

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 11, 1890.

[No. 87.]

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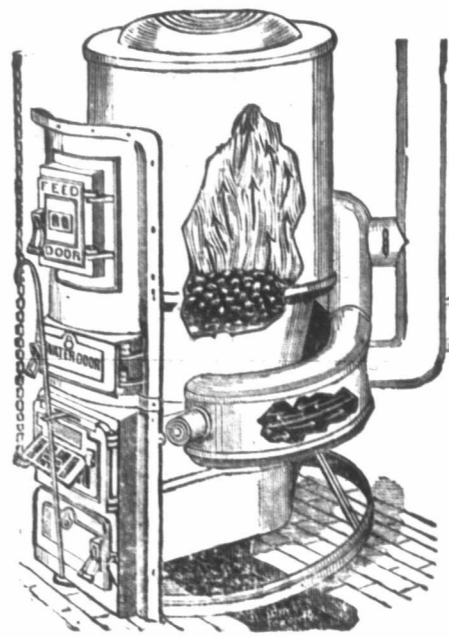
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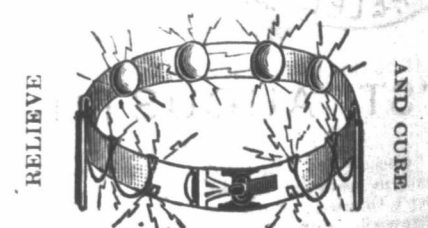
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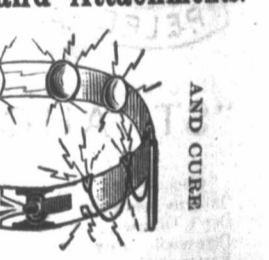
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## Lessons for Sundays and Holy Days.

September 14.—15 SUNDAY AFTER TRINITY.

Morning.—2 Kings 18. 2 Cor. 6 & 7. 1.  
Evening.—2 Kings 19; or 23 to v. 31. Mark 12. 13 to 35.

—COLONIAL LOYALTY.—A most interesting and perhaps the most thoughtful article in the *Nineteenth Century* for August is a paper on "The Loyalty of the Colonies," by Mr. R. H. Bakewell, Auckland. To those who know nothing of Colonial feeling but what the newspapers tell them, or what they have gleaned from the speeches or conversation of London Colonists, the article will come as a rude shock. In the form of a dialogue between a globe-trotter and a Colonist, the writer gives the plain unvarnished truth as to the feelings of "the man in the street" in the Colonies. Federation, as now understood, he declares a mockery, and avers frankly that, since England does nothing for her Colonies beyond acting as money-lender through the medium of her capitalists, the Colonies, in the event of a war in which England shall be involved, will do nothing but declare themselves independent and neutral Republics. In fact he sums it all up thus: "I am an Englishman and an Englishman I mean to die. But my children—that is a different matter. With the exception of the eldest, they will probably all be in favour of Australasian independence, as they are all Republicans."

INCREASE OF THE CHURCH IN THE UNITED STATES.—A paragraph from *The Independent* is going the rounds of the papers, crediting the Episcopal Church with a gain of only 9,500 members during the past year. A correspondent writes that the gain in New York City alone has been 12,000. As our statistics are compiled but once in three years, for the General Convention, we cannot verify either statement. Our gain from 1886 to 1889 was about 64,000, or more than \$1,000 a year. The increase during the past year has probably exceeded this.

RELIGIOUS BODIES IN THE STATES.—A correspondent of the *Living Church* asks for a statement of the comparative growth of our Church during the past decade, and for a comparative table of the religious bodies in the United States.

As to the latter, the editor replies, no reliable list has been compiled since the census of 1880. This was given in the first edition of *The Living Church Annual*. After the publication of the present census we will give the information desired. From the General Convention report of 1883 we find the number of communicants at that date to be 364,125; the report of 1889 gives 488,785; increase in six years, 124,660. The Journal of 1880 is not now before us; the ratio of increase was about the same. For the decade it may be estimated at more than forty per cent. Our growth has more than kept pace with the population. Two years ago we had one communicant to about 150 of population; now we have one in 125. We are "holding our own," and more, but it is much less than we ought to have done.

LECTURES.—A controversy has, for some time, been going on with regard to the usefulness of lectures; some holding that they are, as usually given, very little profitable to the students. And this we entirely believe. The giving, for example, of lectures on Church history, consisting of mere outline scraps dictated by the lecturer and written down by the student, is certainly a very great waste of time; whereas illuminating hints, guiding the student in the use of his text-book, might be stimulating and instructive. Professor Max Muller, in the *New Review*, comes to the defence of the lecture, whilst he quite agrees with the critics that they ought to be based on a text-book; and by such means, he holds, the student's time may be greatly economized. "The time wasted by students in the country," he says, "by reading useless, stupid, and even mischievous books, is incredible." Those who profess an entire want of confidence in lectures, he remarks, are little aware of all the pains that are taken in order to ensure their efficiency. There is, he admits, one danger in lectures, especially eloquent lectures, that they produce too implicit a deference to authority. Happily this is a danger which is not very often encountered.

TYRANNICIDE.—Mr. Swinburne's Ode on Russia in the August number of the *Fortnightly* has excited no ordinary attention from the fact that it frankly advocates tyrannicide. We can quite understand that the revelations about political exiles in Russia should stir the indignation of all lovers of liberty. We can even understand that Russians, goaded to madness, should think there was no other way out of their misery but a system of terrorism, and that the murder of the Czar should be part of their scheme; but it is not quite so easy to understand that an Englishman should, in cold blood, recommend this course to men of another land. And yet this is what Mr Swinburne says:

"God or man, be swift; hope sickens with delay,  
Smite, and send him howling down his father's way!  
Fall, O fire of heaven, and smite as fire from hell,  
Halls wherein men's torturers, crowned and cowering,  
ing, dwell."

Of course this means assassination, and assassination means murder; and we must denounce murder whether advocated in prose or in verse, whether by Mr. Swinburne or any other.

JOAN OF ARC.—An interesting controversy is taking place in France on the subject of the canonization of Joan of Arc; and we have no doubt that

many inferior characters have found a place in the Roman Calendar. A writer in the *Revue Chrétienne*, a Protestant publication, shows that it is not Roman Catholics alone who can appreciate the Maid of Orleans. The characteristics of the maiden and of her religion are exceedingly well drawn out and worth enumerating. The writer speaks of her freedom from frivolity and presumptuousness, of her good sense in using French soldiers while confident that God would give the victory. Her piety, he says, was personal and independent. In matters of conscience her motto was "God first," and she would acknowledge no human authority, however high. Finally her piety was characterized by gentleness and humanity. Her conduct at the stake was the crowning evidence of her piety, for from the summit of the funeral pile on which she was about to be consumed, she magnanimously ejaculated, "I forgive you all." She was of no party, he says. She belongs to France and to God. Canonized or not, Joan of Arc is an example to imitate.

SOCIETY OF S. MARY MAGDALENE.—We wish to draw attention to a notice in another column of the Society of S. Mary Magdalene, an association founded with the approval of Bishop Huntingdon, of Central New York. The secretary is Miss A. L. Shepard, 332 West 5th street, Oswego, N.Y., who will forward to applicants a copy of the rules, together with prayers printed for use by members of the society. All are interested in the success of such a work.

CHRIST AND HIS DISCIPLES.—Our Lord Jesus Christ instituted the Holy Communion of His Body and Blood, employing the elements of Bread and Wine. Some of His professed followers seem to think themselves wiser than He was. Here is one instance: A woman presenting herself to receive the Holy Communion refused the chalice. To the remonstrance of the priest she answered: "I cannot violate my vow." The bishop being present, insisted upon her communicating, which she did with apparent unwillingness, and possibly in an angry temper. This poor woman had been taught, no doubt, that it was wrong to take wine in the Sacrament; but what fearful fanaticism and superstition are here revealed! Here is something almost worse: A Methodist church at Lowell, Mass., has decided to use water instead of wine in the Communion service. One of the members, who had been a drunkard, according to his own statement, and had twice returned to his old habits through the temptation placed in his way at the Communion service, was the cause of the change. The minister said he could never pass the wine to him again, and the church unanimously consented to use water instead. Now, we greatly doubt the truth of this story. But, if such a very exceptional case could be found, then it would clearly be the duty of the church either to dispense this particular member from taking the Sacrament, or to allow him to take it in one kind. To change an institution of Christ on account of a dipsomaniac here and there is out of the question. One serious aspect of the subject is the harm done to the cause of temperance.

LEAD, KINDLY LIGHT.—Dr. Carry has drawn our attention to a slip in the paper on Newman as regards the date of his most famous hymn. It was written,

as stated in our paper, on the return of the author from Italy; but it was several years before his secession to Rome. The writer trusted to his remembrance of the passage in the Apologia.

#### THE WINNIPEG CONFERENCE.

Our readers will peruse with much interest the fuller report of the Conference on the Union of the Canadian Church which is given in the present issue of this paper. As far as we are at present able to judge, the scheme is a very good one, and it is evident that it must have been well considered and carefully matured before the meeting was held. Otherwise the very brief time of meeting would hardly have sufficed for putting it into such shape.

As regards the general principle of uniting all the dioceses of the Dominion into one Church, there is not, as far as we know, any difference of opinion. Who can doubt that the state of things in England is eminently undesirable—having two provinces and two convocations, without any point of union except in the Imperial Parliament? It is only the dogged conservatism of the English constitution that can account for the resistance to a national Council. The late Mr. Dickinson laboured for years to bring it about; but the practical difficulties and perhaps the mutual jealousies of the two provinces baffled his attempts, and the thing is not yet accomplished. If disestablishment were to take place, we have no doubt that the change would take place in six months.

Happily, or unhappily, we have no such difficulties to contend with in Canada. No complications of Church and State stand in the way of ecclesiastical legislation. No hoary traditions oppose themselves to fresh adjustments of our relations. We are free to do what seems best; and it is now likely that this will be done with all reasonable expedition, for there is no need of hurry.

As regards the question whether the provincial divisions should be retained, and, if so, in what form, it will be time enough to determine this when the scheme has taken actual form and has come into work. The first thing is to get a National Synod. The present provincial synods might remain just as they are until that is got under way. It has been suggested by some that these provincial divisions might after a time disappear. But the immense size of the Dominion renders it undesirable that the central body representing the whole Church should meet too frequently; and therefore the provincial synods should be retained. On the other hand, however, it seems desirable that the provinces should be divided. It was suggested that the ecclesiastical province and the civil should be coterminous; and this seems not altogether unworthy of adoption. Certainly Ontario might well form an ecclesiastical province; even if the maritime provinces and Newfoundland should be united with Quebec. But this is a detail which may be considered hereafter.

A somewhat strange inference has been drawn from this proposal by some writers. It has been said that now the Canadian Church is breaking from the English. We cannot quite see how the new scheme affects our relations to the Mother Church. In the legal sense of the word, we apprehend that we are, at this moment, entirely independent of the Church of England. We are not aware that the Archbishop of Canterbury has any jurisdiction over Canadian Bishops. Cases affecting the Church of England in Canada might come

before an English Court, but only in the same way as cases affecting any other religious community.

We do not suppose that any proposition will be made to revise the Prayer Book in Canada without the co-operation of the other branches of the English Communion. But there is nothing now, and there will be nothing when we are one Church, to prevent our drawing up services for ourselves to meet our needs. This we have already done; and some of them are very good, and some surprisingly bad; and if by reason of this union some of these things can be better done, this will be another advantage resulting from it. At any rate the change is in the right direction.

#### THE EQUAL RIGHTS MEETING.

We have never expected much from the Equal Rights movement, and we have not been disappointed. But we are far from denying the importance of keeping before the public mind the ideas which the Society has pledged itself to propagate. We must also acknowledge the moderation (the ability is a matter of course) of the speech of Professor Goldwin Smith, and of the introductory remarks of the chairman, Dr. Caven.

But the difficulties of the position are very great. Ostensibly the protest is against the principles of the Jesuits and their demoralizing influence in the Church and in Society. At the same time there is an earnest and persistent effort to preserve the civil and religious rights of Roman Catholics, and even to concede their rightful claims.

We see this conflict throughout the whole of Dr. Caven's remarks. He would like, he says, to separate the case of the Jesuits from that of the Roman Catholics, and it is interesting to note the manner in which he struggles with this thought, as though he were wishing that some one would help him to do a thing which he finds it very difficult to accomplish. At last he appears to give it up in despair. He is sorry for it; but he cannot resist the conclusion—Romanism and Jesuitism are the same.

We have long ago said our say on this subject; and we cannot quite understand the persistency with which well-meaning Protestants go on attempting to distinguish where there is no difference. Let them tell us, one of the speakers said, that they still claim what used to be called the Gallican liberties. *Sancta Simplicitas*. Why, the Gallican liberties are now not merely a provincial piece of impudence, as they used to be regarded at Rome, but an actual heresy. Whether Bossuet could now have remained a member of the Roman communion is a point not easy to determine. It is, however, quite certain that the principles for which Bossuet contended are now condemned by the authority of the Church of Rome.

The Jesuits have had their say. Everything which they contended for they have gained—in doctrine and in practice. They denounced the idea of national Churches, and there is now no such thing in communion with Rome. They contended for the infallibility of the Pope, not merely as a practical, working principle, but as a theoretical principle and dogma; and now is affirmed by an Ecumenical Council (so-called), and received by the whole Roman communion, that the decrees of the Roman Pontiff—speaking *ex Cathedra* and addressing the whole Church—are infallible and unreformable, even without the consent of the Church. Another dogma which they contended for was the immaculate conception of the Blessed Virgin; and that was decreed by Pius IX.

—in a manner indeed which was then unlawful, but which has since then been legalized by the Vatican Council.

What remains for the Jesuits to accomplish? That their system of casuistry should be adopted by the Church; and this has been done. The great authority on Moral Theology for many years has been Liguori; and the system of Liguori was based on that of the Jesuits. If any change has been made in the Liguorian method, it has been in the direction of the Jesuit masters—in the matter of probabilism for example.

It has been sometimes alleged that Pascal's exposures of Jesuit teaching were, in some respects, unfair; and we believe that, in some slight matters of detail, the allegation may be made good. But in the question of probabilism Pascal was absolutely in the right; and on that question the authorized teaching in Roman seminaries is distinctly on Jesuit grounds.

It will be well, then, that our Equal Righters should clearly understand what they are doing. Let them watch against every Roman encroachment, every endeavour on the part of that powerful communion to obtain for itself privileges to which it is not entitled; but it is of no use speaking as though Romanism and Jesuitism were different theories. They are not.

There is always a danger of movements of this kind being perverted to political and party purposes. We understand that the Equal Rights movement was begun with the intention of delivering public questions from the control of the mere party machine. It is now whispered that this very machinery, which was to oust the old machine, is being employed for quite a contrary purpose. It is said (truly or not) that some prominent Equal Righters "plumped" for another candidate for the city of Toronto, when two of their own were in the field. It is also said that some who abstained from the movement when they thought it might injure Mr. Mowat, are now joining in it when they think it can be used against Sir John Macdonald. Those who say these things may be mistaken; but it behooves the genuine Equal Righters to have their eyes open.

#### SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 12.

"Then shall the priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following." This is the present rubric, but what is the offertory which the Priest is to begin? "The deacons, churchwardens, or other fit persons appointed for that purpose" are collecting the alms and other devotions, which are to be placed in "a decent basin," and this basin, with its contents, is to be "reverently" brought "to the priest who shall humbly present and place it upon the Holy Table." The whole action is realised at a glance, and is full of reverence as between man and his Maker. But the original question is unanswered. The old *Offertorium* has passed through many phases of meaning since the sixth century, when it is first met with. Skeat makes it equivalent to the *Oerarium* or *Gazophylacium*, and Stormont the oblations and the offertory sentences. The popular interpretation is the oblations or the act of making and receiving these, and mediæval use was somewhat liberal in the employment of the word. But the *Offertorium* was the anthem, psalm, or other musical piece sung at this part of the service, and thus the sentences

form themselves the nearest approach to the ancient usage. In the present Roman Canon of the Mass, as in the mediæval *Sarum Missal*, the *Offertorium* is a psalm appointed for the occasion, and the connection is clearly marked in Edward's First Book: "Then shall follow for the offertory one or more of these sentences of Holy Scripture, to be sung whilst the people do offer." Immediately before the Reformation, however, the *Offertorium* was too often a matter of jest, when the priest "sang ful meriely and lowde" in prospect of the collection. The proper *Offertorium* covers two distinct ceremonial acts, (1) the presentation of the "alms and other oblations," (2) and the presentation of the elements for consecration on the Altar. 1. The alms are the gift of the faithful unto God, and, as a consequence, may be devoted to any holy purpose. They have always formed part of the Eucharistic service, but Edward's First Book does not claim for them the loftiest conception, "Whiles the clerks do sing the offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind." The Second Book lays the collecting upon "the churchwardens or some other by them appointed," and another rubric in the First Book shows some other at least, of the purposes of the collection, namely, the recouping the pastors and curates for supplying the Bread and Wine, "and that in such order and course as they (the people) were wont to find and pay the said loaf." In 1662 our present rubric was inserted, and the American "Book Annexed" suggests to add that "When the alms are presented, there may be sung or said an offertory anthem." But the English rubric was, no doubt, taken from King Charles's Book of 1637, which is nearly in the same words. The Non-jurors' office of 1718 has a provision in the rubric, which gives a curious picture of Church life, and has not long disappeared from Scotland: "And that no one may neglect to come to the Holy Communion, by reason of having but little to give, the person who collects the offerings shall cover the basin with a fair, white linen cloth, so that neither he himself nor any other may see or know what any particular person offereth."\* The present Scotch Office, as derived from that of 1764, makes of the alms a more formal oblation. There is first: "Then the presbyter, or deacon, shall say, 'Let us present our offerings to the Lord with reverence and godly fear,'"—an exhortation which is due to Bishop Deacon's *Holy Liturgy* (1784) and Bishop Rattray's *Office* (1744): then, when "the deacon, or, (if no such be present) some other fit person" has received "the devotions of the people there present, in a basin provided for that purpose," "the said basin, with the devotions therein," is delivered "to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table, saying, 'Blessed be Thou, O Lord God, for ever and ever,' "&c. This first oblation is an adaptation of 1 Chr. xxix. 10, 11, 12, and taken from the Office of 1637 where the same passage enlarged is given among the offertory sentences, and where we first meet with the phrase, "And of Thine own do we give unto Thee." In the Office of 1755 the reading of it after the presentation of both the alms and the sacred elements is a *direction*. It is now only an oblation of the alms and devotions of the people, and it is an impressive usage as it stands, but it would have had far more propriety and point if it had covered the whole obla-

\*The writer made his first Communion offerings by such a device. It was a second and special collection, and as being a matter of conscience, almost always of silver coins.

tion now made at the Altar. At the same time, the alms in 1637 were not all for the poor, as the rubric gives rather a wide allocation: "After the divine service is ended, that which was offered shall be divided in the presence of the presbyter and the churchwardens, whereof one half shall be to the use of the presbyter to provide him books of divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that church, or the public relief of their poor, at the discretion of the presbyter or churchwardens." Traces and remnants of this system of allocation are still to be met with in Scotland.

## THE CHRISTIAN MINISTRY.

### CHAPTER VII.

#### THE EPISCOPATE.—Continued.

##### THE SUB-APOSTOLIC CHURCH.

The Pastoral Epistles of S. Paul enable us to understand the manner in which the Episcopate gradually extended in the Christian Church, taking ultimately the place of authority originally occupied by the Apostles. It should be remarked that we are not here contending for any special theory of Episcopal authority. That might be autocratic or constitutional, or it might include the co-operation of a council or of assessors, without the nature of the Episcopal office itself being affected. These points are in no way touched by our argument. What we are here contending for is the Apostolic origin of the Episcopal order as distinct from the presbyterate.

##### ADMITTED FACTS.

Now it cannot possibly be denied that the Episcopal order is found to be established early in the second century. We do not mean that there are not churches without bishops. Originally, the Apostles were bishops of the whole Church, and not of particular churches. It is almost certain, for example, that James of Jerusalem was not one of the twelve; and the tradition that Peter and Paul were joint bishops of Rome undoubtedly points to the fact that the one had charge of the Jewish Christians, the other of the Gentiles. As the Apostles were removed by martyrdom, as was the case with most of them, or in the ordinary course of nature, the Episcopal order came into their place, gradually settling down to the government of particular cities or districts. As we have said, the Episcopal order is found actually established early in the second century, and soon afterwards it became practically universal.

##### THE TESTIMONY OF IGNATIUS.

The principal authority for the early existence of the Episcopal office is Ignatius of Antioch, who was martyred early in the second century, not later than A.D. 120. Now Ignatius speaks of the three orders as existing without the slightest reference to there being any doubt on the subject. "Give heed to the Bishop," he says (Epistle to Polycarp, vi.) In the same place he speaks of those who are "subject to the Bishop, the presbyters, and the deacons." And it matters very little what recension of these Epistles we adopt, since every one of them recognizes the existence of the three orders.\*

##### THE IMPORT OF THIS TESTIMONY.

Now the importance of the testimony of Ignatius arises greatly from the fact that he does not, in the least, argue for the Episcopal office, but simply refers to it as existing, and insists upon the duty of subjection to the bishop. If there had been anything precarious in the office, if there had been any that called in question the distinction of this order, it is impossible that the writer should have spoken in

\*There is now little doubt that the shorter Greek edition of the Epistles is genuine, and that the Syriac version was an abridgment made for a special purpose. The great work by Bishop Lightfoot is not only a monument of learning, but a specially valuable testimony, as coming from one who had formerly doubted the genuineness of the Greek recension.

this manner. He must have been embarrassed by the thought that his readers, or some of his readers, questioned the authority of the bishop, or even his right to exist. But there is not the slightest allusion to anything of the kind. There is no indication of its recent introduction, or of there ever having been any opposition to it. And these Epistles must have been written probably not more than, at the outside, ten or fifteen years after the death of S. John.

##### S. JEROME'S THEORY.

According to S. Jerome, quoted by Hooker, in his *Ecclesiastical Polity* (vii. 5, 7), bishops were appointed in the Church because of the rise of parties and divisions, and for the maintenance of unity. Originally, he says, the Church was governed by presbyters; "but when every one began to reckon those whom himself had baptized his own and not Christ's, it was decreed in the whole world that one chosen out of the presbyters should be placed above the rest, to whom all care of the Church should belong, and so the seeds of schism be removed (Ep. 69; 14, 6). We refer to S. Jerome because he has sometimes been quoted as an authority for Presbyterianism. But apart from the fact that the lateness of his date would prevent his being set over against witnesses like Ignatius, Irenæus, and Cyprian, it is clear that Jerome was only arguing against the autocratic government of the bishops, not against their right to exist as such. "Let bishops know," he says, "that custom, rather than the truth of any ordinance of the Lord's, maketh them greater than the rest, and that with common advice they ought to govern the Church" (Hooker vii. 5, 8). "All bishops," he says, "are the Apostles' successors" (Ep. 85); and he admits their right of jurisdiction and ordination. He was only desirous that their authority should be exercised in consultation with the clergy; and this is the desire of nearly all those who most highly value the Episcopal office.

##### THE TEACHING OF THE FACTS.

It is indeed difficult to understand what other inference can be drawn from the undeniable facts of early Christian history than this, that the Episcopate is of Apostolic origin. On what other theory can we account for its early origin and for its existence in all Christian churches up to the time of the Reformation? It was never objected to, or spoken of as an innovation or usurpation; and the continental reformers organized their churches in a different manner simply because they had no bishops with them. In England there was no thought of departing from the historical model; and it has given to the Church of England a claim to represent the original Church of the land such as can hardly be conceded to any other Church.

##### OTHER COMMUNIONS.

If it is said that we are thus unchurching other Christian bodies, the answer is very simple. We are giving no opinion regarding the position of other communions. Believing, as we are forced to believe, that the Episcopate is of Apostolic origin, that is, of Divine origin, we must of necessity regard Presbyterian churches as irregularly and inadequately organized. But we are not, on that account, giving any opinion in regard to their position or powers. What the value of merely Presbyterian ordination may be we cannot tell. The older Presbyterians claimed an Apostolic succession. We know nothing of this. We only say that the bishop is needed to crown the edifice. Neither do we deny that they do God's work and receive God's blessing. Every work of faith is blessed. Our Lord told His disciples not to forbid those who cast out devils in His name, even although they were not directly sent by Him. It would have been well if the Church had remembered her Lord's attitude. If we claim a regular mission, which we cannot concede to others, will it not be sad and disgraceful if we are put to shame by their greater zeal and devotion?

##### DEAN MILMAN'S CONCLUSION.

The judgment of Dr. Milman, formerly Dean of St. Paul's, although not adduced as in any way authoritative, is yet of great interest as coming from a man of singularly liberal sentiments, and one who is evidently unwilling to disagree with the Presbyterian contention.

"The most plausible way," he says (History of Christianity, Bk. ii. chap. 4), "of accounting for this total revolution [the usurpation of a position of authority over the other presbyters by the bishops] is by supposing that the affairs of each community or church were governed by a college of presbyters, one of whom necessarily presided at their meetings, and gradually assumed and was recognized as possessing a superior function and authority."

"In expressing my dissatisfaction with a theory adopted by Mosheim, by Gibbon, by Neander, and by most of the learned foreign writers, I have scrutinized my own motives with the utmost suspicion, and can only declare that I believe myself actuated only by the calm and candid desire of truth. But the universal and almost simultaneous elevation of the bishop, under such circumstances, in every part of the world (though it must be admitted that he was for a long time assisted by the presbyters in the discharge of his office), appears to me an insuperable objection to this hypothesis."

"The later the date which is assumed for the general establishment of the Episcopal authority, the less likely was it to be general. It was only during the first period of undivided unity that such an usurpation (for such it must have been according to this theory) could have been universally acquiesced in without resistance. All presbyters, according to this view, with one consent, gave up or allowed themselves to be deprived of their co-ordinate and co-equal dignity. The further we advance in Christian history, the more we discover the common motives of human nature at work. In this case alone are we to suppose them without influence? Yet we discover no struggle, no resistance, no controversy. The uninterrupted line of bishops is traced by the ecclesiastical historian up to the Apostles; but no murmur of remonstrance against this usurpation has transpired; no schism, no breach of Christian unity, followed upon this momentous innovation."

It is hardly possible to put the argument more clearly or more cogently.

#### REVIEWS.

**ELEMENTARY MECHANICS.** A specific subject of instruction in public elementary schools. Blackie & Son, London, 1890.

The sight of a book like this awakens regrets in those who went to school a good many years ago. Whatever may be the faults of our modern systems of education, many subjects are now taught which we all wish we had learnt. Of this kind are the contents of the admirable little volume before us. Here we have all that most persons want to know on the properties of matter, solids, liquids, gases; on the laws of motion; the conservation and dissipation of energy; on heat; hydrostatics; pneumatics, the lever, the wheel and axle, and much besides set forth with the utmost lucidity, in very small compass, and yet in a style which is full of interest. If we add to this that each chapter has a set of useful questions appended, that the book is beautifully printed and admirably illustrated with wood engravings, we have said all that is necessary to secure it a warm reception. The only defect we have remarked is the absence of a Table of Contents. There is, however, a very good Index at the end.

**THE ACCRETIVE SYSTEM OF DEVELOPING MEMORY.** An address by J. P. Downs. Price 10 cents. E. H. Libby, New York.

In this lecture Mr. Downs finds fault with all previous systems of technical memory and advocates the "Accretive System" of Mr. C. G. Leland. There is a good deal that is well said on the subject of the importance of memory, and we are inclined to agree with his remarks on artificial modes of helping the memory. As regards the system advocated, only experience can tell.

**FAIR COLOURS.** By Sister Bertha. The Young Churchman Co., Milwaukee, 1890.

This pretty little booklet has some charming brief essays on the significance of colours, illustrated principally from Holy Scripture. We have Blue, the colour of Love and Truth; Red, of Suffer-

ing; Purple, of Royalty; Green, of Peace; White, of Purity; and the Rainbow described.

**THE PRINCE OF PEACE, OR THE BEAUTIFUL LIFE OF JESUS.** By Isabella M. Alden. Huber & Co., Philadelphia, 1890.

"We have received a pamphlet containing samples of this book; and have pleasure in testifying that, as far as we can thus judge, the book is pleasantly written and prettily illustrated."

**MAGAZINES.**—*Harper* (September) begins with a paper "Across the Andes," well written and beautifully illustrated. "Port Tarascon" by A. Daudet, is continued in its author's charming manner, suitably accompanied by the very striking woodcuts of the French artists. Wordsworth's sonnet on Aix-la-Chapelle is accompanied by a beautiful view of the cathedral. An interesting article on "Harvard University in 1890" is by Mr. C. E. Norton. "The Social Side of Yachting," by Mr. Jerrold Kelley, is a pretty sketch, prettily illustrated. We ought to have said, by the way, that parents who intend to send their sons to the University, would do well to read Mr. Norton's article. *The Arena* (September) has for its frontispiece a portrait of Mr. Gladstone, taken from a recent and excellent photograph. "The Race Question," by Senator J. T. Morgan, is a very important paper on a subject which will occupy the minds of philosophers, philanthropists, and politicians for many a day. Mr. T. P. Gorman writes on the "Dominion's Original Sin," which seems to mean principally its existence, and secondarily the manner in which it came into being. An interesting sketch of Mr. Gladstone's political career, under the title, "The Greatest Living Englishman," by Mr. James Realf, jr., is done with fairness and discrimination. The other articles are of the usual diversified character. *The Methodist Magazine* (September) carries on the two series of papers by the Editor and the late Lady Brassey. The former takes the Canadian Tourist party in Europe to less known regions than most of the places formerly visited, namely, the Dolomite country. The paper is prettily illustrated, as is Lady Brassey's "Last Voyage." A very interesting paper, with good illustrations, "In Bunyan's Country," will be welcome to all readers of the "Pilgrim's Progress." Mrs. Gustafson writes warmly on Miss Frances E. Willard, the President of the Women's Christian Temperance Union of the United States. The paper on "Lapsed Classes" in Toronto should be read by Christian workers, as should also Mr. Price Hughes' sermon on "Christ's Sympathy with Suffering." *The Missionary Review* (September) is No. 9 of Vol. iii.; but we fancy it is the first time it has come to us for notice. Like all the publications of Messrs. Funk & Wagnalls, it is carefully edited and well written. The contents are interesting and varied; although it is not quite easy to judge from one number of the extent of its information. As far as we can judge from this one, the Presbyterians seem to be principally represented; but there is much in the account of the Proceedings at the Shanghai Missionary Conference which will interest all who long for the evangelization of China. Dr. Pierson's paper on the Supernatural Factor in Missions deserves much consideration; and we may receive warning and instruction from the article on Mormon Proselytism. *The Century* (August) continues the series on the "Women of the French Salons," with a charming portrait of the Princesse de Conti and other illustrations. The "Proposed Yosemite National Park" is the subject of an article beautifully illustrated. "The Anglomaniacs" is concluded, and is a well-told story in every sense. A first paper on "The Social Problem of Church Unity," to be followed by others, is from the pen of Dr. C. W. Shields, and some of the gravest questions of modern civilization are therein discussed in a sober and Christian spirit. "The autobiography of Joseph Jefferson" still goes on in the same satisfactory manner. The portraits of Charles Matthews are excellent, and so are some new ones of the writer. The paper on Wells Cathedral is one of the most admirable of that excellent series; and the views of exterior and interior are numerous, accurate and beautiful. "Friend Olivia" is brought to its penultimate chapter. *The Church*

*Eclectic* (September) is a very interesting number and has a larger number of original articles than is usual. It begins with a paper of somewhat unusual interest at the present time on "Revelation and Inspiration" by Dr. W. D. Wilson (of Syracuse, we think). The paper on the "Increase of the Ministry" from the N.Y. *Evening Post*, to which reference has already been made in this paper, is usefully reprinted. Of the other papers, all of which are good, we may mention Professor R. H. Thornton's "Supernatural Element in Religion," "Preaching Christ's Word and Divinity" by Rev. F. Gibson, "Sympathy between Masters and Men" by Dean Hole, and an interesting and sympathetic sketch of the late Mr. Mackonochie from the *Literary Churchman*.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### MONTREAL.

MONTREAL.—Rev. Geo. Rogers, M.A., is about to leave S. Luke's parish for Brandon, Man.

Rev. J. A. Newnham, M.A., who has just returned from England, announced to his parishioners on Sunday, 31st ult., his intention to become a missionary to the Cree Indians in the diocese of Moosonee, under Bishop Holden, where he will labour (D.V.) in connection with the C.M.S.

HOCHELAGA.—The parish of S. Mary's is also vacant.

### TORONTO.

TORONTO.—*S. Simon's Church*.—The Rev. Professor Clark, M.A., LL.D., will preach a series of sermons on "The Four Temperaments," in this church, at the morning service on the five Sundays following, viz.: September 7th, 14th, 21st, 28th, and October 5th. Service begins at 11 o'clock. All seats free.

*S. Matthew's*.—The Rev. C. H. Channer, M.A., rector of Christ church, Adran, Mich., has been spending his vacation amongst his old friends in Ontario, and preached in S. Matthew's church, Toronto, on Sunday, August 31st.

GRAFTON.—The annual harvest festival and outing of the Sunday schools (3) of this parish, took place on Thursday, August 28th. The day was begun by celebration of the Holy Communion in S. George's church, at which were 16 communicants, the rector, Rev. W. E. Cooper, being celebrant. In the afternoon the harvest service took place in the church at 2 p.m., the rector saying the prayers, and Rev. Canon Davidson, of Colborne, delivering an interesting address, W. P. Atkinson, Esq., of Toronto, presiding at the organ. The church was most beautifully decorated with sheaves, flowers, &c., the chancel especially presenting a most lovely appearance. Many of the members of the Centreton congregation were present—the design being to bring all the congregations together for one united service. After service, games, races, etc., came off in the "Old Cricket Field" adjoining the churchyard, and a most enjoyable day was brought to a close by the harvest tea, after which the people dispersed to their homes, feeling, we hope, more drawn together by their common rejoicing for the "good hand of their God upon them."

EAST TORONTO.—There was a brilliant assembly at East Toronto on Saturday last, when the corner stone of the new Church of England mission building was laid by the Rev. Professor Clark, LL.D., of Trinity College, in the presence of a large gathering of clergy and laity. The building is already some distance above the ground, and shows the chief lines of the structure. The choir of All Saints' was reinforced for the occasion by the choirs of S. Luke's and S. Thomas', Toronto, and their rendering of the various hymns was very effective, albeit somewhat marred by the high winds prevailing. After prayers by the Rev. James Gammack, M.A., LL.D., the priest in charge of the mission, a box containing the coins of the Dominion and copies of the leading daily and church papers, as well as documents relating to the church, were placed in the crevice prepared for it. The stone was put in position and declared to be "well and truly laid" by Professor Clark. The Rev. C. Rattan, rector of Norway, having read the closing prayers, Professor Clark briefly and eloquently addressed those present. He expressed his pleasure at being present to assist in the ceremony, and in the

interesting number of original articles than any other paper of somewhat time on "Revelation" by W. D. Wilson (of the "Increase" *Evening Post*, to be seen made in this and the other papers, mention Professor Gammack's "Elementary Word and Divinity" and the sympathy between the late Mr. Macchman.

Church Notes

CONVENTS

M.A., is about to go to Man.

has just returned from his parishioners on Sunday to come a missionary case of Moosonee, will labour (D.V.) in

S. Mary's is also

The Rev. Professor has a series of sermons in this church, at Sundays following, 28th, and October 1st. All seats free.

hanner, M.A., rector has been spending his time in Ontario, and will return to Toronto, on Sun-

festive and outing for the parish, took place on Sunday. The day was begun by a service in S. George's church, the rector, and the choir. In the afternoon, the Rev. Canon presided in the church at a social, and Rev. Canon presiding in Toronto, presiding in the most beautiful manner, and the chancel lovely appearance. The congregation brought all the contributions. After service, the "Old Cricket" and a most enjoyable harvest tea, to their homes, feeling by their common God upon

brilliant assembly at the corner of the mission building. Mr. Clark, L.L.D., of a large gathering is already some of the chief lines of the "Saints" was reinforced by S. Luke's and the rendering of the psalm, albeit somewhat long. After prayers by A.L.L.D., the priest maintaining the coins and leading daily and other duties relating to the church prepared for it, and declared to be by Mr. Clark. The Rev. Canon read the closing prayer and eloquently expressed his pleasure in the ceremony, and in the

course of his remarks took occasion to eulogize the work of the Rev. Dr. Gammack, whose learning, the speaker noted, was known and appreciated wherever the English language was spoken, and whose name would long be connected with theological literature. Mr. Rattan then traced the growth of the mission backwards from its present state of prosperity to its humble origin some eight years ago, and was followed by Dr. Gammack, who, after expressing his gratitude for the kindly words spoken of himself, thanked the clergy and others who had come forward to help and encourage them in their endeavours to extend the influence of the Church's teaching in a new direction. The singing of a hymn and the benediction brought the proceedings to a close. One feature of the service was unusual, viz., the entire absence of the collection plate. After the ceremony the visiting friends were most hospitably entertained by Mr. Frank Boston. The clergy present were the Rev. Drs. Clark and Gammack, Rev. Professor Roper, the Rev. Messrs. Webb, Norgate, L. Smith, Rattan, Carswell, Softly and others; also Messrs. Pickford, Creswick and Gammack, lay readers. It was agreed at first that the name of the new church should be S. Martin's, but by a later resolution of the congregation it was decided to be S. Saviour's.

HURON.

DRESDEN.—The Rev. W. B. Rally, who officiated in Christ church on Sunday last, will again occupy the pulpit on Sunday next, and will take the duties until Rev. W. G. Connor is able to resume work again.

ALGOMA.

INFRA-COMBE.—The secretaries of the Society for Promoting Christian Knowledge have sent a gift of twenty-five dollars worth of books to the Rev. L. Sinclair, for the lending library which he has established for the benefit of his congregations in the widely extended mission under his charge. Mr. Sinclair returns grateful thanks for this kind and much appreciated gift.

HUNTSVILLE.—Church Building Fund.—The receipt of the following sums is gratefully acknowledged:—L. B., \$5; B. C., per T. D. D. L., \$2; Miss C., \$1; S. Paul's, Toronto, by J. G. Greey, \$4; S. Peter's, Toronto, by treasurer, \$50; Ascension, Toronto, by treasurer, \$7; S. George's, Toronto, by treasurer, \$68. Total amount of fund at present, \$810.44. September 3rd, 1890.

BRACEBRIDGE.—The Rev. James Boydell begs to acknowledge the receipt of a barrel of excellent clothing and other gifts for this mission and surrounding district, from the Young Women's Guild, Clinton, Ontario, for which, at the same time, he begs to express his sincere thanks. He is also indebted to the Woman's Auxiliary, Sherbrooke, Province of Quebec, for four barrels of very excellent clothing, literature, and other gifts—one barrel of which was specially sent for the use of the missionary and his family, and says that the contents of this barrel could not have been better selected to meet his wants; everything was "really excellent" in quality and adapted to the needs of the thankful recipients. The contents of the other three barrels will fill many an empty place in the closets of the poor.

RUPERT'S LAND.

Second Day.—After service in the cathedral, the synod met on Thursday for business in the college. The secretary opened the proceedings with prayer.

On motion of Mr. Wrigley, the house went into committee of the whole, to consider proposed amendments to the constitution. On motion Canon O'Meara was appointed chairman.

At 11 o'clock the committee rose and reported progress, the time having come for the discussion of the message of the House of Bishops on the subject of the union of the various branches of the Church of England in Canada.

During the discussion Dr. Hodgins, of Toronto, arrived, and was invited to a seat on the floor of the house.

Mr. Wrigley moved that the house concur in the message. He expressed the hope that the synod would join the right reverend prelates and men coming from the east to meet them; very cordially welcome them and assure them of their hearty sympathy with the object proposed, and their earnest desire to do everything possible to draw closer together the various branches of the Church throughout the Dominion. He had been very forcibly struck with the words of the prolocutor of the Lower House of Canada as to want of knowledge in the east of the Church in the west; there was also far too little known in the west of what goes on in the east. He hoped the result of the meeting would be to diffuse

more knowledge throughout the whole Dominion of the various branches of the Church. He regarded the message expressing the opinion of the House of Bishops in favour of provincial organization, as presenting no bar to free discussion. He hoped the House would unanimously affirm the principle laid down in the message. It was scarcely possible in this province to do without a provincial synod. They were much indebted to one particular society in England for pecuniary assistance; it was entirely by the assistance of that society that they had had the pleasure yesterday of forming a new diocese. He hoped they would be able unanimously to affirm that clause of the Bishops' message. He suggested that the synod adjourn until after the meeting tomorrow afternoon. It might then be decided that the representatives to the general synod should be elected by the dioceses rather than by the provincial synods; still, it might be desirable for this synod to pass some resolution.

The motion was seconded by Rev. J. F. Pritchard. Rev. Mr. Dawson, of the diocese of Qu'Appelle, said all were agreed about the absolute necessity of union; the only difference of opinion was as to how the future government of the Church would be carried on when the union was consummated. The preponderating number of the clergy and laity of the synod, having been associated with the diocese of Rupert's Land and the work that had gone on from this great centre, naturally looked upon matters in the same light as the Metropolitan and his advisers; but he asked the synod to take a broader view. Those who were farther off naturally looked upon things in a different light. In the political government there were the local legislatures and above them the Dominion House; he favoured a similar system for the Church. He discussed the result of a treble system of representatives, diocesan, provincial and general. First, he spoke of the difficulty of the fixing of the work and the artificial boundaries that would be established. Secondly, there would be extra expense. There were many to whom the expense of the provincial synod was very considerable; he pointed to the poor attendance from some of the more distant dioceses. If there were three bodies the expenses of the delegates would be increased. Thirdly, as to the statement he had heard publicly made that the C.M.S. would withdraw its support if the provinces were abolished, he was against allowing the C.M.S. to control the action of the Church here in such a matter. The alternative scheme was to have two bodies, the diocesan synods, and, it was hoped, a provincial synod for British North America, at any rate for the Dominion. The diocesan synods, under the former scheme, would meet every year; the provincial synod every three years; and the general synod every five years. If the present provinces were abolished, this would only be, he supposed, at the death or resignation of the present Metropolitans. He objected to the length of time legislation would take if there was a general synod meeting every five years. When legislation had to be confirmed at a second session, ten years would be required to legislate on the most important subjects. It had been said there was no precedent for abolishing a province; he replied that there had been at one time three provinces, Canterbury, Litchfield, and York, in England; and at one time there had been an archbishopric in Wales. There were very few to support his position, but he had thought it would be a pity not to put before the synod the view he represented. In this diocese a committee had been appointed with instructions, first to favour diocesan synod with one provincial synod; but if that were impracticable, to fall back upon the plan favoured by the majority, of the synod, which was considered a good one, though not so good as the other.

Mr. Thos. Gilroy followed. He argued strongly in favour of following in the ecclesiastical government of the country the lines of the secular government. The Church should be confederated, but the local self-government supplied by the provincial synods should not be abolished. Rev. Mr. Baker and Mr. Fisher, delegates from Qu'Appelle diocese, followed in the same strain. It would be unwise, they felt, to abolish the provincial synod and leave to the meeting of a general synod for the whole of Canada the dealing with exclusively Northwest questions. Canon O'Meara agreed with this, but thought this point in which they seemed to differ from their eastern brethren was being too strongly accentuated; it would be better to dwell on the many points of agreement between the two provinces, such as the desirability of there being a union.

Rev. Mr. Cowley said that as a delegate of the McKenzie River, he could say that that diocese was much in favour of the retention of the province, and he believed the other dioceses held similar views.

Mr. Mulock was very strongly in favour of the retention of the provincial synod; its abolition would be a great loss to the west. If they could add to the Church's efficiency as a soul-saving mission by a union of all branches of the Canadian Church, it was very desirable; but such a union should provide for the retention of provincial synods.

Rev. Mr. Cooper, of Calgary, expressed the same views. He thought the British Columbia dioceses were equally desirous with the Northwest dioceses to see the present provinces retained.

Rev. Mr. Pentreath had received a letter from the Lord Bishop of British Columbia in which he expressed strongly his preference for the continuance of the present divisions. The British Columbia dioceses would have ere this have been erected into a province were it not that the Bishop of Caledonia could not see his way clear just yet to agreeing to this change.

Further remarks in the same line were made by Mr. Sumner and Mr. Wrigley and Rev. J. F. Pritchard.

It was moved by Rev. Mr. Pentreath, seconded by Rev. Mr. Sargent, that a committee of twenty, twelve clergymen and eight laymen, be appointed to meet the eastern delegates at to-morrow's conference.

An amendment was moved by Mr. F. H. Matthewson, seconded by Rev. Mr. Cooper, that the committee be composed of ten clergymen and ten laity, to be named by the prolocutor.

Canon Matheson suggested that the whole house of delegates compose the committee. Canon O'Meara warmly supported this suggestion; both Mr. Pentreath and Mr. Matthewson withdrew their motions, and Canon Matheson moved a motion in accordance with his suggestion, which was unanimously carried.

The message from the Upper House submitting the report on restrictions on colonial clergymen for concurrence was then taken up. Rev. Mr. Burman explained the contents of this report, which has already been printed, moved its adoption and asked the discharge of the committee. The report complained of restrictions placed on visiting colonial clergymen to England, and urged their removal. The message from the Upper House was concurred in.

A committee of the Lower House was appointed to confer with the bishops respecting the committee to confer with the eastern delegates.

The house then adjourned until 2.30.

Thursday Afternoon.—The sitting having been opened with prayer by the secretary, the following message from the House of Bishops was taken up:—The House of Bishops agrees to the following resolution: That all committees formed by this synod shall be called together by the convener within two months after the meeting of the synod, and that such meeting shall fix the time for the second meeting if necessary, and that at least a fortnight's notice shall be given of all meetings of such committees, if possible.

After discussion the message was concurred in, on motion of Rev. Mr. Baker, seconded by Canon O'Meara, with amendments substituting "six months" for "two months," and adding at the end of the resolution the words, "except in the case of committees held during or within a week after the session of the provincial synod."

The House of Bishops sent down a resolution adopting the report of the committee on canons and naming the Metropolitan and the Bishops of Qu'Appelle and Saskatchewan and Calgary as the committee of that House. The House of Delegates concurred, on motion of Rev. Mr. Pentreath, seconded by Rev. Mr. Cowley.

On motion of Mr. Wrigley it was resolved that a committee on canons be appointed and that canons 2, 4 and 5 be referred to that committee.

A message from the Upper House announced that their lordships were prepared to authorize for use alternative sentences and lessons and a prayer specially appropriate for the burial of a child.

The Upper House announced that it had received and adopted the report on Indian missions; requested the convener and financial secretary to compile a statement out of the reports received; named the bishops as its committee; and asked the House of Delegates to nominate a committee of its members to act with the bishops. The Lower House voted concurrence, on motion of Rev. Mr. Cowley, seconded by Rev. Mr. Tims.

The Upper House announced its concurrence in the resolution of the Lower that the whole House of Delegates be a committee to meet the eastern delegates; adding a provision that the voting, if any, be by dioceses, so far as this province is concerned.

On motion of Canon O'Meara, seconded by Rev. A. W. Goulding, the Lower House voted concurrence, amending the last clause to read as follows: "If, in the event of votes being taken, there is an understanding that if the eastern delegates so desire it, such voting be by dioceses."

On motion of Mr. Gilroy, seconded by Canon Matheson, the resolution of regret having reference to the death of the Ven. Archdeacon Cowley, of which notice was given as published, was unanimously passed by a silent standing vote.

The House similarly adopted on motion of Rev. A. W. Goulding, seconded by Sheriff Inkster, a resolution, "That this synod desires to place on record its deep sense of the loss sustained by this synod and the Church at large in the removal by death of Hon. John Norquay and C. J. Brydges, Esq."

The House went into committee of the whole, Canon O'Meara in the chair, on motion of Rev. Mr. Burman, seconded by Mr. Sumner, and resumed consideration of the proposed amendments to the constitution.

Rev. Canon Partridge, of Nova Scotia, was introduced by Rev. Mr. Pentreath, and cordially invited to a seat on the floor of the House.

*Votes of Thanks.*—On motion of Mr. H. S. Crotty, seconded by Col. Bedson, a cordial vote of thanks was tendered to the Metropolitan for the excellent and substantial lunch provided for the synod.

On motion of Rev. A. W. Goulding, seconded by Canon Coombes, the thanks of the synod were tendered to the C. P. R. Co. and the Alberta Railway and Coal Co. for reduction of rates to members of the synod.

On motion of Mr. Gilroy, seconded by Rev. Mr. Dawson, the thanks of the synod were tendered to the press for kindness, attention and courtesy extended.

On motion of Mr. Jephson, seconded by Mr. Pearce, the best thanks of the delegates coming from a distance were tendered to the members of the Church in Winnipeg who so kindly received them and offered them hospitality.

The synod adjourned until Saturday morning at the usual time.

WINNIPEG.—The conference on the proposed consolidation of the Church of England in British North America was opened in St. John's College, Winnipeg, on Friday, 15th August. The Metropolitan of Rupert's Land called the meeting to order, read a Scripture lesson and prayers.

On motion of the Bishop of Huron, seconded by the Bishop of Toronto, the Metropolitan of Rupert's Land was appointed to preside. He thanked the members of the conference for the kind confidence they had reposed in him. This conference, he said, was one of the greatest moments for their Church in Canada; and he hoped that his conduct in the chair might not be disappointing. He wished to say that in taking his position as chairman, he would understand, if it was the pleasure of the conference, that his position would not be merely one for keeping order, like that of the Speaker of the House of Commons, but more like the position of Speaker of the House of Lords; that is to say, he would also be a member for speaking and deliberating.

Rev. Canon Matheson, of the diocese of Rupert's Land, and Dr. L. H. Davidson, Q. C., of the diocese of Montreal, were elected secretaries.

The roll of delegates from Eastern Canada was called, the names of those present being as follows:

Diocese of Nova Scotia—The Right Rev. F. Courtney, D.D., Lord Bishop, Halifax. Rev. Canon Partridge, D.D., Diocese of Fredericton. C. N. Vroom, St. Stephen.

Diocese of Quebec—R. W. Henneker, D. C. L., Sherbrooke; Rev. Canon Thorneloe, Sherbrooke.

Diocese of Montreal—Ven. Archdeacon Lindsay, Waterloo; L. H. Davidson, D. C. L., Q. C., Montreal.

Diocese of Ontario—Rev. Canon White, Iroquois; R. T. Walkem, Q. C., Kingston.

Diocese of Toronto—Right Rev. A. Sweatman, D. D., D. C. L., Lord Bishop; Rev. Rural Dean Langtry, prolocutor of the Provincial Synod of Canada, Toronto; J. G. Hodgins, LL.D., Toronto.

Diocese of Niagara—Ven. Archdeacon Dixon, Guelph; J. J. Mason, Hamilton.

Diocese of Huron—Right Rev. M. S. Baldwin, D. D., Lord Bishop, London; Very Rev. Daen Innes, London; Chas. Jenkins, Petrolia; W. J. Imlach, London.

Diocese of British Columbia—Ven. Archdeacon Woods, New Westminster; DeLacey Johnson.

The following members of the Provincial Synod of Rupert's Land were present: The Most Rev. Robert Machray, D. D., Metropolitan; Very Rev. Dean Grisdale; Revs. Canon Matheson, Canon O'Meara, E. S. Pentreath, W. A. Burman, Canon Coombes and A. L. Fortin; Messrs. Sheriff Inkster, F. H. Mathewson, W. R. Mulock, Col. Bedson, H. S. Crotty, and W. G. Fonseca; Ven. Archdeacon George McKay, Revs. Canon Flétt, E. K. Matheson and A. H. Wright; Ven. Archdeacon Phair, Mr. J. Wrigley, Mr. J. Taylor, Rev. G. Holmes, Rev. A. W. Goulding, Mr. T. Gilroy, Mr. W. J. Melrose, Revs. J. P. Sargent, W. E. Brown, F. Baker, A. Krauss, L. Dawson and H. B. Cartwright; Messrs. H. Fisher, W. White and J. Sumner, Revs. A. E. Cowley, J. W. Tims and A. W. F. Cooper; Mr. W. Pearce and Rev. J. Pritchard.

The Metropolitan of Rupert's Land explained the action taken by his Provincial Synod in reference to representation in the meeting. The Lower House had great difficulty in making a selection out of its members: and had desired that the whole body of those present, of whom very few were laymen, should attend the conference, but was willing that the voting should be by dioceses, if desired, so that its numbers would not have an unjust preponderating effect.

The Bishop of Toronto made a statement explaining the steps hitherto taken which had led to the calling and gathering of the conference. In the Provincial Synod of Canada the subject of the consolidation of the Church in British North America was introduced in 1886, at the session before last. General resolutions were passed indicating a desire on the part of that Provincial Synod to promote this union of consolidation for the advancement of the Church in British North America. Certain reports were presented by the diocesan synods to the last meeting of the Provincial Synod in 1889. In the interval the subject had come before the Provincial Synod of Rupert's Land in 1887, when the resolutions were passed indicating the earnest desire of this province to promote such a union. His Lordship read the resolutions passed by the last meeting of the Provincial Synod of Canada and the proceedings of a committee appointed in 1889, when it was decided to hold a conference in Winnipeg in Sept., 1890. In accordance with those resolutions circular letters had been sent out requesting that the matter be brought before the diocesan synods. If subsequently came to his knowledge that the action taken was thought rather to trench upon the rights of the Province of Rupert's Land; also that the dioceses would not meet, with one exception, until after September; so the plan proposed by the joint committee was impracticable. His Lordship had correspondence with the Bishop of Rupert's Land, and had assured him that no such idea had crossed the mind of any member of the synod, as that of trespassing upon the rights of this province. He sent around circular letters to the members of the joint committee, proposing a modification of the plan, that the conference should be called for the month of August, because it was understood the Provincial Synod would meet in that month; and proposing that they should send a request for the appointment of delegates to all the dioceses of the ecclesiastical province of Canada and the independent dioceses of Newfoundland and British Columbia, and leaving to this Provincial Synod to appoint their delegates during this session. That had been done, and the issue was the meeting here to-day. His Lordship desired to point out and emphasize that the joint committee of the Provincial Synod did not come with any plan prepared. He thought there had been an impression in some quarters that there was a cut-and-dried scheme to which they were committed, and that they were about to ask the adherence of the dioceses of the other province. It would be noticed from the wording of the resolution that the whole ground was open before the conference. The object of the conference was that they might together devise some scheme for submission to all the dioceses of British North America. It was quite true there had been certain definite plans put forward by individual diocesan synods, but it must be clearly understood that they did not in any way prejudice the deliberations of the conference. There was in the minds of the majority of those who earnestly desired to forward the unification of the Church, no desire to interfere with the existing provincial organizations. He expressed the profoundest conviction of every member of the Church of England over the scattered dioceses of the importance of the Church in Canada being able on all great moral and religious questions to give one unanimous decided voice. When the Church was separated into isolated provinces, with nothing to bind them together there was a possibility of their drifting asunder in the course of time, not merely in minor practices, but in fundamental truth. Nothing was to be more seriously apprehended. They all earnestly desired that the Church in Canada should be one in doctrine, one in truth and one in charity.

Canon Matheson, secretary of the lower house of the Province of Rupert's Land, read the resolution passed by that house expressing sympathy with the object of the conference and a desire to promote it, but at the same time its opposition to the dissolution of provinces and provincial synods. The resolution was published in the report of the proceedings of the synod.

The Metropolitan of Rupert's Land addressed the conference, concurring entirely in every word spoken by the Bishop of Toronto. The question before the meeting was what practical steps the conference should advise for this confederation. They had three subjects to consider: 1st, the character or position that they were to give to the general synod and the steps necessary to give it this position; 2ndly, the powers that were to be possessed by this general synod; he thought it difficult to separate the consideration of this from the first point; 3rdly, the composition of the general synod—who are to make it up. With regard to the first, the view would largely depend upon the view entertained of the objects of this confederation. His own view was, first, he would look from it for a voice from the united Church on all questions of interest to the Church and to Christ's work; second, he would look for common action in all missionary, educational, and other Church work; in the third place, he would

hope to get from it an executive body to deal with all other bodies, whether ecclesiastical or civil. There he would be inclined to stop, but he supposed some would not be satisfied with this, but would like to have a synod with powers for what we may call coercive legislation; for example, one that would take the form of the constitution of an appellate tribunal, passing canons and resolutions involving penalties. He would not limit the powers of the General Synod to deal with all such questions; but, at present, he would wish that the determination of these should not be abolished in any province or independent diocese until accepted by the Provincial Synod or the synod of the diocese. To those who would not be satisfied with such a limit, he would say their first great object was unity; they would secure wonderful advantages as a Church simply from unity; secondly, if they agreed to such limitations as he indicated, there would be no difficulty in forming this general synod; but, if they went farther, acts of parliament would be required, and there would be many difficulties; and with regard to his own province he believed that for many a day union would be impracticable. His Lordship referred to the action of the Church in Australia, reading an account written by the Primate, Bishop Barry. The general synod there, formed in 1872, now numbered 13 sees; it met once in five years; by a curious ecclesiastical anomaly, its determinations had to be accepted by the various diocesan synods before they became law. It was very rarely, however, that the decisions were not accepted as a matter of course by the various diocesan synods. From its history it was irregular and defective, but the Bishop thought it worked fairly enough. After reading some further explanations by the Primate of Australia, His Lordship concluded by saying that with the view he took of the General Synod, it should have power to treat of anything it liked, but at present, at least, there should be certain limitations with regard to what he had called coercive legislation.

The Bishop of Huron moved, seconded by Mr. Wrigley, that a committee be appointed to consider a form or draft of the proposed union, to put to the conference in an hour, and that the conference adjourn accordingly.

Dr. Davidson said the delegates had come with their minds unbiassed and unpledged; they were not bound to any course of action. There never had been a day of more serious import for the Church in Canada. He had not yet got the information which would enable him to come to the point as to what the nature of the constitution should be. He suggested that they hear the views of the different sections of the provinces, and they having determined that union was necessary, it would be right to have the committee the Bishop of Huron had proposed. He wanted the delegates to be entirely disabused of the idea that those from the diocese of Montreal had come pledged to any course, though like the diocese of Qu'Appelle, that diocese had expressed the opinion that one system would be the best in their opinion.

Archdeacon Woods thought it a little too soon to receive His Lordship's resolution. They were not at present so much a convention as a committee of the whole. They should consider first the advisability of unification; secondly, the practicability; and thirdly, His Lordship's resolution as to how it should be accomplished, supposing the first two to have been carried in the affirmative.

The Bishop of Qu'Appelle moved in amendment, that the simplest and most efficacious method for the consolidation of the Church in British North America would be to amalgamate all existing dioceses into one province, at least until such time as the Church and the country become more powerful. His Lordship said he was speaking in opposition to the strongly expressed feeling of the great majority of those who had spoken; also against the expression of the province to which he belonged. He regretted to have to seem to be in opposition to the so very pronounced expression of his most esteemed Metropolitan. He was sure it would not be considered disrespectful to him if he expressed his opinion as strongly as he could, and it would not be thought for a moment reflection on the wisdom of what had been done in the past; he knew there had been a good deal of misunderstanding. When the province was formed it was under totally different circumstances from those of to-day. He did not think because anything had been done in the past it must necessarily remain forever, when there had been a change of circumstances. A debt of gratitude was due the Metropolitan for these admirable educational institutions, of which Winnipeg might be proud. But the Metropolitan would be the first to admit that in a matter of such importance all private feelings should be put aside, and he (the speaker) should express what he felt so deeply for the welfare of the Church throughout the Dominion. Perhaps it was more suitable that he, being from this province, should propose the amendment, rather than that some one from Eastern Canada should do so, because there was an altogether unfounded idea that the



body to deal with ecclesiastical or civil, but he supposed this, but would for what we may call, one that would be an appellate body involving the powers of the questions; but, a determination of any province or by the Provincial. To those who a limit, he would unity; they would a Church simply to such limita- be no difficulty in they went farther, quired, and there with regard to his many a day union rdship referred to tralia, reading an ishup Barry. The 72, now numbered ars; by a curious nations had to be synods before they however, that the matter of course by m its history it was op thought it work- me further explana-

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es had come with ed; they were not There never had for the Church in information which point as to what could be. He sug- f the different sec- having determined l be right to have ron had proposed. entirely disabused cese of Montreal, though like the ese had expressed d be the best in

little too soon to They were not at a committee of the t the advisability practicability; and as to how it should first two to have

ed in amendment, cious method for in British North all existing dioceses such time as the ore powerful. His position to the great majority of st the expression ed. He regretted to the so very pro- teemed Metropoli- be considered dis- his opinion as l not be thought om of what had there had been a When the province different circum- did not think be- the past it must there had been a of gratitude was mirable educational ght be proud. But t to admit that in l private feelings e speaker) should the welfare of the. Perhaps it was om this province, rather than that ould do so, because ed idea that the

eastern delegates wished in way to swamp some those here. He did not believe there was any such feeling. The readiness shown to meet the whole of the members of this province was an evidence that such was the case. Why did he advocate the form- ing of one province? He believed it was the only efficacious means of obtaining that which he believed they all desired to obtain, the consolidation of the Church, in one feasible scheme. What did they really mean? In the first place, to create and to foster a more thorough and perfect realization of the unity of the Church in the minds of the members of the Church throughout this vast country. There was not that realization of unity at the present time, he believed. One great bane, if not the greatest, he believed to be parochialism and individualism. Parochialism he saw frequently in the parishes, which were doing for themselves what they could, each thinking its own little entity the chief object it had in view. That parochialism, he feared, extend- ed too much to the diocese and even to the provinces. They all knew the Church was one; but they want- ed the fact to be realized by the members of the Church more than it is. One member cannot suffer without the whole body throughout this vast Domi- nion feeling it in some manner. They wanted unity of legislation on such important matters as disci- pline. Discipline could only be obtained by one legis- lative assembly. Unity was wanted in such matters as the marriage laws, in which the Church ought to be able to speak plainly, loudly and authoritatively as to what are laws as apart from the laws of the State, and it ought to be able to constrain amongst its members obedience to the laws. Unity was wanted in matters of administration of Christ's Church as a whole, of evangelization, of education of the Indian population, of the proper training of candidates for holy orders, and other matters which certainly ought to be considered of importance to the Church as a whole. The Church ought to speak with voice of authority and power that would compel the attention of the legislators of the land upon matters that touch the moral welfare of the people. They wanted to speak as they could not possibly do now by scattered dioceses, or even by provinces. They might be pre- pared, as they could only be prepared by such a body, for the day, which, he ventured to say, could not be far distant, and which, if Church people had a little more faith in the ruling of the Holy Spirit, might be nearer than it is, when the Church should act boldly with the freedom which was already her's, and not to be content continually to abide under the fetters which, he was sorry to say, the Church at home had, but which, we thank God, we are free from, and could act with freedom if we only would. When he was in England, the Church was continu- ally yearning to be able to do things which con- nection with the State prevented her doing. Why not act with freedom where freedom would be for the welfare of the people and the growth of the Church? We want to be prepared for the day when we shall act with that freedom; and he trusted at least, that day might be very near. These wants, he believed, could only be obtained by this union in one province; for a double authority over the dioc- esan synods would only divide and dissipate that power and unanimity of action that was wanted to concentrate and strengthen. One of the two synods made above the Diocesan Synod must become, it seemed to him, more or less a nonentity. Give the General Synod such powers as alone can make it worth while creating such machinery; make it the real governing body of the Church, with real power, and there would be scarcely anything left for which it would be worth while to have Provincial Synods. If the main power be left in the Provincial Synods, he could not see what gain there would be by mak- ing this extra machinery of the General Synods. He had never yet seen a division of functions assigned to both which would be effectual in making both a real power. Three arguments were generally brought on the other side, the one practical and the other two theoretical. The practical one was that of the enormous distances in this country. Other bodies were able to gather together their members in one governing body. The Church in the United States, which had done such a wonderful work of late years, was able to gather its representatives in one assembly. He did not believe there was any reason, especially in the present state of this coun- try, why the Church here should not be able to do the same. Of the theoretical reasons the chief was that it was contrary to ancient precedent to have such a large province and to dissolve provinces once created. With regard to the latter, which was a minor point, he did not think there was very much in it. Provinces had been dissolved, and one such instance would be sufficient as a precedent. They ought all to be delighted with such an earnest desire to conform with antiquity whenever it appeared; it was undoubtedly fully in accord with the spirit of the Church. At the same time all matters of Church government and organization, over and above that chief and fundamental one of the perfect equality of all bishops and dioceses, were simply matters of ad-

aptation by the Church at the time for the needs of government, according to the special requirements of the day and place. He reminded those who thus appealed to antiquity that the ancient provincial system was no example for us. The ancient Pro- vincial Synods were simply assemblies of the bishops or rulers of the church; and in the admission of the laity, whether rightly or wrongly, a totally different assembly was already made from what the Church in its earlier history ever knew. Therefore it was an entirely false idea to appeal to the ancient records of the Church with regard to our present organiza- tion. They were at perfect liberty to do what seemed best to them to be done. That which he believed all present most deeply yearned for was greater unity and power of action in the Church. While he individually believed most fully that this system of one province was the only one that could effectually do the work he wanted to see done, he trusted that every member of the synod would be only too thankful if he had to give up his individual opinion as to what might be the highest and best means of attaining that; if, after deliberation, other methods would help them nearer to that object which they all desired to see, the Church more pros- perous and a greater power, as it ought to be, in this country.

The Bishop of Huron withdrew the motion. Mr. Jenkins then moved the following, seconded by Mr. Imlach:

#### RESOLUTIONS FOR CONFERENCE.

1. That this conference is of the opinion that there should be a general synod for the Church in British North America, having supreme authority in all legislative and administrative matters of general im- portance to the Church in British North America.

2. This conference would define the duties and the powers of the general synod in the present cir- cumstances of Canada, to be: Exclusive power of dealing with matters affecting the authoritative standards of doctrine and worship, and the disci- pline of the Church; oversight of all agencies employ- ed in Church work, charge of the general mission work of the Church, including the religious education of Indians, medium of adjustment and transfer of clerical claims on widows and orphans, and super- annuation funds, when clergymen change from one diocese to another in the general synod. Saving all rights and claims secured under the constitution of the respective synods concerned; conditions of trans- fer of clergy from one diocese to another; main- tenance of uniformity of the religious teaching of the children of the Church; development of systematic support of clerical education; a court of final appeal from subordinate bodies, and generally, to have over- sight in all matters of general importance to the Church in British North America.

3. The synod shall meet triennially, for the pre- sent, at such place as may be fixed upon by the synod, the first meeting to be not later than 1893, the senior Metropolitan to be convener.

4. The synod shall consist of two Houses, an Upper and Lower. The Upper House shall be composed of all the bishops of British North America, and shall be presided over by a primate to be elected by them. The Lower House shall be composed of three clerical and three lay delegates from each diocese, to be elected by the synods of each diocese, as in the present circumstances of the Church in Canada, the diocese alone can give such completeness and variety of representation as is requisite.

5. The present provincial system will be retained for the specific discharge of all duties connected with the interest of the Church in the provinces. The general synod, however, to have the power of divid- ing and creating new provinces as circumstances may direct, or as may appear desirable.

6. The duties and powers of the provincial synods the conference would define to be—to act for the Church in all matters of civil provincial legislation and secular education; to erect canons for the Church in such provinces in reference to all questions arising out of the Church temporalities or religious institu- tion acts; duties of church officers, etc.; to promote such action within the area of any civil province as would lead to uniform canon laws governing all Church temporality affairs, and creation of new dioceses in ordination of bishops, and generally to have such rights within their limits, and generally to have such rights and privileges as they have hitherto enjoyed, except- ing such as may be handed over to the general synod.

Before proceeding with the debatable points the conference resolved, on motion of Rev. Dr. Langtry, seconded by Dr. Henneker, that this conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America. This was carried.

Dr. Davidson spoke strongly in favour of the motion of the Bishop of Qu'Appelle, that there should be but one province throughout the whole of Canada. He pointed to the example in civil affairs of several provinces united under one Dominion organization. He considered the system of the Bishop of Qu' Appelle as the simplest and best means of affording to the world at large the end of a united Church in

Canada. Under it they would have one body and the possibility of going to the world with a united voice, and conflicts between provincial synods and the general synod would be avoided; also the weak- ening effect of a body introduced between the dioc- esan organizations and the general organization.

Dean Grisdale favoured the retention of the pro- vincial system. A general synod would, he held, afford opportunities for the different branches to know each other better. He referred to the exam- ples of the Presbyterian General Assembly and the Methodist General Conference; also to the existence of provinces in the Roman Catholic Church.

The Bishop of Huron thought there would be great and material good in the maintenance of the provincial system. He gave as a reason that it would be impossible for any one synod to do justice to all the various dioceses of a Church extending from the shores of the Atlantic to the waters of the Pacific. He compared such a system with the sys- tem in England under which an act of parliament is required to dig a drain or other work which would be done here by a county council or even a township council. A province here would understand the wants of the distant dioceses better than one in Montreal.

On motion of the Bishop of Saskatchewan and Calgary, it was resolved by a large majority—that in any scheme of union the conference affirms the necessity of the retention of provinces under a gen- eral synod. Only four or five votes were given against this amendment.

To a motion by Mr. Jenkins, seconded by Mr. Imlach, that Mr. Jenkins' motion be taken up clause by clause, the following amendment was carried on motion of the Bishop of Saskatchewan and Calgary, seconded by Mr. Wrigley: That a committee be now appointed to draft an outline scheme for a general synod; that the resolutions introduced by Mr. Jenkins be referred to such committee; that the Metropolitan and the Lord Bishop of Toronto appoint such committee; and that the conference adjourn until 11 o'clock to-morrow to receive its report.

The Bishops appointed as a committee, the Bishops of Rupert's Land and Toronto, Rev. Dr. Langtry, the Dean of Rupert's Land, Mr. Jenkins, Rev. Canon Partridge, Dr. Henneker, Canon O'Meara and Mr. Wrigley.

The meeting then adjourned until 11 o'clock the day following.

On the reassembling of the synod on Saturday morning, the following report was submitted by the committee.

#### OUTLINE SCHEME OF A GENERAL SYNOD.

1. *Constitution.*—There shall be a General Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the diocese of New- foundland, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several dioc- esan synods according to such rules as they may adopt, or, in a diocese which has no synodical orga- nization, may be appointed by the bishop. The rep- resentation shall be by dioceses as follows: Dioceses having fewer than 25 licensed clergymen, one dele- gate from each order. Dioceses having 25 and fewer than 50 licensed clergymen, two of each order; dioc- eses having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upwards, four of each order.

2. *Time and Place of Meeting.*—The synod shall meet for the first time in the city of Toronto on the 2nd Wednesday of September, 1893, and shall be convened by the Metropolitan, senior by conse- cration.

3. The synod shall consist of two houses, the bishops constituting the upper, and the clergy and laity together the lower house. The houses shall sit separately, except at any time by the unanimous consent of both houses.

4. The president of the general synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitans.

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.

5. The general synod shall have power to deal with all matters affecting in any way the 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 inde- pendent diocese, until accepted by the synod of such province or diocese.

The following, or such like objects, may be sug- gested as properly coming within the jurisdiction of the general synod:

- Matters of doctrine, worship, and discipline.
- All agencies employed in the carrying on of the Church's work.
- The missionary and educational work of the Church.

d. The adjustment of 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; but the erection, division, or re-arrangement of dioceses and the appointment and consecration of bishops within a province shall be dealt with by the synod of that province.

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

After considerable discussion this outline scheme was adopted by the Conference, the members rising and singing the doxology.

#### BRITISH COLUMBIA.

NEW WESTMINSTER.—Upon presenting his card at the See House of the diocese of Holy Trinity, on August the 21st, a representative of *Truth* was ushered into the office thereof, where he made known unto the Rev. Mr. Tovey the object of his visit, which was an interview with Mrs. Willoughby Cummings. His Lordship, Bishop Sillitoe, presented the scribe to Mrs. Cummings, who spoke very freely concerning her mission to the province and the west generally. Mrs. Cummings and Miss Patterson were sent west as far as the Pacific Coast by the Church of England Women's Auxiliary Missionary Society of the diocese of Toronto, for the purpose of obtaining personal experience in these matters in order that the society which they represent might be able to work with intelligence from the practical knowledge obtained by the two ladies. Mrs. Cummings said they had left Toronto in June, and after having visited a large number of Indian missions in Manitoba and the Northwest Territories, where the wants were made known to them there, they then proceeded to British Columbia. Yale, Victoria, and Vancouver have been visited, the ladies in each place being anxious to form a branch society, and this beginning in the noble work has been brought to a successful issue. The two ladies took a run down the coast as far as San Francisco, where the Church workers tendered them a reception which will not soon be forgotten by them, and they were thus made there acquainted with the extent of the society's work in that city. Mrs. Cummings and her companion are highly pleased with the reception given them everywhere they have been on their tour, and the ties of friendship that have been made will be very hard to sever. They were astonished at the size, growth, and general appearance of the two cities of Westminster and Vancouver. A meeting of the ladies of Holy Trinity church took place at the See House, when the two ladies explained in accurate terms the objects and workings of the mother society in the east, expressing in conclusion the hope that the ladies of the congregation would interest themselves in the matter and organize a branch in this city; and this will undoubtedly be done. On their east-bound trip visits will be made to Lytton and Kamloops in British Columbia, and several places in the neighbourhood of Fort McLeod in the Northwest Territories and Manitoba.

#### MOOSONEE.

There are few archdeacons who would not consider the building of their churches with their own hands a great hardship, and yet this is within the experience of Archdeacon Vincent, of Moose Factory. He comes from a diocese where the labour of the priest is a veritable labour of love. No money can adequately compensate a man who devotes his life to the salvation of souls in the far-off, lonely diocese of Moosonee. It is not difficult, even for one in the full enjoyment of all the advantages of progressive centres, to imagine the hardships incidental to ministrations in a diocese that skirts the waters of James' Bay and extends southwards to the sources of the rivers emptying into that bay. Yet the eight clergymen who, with Archdeacon Vincent, under the direction of Bishop Horden, attend to the spiritual necessities of the 12,000 to 14,000 souls in that diocese find abundant encouragement in the result of their labours. Archdeacon Vincent, who arrived in Toronto some days ago, was introduced to a *Globe* representative by Mr. W. J. Gage, who apparently takes as great an interest in the work of the clergymen from the North as he did in that of Dr. Johnston, of Jamaica, who was in the city recently on his way to a mission in Africa. The archdeacon was educated at S. John's College, Winnipeg, and was ordained in that city. He has been engaged for 35 years in Moosonee, where he now has a station at Albany. It was at that place he built a church with a capacity for 250 to 300 people, going into the bush, and, single-handed, chopping

down, sawing and hewing out logs for the edifice. In this church the archdeacon holds three services on Sundays, besides Sabbath school, in the Cree and English tongues, with an attendance generally of from 200 to 300. He also holds two services on week days and preaches in Cree and English. Once a year, in summer, he leaves by canoe for Lake Joseph, a point in the diocese 550 miles from Albany, where he is usually met by some two hundred Indians, and holds with them a two weeks' service. While absent from his station the services are conducted by officers of the Hudson Bay Co., or by Indians who read the Church of England service and lessons from translations into the Cree language. "People say, 'Why go into this far-off field and expend so much labour?'" said the archdeacon; "but the work there is just as important as it is elsewhere." The work of this diocese is supported by the Church Mission Society of England. The trip from Moose Factory by canoe occupied Archdeacon Vincent 33 days. He left by the C. P. R. for Messinabe Station, and expected that the two Indians who meet him will paddle him home in a fortnight.

#### British and Foreign.

In reply to a request that he would state his views on the Anglo-German Agreement, Bishop Smythies has made the following statement: "The Anglo-German Agreement involves no injustice, and the Sultan will only be too delighted, because it will be a great help to him in regard to the rest of his dominions. A former Sultan, I believe, offered the protectorate to England; but at that time we were supposed to have other engagements. When the Germans became established on the coast, I thought there would be no opportunities in the future. I think it will be a great means of helping what we have done and are doing in checking the slave trade. We have one point of advantage over other Powers, and that is that all the trade in Zanzibar and on the coast is in the hands of British Indians; though I think it remains to be seen whether Englishmen and Germans can live in such a climate. Even if they cannot, the trade will still be in the hands of British subjects. Some people say that we have given up the coast opposite to the Germans, but it is too late to say that now; that was some five years ago, when the Germans settled there. They conquered it when there was an insurrection, and now it is too late to complain. It is not likely that they would give it up to any other Power. I am exceedingly anxious about the Anglo-Portuguese Agreement, because it so affects Mozambique. We can only expect the dangerous part of the people to go there, and that cannot possibly be for the good of the people there. Major Serpa Pinto has stated that the Makololo Chief had been guilty of great cruelty. I have been in that part of the country, near Katmegas, several times; I was there last year. I know the College missionaries and traders, and conversed with them, and if the Chief had been guilty of the acts described by Major Pinto I must have heard of them. Major Pinto makes charges against the English; he says it was the English who incited the Makololo to rise. I was there sixteen days, and know, as a fact, that, instead of this being the case, the English tried, in every way, to persuade Makololo to be peaceful, but they did not succeed. I saw him myself upon the matter, but he said 'No; the Portuguese have begun by invading one of my villages, in fact, my country, and I shall lose it unless I defend it.' It was against the advice of the English people that he acted. What was the result? He had only a few hundred people, and the Portuguese turned on the Gatling guns, the consequence being that a great number of the people were killed, and the others fled. It is untrue to say that the English incited them to oppose. With respect to missionary enterprise, we are doing an immense work, but much remains to be done. Christianity is a great factor in checking the slave trade, and when a slave trader is converted to Christianity he gives up buying and selling people. What we want is more missionaries and increased funds."

The Authors of "Tracts for the Times."—It is only within the last few years that the authorship of the several "Tracts for the Times," from the issue of the first number in 1833 to that of the last, No. 90, in 1841, has been so completely revealed as to leave the production of only two of them uncertain. The credit of this approximately exhaustive discovery rests largely with the proprietor of *Whitaker's Almanack*, who, in a special or enlarged edition of the almanack for 1883, the jubilee year of the inception of the series, gave a list, with a very small number of errors, or exceptions, of the subject of each Tract in its order, and the name of its author. The deficiencies of *Whitaker's* list, and the corrections necessary to redeem it from inaccuracy, were made in the course

of an article on the "Tractarian Movement" in the *Dictionary of Religion*, edited by the Rev. William Bonham, 1887, to such an extent as to leave the authorship of no more than two of the tracts in doubt. Before *Whitaker's* list was published, even the venerable Cardinal, the editor of the series, was unable to supply the names of all his *collaborateurs*. As an illustration of the slow and gradual process of the discovery of the authorship in question, it is noticeable that the late Sir John Taylor Coleridge, the first biographer, and almost the oldest and dearest friend of the late Rev. John Keble, originally accepted as exhaustive the four Tracts, Nos. 4, 13, 40, and 89, attributed to Keble by the Rev. John Freeween Moor. Afterwards the learned Justice had the "best authority" for adding four others to the roll; and the final incorporation with these of a supplementary group of Tracts which *Whitaker* had in 1833 referred to Thomas Keble, brought the number of John Keble's contributions to the series up to twelve. The death of the Cardinal, who was known as the Tractarian *par excellence*, may, therefore, well be made the occasion of giving a renewed and extended publicity to the particulars of the authorship of the famous series. Of these, the late Cardinal Newman contributed no fewer than twenty-seven tracts—Nos. 1, 2, 3, 6, 7, 8, 10, 11, 19, 20, 21, 31, 33, 34, 38, 41, 45, 47, 71, 73, 75, 79, 82, 83, 85, 88, and 90, and "with another," No. 51. The Rev. John Keble contributed twelve—Nos. 4, 12, 13, 22, 40, 43, 52, 54, 57, 60, 84, and 89. Dr. Pusey wrote eight tracts—Nos. 18, 66, 67, 68, 69, 76, 77, and 81; and John William Bowden and Archdeacon Harrison contributed four each, their respective groups comprising the Nos. 5, 29, 30, and 56, and the Nos. 16, 17, 49, and 74. Richard Hurrell Froude and A. P. Percival, and Isaac Williams, were each the author of three of these Tracts; the Nos. of those written by the first being 9, 59, and 63, by the second, 23, 35, and 36, and by Williams, 80, 86, and 87. One Tract each was contributed by Alfred Menzies, No. 14; C. P. Eden, No. 32; by R. F. Wilson, No. 51; and by Harry Edward (Cardinal) Manning, "part only," No. 78. Nos. 24 and 25 were reprinted from Bishop Beveridge, and Nos. 26, 27 and 28, from Bishop Cosin. Twelve of the Tracts were reprints from Bishop Wilson, Nos. 37, 39, 42, 44, 46, 48, 50, 53, 55, 62, 65, and 70; whilst Nos. 64 and 72 were reprints respectively from Bishop Bull and Archbishop Usher. The two Tracts still remaining to be authenticated are Nos. 58 and 61.

Society of *S. Mary Magdalene*.—Object.—To aid in the restoration of all tempted persons, especially of fallen women.

Watchword—Charity.

Duties of Members.—I. To say the prayer daily, choosing at least one fallen woman or man especially tempted, as subject of special petition.

II. When necessary to mention them, to speak charitably of others' faults.

III. Never to speak lightly of holy things nor of customs pertaining to any religion.

IV. To invite people to church, and to welcome strangers when they come to the services.

V. To endeavour to add at least one member to this Society each year, preserving this new member's name and address.

VI. To fight against selfishness.

VII. In doing good, to be instant in season and out of season.

It is suggested that each member give annually a small sum towards the support of one of the many Shelters or Houses of Refuge.

#### 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.

#### Memorial of Lambeth Conference of 1888.

SIR,—Will you kindly insert in your columns the following letter of acknowledgment from the Rev. Dr. King, King's School, Canterbury, which I have lately received, having forwarded to him, in June last, the amount of a large number of small donations by members of the synod of Niagara towards the proposed memorial in Canterbury Cathedral of the Lambeth Conference in 1888? The whole amount was \$12.60.

Very truly yours,  
GEO. A. BULL.  
Niagara Falls South, Ont., August 27th, 1890.

To the Rev. Canon Bull, Niagara Falls, Ont.:

The Rev. Thomas Field, head master at King's School, Canterbury, informs the *Standard* that he has received from the Dean and Chapter of Canterbury permission to make an effort to carry out a suggestion first made in connection with the recep-

tion of Bishops at Canterbury on June 30, 1888. It is to invite some contribution from individuals or congregations in every diocese of the Anglican communion, and to devote the offering to the erection of a cathedral of a pulpit, which would thus represent a corporate gift of the English Church as a whole to that building.

"Guardian," June 4th, 1890.

Sir,—Pray accept my heartiest thanks. I trust your gift may receive recognition at worthier hands than mine when the work is complete. Meanwhile let me say that the offering is made in the manner in which I could best have wished.

Truly and gratefully yours,  
T. FIELD.

Diocese of Algoma.

Sir,—At two of the out-stations of this mission churches are being erected. The settlers have done much and are anxious to do all in their power to bring their respective churches to completion; but they are poor, and it is not possible for them to do all. We have obtained a site at each place (deeded to the Bishop) and stacked some 10,000 feet of lumber thereon. The frames of the churches have been erected and roofed in. May I hope your readers will assist us to finish both buildings before the winter sets in. At the foot of this letter will be found the Rural Dean's opinion of our needs. Subscriptions may be sent either through the diocesan treasurer, or direct to myself, and will be acknowledged in the "Uffington Mission Notes." Money orders may be made payable at the Uffington money order office.

H. N. BURDEN,  
Missionary.

Uffington, Muskoka, Sept. 1st, 1890.

In concluding my tour of the Uffington mission for the inspection of work done or yet in progress, I have every satisfaction in speaking of the thoroughness of the work. The congregations seeking to be supplied with churches—whose services are now held where convenience may allow—are each worthy of the most liberal aid their more highly favoured brethren can give them. I earnestly commend their needs to the sympathy of Church people everywhere.

THOMAS LILWYD,  
Rural Dean of Muskoka.

Huntsville, Aug. 27th, 1890.

Sunday School Lesson.

15th Sunday after Trinity. Sept. 14th, 1890

LEAD US NOT INTO TEMPTATION.

This life is like a journey, and often the road is uncertain; several paths lie before us, and we do not know which to take. Some of these paths are dangerous, because they lead into temptation, although they may not be really sinful. (Illus.—A child playing with a razor may escape unhurt, but would be safer if he left it alone). It is generally easy to see that one road is safe; those that seem doubtful should not be taken.

I. TEMPTATION.

Twofold meaning: (1) Trial, trouble, suffering; for probation. (2) Enticing to evil.

(1) Trials, for testing or strengthening character, come from God, who tempted (*i. e.* tried) Abraham (Gen. xxii. 1) to prove his faith and obedience. God sends trials not only to test His children, but also to make them stronger, holier and humbler.

(2) Enticing to evil is the work of our three great enemies, Satan, the world, and the flesh; this kind of temptation never comes from God (S. Jas. i. 13, 14). Satan is called the tempter (S. Matt. iv. 3). He tempted Eve (Gen. iii. 1-5), David (1 Chr. xxi. 1), Judas (S. John xiii. 2) successfully, and even tried to lead our Lord astray (S. Matt. iv. 1-11). He is always ready to help our other enemies; when the flesh tempts to self-indulgence, or the world seeks to draw our hearts from God, he suggests reasons for yielding, as he did to Eve (Gen. iii. 4, 5).

Temptation is not wrong, for our Lord was tempted, and yet did not sin (Heb. iv. 15). He overcame the tempter, and is ready to help us to fight against him (Heb. ii. 18). Yielding to temptation is sinful, but every victory adds to our strength, so it is possible even to rejoice when we are tempted (S. Jas. i. 2, 12). Still it is better to keep out of the way of temptation, if possible, and not act like S. Peter, who, confident of his own courage, walked boldly and unnecessarily into danger (S. John xviii. 18).

II. AND LEAD US NOT INTO TEMPTATION.

We do not ask to be kept free from all temptations, but pray for strength to overcome them, and for protection from any which are too strong for us (1 Cor. x. 13). Neither do we ask for freedom from the trials with which God purifies us, as gold is tried in

the fire (1 S. Pet. i. 6, 7), but for strength and patience to endure to the end. In the words of the Catechism, we pray God "to save and defend us in (not from) all dangers ghostly and bodily." But those who do not help themselves cannot expect to overcome temptation.

(1) *We must not lead ourselves into temptation.* Pride often blinds people to danger; they feel sure they are safe, and scorn S. Paul's warning (1 Cor. x. 12). Then they walk needlessly into temptation without asking for help, or looking out for danger. It is safer and better to avoid, if possible, all places, persons, and things that might lead us to sin.

(2) *We must not lead others into temptation.* This is a very dreadful sin, and is Satan's own particular business; those who lead others wrong are doing his work. The Bible tells us of a certain king, "Jeroboam, the son of Nebat, who made Israel to sin"; what a sad record of his reign.

(3) *We must watch and pray.* See the great Captain's advice to His soldiers (S. Matt. xxvi. 41). They did not obey (43), and were unprepared when the trial came (56). As an army posts sentries to guard against sudden attacks, so we must watch against sudden temptations. As our own strength is utter weakness, we must pray for help from above.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 33.—ASKING AND RECEIVING.

S. Matt. vii. 7, 8: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

In seeking for the connexion between the different portions of the Sermon on the Mount, we must remember that the actual arrangement of the discourse may, in part, be due to the Evangelist; although there is none the less a divine plan in its structure just as it stands. Whether the passage now quoted is closely bound to the words immediately preceding or not, we can hardly be mistaken in thinking that our Lord is here reminding us of the manner in which we can obtain power for the doing of God's will and the fulfilling of our own vocation. Our sufficiency is of God; and therefore all help and strength must come from Him, and must be sought, if we would possess it.

There has been some doubt as to the shades of meaning intended by the three expressions here employed, Asking, Seeking, Knocking. Perhaps we might say that they represent three aspects of the same act or exercise; three attitudes of the same agent. Asking is a very simple representation of prayer to God. If we need a thing, we go to our great Father, and simply and humbly ask for it. He has bidden us to do so; and we know that He is wise as He is good, and that He makes His own giving conditional upon our asking, because His giving will then be most profitable to us.

But there is perhaps something more of urgency expressed by the idea of Seeking. God does not always answer at once. He desires that we shall know our need, seek for its relief, value the blessing when it comes; and therefore He appoints that we shall seek, that we shall persevere and be in earnest, and never cease asking until we obtain the blessing. And then there must be waiting as well as earnest asking and seeking. We must knock, as well as seek; and when we stand at the door and knock, there must be a pause, a certain interval, before the door is opened. And yet, although there is here a certain passivity, the attitude is not merely passive. If there is a waiting, there is also a knocking, and perhaps a repeated knocking, if the first or second challenge is unheard.

There may also be, in these different expressions, an allusion to the different ways in which the blessing is conferred in answer. We receive in return for our asking, we find as the result of our seeking, we are admitted in consequence of our knocking. It may be suggested that the answer of God is not merely the imparting of something to His asking children, but also the taking of them into union and communion with Himself. We remember the call of our Lord to the Church of Laodicea, when He represents Himself as standing at the

door and knocking, and tells them that the result of opening will be intimate communion: "I will come in to him, and sup with him, and he with Me."

The result of such asking and seeking and knocking, our Lord declares, will be receiving, finding, opening. "Every one," He repeats, "that asketh receiveth." It was not enough that He should declare the general truth: He thinks good to emphasize it in this manner. This is strong language, and it may seem at variance with other statements of Holy Scripture. For example, S. James says: "Ye ask and receive not." And are we not told that we must ask in faith, that we must ask according to the will of God, that we must ask in the name of the Lord Jesus Christ, that, if we regard iniquity in our heart, the Lord will not hear us? In short, are there not conditions of acceptance with God? conditions of His hearing our prayers?

The answer to these questions is not difficult. There never is any difficulty with God as to the answering of our prayers. If we are prepared, if we are willing to receive His blessing, He is ready to bestow it. But two things should be remembered: first, that much of the speaking which we call prayer is not a true asking, or seeking, or knocking. It is not really prayer at all; for it represents no real, deep, earnest desire of the heart. Secondly, many of the supposed blessings which men ask of God would not be real good things, if they were granted.

We must, therefore, understand these words to tell us first, that God does always hear real prayer, and secondly, that He answers prayer in the best of all possible ways, by giving us not always the thing which we ask for, but the thing which we should ask for, if we really knew what was best for us. Over and over again has this truth been confirmed in the experience of God's people. A beautiful example of it is given in S. Augustine's Confessions, when he thanks God that He had answered the prayer of Monica, his mother, not according to the letter, but the spirit. She had prayed that her son might not go to Europe. That prayer was not heard, but his going was the occasion of his conversion to Christ: "What was it that she was seeking of Thee, my God, with so many tears, but that Thou wouldst not suffer me to sail away? But Thou, looking above her thoughts, and hearing the *hinge of her desire*, gavest no heed to that which she was then asking for, that Thou mightest do in me what she was ever asking for" (Conf. v. 15).

It is ever so. God wills and longs to bless; and He knows how best to bless His children—sometimes with sickness when they are asking for health, sometimes with sorrow when they are seeking for joy; but always with the thought of the true good which lies beyond, perfection, holiness, communion with Himself. And this He is often bringing to us—bringing us nearer and nearer to it eternally—when we hardly know what we are asking, what we ought to ask or what He is giving. Only let us seek Him and trust Him. Only let us love Him and give ourselves to Him; for this is our peace, our hope, our joy, our salvation. We shall never seek in vain.

Rivets.

The apparently small things of life must not be despised or neglected on account of their smallness, by those who would follow the precept of S. John. Patience and diligence in petty trades, in services called menial, in waiting on the sick and old, in a hundred such works, all come within the sweep of this net, with its lines that look as thin as cobwebs, and which yet for Christian hearts are stronger than fibres of steel—"walk even as He walked." This, too, is our only security. A French poet has told a beautiful tale. Near a river which runs between the French and German territory, a blacksmith was at work one snowy night near Christmas time. He was tired out, standing by his forge, and wistfully looking towards his little home, lighted up a short quarter of a mile away, and wife and children waiting for their festal supper, when he should return. It came to the last piece of his work, a rivet which it was difficult to finish properly, for it was of peculiar shape, intended by the contractor who employed him to pin the metal work of a bridge

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which he was constructing over the river. The smith was sorely tempted to fail in giving honest work, to hurry over a job which seemed at once so troublesome and so trifling. But some good angel whispered to the man that he should do his best. He turned to the forge with a sigh, and never rested until the work was as complete as his skill could make it. The poet carries us on for a year or two. War breaks out. A squadron of the blacksmith's countrymen is driven over the bridge in headlong fight. Men, horses, guns try its solidity. For a moment or two the whole weight of the mass really hangs upon the one rivet. There are times in life when the whole weight of the soul also hangs upon a rivet—the rivet of sobriety, of purity, of honesty, of command of temper. Possibly we have devoted little or no honest work to it in the years when we should have perfected the work; and so, in the day of trial, the rivet snaps, and we are lost.

#### Father and Daughter.

With gradual gleam the day was dawning,  
Some lingering stars were seen,  
When swung the garden gate behind us—  
He fifty, I fifteen.

The high-topped chaise and old gray pony  
Stood waiting in the lane;  
Idly my father swayed the whip-lash,  
Lightly he held the rein.

The stars went softly back to heaven,  
The night-fogs rolled away,  
And rims of gold and crowns of crimson  
Along the hill-tops lay.

That morn, the fields, they surely never  
So fair an aspect wore;  
And never from the purple clover  
Such perfume rose before.

O'er hills and low romantic valleys,  
And flowery by-roads through,  
I sang my simplest songs, familiar,  
That he might sing them, too.

Our souls lay open to all pleasure,  
No shadow came between;  
Two children, busy with their leisure—  
He fifty, I fifteen.

As on my couch, in languor, lonely,  
I weave beguiling rhyme,  
Comes back with strangely sweet remembrance  
That far-removed time.

The slow-paced years have brought sad changes,  
That morn and this between;  
And now, on earth, my years are fifty,  
And his, in heaven, fifteen.

—Atlantic Monthly.

#### Sanctified Men and Women.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the Church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.

14. They take up duty in point of performance, and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with the employment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning, and hold out with Him to the end.

19. They take all the shame of their sin to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?

#### "The Rest in Silence."

When the loved voice is heard no more,  
When failing tones were doubly dear,  
Then falls upon the listening ear  
A silence never felt before.

It is not that the senses strain  
To catch a sound they may not hear;  
It is the grieving spirit's ear  
That longs and listens still in vain.

And lo! this silence, sudden grown,  
Threads every cry of joy or fear;  
All wonted sounds that greet the ear  
Break with a wailing undertone.

—Harper's Magazine.

#### Superb Tapestry.

On a vacant space on the south wall of the chapel of Exeter College, Oxford, has been hung an arras, or tapestry, of very unusual interest. It is practically a gift from two distinguished Exeter men—Mr. Burne Jones and Mr. Morris—and is the product of the loving labor of years, during which workmen have been specially trained for the delicate work by Mr. Morris. The subject is the "Adoration of the Magi." The blessed Virgin sits under a rustic booth, bundles of straw forming her seat. Behind her St. Joseph brings faggots in his arms. In her lap the Holy Babe looks over His shoulder at the adoring kings, with a pretty infantile gaze. The face of the Blessed Mother is exceedingly sweet, holy, and meek, as she bends over her child. The foremost king is represented as standing with bowed head. He is the eastern type of monarch, and his robes are extraordinarily rich and stately. His crown lies on the ground; in his hands he offers a golden casket filled with gold pieces. Behind him, also standing in reverent awe, and bringing myrrh and frankincense, are two other kings. The one is mailed from head to foot in magnificent armour, but under his surcoat is first seen a magnificent robe of state. He carries his diadem. The other complexioned like the "burnished sun"—an idealized African type, not too dusky—turbaned and gorgeously appareled. This figure is probably the most beautiful in the whole composition, and the expression of adoring reverence the most intense. Nothing, indeed, could be more solemn and tender than the feeling of this truly religious work of art. It is difficult to believe at the first glance that the picture before the spectator is needlework. The colours are somewhat richer than is usual in old tapestry, and, to tell the truth, this work of the loom puts to shame the somewhat poor and garish windows of the chapel. It may be hoped that these will be some day replaced by better glass. The altar much needs dignifying and raising up.

—The Banner.

#### Domestic Diplomacy.

"Papa," said the young mother, "I've decided on a name for baby: We will call her Imogen." Papa was lost in thought for a few minutes; he did not like the name, but if he opposed it, his wife would have her own way.

"That's nice," said he presently. "My first sweetheart was named Imogen, and she will take it as a compliment."

"We will call her Mary, after my mother," was the stern reply.—Harper's Bazar.

#### Starch a Common Thing.

In the vegetable world, starch is the commonest and cheapest material next to wood. It is the most difficult thing to digest. White bread contains an abundance of starch. When the starch is converted into dextrine, as is the case in the breakfast cereals manufactured by The Ireland National Food Co. (Ltd.) of Toronto, and known under the general trade mark of "Our National Foods," there is a relief from indigestion and dyspepsia at once.

#### Hints to Housekeepers.

**COLUMBUS EGGS.**—Take twelve hard boiled eggs, peel off shells and cut the eggs in halves, cutting off a little piece from one end, to enable them to stand alone; pulverize the yolks, and chop fine some smoked tongue or lean ham, mix together and moisten slightly with a little fresh butter, season with pepper, salt and mustard to taste, fill the empty whites with this mixture. Press together and arrange on a dish to look like whole eggs. In making white cake for a company a great many yolks are usually left over. These can be used in many ways. Among them are the following recipes.

**STICK TO THE RIGHT.**—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

**EGGS A-LA-SCRAMBLE.**—Beat the yolks of a dozen eggs with a half cup of cream, or one third of a cup of new milk and a tablespoonful of butter. Season with salt and pepper. Stir constantly until done. Spread on buttered toast.

**COOKED SALAD DRESSING.**—Add the well beaten yolks of five eggs to five tablespoonfuls of boiling vinegar. Cook in a double boiler until it thickens, being careful to stir clean from the sides while cooking. Remove from the fire and add two tablespoonfuls of butter and stir until cool. Season with one tablespoonful of mustard, one of salt, one tablespoonful of sugar, a small pinch of cayenne pepper, one half cup of cream whipped. Oil can be used instead of cream if preferred.

**THE SAMBRO LIGHTHOUSE** is at Sambro, N.S., whence R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good; I was sick and weak and had no appetite, but B.B.B. made me feel smart and strong. Were its virtues more widely known, many lives would be saved."

**COLD MAYONNAISE DRESSING.**—A tablespoonful of mustard, one of sugar, a pinch of cayenne, one tablespoonful of salt, the yolks of three uncooked eggs, juice of half a lemon, one-fourth cup of vinegar, a pint of oil and a cupful of whipped cream. Beat the yolks, mustard, sugar, cayenne and salt until they are light, adding a few drops of oil at a time until the dressing becomes very thick, then add oil and vinegar until all are used, when add the juice and whipped cream, and place on the ice until ready to use it.

**BOILED CUSTARD FROM THE YOLKS.**—One half gallon of morning's milk. Put into a double boiler and let it come just to a boil. Have ready six yolks beaten until very light. Strain through a towel on to the eggs and sugar, stirring constantly. Scour the kettle and put the custard back on the fire and let it stay a few minutes, stirring it gently to prevent burning. Pour it into a bowl and dip it up with a ladle, pouring it up and down until nearly cold. Whip a pint of rich cream, and put over the top. Season with vanilla.

**A LETTER FROM EMERSON.**—"I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children." Yours truly, MRS. WM. WHITELEY, Emerson, Man.

**HAM BALLS.**—Chop fine some cold, boiled ham, add an egg for each ball and a little flour, beat together. Make in balls and fry in hot butter.

Children's Department.

The Punishment of Selfishness.

Ali Mukhar revelled in his riches. From morning till night he was inspecting his palace-like home, which was crammed with curiosities and treasures of all sorts.

Very different was the case of Akbar Salam, the poor travelling pedlar, who led a precarious subsistence by carrying his wares about the city on his mule.

The great man was standing on his threshold bargaining about the purchase of a new horse, and was angry at the interruption.

His servants instantly obeyed; and then he went into his luxurious home to smoke his pipe and eat a splendid dinner.

And as he smoked, the red-hot ashes out of his pipe fell among the cushions on which he lay.

And at the dead of night he was awakened by a sound of crackling flames and he soon found that his house was on fire.

cause of his death, for as he stood in his paved court-yard, wringing his hands as he gazed on the wreck of his home.

Children, if we keep all our good things to ourselves, as Ali Mukhar did his riches, we may be sure that some fiery trial will take them from us when we least expect it.

A True Story.

Willie and Harry and Crusoe were three great friends; though Willie and Harry were boys, Crusoe was only a dog, but that made little difference.

One day Crusoe lay in the sun taking a nap, when of a sudden he heard loud, angry words, then a sharp blow, and starting up quickly what did he see but William and Harry in a regular fisticuff fight.

He evidently thought both deserved punishment, and did not stop to ask which struck first.

The mother of the boys told me this, who beheld the scene from the window.

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A MOSSIDE STORY.—I have used your Burdock Blood Bitters and Pills and find them everything to me. I had dyspepsia with bad breath and appetite, but after a few days use of B.B.B. I felt stronger, could eat a good meal and felt myself a different man. W. H. STORY, Mosside, Ont.

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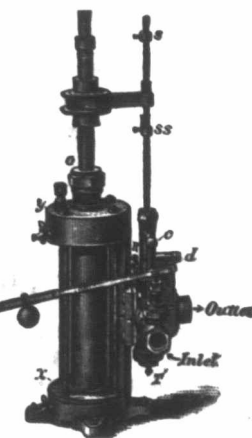
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4 lbs.	1 Doz.
3 lbs.	1 Doz.
3 lbs.	1 Doz.
4 lbs.	1 Doz.
2 1/2 lbs.	1 Doz.
1 lb.	1 Doz.
1 lb.	1 Doz.
1 lb.	1 Doz.
4 lbs.	1 Doz.
4 lbs.	1 Doz.
6 lbs.	1 Doz.
4 lbs.	1 Doz.
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4 lbs.	1 Doz.
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