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You fellow full of rye;
With not a cent to bury you
To-morrow, should you die.
Saloonist in the bar-room
Counting out his money;
His wife is in the parlor
With well dressed sis and sonny,
Your wife has gone out working
And washing people's clothes,
To pay for old rye whisky
To color your red nose.

How to be "Nobody."

Loiter around your home all day Sunday in your soiled, unpatched apparel, when you should be clad in your cleanest linen and finest suit, occupying a seat in some gospel church.

When you return from your daily labor, eat your supper, and go up to the corner saloon, sit there upon the beer barrels, smoke tobacco and drink liquors.

Spend your leisure time in the barber shops, playing dominoes, checkers and cards, to kill the precious time God has given for nobler ends.

Withdraw from the society that is intelligent, moral and refined, and let your company be the non-church-goers, the for-beer-senders and the dime novel readers.

Be unambitious to reach elevated stations, listless in what you are engaged, given to idleness, and satisfied with your mental and moral growth.

It is just as natural for us to be ungrateful after we have obtained what we want as it is to imagine beforehand how grateful we are going to be. There is something within us that prompts us to kick away the ladder by which we have climbed to the top. It is hard for us to keep in grateful remembrance the man who gave us a lift in the world. We let him go as we let go the rufe raft that has brought us safely across the river. So long as Jeshurun is lean he is docile; but when he has waxed fat he will kick. When we are provided for, we think little of the Provider. When we feel safe, we think little of the Saviour. Therefore, when we "have eaten and are full," let us beware lest we forget God. However high we may get, we can never afford to forget the pit from whence we came or who brought us.

The Czar of Russia belongs to the Greek Catholic Church; the Sultan of Turkey is a Mohammedan; the Emperor of Austria, the King of Italy, the Queen Regent of Spain, the King of Portugal, the King of Belgium, and the President of the French Republic are Roman Catholics; the Emperor of Germany belongs to the Evangelical Protestant Church; the Queen of England is an Episcopalian; the King of Denmark and the King of Sweden are Lutherans; the royal family of the Netherlands belong to the Reformed Church; the Mikado of Japan is very liberal in his respect for both Shintoism and Buddhism; the Emperor of China is a follower of Confucius; the Shah of Persia is a Mohammedan; the Queen of Madagascar professes the Christian faith of the London Missionary Society; the President of the Mexican Republic is a liberal Roman Catholic, as are each of the Presidents of the Spanish-American Republics and the President of Brazil; most of the lesser rulers in Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants.

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on the dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.

Health is so necessary to all the duties as well as pleasures of life, that the crime of squandering it is equal to the folly.—*Dr. Johnson.*

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It takes 7,789,854 railway journeys to kill one passenger. It is not racing so much as shunting and coupling that kills one railway man out of twenty in forty years' service.

In Jerusalem two flourishing Church schools are held every Sunday morning and afternoon; one in Arabic in St. Paul's church, outside the walls, and one in Hebrew in Christ church, Mount Zion. "Pray for the peace of Jerusalem; they shall prosper that love thee."

The advent of the fall months finds many seats in the country churches deserted. With what a welcome will some of the summer visitors be greeted another season. Their temporary assistance creates an influence which lives from one year to another, and often supplies just the needed support on which depends the life of these churches.

Lady Henry Somerset has taken Jane Cakebread in charge. Jane Cakebread has been committed for being drunk 278 times; several other women have scored a hundred convictions. This is all very bad and it will be a great boon to them and their neighbors if Lady Henry and others can protect these poor imbecile creatures against themselves.

A note of the Catholicity of the Anglican Church is the fact that on the 29th of June last (St. Peter's Day) five bishops were consecrated by the Archbishop of Canterbury, in St. Paul's cathedral, London, whose future spheres of work will be in four of the great continents: New Westminster, in America; Zanzibar and Likoma, in Africa; Riverina, in Australasia; and Southampton, in Europe.

The *Church of To-Day* says that the proprietor of a steam round-about at Caistor, Lincolnshire, lately offered to give the whole of the receipts of a certain evening to some deserving object, and a small committee decided that the Church schools and the Wesleyan schools should divide the proceeds. Accordingly on the given evening the local clergy and a large number of their people attended and made trips on the round-about, with the result that each school received £3. 12s. 7½d. It would certainly seem that the number of people who deserve the encomiums for generosity and self-sacrifice in keeping up the schools which are so plentifully showered at Church meetings must be extremely small when their managers are reduced to performances of this kind.

The Roman Catholic Conference that is annually held in England, under the auspices of the Catholic Truth Society, this year assumed much importance. The Archbishop of Canterbury's recent missive on the subject, which was a reply to the Pope's letter to the English people, required a reply, and Cardinal Vaughan gave it in such clear terms as will end discussion within the Anglican Church on the basis of an agreement with the Roman Catholic Church. The kernel of the question of re-union of Christendom, said Cardinal Vaughan, consisted in the admission of the Roman claim that the Pope had received by divine right, authority to teach and govern the whole Church. The essence of the Anglican position was a negation of the Roman claim. Until this claim was admitted no basis of re-union was possible. The Cardinal further declared that he did not expect to witness the submission of the English people as a

body to claims that were repudiated at the time of the Reformation. He looked to the slower process of individual conversion. These declarations are reported to be causing the Pope disappointment as a check to his plans for a re-union of the churches.

Under the peculiar name "Search Light," St. Michael's church has a new organization, the object of which is to throw light upon possible candidates for Baptism and Confirmation, and new comers in the neighborhood who may be led to connect themselves with the Church. It also aims to bring members to the Sunday school, and to guilds and societies. By latest report this society has made 609 visits, brought 13 to Confirmation, 24 to Baptism, five families into the Church, and 33 children into the Sunday school. Homes were found for three children, and employment for 15 persons. Although the "Search Light," does not, as a rule, purpose to supply material help, yet it has occasionally aided in cases of emergency.

The Church party will be very considerably stronger in the new House of Commons than it was in the last. Mr. Bamrose, who with Mr. Drage has ousted Sir William Harcourt and Sir Thomas Roe at Derby, is a very active Churchman, and a member of the House of Laymen. He is also an earnest supporter of the Church of England Temperance Society and, we believe, a total abstainer himself, a fact which hardly tallies with the theory that the late Chancellor of the Exchequer lost his seat entirely through the votes of the publicans and their friends. The gentleman who has succeeded Mr. John Morley at Newcastle, Mr. W. J. Cruddas, is also an energetic Churchman. Another member of the House of Laymen who has found a seat is Mr. Monckton, the new member for North Northamptonshire. Mr. Ernest Gray, who takes his seat for the first time for North-West Ham, is also a decided Churchman, and was for many years head-master of St. Gabriel's, Pimlico, National Schools.

"My husband is at the lodge," was the answer of the wife to our inquiry for her husband. "Will he be at home to-morrow evening?" we inquired. "I cannot tell, for he has meetings nearly every evening of the week," was her answer. "Secret orders and the home life," was the caption for our thoughts as we walked away. Here is a man with a good wife and an interesting family, of whom several are boys. He is under the fascination of the secret societies. The meetings are attractive to him as furnishing him company and something to think about. Not satisfied with one, he craves more. He goes out from his home, from the influence of his wife, from the companionship of his children, from the books on his table, from his highest duty, for the company of men, of whom many are without any religious principles, and some are of immoral lives. He makes for himself but little place in the hearts of his children, he builds but little into their lives. They form other companionships. The boys follow the example of their father, and seek their entertainment elsewhere than at home. The home is not what it should be; as years pass the defect becomes more marked, and after awhile the father finds that he has but little influence over his sons; unconsciously they drift away from each other. The father is at the lodge, and the boys are, he knows not where. Is it right?

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The Provincial Synod.

The Sixteenth Triennial Session of the Provincial Synod of Canada was brought to a close on Thursday last, after having been in continuous session for eight days. As is usual, in all such assemblies, a large amount of time was consumed in the discussion of technical questions, and questions of order. Everybody felt that some plan ought to be devised for putting an end to this waste of time, but nobody as yet has been able to suggest the remedy. Perhaps the very earnestness with which such small matters were discussed was an outcome and evidence of the interest with which everything effecting the Church was regarded by the Synod. A great deal of time was also spent in the consideration of proposed amendments of canons. Many of these seemed to all, except their proposers, to have but very little bearing on those general interest of the Church for the consideration of which Provincial Synods are held. Early in the session a resolution was moved to send all proposed amendments of canons, and memorials touching constitutional changes, to the committee on canons, that the Synod might devote itself to the consideration of messages from the Upper House, reports of committees, and such questions as the Increase of the Episcopate, the re-establishment of the Diaconate, Religious Instruction in the school, the promotion of Church unity, and such questions of a general character. After brief discussion, however, this proposal was voted down.

The first question of general interest to which the Synod devoted itself was the reports (for a minority report was handed in) on marriage and divorce. The real question was whether marriage could be dissolved by anything but death, or whether the innocent party in a divorce obtained, might be married again with the blessing of the Church. These questions were not discussed on their merits, in fact no one seemed to be sufficiently convinced to advocate decidedly the one cause or the other. And it was generally felt that whatever was done, ought to be done by the General Synod that there might be one law—if law were enacted—for the whole Dominion. And so the question was sent on, for the consideration of the General Synod, which meets next year in Winnipeg. It is very likely to be referred by that body to the Lambeth Conference of the whole English Church for final decision.

The next question of general interest was the Report on religious Education, which was followed by a resolution pledging the whole Church in Canada to apply to the several governments, and to agitate for the right to give religious instruction in the schools of the country, during the first half hour of every day. This won the concurrence of the entire Synod.

An amendment was, however, moved not in opposition but as an addition to this that the Church should have the right wherever practicable to establish schools of her own, and receive her due share of the taxes imposed for school purposes for their support. After an animated discussion this amendment was carried, and the whole resolution as thus amended was adopted. So that the whole Church stands pledged to press for the right of the ministers of all communions, or their authorized representatives, to give instruction in the truths of the Gospel, during the

first half hour of every day. And a large number of them, to seek the further privilege of having schools of their own, wherever the circumstances of the case make that desirable.

Professor Clarke's resolution to amend canon xiv, so as to allow the Revised Version to be used in the public services of the Church, as well as, or instead of the authorized version, now required, was supported, it is needless to say, by an able and eloquent speech. This speech was greeted with universal applause, and yet when the vote was taken, the proposal was voted down by an overwhelming majority. A proof at once of the generosity and the conservatism of the Synod.

The report on the state of the Church evoked a prolonged discussion of an experimental kind. It was an able document, but the Synod evidently felt that it was too academic in character, and too despairing in tone. And so it was largely amended.

It was followed by a resolution declaring the need of extended operations, and pledging the Church to engage in more aggressive missionary work. As, however, experience has proved that this can only be effectively done in the Church of England under the divinely constituted authority of the Episcopate, a resolution was proposed, and after animated discussion was unanimously adopted, urging the establishment with as little delay as possible, of two new Dioceses. One to be composed of parts of Huron, Toronto, and possibly Niagara, and another of the Eastern parts of Nova Scotia, Prince Edward and Cape Breton Islands. It would seem from reports that have reached us since the Synod closed that this resolution was somewhat modified by the Upper House, but the mind of the Church on this subject has been clearly expressed, and action cannot be long delayed.

The last matter of general interest submitted to the Synod was the resolution expressing thankfulness to Almighty God for the increasing desire and prayer on the part of Christian people for the restoration of the Church's unity, and pledging the Synod to use every legitimate means to promote this object. The resolution was unanimously and heartily adopted, and the concurrence of the Upper House asked in the appointment of a committee to confer with any who might be willing to confer on this subject.

Altogether the Synod was one of great energy and hope, and was full of promise for the future prosperity of the Church. Even the meeting together of delegates from the remote corners of this wide ecclesiastical province to confer on the general interests of the Church within its bounds, has an inspiring effect, and sends men home encouraged and strengthened.

Inter-Diocesan Sunday School Committee.

Six years ago the Provincial Synod appointed an "Inter-Diocesan Sunday school Committee," which Committee has now become one of the standing committees of the Synod. The object in view is the unification as far as possible of Sunday school work throughout the province. The first duty the Committee set itself to do was to issue a scheme or syllabus of lessons which would form the basis of instruction in every Sunday school for each year, that as the same passages of Scripture are being read in every congregation on the same Sunday, so also those who attend Sunday school or Bible classes might receive instruction from the same portions of God's Word. It was never the intention of the Synod, or of the Committee to enforce upon the Canadian Church any special notes on the lessons contained in the syllabus, although very wisely the Committee has recommended the use of the text books issued by the Church of England Sunday school Institute of the Motherland. One Diocesan Committee has undertaken to publish lesson notes for the use of teachers, adapting to the needs of the Canadian Church the notes published on the lessons by the Institute, as well as Leaflets of a senior and junior grade based upon the same, but these notes do not bear the authority of the Inter-Diocesan Sunday school Committee, they are simply the private venture of the Committee which issues them, and for their adoption in one Sunday school or another must

stand upon their own merits. It is this point we desire to emphasize. The Inter-Diocesan Committee in drawing up this syllabus has simply followed the same course as the "Joint Diocesan Sunday school Committee," in the United States, there the "Joint Committee" has prepared a scheme but the notes for teachers and scholars are published by private committees or individuals, and must stand upon their own merits. It is the same also with the Inter-national series of lessons, the scheme or syllabus is prepared by the International Sunday school Committee, but the lesson helps are published by many different persons and Committees. We are convinced that if this point were grasped more Sunday schools and Dioceses would adopt the syllabus drawn up by the Inter-Diocesan Committee, with the result that the same Scriptures would be taught each Sunday in the majority of the Sunday schools of our Canadian Church, although the lesson helps used for teachers and scholars might not be the same in each school, if more than the helps issued by the one Committee referred to where published.

INTER-DIOCESAN SUNDAY SCHOOL EXAMINATIONS.

Another aid in the unification of Sunday school work throughout the Province, and also a means of making the work more efficient is the adoption of annual Inter-Diocesan Sunday school examinations on the lessons taught from the Inter-Diocesan scheme. Hitherto the number of teachers and scholars who have entered for these examinations has been small. Were the Inter-Diocesan scheme of lessons more generally used a far larger number both of scholars and teachers might be encouraged to enter. Teachers who have passed this examination and obtained a diploma stamped with the seal of their Bishop, certainly have a standing in their work which they would not have otherwise. And the very fact of entering for the examination must make them much more thorough in the preparation for their class work. Scholars also who become candidates, would be encouraged to take far greater pains in the work of preparation, and the interest which teacher and scholar would have one in the other would be much increased. Examinations are held every Advent on the work of the previous year.

SUNDAY SCHOOL WORK THROUGHOUT THE EMPIRE.

The adoption by the Inter-Diocesan Sunday school Committee of the "Five year's course of Bible and Prayer Book Teaching," as the scheme of lessons for the current five years, brings the Canadian Church into line not only with a large number of Sunday schools in Great Britain, but also in greater Britain, for this same scheme is in use in at least one Australian Diocese and it is expected that six more Dioceses in Australia forming the Province of New South Wales will adopt this scheme in Advent 1895. The report of the Church of England Sunday school Institute, published in June last, commenting upon this action of the Australian Church says: "This action of the Australian clergy is most encouraging, and furnishes satisfactory evidence of an advance towards the adoption of a common syllabus of religious instruction in Church Sunday schools both at home and abroad." We hope the Canadian clergy generally will see the great advantage of adopting this scheme of lessons for use in their Sunday schools, and will thus assist in unifying as far as possible this important branch of Church work throughout the Empire. Any one who chooses, as we have already said, may issue his own helps for his own school, or for publication.—I.

Crushed Armenia,

Our readers are aware that more than a year has elapsed since the first of the massacres occurred, which have so greatly stirred the indignation of the Christian world. And still the reforms for which the voice of the civilized world has been calling, as absolutely necessary to the protection of the lives of the Christians of Armenia have been delayed through the shiftiness of shiftiest Governments. And what is worse, the outrages are still being committed with impunity. At

last intelligence the Sultan was doing his utmost to turn the tables on Lord Salisbury, as the injured party. His Turkish Majesty has made formal complaint at Paris and at St. Petersburg against the attitude assumed by Great Britain, which he says, is derogatory to his prestige, as a sovereign. He has, however, met with a stern rebuff. Both these powers, uniting with the Premier of England in requiring a definite answer to their demands. And now the Turk failing to awaken as he hoped to do French and Russian sympathy to withstand Great Britain has appealed to all the signatories of the Berlin Treaty, and is making a great show of taking active measures himself. We are of opinion that he will not be able to elude the present head of the British Government.

Canon Scott Holland referred in his sermon at St. Paul's Cathedral on Sunday to the oppression in Armenia. He based his discourse on the story of the importunate widow, and compared Armenia to her. In defiance of hope, he said, forgotten and despised by her fell Christians, still she had pleaded her prayer and clung to faith, and if now at last the better day dawned for her it would be by sheer force of her importunity that her freedom would be won. She had by tenacity wearied out the indifference of Europe, and compelled deliverance from her adversary by the passion of her unconquerable persistence. If it was England's privilege to bring in upon her the good day, we had to confess that, like the unjust judge in the parable, we only did it because we could not help it.

Bishop Wescott on Reunion.

The Bishop of Durham has addressed the following letter to the clergy and laity of his diocese:—

"My dear friends,—The desire for the reunion of Christendom at the present time fills many hearts and finds expression in unexpected ways, and must be welcomed by all of us as a voice of God to His people. We are not, indeed, able to see how the desire can be accomplished, but we believe that it answers to the will of God, and we are sure that His will cannot fail in the end. Meanwhile it is our privilege and duty to pray for that unity and concord among believers which can only come through complete and glad submission to the truth. The prayer which is offered in view of our divisions and jealousies cannot but tend to remove the growths of self-will and self-confidence which keep us apart from one another and from God. Looking, therefore, for this chastening and purifying grace, I once again ask all who are called by Christ's name to join together on the coming Whitsun-Day in prayer that through the action of the Holy Spirit all who believe in Him may be one, that so the world may believe that the Father sent Him. "Your faithful servant in the Lord,
B. F. DUNELM."

There is at least one country in the world where it costs nothing to die. In some of the cantons of Switzerland all the dead, rich as well as poor, are buried at the public expense, says an exchange. Coffins and all other necessary articles are furnished on application to certain undertakers designated by the government. Everything connected with the interment is absolutely gratuitous, including the grave and the religious services. All classes avail themselves freely of the law.

In the canton of Glarus, strangers as well as citizens are buried at the expense of the State. The grave, too, must be kept in proper condition for a term of ten years. The cemetery is the property of the community, and is placed under the care of a superintendent, who arranges for and conducts funerals, keeps a register of the graves, which are numbered consecutively, and sees that they are properly marked and kept in order. The coffins are to be made of pine wood and after a model prescribed by the authorities, who establish a uniform price for them. The graves follow each other in regular order, according to date of burial, in uniform rows, and the dead are all laid side by side without distinction as to standing in life or religious belief.

Higher Criticism.

BY PROF. A. H. SAYCE, LL.D., F.R.S.

The clay tablets of Babylonia and Assyria were deposited in the libraries, which were established in the temples of the country. The papyri of Egypt were preserved in much the same fashion. Some of the libraries are very old, and were continually being added to as time went on. The American Expedition to Babylon has recently been excavating a library at Niffer, which was formed 3,000 B.C., while there are books or tablets in it which come down to the age of the Persian Empire. The oldest Babylonian library of which we know was created by Sargon library who reigned as far back as 3,800 B.C. The standard Babylonian work on astronomy and astrology had been originally compiled for this king, and edition after edition of it was made down to the last days of the Babylonian monarchy. Every library was provided with a large staff of scribes, who were constantly at work copying, or, as we should say, re-editing the old literature. The copies were made with scrupulous care; we are told when there was a fracture in the original, rendering the characters illegible, and also whether the fracture was recent or not; when again the scribe was uncertain about the character which he was to copy, he either gave all the characters he thought it might represent, or frankly confessed that he could not read it.

In Palestine also there were libraries and scribes like those of Babylonia and Assyria. For the pre-Israelitish period we have the testimony of the Tel el-Amarna tablets, and such Old Testament hints as the name of the city Karjath-Sopher, or "Booktown," called Beth-Sopher, "the Scribe's house," in an Egyptian papyrus. For the age of the Jewish kingdom there is an incidental allusion in the book of Proverbs. There we are told (xxv. 1) that the chapters which follow contain the "proverbs of Solomon which the men of Hezekiah, King of Judah, copied out." It is evident that the example of Babylonia was followed at Jerusalem, and that there too there was a library with a body of scribes employed in re-editing the older literature of the country. In this way the ancient writings of Israel were preserved and handed down. And it is not probable that they were edited with less care than the clay books of Assyria and Babylonia.

The prophetic books are full of references and quotations which indicate an acquaintance with the works of earlier authors. Thus the prophecy against Moab in the fifteenth and sixteenth chapters of Isaiah is quoted from an older prophet, and adapted by Isaiah to the circumstances of his own time, as we learn from the correct translation of the concluding verses. This should be: "This is the word that the Lord spoke concerning Moab long ago. But now the Lord hath spoken" again by his servant Isaiah, who declares that the glory of Moab should perish within three years. Another passage in the book of Isaiah (ii. 2-4) is found also in his younger contemporary, Micah (iv. 1-3). This passage must have been quoted from elsewhere by Isaiah, as it begins with the conjunction "and," and is incomplete at the end. Its source, however, could not have been the prophecies of Micah, as this is forbidden by chronology, and it follows therefore that it must have been quoted by both from a common original.

The books of Kings and Chronicles, again, allude to various works which have now been lost. Among them were the annals of the Kingdoms of Judah and Samaria, compiled year by year, as well as historical books like those of the prophets Gad and Nathan, who recorded the events of their own time. The date of the compilation of the books of Kings is remarkable. The books end abruptly with the reign of Evil-Merodach, who succeeded his father, Nebuchadnezzar, as King of Babylon. His reign lasted only two years, when it was cut short by murder. As his death is not mentioned, the book of Kings must have been finished before it took place, that is to say, in B.C. 561. The Jews at that time were exiles in Babylonia, and the city and temple at Jerusalem had been destroyed. Nevertheless it is evident that the exiles still had access to their old literature; even the annals of the northern kingdom had been preserved and could be referred to by a writer who lived in Babylonia.

The Assyrian monuments have explained how this could have been the case. The kings of Assyria and Babylonia made war against men, not against books. The most precious spoil which could be carried off to Assyria from a captured Babylonian city was some old text which the library of Nineveh did not possess. Nebuchadnezzar, as his inscriptions show, was himself a patron of literature, and it is therefore more than probable that when he took Jerusalem he would have carefully removed the library he found there to one of the numerous libraries of his own country. The Babylonians took a good deal of interest in the nations round about them, and some of the tablets they have bequeathed to us contain the names of foreign deities, as well as lists of foreign words with their Babylonian equivalents. As for the literary

works of the northern kingdom of Israel, the "men of Hezekiah," who copied out the proverbs of Solomon, would have been glad to secure as many of them as possible. The writings of the northern prophets, Amos and Hosea, must have been preserved in this way; indeed, the prophecies of Hosea contain clear evidence that they have been edited by a Jew.

After the return from the exile there were no longer any difficulties in the transmission of the sacred books. The literary age of Greece had already begun, and the Western world was beginning to learn from the Eastern how to write and read, to establish libraries and preserve books. The Jewish community had become a sort of theocracy under the government of the high priest, and its members were interested in handing down intact the Scriptures which they had received. Before long the Hebrew books were translated into Greek for the benefit of the Greek-speaking Jews of Egypt, and the Old Testament was thus transmitted through two separate channels, the Hebrew text of Palestine, and the Greek text of the Septuagint. Papyrus made way for the parchment scroll, and eventually in the sixth century of our era the Massoretes commenced their work of counting every letter of the sacred volume, and by means of the vowel points and accents, of stereotyping its traditional pronunciation. Meanwhile the Canon of the New Testament had been formed, and the books of which it was composed added to those of the Hebrew Bible. Under the successors of Alexander the Great, booksellers had multiplied in the great cities of the civilized world and large bodies of trained slaves were employed to copy the books that were in demand. It was no longer difficult to obtain a copy of a book, provided the purchaser was willing to pay its price. The preservation and multiplication of the Scriptures had become almost as easy as it is in our own time.

The Bishop of Argyll's Charge.

We are indebted to the Bishop of Argyll, says the *Scottish Guardian*, for a copy of the most important portions of the Charge which he recently delivered to his clergy at the Synod in Oban. In the first part of his Charge the Bishop dealt with various questions suggested by clerical self-examination, such as the obligation of saying daily the appointed offices publicly or privately, the observance of the days and seasons of fasting or abstinence enjoined by the Church, that study of Holy Scripture and of theology to which each priest binds himself at his ordination, and even those less defined duties or restraints which the sacred ministry demands, as to manner of life, conversation, and even as to dress.

The Bishop then went on to point out the necessity of self-examination as to the inner life of the priest, and next enlarged upon the importance of preaching fully and faithfully the distinctive doctrines of the Christian Faith, an obvious duty that all would recognize. And yet, he proceeded to say, this obvious truth does not seem always to have been practically realized amongst us. Just as we have erred in failing to recognize our duty as to the offering of the Eucharistic Sacrifice, so we have often erred in substituting for the preaching of Christ Himself another kind of preaching—good, it may be, in itself, or at any rate harmless, and yet wanting as regards the one thing needful, and devoid of those dogmatic certainties which are summed up in the glorious Gospel of our Lord and Saviour. Canon Gore, in his Bampton Lectures on the Incarnation, says: "Perhaps there is no part of the Church which has sinned as the English Church has sinned in the neglect of definite religious teaching"; and I suppose these words of his may be applied to some extent to every branch of the Anglican Communion. There has certainly been no lack of preaching amongst us, but it can hardly be denied that Christian dogma, even with regard to the Person and work of our Divine Redeemer, has been kept too much in the background. And, looking back to past times, it may be feared that had it not been for the appointed offices of the Church and the constantly recurring observance of the Christian fasts and festivals, many, both old and young, would have gone on from year to year with very little to remind them of the distinctive doctrines of the Catholic Faith, and of those truths concerning our Lord Jesus Christ upon which everything else depends, and for the sake of which the confessors in old times were ready to suffer the loss of all things. With a preaching which assumed, but too often did not assert with any clearness, the doctrines of the Christian Creed, and with a system of teaching in schools which seems to have dealt more with the historical records of the Old Testament than with the mysteries of Redemption, how can it be wondered at that so many (and certainly not only among the less educated) should have such vague and even erroneous notions as to what is meant by the terms "Son of God" or "Son of Man" when applied to our Lord, and such an uncertain grasp of what has been revealed to us as to His resurrection from the dead and His ascension into heaven?

THE GODHEAD AND MANHOOD OF OUR LORD.

Above all, it is of vital importance in our teaching, both public and private, that we should again and again set forth the full truth as to the two distinct natures in the one Divine Person of our Lord Jesus Christ, always bearing in mind, on the one hand, that in Him there is no double personality, but only one personality—that of the Eternal Word, and, on the other hand, that in Him there is no confusion of His two essentially distinct natures—no mingling of Godhead and manhood.

Believe me, my reverend brethren, there is much need for this teaching. These truths, though they would be denied by very few, are very imperfectly realized even by people who pass for well instructed Christians. Those of you who have had personal dealings with members of your flocks with regard to the things of our Lord Jesus Christ will be able to bear witness to the truth of what I say.

And if the thought should arise in any of our minds that such doctrines belong rather to the domain of abstract theology than to that of practical religion, surely a little earnest reflection should teach us that it is not so. Can we worship or pray to our Lord Jesus Christ aright—can we depend upon His power to save and to help in the hour of death and in the day of Judgment—can we commit our eternal destinies into His keeping, unless we believe that He is perfect God? Surely we cannot, unless we are content to rely upon an arm of flesh. Or, on the other hand, can we have that sense of His brotherly love and sympathising friendship, the result of the knowledge acquired by actual experience, which He wills that His people should enjoy unless we are sure that He is perfect man? A being something more than man, but less than God—a being partly Divine and partly human—could never satisfy our needs. Such a being would not be truly one with us, as our Lord Jesus is. And yet between such a being and God there would always remain that infinite difference which must ever subsist between the finite and the infinite.

Besides, there is another very practical reason why we should seek to inculcate an intelligent belief in the fundamental truth that there are in our Lord Jesus Christ two whole and perfect natures—that is to say, the Godhead and manhood, joined together in one Person, never to be divided. And for that reason we have not very far to go. Our people at the present day are, thanks be to God, readers of the Holy Scriptures and, generally speaking, they are familiar with the words and works of our Lord as recorded in the holy Gospels. Now these words of His, and the incidents of His life on earth are, if we leave out of sight His perfect Godhead and perfect manhood, in many cases wholly unaccountable—we might even say utterly contradictory. We cannot read the Gospels aright, or meditate aright on the words and works of Jesus our Lord, unless we have continually ringing in our ears that confession of our Christian faith, so often uttered with our lips, "Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood." If it were otherwise, how could we reconcile the oft-repeated assertions of the meek and lowly Jesus recorded again and again throughout the four holy Gospels, in which He ascribes to Himself Divine power and unlimited dominion not only in this world but in that which is to come—how, I say, could we reconcile such assertions with His equally distinct statements as to His human subjection to the Father's will, and as to His human dependence on His Father's care, Whom will He did day by day, and to Whom in meek submission He poured out His supplications night by night, among the lonely mountains of Galilee, and at last, on that darkest night of all, in the garden of His Agony? The only key that can unlock these mysteries and explain these apparent contradictions is that with which the Word of God, explained by His Holy Church, has supplied us, viz., the truth as to the perfect Godhead and the perfect manhood of our one Lord and only Saviour Jesus Christ.

And even to our young children this great doctrine can be taught. They can be made, from the first, to think about the blessed Jesus, hungry and thirsty, weary and sorrowful, with nowhere to lay His head, and even after His Resurrection still marked with the wounds of His Passion; and then they can be taught that all the while He was God the Son; and they can learn day by day in their simple prayers to call upon His Holy Name and to sing their infant praises to Him, together with the Father and the Holy Ghost.

OUR LORD'S HUMAN NATURE A PRESENT REALITY.

Before leaving this great subject there is one other point to which I would also call your attention, my reverend brethren, viz., to the necessity of laying much stress in our teaching upon the fact that the human nature of our blessed Lord is a present reality. In other words, we must teach our people that He not only was man, but that He is man now, Jesus our Saviour, the same yesterday and to-day and forever. I know that this is not generally realized. Why, it is hard to say; but perhaps on account of the imperfect

grasp that many people have of what is taught in Holy Scripture as to the reality of Christ's resurrection from the dead—a resurrection into heaven. And yet, if there be one fact of the Gospel that is most plainly taught, it is the fact that our Lord Jesus Christ rose again with the very body in which He suffered—glorified, freed from every hindrance of mortality, and yet the same in truth, the same pure holy body which had been (even during the days of His humiliation) the shrine of His eternal Godhead, as well as the abode of His perfect human soul—a body which had never seen corruption, a body that had never turned to dust, a body that on the evening of the first Good Friday had been laid in Joseph's sepulchre, and that on the first Easter morning had come forth from that same resting-place in very deed and truth—a body concerning which He could say to His doubting Apostles, Handle Me, and see, for a spirit hath not flesh and bones as ye see Me have—a body in which, though no longer needing the support of earthly nourishment, He could eat with them, proving that in very deed and truth He was still the incarnate Lord, Whom they had known and Whom they had loved, and emphasising the identity of the risen body they saw with that in which He had offered Himself upon the cross, by pointing to the very marks of His recent Passion, while He said to them, Behold My hands and My feet, that it is I Myself. Truly these proofs as to the reality and also as to the identity of our Lord's risen body were both elaborate and conclusive. And the assurances that He gave as to the continued reality of His holy human soul were no less plain. Risen from the dead, we find Him in mind and character unchanged. He is still our gentle Jesus, meek and mild, accepting, it is true, from His disciples, as He had ever accepted, that Divine worship which was His due, and speaking, as He had ever spoken to them, words of power and majesty, and yet still, as before, full of gentle patience and condescension—a Brother among brethren, a Friend full of tender consideration and never failing loving-kindness. And it was this same Jesus who, when the forty days of His tarrying were accomplished, passed away from earth, not vanishing as He had vanished from the supper table at Emmaus—not passing through the midst of them as He had passed through the murderous crowd of those who sought His life at Nazareth—but visibly and evidently, and leaving behind Him, through the ministry of two of His attendant angels, the gracious assurance to His disciples not only that He would come again, but that His second coming would be "in like manner."

And yet in spite of all this, it is a fact to which I can testify from recent personal experience, as perhaps you can also, my reverend brethren, that it is no uncommon thing to meet with educated people, who though not consciously in error, or wilfully heretical, have never really accepted the truth as to the present reality of our Lord's human nature. To such persons, in spite of all the proofs by means of sight, and hearing, and handling, and converse with His disciples, condescendingly granted by the Lord Himself, and recorded by the Evangelists through the gracious guidance of the Holy Spirit, Christ's appearances after the Resurrection are too often regarded as if they were but the apparitions of a phantom, and His present life in heaven as if it were but the existence of a glorified spirit belonging to another world.

The Preface to the Confirmation Service.

The oftener one sees the Rite of Confirmation administered according to the present arrangement of the service in the Book of Common Prayer, the more is one struck with the thought that the Preface is a very inadequate introduction to this important ordinance. As it stands now it is an abridgement of the Rubric at the head of the Order of Confirmation in the earlier service books. This Rubric contained five paragraphs of which two only are included in the Preface, giving but one of the three reasons why "this order (i.e. for religious instruction prior to confirmation) is most convenient to be observed." The second reason, untouched in the Preface—and the most important, gives a brief definition of the Rite, "Forasmuch as Confirmation is ministered to them that be Baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be ministered when children come to that age that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger so to fall into sin." This is followed by the statement in the next paragraph that "it is agreeable with the usage of the Church in times past whereby it was ordained that Confirmation should be ministered to them that were of perfect age that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God."

What we maintain, then, is that the present Preface sets Confirmation before people in a very much weaker way than it is set forth by the Holy Scriptures, and in the early Church. Perhaps

the conditions of modern parochial life, especially in a colony like Canada, in which at almost every Confirmation adult candidates are presented whose earlier training has been outside the Church, bring this view of the case more clearly to the front.

The first part of the Preface is general—it refers to all—and is a guarantee, so far as it is possible to have one, that candidates shall have the essentials of the faith taught them. It lays down, as a preliminary to Confirmation, instruction in the rudiments of religious knowledge. But the latter part appears to limit this requirement to children just arrived at that age at which they can intelligently ratify and confirm the vows made in their names at Baptism, and not a hint is given that the service is anything more than a mere public ratifying of Baptismal vows. It is just in this that many feel the Preface to be so weak. Undoubtedly the words in the address to sponsors who have brought a child to Baptism, "this child must also faithfully for his part promise by you that are his Brethren (until he come of age to take it upon himself)," taken in connection with the latter part of this Preface, seem to suggest (1) that a child is not bound by his Baptismal vows before Confirmation, and (2) that Confirmation is simply a rite for publicly renewing those vows and for being received into full communion with the Church, a ceremony answering to the receiving of the "right hand of fellowship" in the Christian bodies around us, and so it has had an ill effect both upon our own people and upon outsiders.

How often, for example, one hears, as a reason for neglecting the ordinance, such pleas as the following: "I can readily see" urges one "the advantage of Confirmation for children who have been baptized as infants, but those who were baptized as adults have consciously and intelligently taken the vows for themselves openly before the Church; what advantage would there be in this rite for them?" Some who have come into the Church late in life, for various reasons other than conviction, say, "I have been admitted into communion in the Church from which I come, why should I be Confirmed and do the same thing over again in your church, only in another way?" Of course we can make good answers to both by saying to the first that the earliest converts to the Faith were chiefly adults, and that these, after being publicly baptized, received the rite of Confirmation; and to the others that the laying on of hands was retained by the Church after Baptism, because such was the Apostolic practice and because it is a sign of blessing. But the fact remains that the wording of the Preface gives color to the idea that Confirmation is simply "joining the Church."

In view of all this shall we be considered rash and radical if we express the opinion that our Bishops should discontinue the use of the Preface as the Exhortations in the Communion office are discontinued, and proceed at once with the address which most Bishops give to the candidates just before asking for the renewal of the Baptismal vows which order, instead of being the core of the Confirmation service, was never a part of the original rite, and has been placed by our Anglican fathers as preparatory to it.

No true Churchman likes to say anything against any part of the Prayer Book. But when it is remembered that the part we have been discussing is really no portion of the early English rite, but an abbreviated and enucleated form of the earlier rubrics made into a Preface at the last revision of the Prayer Book just a little over 200 years ago, we feel no hesitation in urging the omission by competent authority, if it can be determined where that competent authority lies, or in the practice of the Bishops (on the same authority as some portions of the Daily Offices and the Holy Communion are now omitted) of an address which serves no good purpose in its present form, but rather helps to weaken the presentation of the Ordinance of Confirmation, and retard its more universal acceptance. A. J. B.

Pastoral Letter of the Archbishop of Canterbury

The Archbishop of Canterbury has just issued the following pastoral.

LAMBETH, August 30th, 1895.

MY REVEREND BRETHREN, AND BRETHREN OF THE LAITY.

The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. The subjects were, first, a certain friendly advance made from a foreign church to the people of England without reference or regard to the Church of England; and, secondly, the recent appearance within our Church for certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic

of our time. We recognize the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labor for the realization of Christ's bequest of peace.

We therefore commend this call to the candid thought and prayers of "all who love the Lord Jesus in uncorruptness." We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

The Official Letter of the Bishops of the Anglican Communion assembled in Conference at Lambeth in 1878, already suggested "the Observance throughout our Communion of a Season of Prayer for the Unity of Christendom," as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 "commended this matter of Reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our Communion," in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgement of things divine have yielded happy results; and yet we cannot conceal from ourselves that owing to the attractiveness of appearances (rather than of realities) some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine.

On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light, and its inherent warmth, is to forfeit the power of seeing things as they are and to lose the vigor of growth. It is in fact to limit ourselves finally to a conventional use of hard formulas.

The aspiration after Unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the new world, as well as of the Christianizing of Asia and Africa under extraordinarily varying conditions.

The Roman Communion in which Western Christendom once found Unity has not proved itself capable of retaining its hold on nations which were all its own.

At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom and to nations which have become readers of the Bible. For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone, and the transparent sincerity of the appeal, make the inadequacy of its conception of Unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches; but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union solid and permanent can be based only on the common acknowledgment of truth.

On the other hand, History appears to be forcing upon the Anglican Communion an unsought position, an overwhelming duty from which it has hitherto shrunk. It has no need to state or to apologise for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of East and West.

By its Apostolic creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living Catholicity and sober freedom, by its existence rooted in the past, and on the whole identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship.

We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognize them as providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same divine leading which "hitherto hath helped us."

The immediate duties of Churchmen, and particularly of clergy-men, are plain:—

1. To persevere in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural Reformation—a renewal in which the Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to us His own Prayer, that we all may be one in the Oneness of Father and Son, and the Father Himself answer and fulfill it.

If it is not yet given us to realize the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last "the Peace of God shall rule in all our hearts, to the which also we are called in One Body." We steadfastly pray the prayer. We commit ourselves "to Him that is able to do exceedingly abundantly above all that we ask or think."

I remain your faithful brother and servant in the Lord,
EDW. CANTAR.

Sweetening the Home.

If there is any place on earth where we should be uniformly at our best behavior, and make the maximum of our acceptability our general average, that place is home. There we find the best market for our most complete stock of all "the things that make for peace," and to meet the demand it should be our most earnest endeavor to keep a full line of that class of goods, and display and serve them to the best possible effect. Our homes are where we really live, and where we can least afford to impose, or to be imposed upon. We may resort to our philosophy and make the best of bad bargains in other directions and departments, but for home failure there can be no compensation. It is the worst species of heart failure.

There is little to show for all the toil and struggle and sharp competition for the world's prizes, even though large success should crown our efforts, if they are not digested and assimilated into home comforts and satisfaction. Home is our refuge and asylum after our conflicts with the opposing forces of the outside world. Home is the sweet harbor where we drop anchor after stemming adverse currents and encountering the baffling blasts to which on life's seas we are exposed in all their force. So, "whatever bawls disturb the street," or the market, or office, or shop, or wherever may be the point of our contact or conflict with our fellow-men, "there should be peace at home." Truly, "There is no place like home."

But the "sweet home" we sing of, and the real homes we live in, are sometimes quite distinct. In this as on some other lines, the song standard is often in advance of actual realization, and the "no place like home" sentiment is susceptible of some very variant prose translations. There is opportunity for considerable practical difference between "only home," or "home only," as the standard of estimation. The difference is the same in character and effect as between surveying an object through a field glass directly or inversely.

There are some people who put on their best manners as they do their best clothes when they go visiting, but entirely modify their garb and bearing at home. Many who are very impressive abroad are very oppressive at home. Mr. Beecher used to say: "That some men had about the same conception of home that a certain domestic animal has of its pen. It is the place to eat and sleep and grunt in." "Grunt"—aye, "there's the rub." It is that which so often transforms the home into a sort of range for battery practice, where each one feels privileged to discharge whatever stock of ill-humor may be in store.

Your bread may not be good, but sour looks are worse, and crusty tones and manners are more serious impediments to home health and happiness than undone or overdone meats or pastry.

If in the family life, in the assembling of parents and children around the hearth, and board, all would put themselves under bonds to keep the peace, then the peace would keep itself. Home is an evolution which depends upon the invitation. The dividend is in proportion to the investment. A good many people fall naturally and easily into the habit of making a note of every little adverse condition and circumstance. They emphasize every *contretemps*, and as there is no lack of such opportunity there is a constant buzz, like swarming gnats, of trifling annoyances flying around. The simple remedy for this is in one word—"Don't." It is just as easy to turn on the faucets of kindness and good humor as to hiss out petulance and irritability. Old John Wesley used to say "That he would as soon *sugar* as fret and worry." And we believe his moral estimate of the proportionate evils was correct. Bad as is profanity, vulgar, cowardly and wicked, it does not accomplish the harm, it is not as great a disturbing force as the constant subjection to the fine worrying and fretfulness in which many good people indulge, and which is answerable for the sin of much home discomfort.

The wise man said, that he who ruleth his spirit is greater than he who taketh a city. Very many people can bear great trials with fortitude and resignation, and yet are unable to resist the minor provocations and petty annoyances which are as innumerable as the sources from which they spring. Of a certain eminent theologian and teacher it was said, that he would have gone grandly to stake or block, but could not endure the bozzig of a fly.

These little ambushed foes which spring upon us at unawares and capture us before we know it are perhaps the great disturbing element in our homes. Home, like life, consists not in the abundance of the possessions. It is not so much the objective attainment as the subjective conditions which decide its character, and the way to make home sweet is to be sweet ourselves. *The Intelligencer.*

BROTHERHOOD OF ST. ANDREW.

OBJECT.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES.—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service, To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church and in young men's Bible classes.

Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

Ontario Provincial Convention.

The following circular letter has been sent to the various chapters of the Brotherhood and the clergy of the Province and adjacent districts.

DEAR SIR AND BROTHER.—The Woodstock Convention when it selected the fall of '96 for our next Dominion gathering, urged that Provincial Conventions should be held during the autumn. This suggestion is now being acted upon, Manitoba and the North West holding their Convention in Winnipeg next month, and the Maritime Provinces holding theirs about the same time at St. John's N. B.

The Ontario Council members, to whom the duty of superintending the arrangements for the Convention for this Province was delegated, have, after much correspondence and thought, selected Toronto as the place, and October 25th, 26th and 27th as the time for this gathering. The opening service has accordingly been arranged for Friday evening, October 25th, whilst the following Saturday and Sunday will afford ample opportunity for working out the strong programme which is now in course of preparation, and which will it is hoped include the name of one of the most prominent American Bishops. Should not each Chapter and every member make the success of this Convention a personal matter, and feel that upon them individually rests this responsibility? Granted this spirit the gathering cannot fail to be both large and enthusiastic.

We all must recognize how much we need the encouragement and aid of such gatherings to help us in our work. Too often we hear of Chapters growing faint-hearted or relaxing their efforts for comparatively trivial reasons. This then is the opportunity for a united effort to get a large and full representation of our Chapters together, and to inspire both Chapters and members with fresh and hearty zeal in this branch of our Master's service.

The regular Convention Railroad rate of fare and one-third has been secured, for which the ordinary certificate must be procured. The Brotherhood men of Toronto will give all a hearty welcome, providing hospitality.

The date is not very far distant; kindly therefore advise on enclosed post card how many of your Chapter can manage to be present, adding if possible their names, but in any case reply, that the labor of the committee may not be needlessly increased through your neglect. On behalf of the Local Committee,

Yours faithfully,
H. H. LOOSEMORE, Sec.

64 St. Alban Street, Toronto.

WOMEN'S AUXILIARY.



THE LOVE OF CHRIST
CONSTRAINETH US

Subjects for prayer for September—
Qu'Appelle, Chinese in America.

The Lay-woman in the Parish.

14. What shall our neat, methodical, orderly women do? Those who know the importance of detail, promptness, punctuality, exactness. They are the very women for our treasurers and secretaries. Tact and balance, forethought and power are more needful in a president but take the women of good business habits for the other two officers.

15. Our good Lay-woman whether an officer or not will punctually attend the meetings of her Branch, and, if in the city, the Board meetings also. She will be found at the Parochial Missionary meetings, she will not grumble at the Synod collections but cheerfully contribute towards them; the fact that she is a member of the Auxiliary does not absolve her from her Parish duties in mission matters, it should make her more faithful to them.

16. Where shall we find the earnest Lay-woman in each Parish who will organize Girls' Branches and Junior Auxiliaries? The young need to be started, guided and kept together. Here is work for those who would faint spread the missionary spirit.

So much for service. How shall we Lay women increase our offerings and turn them to the best use? Mainly in three ways, by giving the tenth, by economy in work, by spreading systematic giving over a larger number.

Take the first. How many representative Church women, communicants, living branches of the true vine are bearing good fruit in this respect? Shall we give less than the Jew who had not half our cause for love and gratitude? The tenth of all that we earn or receive is not ours at all; it is God's portion which He allows us to allot for Him, to be offered by personal economies and self-denials, if, as so often happens to women the money is not our own property nor of our own earning. Would any mission fund fall short if every communicant set apart her tenth for religious and charitable purposes and gave from it a due proportion to missions? I think not.

Do we feel this dwelling upon money a sordid thing? Let us ennoble our gifts by the high motive that prompts them. Speaking of sacrifice as an essential element of true religion, Bishop Huntingdon says: "Through the several kinds of sacrifice there is a pervading sense of this great principle, that something of value should be taken out of that which a man considers and calls his own, and be completely put away from him for God's sake." And he goes on to say—and they are weighty words carrying us far above the level that many Christians reach—"Beyond the tithes of all income for holy uses there must be these constantly recurring acts of costly surrender of earth to heaven, of property to Infinite love."

Begin to-day if never before to tithes your income, your allowance, your chance gains, and in a short time you will find that God's blessing goes with God's way and perhaps you, like many another, beginning half grudgingly and with wavering faith to give one tenth to God, will end by giving yet another tenth as a free-will offering, a glad sacrifice of thanksgiving.

God grant that whenever the eighth commandment is heard by those who refuse to give their tenth these words may ring through their souls, "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings, ye are cursed with a curse; for ye have robbed Me."

Our second help, economy in work, should run through all Parish undertakings but we will look at it from the standpoint of the Auxiliary, noticing with pain the woeful disproportion in many Branches between the amount spent on bales and freight and that given in cash to missions. Now work is necessary to keep a Branch together, and bales are good and helpful, but every Branch, however poor, should take up one pledge at least, and send a definite sum of money equal, if possible, to that spent on work. Ways of saving money are by appealing to your non-workers, the people who never come to the sewing meetings, for gifts of material or even for their rag-bags; a quilt deal can be done with rags and pieces; mats, rag-carpet, and great can be made, not new material bought and cut up, but genuine crazy work and patches; these sewn into quilt size, stitched across in long lines about sixteen inches apart and lightly stuffed with sweet hay make warm, comfortable quilts, that cost next to nothing. Old trousers, ripped, washed and cut out by a boy's pattern, the backs laid on the fronts and the fronts upside down on the back of the old garment will make a good strong pair for a boy of 11 or 12 at the price of the linings and buttons. Hoods cut from pieces and inter-lined with

the best bits from worn-out woven under clothing coat absolutely nothing, yet your bale will be well and usefully filled and you will have money to give as cash for Diocesan Domestic and Foreign Missions.

Freight, for the poorer Branches, should never be a large item; leave that for our rich city churches; there are Indians near at hand in Algoma, there are needy Diocesan missions that you can reach with a freight bill of fifty cents and under. Let our Lay-woman use her knowledge and influence to persuade her Branch to work and give wisely and in due proportion.

The third method, that of spreading contributions over a greater number of subscribers will be dealt with in a future article on the Parochial Missionary Collections.

What shall we say of our Lay-woman's fourth duty, that of individual prayer; shall we not rather call it not her duty only, but her comfort, refreshment and stay. Is there anything in her Church or Parish that she would fain see different? Let her pray over it. Any work she loves, any perplexity that distresses, any sad discouragement? Let her bring it to God. Not until we have learned something of our own folly and weakness, not until we know something of the strength and wisdom of Immanuel, God with us, can we begin to be what God set us in His Church to learn to be.

And to prayer let her add the systematic study of God's Word; not the mere reading it, good as that is; but the careful, prayerful, painstaking study that brings it home to mind and heart and soul. Far more valuable than most of our commentaries is the comparing Scripture with Scripture by period and passage rather than text by text. There is a valuable book called "Cleps to Holy Writ" published by Hodder & Stoughton, which is very useful. A dozen Churchwomen in Montreal have a Bible reading society on the plan of this book; they meet at each others houses, compare progress, and verify the answers to the questions given in the book by the general consensus of the members. It would be well if a few lovers of Holy Scripture in every parish would meet on their plan.

We know that our clergy as a body are earnest, holy, self-denying men, but if our good Lay-woman should be in the care of a spiritual pastor who is careless or worse, what is her duty? She may find it set forth in the first seven verses of the xiii chapter of St. Paul's Epistle to the Romans, remembering that the power ordained by God whom they were not to withstand, and to whom they were to render the honor due to a sovereign, was the iniquitous tyrant, Nero. The power in the parish is the rector; he and not she is responsible, so let her go on in her own devout and faithful way, comfort herself with the assurance in the xxvi. Article, and lift to heaven "the saints' prevailing prayer."

But he may be all that is good and earnest and yet he may clash against her principles, tastes and prejudices at every service. He may seem to her to be "more than half a Romanist, my dear," "Very lax in his doctrines" or "no Churchman at all." What shall she do then? I do not think she is tied to her own Parish in such a case; let her go to another Church of England service where she can worship more happily; in our large cities and towns this is easy. But if there be but one church? Let her take her Prayer-book and notice how it was formed to include all who agree in "the principles of the doctrine of Christ." (Heb. vi. 1, 2.) Were the only profession of faith required from the baptized is the shortest Creed and the least defined; how wisely the Church gives no judgment on many matters of pious opinion only; shall our Lay-woman be less tolerant than her Prayer book? Shall she rend the seamless robe of Christ in the battle for or against things non-essential, or (as in the case of controversies over the doctrine of the Holy Communion) the interpretation of mysteries beyond and above our human words? Let her rather "labor for the things which make for peace."

Finally "remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ and to be made like unto Him," let us Lay-women shew forth the pattern of this Christ-like life, a life of love and not of selfishness, a life of peace and not of friction, a life of duty and not of self-indulgence, a life whose aim, whose inspiration and whose hope is "the life of the world to come."

All that I am my mother made me.—John Quincy Adams.

One good mother is worth a hundred schoolmasters.—George Herbert.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

The future destiny of the child is the work of the mother.—Napoleon.

Men are what their mothers make them.—Emerson.

The Provincial Synod.

(Continued from last week.)
FIFTH DAY.

The first business was concurrence in a motion by Mr. J. A. Worrell, seconded by Rev. Dr. Langtry, to the effect that the memorials of the Synods of the Dioceses of Toronto, Montreal,



I. H. DAVIDSON, Q.C., D.C.L.,
Lay Secretary Provincial Synod.
Late Editor and Proprietor of CHURCH GUARDIAN

Huron and Ontario respecting the constitution and organization of the Provincial Synod be referred to a special committee.

Rev. W. R. Carey moved that the memorial of the Provincial Synod of the Diocese of Ontario respecting the enactment of a canon on discipline for the Church within the jurisdiction of the Provincial Synod be referred to the Committee on Canons with instruction to frame the Canon prayed for and to report at the next session of the Synod.

The motion was agreed to.

Mr. R. T. Walkem presented the report of the committee which had been appointed to draw up the reasons for non-concurrence in the message from the House of Bishops regarding the accurate keeping of the minutes of the Synod. It enumerated the omissions alleged by the upper house, and gave explanations of the same to show that the secretaries were not to blame.

Mr. Walkem subsequently moved the adoption of the report, seconded by Judge Hanington, and after some discussion this was agreed to, authority being given to put on record the explanation given on the matter by the lay secretary, Dr. L. H. Davidson, on Saturday morning.

Ven. Archdeacon Partridge submitted the report of the committee on the state of the Church. It spoke of the need for an increase in the Episcopate, and showed the difficulties that were to be encountered in the way of guaranteeing stipend, etc. Satisfaction was expressed with the working of the divinity degree canon, and it was stated that it could not be doubted that the encouragement given to continue a systematic course of study on the part of the clergy had been productive of results which had been most beneficial to them and to the Church. Statistics were given as to the number of clergy in the several Dioceses, the number of persons confirmed, number of communicants, number of families and amount of contributions, showing that the progress, though not swift, had been steady.

Judge Macdonald moved, and Mr. A. H. Dymond seconded, the adoption of the report of the committee appointed to draw up reasons for non-concurrence in the message from the House of Bishops regarding the amendment of the marriage laws of the province of Ontario. The following were the reasons given:—

(1.) That the proposed action has reference only to the civil province of Ontario, and should be instituted by the Diocesan Synod having jurisdiction in that province; (2), that a portion of the civil province of Ontario is without the limits of this ecclesiastical province, that is, it forms a part of the province of Rupert's Land, and it is not desirable that this Provincial Synod should even seem to legislate for that ecclesiastical province; (3), that any representation made to the Government or Legislatures of Canada by a body speaking in the name of the Church of England should have the weight and the authority which only the deliberate decision of the Church can give, and such weight or authority cannot be secured by relegating the question now at issue to a committee to take action.

Ven. Archdeacon Smith considered that if the House adopted the first reason given, it would be adopting a principle which it had never done before.

Mr. J. A. Worrell did not think that the adopting of the clause referred to by Archdeacon Smith would be introducing a new precedent. He favored the adoption of the report.

After remarks by Col. Matheson and Judge Macdonald, the report was adopted.

On the motion of Ven. Archdeacon Roe, seconded by Mr. J. A.

Worrell, the report of the committee was adopted, which had drawn up reasons for non-concurrence in the last clause of a message from the Upper House regarding an amendment to Canon XIV. The reasons given for non-concurrence were that the declaration of assent and belief made on the occasion of a clergyman being licensed to a curacy or instituted to a benefice would furnish no satisfactory assurance that he had not subsequently so changed his opinions and belief as to be unable to make such declaration on a later occasion.

Ven. Archdeacon Brigstocke moved the adoption of the report of the Committee on Religious Instruction in Public Schools.

Mr. R. W. Heneker considered that the matter was one of widespread interest, and then went on to say that the Civil Province of Quebec was, perhaps, the most curiously constituted of all the provinces of the Dominion, that in so far as the Protestant population was concerned, it only numbered one-seventh of the whole population. He emphasized the fact that the Protestant Council of the Committee of Public Instruction was an entirely non-political body. The Protestant Board, the speaker said, did not force its ideas upon the minds of the majority, but simply showed the majority its whole hand, and the latter met it with hearty approval and help.

Rev. J. C. Roper described at length the system in vogue in New South Wales, Western Australia and Tasmania, and expressed the idea that such a system would be good for Canada.

Rev. Prof. Worrell pointed out that, while it was important to give religious instruction in the Public Schools, care must be taken not to turn these places into ecclesiastical institutions, and neglect those other branches of study which would be essential to the pupils in later life. At the present moment we were drifting into a state of affairs which would some time or other cause those who looked at the matter to stand aghast and say that men and women had grown up in their communities who were prepared to throw aside Christian faith and say that they could manage their lives by the exertion of their own wills or by carrying out certain principles of philosophy. When it was considered that the one point which they thought of such vital importance was the thing which was placed outside the examination, it could easily be understood how pupils in such schools would soon begin to think that religion was of no value. The Hon. G. W. Allan, Archdeacons Lindsay and Evans, Revs. Burke, Armitage, Pollard, Whitcombe, Fessenden, and Messrs. Drake, Jenkins, and Col. Matheson also took part in the discussion, which, at 6 o'clock, was adjourned until the morning.

During the day the report was submitted of the committee which had in hand the drawing up of reasons why the Lower House should not concur in the message from the House of Bishops requesting instructions to be given that the Board of Management of the Domestic and Foreign Missionary Society should always meet in Montreal.

The report was adopted.

Messages were received from the House of Bishops to the following effect, and concurrence therein was requested:

1. As an addition to canon xiv, in place of the clause in which the Lower House had already refused its concurrence, words to the effect that in all cases of the granting of a licence to a clergyman who has already, in the same diocese, signed the declaration and taken the oaths required for ordination or institution, it shall suffice that he sign a prescribed form re-affirming the same.

2. Concurrence in a memorial from the Synod of the Diocese of Montreal to the effect that it would be unwise to engage the attention of Churchmen with the question of further increasing the number of ecclesiastical provinces, and opposing, for the present at least, the extension of the provincial system.

3. No church or chapel shall be consecrated until the incumbent and churchwardens shall have placed in the hands of the Bishop, to be kept of record by him, a certificate that the building and ground on which it is erected have been fully paid for, and are free from lien or other encumbrance, and that they are secured by the terms of the devise or deed or subscription by which they are given from danger or alienation, either a whole or in part, from those who are in communion with the bishop of the Diocese, and profess and practice the doctrine, discipline and worship of the Church of England in Canada. 2. No consecrated church or chapel shall be removed, taken down, or otherwise disposed of for any unhallowed, worldly or common use without the previous consent of the Bishop acting with the advice of the standing committee of the diocese in which such church or chapel may be situated.

SIXTH DAY.

The debate on the report of the committee on religious instruction in Public Schools, which was in progress when Synod adjourned was resumed yesterday by Rev. J. Pitt Lewis, who favored the establishing of separate schools wherever possible, and, wherever they were established, they should give as thorough a church train-

ing and as thorough a literary training as it was possible for them to do. In many respects the present school system was excellent, but in others it was very bad indeed. The religious teaching was of a very limited character and not imparted with that reverence which was necessary to make it of any value to the children taught. There was no religion without reverence, and if children were taught religion without due reverence, such teaching would have no more effect upon their minds morally than mathematics.

Rev. J. Simpson favored separate schools wherever possible.

Rev. Prof. Clark considered that denominational schools were the ideal, if they could be got; but they could not except in some particular parts.

Judge Fitzgerald spoke in favor of church schools. He differed from the opinion expressed by some, that the breaking up of the public school system would raise denominational animosity.

Mr. L. H. Baldwin remarked that it had been said in the course of the debate that to go to the government with a request would put that body in a dilemma; but he argued that that body was already in that condition, and that the present was the time for religious bodies to make a stand in the matter.

Canon Thornloe said that if any good was to be done, the source of the trouble, "our unhappy division," must not be lost sight of in the earliest stages of the attempted remedy.

Canon von Hland pointed to Australia as furnishing an example of the evils of purely secular instruction. He believed that people, even those who were not professedly religious, were waking up to the great evil of a purely secular education.

The discussion was continued at some length. Dean Partridge, Revs. Richardson, Mackenzie, Brown, Bland, Dr. Davidson, Judge Walkham and others taking part.

In closing the debate, Ven. Archdeacon Brigstocke remarked that that was the first time, so far as he was aware, that there had been a spirit of determination on the part of the Synod to grapple with this important question. He did not think that they had yet reached that stage where they should speak about Church schools or separate schools; the Church of England was part of the nation, and she should do nothing to cut off her influence in education.

A vote was called, with the result that the following amendment, proposed by Rev. C. A. Whitcombe on the previous day, and seconded by Rev. E. J. Fessenden, was adopted by 66 to 36:—

"That the report of the committee on religious instruction be referred back to the committee with an instruction to enrich the same by the addition of the following:—The Church having in view her highest interests, should as soon as possible, and wherever practicable, secure the establishment of our own schools."

On motion of Ven. Archdeacon Brigstocke, the report was adopted with the addition suggested in the amendment.

Mr. A. H. Dymond moved, seconded by Canon Young:—

"That the committee be instructed to form sub-committees in the several civil provinces, who shall communicate with any committees formed for civil purposes in the Dioceses represented in this Synod and with committees of other religious bodies, in order to conference and discussion and the presentation to provincial governments, and legislatures of a practicable scheme, with the view of securing systematic religious instruction in connection with our public schools.

The motion was unanimously concurred in.

Mr. R. T. Walken presented the amended report of the joint committee on the Diocese of Algoma.

Subsequently a communication was received from the upper house to the effect that it had adopted the report of the com-

mittee on the Diocese of Algoma, and requested concurrence of the lower house in the same.

The concurrence asked for was granted, and at a later stage the Bishop of Algoma was accorded the privilege of addressing the house. He said that he wanted, for himself and his Diocese, to simply thank them very, very gratefully, for all they had done and were doing, both for the Diocese and himself personally. He thanked them for the time they had given to discussion on Algoma, for the financial aid they had given it and for the legislative action they had taken to allow it the privilege of representation in that house, he appreciated most gratefully, he said, the action of the house in regard to himself, and which action had been concurred in by the House of Bishops. Especially did he thank the Synod for the provision it had made for the possible contingencies in the future. As the Diocese of Algoma had no superannuation fund and no claim on any other Diocese, and as he had by his removal to Algoma forfeited the claim he once had on the Diocese of Montreal, he had with some apprehension looked forward to the future so far as regarded himself and his family. The action of the Synod had, however, removed all apprehension on that score, and he should go home, not only satisfied but happy.

Rural Dean Renaud moved that the report of the immigration committee, presented to the Synod a few days ago, be adopted and printed in the Journal.

The motion for the adoption of the report, etc., was agreed to.

Ven. Archdeacon Bedford-Jones moved that the report of the Sunday School Diocesan committee be received and adopted; that the concurrence of the upper house in its recommendations be asked.

This was seconded by Canon Bland and agreed to.

On the motion of Dean Partridge, it was decided to take up the report of the committee on the state of the Church.

When the sixth clause was reached considerable discussion ensued thereon. It dealt with the very grave position of the relations of the Church to the uneducated portion of her people.

The subject was still under discussion when, at six o'clock the Synod adjourned.

In the course of the day's proceedings the report of the committee on memorials to deceased members was presented. It stated that there had been no removals of clergy by death from the Provincial synod during the past three years, and out of 98 lay members, only two had passed away—Mr. Charles Fairweather of the Diocese of Fredericton; Col. John Sumner, of Carleton Place, Ont., regarding each of whom a few kind words were said.

Mr. J. A. Warrell submitted the report of the committee to which had been referred the memorials of the Dioceses of Toronto, Huron and Montreal regarding the reorganization of the Provincial Synods. It stated that as the House of Bishops had already adopted the memorial from the diocese of Montreal, which, for the present opposed the system, it was recommended that the matter be postponed until next session.

On motion of Dr. L. H. Davidson, the memorial on the observance of the Lord's day from the Diocese of Montreal was referred to a special committee, with instructions to report at the earliest moment possible.

The report of the treasurer, submitted a few days ago, was adopted on the motion of Dr. L. H. Davidson, seconded by Mr. R. Bayley.

A proposed canon in reference to the consecration of churches was referred to the following committee for consideration:—Canon Young, Archdeacon Bedford-Jones, Rev. J. C. Roper, Judge Hanington, Judge Fitzgerald, Messrs. R. T. Walken and J. A. Worrell.

Concurrence in a message from the house, to the effect that it was competent

and desirable for each Diocesan Synod to adopt its own canons on discipline, was deferred until the report of the committee on canons on this subject had been received.

Messages from the upper house to the following effect were received and concurred in:—

"An addition to canon xiv., that in all cases of the granting of a license to a clergyman who had already in the same Diocese signed the declaration and taken the oaths required for ordination or institution, it should suffice that he sign a prescribed form reaffirming the same.

That, having considered the proposed canon on Suffragan Bishops, the upper house was of opinion that the framing of a canon on the election of a Suffragan or coadjutor Bishop was within the rights of Diocesan Synods."

SEVENTH DAY.

Consideration of the report of the committee on the state of the Church, which was before the Synod when it adjourned on the previous evening, was resumed.

Dean Partridge, who submitted the report on behalf of the committee, explained that since the adjournment of the debate on the previous day, the clause which had given rise to so much discussion, viz., the relations of the Church to the masses, had been reconstructed. It now read to the effect that the committee could not omit from their consideration the very grave question of the relations of the church to the poor and uneducated. The needs of the rich were amply supplied; the great middle classes were quite able to support and enjoy the ministrations of the Church, but it must be remembered that the poorer classes were peculiarly susceptible. The influence of the more social and demonstrative forms of the evangelistic agencies drew them to care less and less for the sober worship of the Church of England, and thus there must always be a constant struggle on the part of the Church to retain her grasp on her children. It was a most important subject, and one to which they might well devote their most earnest thought and counsel.

The organizing and systematizing of an order of lay readers was suggested as a means which might be employed in bringing the Church into closer relations with the masses.

Dean Partridge moved that this clause be substituted for the one which had caused so much discussion on the previous day, and this having been agreed to, debate thereon took place.

Rev. Prof. Warrell thought that throughout the country there had not been that general increase in the population which might have been expected, and if the Church had not increased in the manner desired, it was to be attributed to this cause.

The Revs. Thornloe, Sutherland, Forsyth, Hague, Ancients, and Messrs. Vroom and Heneker took part in the discussion.

Dr. L. H. Davidson moved that all that portion of the report which spoke about the poverty of the working classes be struck out. He argued that that portion of the report implied that Churchmen had been guilty of too much respectability.

Archdeacon Lindsay, Revs. Dr. Pearson and Evans followed with short speeches. Mr. R. T. Walken moved that the entire clause be eliminated.

Dr. L. H. Davidson thereupon withdrew his amendment in favor of that proposed by Mr. Walken.

The vote was then called, and Mr. Walken's amendment in favor of striking out the entire clause was carried.

On the motion of Mr. A. H. Dymond, seconded by Judge Macdonald, a clause was inserted in the report expressing great satisfaction at the increased and acknowledged usefulness of the laity in acting as

lay readers and in other ways promoting the success of Church work.

The remaining clauses of the report were considered and were adopted, with the exception of that which dealt with statistics, which was eliminated on account of the unreliability of the returns from which it had been compiled.

On the motion of Dean Partridge, an addition was made to the second clause of the report, to the effect that a proposition had been made by Rev. Dr. Mountain leading to the possible formation of a new Diocese, to be called the Diocese of Cornwall, and expressing the hope that such extension of the episcopate might be effected.

The entire report, as amended, was then adopted after which Dean Partridge submitted a resolution favoring the creation of a new Diocese in the province of Ontario and in eastern Nova Scotia, and asking that two committees be appointed, one for the east and one for the west, to carry out the recommendation, and that the upper house be requested to concur in the same.

The resolution, which was seconded by Rev. Dr. Langtry, contained a clause referring to contributions towards the proposed new Diocese from the other Dioceses of the ecclesiastical province, but this met with so much opposition that it was withdrawn, and the motion as given above was adopted, there being only one dissentient.

A memorial from the Diocese of Algoma praying to be allowed to take the necessary steps for the organization of a Synod for the Diocese was considered.

In bringing the matter before the Synod, Archdeacon Lloyd referred to the gratitude which was felt throughout the Diocese for what the Synod had done in the way of practical sympathy and legislation for the benefit of Algoma. He moved to the effect that the House consent to the formation of a Diocesan Synod for Algoma, the constitution for which should be submitted for approval to the Provincial Synod at its next session.

Rev. C. J. Machin seconded the motion and spoke of the growth and extent of the work in the Diocese.

Archdeacon Lloyd's motion was carried unanimously. The mover of the motion then returned thanks.

Mr. C. N. Vroom moved: "That whereas the evil of intemperance, fostered as it is by the saloon system of the country, is found to be one of the greatest hindrances to the advancement of Christ's Kingdom on earth; therefore, resolved that a committee be appointed to consider the whole matter and report." This was carried.

The motion of the Archdeacon of Kingston, "that to promote unity of action and the more harmonious management of the Church's missionary work at home and abroad, this Provincial Synod is of opinion that the interests of the Church will henceforth be best served by the existing Domestic and Foreign Missionary Society being merged in, and becoming an integral part of the eastern section of the permanent committee of the General Synod," was referred to the committee on memorials. The same thing was done with Judge Ernatinger's motion to the effect that as much of the work heretofore done by the Provincial Synod would hereafter be performed by the General Synod, the Provincial Synod should only meet at the call of their Metropolitan for the despatch of business of pressing importance.

The motion of Archdeacon Bedford-Jones, that the secretary of the Synod be instructed to print in full the constitution and canons of the Provincial Synod in the journal of proceedings of the session, was lost.

There was a motion by Rev. E. J. Fesenden, but he was called away, owing to the sad death of his son, so it was moved by Ven. Archdeacon Evans and seconded by Mr. E. L. Bond. It is as follows:—"That it is the duty of the Church of England in Canada to provide her wor-

ship and instruction in the faith in the French tongue to those of our French fellow subjects in Canada who have lost their hold of their former faith and are drifting into unbelief." Carried unanimously.

Rev. Dr. Langtry moved, seconded by Very Rev. Dean Carmichael, a motion expressing thankfulness at the increased desire and prayer on the part of the Christian people for the restoration of the unity of the Church and pledging the Synod to use every legitimate means to that end, and further desire concurrence of the upper house in the appointment of a joint committee to promote this object and to confer with representatives of any other denominations willing to confer on the subject.

This was concurred in and the Synod adjourned until this morning at ten o'clock.

During the day Judge Hanington presented the report of the committee appointed to consider a message from the House of Bishops regarding a proposed canon on the consecration of churches. The committee recommended non-concurrence in the message, on the ground that there was so much diversity in the laws of the different civil provinces that it would be difficult, if not impossible, to pass a canon which could be made applicable in the whole of the ecclesiastical province; and, further, each Diocese could deal with the matter best as the occasion arose within its limits.

The report was adopted.

A statement was received from the Bishops to the effect that they desired to put no difficulties in the way of increasing the episcopate, and expressing their readiness to waive the rule requiring that a capital sum of \$40,000 on condition that not less than \$2,000 per annum had been legally secured as stipend for the Bishop.

The reports of several committees, the main features of which have already been mentioned, were adopted.

A resolution was passed acknowledging the valuable services rendered to the Synod during many years by Dean Norman as clerical secretary.

On the motion of Mr. J. A. Worrell, an addition was sanctioned to Canon xiii., providing that all additions or alterations made in the prayer book, etc., be made or accepted by canon.

It was also decided, on the motion of Mr. J. A. Worrell, that the resolution passed at the seventh session of the Synod, in 1871, accepting the lectionary now in use, instead of that contained in the prayer book, as authorized by convocation in 1661, and the act of uniformity be adopted and printed as Canon xiii.

A memorial from the Diocese of Niagara in reference to a Cabot celebration, was referred to the General Synod. It asked the Provincial Synod to prepare and sanction a form of service to be used on St. John the Baptist's Day, 1897, or on the Sunday following, in commemoration of the four hundredth anniversary of the discovery of the continent of America by John Cabot, and in acknowledgment of the blessings that have flowed therefrom.

A message was received from the House of Bishops concurring in the recommendations contained in the report of the Inter-diocesan committee on Sunday schools.

EIGHTH DAY.

The first business that came before the Synod, Thursday, a.m., was a message from the upper house asking for a conference with the prolocutor in reference to the resolution transmitted to them on the previous day in favor of establishing a new diocese in Ontario and owing in Nova Scotia.

Mr. R. T. Walkem and Judge Hanington were deputed to accompany the prolocutor, and on the return of the delegation Mr. Walkem explained that the

Bishops, owing to indefinite wording of the resolution, were somewhat mystified.

Mr. Walkem moved that the resolution of the previous day be rescinded, and that in its stead the following be transmitted to the upper house:—

"That this house being deeply impressed with the urgent need of the Church extending her operations and devoting herself to aggressive work, and experience having proved that such work can only be effectively carried on under the divinely constituted leadership of her Bishops, resolved that it recognizes the necessity for the establishment of a new diocese in the western part of the Province of Ontario, to be constituted out of existing dioceses as may be agreed upon by them, and a diocese in the eastern part of Nova Scotia, with such boundaries as may be settled by the diocese of that province, and that this house do appoint a committee to promote these objects, and that this resolution be communicated to the upper house."

This was concurred in, and the committee appointed in connection with the matter on Wednesday was allowed to stand. Eighteen names being added to the eastern section.

Rev. Prof. Rigby of Trinity University, Toronto, was invited to a seat on the floor of the house.

A message was read from the upper house requesting a conference with a delegation on the subject of the synodical organization of the Diocese of Algoma.

Archdeacon Brigstocke, Archdeacon Lloyd, Mr. R. T. Walkem, Mr. A. H. Dymond and Mr. Charles Jenkins were appointed the delegation, and on their return Mr. Walkem explained that the Bishops were of opinion that the granting of the memorial of the Diocese of Algoma in reference to taking preliminary steps towards the organizing of a Diocesan Synod. The Bishops considered that a canon should be enacted before anything was done in the matter. Mr. Walkem therefore moved, seconded by Mr. A. Dymond, to the effect that the previous resolution be rescinded and that in its stead there be transmitted to the upper house a resolution stating that the house heartily approved of the memorial from the Diocese of Algoma, and desired that it should be referred to a joint committee on canons, to prepare and submit to the Synod of its next session a canon for the purpose of carrying into effect the objects asked for in the memorial, and which might be applicable to all missionary dioceses in the future.

This was agreed to.

A message was received from the upper house announcing concurrence in the proposed addition to Canon xiii.

A message was also received from the upper house concurring in the resolution regarding the memorial from the Diocese of Algoma as to synodical organization.

A message was transmitted from the upper house concurring in the resolution on the subject of Christian unity.

From the upper house was likewise received a schedule of business done by both houses during the entire session of the Synod.

This concluded the business of the session, and the Bishops entered and formally prorogued the Synod, Bishop Bond officiating, in the absence of the Metropolitan. His Lordship congratulated them upon the good will, good feeling and thorough harmony which had prevailed in the Synod during the session. (Applause.) He also congratulated them on the manifest progress made by the Church during the past three years. (Renewed applause.) It had been very clear that in the spiritual working of the Church there had been great prosperity. ("Hear, hear.") He then read the schedule of business given above.

After prayer the doxology was sung and the benediction pronounced by Bishop Bond, who then formally declared the Synod prorogued.

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LETTERS TO THE EDITOR.

✠ We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE NUMBER OF THE SACRAMENTS.

Editor of "The Church Evangelist."

Sir,—I can easily suppose that if your correspondent "C" had been on the floor of the Synod when the above question came up, even he would not have been so glib with his authorities there as he is when he can sit down in his study to write on this topic with the help of his library at his elbow. However much we may be at fault for not knowing our Browne and Homilies, I for one object to this wholesale dressing down of the whole Synod of Huron by one man who would like to hold that body up to ridicule, and that too, not in an extempore speech delivered at the time of the debate, but in a letter which he can compose leisurely and deliberately by the help of books from which he quotes passages not memoriter doubtless, but by copying verbatim. Upon the broad question of the number of Sacraments I do not propose to enter, as there is much to be said on "two only," and "more than two," for here as in so many instances it is very much a question of exact definition. All I wish to point out is the discourtesy of "C" in his particular method of taking a hand in this controversy and its obvious unfairness.

ONE OF THEM.

[We think this discussion should now cease.—Ed.]

PROVINCIAL SYNODS.

Editor of "The Church Evangelist."

Sir.—It is to be much regretted that your correspondent "a member of Synod" should have gone out of his way to attack me personally. I did not myself deal with personalities; but this gentleman does. He speaks of me as "fanciable, and so regarded by those whom I would evidently like to represent in such a body"; he also kindly advises me "to keep silence until I am in the Synod myself, or have better cause to complain: than now exists, otherwise I may be open to the charge of jealousy rather than an honest aim to advance the Church's cause."

Perhaps it might be well if you would send my name privately to the gentleman who has thus been at the trouble to supply motives for my writing. He would then probably understand why for many years, until the other day, I have not had an opportunity of speaking in the Synod, —and how very unkind are his remarks.

However, my object in writing is not so much to reflect upon "a member of Synod" as to bring before your readers the schedule of business which was promulgated by the president on Thursday last, and I ask them to compare this with the insignificant alterations made in the canons, and then say if it was worth while, at an expenditure of \$5,000 and two weeks' time, to bring two hundred gentlemen from all parts of the Eastern ecclesiastical province to obtain such a result.

"Adoption of two amendments to Canon xvi., on degrees in divinity.

"Confirmation of Canon xx., on the representation of the missionary Diocese of Algoma.

"Adoption of amendments in Canon xiv.

"Repeal of Canon ii.

"Adoption of resolution with reference to stipend of the missionary Bishop of Algoma, and provision in case of his resignation.

"Adoption of amendments to Canon v.

"Adoption of additional clause to Canon xiii.

"Adoption of the resolution respecting the lectionary now in use as a new Canon, No. xxii.

"Adoption of a resolution respecting the joint committee on Christian union.

"Adoption of a resolution conditionally granting the prayer of the petition from the Triennial Council of Algoma with respect to the synodical organization of that Diocese."

I am not by any means alone in the opinion that the Provincial Synod does not accomplish the object for which it was really formed,—viz., the extension of the Church. It is to be hoped that the General Synod will be more successful in this matter, though I do not myself expect any great results as long as the two houses communicate with each other by "messages" instead of speaking face to face.

M.

DOES THE CHURCH OF ENGLAND RECOGNIZE MORE SACRAMENTS THAN TWO?

Editor of "The Church Evangelist."

Sir,—In answer to this plain question permit me to observe:—

1. The Church Catechism says our Lord instituted only two sacraments "necessary to Salvation."

2. The Homily "on swearing" explicitly starts: "By holy promises we are made members of Christ receiving the Sacrament of Baptism. By like holy promises the Sacrament of Matrimony knitteth man and wife in perpetual love."

Now here are three sacraments, Baptism, Holy Communion, and Matrimony, plainly and distinctly called sacraments by the Church herself, for the homilies are as much the official language of the Church as is the Catechism.

In addition to these three the Church speaks of "other Sacraments" which have not the like nature with the two great sacraments of the Gospel instituted by our Lord Himself. Thus the XXV. says: "There are two Sacraments ordained of Christ in the Gospel, that is to say Baptism and the Supper of the Lord."

"Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

This article makes it clear:—

(1.) That there are only two sacraments instituted of Christ in the Gospel.

(2.) That the other five commonly called sacraments are not to be placed upon a level in dignity with, because they have not the like nature with, the two great Sacraments of the Gospel.

The meaning of the Church seems to be perfectly plain here: she wishes to safeguard the dignity and importance of Holy Baptism and the Holy Eucharist, these being the two sacraments universally necessary to Salvation and, as such, ordained by Christ Himself. Hence when she speaks of "the Sacrament of Matrimony" she uses the word sacrament in the common and popular sense, and not as implying its co-ordinate importance with the Sacraments of Baptism and the Lord's Supper.

These remarks are borne out by a reference to the Church's own words in the homily on "Common Prayer and Sacraments"; there she tells us that "neither Absolution nor any other sacrament else, be such Sacraments as Baptism and the Communion are."

The foregoing observations seem to yield this result:—

I. The Church of England, following the Primitive Church (and closely fol-

lowing St. Augustine here), places Baptism and the Holy Communion in the highest seats of honor; they are the suns of her Sacramental system.

II. But she recognizes others "commonly called sacraments," lesser lights,—satellites revolving round the two great suns and in a sense deriving their light and heat from them, and one of those satellites she calls the Sacrament of Matrimony.

III. Hence we conclude, the Church of England does recognize and actually names more sacraments than two.

Yours respectfully,

JOHN KERR.

Grace Church, Montreal, Sept. 20th.

CHURCH IN CANADA.

St. Paul's Church, Halifax, has been thoroughly renovated during the last two months.

A special thanks-giving service of praise was held in Trinity Church, Galt, on Tuesday evening 10th, the Church was inadequate to accommodate those who desired to attend. Rev. Mr. Ridley, Rector, conducted the services, he being assisted by Rev. J. Ward, of Haysville and Rev. F. J. Steen, of Berlin. The musical part of the service, was under the direction of Mr. R. S. Strong, Jr., organist and choirmaster.

"A Trip Across Canada" was the topic of a highly interesting lecture given in Aberdeen Hall, Montreal West, on Tuesday evening by the Rev. P. L. Spencer, M.A., of Thorold, Ont. A very fair audience greeted the lecturer, and the many views presented of scenes and objects of interest photographed by Mr. Spencer himself during his travels, were most entertainingly described. Mr. Spencer is seeking by means of his lectures to raise sufficient funds with which to build a small mission church in an outlying portion of his parish, and he certainly deserves much credit for his painstaking and self-denying efforts. The reverend gentleman occupied the pulpit of St. Philip's Church last Sunday evg.

DIOCESE OF HURON.

The Rural Deanery of Bruce met in St. Thomas church on Wednesday, the 4th inst. The Rev. Canon Young addressed the meeting on behalf of the mission fund, explaining its different classes. The parishes were well represented, from Lion's Head to Teeswater. Letters of apology for non-attendance were read from Rev. C. Miles, of Lucknow; J. Thompson, Kincairdine, and J. W. Jones, of Tara. Matters afterwards referred to the Rural Dean were brought before the chapter from Lion's Head and Hanover. Allen Park, through its delegate, asked for a reduced assessment. The following were elected members of the assessment committee:—Clerical—Revs. Jeffery Hill, M.A., and Wm. Henderson, Lay—Messrs. Powell, Elsinore, and Treford, Tara. Rev. S. F. Robinson, Rural Dean, Chairman. Wherever possible the members of this committee were to hold mission meetings and receive collections for the Diocesan Mission Fund. The next monthly meeting of the Deanery is to be held in Tara in January.

The half-yearly meeting of the of the Ruri-de-canal Chapter of Huron was held in St. Paul's church, Clinton, on Tuesday, the 3rd, the Rural Dean presiding. The members present were: Revs. Rural Dean Hodgins, Higley, Parke, Stout, Armstrong and Canon Young; Messrs. Jewett, Ransford, Freeborn, Combe,

Middleton and Holmes. Prayers were read by the chairman and Rev. Mr. Stout was appointed secretary. The business of electing assessors under Canon 25, to act for one year, was proceeded with, and resulted as follows: Revs. Rural Dean Hodgins, Turnbull and Parke, and Messrs. Holmsted and Ransford. These will visit the several parishes in the Deanery and apportion the amount to be raised for the support of their clergyman. Rev. Canon Young then addressed the meeting on the methods to be adopted for increasing the contributions to our mission fund. The whole matter was thoroughly discussed, and the clergy present were urged to see that everything necessary for the proper working of the missionary cause should be carried out. The annual missionary meetings will be held this year before the 15th December. The meeting closed to meet at Wingham in May.

The annual meeting of the Deanery of Oxford was held in St. Paul's church, Princeton, on Wednesday, Sept. 4. The proceedings consisted of divine service, sermon by Rural Dean Hicks, of Norfolk, and Holy Communion, the meeting of the chapter at 1 o'clock, and a convention of Church and Sunday School workers at 3 p.m. At the business meetings, i. e., the chapter, there were present: Revs. W. A. Battersby, J. A. Bloodsworth, J. C. Farthing, A. Fisher, E. Lee, A. Murphy, F. Ryan, G. B. Ward, secretary; J. T. Wright, Rural Dean; and of Lay delegates Messrs. B. J. Thorne, L. Bungay and E. E. Martin. After prayers the following visitors were invited, by resolution, to seats on the floor of the house, viz.: Rev. Rural Dean Hicks, Simcoe; Rev. T. A. Wright, Brautford; and Messrs. James Woods, Vann, Green, Collins, Simley. Rev. John Ridley was asked to explain the matters connected with the mission fund and for which he had especially come as a commissioner from the Synod. He laid before the Deanery certain figures showing the indebtedness of this Diocese on the Mission and See House Fund, and explained how Rev. Canon Young had been appointed to canvas the Diocese with the view to extinguishing the debt. It was moved by Rev. F. Ryan, and seconded by Rev. E. Lee, that this Deanery having heard the statements of Rev. Mr. Ridley, pledge itself to co-operate.

The next business was the election of the Deanery mission committee to visit the various parishes of the county for the purpose of assessment. A very interesting programme was presented for the convention, afternoon and evening, of Church and Sunday School workers. Papers and addresses were given by Revs. T. A. Wright, A. Murphy, J. C. Farthing, J. Ridley, and Mrs. James Woods, followed by discussions and suggestions.

Pursuant to notice, the meeting of the Deanery of Waterloo was held on Tuesday the 10th in St. James' church, Hespeler, the Rev. John Ridley, Rural Dean, presiding. The Rural Dean laid before them his report as special commissioner of the Diocesan committee, containing matter of vital importance concerning the funds of the Diocese, and spoke of his visitation to the Deaneries of Perth and Oxford, for similar purposes. He outlined the scheme proposed for the removal of the mission fund deficit, and said that the Rev. Canon Young, B. D., had been requested to act as the Diocesan agent, to make a thorough canvass of the whole Diocese for this purpose. He asked therefore that the Deanery enter into hearty co-operation with the agent, and suggested that a local committee be appointed in each parish to give effect to the scheme. In compliance with this committees of influential laymen

were appointed for all the parishes throughout the county. Reports from the several parishes showed encouraging progress in connection with the Diocesan funds. Preston and Hespeler, the only places receiving aid from the mission fund, paying back in special collections, etc., even more than the grants received. Services are now being held in Waterloo by the Rector of Berlin, and a new church will be erected at an early date. Anniversary missionary services will be held throughout the Deanery on the first Sunday in November, when a general exchange will take place by the clergy for that purpose.

DIocese OF NEWFOUNDLAND. PINCHARD'S ISLAND.

This mission, for the past fifteen years, formed part of the Greenspond mission, but it was decided at the last Synod to bring it again to its original state, and make it an independent mission, with a clergyman of its own. As the boundaries were then drawn up, the mission extended from Cat Harbor to Pool's Island, but during his visit the Bishop formally added in Safe Harbour, which for all practical purposes forms part of Pool's Island itself. The people of Newtown have been working hard for the last four years to erect a building becoming the worship of God and our Church of England. The number of Church people is not very large, but a little perseverance, and a little pulling together, has given them a church of which they have reason to be proud.

The Bishop arrived in the mission August 7th. There were not many men at home to meet his Lordship; many having left for the Labrador fishery. But the few that remained had worked hard to prepare for the Bishop's visit. In the afternoon the Bishop crossed to Outer Pinchard's Island, to hold Confirmation. The men had been busy in the evenings, after coming in from the fishery, painting the inside of the church and were there on the Saturday previous till nearly twelve o'clock. There were fifty-seven candidates to be presented from the surrounding settlements. In the evening the Bishop consecrated the new church at Newtown. The service was an impressive one. His Lordship was met at the church door by the incumbent and the choir of men and boys. The petition was read by the people's warden, Mr. Joseph Talk. The Bishop then proceeded up the centre aisle, followed by the choir, the Bishop and choir chanting the 24th psalm in alternate verses. In his address, his Lordship congratulated the people on having such a fine church, and dwelt on the desirability of having the seats free and unappropriated. Their gift should be as one to God, and not each one claiming a certain right to any particular seat, that all might feel that they have an equal right in the House of God to sit in any vacant seat. By doing this, much ill-feeling in the future will be avoided. The Newtown people will follow out this wish of the Bishop, and set an example to some other parts of the Diocese. At eight o'clock on Thursday morning the celebration of the Holy Communion took place, which forms part of the Order of Consolation. There were seventy-six communicants.

At half-past ten the Bishop left for Pool's Island, where the Bishop held Confirmation in the afternoon, and fifty-eight candidates were presented. Some who desired to present themselves were rejected, because they had not made the required number of attendances at the Confirmation classes. The next morning the Bishop celebrated the Holy Eucharist, and there were ninety communicants. The Bishop had intended staying for service in the evening, but during Thursday

evening a storm had caused the Lavrock to drag her anchors, and came very near the rocks, so the Bishop thought it advisable to proceed to the Greenspond mission.

LA POLE.

We are all very glad to welcome in our midst the Rev. F. Wilson, B.A., the new incumbent for Reuss Blanche mission. Though strange to the people and place, he is falling in with our ways and customs; and we feel that in him we have a young man who is trying to do his duty both to God and man.

We have to thank the ladies of the Jersey Saint Luke's Missionary Association for their kindness in forwarding us a box of clothing for distribution to the many poor in our neighborhood; and more especially to Miss De St. Croix, who has for a number of years taken a prominent part in this good work, and yearly sent us one, and sometimes two, boxes of clothing for charitable distribution. We feel we cannot thank Miss De Croix and her co-workers in words as we would wish to, but God will reward them—for has He not said, "He who giveth to the poor lendeth unto the Lord."

Our thanks are also due to Messrs. Clement and Company, for bringing the boxes out free of freight in their vessel.

JEWISH WORKER.

It will be gratifying to the friends of the Jew in Canada that a Christian Jew, Mr. E. F. Gerecht, is now doing the work of an Evangelist among his Hebrew brethren in Toronto.

He is working under the auspices of "the Church-women's Mission to the Jews," and will it is hoped find a wide field of operation, not in this city alone, but in the Dominion wherever his brethren may be found.

He brings with him the highest testimonials as to ability and character; and all who are interested in this special field of Evangelistic work will be pleased to learn that, at length, some efforts are being made to reach the Jew here as well as in Europe and Asia.

It will thus be seen that the suggestions made in "The Evangelist" of 12th inst. have been anticipated, and we hope very sincerely that the want, justly complained of, being supplied, a kindly and generous spirit may tend to make Mr. Gerecht's work a success.

[We would like to know more about Mr. E. F. Gerecht. We had not heard of him before. Is he working under the authority and direction of the Bishop of Toronto as well as under the auspices of the Church-women's Mission to the Jews?—Ed.]

SUPPORTED BY PROMINENT MEN THROUGHOUT THE DOMINION.

Edward J. Javers, Real Estate Broker, 63 Yonge street, Toronto, Canada: "I have much pleasure in testifying to the benefits I have received from using K. D. C. While I do not believe in "cure alls" under all circumstances I can confidently recommend it for indigestion. I know of others who have also tried it with satisfaction.

I met an old acquaintance, and in comparing notes I said that indigestion was my only trouble; he replied that he had suffered from the same thing for over thirty years; I said that I had a specific; I advised him to try K. D. C., he said it was his specific and we shook hands and agreed to give K. D. C. our support."

It is worthy of your support, and is the sure support of the Dyspeptic.

The Curates of the Church in England are forming a union for the protection of their interests.

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly.

FIRE	HIS	WHO	FLAMING	ANGELS
HIS	A	SPIRITS	MAKETH	MINISTERS

Also:

HIM	VE	UNTO	TALK	UNTO
OF	WORKS	ALL	WONDEROUS	SING
HIM	HIS	SING	PSALMS	

NOTE.—Do not send in any answers until January 1st, when all should come together.



A THIBETAN BOOBY TRAP.

ACROSS THIBET—THE ROOF OF THE WORLD.

BY ARTHUR T. PIERSON, D.D.

ONE of the few countries of the world into which the Christian faith has not entered is Thibet. It is not a small country either, being ten times as large as England, and half as large as China. As far as known no Christian missionaries have ventured within its bounds. All foreigners have been persistently repelled. A few years ago an English woman stood on the line which separates it from China, and after full consideration resolved to enter the unknown land, and if possible reach its other border. She succeeded, and hastened back to England. She told the story of what she had seen, many were moved by it, and in one of the closing days of February she sailed again from England at the head of a party of thirteen, bound for Thibet, with the Gospel of Christ in their hands. Christian people everywhere will watch with intense interest this earnest band of Christian disciples who have followed Miss Annie Taylor to Thibet.

Miss Annie R. Taylor was early led to the knowledge of Jesus. Her thoughts were first directed to the heathen when a school-girl at Richmond. Dr. Moffat's son gave an address on Africa, which greatly impressed at least one of his young hearers. The place and power of women in missions had not then been discovered, and the whole drift of the speaker's appeal was for young men. His plea was, however, so forceful that the sympathetic young pupil almost wished she were a boy that she might go at once. From that time she read all the missionary literature she could obtain, and pondered the theme constantly. Some years later she found that the Lord wanted women for China, that they were being accepted and sent out by the China Inland Mission, and that their labors were blessed in the Flowery Land.

Miss Taylor offered herself to and was accepted by the China Inland Mission. In 1884

she went out to China, and having learned the language, worked for a time in Tau-Chau, near the Thibetan frontier. She was the first English person to reside in that city, and in 1880 visited the Great Lama monastery of Kum-bum, where the French priests, MM. Gallet and Huc, had previously learned Thibetan. Beyond this point no English traveler had gone, though a few Russians had explored the districts. That great, unevangelized land pressed upon Miss Taylor's heart. In the story of the China Inland Mission she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward and then strangely and wonderfully it opened before the Lord's servants as they went in to possess, so she believed it would be on "the roof of the world," as Thibet has frequently been termed by reason of its altitude. At length she resolved to reach if possible Lhassa, the sacred city of the Lamas, the capital of Thibet.

Leaving China in 1888 Miss Taylor went to a Thibetan village near Darjeeling to learn the language. From there she pressed forward to Sikkim. "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as He protected David from the hands of Saul." She got not far from Kambajong, a Thibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and sure enough, after she had partaken she became ill, with all the symptoms of aconite poisoning. The Thibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Thibetan monastery called Podang Gumpa, living as best she could.

After a year spent in Sikkim, surrounded by natives only, Miss Taylor was led to see that it was the Lord's will she should enter Thibet by way of China. Her stay at Sikkim had, however, not been in vain. First, she had learned the language as spoken at Lhassa, and secondly she had secured a faithful Thibetan servant. This young man, Ponto, is a native of Lhassa. Traveling on the frontier of India, he had hurt his feet and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tau-Chau, a city in Kansuh on the borders of Thibet, and surrounded by Thibetan villages. She visited several large monasteries, and became familiar with many phases of Thibetan life and character.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus. A Chinese Mohammedan, Noga, had a wife from Lhassa, and he had promised her mother that he would return to Lhassa with his wife in three years. This



THE TRUSS BRIDGE NEAR KALIMUNGO.

he wished to do, but having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Noga's wife had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2d, 1892, Miss Taylor and her four servants, two Chinese and two Tibetans, started from Tau Chau for the interior.

The country is one mass of lofty mountains; a large part of it is above the snow line. The roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Thibet appeared to be to rob and then murder her. In the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defence" of which he dreamt not, and she was kept with a sure hand.

One of the illustrations we give is that of a "booby trap." The Tibetans have a trick of casting a lot of heavy stones over a perpendicular cliff, to fall on their enemy marching along the road below. For this purpose they devise a regular "booby trap," the stones being collected and put on a board which is only kept in a horizontal position by a rope, and when they cut the rope, at a suitable moment, down come the stones with most disastrous effect.

Sometimes traveling was so dangerous on account of brigands that the escort dared not stop, and traveling went on day and night. On the return journey a strong man, a Thibetan, died from the effects of a cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor horse was to be found. The horses were almost starved, the snow covering everything. The poor animals ate even woollen clothing when they got the chance. A small ration of cheese mixed with



THE CHOLA PASS AND LAKE, WITH MOUNT KINCHINJUNGA.

Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her.

At length she had to leave Noga and his wife, and with her servant, Ponto, and another Thibetan named Peteg, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterward that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body, this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhassa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhassa she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so, though on the verge of fulfilling her long-cherished idea, she turned back on a terrible return journey to China. The chiefs from Lhassa gave her two horses, an old tent, and some food, as her tents were gone, she having been robbed by Noga of two horses, a tent, and nearly all the food.

tea and butter was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Thibet, and they like it. In fact, owing to the absence of grass, Thibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts made of inflated skins with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief, named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Thibetan authority, and living entirely by plunder. They go out in irresistible parties of five hundred or two thousand, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Thibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures Miss Taylor reached Ta Chien-fu, in Chinese territory, on April 12th, having left the Lhassa district on January 22d, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Thibet.



ECCLESIASTICAL NOTES.

On Saturday, September 7th, Canon Duckworth, the sub-dean, acting for the Bishop of London, admitted Rev. P. F. Gleeson, D.D., priest of the Church of Rome, into the Church of England.

The Bishop of Chicago has been invited by the Presiding Bishop to preach the triennial sermon before the Board of Missions in Gethsemane church, Minneapolis, on the evening of October 6th, and has accepted the appointment.

Rev. James Allen has resigned the Deanery of St. David's. He is ninety-two years of age, and the oldest graduate on the books of Trinity College, Cambridge. The appointment of his successor rests with the Bishop of St. David's.

Anniversary services in connection with the Association for the Promotion of the Unity of Christendom were held on Sunday, September 8th, in twenty-five London and suburban and about 150 country churches, the service taking the form of an early celebration of the Communion.

There is every prospect that the sum of £5,000 required to complete the endowment of the Bishopric of Bristol, which was merged in that of Gloucester in 1836, and which it is now found necessary owing to Church extension to revive, will very shortly be subscribed, and speculation is already rife as to who the new Bishop will be. Bristol will be the seventh new bishopric endowed since 1877 by the munificence of churchmen—St. Albans and Truro in 1877, Liverpool in 1880, Newcastle in 1882, Southwell in 1884, and Wakefield in 1888.

Births, Marriages and Deaths

BIRTHS.

MARSH.—At St. Paul's Rectory, Lindsay, on Friday, August 30th, 1895, of the wife of Rev. C. H. Marsh, of a daughter.

MARRIAGES.

PYKE—THOMPSON.—At St. Mark's church, Parkdale, Toronto, by the Rector, the Rev. Charles L. Ingles, M.A., assisted by the Rev. Walter Creswick, M.A., on the 17th instant, Gertrude E. Pyke, elder daughter of George J. Pyke, to Maurice Goodman Thompson, of Thompson Brothers, all of Toronto.

CHIPMAN—RITCHIE.—At St. Paul's church, Halifax, N.S., September 12th, by the Rev. Dyson Hague, Rector, assisted by Rev. N. I. Perry, H. L. Chipman to Gertrude Maud, daughter of the Hon. Mr. Justice Ritchie.

DEATHS.

FESSENDEN.—On Tuesday, September 17th, at Ancaster, Ont., Lionel Victor, fourth son of the Rev. E. S. Fessenden, aged 23 years.

FUDGER.—At 279 Sherbourne street, Toronto, on September 20th, 1895, of diphtheria, Ernest George, dearly beloved son of Harris H. and Hannah Fudger, aged 5 years and 7 months.

It is quite as possible to obtain a good cheap stained glass window as it is a good expensive one. The art of harmonizing the colors can be as readily achieved in the one as in the other. McCausland & Son, 68 King St. W., Toronto, can be relied on to give satisfaction in household art, stained glass and ecclesiastical windows of every description. They have a staff of skilled designers and artisans constantly employed at such work, and fill any size order promptly.

OUR STORY.

THE LORD'S PURSEBEARERS.

Chapter XVIII.—It is Hard to Die.

But the half-closed eyes of the dying man did not look up, and the restless, weary gray head still moved feebly from side to side.

"Grandfather!" called Joan, in her clear, penetrating, girlish tones, "it's little Joan come back to see you. And oh! if you'll get well again, we'll take you home with us."

At the first sound of her voice old Isaac had lifted up his eyes, and tried to raise his head. Joan knelt down by him, and laid her fresh young lips to his wrinkled face.

"Joan!" he said, attempting to move his numbed hand towards her; and she took it between her own, and pressed her cheek caressingly upon it.

"Oh!" she sobbed, "me and my real grandfather have come to take you home with us. See! He is there wanting you to look at him. We're so sorry for you; all of us."

"Roger!" he gasped, "I stole her from you."

"Yes," answered Roger Chippendell.

"And that's what makes it hardest for me to die," he went on, very slowly; "that's a thing no man can pardon. I daren't ask you to forgive it."

"It was worse than killing her," said Roger, "if you'd put her to death, and buried her with her mother, it would have been less cruel than taking her to a life like yours. If God had not delivered her, she would have been ruined, body, soul, and spirit. And she's my own flesh and blood; my own child. She would have been like those women and girls down-stairs yonder if God had not saved her."

"I daren't ask you or Him to forgive me," murmured the dying man, holding Joan's hand in his falling clasp. He could hardly look up into her face, or into Roger's face. All the objects around him were growing dim, and the sounds far off and dull. A rigid and icy numbness was creeping through all his frame. But his terror was not abated; his spirit had not yet sunk into apathy. Behind him stretched his lost and ruined life; and before him lay the dread prospect of meeting his God.

"But I do forgive you, Isaac," cried his brother, "I forgive you fully and freely. God only knows how hard it is to do; but oh! I forgive you with all my heart, though you dare not ask me. And God is best what is in the heart of my brother. He dare not ask for pardon; but I ask it for him. Dear Lord! when Thou didst hang upon the cross, Thou saidst, 'Father! forgive them; they know not what they do!' And oh! they must have been forgiven for the sake of that cry of Thine. And I cry unto Thee now, though my brother dares not. He is passing from us unto Thee; to Thy Judgment seat; and oh! harken to our cry. I forgive him, even as God, for Thy sake, has forgiven me. Thou canst not be harder-hearted than I am. Thou lovest him more than I can love him. Thou hast given Thy life a ransom for him. We leave him in Thy hands, O Lord Jesus Christ!"

For a few moments after Roger had ceased speaking Isaac lay still as if he was listening yet to his voice. Then he lifted up his falling eyes to look into his brother's face, and tried to stretch out his benumbed hands to him; but the effort exhausted him. He fell back upon the bed, and his wrinkled eyelids closed; and only Joan, who was kneeling beside him, heard the words he whispered, "God, be merciful to me, a sinner!"

(To be Continued.)

A FAVORITE PRESCRIPTION.

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Her Case Had Baffled Ten Years of Treatment—The Trouble Brought on by an Attack of Typhoid Fever—She is Again Enjoying Good Health.

From the Brantford Nationalist.

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It is true that Pink Pills are used in many cases to tone up the system, enrich the blood and stimulate the nerves where no serious illness exists; but it is equally true that in many cases in which they have been used, other medicines have failed, and the result achieved by Pink Pills may very truly be characterized as marvellous. The editor of the Canadian Nationalist came across just such a case recently. It is that of Mrs. S. Somerville, a well-known and highly respected resident of this city. Mrs. Somerville does not seek notoriety, but is willing that a statement of what Pink Pills have done for her shall be made public in the hope that some other sufferer may be benefited thereby. "My illness at first," said Mrs. Somerville, "was a serious attack of typhoid fever. Although I recovered from the fever it left its effects which have caused me many years of misery. The doctor said that my blood had become impregnated with poison and that it would take a long time to eradicate it. The trouble seemed to have its chief seat in my limbs, which caused me a great deal of pain. For about ten years I continued doctoring, not continually, but at times, and I tried many remedies without permanent results. This went on until the end of '93, when I became so much crippled up that I despaired of getting relief. I had read much of the remarkable cures through the use of Dr. Williams' Pink Pills and became interested in them. One day I asked my physician if I might try them. He gave his permission and I began using them. By the time the third box was finished I found myself very much improved—in fact, the pains had entirely left me and I was growing health-

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ier and more fleshy. I continued using the pills until I had taken six boxes more, when I felt that I was entirely cured, and was enjoying better health than I had done for years. I am satisfied that to Dr. Williams' Pink Pills I owe my recovery, and have implicit confidence in their curative power, and shall continue to recommend them to other sufferers.

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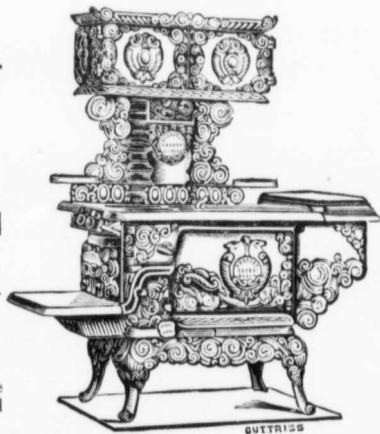
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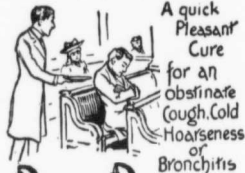


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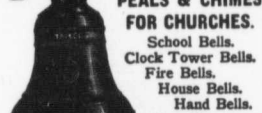
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