

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 27, 1894.

[No. 89.]

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

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

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

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

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

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Cor. Church and Court Sts.  
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CHURCHMAN,  
 Church and Court Sts.  
 Entrance on Court St.

# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 27, 1894.

Subscription, - - - - - Two Dollars per Year.  
 (If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
 Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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 Box 9640, TORONTO.

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## Lessons for Sundays and Holy Days.

September 30—19 SUNDAY AFTER TRINITY.  
 Morning—Ezek. 14. Ephesians 1.  
 Evening—Ezek. 18, or 24 v. 15. Luke 4, v. 16.

APPROPRIATE HYMNS for the 19th and 20th Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

- Holy Communion: 317, 323, 316.
- Processional: 421, 435, 298.
- Offertory: 423, 232, 223.
- Children's Hymns: 343, 337, 335.
- General Hymns: 451, 454, 208, 424, 546.
- 20th Sunday after Trinity:
- Holy Communion: 323, 107, 322.
- Processional: 393, 302, 516, 299.
- Offertory: 378, 365, 235.
- Children's Hymns: 236, 336, 341.
- General Hymns: 308, 240, 297, 292, 281, 38, 21.

"NO CHURCH, NO GAME," seems to be the rule of a certain football club at New Swindon, Wiltshire, where the young men play their game on Sunday afternoons; "but they would not allow those who had been absent from church in the morning to join in the games,"—so said the vicar at a Church Union meeting lately. "Parish priests ought to be present with their young people in their amusements, and certainly ought not to let it be supposed that they look askance at those amusements." There are some Canadian parsons who would look very much "askance" at these same Sunday afternoon football matches—though they may seem "a nice quiet way" of spending the day, amid Old Country traditions, where football is as harmless as foot-walks.

THE YORK REPORT ON DIVORCE has been hailed with delight by that powerful organization, the E.C.U. Their review says "it shows what their duty to God requires of them in the matter." In Europe the example of the Duke of Aosta and the Prince of Monaco is generally quoted as an excuse for a certain class of second marriages; so examples are readily found to justify every species of matrimonial abomination. Because some

grandee has done "a queer thing" in that line seems to be thought a reason why everybody else should seek an early opportunity of illustrating his right to do likewise!

THE CESSATION OF PERSECUTION by the infamous Church Association has set free the hands of myriads of English Churchmen—formerly, perforce, on the *defensive*—to fight battles for Mother Church in every direction where she may be assaulted. Her doctrines, her history, her endowments, her dogmas, her rights of all kinds are now being jealously guarded. Such almost forgotten things as the recent Divorce Laws are being carefully overhauled and their merits or demerits freely and forcibly canvassed. Societies like the E.C.U. are being utilized as "Vigilance Committees" to watch and ward in every little parish against Romanism, Protestant dissent, and insidious forms of scepticism or infidelity.

"A LIFE OF SERENE AND VACANT IDLENESS" is—according to the *Guardian* correspondent, G. A. C.—the ordinary life of one of the monks of the convent on Mount Sinai. It reads like the popular ideal of monastic life. True, they have services at 4 and 6 a.m., as well as 2 p.m. (vespers); also some baking, wine-making and whitewashing. But all this seems very little for 20 or 30 able-bodied men. Their precious library seems to be little used, though Western interest has roused the custodians to greater care in arranging and housing it. Great treasures of ancient Church literature may lie there still—though G.A.C. seems sceptical of this.

"TRINITY UNIVERSITY HOLDS THE KEY of the Church future in Canada," says Archdeacon Bedford-Jones of Ontario, in a long and interesting communication to the *Church Times*, wherein he illustrates at large this very important point for the enlightenment of Englishmen, who cannot be expected to know off-hand such details about their world-wide domains. It is an obvious duty of Church people everywhere to help in the "fortification"—so to speak—of positions of so great importance as the Archdeacon proves Trinity to be. The late devoted Provost, as well as his predecessor, knew this well, and they displayed corresponding energy and self-devotion at their post.

"THE OLD CHURCH."—Again has the *Toronto Empire* put its foot in it, and been taken to task by a correspondent for want of careful writing on the subject of the relative positions in this empire of the communions of England and Rome. Why any properly educated person should fall into the ridiculous error of terming the Roman Communion in England "the Old Church" is one of the mysteries of our newspaper literature. The other day an estate leased by the Church of England to the State 999 years before, was *restored* to the Church of England without question of its being "the Old Church." Why should a colonial editor—otherwise sane, apparently—ignore such facts or forget them?

"BETTER KILL A DIRECTOR OR TWO" has been—in older countries—a long recognized rule for securing any much-needed railway reform for which the rank and file of the public may cry in vain. It would seem as if Canadians, who make so much use of the trolley system, will have to

try the European plan. They came near it the other day in Toronto—and the company trembled; but the victim, upon examination, proved to be only a *past* director! Are fenders so very expensive, or so difficult to get, that so much hesitation is shown about providing them? The trolley, in our large cities, gives new force to the famous enquiry, "is life worth living?"

"THE POSTCARD OF A LUNATIC" was—according to the *Churchman Magazine*—the original cause of the very distressing scandal lately circulated about the Duke of York to the effect that, in marrying Princess May, he had been guilty of bigamy. This "devilish and abominable slander, this malignant and incredible fiction"—to quote the strong language of our contemporary—"has been promptly repudiated with just scorn and indignation by the Prince of Wales. Indeed, it would never have gained currency but for the rage for matter of that character by which the public is just now affected,

CABOT'S DISCOVERY OF AMERICA in 1497 is put forward—we are pleased to see—for commemoration on the 400th anniversary in Canada. To Rev. Canon Bull, Archdeacon Houston, Rev. R. L. Spencer and Mr. O. A. Howland is due the credit of giving this matter the prominence it deserves in their recent speeches at the Toronto Exhibition. It is to be hoped that other parts of Canada will take up the idea, and that other prominent Churchmen will do their part in utilizing what ought to be made a great occasion for the Church of England, as well as for the country at large. It is not right or just that Columbus and the Roman Church should have all the glory and all the benefit connected with such an opportunity.

"WILL WANT YOU TO 'OPEN' AN UMBRELLA—the clergy will before long," said Archbishop Magee to his suffragan, newly appointed. "They already get Bishops to open churches, cemeteries, schools, windows, clocks, vestries and cloak-rooms." The witty Archbishop, says *Church Bells*, foresaw how things were tending. One meets Bishops now on tops of omnibusses, in third-class carriages, and at all kinds of small functions. "It may be questioned whether they have not gone far enough in that direction." There is an Oxford story of a "Don" who wept tears of sorrow when he saw Bishop Wilberforce ride into Oxford, instead of coming with a carriage and four, and two out-riders.

A CALL FROM TWO ENDS OF THE EARTH came to Rev. Fred. Wallis the other day, when Canada and New Zealand entered into competition for the future possession of his talents and energies—in the former case as Provost of Trinity College, Toronto; in the latter as Bishop of Wellington diocese. This was a singular testimony to his widely-recognized worth, and at the same time a proof of the excellence of their coincident choice. It is something more—a remarkable and singular illustration of the fact that England is "as a city on a hill" whose lights cannot be hid, especially if they happen to shine at Oxford or Cambridge.

CARELESS BAPTISM forms the subject of a very interesting letter in the *Church Times* from Dr. Belcher, wherein he shows that the Roman authorities are in favour of re-baptizing Anglican

"verts" only in the case, and on the plea, of suspected or known *carelessness* on the part of the Anglican clergyman officiating. Even in that case the hypothetical form should be used. One cannot blame them for this carelessness, but it is clear that their *practice* is to re-baptize as a rule, and as a notification to all concerned that Protestant baptism is worthless—though, in acting thus, they are guilty of *sacrilege*. Dr. B. shows that Roman priests are quite as careless as ours, so that *we* ought to re-baptize our numerous converts from Romanism—if they do right. But "two blacks don't make a white." Dr. B. remarks, "those who live in glass houses, &c."

"FOLLOW THE EXAMPLE OF CANADA" is the *Church Times'* advice to the South African and to the Australasian Church in regard to the use of the title of "Archbishop." Why not, indeed? Every church has the inherent right to organize itself as well as it can, and the use of appropriate terms of address and of reference is an important part of organization. It is a very considerable means of facilitating business. To refrain from the use of such terms is only a species of "false modesty." One wonders that it took even Canada so long a time to see this fact—"slow and sure" as we are?

"TO KEEP UP THE FEELING IN WALES" in favour of looting the Church Establishment is—according to *Church Bells*—the confessed policy of the present agitation, as revealed at a meeting of the "North Wales Liberal Federation" lately. The phrase is tantamount to a confession that the whole movement is artificial, and has to be kept up "by hook or by crook" for the benefit of the agitators' designs. Fortunately—or rather, providentially—the heroic Bishop of St. Asaph is fully on the alert, and ready armed to meet all assaults. His extraordinary chivalry of character is sure to make a very deep and lasting impression on the Welsh people. He is too evidently "a man after their own heart" to be lost sight of or passed over.

"AN ORDER OF PREACHERS" seems to be the great desideratum, according to the cry that comes up just now from all quarters—from the most diverse schools of Church thought. The facts seem to warrant the conclusion that the Church of England—in her manifest and undeniable zeal, accompanied by phenomenal success in other departments of Church activity—has lately somewhat *overlooked* the use and importance of the ordinance of "preaching." There are times and periods when that ordinance cannot be safely ignored—and this is one of them, whatever may have been the case in the past.

#### ST. PATRICK.

BY LEX.

In the *Canadian Freeman*, the Roman Catholic paper published in the City of Kingston, on the 17th day of March in each year there appears, usually, a lengthy account of the life of this Irish Bishop, and in the edition of 15th March, 1893, I find the following statements made: "In St. Patrick's obedience to the *head* of the Church, in his humility and love of prayer, we have a noble example to imitate;" and, "the faith which St. Patrick preached to the Irish some fourteen hundred years ago is the same that the people at home and in all parts of the world cherish so deeply to-day;" and speaking of the devotion of the people, the writer goes on to say, "The merry children fall down upon their knees and uplift

their innocent eyes to *Mary* and to God" (the italics are my own).

Why do Church people submit to such great usurpation by the Church of Rome? Because, I fear, many do not know who St. Patrick was. Now let us turn to our Roman Catholic writer again, and we learn in the same paper: St. Patrick, whose birth-place is given as Scotland, Wales or France, at 16, or about A.D. 403, he and his sisters were carried captive to Ireland, and at the age of 22 entered the monastery at Tours, in France, where he was consecrated, and returned to Ireland, as the Romanists would have believe, a Roman Bishop—but our Roman historian says: "The facts are that St. Palladius, with four others—Sylvester, Benedict, Solinus and *Augustine*—had landed in Ireland *previous* to St. Patrick's departure from France, and had met with such success that hopeful expectations were entertained *in Rome* of the conversion of the entire island." Now from this Jesuitical story we are asked, or rather the Roman Catholics are asked, to believe that St. Patrick was a Roman Catholic. If St. Patrick was born A.D. 387, and was in France A.D. 410, returning a few years later to find St. Augustine had already been on the island and gave great hopes in Rome of the conversion of the whole island, how can we explain that St. Augustine, who in history described a *young* monk landing in England from Rome, sent by the Bishop of Rome to convert England to Christianity, in A.D. 597, or about two hundred years after he had preceded St. Patrick in Ireland? But we must not forget that when facts do not agree with Rome, so much the worse for the facts—even if they are historical. According to the Romanist Lingard, in his "History of the Anglo-Saxon Church," printed by the Romanish house of Fethian, Philadelphia, 1847, page 23, it is stated that Augustine found on landing in Britain: (1) The *Queen* an avowed and earnest Christian. (2) A church edifice outside the walls of Canterbury, which had been built by Christians at an early day and recently renewed by the Queen. (3) A Bishop, Lendhard, in possession of that church by appointment of the Queen, "and the saintly deportment of Lendhard," says Lingard, "reflected a lustre on the faith he professed." And all this upon the very spot upon which St. Augustine landed! Lingard states, page 19, that a synod of British Christians was held at Verulam, and that for the purpose of checking the heresy of Pelagius—and Pelagius was a Welshman, flourishing between 400 and 420. Not only at the landing of St. Augustine, 598, but two hundred years before, the British Church had a native heretic and had by synod repressed a great heresy. Lingard states, page 18, that the Christians of Britain were persecuted by Dioclesian, which took place about A.D. 300; so that 300 years before Augustine the British Christians were so numerous as to excite the pagan government of Rome to persecute them.

When Gregory decided to send St. Augustine and his monk, A.D. 597, to England to convert the Saxons—who had recently landed in Kent and driven back the British Christians from the sea coasts—Lingard, at page 22, says of them: "Animated by the exhortation of the Pontiff, the missionaries traversed with speed to the North of Italy, and arrived at the foot of the Gallic Alps; but the enthusiasm which they had imbibed in Rome insensibly evaporated during their journey, and from the neighborhood of Lerins they despatched Augustine, their superior, to Gregory, to explain their reasons for declining so unpromis-

ing and so dangerous an enterprise." Bede says (book 1, chapter 23, quoted by Lingard): "Having, in obedience to the Pope's commands, undertaken that work, they were on their journey seized with a sudden fear, and began to think of returning home rather than proceed to a *barbarous* and *unbelieving* nation." It was the supposed heathenism and wickedness of the land, then, which terrified and stopped them! The one fact made clear by Lingard is that Gregory and Augustine both thought that Britain was a heathen land. Now, how could this have been so considered if for 800 or 600 years from the foundation of Christianity in Great Britain and Ireland the British Church had been under Roman Bishops, and if 200 years before St. Patrick, who laboured in the more remote parts of the island, had been a Roman Bishop. "The fact that the Pope did not know of the existence of the Church in Britain shows that he could not have had any jurisdiction. The Church existed fully and by God's spirit without him," and has ever since been independent of the Roman See. Now, apparently, the Roman writer wishes to protect St. Patrick from any taint by reason of his being a British Christian, and sends him to France for his orders, A.D. 408; but even this does not help the case, for it is well known that the Bishop of Rome did not pretend to exercise any jurisdiction over the Church of France until about 50 years after the supposed consecration of St. Patrick. Again the mission of Palladius and his party of missionaries, who were sent to Ireland A.D. 430 (not before St. Patrick's arrival, but shortly after), was a total failure, and Palladius retired to Scotland and died there. St. Patrick, in short, was a Welshman or Scotchman, brought up under the British Church, which has existed since the Apostolic times, and speaking the language of Britain or Gaelic, and would not need or wish to go to a foreign country (Gaul or France) for his education or orders, as Greene in his history of the English people, page 58, says: "It was possibly the progress of the Irish Columban at her very doors which roused into new life for a time the energies of Rome and spurred Gregory to attempt the conversion of the English in Britain. But, as we have seen, the ardour of the Roman mission in Kent soon sank into re-action, and again the Church of Ireland came forward to supply its place." And this A.D. 635—about 40 years after the Roman mission began work in England! Let us glean, then, the following historical facts, that the Church of Ireland—like that of Britain—came from the old British Church founded by Apostolic men—probably St. Paul—in the first century, and the British Church grew to be so important that it had many Bishops and monasteries in the first two centuries; also was duly represented at the councils of the Catholic Church (not Roman Catholic), and had her martyrs, heretics and other troubles common to all branches of the Church. That this Church, being cut off by the horde of Saxon barbarians from Rome, never had much intercourse with the later Churches, and Pope Gregory, when sending St. Augustine to England, did not know (A.D. 597) of the existence of Christianity in England—did not know that the Church of France had sent a Bishop and clergy to Britain with Queen Bertha; and Rome surely could not have controlled these two great Churches and not know of the existence of one or the movements of the Bishops under the royal family in the other. St. Patrick, as I attempted to show, flourished in Ireland about 300 years before St. Augustine landed in England, and could not

beclaimed as a Bishop under the jurisdiction of Rome either by falsely stating that St. Augustine had been in Ireland 300 years before he—St. Augustine—landed in England, nor by the other line of claiming his consecration through the Church of France, over which the Pope of Rome had not at the time any jurisdiction or authority, either claimed by him or exercised by him. St. Patrick was a Briton and "Britons never will be slaves." St. Patrick never was a Roman Catholic. St. Patrick was a *true Irish Orangeman*—if by that is meant a member of the Catholic Church of Christ, repudiating the errors and arrogant assumptions of the Church of Rome. Let every true Churchman venerate this saint of the British Church, and let Orangemen inscribe this name on their banner over that of King William as one of the earliest champions of the Church, and not submit to Rome stealing him from them to preach the false doctrines of Rome and aid Rome in her assertions that the Irish Church was always Roman Catholic.

#### "P. P. A."

Some of our contemporaries affect very great indignation at the idea conveyed in the above initials, which have become so prominent of late in American politics—and even business and life generally. On our part we are not disposed or concerned to champion every individual thing which has been lately said or done under the auspices, or in the name, of Protestant protection and defence; but we do propose to object very strenuously to the tendency to wholesale and indiscriminate condemnation of the whole principle and idea upon which the movement is based. It is all very well, very pretty and very popular to talk about liberty, fraternity and equality, and to scout anything which has the appearance of favouritism—but

#### IS THERE NOT A CAUSE?

Is this system of indiscriminate patronage to have no limit? Can anyone seriously defend the principle of extending his patronage to persons who have not the slightest intention of reciprocating? Such an idea would be simply suicidal if universally followed, and so far as it has been followed has led to most disastrous results. We doubt, however, whether many persons do seriously intend to follow such a practice. Do we not all, as a rule, show preference for those who think as we do? Nay, some societies and associations—religious or quasi-religious—make it an obligation upon their members to show such preference for the brethren of their order. Why should they not? Even those who do not confess such a rule expressly, do, consciously or unconsciously, follow the dictates of common-sense and manifest propriety.

#### ROMAN CATHOLICS ESPECIALLY

have shown their sense of the fitness of things to a very glaring degree in this respect—while, of all denominations or sections of Christendom, the Church of England has displayed least of this worldly wisdom. A comparison of the practice of these two portions of the community is very instructive on this subject. Take any business establishment, anywhere, under control or proprietorship of a Roman Catholic—how many Protestant employees will you find in it? You will be surprised if, in any case, you should find one! In the similar sphere of a Church of England man you will usually find a curious assortment—Churchmen scarcely, if at all, predominating. Methodist and Baptist, as well as Presbyterian, proprietors act much more generally on

the same principle as Romanists. The general consequence is natural and apparent—Churchmen, avoided by all other religionists and at the same time overlooked by their own—go to the wall, and are left out in the cold—to use a very expressive phrase. Among business circles it is notorious that

#### WE LACK "ESPRIT DE CORPS."

If it were simply a "stand-up fight" between ourselves and our Roman rivals, no one would gainsay the propriety of a close "Anglican compact"; but the divisions of English Protestantism have obscured this plain issue. Methodists, &c., may take all natural defensive measures; but the Church is expected to leave her defences—if she has any—unguarded for the benefit of all and sundry. The effect of the opposite course has been abundantly illustrated in such places as New York and Chicago. Fidelity to their practice of discrimination against all kinds of Protestants has made Romanists masters of the situation; so that it needs a *firm and united push* on the part of the "boycotted" Protestants to get anything like their share of favours. How can the latter be blamed if they now see fit to *re-unite ad hoc*? Better, of course, if they had remained united, as of old; but are they to allow themselves to perish utterly, in a political and business sense—to be obliterated—because their forefathers made the mistake of separating from the ancient Church of Fatherland, without due and sufficient justification? It is, in truth,

#### A STRUGGLE FOR LIFE AND DEATH.

Who shall blame people in that position if they adopt some measures for self-preservation which would not be otherwise defensible? We suspect that those gentlemen who do the fine writing that one sees on the subject of "liberality," etc., occupy safe posts of security and vantage, where they are not placed at the mercy of Romanists, and so they fail to realize the need of stringent defensive measures—a species of reprisal, in fact, to use a military phrase. They are like people safely perched in trees while floods are sweeping away all around them. It is easy for them to talk and express disapproval of the frantic exertions and desperate expedients of those less fortunately placed.

#### RIGHTEOUS (ROMAN) INDIGNATION.

is a fine thing to contemplate. It simply means that they are taken aback at the idea of those Protestants daring to "hoist them with their own petard." They had supposed themselves in safe possession of a *strict monopoly* of that sort of thing. No words of ours can be too severe in condemnation of those worse than "dumb dogs" who bark at the very persons they ought to protect from such tricks, and warn of any approaching evil. Why they should "turn Turk" and gird at men who are simply trying, however awkwardly, to retrieve some portion of ground lost through a former policy of perfectly false liberality, is a very difficult matter for them to explain or justify. They ought, rather, to admit frankly that they have been "on a wrong tack" in the past.

#### WHAT ELSE CAN BE DONE?

One may reasonably expect those who now make such an outcry against "protective associations" to point out some likely way of retrieving this lost ground. Will they, for instance, undertake to persuade our Roman Catholic fellow-subjects to give up in future their perennial practice of denying to all kinds of Protestants the same degree of patronage which they freely and naturally accord

to those of their own religious view? Will they also undertake to oust from the positions of trust and prominence those hordes of Romanists who are now so firmly ensconced therein? If they do so, and succeed, it will be time enough to inveigh against any narrow-minded Protestants who may be found still engaged in the objectionable process of imitating Roman exclusiveness!

#### TO LEAVE ROMANISTS A MONOPOLY

any longer in the practice of favouring their co-religionists in the matter of business—as has been done so long—would be pure madness. They have been the "spoilt children" of our Saxon family. The national principle has too long been, "Oh, never mind them, if they do behave oddly; they don't know any better, and it won't hurt us—they will soon learn to imitate us in liberality towards one another." No, it is too natural for them to act as they have been doing—on principle. Nothing but *policy* can ever make them do otherwise. Meantime all that can really be done is to follow their line of action, as gently and as considerately as possible—only guarding our own interests, while treating them as easily as we can.

#### THE PHILOSOPHY OF REACTION.

no doubt, is at the bottom of the trend of public sentiment on this question. So-called "Roman Catholic emancipation" was the first step in reversal of the defensive plan previously in national vogue. The argument was, "They have now thoroughly learned the lesson of toleration, and we may trust them in positions where they were formerly a serious menace to our public interests." It was only natural that generous people should begin to go to the *other extreme*—saying, "It was really too bad to be so severely exclusive as we have been against these Romanists—they are so very harmless, after all." So all the public offices have been successively thrown open to them. They may be Chief Justices, Prime Ministers, Governors, in any part of the English-speaking world. Yet their principles remain the same; they have not changed one iota! It only needs a safe opportunity to bring into play their most rigorous and uncompromising methods of inquisition and repression in regard to Protestantism. They regard it as their *sacred duty* to do that sort of "persuasive missionary work"—just so far as circumstances permit!

#### THE HOLY EUCHARIST.

"Primitive practice and the continuous teaching of the whole Church, down to to-day, point to a communion of those properly disposed and prepared as most in accordance with our Blessed Lord's intention when He instituted that Holy Sacrament." This is the final statement and summing up of the Declaration, signed by twenty distinguished and learned presbyters, which was published last week. We might take exception to the phrase "*most in accordance*" as containing a superfluous and rather misleading word—"most." But with or without that word; we welcome this statement regarding our Lord's purpose in instituting the Holy Eucharist as most opportune. For, if we are not mistaken, there is much need of this teaching at this time, and particularly among those who are likely to be specially influenced by the twenty names appended to the Declaration. Of course, it may be said that the signers do not declare what is a "proper disposition and preparation" on the part of those who may partake. But, after all, and above all, the assertion stands that "a communion of those present is most in accordance with our Blessed Lord's intention."

We say that this statement is opportune and greatly needed. For there is an uncomfortable impression that some priests in this Church are

in their practice disregarding the authoritative teachings of the Church, as certainly as the present practice of the Roman Church is opposed to and subversive of its authoritative teachings. It is believed that there are some clergy of this Church who hinder the faithful from being properly disposed to commune by teaching them the propriety and duty of not communing when they are present, and that they receive the benefits of the sacrament without heeding our Lord's intention, provided only that the celebrant communes—the communion of the priest being, so to speak, a vicarious communion. This, as we have said, is the universal practice of the Roman Church, which has grown up without the sanction of its authoritative teachers, and without the omission even of those parts of the office, as the Epistle and Gospel, which stand always a protest against the practice. With this fact before them, the signers of the Declaration must have made their protest, not so much against a mutilation of the office made honestly necessary by the practice, as against the practice itself. This is the meaning of the final sentence, which we have quoted.

The Declaration is a witness to the series of doctrinal truths which are fully set forth in the Office of the Holy Communion, and which can be suppressed or obscured in it only by mutilating it.

The divergent lines which a few extremists on either hand have sought to follow are, on the one hand, that of exclusive insistence on the fit reception of the sacrament, no matter by whom and in what manner administered; and, on the other hand, that of making the value of the rite depend entirely upon its visible presentment, to which the communicating is merely an accessory.

While both sides agree that the Eucharist is the showing forth the Lord's death till He come, the one finds that chiefly in the consecration; the other considers it only as it is found in the partaking.

Now, if there is one thing more apparent than another in the form drawn up and sacredly cherished in the Book of Common Prayer, it is the careful uniting of the two things we have spoken of—not simply their joint place in the service, but their careful and harmonious blending.

The danger at which this Declaration is aimed is the danger of regarding the Eucharist as something wherein the chief benefit is to be found in looking on at the fit and solemn performance, while the receiving is to be incidental and capable of being entirely separated from the other.

In commenting upon and opposing this danger, there was some risk that in the heat of controversy one might go beyond the guarded utterance needed, and imply—if not assert—propositions unwarranted by the terms of the office itself.

It is hard to distinguish non-communicating attendance with a direct and avowed purpose of minimizing the value of reception and of exalting exclusively the view popularly held to be Romish—a view which Rome has carried out in its practice—from that which may be the result of a perfectly right and proper frame of mind. No one can put the matter in exact terms without running the hazard of denying, or seeming to deny, such spiritual partaking as the Church has explicitly held to suffice when, for any reason, the physical reception is hindered. The wise and guarded language of the Declaration appears to us to be seeking to meet just this difficulty. It broadens, where others have striven to limit, the meaning of the Eucharistic office. While it concedes the points on which it was not easy to meet categorically the claims of advanced extremists, it strives to preserve the great sacramental idea of the entire service unimpaired. In doing this, if we apprehended its purpose aright, it has shown itself truly Catholic, in utter contrast to the narrow sectarianism which has arrogated to itself that title.—*Churchman*.

It is stated that at the recent Conference of German Roman Catholics Bishops at Fulda, the proceedings at which were kept secret, it was resolved to issue a public warning to all Roman Catholics against throwing in their lot with those parties whose exertions are directed against Church and State.

#### BISHOP BLYTH'S VISITATION TOUR.

As the travellers of Palestine and Egypt seem to increase every year, perhaps some account of the last visitation tour of the Anglican Bishop may prove interesting to many readers. It extended over several months, and was interrupted by occasional returns to Jerusalem. But for the sake of brevity it will be narrated continuously and without dates.

The first place visited was Salt, a station of the C.M.S. across the Jordan. The way lay through Jericho, which, being 3,800 feet below Jerusalem, was then unpleasantly hot. The bridge across the Jordan had been rebuilt; it was therefore easy to cross, but the neighbourhood was by no means safe, especially on the return journey. There was a band of forty freebooters, from the independent lands beyond Kerak, who were daily plundering and slaying people at the ford next the bridge. The Bishop's attendants and guard were much alarmed, as not only was the camp valuable, but the Bishop's ransom would have been an object worth striking for had the marauders been on the look out. But all passed safely, though the ford was noisy with outcries. The recent action of the Turkish Government with regard to Kerak has now given security to the country across the Jordan.

The congregation at Salt is a large one. It was originally an annexation from Christian Churches, but it now contains many who have been born in the Mission. This was the Bishop's second visit, but the former one was the first time an English Bishop had visited the trans-Jordan stations. The Bishop's reception was a very cordial one. He inspected the schools and the dispensary, and received the visits of many of the congregation. The Greek Archdeacon (with whom the missionary was on friendly terms) called on the Bishop, who returned his visit. The services in the church were hearty, the congregation responding satisfactorily. There was a confirmation of several candidates, who had been baptized in the Mission, in the afternoon. The Bishop was pleased with the conscientious work of the missionary. Amongst the services at which he was present was singularly effective and interesting public catechising, by the Arabic "reader" (since ordained deacon); his congregation consisted of more than fifty men and many youths, who answered with great readiness and intelligence. The Bishop, as is his custom, called on the Turkish Governor.

After a short interval, the Bishop visited Egypt. The growth of English work has necessitated an annual visit to Egypt; but this year it had to extend to six weeks. The Bishop was anxious to include a visit to the season chaplaincy of Luxor, and then to proceed to Assouan, in order to try to found a similar chaplaincy there; which will probably be done as soon as the question connected with the great Reservoir is settled. These chaplaincies owe very much to Messrs. Cook & Son. It is probable that there is no trip in the world so deeply interesting, so admirably and economically managed in all details, with so much to see, as that in one of Messrs. Cook's Nile steamers. The chaplaincy at Luxor is much appreciated, and the hospital (the deficit of which Messrs. Cook supply) is well managed; it possesses the confidence of the country for many miles round; the female ward is arranged with great consideration for the customs of the people. There is a well-appointed church-room at Luxor, built for the purpose it fulfils. The congregation is satisfactory. The Bishop was glad to notice that the chaplain had maintained very friendly relations with the Coptic Archdeacon (whose visit the Bishop returned), and that the result was advantageous on both sides. The Copts were allowing the English the right of burial in their walled cemetery, until another arrangement can be made. The ground occupies one of the few eminences above the high water-mark of the Nile. The Bishop has requested Messrs. Cook to advocate collections on Sundays (usually three) spent in their steamers on this line, in aid of the Luxor Hospital, which they will kindly arrange for; and it is satisfactory to find that travellers, who receive so much pleasure and improvement from this tour amongst Egyptian antiquities, are usually willing to aid this medical work amongst the dwellers on the Nile.

For the sake of brevity, little must be said concerning the satisfactory tour through the parts of Egypt often described before. Everywhere there was progress. The church at Cairo has been greatly improved and enlarged. The Bishop was much cheered by the expansion and success of his own Mission to the Jews in Cairo; it will receive full notice in the report of the "Jerusalem and the East Mission Fund." The schools of the C.M.S., and more especially their attractive medical Mission in Cairo, drew much more than usual upon the Bishop's time; he spent parts of three days amongst them, and was gratified to find that certain difficulties of the Mission had happily passed away. The once famous and valuable "Whateley" Schools exist, but do not thrive. Unless the trustees discard English party feeling (which is not appreciable in Egypt) in favour of common sense and the preservation of Miss

Whateley's great work and name, these schools will soon pass away.

At Cairo the Bishop paid a very interesting visit to the Greek Archbishop of Mount Sinai, then resident in the city, to introduce some scholars sent from England, who received a pleasant welcome and facilities for study at the celebrated convent and library. The unusual length of the Bishop's stay in Egypt enabled him to spend a Sunday morning at "Mena House" (the Pyramids), in the pretty chapel of which, full of gifts and memorials, one of many confirmations was held. A Saturday and Sunday morning were also given to Suez, the newest of the Egyptian chaplaincies, where the diligence of the chaplain and the hearty goodwill of the congregation made the enlargement of the church-room (which the Bishop opened) a pleasing memory of this tour in Egypt. The generous support given to this chaplaincy by the "Eastern Telegraph Company" is trebled by that of the congregation. This station is an example of liberality to the whole bishopric.

The old chaplaincy of Alexandria offered new points of interest, the church having been much improved, and the daughter-chaplaincy of Ramleh having grown in public esteem. The visit to Alexandria included a call on the aged and friendly Patriarch of St. Mark's Throne, Sophronios. He was said to be ninety-five years ago, but his clear eye, quick intelligence, and sonorous voice seem to argue that the dial of his life's record moves backward. The work at Port Said (one of the most difficult outposts of Church work abroad) maintains its satisfactory position.

The attitude of the Coptic Church (which grows in social and political power and in intelligence) towards the English Church is decidedly friendly, except on the part of the Coptic Patriarch, who is not so much an Anglophobe as unfavourable to education and progress within his community and among his own people. He is, on the same principle of opposition to progress, indisposed to any intercourse with foreign Churches; he declines the brotherly greeting of His Grace of Canterbury, equally with a visit of friendly respect from Bishop Blyth; and is the only prelate of the East who adopts this position, which is evidently not meant to be personal, but rather prompted by drowsiness of spirit; but his own people feel and resent this repression of the life that is stirring amongst them. The military work in Egypt is worthy of special attention; but that, and also the excellent and hearty co-operation of the Bishop's deputy, Archdeacon Butcher, can only just be alluded to.

After a return to Jerusalem, the Bishop visited Beyrout and Damascus in Syria. The progress of the chaplaincy at Beyrout is steady and satisfactory, and the chaplain hopes presently to re-open the Jewish work which has been for some time in abeyance.

The Bishop was able to consult with him on several matters of interest connected with the development of the chaplaincy. He also visited Ainanoul in the Lebanon, lately made over, with a generous endowment, to the Bishop's fund; the Rev. J. H. Worsley and Mrs. Worsley have founded there what is likely to become the seat of very important work; it will be placed in charge of a chaplain in October next. The "L.J.S." missionary was absent from Damascus at the time of the Bishop's visit; he was at home pleading with his committee for an increase in the staff of his Mission. His diligence and earnestness have the Bishop's sympathy; and it is hoped that the society will see its way to some increase of aid to this Jewish Mission, which is one of great importance, and much in need of vigorous support from home. The Bishop interchanged visits with the Patriarch of Antioch, formerly Archbishop in charge at Bethlehem, whose first year of office was marked by many troubles, which now seem to be settling down happily.

The Bishop sailed from Beyrout to Haifa, to visit his own Jewish Mission at that place. Land had been bought, and a good Mission-house built and occupied. But as the growing work here is detailed in the report of the "Jerusalem and the East Mission Fund," it may be passed over with an expression of thankfulness for the encouragement it offers; the hospital staff has just received the addition of two trained ladies—Miss Allen and Miss Crane—and a generous grant has been made for three years by the S.P.C.K. to help forward the development of the medical work of the Mission. The Bishop went thence to Nazareth (C.M.S.) and to Safed (L.J.S.), by Tiberias. It was satisfactory to find that the strong measures the Bishop had to take with deep regret last year to ensure peace in the congregation at Nazareth (the insolence of the ancient population still occasionally seems to break out in modern times) had succeeded, and the tact and firmness of the native clergyman received the Bishop's hearty commendation. Time was made for a visit to the fine old Metropolitan Bishop of Nazareth, who is an exceedingly interesting person and friendly to the missionaries.

The journey to Safed (the "city set on a hill")

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was made in the teeth of terrible weather. The Bishop had not been there for several years, and found the evidence of much diligence on the part of the missionary, whose young sister has greatly raised the school work. The L.J.S. has opened a medical Mission here, and is most happy in the efficiency of the doctor. But the work demands further encouragement and active support, which must be looked for from the home committee, if merely to retain their position.

Later on the Bishop spent several days at Jaffa, where the C.M.S. have been fortunate in renting a room for a temporary chapel (a church is to be built), which is convenient for divine service and nicely appointed. The L.J.S. are also, with the aid of the residents, building a chapel for Jewish work and for English services.

The last place visited this year was Nablus (Shechem), where the Bishop spent Sunday visiting the C.M.S. Mission there. The medical Mission, opened so favourably by Dr. Bailey, has been much developed by his successor. The services on Sunday were rendered interesting by a confirmation, and also by the baptism by immersion (happily not unusual in some of the C.M.S. Missions) of two children. The Bishop exchanged visits with the Greek Archdeacon, who had been much pleased by a visit last year from the Bishop of Argyll and the Isles, and who appeared to be on friendly terms with the Mission. The Bishop returned to Jerusalem by Ramallah, where he received some of the congregation of the station. The whole tour was interesting, questions of importance arising everywhere out of the work of the various Missions.

The Latin Patriarch gave to the Bishop a travelling letter of commendation to the monasteries of his Church, where his reception was uniformly kind and cordial. This is a very appreciable kindness in Palestine, if, as is sometimes the case, it is difficult to carry a camp with one.

The whole distance covered by this tour exceeded 3,500 miles, often through country difficult to the traveller, and involving much expense, there being no travelling allowances as in India.

This may be mentioned to meet, so far as need be met, the frequent allusions in certain Church papers and magazines to the allowances made to the bishopric by the two societies interested in it. With these grants the Bishop is not himself concerned, but only the trustees of the bishopric. But it may be pointed out that whilst the allowances, however generous, are not to be compared with those of a single superintending missionary, the charge (of which this tour gives a glimpse of travelling work only) laid on the Bishop by the Missions of the societies is one which, to take merely a plain business standpoint, is not unfairly met by some allowance, until the liberality of the Church places the bishopric, which has to be in tone with so many varied Church interests, upon a footing of proper independence.

**Home & Foreign Church News**  
 FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

ANTIGONISH.—*St. Paul's Social*.—It was a grand success. The ladies of the church worked splendidly and indefatigably. Indeed it would be out of place to mention names, for one seemed to vie with another in making this public effort an unqualified success. To say that the bare interior of the rink was attractive would be to use tame and insufficient language. It was absolutely transformed. Sections and stalls apportioned off and tastefully decorated with spruce and fir, amid whose green sprays glistened the many coloured lights of Chinese lanterns. The tea tables with their elegant repast, each table rendered still more gorgeous by light from tinted banquet lamps. Then other attractions; the ghost table, the palmistry booth, ice cream delights, shooting with air guns, the candy table, and voting for the most popular merchant in town, and over all floating the sweet strains of the Antigonish band, made a scene which will not quickly pass from the remembrance of the immense and happy crowd that thronged the rink. For three hours and a half did the enjoyment last with unabated vigour, even until the winner of the gold cane had been announced by the rector, and the band had played "God save the Queen." Every stall was empty and every table had sold out, and the grand total of funds was \$151. Our new brass eagle lectern forms a beautiful ornament and a most useful one, too. A convenient stand has been made for it. The centre light of the eastern window is now filled with "Glacier" stained glass. The subjects are:—1. Visit of the Magi. 2. Presentation in the Temple. 3. Jesus among the doctors. 4. Blessing the children. The Rev. C. Sydney Goodman hopes to have the funds to fill the side lights in a very short time. He has just sent in the order for a font for this church. We are now

looking forward to Harvest Thanksgivings in the parish.

BAYFIELD.—The concert recently held met with remarkable success. The school house was filled with an attentive audience. The outcome, \$51.92, was extremely satisfactory.

LINWOOD.—The new organ fully answers our high expectations. It has seven sets of reeds, fifteen stops, possessing great power and sweetness. The rector obtained the instrument direct from Messrs. Chute & Co., of Yarmouth, N.S. In this church a wonderful change is visible internally. The whole interior has been ceiled and sheathed and painted. The graining is especially good. The three lights of the altar window are filled with the above mentioned stained glass. Amongst the exquisite designs are, St. Peter, St. Paul, the Good Shepherd, the Dove and the Resurrection.

**QUEBEC.**

LENNOXVILLE.—*Visitation and Conference*.—The Lord Bishop of Quebec held a Visitation at Lennoxville in connection with a conference of the clergy of his diocese on the 4th, 5th and 6th inst. The buildings of the University of Bishop's College, together with the dormitories in the Grammar School, were made available, as the academic term had not yet begun. The college chapel was devoted to the services. The order of proceedings was as follows: On Tuesday the clergy arrived in time for tea and were received very warmly by the good Bishop as his guests. At 8 o'clock the opening service took place, the sermon being preached by the Very Rev. Dean Norman, D.D. On each of the two succeeding days this was the order observed, viz.: 7.30 a.m., the celebration of Holy Communion; 8.15, breakfast; 9.30, Matins; 10 to 1, conference; 5.30, evensong; 6.15, tea; 8 p.m. Wednesday, Bishop's Visitation charge on the subject of the Holy Communion. At all the sessions the reading of papers, followed by discussions upon them, occupied fully the time set apart. The subjects brought forward and the names of the clergy responsible for their treatment were these: 1, "Hindrances to Church Progress and How to Overcome Them," by Rev. A. Stevens and A. J. Balfour; 2, "Evangelistic Work as a Help Towards Healthy Parochial Work," by W. T. Forsythe and E. Weary; 3, "Sunday School Work, Day School Work and Catechism," by Rev. Principal Adams, Ernest King and C. H. Brooks; 4, "What Are Church Principles and how may they best be instilled into the Hearts and Minds of Our People?" by Ven. Archdeacon Roe and Canon Thornloe; 5, "The Cathedral and its Relation to the Diocese and to the Church at Large," by Very Rev. Dean Norman and Canon Von Iffland; 6, "Special Work among Men, among Young Men and among Men in Families," by Rev. L. W. Williams, A. H. Robertson and Jas. Hepburn; 7, "The Spiritual and Devotional Life treated under three heads, viz., the Intellectual Trials of the Spiritual Life, the Respective Influences of Devotion and Work in Forming the Spiritual Life, and the Difficulties of Private Devotion with the Aids to it," by Rev. F. G. Scott, Professor Wilkinson and Professor Allnatt. The limit of time set for these three last papers was 20 minutes, but for all the others only 15 minutes, and each speaker in the discussion 5 minutes. The meetings of the conference were held in the Bishop Williams Hall. Very few of the clergy, even from the most distant parishes, were absent. Rev. A. G. A. Dicker, rector of St. Paul's Church, St. John, N.B.—a former curate of Bishop Dunn in England—and His Lordship's own son, who has since been admitted to Deacon's orders, also two or three divinity students, were invited by the Bishop to be present at the conference. The time at command was well occupied by the different items on the order paper, but brief intervals were seized in which to have the Bishop and his clergy photographed in a group, and for the latter to present His Lordship with a loyal, affectionate and grateful address, in which happy allusions were made to his large hospitality and to the wise and fatherly way in which His Lordship has presided over all the proceedings. Occasion also was taken to thank Miss Heneker, of Sherbrooke, for acting as organist at the chapel services, as also to make a hearty acknowledgment to Dr. Adams, the reverend Principal, and to the other authorities of the University, for the use of their beautiful, convenient and capacious buildings, and for much personal forethought, care and kindness on their part in behalf of the assembled clergy. As to the object and success of this clerical gathering, none can note attentively the list of topics set down for consideration without observing their live, practical character. Many remarks, besides those which fell from the Bishop himself, testified to the high average of the papers read and of the discussions which they elicited—a high average which was observable both in regard to the ability displayed in them and to the earnestly zealous, yet humble and

hopeful, spirit which pervaded them. Many, too, were the expressions of thankfulness and gratification for the refreshment and strength which had been derived from this reunion and for the good which all felt would accrue to their parishes in this revival by Bishop Dunn of these biennial conferences, which were first instituted in the diocese of Quebec by the late good Bishop Williams. Rev. Ernest King was appointed secretary of the conference and was asked to prepare a digest of the papers and discussions, which shall appear in successive monthly numbers of the *Quebec Diocesan Gazette*, edited by Rev. R. A. Parrock, Bishop's Chaplain, Quebec.

**MONTREAL.**

Harvest Festivals.—During the past few days, Dean Carmichael has been the preacher at the Harvest Festivals in the parishes of Hudson, Como and Grenville.

VALLEYFIELD.—At present church services and S. S. are being held in an "upper room"; but through the liberality of A. F. Gault, Esq., the use of a more commodious hall, under construction, is looked for in the near future.

HOUELAGA.—The Band of Hope in connection with St. Mary's Church opened its meetings for the ensuing year in the schoolroom of the church on Friday ev'g last. There was a large attendance, and the programme was well rendered in all its parts. The Rev. Mr. Jekill, rector, presided, and warmly welcomed the members and friends, and trusted that the work of the society would be ever in advance of that of last year, good as last year's work was. Special mention should be made of the chorus singing by the children, as well as the drill and exercises in physical culture so admirably performed. Solos by Mr. Plow, Miss Ballantine, Mr. Ineson, Master Bishop, Mr. Gills, Miss L. Harris and Mr. Wilson, were well received; so was the song by the "Three Men of Ye Olden Time"; so was Miss Boyd's recitation, and Mr. Spicer's readings, and Mr. Shoosmith's cornet solo, and Miss Opzoomer's piano solo. Dr. Ker, of Grace Church, made a brief address on the subject of "Four Don't's." A most enjoyable evening was closed by singing the National Anthem.

POINT ST. CHARLES.—Anniversary services were held in Grace Church on Sunday, 16th inst., the occasion being the second anniversary of the opening of the church. The edifice was most artistically decorated, the chancel having a profusion of beautiful flowers, relieved here and there with palms and other graceful foliage plants. The pulpit, reading desk, gasaliers and side fixtures were also adorned. The first service was in the morning at eight o'clock, when Holy Communion was administered by the rector, Rev. Dr. Ker. At 11 o'clock, Communion was again administered by the Rector. In the evening the church was again crowded, the service being conducted by the Rev. Dr. Ker, and the sermon being preached by the Very Rev. Dean Carmichael, which was very impressive. A social and reunion was held in the lecture room the following evening.

BRISTOL, P.Q.—Rev. W. C. Dilworth writes: "Last fall we spent \$118 on the Parsonage. We raised \$70 inside of the parish." An appeal is now being made to friends for one dollar subscriptions, as the account for the work done is now due—a few subscription cards have been issued. Please address Incumbent, as above, in remitting, and oblige.

**ONTARIO.**

Sunday School Examinations.—The next annual examination for Sunday school teachers and scholars, under the auspices of the Provincial Synod Committee, will be held on Saturday, Dec. 1st, 1894. Centres for examinations in each diocese and parish will be arranged as required. Further information may be obtained from the Secretary of the Committee, Rev. H. POLLARD, Ottawa.

BELLEVILLE.—*St. Thomas' Church*.—The congregation of this church celebrated their annual harvest festival last week, and as usual on these occasions the interior was beautifully decorated with flowers, fruit and grain most tastefully arranged. At the evening service, Rev. Canon Burke was assisted in the service by Rev. Mr. Savage, of England, Rev. A. L. Geen and Mr. Blacklock, the curate. The musical part of the service was particularly well rendered by the two choirs. Rev. Mr. Savage preached a sound sermon from Matthew vi. 33.

ROSLIN.—A most successful Harvest Festival was held in Christ's Church on the 18th inst., when there was a celebration of the Holy Communion at 10 a.m., the celebrant being the Rev. John Fisher, incumbent, assisted by the Rev. F. D. Woodcock. A thoughtful sermon was preached by Rev. Albert

Geen, Belleville. Although rain was threatening, the church was crowded at the afternoon service. Evensong was said by the incumbent, and a very practical sermon was preached by the Rev. F. D. Woodcock, of Camden East—a sermon well calculated to arouse Churchmen to a sense of their duties and privileges. The decorations, which were much admired, reflect great credit on the lady-decorators. At the close of the service an adjournment was made to a bountiful tea, provided by members of the congregation. The Rev. J. Fisher, who had just returned from England, gave an address in which he expressed the pleasure it gave him to meet his parishioners again with renewed health and strength. He was glad to find that everything had gone on smoothly under Mr. Card's temporary charge.

#### TORONTO.

*St. Alban's Cathedral.*—An ordination service was held in the cathedral on Sunday by the Lord Bishop of Toronto, when Mr. John D. H. H. Mockridge, B.A., Trinity College, and Mr. Christopher Nord, B.A., St. Augustine's, Canterbury, were admitted to the diaconate. The sermon was preached by Rev. Dr. Mockridge, who also presented the candidates.

It is now definitely known that Bishop Hall, of Vermont, will be in St. Thomas' church, Huron st., Toronto, on Sunday, September the 30th. He will preach at the morning and evening services, and in the afternoon will hold a special service for men, at 4 o'clock. This eloquent preacher is better known in Toronto as Father Hall, this being his first visit since his consecration as Bishop of Vermont.

*RURAL DEANERY OF DURHAM & VICTORIA.*—The next meeting of this Rural Deanery will be held at the Rectory, Millbrook, on Tuesday and Wednesday, Oct. 2nd and 3rd, beginning on Tuesday at 1 p.m. *Business.*—Arrangement of missionary meetings, &c. The clergy of the Rural Deanery are earnestly invited to attend. W. C. ALLEN, Sec. R.D.D.V.

*BRIGHTON.*—This parish has sustained a serious loss through the death of Mr. John R. Flagler, who had for a number of years been the clergyman's warden. For several months previous to his death he was confined to his house. The familiar figure will be missed by old and young, for he never omitted attending the public services of the church both on Sundays and week-days. In the early days of the gold fever he went to California with several others from this neighbourhood; on his return he settled in this village, where he went into the manufacturing of carriages, which business he continued until his death. At the time of his funeral the church was well filled by an attentive congregation who desired to show sympathy with his family; they all joined heartily in singing the hymns: "Nearer my God to Thee" and "Oh Paradise, Oh Paradise." He leaves a wife, two sons and three daughters to mourn his loss.

*BOLTON.*—On Sunday, Sept. 16th, the Rev. F. W. Kennedy performed his last services, and preached his farewell sermons in Christ Church. For four years he has been incumbent of this parish, and during that time success of a very marked kind has attended his labours. The services were also made the occasion of the annual harvest thanksgiving, and the handsome little church was nicely decorated. On Sunday overflowing congregations manifested the high regard in which the late incumbent is held, and all evidently were greatly moved, for not only was a severance to take place between pastor and people, but he was leaving them to take a long journey and to devote himself to the service of the Church amid the heathen in far distant Japan. On Monday morning there was a special celebration of the Holy Eucharist, to which all had been invited to be present, and to join in solemn prayer and intercession for God's protection and guidance for the young missionary and his wife on their journey and upon their future labours. At this service the Rev. W. H. Clarke, of St. Barnabas, Toronto, was the celebrant and preacher. He was assisted by the Rev. W. F. Swallow, of Woodbridge, and Rev. H. V. Thompson, of Caledon East. A large congregation filled the church and nearly sixty people communicated. It was a touching evidence of heartfelt sympathy in the noble undertaking, and of the sense of loss felt by the parishioners through the departure of the rev. gentleman. In the evening the Rev. Prof. Clark, of Trinity College, delivered his lecture upon "The Water Babies" to an appreciative audience. The only disappointment expressed was that it did not last much longer. Several ladies and gentlemen added to the enjoyment musical selections and recitations which obtained great applause. These two days will be long remembered in Bolton. The Harvest Thanksgiving songs of praise and the undertone of sadness, as the people reflected upon the coming long separation which pervaded the minds of the worshippers, combined to form an impression

not easily forgotten. Thus came to an end four years of honest and loving effort in this prosperous parish.

#### HURON.

*NORWICH.—Trinity Church.*—On Sunday, Sept. 9th, harvest festival services were held in this church. Matins were said at 11 a.m., followed by the ante-communion service (choral), with choral evensong at 7.30. Most able and instructive sermons were preached at both services by the rector, Rev. J. T. Wright, rural dean. Trinity Church, since its restoration one of the prettiest and most chaste in the diocese, has an earnest and progressive congregation, who, under the guidance of the rector, are steadily improving the heartiness and general character of the services—and although having less than thirty Church families in the parish, have a choir of eighteen members, chant the Psalms, recite the prayers duly in keeping with choral services, on the proper note—and in fact render our most beautiful liturgy in a manner both seemly and becoming. The offerings on the occasion of the harvest festival, consisting of grain, palms, ferns, cannas, and many beautiful flowers and fruits, were most tastefully arranged by the members of the Sanctuary Chapter of the Guild. The altar vases, with red and white geranium blossoms, and small wheat sheaves with grapes and vines between; as also the font with sheaves and mountain ash berries, were very effective. Exceptionally large congregations were present at both services, and the offertories very satisfactory.

#### ALGOMA.

The Bishop of Algoma has been appointed to the chaplaincy of Christ Church, Mentone, a winter resort in the south of France, on the Mediterranean. Rev. Canon Dumoulin, who was seen last evening, said the appointment was not a permanent one, but only for the winter. There are three Anglican churches at Mentone, which is a great winter resort for invalids, and the Bishop of Algoma had accepted the chaplaincy of Christ Church with a view of obtaining a much needed rest, as he is suffering from nervous prostration. His Lordship had arranged the affairs of his diocese and had appointed a commissary to act in his absence. He would leave for Mentone at the end of the present month and would return in the spring.

*HUNTSVILLE.*—Work began on the new All Saints' Church building, on Monday, August 13th. Plans and specifications have been prepared and kindly donated by Mr. R. Ogilvie, Architect, Toronto, who also undertakes the oversight of the work. A basement has been excavated for heating, and the work is progressing so far that the walls are well above the ground level, joists are all in, and door and window frames are being made and placed in position. It is earnestly hoped that, funds permitting, the work may be pushed forward so as to roof in the building this fall. This latter step is absolutely necessary to ensure the safety of the stone work from frost, otherwise the work done will be seriously imperilled. To enable us to do this, the Bishop, whose co-operation with, and endorsement of all our work is not only most sympathetic but most hopeful, has kindly issued an appeal in our behalf to the Churchmen and Churchwomen of Canada, to whom we look, with fervent prayers to the great head of the Church, for a liberal, hearty and prompt response. Donations may be sent to the Bishop or to D. Kemp, Esq., Synod Office, Toronto, or the Incumbent, Rev. Rural Dean Llwyd, Huntsville, Ont.

The Rev. C. J. Machin, of Gravenhurst, sails from Montreal on the 26th to spend the winter in England. His address will be 19 Delahay St., Westminster, London, England.

#### BRIEF MENTION.

Greek sculptors often used eyes of glass or crystal in the faces of their statues.

In the Southern States sassafras grows to the size of trees, generally small but very abundant.

The note of bell bird sounds like the tolling of a bell, and can be heard a distance of three miles.

By a harvest thanksgiving festival at Eganville, St. John's Church realized \$140 net.

Five men can easily hold down a lion, but nine are required to hold a tiger.

Paper has been made in China from time immemorial. Outside of China, it was made at Samarkand, in Turkestan, A.D. 750.

The London address of the Archbishop of Ontario is 22A Queen's Road, Bayswater.

The word fauna, relating to animals, was derived from Faunus, a rural city of the Romans.

The great clock at Rouen, France, has been grinding out time and striking the hours and quarters for

over 500 years, running all this time without interruption.

The Rev. Wm. D. Barber, rector of St. Saviour's, Victoria, B.C., is visiting Eastern Canada.

Snakes in South America fear the secretary bird, and will even crawl away from its shadow. This bird can easily thrash a snake twice its size.

At the harvest dinner of the congregation of St. Peter's Church, New Boyne, on 5th Sept., the total receipts were \$176.

The little Island of Malta has a language of its own derived from the Carthaginian and Arabic tongues. The nobility of the island speak Italian.

Cable lines were laid across the English Channel in 1852, but they proved to be failures.

No days of grace are allowed in Paris on bills payable at sight, as is the custom in this country.

The Rev. H. H. Bedford-Jones has been called from the curacy at St. Peter's, Brockville, to Trinity College, Toronto, to undertake a portion of the late Provost's work.

The imprint of a gigantic human foot in the solid rock on Adam's Peak, in Ceylon, has given rise to the legend that it was made by the Brahmin Adam.

Gypsies have no religion, and some of them have so strong an aversion to churches that they never pass by one without a muttered curse.

The total number of passengers carried by the Toronto Street Railway Co. during the Industrial Exhibition was 1,936,119, as against 1,797,877 last year.

Rev. W. B. Carey preached at a harvest festival in St. Mark's Church, Deseronto, on Sunday, 16th inst. The day's offerings were \$100.

The late father of the Duke of Teck would have been the direct heir to the throne of Wurtemberg after the present ruler, had he not renounced his rights to marry the Countess Rhedey, the great grandmother of the Duke of York's son.

The Government of New South Wales proposes to put an end to the absolute sale of public lands, and to introduce a system of long leases instead.

The Rev. T. R. Davis, of Sarnia, has been accorded a month's holidays, and presented with a ticket to Duluth and a purse of money for expenses.

The Christmas lent of the Trappists and Carmelites commenced last week. Those orders have two lents, one from Sept. 14 to Christmas, and the other from Ash Wednesday to Easter.

The first regular standing army was in Egypt, about 1900 B.C. The first modern standing force was in France, in 1445. The first permanent military force in England was the King's Guard of Yeomen, established in 1486.

Shakespeare is called Bard of Avon in allusion to the stream that flows by Stratford. He has also been called the Divine, English Terence, Fancy's Child, Heir of Fame, The Matchless, Swan of Avon, Upstart Crow, and scores of other nicknames.

Miss Newnham, sister of the Bishop of Moosonee, has arrived in Montreal from England, on a visit to the Rev. Canon and Mrs. Henderson, and will accompany the Bishop and Mrs. Newnham on their return to Moose Fort.

According to the latest statistics of the Free Church of Scotland, there is a total membership of 344,082—an increase of 6,884 for two years. In the Sunday schools there are 22,644 young people and 18,938 teachers. There are 259 theological students, of whom 32 have volunteered for foreign service.

The Bishop of Montreal was taken so ill at Knowlton, when on his pastoral visit some days ago, that he had to return home. Rev. Mr. Charters accompanied him. Last reports state that he is much better.

The Princess of Wales is colonel of a Danish regiment of cavalry, the Duchess of Saxe-Coburg-Gotha colonel of a Prussian regiment of grenadiers and of a Russian dragoon regiment, and the Duchess of Connaught is commander of a regiment of Prussian infantry. The Empress of Russia is colonel-in-chief of four regiments.

The game of draughts, in the opinion of Prince Bismarck, surpasses all others. He is the owner of a draught-board, the squares of which are made of solid gold and silver, while the men are of the same metals, with a diamond in the centre of each silver and a ruby in the centre of each gold draughtsman.

In June last the Rev. E. J. Peck and Mr. J. C. Parker, of the C.M.S., England, left to begin missionary work among the Eskimo at Cumberland Bay, on the coast opposite Greenland. Mr. Peck had for some years been working with success among these people on the shores of Hudson Bay.

What do you take medicine for? Because you are sick and want to get well, of course. Then remember, Hood's Sarsaparilla cures.



THE CHURCH IN THE UNITED STATES.

(From our own special correspondent).

Monsignor Latas, Archbishop of Zante, Greece, a great friend of our Church, is dead.

The Church Home for aged persons (Chicago) has received several gifts recently.

The Rev. Lewis Wattson, of Kingston, N.Y., will conduct a parochial mission at St. Luke's, Smithport, from Sept. 18 to 28.

The corner stone of the new St. Andrew's Church at Andora, diocese of Easton, was laid on Sept. 4. The Bishops of Delaware and Easton were present and delivered addresses.

"Individual cups" at the Holy Communion is the latest craze in the down-grade churches.

The Rev. Dr. Henry Ferguson, President of the Southern California Baptist College, is seeking holy orders.

Mrs. J. M. Aspinall has left \$10,000 to the Church of St. John the Evangelist, Barrytown, N.Y.

The Bishop of Maryland (Dr. Paret) has sanctioned St. Andrew's Brotherhood men speaking in churches on brotherhood work.

St. James', Chicago, is to have a \$10,000 Parish house.

The Ven. Dr. Carey, Saratoga, has been re-elected Archdeacon of Troy, N.Y.

The Bishop of Nebraska (Dr. Worthington) has been doing duty all summer.

St. Bartholomew's, Buffalo, N.Y., has a vested choir of 26 members now.

The Rev. Henry Green, a minister of the Unitarian body, has applied for ordination.

The appointment of a new Archdeacon over coloured work in the diocese of Tennessee is a step in the right direction.

PREFERMENTS.

The Venerable Charles T. Susan, Rector of Kenosha.

Ven. A. A. Roberts, Archdeacon of Tennessee.

Rev. A. Chase, Assistant-Rector of Church of the Advent, Boston, Mass.

Rev. W. N. Ackley, Rector of St. Andrew's, Brooklyn, N.Y.

Rev. W. S. Adamson, Rector of the Holy Spirit, Nice, France.

Rev. G. A. Miner, Assistant-Rector, Grace Cathedral, Topeka, Kansas.

Rev. Churchill Satterlee, Rector of Grace Church, Morgantown, N.C.

Rev. John H. Waterman, Rector of St. Paul's, Benicia, Cal.

Rev. J. M. Northrup, Rector of Covington, Tenn.

Rev. J. W. Elliott, Assistant-Rector of St. Mark's, Philadelphia, Pa.

Rev. E. L. Goodwin, Rector of St. Paul's, Petersburg, Southern Virginia.

PERSONALS.

The Bishop of Tennessee (Dr. Quintard) is much improved in health.

Dr. Bartlett, Dean of the Philadelphia Divinity School, returns this month from Europe.

The Rev. H. H. Waters, of New Orleans, has been made a D.D. by Jefferson College, Miss.

The Bishop of North Dakota (Dr. Walker) is home from England again.

The Rev. Professor Clapp has resigned the Chair of Exegesis at Nashotah.

The Rev. Professor Spencer has resigned his professorship in Bishop Payne Divinity School, Va.

The Bishop of Southern Virginia (Dr. Randolph) will preach the sermon at the next Missionary Council.

The Rev. A. Sundelof, a Swedish clergyman, has received permission to officiate among the Swedes in the Diocese of Maine.

British and Foreign.

The Bishop of Nyasaland has now formally resigned his diocese, acting under the urgent advice of his doctors.

EDINBURGH.—A lady member of the congregation, lately deceased, has left a legacy of £1,000 free of duty to the Cathedral.

The deadly West African climate has placed another missionary on the sick list: the Rev. W. E. Godson, who recently went out with Bishop Tugwell to West Africa, having had to return to England invalided.

The *Bookman* says:—We understand that a good deal of material has been prepared for the third volume of the "Annals" of Bishop Wordsworth, of St. Andrew's. This volume, which, like the two previous ones, is in the hands of the Bishop of Salisbury and Mr. Earl Hodgson, will contain reminiscences of contemporary statesmen, ecclesiastics, and men of letters.

Dr. Kennion, the Bishop-elect of Bath and Wells, has sailed from Adelaide for England.

This week's CANADIAN CHURCHMAN contains an interesting account of Bishop Blyth's last visitation tour, extending over several months and covering a distance exceeding 3,500 miles.

The publication of the report on Divorce lately presented to the Northern Convocation by a committee, seems to have had one good effect already. The diocese of Gloucester and Bristol is one of the dioceses in which heretofore divorced persons have been able to get re-married with religious rites. Bishop Ellicott has now informed his registrars that they are not any longer to grant licenses for such marriages without special reference to himself.

Bishop Stuart and daughter have started for Persia. They were accompanied by an Irish lady who has just offered for Persia, Miss H. L. Conner. One of Miss Conner's qualifications for the rough travelling on horseback which a journey in Persia involves is that she has in the past been a fearless rider to hounds, her father being an "M.F.H." in County Cork. She has done good Evangelistic work in Dublin latterly, and has had experience in nursing and dispensing.

Dr. Hodgkin, of Newcastle, who is a Quaker, was one of the speakers at the meeting lately held to present a testimonial to Canon Lloyd, the Bishop-designate of Thetford. Alluding to reunion schemes, Dr. Hodgkin said his opinion was that, if the reunion of Christendom was to come about, it would be brought about not by great theories or scientific plans, but by the work of such men as Canon Lloyd, who magnified the things upon which they were all agreed, and held out the right hand of fellowship to all Christian workers.

Mr. Gladstone contributes to the forthcoming September number of the *Nineteenth Century* an article on "True and False Conceptions of the Atonement." This and the preceding article on "The Place of Heresy and Schism in the Modern Christian Church," will form the substance of two chapters which he is contributing to a new edition of an old theological work by the Rev. Wm. Palmer, originally published in 1838 under the title, "Treatise on the Church." Mr. Gladstone has for some time urged Canon MacColl to edit a new issue of Palmer's "Treatise," and this is now in preparation.

The *Times* Capetown correspondent has telegraphed an important bit of news in relation to that diocese. He says that a proposal to confer the title of Archbishop on the Bishop of Capetown at the next Synod "is causing considerable discussion. The Low Churchmen object strongly; but an influential clerical requisition has been signed in favour of the step." We do not see why the South African Church should not follow the example of Canada in conferring the title of Archbishop, and, as we have observed on a former occasion, we should like to see the Australians taking a similar step. Definite news, however, from Capetown has not yet arrived, so that it would be premature to say much at present about the matter.—*Church Review*.

Professor Shuttleworth, the rector of St. Nicholas Cole Abbey, was one of the few High Churchmen who attended the Reunion Conferences at Grindelwald. In a letter which he has addressed to the *Church Times*, he defends himself for going, and expresses a decided opinion that good will come of the gatherings. "Churchmen and Nonconformists alike," he says, "fully recognize that reunion is a long way off, and that grave matters of principle bar the path on both sides. No one wishes to make light of such obstacles, or to quarrel because they are there. But the waste, the damage, and misery of our unhappy divisions seem to us all, as to every thoughtful Christian, so terrible in their consequences to the faith and life of the Church, that it is surely worth while to meet together and discuss our differences freely, in the hope that we may at least lay a few modest stones of the pathway along which a future generation may advance to a closer and more organic fellowship."

On St. Bartholomew's Day, Mr. Samuel Sehoza, an African convert to Christianity, was ordained as a deacon, by the Bishop of Nyasaland, in the island of Iona. Mr. Sehoza, who is a native of the Bonde country, Central Africa, is the third of the Central African Mission students to be ordained, who were never slaves, but who voluntarily entered our schools. He was brought up in the same village as Peter Limo, who was ordained priest this year. His parents were heathen, but both have now been baptized. After attending the school at Margila he proceeded to the college at Zanzibar, where he went through the usual course of study, and then returned to Margila for work. He next passed three years at

the Dorchester Missionary College, and having satisfied the Bishop's examiners, he was accepted as a candidate for holy orders. The ordination took place at an early hour in the private chapel of the Bishop of Argyll, who was present. Among the clergy who attended the Bishop of Nyasaland was the Rev. Herbert Woodward, by whom Mr. Sehoza had been baptized. Both Bishops wore their mitres and copes. Mr. Sehoza returned to East Africa on the 11th of September, to work among his own people in the Bonde country.

Correspondence.

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

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

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

A Breach of Promise.

SIR,—A "Country Clergyman" writing to your journal last week, betrays anxiety for a grievance and for an opportunity to condemn. He charges the officials of Ontario diocese with a broken promise in not adding to the Journal of Synod a full return of the contributions to the Mission Fund last year, saying that it was promised in a circular to be thus added. The clergyman could by a one cent postal card have ascertained from the diocesan secretaries the facts, but it would be a grievous disappointment to him to be robbed of an opportunity to complain, even though it be baseless. The facts are, that an edition of five thousand copies of the subscription lists has been printed. It was never promised in circular or in synod proceedings to be bound with the Journal of Synod. Only one thousand copies of the journal are printed, so it must be obvious that the subscription lists could not be circulated with the journal alone. They will be carried to each parish by missionary deputations, so the clerical "breach of promise" proves to be a bit of wasted literature.

A CITY LAYMAN.

Religious Education in our Schools.

SIR,—I now proceed to examine "the proposed remedy." In doing so, I know I shall run counter to many, not only in Canada, but in England and in the United States, who are immeasurably my superiors in every respect; yet I humbly crave a hearing. "The remedy proposed" is, that the elements of Christianity, so far as may be agreed upon by the Roman Catholics, the Sects (as one) and the English Church, shall be taught, in our public schools, to all except to those whose parents object. It is evident that the only elements of Christianity that can be agreed upon are—The Apostles Creed (what we are to believe)—The Ten Commandments (what we are to do)—The Lord's Prayer (the ever-present means of grace to enable us to believe and to do what our Lord commands.) Nothing less than this can be accepted. Now, how will this remedy work? Let us see. The teacher has either to explain the meaning of the words or leave them unexplained; but words repeated, without knowing their meanings, are "tinkling cymbals and sounding brass." On the other hand, the child taught to say (for instance) "I believe in the Holy Catholic Church," cannot know what he believes in, unless explained. But how is the teacher, in our mixed schools, to explain these words, as they have three very different meanings given to them, by the above-named three separated bodies of Christianity? To make this obvious to all, allow me to show briefly the three different ideas of the Church of Christ on earth held in general.

*Roman Catholic Idea.*—The Church of Christ on earth is composed of all the baptized, who believe that the Pope of Rome is the divinely appointed Head of the Church on earth, and infallible interpreter of the Word of God.

*The Sects' Idea (as one body).*—The Church of Christ on earth is composed of all godly people, who believe that the Word of God is, to each one of them, its own interpreter.

*English Church Idea.*—The Church of Christ on earth is composed of all the baptized, who believe the Word of God as taught by the Church from the beginning.

In these latter days, when foes without and traitors within direct their attack, not on words, but on their meanings, it becomes all loyal Churchmen undauntedly to "contend earnestly for the Faith once for all delivered to the Saints," and insist that the children of the Church be not taught the "Creed of Christendom" without meaning or with false meaning. With your permission, the true remedy in another issue.

A. SLEMMONT, Baysville.

## Scripture Interpretation.

SIR,—I fully concur with Dr. Gammack in his remark on Scripture Interpretation, and consider the Parable of the Good Samaritan a good illustration of the amount of useful and thoughtful study that may be given to a very small portion of Scripture, and prove far from "dry." The views taken by the learned Dr. are not quite those I have always heard applied to the phraseology, and if you will kindly give space I would like to say in answer to question (1), There can be no doubt of the phrase "passed by on the other side" being English, but whence, how, or when it came into the English translation? I can only surmise that at the time of such translation the phrase suited the interpretation placed upon the action of both the Priest and Levite by the translators, rather than upon the literal Greek, and that "passed by on the other side" was a sentence carrying the fullest meaning in English of the carelessness and wish to avoid trouble on the part of the Priest and Levite. Cross over and "pass by" on the other side has been and is at the present time one of the commonest means of passing any one or anything that may lie in the path or on the side upon which one is travelling, but which they wish to avoid. (2) "Set him on his own beast." One must be versed in argument to attempt to give anything more conclusive than the two views placed before us by the Rev. Dr., but the ambiguity of the Greek, original in itself, seems reason enough to justify the common opinion that it was the Samaritan's beast, and that the Samaritan walked alongside. It is not easy to imagine the man's mule or ass "grazing at no great distance," even if it were not taken by the thieves, which would be the view to which I should incline, and, for a stranger to attempt to catch a loose beast under the conditions described in Dr. Gammack's letter does not commend itself as the quickest and easiest thing to do, to say nothing of the risk the Samaritan was incurring either of his own beast getting away or from the thieves which infested the neighbourhood. The fact that "they stripped him of his raiment," seems to prohibit any thought that they left him his ass or mule.

H. HAMMON.

Oswego, N.Y.

## Loyalty to our Canadian Church.

SIR,—In the columns of your paper bearing the date of Sept. 20th, and under the heading of "The Church in the United States," I notice the following: "The list of preferments is given to enable Canadian clergy to see what parishes are vacant or changing rectors. Those who are desirous of working in the States should look up the last place the preferred clergyman was in, and write to the senior warden of such church," &c. It seems to me a great pity that in any way our clergy should be enticed from their own country across the borders in order to fill vacancies there. It is unlikely that many of our older clergy who are enjoying the privilege of the Commutation Fund and such like would be induced to leave their present home and country, but generally it means the taking away of some of our young men, who have been brought up and nourished by our Canadian Church, assisted by her Divinity Students' Fund, and received a very good training from one of our Church universities, and to whom our Church naturally looks, humanly speaking, for her future welfare. I am aware that the American branch of the Church offers more remuneration, but do not the advantages end there? I think that we, the younger clergy of Canada, should look upon it as a duty and privilege to stand by the Church which has done so much for us and helped us obtain holy orders when otherwise it would have been quite impossible for us to have got along without her aid. There is the appearance at least of ingratitude on the part of a young man who soon after he has been ordained flits over to the other side, where I am sorry to know a number have already gone. Surely the Church of the U.S. is capable of raising sufficient men within her own borders without having to look to the much smaller and weaker Church of Canada. The latter part of this report seems to be specially designed to draw away our men and solicit their applications for vacancies across the borders. Is this loyalty to our Canadian Church?

J. H. ROSS.

Guelph, Ont.

## "Religious Instruction."

SIR,—Mr. Slemmon's suggestion about having the Sunday School leaflet in book form, reminds me of the late Rural Dean Holland's 4-volume series of Sunday Teaching, which was also interleaved with blank pages for teachers' use. And I cannot help suggesting here, in connection with "A Churchman"—who proposes a universal hymn-book—the desirableness of a universal S.S. scheme of teaching, in which daily portions bearing on the next lesson might form part. Surely, if the hymn-book has

sprung into use, through the united Christian genius of the present and the past, the time is ripe to glean a S.S. scheme from every source that might be helpful to the cause. Mr. Slemmon seems to take a somewhat shady view of his subject. A story is told of a venerable and eloquent preacher to whom a young disciple applied for instruction—"let us go then and preach to the people." And as they went through the town, engaged in congenial conversation and with becoming deportment—in answer to the young man's enquiry when he was going to preach—the old man replied: "Our appearance and influence were the sermon to the people." It has been said that example and precept are the two chief agents of instruction; family life should furnish ample scope for the moral and religious instruction of the juveniles; and sometimes the experience of the Psalmist still applies even to the young—"I have more understanding than all my teachers, for their testimonies are my meditation; I understand more than the ancients, because I keep their precepts." It has been well said, "a bad plan well carried out, is better than a good plan badly carried out." Let us improve all the amendments for religious instruction endorsed by the Church of England in the Canon of the Convocation of Canterbury and York, and adopted by our Provincial Synod, and by taking a broad view of Church life, I am of opinion that the "only one hour a week" complained of for religious instruction will be soundly challenged; rather, let every communicant remember his individual responsibility in this particular and important concern, of which he is so often reminded by the voice of the sanctuary: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

September 14, 1894.

L.S.T.

## Algoma's Future Bishop.

SIR,—After reading the letter of Mr. Charles Jenkins, I am tempted to offer a contribution to the discussion now going on concerning the Diocese of Algoma. Very truly has he said, "Algoma evidently requires a different policy from that under which it has been administered"; very evidently, I say, and the same might be said of more than one Canadian diocese. It might be said, it appears to me, of the whole Canadian Church. A great deal has been written of the want of progress of the Church throughout the whole country, and a great many reasons have been given. To my mind the real reason is this: The want of Bishops who will assert, as the chief pastors of Christ's flock, the prerogatives which inherently belong to their office, and of priests so full of knowledge and confidence in God and His Church, that in spite of everything they would plainly declare the Catholic faith. It is to the clergy we look for guidance and knowledge, and no one else. Synods, to which Bishops too easily hand over their responsibility, are a dead failure. The Church has been in a state almost of stagnation ever since they came into existence. Now as to the Diocese of Algoma. My opinion is that it ought never to have been created. Algoma might have been worked just as well without a Bishop of its own. What great labour would it have been for the Bishops of the neighbouring dioceses to have taken the confirmations and to have met the occasional demands for distinctly episcopal service? Money collecting, preaching, etc., could have been just as well done by any one else. An Archdeacon, for instance, who, I suppose, really would have been an archpriest, one resident in Algoma, and with reasonable extra allowance, would have filled all the requirements. But we have the Diocese of Algoma, and of course we must keep it now. No one will dispute that. It will need a Bishop, and what sort of a man ought to be chosen? I humbly suggest, to begin with, he ought to have experience of backwoods Church work. What is the good of sending a man there who has no pastoral knowledge of the people, their manner of thinking and living, and their spiritual needs? I make bold to say that there are men who, as all men ought to have done before settling down in more developed regions of the country, have spent some years in this pioneer labour of love. It is a great pity that in the Church of England the honest self-sacrificing toil and successful work—I mean not in pleasing men but upholding Church doctrine and practice—is not taken more cognizance of and reported to proper authorities, and the men rewarded according to their deserts. There are such men. Next, we want a man without impedimenta. It seems a great loss that money, and a large sum of money, given for distinctly missionary purposes, is to be largely spent in supporting an establishment with wife and children, not only in Algoma, but perhaps in the city of Toronto. Algoma cannot afford this sort of Bishop. Four thousand dollars a year would do much to support a clerical staff for the diocese. A Bishop with little else to think of, and nothing depending on him but his diocese, might have a home for himself and clergy in some central spot. In that home the work of edu-

cation and spiritual discipline might constantly be going on, with the assistance of a thoroughly experienced priest. From that centre of religious activity and influence the whole affairs of the diocese might be administered, and to it tired and discouraged priests might return for a time for rest and spiritual and mental invigoration and refreshment. We talk of mission houses—why should we not have one with a Bishop at the head of it? In this way a Bishop's four thousand dollars would be a benefit to the diocese throughout its length and breadth, and not simply so much money to be used in supporting a Bishop's family. Lastly, any Bishop must believe in the Church and her faith, no matter what people think or say or how they may approve or disapprove. A Bishop must have a policy, and that policy must be built upon absolute belief in the Church's system and faith, knowing that in the end the faith will take care of itself, and God will protect and prosper those who teach it. The Bishop must make the spiritual needs of all his great concern—the money will come. There can be no doubt about that. He must in very truth act up to the obligations taken at his consecration. "Take heed unto thyself and to the doctrines, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy, that when the Chief Shepherd shall appear you may receive the never fading crown of glory." A spiritual father to the young and the old, the saint and the sinner, the sick and those in prison, who spends his life in works of mercy, not in begging money, will get all the support he needs. There are hundreds of kind-hearted and religious business men in this country who would applaud and generously assist such a Bishop. Of course the clergy of Algoma should be consulted. I would say the laity too, but they take so little pains to understand their Church, its doctrine and worship, that I feel little real help is to be got from that quarter.

CANADIAN.

## Bishop of Algoma's Address.

To the Clergy of the Missionary Diocese of Algoma:

REVEREND AND DEAR BRETHREN,—In compliance with medical advice, I purpose (D.V.) spending the coming winter in Mentone, and hope to sail for England on the 29th inst. Before taking my departure I desire to offer a few suggestions for your careful consideration.

During my absence the Rural Dean of Muskoka, whom I have appointed Commissary (in conformity with the provisions of Clause 5 of Canon XL), will administer the diocese in my behalf, and, as before, will give it the benefit of his ripe experience. I trust, however, that, in view of his long and serious prostration, from which he has not yet by any means fully recovered, the clergy will be very considerate in their expectations, and will not impose on him any necessity for railway or other journeys for objects which can be easily arranged by correspondence.

The blank forms for parish and mission reports will be issued as usual, and I have to request (1) that they be filled carefully, even to the minutest particular required, the totals being given at the foot of each column; and (2) that when filled they be returned with the utmost promptitude to your respective Rural Deans—where there is no Dean, to the Commissary—not later than Easter week. Carelessness in both these directions has caused trouble and inconvenience in not a few instances in the past.

The customary appeal in behalf of foreign missions will be issued by the House of Bishops at Epiphany, and I trust that the clergy will make it a conscientious duty, 1st to inform themselves intelligently on the subject, and, 2ndly, when reading the appeal to their several congregations (as they are bound to do by the law of the Provincial Synod, which their ordination vows pledge them to obey) to give them some information as to the progress of the Church's work among the heathen. Obedience to Christ's command—gratitude for our own blessings, all of them secured to us, in God's Providence, through the agency of foreign missions—the marvellous triumphs of the Gospel over Paganism—the pitiable fact that 800 millions of the human family have never yet heard the name of Him who died for them, all these considerations bind us by obligations the most solemn to send "the light of the knowledge of the glory of God in the face of Jesus Christ" to those "that dwell in the land of the shadow of death."

The Triennial Council will be held (D.V.) at a somewhat earlier date than usual next year, owing to the necessity for the discussion of certain grave problems prior to the assembling of the synods in the older dioceses of this ecclesiastical Province. Among these, the question of the future of Algoma and probable alteration of its boundaries, occupies

might constantly be a of a thoroughly ext centre of religious affairs of the diocese tired and discouraged for rest and spiritual refreshment. We talk we not have one with in this way a Bishop's e benefit to the dioc breadth, and not used in supporting a Bishop must believe in matter what people approve or disapprove. and that policy must the Church's system and the faith will take ect and prosper those it make the spiritual the money will come. at. He must in very is taken at his conse- lyself and to the doc- them; for by so doing and them that bear ist a shepherd, not a n not. Hold up the broken, bring again so merciful that you discipline that you the Chief Shepherd e never fading crown e the young and the e sick and those in orks of mercy, not in e support he needs. hearted and religious o would applaud and op. Of course the ulted. I would say ttle pains to under- and worship, that I rom that quarter.

for us a foremost place. The problem is certain to be agitated and solved at the next meeting of the Provincial Synod. Any solution of the problem which may be unanimously agreed upon among ourselves will carry great weight in its deliberations, subject, of course, to the requirements of other interdiocesan re-adjustments. Reserving my own opinion on the subject, I would suggest that the clergy make the question a matter of thoughtful, prayerful investigation during the winter, and so come to the Triennial Council prepared to discuss it intelligently, and arrive at some unanimous conclusion which will fairly represent the mind of the diocese.

By the Canon framed and suggested at our last Triennial Council, and adopted, with some slight alterations, by the Provincial Synod, new regulations have been made for the election of lay delegates to the latter body. Copies of this Canon will be furnished to the clergy by the assistant-secretary of the council, and I bespeak a careful study of it, its "modus operandi" being somewhat complicated.

The Christmas Pastoral will be issued in accordance with the established custom of the diocese. An ordination will be held during the session of the next Triennial Council, of which detailed notice will be given by the examining chaplain.

Asking your prayers during my absence, more especially when remembering those "travelling by land or by water," and commending you, in turn, with your families and congregations, to Him who is "able to keep you from falling."

I remain, My Dear Brethren,  
Yours Faithfully in the Lord,  
E. ALGOMA.

Bishophurst, Sept. 19th, 1894.

—We call the attention of our subscribers to the advertisement in this issue of the Canadian Musical Agency, which has its office at 15 King St. E., Toronto. The Agency has the exclusive management of the majority of the leading musicians, and can supply all information regarding dates, terms, etc., upon application. The book containing portraits and press notices of the different artists is now in press and promises to be the handsomest prospectus ever published in the city. We can heartily recommend all concert and entertainment givers to drop a line to the Agency and get full information.

Family Reading.

A Song of the Flowers.

"How Heaven loves color;  
How great Nature clearly joys in red and green;  
What sweet thoughts she thinks,  
Of violets and pinks,  
And a thousand flushing hues made solely to be seen;  
See her whitest lilies  
Chill the silver showers,  
And what a red mouth is her rose, the woman of the flowers!

Uselessness divinest,  
Of a use the finest,  
Painteth us, the teachers of the end of use;  
Travellers, weary-eyed,  
Bless us far and wide;  
Unto sick and prisoned thoughts we give sudden  
truce;  
Not a poor town window  
Loves its sickliest plaining,  
But its wall speaks loftier truth than Babylonian  
vaunting.

Sagest yet the uses  
Mixed with our sweet juices,  
Whether men or May-fly profit of the balm;  
As fair fingers healed  
Knights from the olden field,  
We hold cups of mightiest force to give the wildest  
calm.

Even the terror, poison,  
Hath its plea for blooming;  
Life it gives to reverent lips, though death to the  
presuming.

\* \* \* \* \*  
Who shall say that flowers  
Dress not heaven's own bowers?  
Who its love, without us, can fancy—or sweet floor?  
Who shall even dare  
To say we sprang not there—  
And came not down that Love might bring one piece  
of heaven the more?  
Oh, pray believe that angels  
From those blue dominions  
Brought us in their white laps down, 'twixt their  
golden pinions."

—From "Song of the Flowers," by LEIGH HUNT.

Love's Mastery: Or the Gower Family.

A little unwonted stir, with the opening and shutting of the hall-door, quite unnoticed by the unexpectant elder, fell like music on the ears of the excited little sister; and it was with difficulty that the remainder of her dinner was accomplished. Something told her that he was surely come.

"If you will bring me down a shawl and hat, we will have a turn in the garden, Stella dear," Lora said. "You are going up to see Tracy, I know. I will wait for you in the drawing-room." Crossing the hall, a card was put into Stella's hand.

"I was to give it to you," the servant said; "and Captain Flamank is in the library."

The next moment Stella was in his presence, her face one flush of joy and gratified longing; his radiant with the fulfilment of an almost-lost hope.

"She is in the drawing-room: she will tell you all. O dear Captain Flamank, she has been true to you, true as the very rock, only O so foolish!" and Stella knew scarcely whether to laugh or cry with joy.

"Does she know I am here?" Captain Flamank asked, moving, as he spoke, towards the door; for every moment seemed to him like a day after Stella's words.

"No—nothing, nothing," Stella answered. "I only found it all out this morning, and I thought it would be better for you to tell her first. O how surprised, how delighted she will be!"

But the remainder of her sentence was quite lost upon her future brother: he was crossing the hall towards the drawing-room. At the door he paused a moment. Lora was spending the few moments of waiting for her little sister at the harp. Her face was turned from his direction; and the music deafened her ear from the well-known footsteps. She was playing the air from a little song that they both loved, the last song they had ever sung together; and those sweet often remembered-notes told Captain Flamank in yet plainer words than Stella's that his loved one was unchanged.

Another moment and he was beside her. "My Lora!" and a kind strong hand was upon her shoulder.

She never could recall the thrill of that moment, Lora said afterwards, only she knew that the next she was in his arms with her head upon his shoulder, feeling like a little child again, asking his forgiveness, and telling all the truth.

"My poor darling, that you should have suffered all this, needlessly, on my account! As though it were possible you could ever be anything but beautiful to me, my little foolish Lora?"

"It is over now, over and forgotten—if indeed this is not a beautiful dream, from which I shall wake up by-and-by," Lora said, raising her sweet eyes to the anxious ones which were bending over her, full as lovingly as ever.

"But I want you just to say the words, say that you forgive me," she continued. "O that is what I have been longing for all these dreary weeks!"

"But forgive you for what, my darling—for your too great love for me?"

"For my pride and self-will all along. If it had not been for that—yes, that and my want of perfect confidence in you—all these terrible troubles would never have come. At least they might not. I do not wish to question or even regret the past; for, O George, it was just what I needed. And I feel that I have now so far more than I deserve, that I would not for the world regret what has gone by."

And Captain Flamank felt the same when he saw what a sweet and wondrous change had come upon his darling; in comparison with which the partial loss of outward beauty seemed as nothing.

Minutes lengthened into hours, unheeded by either of the two, so happy in their fresh-recovered joy. It was after nine o'clock when a hand stealthily opened the door, and a little figure fitted up to the couch where they were sitting.

Stella knelt down beside her sister, and tried to see her face.

"This child must have a wreath of laurels," Captain Flamank said, taking one of her hands and holding it between his own and Lora's.

"Or of heliotrope," Lora murmured softly. "My darling, why did not you come to us before?"

"I knew that you were happy; and it seemed half-cruel to disturb you now, only"—here Stella lowered her voice somewhat, "Captain Flamank must be frightfully hungry; and there is supper waiting for him in the library. And auntie's head is better; and she is come down and enquiring for you. I did not like to tell her the news without your leave, you know, dear."

"We will all go in and tell her together," Captain Flamank said, rising.

"And O how thoughtless of me?" exclaimed Lora, "not even to think of a glass of wine, when I dare say you have had nothing since breakfast."

"I will make up for it now, you may depend," Captain Flamank replied. "Come, we will not keep Lady Trevannion waiting any longer. Whom does she think the supper is for, eh! Stella?"

"I can't think. She did not ask any questions. I suppose she was fancying we had dined early. And O, Captain Flamank, Tracy says that he must see you for one moment—that he shall lie awake till you come."

"Dear little man!" said Captain Flamank, "he shall not be kept long in expectation: we will go up directly after supper."

It might have seemed a little strange, but so it was, that scarcely a look of surprise passed over Lady Trevannion's countenance when her nieces, accompanied by their visitor, entered the library. Captain Flamank might have been coming and going as usual during the past two months for any unwonted display of emotion in her calm handsome face; and for this Lora felt very grateful. The quick glance of inquiry directed towards Stella was not unnoticed by the child; and then there was the old cordial greeting, and inquiries for London acquaintance.

But, when supper was over and Stella had taken Captain Flamank to see her little brother, and the two were left alone together, Lora came up to her aunt, and kneeling down beside her she took her hand and said, "Auntie you have been very good and kind through it all; but you never doubted that he was true, did you?"

"I can hardly tell, dear child. I could not understand it, but I knew it would be only cruel to worry you with questions. And I hoped all along that it would come quite right in the end; so you see it has; and I am so very thankful."

"Yes, auntie dear; only I must just tell you this; how good and noble and forgiving he is; and that it was I, not he, who made the misunderstanding. Not, however," and here Lora sank her voice to a scarcely-audible whisper, "not that I did not love him; only—"

But Lady Trevannion's womanly perception prevented the conclusion of poor Lora's difficult confession.

"I understand, my dear child. I understand quite, quite well. But I am very thankful it is over now, and that you are both happy again. For indeed you both deserve it."

"It was that dear little Stella," Lora said; but in what way it had been brought about she did not at that time disclose.

"And how about the wedding?" Lady Trevannion asked, looking forward, as was natural.

"Why, that is the worst part of it," Lora answered, smiling, notwithstanding the aggrievement of her tone. "George wishes it to be as soon as possible, as near to the time"—

(To be Continued.)

Certificate of Analysis.

Laboratory of Dr. R. Bryce-Gemmel, Consulting and Analytical Chemist,  
228 Boylston street, Boston, Mass.

I hereby certify that I have carefully examined the sample of K.D.C. submitted by the K.D.C. Co., Ltd., Feb. 10, 1893, and have been unable to detect any objectionable or injurious ingredients therein. It is a compound prepared from pure drugs, and it is my opinion that, if properly administered, it will give ready relief to sufferers from the different forms of the disease for which it is intended. It is a perfectly safe remedy. Respectfully,

R. BRYCE-GEMMEL,  
"Late Analyst Surgeon's hall," Edinburgh,  
Scotland.

## Harvest Song.

Laugh out, laugh out, ye orchard lands,  
With all your ripened store;  
Such bounteous measure nature yields;  
How could heart ask for more?

The golden rick, the bursting bin  
Of rich and ripened grain,  
Bespeak the wealth which all may win  
In industry's domain.

The cornfields set in grand array  
Of solid rank and row  
Are streams of wealth which set this way,  
And soon shall overflow.

Laugh out, laugh out, ye ripened fields,  
With e'er increasing mirth;  
The joy your bounteous measure yields  
Shall bless the whole round earth.

## "Aint we Nice?"

Clarissa and Bess were two of the sweetest kittens possible, at least so everyone said; consequently they were very conceited and would look at you as much as to say, "Aint we nice?" Their little mistress thought nothing could please her as these two—but one day Ethel became the possessor of a pug dog to whom she had given all her affection for a day or two. She had introduced Clarissa and Bess to the dog, but they had not thought much of one another.

"They are beauties no doubt," said the pug to himself, "but terribly conceited." "He is a horrid ugly old thing," said the kittens, "and we shall never like him." As the days went on Clarissa and Bess became more spiteful and disagreeable and would attempt to scratch all who came near them. The pug, on the other hand, tried to make himself agreeable, but they would have nothing to say to him. "Ugly thing! to be made so much of," they cried, "while we are so very very pretty, and nobody pays any attention to us now."

So they spent the days in looking at themselves in the looking glass—or would run out in the garden where there was a pond and gaze at their reflection in the water. This conceit led to a terrible catastrophe, for one fine morning they began at last to quarrel with each other, and losing their balance fell in and would have been drowned had not the pug come to the rescue. He helped them both out and licked their faces, although the kittens did not quite approve of that. "Come," said the pug, "let us be friends after to-day."

"How can we be otherwise," said Clarissa and Bess together, "after you have been so good to us." From that day they were friendly and agreeable to all, and Clarissa, Bess and the pug were true friends ever after.

## Fat and Lean People.

Fleshy women should avoid everything in the way of liquors (especially beer), starchy cereals, like cornmeal, hominy, rye, oatmeal, and brown bread; also they should avoid too much seasoning in the way of salt, pepper or sauces; these create an unnatural thirst which nothing but liquid of some kind can quench. And water enters largely into the composition of fat. Meats can be eaten as freely as they enter into muscle, not fat. Fleshy people should exercise vigorously every day and not be given to too many hours of sleep. They should also sleep on hard beds; pampering the body in habits of luxury predisposes one to embonpoint.

Some women are constitutionally inclined to thinness; in such a condition the right kind of food is one of the requisites toward change. Tea and coffee should be abstained from, and in its place cream or rich milk substituted; eggs, fish, celery, fruits, the cereals and vegetables should be the diet, with a glass of water containing the juice of an orange and plenty of sugar, to be drunk immediately upon rising. Cultivate a happy, cheerful state of mind, take plenty of sleep, and lie down a great deal in the daytime; no posture is so favourable for gaining flesh. Lying on a lounge, or in a hammock, with a cheerful book for a companion, is better than activity. Take

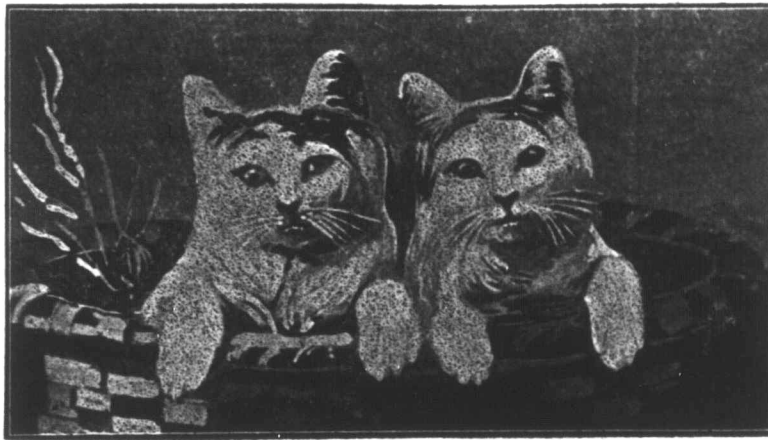
the world as a comedy rather than a tragedy (as lean people are prone to do); proper care will increase the weight in almost every case. Above all—don't worry.

An important proposition for both fat and lean—bathe daily. Ladies troubled with obesity will lose in weight, and thin ones will gain. No doubt this sounds like a paradox, but it is capable of a rational and accurate explanation. A normal, healthy condition is neither fat nor lean. A body subjected to a regime of daily bathing will gain so much activity of the vital forces, that an excessive formation of tissue is prevented—in the fleshy woman. In the case of the lean one, the general health will be improved, the nutrient functions quickened, and the body vitalized, producing a beautiful and elastic roundness very pleasing to the eye.

## Beautiful Babies.

Have you ever noticed how many people look odd because they have no eyelashes and brows, and thumbs which are broad and flat on the end? That is because in infancy their mothers were either indifferent or ignorant of a few simple observances which would have obviated all these physical defects. Babies, for the first few years, are really only tiny bundles of malleable cartilage, and it behooves mothers to see that this cartilage is not trained in the way it should not go.

About the ears—many men and women to-day have to thank the bonnet strings of infant years for oval appendages which establish a resemblance between them and donkeys. Mothers should avoid tying anything behind the baby's ears. A good plan, when the baby is asleep, is to lay it on its side, so the little head will press the ear flat. So common has become this disfigurement that



"AINT WE NICE?"

skeleton caps are made to press the baby's ears close to the head. A silk handkerchief, however, drawn over the top of the head, down over the ears and tied securely under the chin, answers the same purpose. Children with ears that project should sleep with this arrangement over their ears.

Many children inherit "bald" eyes, or eyes without lashes, and only a shadow where the brows should be. This is especially the case where one or both parents are blondes.

Pure vaseline rubbed on the brows several times daily and put in the lashes at night, will promote immediate growth. Nor does this apply only to children, but is equally efficient with adults.

Nothing too strong can be said against permitting children to suck their thumbs. Charming and delighting as this common occupation of the baby is to the average mother, nothing will more surely ruin the shape of the hands. It is the cause of broad flat thumbs in after life. There are preparations to put upon the baby's thumbs which will render these rosy digits less palatable, and after one or two attempts baby will soon forget the injurious habit.

## Tired, Weak, Nervous,

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

## Hints to Housekeepers.

To keep your fruit jellies from moulding put an even half-inch of sugar over the top after the jelly has cooled, and then cover the glass with thick paper that has been coated with white of egg.

Use K. D. C. for all stomach troubles.

ICE CREAM CAKE.—Make good sponge cake, bake half an inch thick in jelly pans, and let them get perfectly cold; take a pint thickest sweet cream, beat until it looks like ice cream, make very sweet and flavour with vanilla; beat and chop a pound of almonds, stir into cream and put very thick between each layer. This is the queen of all cakes.

CANNED PEARS.—Weigh the fruit, and to every ten pounds allow three pounds of sugar. Peel the pears and drop them in cold water. Make a syrup with one quart of water to every three pounds of sugar, skim well, take the pears from the water, and boil gently in the syrup until they can be easily pierced with a fork. Fill the heated jars with fruit, then fill up with boiling syrup, and seal at once.

PRESERVED PEARS.—Select small firm pears. Peel them and put one pound of sugar to the same quantity of pears. Leave the stems on, and stick a clove in the blossom end of each. Make a syrup with the sugar and a little water; put in the pears, and stew them until perfectly transparent; take out the pears, and let the syrup boil until clear and thick. Return the pears to the syrup to get boiling hot, pour into small jars, and seal at once.

K. D. C. Pills cure chronic constipation.

CANNED CRAB-APPLES.—With a small thin knife, cut the crab-apples in two, and remove the cores. Nearly cover with cold water, and add sugar to taste. Boil until soft, but not mashed, can, and seal at once.

CRAB-APPLE JELLY.—Wipe the apples, cut them up, put them in the preserving kettle with water enough to cover, and boil until perfectly soft. Strain through a jelly bag, and allow a pound of sugar to a pint of juice. Bring the juice to the boiling point, skim, and add the sugar that has been made hot in a pan in the oven. Boil gently twenty minutes or half an hour, and pour at once into glasses.

CRAB-APPLE PRESERVES.—Weigh the fruit and allow an equal weight of sugar. Put the crab-apples in the kettle with water almost to cover them, and boil for three or four minutes. Skim out the fruit, add the sugar to the water, boil the syrup until clear, skim it, and pour hot over the crab-apples. Next day, drain off the syrup, put it again upon the fire, bring to the boiling point, and pour hot upon the apples. If sufficiently rich the preserves may now be stored; if not repeat the process a third time.

K. D. C. is marked, prompt and lasting in its effects.

QUINCE JELLY.—Rub the down off the quinces with a dry cloth, remove the blossom end, and cut the fruit in pieces, using the seeds and cores. Add water to the fruit until it can easily be seen all through it, but not enough to cover it, and boil until it is perfectly tender. Strain through a jelly-bag, measure the juice, and to each pint allow three-quarters of a pound of sugar. Place the juice over the fire, and boil twenty minutes. Add the sugar that has been made hot in a pan in the oven, let the whole boil for three minutes, then turn at once into jelly glasses.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favourite for over 40 years.

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Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'BRIEN, Huntsville, Ont.

Children's Department.

Little Strings.

You may have amused yourself with a face made of gutta-percha: pinching it one way, and pulling it another, and remarking what different expressions it will assume. When you left off pulling it, it returned to the same face it was before.

Now your faces are softer than gutta-percha, and they are full of little strings called muscles, and these muscles pull them one way or another, just according to your feelings. You feel sad—your little muscles pull your face into a doleful expression. We can tell by looking at you how you feel. Or you feel merry—then the muscles pull your face into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and oh, what a disgraceful look the face puts on in a minute! Pride pulls the strings, or vanity, or discontent, or deceit, and each brings its own expression over the face.

The worst of it is that when these passions pull very often, the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions people may work their faces into such awful forms that sometimes when you meet a man in the street you can tell, just by looking at his face, what his character is.

A face that was very lovely when it was that of a child has had the passion of anger pulling at it so often that it always wears a sullen, cross, dissatisfied look.

Now, dear little folk, do you want to have pleasant faces that every one will love to look at? Then don't let ugly passions get hold of the strings! Put them into the hands of love, and charity, and good-will, and truth, and honesty, and then they will be beautiful faces.

I have seen faces without a single

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

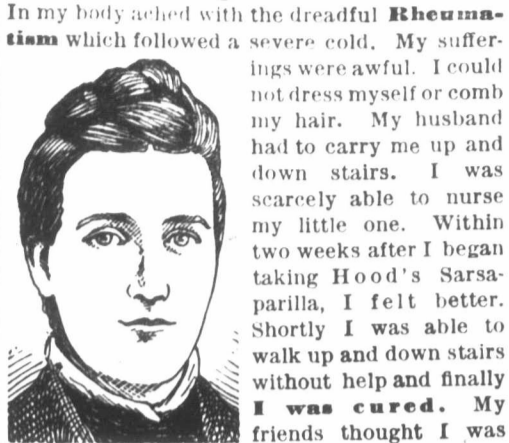
is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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Beware of Substitutes and Imitations.

Every Bone



Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, LOWER FIVE ISLANDS, NOVA SCOTIA.

Hood's Sarsaparilla Cures

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handsome feature that were sweeter to look at than the most perfect features that were ever formed. And why? It is the expression; and what makes the expression? Oh, it all depends upon whether the bad passions or the lovely graces get hold of the little strings.

Very Thirsty.

What a good fellow poor old Gyp was, faithful and true at all times, and most devoted to his master. He was friendly with other people, but his master had much the largest place in his heart.

One day his mistress had taken him out with her for a very long walk, and he came in hot and thirsty, going immediately to the pail of cool water that always stood ready for him when he needed a drink.

He had only taken one or two laps, when his master whistled, and called, "Gyp, come for a walk with master."

The dog wagged his tail and looked round eagerly. He wanted to go, but he was so thirsty he could not tear himself away from the refreshment. So he looked up beseechingly into his master's face. His mistress seeing his dilemma, explained that he had been out with her a long while, and needed the water; so his master came and stood close beside him, while Gyp drank as much as he needed, wagging his tale with delight the whole time, for he knew his mute appeal had been understood, and that his master would wait till he was ready. Then he rushed out barking joyously, quite ready for another run.

A True Story.

"Yes, indeed, we have some queer little incidents happen to us," said the engine-driver, as he applied his oil-can about and under his engine. "Queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt either wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little vil-

lage where there was a level crossing. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl not more than two years old toddled on to the line. You can't imagine my feelings. There was no one to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the line descending. In ten seconds it would have been all over, and, after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down, my stoker stuck his head over the side to see what I had stopped for, when he laughed and shouted to me, 'Jem, look here!' I looked, and there was a big black Newfoundland dog holding the little girl in his mouth, leisurely walking towards the house where she evidently belonged. She was kicking and crying, so that I knew she was not hurt, and the dog had saved her. My stoker thought it funny, and kept on laughing, but I cried like a woman; I just couldn't help it. I had a little girl of my own at home."

"Meg."

"Lemme, oh, lemme take jess one, Tom. 'Deed, 'n deed, I'm most a-starvin'. Reckon yer never knowed what it were ter be es hungry es I be, er yer'd lemme take jess one."

"O Meg, don't you think I'm just as hungry as you are now? Didn't I give you half of my breakfast besides your own?"

The speakers were a boy and girl whose clothes, all ragged and torn, betokened poverty of the saddest kind, and they were standing in front of the window of a baker's shop, out of which a pane of glass had been broken, leaving within easy reach tempting looking rolls and biscuits.

"Can't help it, Tom, I'm most a-starvin'. 'Deed, 'n deed, 'n double I am, and yer must jess lemme take one, on'y one."

"No, no, Meg. Come, don't look at them any more; come away."

"Can't, Tom. I must jess have one; nobody a'n't a-looking now."

"Yes, Meg, God's looking."

"I don't b'lieve 'e is, Tom. I think he's jess dun forgot all about me an' you since mam died."

"No, he hasn't, Meg. God never forgets."

"Then 'e don't care. Jess es lief we'd starve es not."

"O Meg, you know he wouldn't."

"Don't, either Tom. A'n't you asked 'im this mornin' to give us daily bread, an' 'e a'n't done it?"

"Mother said we must keep on asking for what we wanted, that He might-n't give it right away."

"Tom," said Meg very solemnly, "'f you believe 'e cares, I won't tech nothin'; p'r'aps 'f we go back an' ask agin fur the bread an' things we'll get it."

As she spoke she put into Tom's the hand that had been stretched out to take what did not belong to her, and as he took it she added:

"Reckon I a'n't quite a-starvin', Tom, an' p'r'aps He'll give us something soon."

"Meg," said a gentle voice, and a strange hand was laid on the child's shoulder.

Both the hand and voice belonged to a lady who, waiting to have an order filled, had been sitting in the baker's shop out of sight, but not out of hearing.

"Meg," she repeated, "God heard Tom's prayer this morning, and He's going to let me give him and you bread and things to-day. Come, we will go where we can get some nice hot coffee;" and in a few moments the two children found themselves seated before a table in a modest little eating house. It was then that Meg's voice was heard for the first time as the lady turned to give her orders to the waiter.

"Tom," she said, in a half whisper, "'a'n't she beautiful, and a'n't God good! He a'n't forgot me an' you, an' I'm glad I never tetched nothin' in the winder."

Such a meal as they had—hot rolls, coffee, beefsteak and potatoes! It was like a royal banquet to the two hungry children; but in the midst of it Meg

Children

who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

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Cholera Infantum, sentery, and Summer tract of Wild Straw- sure cure that has iver 40 years.

ild Strawberry cures s, Colic, Cholera Mor- all looseness of the t it. Price 25c.

ellow Oil for two or no equal for croup. lle, Ont.

stopped eating and gazed so steadily at her benefactress that the lady smilingly asked:

"Well, what is it, Meg?"  
 "I's a-thinkin' an' wonderin' 'f all the angels is es beautiful es you be."  
 "Why, Meg, the angels are all much more beautiful than I am."

"Don't care 'f they's a million times beautifuller; I couldn't never like none of 'em 's I like you."

It was a different kind of thanks from what the lady had been in the habit of receiving, but she felt it was the most beautiful and the most sincere she ever had; and finding that the children were waifs, having been left alone in the world by the death of their mother two days before, she determined to make it her duty to see that they never again went hungry while she had enough and to spare. They were God's poor and she was His servant, put here, perhaps, for the very purpose of ministering to them.

"Tom," said Meg, when they had eaten all they wanted, "I feel 's if I'd jess like ter thank Him fur it all, it was so good."

"You can, Meg, right here. I've done it. Just think it and He will know."

Meg did think it, with closed eyes and head bowed reverently, and it was a simple, earnest little prayer that ascended to the throne of grace at that moment.

**The Fishing Smack.**

How little do those who stay at home know of the dangers our brave fishermen have to undergo, to provide us with the fresh fish we so enjoy for our breakfast or dinner. They have good strong boats that can battle with the storms, and they generally carry four or five men each. It is a pretty sight to see a fleet of these fishing boats sailing out on a calm evening with their nets and bait on board, to go off to the fishing grounds.

All night long, while we are asleep, the men are busy fishing; and in the early morning they return to the shore with the supplies they have caught. Sometimes the whole vessel seems full of fish, up to the very edge. And then how busy is every one, counting the fish, filling the baskets, and carrying them up to the quay, where they are quickly sold, packed in ice and salted, and sent off by rail to the various towns inland.

Many of our fishermen are true servants of God, and while out at sea often sing hymns of praise to Him who holds the waters in the hollow of His hand. But shall we not pray that all the fishermen may come to the Saviour too? For theirs is a dangerous calling; many a boat goes down on a wild night, and the men that sailed in her never come home again.

**Watching.**

Mr. Dundas had a beautiful dog, which was devotedly attached to him. He had brought it up from a puppy, and the dog had never known another master. He had treated the fine creature with continual kindness and affection, and the dog returned his goodness with all the warmth of its nature.

Whenever Mr. Dundas went out, Trusty went with him, and would wait patiently for hours in his office without making any disturbance, though he jumped up with delight when he saw his master take up his hat to go. One day Mr. Dundas did not appear

at breakfast time. Trusty whined and walked uneasily about, evidently wondering what could be the matter.

"Your master is ill, Trusty," said Mrs. Dundas, as she came into the room and patted his head; "you must be good and quiet, and not disturb him."

For some days Mr. Dundas was very ill, and no one had time to attend to the dog. But he took his station just outside the baize-covered door, where he eagerly listened for every sound from the sick room. When all was quiet, he would lie down, but at the least sound he sat anxiously watching. At last his master was better, and Mrs. Dundas admitted the faithful creature into the room. He seemed overjoyed to see his master once more, and wagging his tail, put his nose on the edge of the bed, while his dark eyes sought his master's face.

"Good fellow," said Mr. Dundas, putting his hand on the dog's head. "It is a blessing to have a faithful friend like you, Trusty, and I hope we shall soon be able to be about again together."

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to our Autumnal Opening to-day—not to buy, merely to see and admire. This is our only expectation for the present. Italy has given us Marble Statuary, and "Salvini" Ceramics, Amsterdam her Diamonds in profusion, France her rare Bronzes, Faience, and the thousand and one artistic pieces in which the proverbial French taste is supreme, and England her Sterling Silver Tea Services and "correct" appointments for Table, Toilet and Library. To-day and every day we wish to assure our patrons that when visiting our Art Rooms no attentions whatever will be thrust upon them by any member of our staff beyond such as may be voluntarily sought for.

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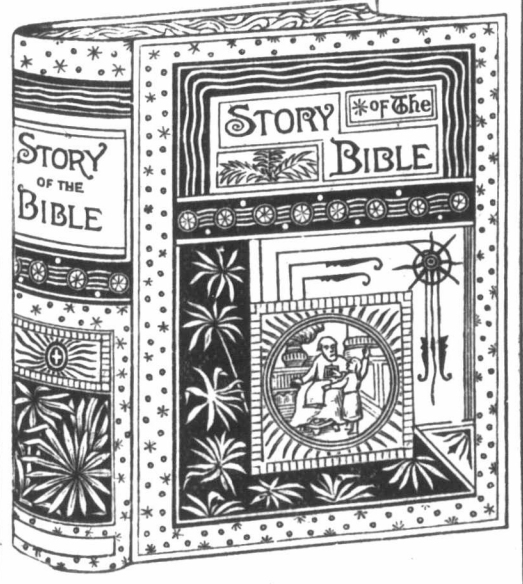
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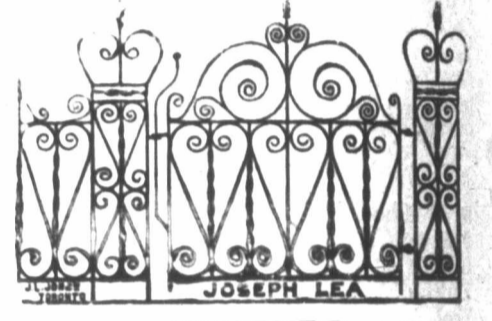
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