
I'm sair like to greet;
She may feel for my sorrow
She's a mither, ye see—
An' maybe she kent o't
When she noddit to me!

The Origin of the Moss Rose.

There is a very pretty German tradition not generally known which accounts in the following manner for the existence of the moss rose. The legend is to the effect that once upon a time an angel, having a mission of love to suffering humanity, came down

Indigestion

Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For Sale by all Druggists.



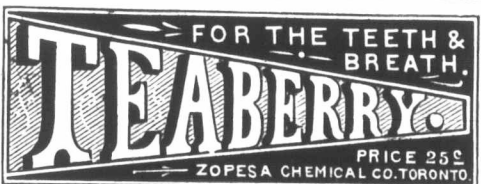
Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

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



on earth. He was much grieved at all the sin and misery he saw, and at all the evil things he heard. Being tired, he sought a place wherein to rest, but, as it fared with his master, so it fared with him: there was no room for him, and no one would give him shelter. At last he lay down under the shade of a rose and slept till the rising sun awoke him. Before winging his flight heaven-ward he addressed the rose, and said that as it had given him that shelter which man denied, it should receive an enduring token of his power and love. And so, leaf by leaf, and twig by twig, the soft green moss grew around the stem, and there it is to this day, a cradle in which the newborn rose may lie, a proof, as the angel said, of God's power and love.

Christabel's Enemy.

"Christabel." That was the name grandfather wrote in his prim hand under "Susan," "Nancy," "Martha," and Jane.

"There," he said, as he finished his pains-taking task and closed the big Bible reverently, "there's another lamb enrolled, if she does suffer under the cross of a most worldly name."

"There!" said Susan triumphantly to Martha, Nancy and Jane, "now we've got a name in the family to be proud of—Christabel—blessed bit of a baby that she is!" And to the last part of the statement everybody agreed.

And truly she was a winsome little lassie as she lay blinking up into the faces above her, all unconscious of the proud distinction of her name. Was it the name itself, or the fact as she grew older, that her eyes were big and blue, while her sisters with the prosaic names had pale hazel-colored eyes, and wore their hair in unpretending braids, while Christabel's curly locks ran riot over her shoulders—was it because of these, or one of these things, that Christabel wanted yet one more thing at all times and in all places—her own way?

Now you know that in this life of ours where the ways are so many, no

one can follow or have his "own way" without crossing the rights of some one else; but Christabel was not a wise little girl, and went on persisting in having her own way, and crying or flying into a passion if she could not have it, until she was nine years old. By this time grandfather had come into a chronic state of skaking his head over his little granddaughter with the worldly name, and plain Susan and Martha, Nancy and Jane, were sometimes of a divided mind as to whether a pretty name and a lovely face could make up for a temper which ruled the family or made everyone uncomfortable at times, while Christabel's mother looked graver after each little tempest, which usually ended in Christabel's tearful promise to do better, and a kiss all round the family.

"She is so dear and sweet, mother, that if it wasn't for her little temper she would be almost perfect!" said Susan half apologetically on Christabel's ninth birthday, as she and her mother paused in the hall at the sound of the angry tones that came up from the garden.

The mother did not answer, but went slowly out and down the garden path toward her little daughter, standing flushed and breathless with anger, while her cousin Dick called teasingly: "Now you're caught, Miss Criss-cross!"

Christabel's hand closed tight around her mother's, and her eyes flashed as she walked away to the other end of the garden, where her mother paused by a rustic bench. The silence grew oppressive, and Christabel hung her curly head and poked the ground with the shining tip of her boot as she tried to look unconcerned, and failed entirely.

"Christabel, do you remember the story Jane was reading last night about the army that lay encamped so many months before the city?"

Christabel nearly tumbled from her seat in her astonishment at this question in her mother's most cheerful tone, but she bobbed her head eagerly.

"Oh, yes, indeed! And about the poor general who had nobody to trust him at last?"

"Can you remember how it ended?"

"Oh, yes!"—with another and more decided bob of the head. "After they had been there for, oh, ever so long, and all the army was anxious to get home again, 'cause they said it was no use trying, they couldn't take the city at all, not if they tried forever, the poor general was nearly 'stracted. He just wouldn't give up, and he was so very brave that after awhile the army was ashamed and said they'd stick to him, and the very next day the city had to give up, 'cause they had nothing to eat! Oh, mamma, don't you s'pose the general was the happiest man that ever lived when all the kings and everybody said there was nobody braver nor stronger than he was?"

"Christabel, do you remember how sad papa was when he got that letter last week, telling of the death of his old friend?"

Christabel's expression of astonishment at the sudden change in conversation passed to one of horror as she shuddered: "Oh, mamma! and to think that his own son killed him! How could he?"

The mother's fingers tightened as she clasped her daughter's hands in hers and said: "He was always a passionate child, and was uncontrollably angry when he did the deed which caused his own father's death."

"I speak not out of weak surmises, but from proof."

LARD MUST GO.

since COTTOLENE has come to take its place. The satisfaction with which the people have hailed the advent of the New Shortening

Cottolene

evidenced by the rapidly increasing enormous sales is PROOF POSITIVE not only of its great value as a new article of diet but is also sufficient proof of the general desire to be rid of indigestible, unwholesome, unappetizing lard, and of all the ills that lard promotes. Try

Cottolene

at once and waste no time in discovering like thousands of others that you have now

NO USE FOR LARD.

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N. K. FAIRBANK & CO.,
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MONTREAL.

Scott's Emulsion

of Cod-liver Oil and Hypophosphites is both a food and a remedy. It is useful as a fat producer and at the same time gives vital force to the body. It is beneficial in

CONSUMPTION
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pers.
the first vegetable
eat. The skin pro-
e salts of potash,
hen the potato is
ad, to the great im-

very ripe and good-
1 quarters, weigh,
with a little water;
very soft, then add
ar for each pound
l thick; put in tum-

little biscuits are a
tea or coffee. Rub
l of Vienna flour a
sugar, and the same
Mix well and add
spoonful of orange-
e, and work to a
over, and bake for

ake small, ripe to-
coop out the seeds,
the thin skin with-
rem with cold po-
and mix in a little
pside down on a
with oil and vine-

as large and firm
nd place in the top,
x with stale bread
dd onions, parsley,
ll very fine and fill
in a moderately hot
pan, and see that
7.

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Christabel was very still, and her mother went on: "The general was very brave and very mighty, but in a Holy Book it is written: 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' The son was very brilliant and well-beloved, but he was not master of his own temper; and in this same blessed Word we read: 'He that hath no rule over his own spirit is like a city that is broken down and without walls.'"

Christabel and her mother stayed long in the shady garden seat, and then Christabel slipped up to her little room to ask help of Jesus, who alone can aid little lives to rule their spirits so that in the end they shall be better than the mightiest earthly conqueror, not like a city without walls—defenceless, useless and forsaken, but strong, beautiful, and glorious.

Rob, the Consenter.

"I think it an outrageous piece of business," said Miss Harwood to the little group of boys and girls who stood around her at the school-house door.

"I think so too," echoed a number of the pupils, among them Rob Allison, one of the boys of the school.

Miss Harwood eyed him sharply, the flushed spot on either cheek showing how much excited he was over the occurrence which had just taken place.

Then she felt moved to ask him somewhat sharply, "Did you think to say that, Rob, while the boys were destroying little Joe's property?"

Rob's head dropped in an instant: he shuffled away a few steps, muttering to himself something about "not having anything to do with it."

"I wish I could be sure of that," said Miss Harwood. "Not that I think you would touch the ship, but remember there were two classes who had something to do with destroying poor little Joe's toy ship, which he prized so highly, and which was really a beautiful piece of workmanship."

"Two classes!" exclaimed Rob in surprise. "There were just three boys who did it. I saw them: stood right by. It was Pete Wilkins, Jim Snyder, and Jack Abrams; no one else ever touched it."

"I have no doubt you are telling the truth as to the names of the boys who committed the deed. But let me tell you, in a promiscuous crowd, besides those who actually commit a wrong, there is always apt to be a number of others who stand by and give their consent, if not openly, at least by not interfering or speaking out against it. I am disappointed to think there were no boys brave enough and right-minded enough to speak their disapproval of such an act as that. I don't believe you helped to commit the destruction, Rob, but is it true, or not, that you consented to it?"

Rob's head dropped again, and he began skulking away to get out of sight of his teacher. But though he might escape her inquiring glance and imperative tones, there was something Rob could not run away from. He could not escape this new interpretation of one's duty in the presence of an evil done by others, with whom he at least had some influence, and where he claimed the right of free speech, which every American boy claims as a privilege.

What did Miss Harwood mean? Did she think he had been a coward? Didn't she know that he felt sorry about the way in which the boys had treated poor little Dutch Joe? Did she

suppose that he was mean enough to do such a thing as that? He hadn't said anything against the older boys' doing it—that thought arose in his mind, and stood confronting him like an accuser. He tried to satisfy his conscience with the assurance that he was not mean enough to do such a thing, and that he had sympathized.

"Ah, that's where the rub comes, Rob Allison," a voice seemed to say to him; "you were afraid of them. You felt sorry but you didn't dare say so. You were a coward. You 'consented.' And if you and a dozen other boys hadn't given your consent, these boys would never have dared do it."

Against this accusation Rob felt that he had nothing to say.

It gave him a new view of responsibility, which was quite startling to him when it first confronted him. "I see how it is now; I never mean to be a 'consenter' to wrong again. If I can't stop it, any way it shan't be done with my consent."

And Rob was right, and many of us need to learn just this lesson; that so far as our responsibility for the wrong man does another, is concerned, there are three persons in the case—the one who is wronged, the one who does the wrong, and ourselves who stand by and either see it done without objecting, and thus give our consent to it, or who are brave enough to determine that if wrong is to be done, it must be done in spite of us, and never by our consent.

About Buttons.

"Button! Button! who's got the button?" is a game that every boy and girl knows about. But "Who makes the button?" and "How is it done?" are different questions, and just as interesting. Glass buttons are mostly made in Bohemia, and by children, who work as fast and well as older persons, and get ten cents a day. Pearl buttons are made almost entirely in Vienna and shirt buttons in England. But Paris does the greatest business of all in making the agate buttons which come in so many and pretty styles. From five to six thousand people in one district in Paris get their living at this work. In this country are made bone, brass, ivory and composition buttons, and the Americans make them so much better and cheaper than anybody else that they are sold in all parts of the world. Buttons are little things, but how should we ever get on without them?

A Sliding Scale.

The boy was covered with mud to the top of his kilt skirt, there were mud patches on his face and hair, and he had lost his hat, but in his hand he grasped a chicken—a limp, wet and muddy chicken. His sister had declared she could not love such a cruel boy. Then he had disappeared, and had been found stuck in a swamp.

When he saw his mother his feelings overcame him, and he burst into a loud wail.

"My sister doesn't love me! my sister doesn't love me! I want to get lost in the woods, and let the bears eat me!"

"But," said his mother, "you cried when you pinched your finger with the clothes-pin, and it would hurt you far more if the bears should eat you."

The boy was interested, and dried his tears. "I mean a kind, tame bear," he said, choking a sob.

"But a tame bear has sharp teeth."

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The boy rubbed his eyes with his muddy hand, and was lost in thought for a while. Then he raised his head. His countenance was cheerful, there was not a trace of sorrow in his tone, and he cried, "I mean—I mean a nice little curly dog wifout any teef."

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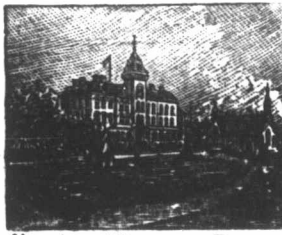
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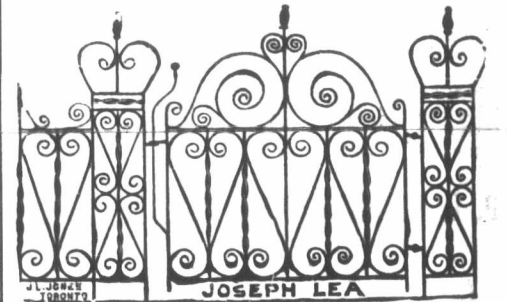
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