

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 13, 1894.

[No. 37.

PRESENTATION

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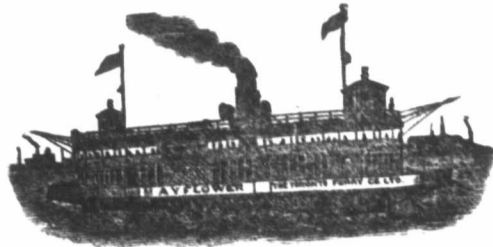
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Roses Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

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

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

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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 13, 1894.

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Liberal discounts on continued insertions.

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

Address all communications.

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

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Lessons for Sundays and Holy Days.

September 16—17 SUNDAY AFTER TRINITY.
Morning.—Jeremiah 5. 2 Cor. 8
Evening.—Jer. 22 or 35. Mark 13, v. 14.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

TO OUR READERS.—We are compelled to hold over this week a number of letters and a quantity of Diocesan news for want of space.

WHERE ARE THE MEN? forms the subject of a most interesting article in the *American Church Sunday School Magazine* (it consists chiefly of copious extracts from a prize essay in the *Church in the West*), a veritable "magazine" of information on its own special subject. The writer sets aside the idea that men are characteristically "irreligious," because that, in case of sickness, they welcome the ministrations of the clergy—not, by the way, a very logical conclusion. He blames the rector, the preachers, the prayer-book, the pews, the church officials, the prominent members, wearisome competition in trade, etc. It does not seem to strike the writer that these causes should also effect the other sex almost equally; and yet our churches are filled with women! He must seek for other causes.

"THE AMERICAN EYE."—Our friend the *Church Eclectic* gives us the information, derived from an article in the *Boston Literary World*, that on the Continent of Europe the residents—especially those who cater for the tastes of travellers—have learned to distinguish Americans by their "observant, careworn, restless eye." No amount of the "Anglomaniac" veneer can mislead those who are on the lookout for a customer who pays his way recklessly for something of everything that is going, "regardless of expense." Their inquisitive, appropriating, critical glance is unmistakable; it indexes the character of the people.

"NO, I HAVE FOUND WAR" was Father Benson's answer to a belligerent Salvationist who had addressed to him the usual query, "Brother, have you found peace?" The sight of the Army uniform and a flaring copy of the *War Cry* was too much for the quiet ecclesiastic—too suggestive of the rivalry and turmoil in the midst of which the Church has to do her work nowadays. These unauthorized agencies add very much to the difficulty of our evangelization of the world—though doubtless intended in the first instance to aid in that work. The gallant auxiliaries have much more "valour" than "discretion," and are apt to do more harm than good.

"A MUCH BETTER MEDICINE."—A certain rector who had recently removed from a parish not remarkable for punctual payment of the rector's stipend, to one of an opposite kind, presently after being comfortably settled and experienced in his new condition, met a friend who remarked on his improved appearance, and received the reply that it was due to a "new medicine," taken in monthly doses, in the shape of a cheque in full for the month's stipend—though the amount was smaller than it had been, nominally, in the former parish. The enquiring friend, who belonged to the said former parish, may be supposed to carry away a reflection or two.

"IN THEIR SPIRITUAL WELFARE, at any rate, we venture to think that few priests could say that their Bishop had ever interested himself." These words from the *Church Review*, so soon after very similar words uttered by several Anglican clergymen at a public meeting in Toronto, are calculated to make us pause and think. It cannot be that this "spiritual welfare" of their clergy is felt to be a thing so foreign to a Bishop's care that they do not enquire about it. We should rather suppose that our Bishops, on both sides of the Atlantic, treat the matter as they do the Church press—able to get along without them. This, however, does not exonerate them.

GRINDELWALD AIR is credited by the *Church Times* with an effect similar to that which is said to be produced by our Canadian atmosphere in winter—exhilaration. "Several thousands of feet above the sea level" the air may be supposed to be so very "rare" as to account for the magnified idea of importance attached to the conference proceedings by its promoters. On the other hand, English air is capable of making their conclusions shrink into much smaller proportions. Our contemporary apparently does not note that there may be exaggeration on both sides, false estimates in both directions—and the truth resting somewhere between.

"YOU SHOULD FEED THEM, SIR," said a shepherd when his pastor, watching him herd his sheep, had remarked that he wished his sheep would follow him as he saw the shepherd's flock doing. The answer is a very telling one, and applicable to many others besides the "evangelical" parson mentioned in this case, who "was not distinguished for either his pastoral activity or his preaching ability." Most people think "feeding" a very good evidence of practical and real interest in one's charge—whether it be a sheep or a man.

"CHURCHED IN THE CHAPEL ROYAL" was Her Royal Highness the Duchess of York. Thus a most wholesome example has been set by this exalted personage of loving and careful adherence and fidelity to the regulations of the Church. The fact augurs well for the future of the heir to the British Throne. So good a Church member can hardly be otherwise than a good mother. The child is likely, at any rate, to be brought up "in the nurture and admonition of the Lord." It is lamentable to think how very few of the "rank and file" of our Church members are equally careful about such details of religious duty. In America, especially, the rite of "churching" is almost entirely ignored.

"MARRIAGE INDISSOLUBLE TILL DEATH" are the concluding words of a portion of a very exhaustive report on divorce just issued by the York Convocation; and the words quoted aptly express the whole bearing of a document which is probably the most valuable contribution to this subject given to the press in this century. It puts the Church of England in her proper position, as conservator of the purity of the marriage tie, as well as of the Catholic Faith—against corruptions on both sides. Neither the Roman Communion, nor even the Greek, has so firmly and consistently held the right path in this matter for more than 1000 years—even from Apostolic days.

THE LAW IS CLEAR.—Never has the Church of Christ in this land sanctioned divorce (*a vinculo*), but only judicial separation (*a mensa et thoro*). Never has the Church of Christ in this land sanctioned the union of any, whether a divorced (by law) or judicially separated person, with another partner during the lifetime of the former partner. For well nigh 1,600 years we have proof that this portion of the Catholic Church has forbidden all such acts. There can be no mistake about these words—they have an unmistakable "ring" about them. They are carefully chosen, and evidently intended to challenge criticism.

"DROWNED IN THE APPLAUSE OF ENTHUSIASTIC REPUBLICANS."—One can hardly believe that these words refer to a prayer uttered by an Ohio clergyman, or minister of some kind, at the opening of the Legislature. The prayer which called forth this extraordinary demonstration was a petition that the Governor might be kept "in the line of preferment until he should reach the Presidency." No doubt the eloquence of the prayer made them forget the nature of the petition—viz., that it was not addressed to them, but to God.

"JOY TO BOTH SIDES" in the London School Board has been given by Mr. Gladstone's recent essay on "Heresy and Schism." What a comment on the skilful nature of the composition—saying so little, while seeming to say so much, so as to please both sides for the time being! Such a type of eloquence is hardly creditable, and one would fain attribute it to the growing weakness of old age, if it were not more likely the work of an "old parliamentary hand." There is apparently a vein of chagrin in a recent letter of the G.O.M., called forth by these misunderstandings of his laboured composition.

"THE WAR WILL BE CARRIED INTO THE ENEMY'S COUNTRY" is, according to the *Yorkshire Post*, the determination of those who have banded them-

selves together in England for the purpose of defending "Mother Church" from spoliation. It is just possible that Dissenters will be sorry for their mistake in hounding on Liberationists, when they come to realize that they have made a weapon to be used against themselves. Let us hope, however, that they will see, before it is too late, their mistake.

RURAL DEANS are supposed to be so called and elected to office because of their superior knowledge and wide experience fitting them to give advice and direction to the younger (or less wise) clergy. Different dioceses have their different specifications of duty: but all agree in giving some sort of direction about qualifications as to "how to run a parish," and "how to manage a congregation"—two lines of practical clerical work not usually included in the wise provisions of our theological seminaries. Too many parishes are suffering for the want of these qualities in their clergy. Still, laymen must remember that parsons are *made*—very gradually! Not born.

"LIVING PICTURES"—a very fair translation of our old friend, "Tableaux Vivants," seem to indicate a serious departure from the decency which used to characterize that favourite church entertainment. Like the line between the sublime and the ridiculous—proverbially not far apart—so the line between the proper and the indecent seems to be easily passed. This new departure seems to be a product of the "World's Fair"—that part of it called the "Midway Plaisance," and devoted to the representation of the customs (including dances) of all the nations of the world. One must expect in such a *conglomeration* of bad and good a great necessity for the "weeding out" process. It is to be hoped that our Canadian "Masters of Morals" will scrutinize these performances very closely.

"COMPLIMENTING PREACHERS" is a corruption in expression of our public sentiment which one is very sorry to see introduced into Canada. This "applause after service" indicates a total misapprehension of the object of preaching, as if it were intended to tickle men's ears with inflated oratory, instead of edifying them with sound discourse. It *lowers preaching* from the important and dignified position of prophecy—heralding the will of the Lord of Hosts—to the level of the effort of a political "stump orator," or an "after-dinner spouter." Imagine Ezekiel, or John the Baptist, or St. Paul being "complimented" on their excellent sermon! They were much more likely to be "hailed over the coals" by some officious deacon, warden, or steward, on the plea that they "would soon empty the church!"

PRAYERS FOR RAIN.—A good deal of sly comment has appeared in American newspapers of late aimed against this practice—the inference suggested being that the number of vain petitions lately uttered indicates that the practice is so much waste of breath. A Canadian Bishop is even sometimes quoted as stating that there is no use in such prayers, *unless* some clouds are visible at the time. Advocates of the efficacy of prayer do not, as these weak-minded persons would seem to imply, expect their prayers to be complied with as a matter of course; but only if found consistent with designs of Providence.

The Rev. William H. Barnes, formerly of Tweed, Ont., now of College Point, Long Island, with his son and a companion, was nearly drowned lately, clinging all night to an upturned skiff.

SUICIDE AND SIN

A quasi-romantic case of suicide—double—in New York has brought into prominence, through a pamphlet of Ingersoll's on the subject, the whole question of the *sinfulness* of that form of murder—self-murder. The question is an especially "burning" one at the present time, when the general prevalence of *hard times* naturally increases the tendency to this form of fancied relief from one or more of those ills to which flesh is heir. The boy to whom his parents refuse the indulgence of a bicycle; the girl refused to or by a lover; the labourer out of work—all these and many more now swell the list of those who fill the columns of our newspapers with sensations, illustrating how to utilize modern facilities for "artistic suicide"—gas, rough on rats, trolley cars, railway tracks, etc., dividing the honours (?) with the older plans of drowning, shooting, throat-cutting, and jumping down precipices; in fact, facilities seem to increase the actual number of attempts, more or less successful, to end worthless lives. The relief which is experienced from this idea is our only consolation from the cessation of so many "cumberers of the ground." The real question before the public is—are such lives really worth preserving? We do not mean to say that this is the only question; but, merely, that it is for the world at large the only *very practical* one in the premises. If a person decides, on deliberation, that his or her life is not worth preserving, other people are very likely to coincide with that view, and say, "all right; I guess he (or she) knows best, or ought to." Yes. "Ought to!" That is the point exactly. But do these people know best what they themselves are worth? The probability is that they have not really looked at the matter in that light. *Impatience* would, perhaps, best describe the chief ingredient in their state of mind at the time of suicide.

THE LAW DOES NOT HESITATE

at a valuation, however rough, of the impropriety of the act. It is, at least, a "public nuisance;" and such should be put down. Attempting suicides do not get treated as ordinary murderers, and get tried for their life. Perhaps this would seem like a connivance at their wishes; though we fancy that the vast majority of suicides would object to being ushered into the next world otherwise than by their own chosen method of self-execution. The adoption of some *ignominious* form of public punishment might have a deterring effect on the practice. It would not seem "so romantic" if it were docketed by law with common, vulgar murder. Many of the victims of their own folly appear to prepare themselves for their exit from this world, and entrance into the next—if they believe at all in a "next"—as if they were going in for a sensational stage performance.

THE NATURE OF THE SIN

is best gauged by a reference to its *motives*. It may be objected, however, that the motives are various. No doubt they are. Still, we feel sure that a careful study of any given group of reported suicides would reveal the fact that, as we have already said, *impatience* is the chief ingredient—impatience with the decrees of Providence. At bottom there is usually the feeling or impression that they are not being treated as well as their merits demand. They are not valued as highly as they deserve. They probably have a vague impression that, if they would only *wait*, their merits would presently be better seen and more highly appraised; but this suggestion

adds no "balm" to their wounded feelings—it rather "adds insult to injury," in their opinion. So, with some idea of doing despite to "the powers that be," generally—not only on earth, but elsewhere—they determine to put a sudden period to their trial or probation.

DO THEY RECOGNIZE PROBATION?

Hardly, we should think. There underlies their action the theory that this life—if not "all"—is, or ought to be, *complete* in itself. They do not realize that this world "hinges" on the next, or is only a "link" in a chain of existence. Therefore, they require that every step should be perfect in its appointments and compensations—self-adjusting! This is just what the Almighty Arbiter, in His *perfect wisdom*, has ordered otherwise. Hence the supreme folly of the whole proceeding. Nothing that we mortals can do will alter the "eternal fitness of things," or prove Divine calculations and arrangements wrong. Running one's "head against a stone-wall" is only a very faint description of the nature of a suicide's action. It is probably consistent in this respect—it is the logical climax and culmination of a life of folly.

A CRUSADE OUGHT TO BE PREACHED.

If ever there was a subject calling for such action—or counter-action—on the part of Christianity, this is one such. The circumstances not only justify, but *demand*, some such remedy. It would, indeed, have the character of "prevention," rather than cure. There is, generally speaking, a lamentable looseness in the connection between prophets and hearers, due to the prevalence of schism. Preachers must treat their hearers almost as if they were heathens, rather than Christians. It is not so much reform from within as *assault from without* that is needed. Nearly all the offenders are men, not women. It is a curious comment on the element of *cowardice* that is in suicide. It is "fool-hardy," if you like; still, it is essentially a cowardly act not to face one's destiny and "fight it out" with circumstances. We fear that the male element in humanity has been deteriorating. It has become effeminate. The sexes are exchanging qualities.

MEN ARE NOT SEEN IN CHURCH.

There lies the practical difficulty. As a rule, men have got into the habit of finding greater attractions in their pipes, novels, and, now, their bicycles. They have lost their instinct in regard to public worship—not that they are too manly; but the reverse. They have become so effeminate as to "out-woman the women." It needs "too much exertion" to go to church, and their energies are so severely taxed—poor things! Yes; "poor things," truly; scarcely preserving the name of *man*—scarcely even the form. *Punch* is quite right in depicting such unmanly-looking specimens of masculinity, alongside of women whose fine figures, chests, and shoulders put men to shame. No wonder that English newspapers have editorials on what they very expressively call

"TOPSEY-TURVEYDOM."

It is one of the problems of modern times, how to deal with the reversals of our usual ideas about proper distinctions heretofore in vogue? Not simply in religious matters; but in all departments of social life it is a puzzle, nowadays, to know how to vary the accepted codes of proprieties to suit changed circumstances. It is difficult to know just what is "proper form" for men and women severally, or whether there need any longer be *any* distinction. Blame? We are inclined to blame the men unreservedly, and

without "recommendation to mercy." They have by nature "the whip-hand and the reins." They are too unmanly, too lazy, to *keep* their hold. Women bravely fill the gap as best they can; and get to work to fit themselves for unaccustomed and unnatural duties. The Creator has enabled them to do this on occasion, and "at a pinch"—a most merciful provision. The deterioration of men is making "the exception to become the rule." The result is not far or hard to seek and find—a disastrous *break-up* of the whole social system. Suicide, meantime, is only *one* feature of the situation.

The errors of our women are "on the right side." Our men need to practise every day the Scriptural admonition, "Quit you *like men*; be strong." The Christian type of man is the highest type of manhood. The sooner our mock-men learn this fact the better for their manners, as well as their morals.

MISS MOZLEY AND HER WORK.

Perhaps not all, even those who can best estimate the worth of Dr. James Mozley's writings, nor of that wider circle of readers who have been fascinated by Cardinal Newman's "Letters," know that they were given to the world by a gentle, reserved woman, Anne Mozley, the sister of the one, and the life-long friend of the other.

From a slight memoir, prefixed to a small volume of "Essays from Blackwood," and from an article in the *Church Quarterly Review*, we learn something of one whose life is full of lessons for eager, ambitious spirits in these later years of what has been called "woman's century." With her very life bound up in the Oxford movement; in closest connection with some of its leading spirits; sharing in its triumphs and its sorrows; and living long enough to see the widespread religious revival which had its root in those days of stir and sadness; when at eighty-two her work here was ended, Anne Mozley had indeed "lived all her days." Not only through her brother was she brought into touch with the intellectual life of Oxford; the intimacy with Mr. Newman, which was broken by no after event and which was strengthened by the marriage of two of his sisters to her brothers, must have had its share of influence on such a mind.

One is struck by her width of range; from 1840 carrying on independent literary work, quite unknown to any beyond her own family circle, she was yet distinguished for her social qualities and her admirable fulfilment of all the simpler duties of life. We are told that she visited the sick, and taught a class of young women (one thinks how fortunate they were); and before the advent of Church needlework as we know it, she planned and achieved beautiful results with the help of Pugin's book on mediæval art.

Of her writings it is enough to say, that beside other work of various kinds, she was for many years a contributor to *Blackwood* and the *Saturday Review*, though even after some of her essays were published separately, their authorship remained an unguessed secret.

When Dr. James Mozley's health failed in 1875, he yielded to the solicitations of others, and consented to the publication of his books, the editing of them being intrusted to his sister, who henceforth devoted her life to this labour of love until the last of the series, the volume of "Letters," appeared in 1884. Years before, in writing to his sister, Cardinal Newman had expressed the opinion that a man's true biography lay in his letters, and not in what might be said of him by others;

and in those of his brother-in-law he must have found some realization of his ideal; for when acknowledging the copy sent to him by Miss Mozley, he begged her to complete this brief memoir of himself to 1833, by the addition of his own and his friend's letters belonging to the same period. Naturally, Miss Mozley shrank from the undertaking; "the task of placing one of the foremost men of his day before the world—was too strange and undreamt of to be understood." But when she realized that no one living had been so closely connected with the past, or could so faithfully recall it, she accepted the trust committed to her by the Cardinal with the words: "I wish you to keep steadily in mind, and when you publish make it known, that I am in no way cognizant of your work." In bereavement and sorrow, in sickness and pain, and finally, wholly dependent on others through blindness, Anne Mozley bravely fulfilled the last work given her to do on earth; very soon after came the call to rest and peace.

Of the value of that work it is needless to speak here; rather would the writer turn to the teaching of a life so full and so harmonious in all its parts. Too often the glamour of intellectual brilliancy is lent to a sort of half-defined doubt, very fascinating to many minds, and leading them to accept religious vagueness as a proof of mental power; albeit, the honest facing of a single difficulty is utterly unknown to them. Others again, pleading for a wider range, would seem to hold that intellectual attainments in a woman must supersede, not crown, her purely womanly duties. Here is one, who with largest, fullest sympathies, clung with unshaken faith and loyalty to the Church of her fathers, dedicating to its service her many gifts and talents; and of whose literary abilities the Bishop of Salisbury, speaking with knowledge of close friendship, says:—"They had an almost manly vigour," adding, too, a word of their possessor's, "feminine sweetness and refinement."

No fairer model could a girl choose for herself than Annie Mozley—whether it be as the gracious, highly cultivated gentlewoman, the polished writer and critic, or the humble, faithful Christian.

M. J. KIRBY.

DECORATIONS FOR HARVEST FESTIVALS

BY ELLIN CRAVEN LEARNED.

There is scarcely a town or village in England where the custom of holding harvest festivals in the churches is not observed, and in the country parishes of our own land these festivals are becoming more and more popular each year. Our November Thanksgiving Day comes so late in the season that people have begun to feel that a harvest festival held in September or October, when the grain has been freshly garnered, when autumn flowers and fruits are at their best, and when autumn days are in their perfection, is desirable.

The custom in England is comparatively of recent date. The feeling inspired by it is in harmony with that of our Thanksgiving. The people meet to publicly show their gratitude to the Giver of all, for mercies of every kind; for life, health, and preservation from danger, and for the daily bread granted to them in plentiful harvests.

These thanksgivings resemble those held in ancient days by the Israelites, in the Feast of Weeks and Tabernacles, when offerings were brought to the Temple of the choicest gatherings of the harvest, and the first fruits of the grape and of the olive.

The work of decorating the churches falls naturally upon the women of the parish, and a few practical hints on the subject may be of use.

Begin preparations some time before the festival takes place. Get from the farmers the golden sheaves of wheat, the fullest sheaves of oats, barley and rye. Reserve two or three good-sized sheaves to stand in the large windows of the church, or to be placed *en masse* in telling points, then, having placed a large sheet on the floor of some empty room, cut off the stalks of the grain in short lengths of about 6 to 8 inches from the ear, and tie up in bundles ready for making wreaths. This will be found a welcome occupation for children on a rainy day, and will save your helpers hours of labor and waste, when the time comes to arrange the decorations. The oats, barley, wheat, and rye should be kept in separate baskets. Barley and oat fringes, for lectern and pulpit, may be prepared some weeks before the festival from some of the ready-cut bundles, sewed in layers, one above the other, not so thickly, on strong brown paper. Wire, too, should not be wound. A pound of thin wire will do an immense amount of wreathing and securing of boughs of fruit, etc., to pillars and cornices. Wind it off as you would a skein of wool on a dozen thin slips of wood about 8 inches long, and you can thus give each of your helpers work to do at different parts of the church at the time of decorating, and if you ask each person to bring a pair of scissors, small hammer, and a box of tacks, you will save much delay.

Evergreens should be used with discretion and only when mixed with wheat or other grain. This mixture is a capital wreathing, for, as evergreens and grain do not wither, they can be put up some days before the festival.

Golden-rod and purple asters, hydrangeas or chrysanthemums make handsome effects in color; but do not mix wild and cultivated flowers. Choose either the one or the other for decorations. These flowers can be tastefully and quickly arranged at the last moment in windows, or at the base of the lectern, by being placed in ordinary jars filled with water. A good supply of these jars should be obtained early in the week of the festival to be ready for such offerings. The jars, when filled with flowers, can be concealed with bunches of cereals, or evergreens.

Bunches of grapes, interspersed with wheat, should be grouped on the altar as emblematic of the sacramental bread and wine. Other fruits, apples, pears, plums, etc., can be laid in heaps at the base of the font and lectern, or nailed in boughs, surmounted with bunches of cereals on the pillars and cornices. Yellow corn, with the husks pulled open to show the rich color, may be effectively arranged in windows with other grain, and heaps of yellow corn, and pumpkins, which are glorious in color, may be artistically placed on broad window ledges with masses of greenery.

In those regions of the country where the autumn foliage is rich, beautiful effect in color may be made with branches of the scarlet maple. The changing leaves of autumn lend themselves most pleasingly to decorations. But it must be borne in mind that one color scheme only should be carried out in windows. Decide what it is to be, and hold firmly to that plan. In decorating, the effort should be to gain an effect in one color, rather than in mixed combinations, which are confusing to the eye at a distance.

Difficult as it may seem to use vegetables in decorating, these are often the offerings of the poor, and some suitable place can usually be found for them. They look extremely well arranged in quantities at the foot of the pulpit or gracefully disposed in heaps on either side of the church porch.

People often drive miles in the country to attend harvest festivals, and, after the service, a little refreshment should be provided by one or two of the chief residents of the parish. This is not only an opportunity for the clergy to talk with the people, but is a pleasant way of showing hospitality to the farmers, tradespeople and their families, and a feeling of mutual good-will is the result.

The distribution of the flowers, fruit and vegetables, which have been used in the church decorations, should be done judiciously. The flowers and grapes should go to the sick and suffering in the parish, the other fruit and vegetables to the deserving poor.—*The Churchman*.

REVIEWS.

THE MOTHER'S LEGACY TO HER UNBORN CHILD. By Elizabeth Jocelyne Anno, 1622. Reprinted from the 6th impression, with an introduction by the Lord Bishop of Rochester. London: Macmillan & Co. Toronto: The Copp, Clark Co., Limited.

Dainty, elegant, sumptuous, are the adjectives most readily descriptive of the small volume, whose merits are abundantly testified to by the number of editions it has seen since its first appearance in 1624. This has all the outward showing of an *édition de luxe*, and, with the means at our disposal, we should hand a copy to every young mother and little infant. The Bishop of Rochester, in his introduction, sums up the case in few words:—"No apology can be required for placing it again in the hands of all who can appreciate, along with the simple pathos of its history, the rare combination it presents of earnest piety, quiet, womanly counsel and vigorous common-sense."

RESPECT FOR THE CHRISTIAN MINISTRY.

SPECIAL SERMON DELIVERED BY REV. J. H. MOOREHOUSE, RECTOR OF ST. JAMES' CHURCH, INGERSOLL.

(Continued from last week.)

(3) Respect their *right of speech*.—When, in our Church a clergyman is ordained, the Bishop asks him this question, "Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord has commanded . . . so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?" Ans.: "I will so do by the help of the Lord." No sensible layman will desire the man ordained to "declare all the counsel of God" to withhold any part of it. Receiving his commission direct from God, he has no authority to do so; and if through fear or favour he does, the result will be disastrous to himself and the congregation he addresses. Let both minister and people remember St. Paul's words to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself and them that hear thee" (I. Tim. iv. 16). The true minister of Christ is a moral reformer. He ought not to come to any locality to flit over it as a gaily-plumaged bird might fly over a bog or a swamp. This may be the way of ease and popularity, but it is not the way Christ trod and called His servant to follow. The minister's mission is to drain the bog, to clear up the swamp; and if in the discharge of his duty the toad and the serpent are disturbed, this is to be expected. But let the man who protests against right because it interferes with his ease or gain, remember that he thereby shows his colors, and declares that he is on the wrong side. He must not blame the minister because he is unable to make the crooked tally with the straight. The Lord's prophet can be neither a trickster nor a time-server. He dare not cry, "Peace, when there is no peace" (Ezek. xiii. 10). "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. xviii. 19).

(4) Respect their *comfort*.—(a) Rectory.—Any parish which abounds with comfortable homes does not respect the office of a clergyman unless it will provide him with a comfortable and well-appointed residence. (b) Vacation.—As to vacation, school teachers receive from six to eight weeks. They need it, they deserve it, and I am glad they have it. But does not a clergyman's calling, with its heavy strain, also demand rest and change? Is it not a short-sighted policy which fails to provide for this reasonable want; for the parish would reap the benefit of the better work which the clergyman could perform, and the clergyman would be cheered and strengthened by the kindly Christian spirit which provides for his need. (c) Income.—And a proper respect for a clergyman's office will prompt a congregation, where it is able, to provide for his decent maintenance. The subject of income is so distasteful that most clergymen prefer to suffer in silence rather than speak. But our text includes this, and it shall therefore receive attention. Laymen look on while they "feather their own nest" and leave perhaps thousands to their children, and let their clergyman struggle on as best he may, worried and hindered in his sacred work by anxiety to barely pay his debts while he lives, and

leave nothing to his family when he dies. And if through meagre income, for which easy-going laymen are responsible, he should be unable to pay his debts, great is the outcry raised. People are scandalized. It is said his usefulness is gone. Well, who took it away?—the people who denied him the necessary income for his position and work. When by their calling clergymen are debarred from employing their intellect and energy, however great, to the making of money, those who place them in such a position and accept their services are bound in all honour to see that they have an income at least approaching what their ability could have won in other walks of life. It was ordained in Israel that he who tarried by the staff should have a share equal to that which he received who went down to the battle. (I. Sam. xxx. 24). And St. Paul laid down the principle that "they which preach the gospel should live of the gospel" (I. Cor. ix. 14). This is no compliment or favour; it is only simple justice, and if acted upon clergymen would be saved from the spirit which sometimes openly sneers at them as leading a life of idleness, or secretly withholds from them the support which is as clearly their due as that received by other useful members of society who do not derive their income from direct toil or traffic. Young men without families or a house to keep up, not having public position to maintain, without the demands—charitable and otherwise—which necessarily come to one in the clergyman's position: these receive as book keepers, typewriters, commercial travellers, etc., an income nearly equal to, sometimes exceeding, that of a clergyman. Many other callings do not require the qualifications of scholarship which are demanded of a clergyman; no such standard and type of character is exacted of them as of ministers, and yet, despite all this, they are often far better paid. And when, as too often happens, an appeal to its own selfish interests is necessary before a parish can rise to its duty, it has at least no room to plume itself on a very noble or progressive spirit. All this is unjust, and wherever it prevails it is a disgrace to the laity and a standing proof that they have not yet learned to appreciate the office and services of a clergyman. I fail to see why a clergyman, more than any other—i.e. in a Christian community—should not be enabled to educate his family and lay by something for old age, so that he would not be left dependent upon the charity, so-called, of the Church. The clergyman is sometimes received as if it were a compliment to him to be allowed to do the work of the parish. It ought not to be forgotten that the compliment sometimes lies on the other side, for many a parish has held itself too cheap, as it has found to its bitter cost.

(5) Respect their *work by union and co-operation*.—(a) Union.—It does not add to a minister's joy to find his people failing, through dissension, to practise the precepts of the gospel of peace he was ordained to preach; and a refined consideration for his office and calling would, among other reasons, prompt to harmony in a parish. I heard the Bishop of Algoma say he would not stay a week in a parish that was not united. I know of a clergyman who has not been able to unpack his goods because he has not been given a proper house to live in—the lack being largely owing to disgraceful want of unity among the people he came in his Master's name to help and bless. Church members ought to have more self-respect than to arrogantly flaunt their private and social differences in a clergyman's face. Our text says, "Be at peace among yourselves." People should have more honor than to continue compelling their minister to reap what he did not sow. They ought not to either directly or indirectly try to draw him into side issues and thus impede him in his Master's work. Must he expend his energies in laboriously climbing to the position which, belonging to him, should be freely and lovingly accorded him? Must he, as it were, wrest from either an unenlightened or an unwilling people the homage due to his office and calling? Shame! People have no more right to thrust their petty social differences, which he did not cause, in the way of a clergyman's work than they have to ask him to do their washing. It is gratuitous insolence. What interest has he in these low matters? When a clergyman undertakes the heavy work of a new parish, fair-minded people will grant him a free field. He ought not to be haunted and harried by the ghosts of his predecessors, either successful or unsuccessful. People of sense, who desire the welfare of their Church, and through that the highest good of themselves and families, will not hinder their clergyman in the work of the Lord by their poor selfish grievances. The by-play of partyism may be very entertaining to people of a certain cast of mind—it affords opportunity for pride, worldliness and self-will to assert themselves; but while people are being amused their clergyman's reputation is held cheap, his heart is being burdened, and the Church for which Christ was willing to die is left to languish. And timid, weary souls, yearning for and sorely needing the benediction of God, are driven from the Church where they ought to receive it, by the wolves of

passion and strife. The Church, that ought to be a mother to nurse them, becomes a fiery furnace to blast and consume them. Oh, wherever such a spirit has been allowed to hinder the Church in her holy work, ought not the tears of contrition to well up into the eyes, and one great sob of penitential confession before God break forth from the congregation that the sin may be forever washed away? Partyism is "carnal" and contrary to Scripture (see I. Cor. iii. 3-7.) It opposes the minister's ordination vows. One question asked by the Bishop of the minister at his ordination in our Church is, "Will you maintain and set forwards, as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are, or shall be, committed to your charge?" Ans.: "I will so do, the Lord being my helper." What a crushing comment on the non-spirituality of any congregation, when it is said the clergyman had great need of nerve to control them—nerve to control those who, like the unruly horse, have not learned to control themselves, or to do their simple duty! Is that Christianity? To refuse co-operation in the Church's great work because of some petty social grievance is wrong. To hold back from doing the Lord's will because it crosses our will is a sin. Such a course betrays a misconception of the nature and object of the Church. It is childish and undignified—like little children on a playground, who, when the game doesn't go to suit them, put their little fingers in their little mouths and sit down and look on. It is unchristian; and if not sincerely repented of and abandoned, it may provoke Him who died for His Church to visit the offence with the rod of His chastisement. When we approach the Church we should all remember that we approach holy ground, where, unless we are lost to all instincts of decency and reverence, we ought, like Moses, to "put off our shoes from off our feet." As for giggling, nodding and whispering in the house of God, it has always seemed to me an indication of want of intellect—certainly of good taste, for ladies and gentlemen do not practise such conduct. If carnal and worldly passions must flaunt their gorgeous colors, they should find some other place for the exercise than in the church. There they are utterly out of place, and good taste as well as religion ought to banish them. And after the period of peace which has now marked the course of this church, I would not like to stand in the place of that man or woman who would be the first to disturb the existing harmony. No true clergyman can ever be a partisan, and no set, circle or faction in any parish has the slightest right to expect it. He can recognize only one party in his church, and that is those who will sink petty and selfish interests in their desire to exalt Christ and His cause, and do His blessed work.

(b) Co-operation.—The congregation that desires a minister to come into their midst to build up their Church, and to so make their cause his own as to give them his education—which cost years of toil and thousands of dollars—his time, energy, prayer, study and labour, are in duty bound to do all they can to make his home and life pleasant, and to co-operate with him to the very best of their ability. Too often a minister is put into the scales and weighed to the nicety of a scruple before people will make up their minds to do their duty by kind co-operation. By and by, when they have subjected him to a sufficient strain, if they think he will "do," they sluggishly begin. They cheer his heart by no sign or expression of appreciation. They inspire and stimulate him in no way—unless it be with the spice of occasional fault-finding. Perhaps the work fails—then it is said the minister was a failure, when it was the congregation that was a failure. The work is theirs as much as his. The members of a church should be as anxious for the upbuilding of their congregation as the minister. They and their families are the principal partakers of the benefit, for when he leaves he hands over and presents to them the results of his care and toil and sacrifices.

"Esteem them very highly in love" by respect for their independence, their reputation, their right of speech, their comfort, their work. May I earnestly ask you to give to my successor all this—to hold up his hands in every way, and thereby promote his, as well as your own, best interests.

I desire publicly to thank those kind workers who, during my four years here, have so ably assisted, by God's blessing, in placing St. James' Church in a more prosperous condition and higher position than it has held for many years.

That it may not only retain its present standing, but also go on to better things, and that God's richest blessing may rest upon you all, is the prayer and desire of my heart.

The Bishop of Arkansas has made the canonical request for the election of an assistant Bishop, if found practicable and desirable by the diocese. Efforts are now making to materially increase the episcopal endowment fund, with that end in view.

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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*St. George's.*—The tower of St. George's church has been completed and is likely to be much admired in every way. The four slender spires of freestone are of excellent architectural conception. This will give a fresh feature of grace to Dominion Square. Dean Carmichael is greatly gratified at seeing this completion of the tower. The last thing that has now to be done is to replace the wooden steps leading up to the doorways by stone steps. This work is to be taken in hand at once, and will not likely occupy more than a fortnight's time.

St. John the Evangelist.—At the church of St. John the Evangelist on last Saturday afternoon the ceremony took place of the laying of the corner stone of the new baptistry. There was a procession of clergy and the choir from the church. Special prayers were said and special hymns were sung. Inside the stone was placed a casket, with this inscription: "This stone was laid by Arthur R. G. Howard, on August 25, 1894, being a stone of the baptistry erected to the memory of the late John Charles Spence, co-founder of this church; Rev. E. Wood, M.A., rector; A. R. G. Howard, L. Rees, churchwardens; Cox & Amos, architects."

St. Jude's.—Aug. 30.—The good people of St. Jude's church always provide an enjoyable outing when they take hold. Saturday's Sunday-school annual picnic to Cushing's Grove was no exception. It looked somewhat threatening in the morning, but soon cleared off. The more timid ones and some of the elder people, who could not leave earlier, went down by the afternoon boat, getting a delightful sail. About eight hundred had a good time. There were the usual games for the young people, who put in a very happy day, reaching home before dark, in plenty of time to witness the search light display on the war vessels. The rector, the Rev. J. H. Dixon, and the committee of arrangements, worked hard during the whole day for the comfort of the rest. Their efforts were successful. The Rev. Mr. Dixon wishes to return his hearty thanks to the friends who so kindly contributed to the list of beautiful and useful prizes distributed. At the picnic he heartily praised the games committee for the great pains bestowed in arranging and carrying out a very successful programme. After the picnic last year the teachers determined that regular attendance at the Sunday school would be strictly required on the part of all who obtained prizes in any of the contests. The committee carried this rule out strictly. It would do good if all Sunday schools enforced the same rule.

Trinity Church.—Nearly 200 blue jackets attended divine service at Trinity church on Sunday morning. The Rev. T. B. Jeakill, of Hemmingford, preached an eloquent sermon from the fitting text, "Be strong, quit yourselves like men." The anthem was Gounod's "Send out Thy Light," and was very finely rendered. The hymns were appropriate, "Onward, Christian soldiers," and "March, march onwards, soldiers true." During the collecting of the offertory Miss Dubamel, of Ottawa, sang with fine feeling the solo "Hear us, O Father." The blue jackets went away well pleased and well impressed by the service.

Christ Church Cathedral.—Christ Church Cathedral opened wide its doors, Sunday morning, to receive a large number of sailors and marines, who marched with swinging step behind the band of the 6th Fusiliers. The service was particularly impressive. The Rev. W. A. Mervyn delivered an eloquent sermon. The Cathedral was crowded with friends of the sailors, many of whom accompanied them back to the ships.

TORONTO.

Trinity's New Provost.—It is not expected that the new Provost will take charge much before the new year, as at present the nomination of a suitable person to that position is left to the Archbishop of Canterbury and the Bishop of Durham.

BEETON.—A meeting of the Rural Deanery of South Simcoe was held at Beeton on Aug. 29th and 30th. The meeting began with evensong and sermon in St. Paul's Church on the 29th, when the clergy present took part in the service, and Rev. W. G. Dreyer, incumbent of Ivy, was the preacher, in the absence of Rev. A. C. Miles, the appointed preacher for the occasion. Although the weather was unfavourable, the attendance was very good. On the morning of the 30th, the Holy Communion was administered, by Revs. Rural Dean and incumbent, to the clergy

and a number of the congregation. Business session began at 10 a.m., Rural Dean in the chair, and the Rev. Geo. Scott acting as Sec. *pro tem.* Welcome was extended to the new member, Rev. Mr. Dreyer, and after the adoption of the minutes of the preceding meeting, a portion of 1st Tim. was read from the Greek and commented upon. On motion of Rev. W. E. White, seconded by the Rev. W. G. Dreyer, it was unanimously resolved that the Rev. J. Coper Robinson of Japan, be requested to attend a series of missionary meetings to be held throughout the Deanery. The organization of a Choral Union Society in connection with the Deanery was next discussed, and a resolution to organize such society, to be known as the South Simcoe Rural Deanery Choral Union, was passed, and a committee appointed, consisting of Revs. Rural Dean, Canon Murphy, E. Chilcott, W. E. White, and W. G. Dreyer, to make necessary arrangements and with power to act. It was further decided to have a meeting of the clergy and organists at Beeton in the month of October when the conductor will be present to practice the music decided upon. After several other items of business, it was decided that the next meeting of R. D. be held at Ivy. A vote of thanks being tendered the incumbent, the very interesting and helpful meeting was adjourned. During the past year a great number of improvements have been effected upon St. Paul's Church. An excellent bell of 950 lbs. weight has been placed in the tower, a new furnace put in, a new lectern and a very handsome circle of stained glass recently placed in the west end window by Jos. McCausland & Son of Toronto. A decided improvement in the appearance and comfort of the church is the result, and much credit is due the St. Paul's Ladies' Society in procuring the same. The congregations are good in this church and services hearty.

The Lord Bishop of the diocese will, D.V., hold the September ordination on the 23rd inst., in St. Alban's Cathedral, Toronto. The examination of candidates for both the Diaconate and the Priesthood will begin in the synod rooms on Wednesday, the 19th, at 9.30 a.m.

HURON.

DURHAM.—*Sunday School Teachers' Convention of the Deanery of Grey.*—The ninth annual convention of the Church of England Teachers' Association of the Deanery of Grey was held on July 18th, 1894, in this place, the following places being represented: Markdale, Rev. M. M. Goldberg and 18 delegates; Hanover, Rev. E. J. Jennings and 11 delegates; Dundalk, Rev. J. C. Jones; Owen Sound, Rev. Jas. Ardill and 5 delegates; also a large number from Durham Sunday school. Some of these delegates arrived the previous night and were very hospitably received by the good people of Durham; in fact the ladies of the congregation did all in their power to make the delegates comfortable. A sumptuous dinner was served in the Town Hall, and after partaking of the good things therein prepared, the teachers repaired to Trinity Church, where Divine service was held at 1.30 p.m.

The convention was held in the Town Hall, about seventy-five delegates being present, opening with singing and prayer.

The first piece of the programme was a very able address by the President, Rev. J. Connor, bidding the visitors welcome and expressing his regret at the absence of so many Sunday schools in the Deanery, most of whom were prevented by the length of the journey. Rev. J. Hill, of Chatsworth, was unable to be present through illness; one clergyman in his letter had suggested having two conventions held in different places. During his address the rev. gentleman mentioned that he was not in favour of Brotherhoods, but spoke very highly of St. Andrew's Society, which he did not consider in the same light as a Brotherhood; it makes the young men take a greater interest in the Church and also induces others to do likewise. The Recording Secretary then read the minutes of the convention held in Markdale, which were adopted, by a motion moved by Rev. E. C. Jennings, seconded by Mr. Wm. Gorslin. The first paper, the subject of which was, "The best method of creating an interest in the more systematic study of the Bible," was written by Miss Ardill of Owen Sound, and read by Miss Parker. This was an excellent paper containing several good suggestions, which were as follows: To train the children to bring their own Bibles to Sunday school, and in time they will become so used to their own books that they will be able to find the places much more readily. (2) To tell them a Bible story one Sunday and expect the scholars to be able to tell it themselves the following Sunday. (3) To have week-night classes for Bible study, and one very good suggestion, which if carried out would increase the knowledge of the Bible considerably; the plan was to form a club for the study of the Bible, in the same manner as Tennyson, Shakespeare, etc., are studied. Rev. M. M. Goldberg, of Markdale, replied, on this paper, that most people read the Bible in the same manner

as they would a novel, and not in a systematic way, studying it as they read. Rev. Jas. Ardill thought that there was a tendency to use too many text books, and that the Bible was used too much as a book of reference. He strongly advocated the practice of people bringing their own Bibles to Church, and if they did so and followed all the lessons through, at the end of the year they would have read the Bible almost through; so often you see people very particular about having a very handsomely bound Prayer Book, and perhaps no Bible at all, or a very inferior one. The rev. gentleman did not wish by any means to slight the Prayer Book, but that it should come second to the Bible, as it is taken from that precious book. The second paper, "How to secure and maintain a sufficient supply of teachers in our Sunday schools," was composed and read by Mr. Wm. Gorslin of Durham, and called forth quite a lively discussion on the subject of the "Leaflet," which Mr. Gorslin was in favour of using in all classes as a means of preparation. Rev. E. C. Jennings of Hanover, in replying to this paper, said the way to procure teachers for our Sunday schools all lies in the Bible class, and that the Sunday school and the Bible class should be under the supervision of the clergyman alone, following out the Canons, that the clergyman should take charge of the Sunday school. He did not approve of preparing a Bible class by a leaflet, as they would not know any more than the other classes themselves. Mr. Biggar, of Markdale, considered the Institute Leaflet a great assistance to the Bible lesson. Rev. J. C. Jones, of Dundalk, mentioned a plan that was adopted in England. The scholars are all prepared for teachers by three different examinations, the first when they are about 13 years old, the second 3 years after, and so on till they have passed the final, when they are considered competent to teach. Rev. Jas. Ardill thought that the Church of England was never at a loss as to what to teach their classes when they had the Church Catechism, which is not taught thoroughly enough in our Sunday schools, as shown forth when a confirmation class is formed. All the clergymen present agreed that the pupils had to be taught too much after entering this class, instead of being thoroughly grounded on it before, as set down in the Baptismal Service. The rev. gentleman said if we do what the Church lays upon us, God will do the rest. As regards the leaflets, when he went to Sunday school in the Old Country they never used them at all, but the Catechism was so drilled into them that they could almost read it backwards; but he did not think that it was in the leaflet but in the wrong use of it that the trouble lies; we too often substitute the leaflet for the Bible, which was not intended. The third paper, a very interesting one, was read by Rev. M. M. Goldberg, entitled "Sunday school work—its basis and its ultimate aim," in which the rev. gentleman said that the Christian public school cannot or will not do, what the parents will not do. The Church says: "I will impart to them this knowledge." The reason our Sunday schools are not more successful is owing to the fact that teachers are appointed in a haphazard way. The teacher must come to the class as the minister comes to the pulpit. Train up a child in the way, he should go, and be careful not to impart a faith in the child which will have to be broken in later life. Make Christians of them before Churchmen. Miss Gordon, teacher of the infant class in Owen Sound school, explained how she taught the principles of the Church in connection with the Bible; she began by teaching the reason why Christ came here, and connected that with Advent, and so on following Christ's career here on earth by the Church's year. Rev. J. Ardill said, "Never forget that you are teaching little sinners, so lead them through Christ to the Church and they will be good Churchmen."

The last piece on the programme was an address instead of a paper given by Rev. E. C. Jennings of Hanover, on "The offertory as it is in Church service." The speaker considered the offertory as much an act of worship as the rest of the service; men are to be taught to bring their whole lives into the house of God, for what is put on that collection plate must be honestly obtained. The money represents how he obtained it, and can be looked at it and say he can lay it on the table of God without a blemish; also that the offertory comes from God—that that offertory is an account of what they have been doing throughout the week, and looked at in this light it will help to make better Christians. The offertory dates back as far as the days of Abel. Rev. J. C. Jones mentioned that a good plan was to give each child the name of a mission, letting him have some object in view. Rev. J. Ardill advocated that the collection was not the offertory, and that the Rubric did not say so. The custom of taking up collections in churches did not come into vogue till 1662. The rev. gentleman said that a very small portion of what was given in church went towards making up the clergyman's stipend, and he for one would not receive such as an alms. Rev. E. C. Jennings said when he mentioned that the offertory dated back as far as the days of Abel, it did not mean

only money. Rev. J. Ardill said he would like to see all the money go through the offertory, but that there were thousands of dollars that never came into the Church at all, and yet were as much an offertory as the collection; therefore the collection is not the offertory in the true sense of the word. The speaker read the opinions of two noted men on the subject, Blakely and Proctor, and also asked all present to read the ordination vows.

The discussion on the papers being finished, a motion was moved and adopted, "That a hearty vote of thanks be tendered Rev. J. Connor and the ladies of the congregation for their kind hospitality," moved by Rev. J. Ardill, seconded by Rev. J. C. Jones. Owen Sound was then chosen as the next place of meeting, and the following officers were appointed—President, Rev. J. Ardill; Vice President, Miss Mockler; Corresponding Secretary and Treasurer, Miss Gordon; Recording Secretary, Miss B. Sadler.

A vote of thanks was tendered to all those who prepared and read papers. Rev. J. Connor gave a farewell address and thanked the delegates for their hearty co-operation in the work. The Doxology was sung and the Benediction pronounced. Thus ended a very profitable and pleasant convention.—BESSEY SADLER, Rec.-Sec.

LONDON.—*Hellmuth Ladies' College*.—On Wednesday, Sept. 12th, this illustrious institution entered upon the twenty-sixth year of its history and the twelfth year of its present able management. A thorough training is afforded in the academic studies, and also there are very superior advantages in music, art, etc. The system of discipline is a very excellent one, and is framed with a view of attaining the highest results in the development of character as well as deportment. Situated a short distance from London, it is a beautiful and quiet home for study, with large grounds and abundant facilities for outdoor amusements. The climate is dry, moderate and extremely healthy. The College is in every respect a happy home and a complete and thorough school.

RUPERT'S LAND.

WOODLANDS.—The Rev. Randolph F. Nie, B.A., has left to spend a few days in Toronto.

LAKE DAUPHIN.—The Rev. Mr. Wakefield is doing capital work in this far away mission; a new church is well under way.

WINNIPEG.—The *Free Press* published a report that the Rev. Canon Matheson of St. John's College had been offered the Provostship of Trinity University. We are glad to say that the report has since been contradicted. Canon Matheson is deservedly popular among clergy and laity, and especially among the students of St. John's. Old Trinity could not get a better man, but Rupert's Land needs him.

POPULAR POINT.—The church is being repaired with money earned by the ladies, to whom great credit is due. A new oak foundation is to be placed throughout. The church is also to be lathed, plastered and re-seated.

SOURIS.—The Rev. Rural Dean Hill has laid the corner stone of the new church being built here. Mr. F. O'Meara, lay reader, is in charge of Souris.

WINNIPEG.—*St. Mark's Mission*.—The Rev. G. Stevenson, incumbent of Elkhorn, has been called to St. Mark's, a mission church in connection with Christ Church, Winnipeg.

STONEWALL.—The Rev. Herbert Dransfield, incumbent, has been seriously ill for some time; his place has been supplied by Canon Matheson and others from Winnipeg.

ST. PETER'S INDIAN RESERVE.—The old stone rectory on St. Peter's Indian Reserve is to be converted into a hospital by the Church of England authorities. Some funds have already been contributed, and the Ven. Archdeacon Phair, who is now in the East, will endeavour to complete final arrangements for carrying out the scheme.

On Sunday, Aug. 19th, the English Church people of the Somerset group of missions had a very bright and happy day, when His Grace the Archbishop of Rupert's Land administered the holy rite of confirmation to 15 candidates, 10 males and 5 females, prepared by Rev. A. Tansey. The services took place at 2 o'clock in St. Stephen's Church, Swan Lake, when 5 candidates, 3 males and 2 females, were confirmed by His Grace, who gave two most suitable addresses which will not soon be forgotten—for they were deeply spiritual, full of wise and godly counsel for all, whether just commencing the Christian walk, or those who had been in the warfare for a number of years. The church looked very pretty, having been cleaned and nicely decorated for the occasion by the members of the Ladies' Aid, who, though few

in number, had worked very hard to beautify the little church, which was crowded. In the evening of the same day, at 6 o'clock, in the Church of the Redeemer, Norway (which was lately opened), His Grace administered the same holy rite to 10 candidates, 7 males and 3 females, when His Grace again gave two helpful and suggestive addresses which were calculated to build up the spiritual life of believers and encourage those just entering publicly upon that same spiritual life. The church was crowded. Some of the candidates had to drive 20 miles, as there is no church at Somerset, but an effort is being made to build one there; the people are too poor to build without outside help. Two offers of \$25 each have been made on condition that \$450 is raised before the 1st of November, 1894. The building of the church (which is much needed) has the sanction of His Grace the Archbishop. Any information will be given by the incumbent Rev. A. Tansey.

K. D. C. brings prompt relief to sufferers from Indigestion.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Bishop of Maryland (Dr. Paret) is adverse to the consecration, at present, of Bishops for the Spanish Reformers, as determined on by the Archbishop of Dublin.

American priests will watch with interest the appointment to the new Bishopric at Ottawa.

Electric lights are now used in the chancel of Old Trinity, New York City.

The Church historian, Mr. Eugene Lawrence, died Friday, August 17. R.I.P.

The Bishop of Pennsylvania (Dr. Whitaker) is in Switzerland.

The new Episcopal residence for the Bishop of Vermont (Dr. Hall) at Rock Point, Burlington, will be ready for occupancy in December.

The value of real estate owned by the Diocese of Southern Ohio amounts to \$1,186,296 61.

Bishop Kinsolving, of Texas, invites coloured preachers to luncheon.

The Bishop of Liberia (Dr. Ferguson) is a negro.

The "muddle" in Mexico is increasing. Dr. Riley has recently ordained a certain Oliver M. Fisher. This gentleman reached the City of Mexico on June 2; was ordained deacon on June 4, priest June 6, and returned to Boston on June 7.

After this graduates of the Cambridge Theological School, Mass., will need to be more critically examined by chaplains on presenting themselves for orders.

Many clergy are somewhat surprised that a Vice-Chancellor of Trinity University, Toronto, should resign to accept a professorship in the General Theological Seminary, New York City.

A new Bishop of Olympia will be elected on Oct. 17th. What is needed out there is a sound Catholic Bishop. To elect an evangelical will be to give the diocese a twenty-year setback.

The Bishops of Iowa and North Dakota have everywhere been treated right royally in England and Ireland. Our American Bishops are not "noted" for their kind treatment to English and Canadian clergy who are elected to rectorships here. Every obstacle is put in their way.

The Bishop of Arkansas (Dr. Pierce) has given his consent to the election of a co-adjutor Bishop.

Taking the American Bishops as a whole, it is said that Dr. Hugh Miller Thompson, Bishop of Mississippi, is the best speaker, and by far the most trenchant writer.

The rectors of our leading city parishes, for the most part, have returned from their vacations.

PREFERMENTS.

Rev. W. G. Thayer, Head Master of S. Mark's School, Southborough, Mass.

Rev. C. T. Raynor, Rector of Grace Church, Copenhagen, N.Y.

Rev. A. M. Burgess, Rector of Keeton, Ill.

Rev. A. G. L. Trew, Rector of Epiphany, Los Angeles, Cal.

Rev. G. P. Somerville, Rector of Holy Trinity, Hertford, West Virginia.

PERSONALS.

The Bishop of North Carolina (Dr. Cheshire) has been made a D.C.L. of the University of the South, and the Rev. W. T. Manning a B.D. from the same university.

The Hon. L. Bradford Prince, Secretary of the Church Building Fund Commission, has received the degree of LL.D. from Kenyon College.

The Rector of St. Paul's Cathedral, Buffalo (Rev. J. A. Register), has been made S.T.D. by Hobart College.

The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.

British and Foreign.

The resignation of the Dean of St. David's has been withdrawn.

The Duke of Northumberland contributes no less a sum than £3,000 a year to Church schools.

Archdeacon Farrar, though able to be about again, must shortly go abroad for much-needed rest.

The Rev. J. E. Kempe intends shortly to resign the living of St. James', Piccadilly, after forty-two years' work there.

Mr. Edward Arnold has in hand some *Recollections of the Dean of Salisbury*. Dean Boyle has, throughout his life, been connected with interesting men, literary and clerical.

The Bishops of Australasia have issued a pastoral letter as a first step in the united effort determined on to place the heathen mission work in their diocese on a better footing.

The Rev. A. G. L. Trew, D.D., has been appointed to the charge of Epiphany Church, Sichel street, Los Angeles, Cal. Address accordingly after Sept. 7th.

The Bishop of Kentucky has recently advanced to the priesthood the Rev. J. G. Uring, L.Th. (Durham, England), a colored man who speaks seven languages.

The Bishop of Gloucester and Bristol is gone to Bel Alp, Switzerland, for a month.

The Archbishop of Ontario has arrived in London. His address is 22A Queen's road, Bayswater.

All obstruction to the progress of Newcastle Cathedral has been removed. The contractor has been guaranteed a sufficient amount to enable him to finish the exterior, the Bishop himself guaranteeing £1,000.

In Tasmania diocese the Church has more than 51 per cent. of a total population of over 153,000. There are now over 60 licensed clergy in the diocese. In forty years the Church has spent more than £47,000 in Hobart city alone on churches, parsonages and schools.

The Bishop of Cape Town, who was to have sailed for South Africa recently, has been prevented from doing so by illness. He still hopes to be able to leave England on the 25th inst.

The Hon. Mrs. Whittuck (late the Hon. Miss Butler), who gave £1,000 towards the restoration of the nave of Dewsbury Parish Church, has now informed the Vicar of her intention to rebuild one of the aisles of the nave at her own cost. This handsome gift will amount to nearly £1,600, and is in substitution for the £1,000 mentioned.

Father Ignatius threatens to go to the Church Congress again, as he has done before, to protest against advocates of the Higher Criticism being allowed to speak. If he goes to Exeter he will go especially to oppose Canon Driver, who is to defend the critics.

The Mayor of Exeter has issued an appeal to the citizens of Exeter asking for donations to a fund for defraying the expenses of hospitality to be given to the visitors to the approaching Church Congress. Apparently most of the money collected will go towards paying for the usual conversazione, which is generally given by the mayor of the town visited by the Congress.

TURKEY.—The constituent bodies of the Armenian Patriarchate have at length yielded to the orders of the Minister of Police, and elected Bishop Hamayak, a preacher of the Church of Psamatia, *locum tenens*, during the vacancy of the Patriarchate. Since the resignation of Mgr. Achikian they had contended that their mandates had expired.

The *New Zealand Church News*, which has reduced its price to 1d., notes a sermon by the Rev. S. Chapman, of Kyneton, asserting that the State, by affording facilities for civil marriage at registry offices, was legitimising immorality. Sir T. B. Patterson, Premier of Victoria, supports this view, believing that the general effect of civil marriage amongst a certain class of people has been to lessen the sanctity of the marriage tie.

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last few days. He and Principal Owen addressed the annual meeting of St. David's Guild at Wrexham. There was a large representative gathering of fourteen parishes. The Bishop's varied experiences, given with telling effect, greatly charmed his audience. The members of the Guild were invited after the meeting by the Rev. T. Lloyd Williams and Mrs. Williams to meet the Bishop and the Principal.

The Pope is reported to be complaining to his intimates that Vatican affairs were never so bad as now. "All the States," he said (according to the *Corriere di Napoli*), are preoccupied with the social question; the populations are surrounded with an unhealthy atmosphere, or are in a condition of alarm and discomfort; and we are in the power of the enemy, without a hope in the future." The sums derived from the St. Peter's Pence are very small, in spite of many pilgrimages, and the incomes from the Papal possessions are much diminished.

A table showing the number of churches in which the most popular hymnals are used, has been compiled from the new edition of *Mackeson's Guide to the Churches of London and its Suburbs*, which was published last week. *Hymns, Ancient and Modern*, heads the list as in use in 695 out of the total of 1,058 churches included in the guide; and second stands the Bishop of Exeter's *Hymnal Companion*, which obtains in 175 churches; while *Church Hymns* and the older S.P.C.K. hymn book have a home in 125 churches; the *Hymnary* is in use in six, and the remaining books, to the number of a dozen, are to be found in only two or three churches.

In connection with the proposal by the Australian Bishops for a week of self-denial for Foreign Missions, to be held from November 25th to December 1st, a *General Memorandum* of hints for the clergy and other workers has been circulated by the Bishop of Tasmania, by whom the organization of the movement is being directed. In this leaflet the proposal is made that the effort should aim at raising "not less than £10,000;" and in justification the Bishop makes the following statement:—"Let us remember that this amount will be a mere pittance taken from the money spent daily in luxuries. The following are official facts. Let us impress them on our people:—Amount spent daily in drink in Australasia, £41,000; amount spent weekly in drink in Australasia, £288,500; amount spent daily in tobacco in Australasia, £6,600; amount spent weekly in tobacco in Australasia, £46,000. Australasia spends more than 9 per cent. of its income yearly in drink and tobacco. We ask for something like one-fifth of the money spent in one day in the above manner."

Correspondence.

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

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

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

House of Laymen.

SIR,—I thank Mr. Blomfield for his courteous answer to my enquiry for an explanation of his assertion that "There is no 'raison d'etre' for a House of Laymen in this country as there is in England." His description of the two Houses of Convocation is quite correct; but the statement that "no layman had a seat in either House" should have been accompanied with an explanation which would have shown that it was only partly correct. I therefore venture to offer my own explanation of the necessity that was found to exist for a House of Laymen in alliance with the Convocation of Canterbury. The Upper House of Convocation is composed of the Bishops of the various dioceses. But these same Bishops have seats in the House of Lords, which is to all intents and purposes a quasi department of the Upper House of Convocation. The laity do not sit in the Upper House of Convocation, but they sit with the Bishops in the House of Lords, and their opinions are voiced through the Bishops on their return to the Upper House of Convocation. So that it may fairly be said that the laity of the House of Lords are hereditary representatives of the laity of the State Church of England, just as they are politically of the people of England. It may not be a wise arrangement, but so it is; and these same representatives of the laity sit, speak and vote with the mitred clergy of the House, on all Church questions, very much in the same manner as the laity sit, speak and vote with the clergy in our Synods.

If the Archbishop, or Convocation, in their judgments and important cases before them, deemed it desirable to know what the clear opinion of the laity was on a given point, there it was, one would say, at their very door, but His Grace no doubt soon found that the laity of the House of Lords, like the laity of our Synods, were, with a few exceptions, utterly unable to give an intelligent opinion either individually or collectively on any given subject, the Parsonage question for instance, for want of opportunity to study and consider amongst themselves, and thus, on account of what we must call their ignorance, they were very liable in giving their final verdict to be swayed and influenced by the superior knowledge and power of the Bishops who had made it their life-long study. Here then was the 'raison d'etre' for the establishment of the House of Laymen, a body purely representative of the laity. So clearly did the laity of the House of Lords see the absolute necessity for it that on its establishment they eagerly became members, and I think at this day about twenty of the Lords, many commoners and the first men in every diocese, are its warm supporters. The above reasons will to a large extent apply to every Diocesan Synod in the Dominion of Canada.

J. SYMONS.

Toronto, Aug. 31st, 1894.

The Education Policy of the Church.

SIR,—The *New York Churchman* for July 28th contains an article on a subject which is at present in different ways agitating the Anglican Church throughout the world, viz., that of Religious Education. It is written by one of the foremost American students, on this and similar subjects, Prof. Ely, and is entitled "The Educational Policy of the Church." You would confer a great boon upon the Church public by publishing it *in extenso*, but failing this, I beg to give your readers a brief extract of the proposed policy. Prof. Ely begins by saying that "no thoughtful person, who truly loves our Church, can be satisfied with the educational work which she is doing in the United States." He offers two reasons why the American Church has accomplished so little, which are, first, that the educational plans hitherto proposed have involved the idea of separation from the public life, which he believes to be contrary to the best traditions and genius of our Church. Such plans do not commend themselves to Churchmen, and so nothing is done. The second reason is that no "large and comprehensive plans, calculated to appeal to the imagination of the Church and to arouse the enthusiasm of Churchmen, have been presented." Prof. Ely's platform contains three planks; of these the third is by far the most important in its author's own eyes, and of it the following is an outline. Almost all the States of the Union have large and flourishing State universities. They are handsomely endowed, they have many students, the work done is of a high order, and "as they rest upon the prosperity of the entire Commonwealth, and not upon the fluctuating and uncertain fortunes of a few individuals, they have a secure foundation." The Church should plant at the seats of these universities, colleges for men and women. Here the Church students (Prof. Ely would include others) would board; here they would receive a certain amount of religious instruction; here they would have their own chapel, in which "courses of sermons would be preached by the ablest clergymen in the Church." How great, urges Dr. Ely, are the advantages of this plan over that of the establishment of a separate college or university. "At the present day, . . . a million dollars for a separate Church college in Wisconsin, would not give its students even the narrower college education which the university offers." Even supposing \$2,000,000 or \$3,000,000 could be raised, "why should there be an attempt to devote so large a sum of money to this purpose, when by far the larger part of the work which a Church college or university would undertake is already being satisfactorily carried on, and that on neutral territory?" The State university "stands for the effort of the whole Commonwealth."

By adopting this policy of affiliation "the American idea of the separation of Church and State is preserved, and at the same time the loyal co-operation of the Church with the State in its public institutions is secured." I desire to draw especial attention to the following words which are *mutatis mutandis*, applicable to Canada as to the States. "This is, as already intimated, entirely in accord with the best traditions, and with the true genius of our Church. It is a doctrine received of all of us, that the State is a Divine institution. We pray continually for the President of the United States, for the governors of our commonwealths, and we have added to our Prayer Book the petition, 'God save the State.' If it does not follow logically and inevitably that we should enter into relations with public institutions, attempt to build them up and to save them in the best sense, it is hard to tell what practical conclusion can be drawn from the doctrine of the divinity of the State, and from the prayers

which we utter." Now, sir, what does the editor of the *Churchman*, which represents the strongest, soberest Anglicans of the United States, say to all this. He says, "There are many thoughts awakened by the suggestion which Churchmen would do well to ponder. It cannot be denied that such a plan has very great merits, and would do much toward giving to purely secular institutions of learning a Churchly atmosphere and environment, with which many students would gladly surround themselves. On the score of economy, such a movement would produce given results with far less funds than would be required to endow new institutions. In effectiveness, also, the educational work alike of the Church and the universities would be increased—of the latter by the augmented number of students; of the former because the Church could thus avail herself of the unsurpassed facilities already existing for the highest classical and scientific training. We commend Prof. Ely's article to the careful attention of our readers. They will find much in it that bears the stamp of a sound and thoughtful policy." It will be obvious to every reader that Professor Ely's contentions might be urged with equal, nay considering our comparative poverty, with greater force here in Canada. The united capital of our three universities amounts to less than \$600,000. In each of the provinces in which they are situated there are large, wealthy, and well-equipped state or undenominational universities, which the great majority of Church students attend. If Prof. Ely's policy is "sound and thoughtful" for the Church of the States, it is worthy of serious and unprejudiced consideration in Canada. The universities of the Church are not private colleges, and therefore every Churchman has a right to express his opinion about them. The educational policy of the Church is of interest to every Churchman, and he should therefore strive to make himself acquainted with facts upon which to base a rational opinion. Let this be done, and I have no atom of doubt that the verdict will be that the governors of our Church universities should steadily shape their policy so as to bring them into the main current of Canadian educational life and thought. Would that some more worthy voice than mine, one that would arouse the placid slumber of our people and convince them of the surpassing importance for the future welfare of our Church of opening their eyes to see. In the meantime let me re-echo Dr. Ely's concluding words: "Will not Churchmen everywhere earnestly reflect upon this plan, and resolve to do all they can to carry it out? Let this work which is so pre-eminently a patriotic work, a Church work, and a truly Christian work, go forward in all parts of the land."

HERBERT SYMONDS.

Ashburnham, September 3rd, 1894.

A Breach of Promise.

SIR,—Last spring, when sending up our statements for the year with parochial collections, there was sent to the clergy of this diocese a circular asking that they would send to Synod Office the names, alphabetically arranged, of subscribers, with the names of collectors and amounts collected on the cards, with the promise that the same would be printed in *Synod Journal*. And we were also given to understand, for encouragement to subscribers, by certain members of the Board, that those who subscribed a dollar would be presented with the journal. Now the other day when *Synod Journal* came out we looked in vain for the published list of subscribers. What excuse can the clergy make to those induced to subscribe their dollar, who were not in the habit of doing so, and to the collectors who hoped to see or hear of their names, and to those to whom such promises were made, contained in the *Synod Journal*? This would answer as a little inducement to country people to give, and a sort of guarantee that their money found its destination. But if a reasonable excuse cannot be given, it will produce a want of confidence in some sensitive minds, and may injure the collection next season. At all events it is but just to some of the clergy, who took a great deal of pains in making out the list, and not a little trouble, that they should be informed by the rightful person the cause of this broken promise.

COUNTRY.

Ontario Diocese.

A Change of Men.

SIR,—I am heartily in accord with the author of a letter, under the above heading, which appeared in your paper of 30th ult. I have long been of opinion that a change should be made more frequently in the representatives to the various synods; that some men should not be returned, year after year, merely as a matter of course, and because no vestryman likes to appear as wishing to turn out the then representatives. What is the result? Those stereotyped members have pretty well exhausted whatever ideas they may once have had about the requirements of the Church, and are satisfied to do no-

thing. They crave the honour, but they too often shirk the work. They are, at the same time, so inconsistent that, while they crave and hang on to what they feel to be an honour, they, in most cases, refuse to bear the expense, but expect the congregation to reimburse them. They talk—mostly mere goody-goody twaddle—but their talk results in nothing practical. Nothing new is ever brought up in synod; nothing practical is ever suggested or debated, and the whole thing is run by two or three bumptious individuals who dominate everything and everybody. What again is the result? The proceedings of nearly every synod are so flat, so uninteresting, so dead a character, that few persons ever take the trouble to read them; and no one, outside the members themselves, ever takes the trouble to allude to them, except in the most indirect manner. If the Church is to advance in the same proportion as other denominations, it must have infused into it more life, more zeal, more knowledge. The *laissez-faire* policy never yet advanced any project, civil or ecclesiastical. A reform must be brought about, but it will come with better grace if undertaken by the members themselves, and not as the result of outside pressure. One of the first reforms is that each lay member should pay his own expenses. If the honour is worth having, it is worth a little expense. A man who is unwilling to bear, or who grudges, such an expenditure, is but a flabby Churchman. There are plenty of subjects to be brought up, but to which most of the members have never as yet given any thought, and on which many of them must feel they are incapable of giving any opinion. I will just mention four subjects which might be taken up with profit, and which will yet have to be settled. 1. *The Athanasian Creed*.—To many this is such a cause of offence, that even the Bishops of England assembled in convocation have hazarded the suggestion that it might be eliminated from the Prayer Book. 2. *The status of Canadian clergymen in England*.—Why should duly ordained clergymen of the Church of England in Canada not have in England the same status as any clergyman ordained there? The Bishops of this country show little self-respect, and little care for the dignity of the Canadian Church, by having ever tolerated this injustice. If the English Bishops refuse to recognize Canadian clergymen then let the Canadian Bishops refuse to recognize English clergymen. 3. *A Universal Hymn Book*.—This will be an important step towards making the Canadian Church one strong, united body. As it is, the whims and fancies of each Bishop, and sometimes of each clergyman, decide which hymn book is to be used. Our American brethren are more sensible and more practical. There, throughout the length and breadth of the land, almost without one exception, one hymn book is used, so that a man at once feels at home no matter what church he attends. 4. *The removal of clergymen*.—The getting rid of a clergyman who has outlived his popularity, and, therefore, his usefulness, is a difficult matter. It is a painful fact that in no other denomination in Canada are there so many wrangles over unpopular clergymen as there are in the Episcopal Church; and the cause of this is the difficulty, nay the impossibility, under the present law of the Church, of getting rid of them. *Fas est ab hoste doceri* is a good maxim; and the adoption of some such rule as exists in the Methodist Church would be a move in the right direction, only the term of office might be extended to five years.

A CHURCHMAN.

The Diocese of Algoma and the Province of Canada.

SIR,—The Algoma question is fairly before our Church people in this province, and some kind of a solution must be arrived at next Provincial Synod. As a diocese, Algoma evidently requires a different policy from that under which it has been administered. The labor of getting the absolutely necessary financial support it required, and the other pressures of the position, has broken down the health of its devoted Bishop, and the Church in the province has been notified that he contemplates resignation. Let us try to realize this position, and see what can be done to meet it. Some articles have appeared in the Church papers suggesting schemes to solve the problem, but something I think should be done before such suggestions can have much practical value. A full expression of opinion from both orders of clergy and laity in the Diocese of Algoma itself, uttered in the usual constitutional way, is indispensable to the proper dealing with the question. The men who do the Church's work in Algoma have a right to be heard as a diocese in this crisis in their diocesan position. Coincident with the Algoma question is that of the extension of the Episcopate, which is now being much discussed in the province. In the eastern part of the civil Province of Ontario the division of the Diocese of Ontario is nearly accomplished. In the western part of the civil province, the Synods of Toronto and Huron at their last meetings both appointed committees to consider

the question of diocesan reorganization, and consequent co-operation with adjoining dioceses, having for ultimate object increase of the Episcopate. Can this state of matters be brought to work in with the Algoma question and help to settle it? The lines of railway communication and the suitability of any place for being a centre to work from, must be prominent factors in any diocesan readjustment. It appears to be conceded that Huron could contribute the counties of Grey and Bruce to a new diocese, but the Huron Synod alone can pronounce upon this, likewise so with Toronto. That diocese must express an opinion as to what it can do before any scheme can be outlined. But why should we always deal with counties in these constructions of dioceses? Neither federal nor local civil governments regard county boundaries in their territorial arrangements, and the Church should round off territory by townships when required in the proper adjustment of the diocese. We, however, must assume something to work out a position. If, then, Huron gave some territory, and Toronto some territory, could a new diocese be formed with that and part of Algoma territory, making its area the territory around Georgian Bay, and leaving Algoma proper still to be administered as a missionary diocese? At this stage we must keep in mind that the ecclesiastical adjustment of the boundary of Ontario has not yet followed the civil adjustment, and that Rupert's Land administers some territory in Ontario which will fall to be adjusted some day, and now that the Canadian Pacific Railway is through, and various branch lines projected from it, we have to make allowance for the natural expansion in Algoma itself. If this position is to be seriously considered we must have the voice of Algoma direct to assist in the solution of the problem. It may be alleged that the Bishop can represent the position sufficiently well to the province, but if the full voice of the Church in all its orders, Bishop, clergy, and laity, was ever required anywhere, it is required now from Algoma. We are not now dealing with simple administration, but reconstruction, and the clergy who have gone into that diocese, and worked in it, can give an idea of its requirements and suggest a policy that could not have the effect from any other quarter. The laity of Algoma should likewise be heard. These pioneer men's experience is valuable in suggesting courses of action, and if the Bishop of Algoma would call a full meeting of all his clergy and representative laity, elected by the respective congregations, their utterances as to the future of Algoma would be of most essential service to the Provincial Synod in inaugurating any change. I think we ought to be prepared to follow the example of the Church in the United States in dealing with the stipends of missionary Bishops. What, then, has the Church in our province to consider? The re-arrangement of Algoma, with possibly a new diocese to be set off. The membership of the Church in the province has to adequately conceive the whole situation, and rise to it. We must go on with Algoma, and it will be a great test of the vitality of the Church in our province the way it will deal with this question. Therefore as the Church membership, who have to find the means, have to decide as to procedure, the evidence submitted to them should be as full and authoritative as possible, and I am of the opinion that the Bishop of Algoma can render no better service to the general cause, and to his own faithful and devoted clergy, than by convening them and the representative laity together as early as possible. The expression of such a meeting would have an educative effect, and would assist materially to deepen the consciousness of the importance of this crisis in the minds of our Church members. I must say the recent powerful letter of the Rev. C. J. Machin, on the necessity of Algoma being heard, impressed me deeply, and the men who have hitherto supported Church work in Algoma by their contributions, ought to hear what the men have to say who, to this work, have given their lives. As a matter of policy and wise action, I do not think it possible to make any durable or workable settlement without the active participation of Algoma itself in it, and with the expressions of Huron, Toronto, and Algoma before the Provincial Synod, I feel assured that body will be able to effect such adjustments as will best serve the great cause all wish to see prosper.

CHARLES JENKINS.

Petrolia, 27th August, 1894.

Religious Instruction.

SIR,—Many who acknowledge the benefit of religious instruction say, "We are well aware that the Bible cannot be taught in our public schools, on account of our unhappy divisions, and therefore our public instruction is secular; but we have our Sunday schools in which our children have religious instruction." This is a very popular notion, but what is in it? Waiving, for the present, several other important considerations, just think of the small portion of time occupied by our own Sunday schools—one hour on the Lord's Day—one hour out of

every one hundred and sixty-eight. That is, assuming the average of school age as seven years old to fourteen, only one year for religious instruction instead of seven. I ask, could it be possible in that short period, under the most favorable circumstances (except in rare cases) to "train up a child in the way he should go," as he should be trained? Something is done, however, and we are thankful for our Sunday schools, in which is afforded almost the only opportunity for the majority of the children to know the way of salvation; seeing, alas! that so many Church parents neglect their chief duty to their offspring, and so many of our clergy neglect the Rubric ordering them to catechise the children at a set time during evening service. May I here take the liberty of respectfully and humbly soliciting those who are authorized to compile the lessons for our Sunday schools, in leaflet form, to compile the lessons in book form, and graded First, Second, and Third Book, at 5, 10, and 15 cents, respectively. By so doing, they will confer a boon on the Church in Canada, both for the present and future generations. I reserve the "remedy proposed" for another time.

A SLEMMONT,
Baysville.

False Statements.

SIR,—There is a paper named *The (R.) Catholic Record*, published at London, Ont., to which the Church of England seems to be a great tribulation. Its issue of 4th of August devotes a column and a half to "Anglicanism and Unity," and the same space to what it styles, "A New Anglican Movement towards Rome," besides almost a column to Dr. Alexander and Prof. Stockley, and half a column each to criticisms of some statements of the Archbishop of Canterbury and the Bishop of Delaware. Its issue of Aug. 11th devotes two columns and a half to "The Ritualistic Movement" and "High Churchism in the United States," besides more than three columns to Rev. Henry Austin Adam's reasons for leaving the Church. The editorials are, of course, pretty much of the same drift, viz., that we are all ready to fall into the arms of Rome, and the writers are absurdly ignorant of the feelings of High Churchmen, or desirous of creating a panic in the Evangelical ranks and making that party distrust its fellow Churchmen.

In its issue of Aug. 4th, it says that "ecclesiastical information of a particularly interesting character has just been received by the *Daily Chronicle* from its Roman correspondent. He states that a large number of Anglican clergymen, . . . eager for union with the See of Rome, have addressed to the Vatican a communication asking for enlightenment on certain points, and making suggestions . . . a query as to the validity of Anglican orders is, we are told, put once more. . . . In conclusion, the document supplicates by all and every means the founding of a Uniat Anglican Church, into which crowds of doubting High Churchmen could enter." It then gives the comments of the *Roman Catholic Times* of Liverpool on it, not even omitting the sentence, "The words in which this news is given are somewhat peculiar, but probably the statement is substantially correct." For my part I must admit that, to my mind, the words seem no more peculiar than those of any other lie, but probably Roman Catholic papers, not being familiar with breaches of the Ninth Commandment, find the language a trifle strange when they come across them. The *Record*, in its issue of 11th Aug., then proceeds to comment on this wonderful news under the aforesaid heading, "The Ritualistic Movement," and for cool impudence and uncalled for speculation this editorial surpasses anything I have ever seen. The following are two extracts:

"So far has the Ritualistic movement gone that it is actually asserted that over two thousand Anglican clergymen have written to Pope Leo XIII. a request that he should cause a special investigation to be made by one of the Sacred Roman congregations, upon the question of Anglican ordinations, with a view to ascertain whether there is any possibility that they should be recognized by the Catholic Church as valid, and that steps should be taken to establish an English Uniat Church: that is to say, an English Church acknowledging the authority of the Pope, and accepting all Catholic doctrines, but having a liturgy in English, which would be somewhat different in form only from the Latin Liturgy.

"It is not certain that the proposal we have mentioned has been made to the Holy Father, as the steps taken have been kept as secret as possible, but it is known that the step has been contemplated, and it need not surprise the world much to learn that the negotiations have been begun."

The idea of a movement of this kind, in which two thousand Anglican clergymen are concerned, being kept so secret that Churchmen have heard nothing about it, is rather rich. I send you the remainder of the article, in case you care to comment

on it. I certainly think that if this statement is false (as I do not doubt it is) it ought to be promptly shown to be so.

L. STONE.

Harvest Festivals.

SIR,—Would it not be well to make our harvest festivals occasions for enforcing on Church people the general duty of thanksgiving, instead of confining them to the special bounties of the harvest. We teach the Resurrection all the year round; we worship the Trinity in every service; yet we have special festivals in honour of the Resurrection of Jesus Christ and in honour of the Holy Trinity. Thanksgiving is a necessary part of every Christian life, of every act of worship. Would it not be well to have one day, the chief feature of which would be the formal recognition of the duty of giving thanks "at all times and in all places?" The harvest festival might be that one day. One sermon at every festival might deal with "thankfulness," its nature, its results, etc.; instead of every sermon being given up to drawing some lesson from the actual harvest. At Christmas and Easter we preach on the Incarnation and Resurrection, and what they mean to us. But at harvest festival, while we preach on the harvest and on all the details connected with it, we very often forget that it is a harvest "thanksgiving." The general hymn "Now thank we all our God," might be more to the front in our services. Psalms of praise and thanksgiving; psalms declaring the goodness of God, might sometimes take the place of those Psalms which refer specially to harvest; e.g. Psalms 33, 34, 46, 66, 67, 91, 92, 96, 98, 103, 111, 113, 121, 136, 138, 148. If we took some such line as this there would be no question as to the propriety of holding harvest festivals when the crops are a failure. The festival would be a formal public recognition of the fact that thanksgiving should be an ordinary part of a Christian life, and that such thankfulness should have some practical effect on the life. We want to catch the spirit of our general thanksgiving, namely, thankfulness for all the blessings of this life, combined with special thankfulness for special mercies. I do not pretend, of course, that the idea here suggested is new or original; but I do feel that we often lose sight of it in our festival services at harvest time.

F. G. PLUMMER.

Sunday School Examinations.

SIR,—Having seen the report of two Sunday school conventions lately at which various subjects of interest to Sunday schools were discussed, but at which no mention was made of the Inter-Diocesan Sunday School Examinations, it occurred to me that I might suggest to any who are preparing programmes for future conventions that the subject of "Sunday School Examinations" forms one of the subjects for discussion. It must be plain to all that a teacher who has passed the examination and obtained a first-class certificate, with his Bishop's seal attached, must realize that he has not only attained a certain standard of excellence, but also that he has received a recognition from the Church in Canada in his office as teacher. This will prove no small incentive to a faithful teacher. And no scholar can have entered for the examination without having received a similar incentive to faithfulness in his work. The Inter-Diocesan Sunday School Committee has now undertaken the conduct of these examinations; this in itself should give a great increase in the interest, and therefore in the number of teachers and scholars who enter for the examination. Sunday school conventions would greatly help in furthering the benefits of the examination in the encouragement which they would give to teachers and scholars to enter for them, if the "Inter-Diocesan Examination" formed one of the subjects for discussion.

CHAS. L. INGLES.

Toronto, August 31st, 1894.

Diocese of Ottawa.

SIR,—"Wanderer" should remember that, since the Church is now co-extensive with the Dominion, the choice for Bishops need not be confined to the particular diocese requiring an overseer; and, besides this, why ignore the principle of gradual promotion? e.g., if an Archdeacon be equally suited for the office, besides having a large experience in the ministry—why elevate Rural Deans *per saltum*, instead of higher dignitaries *per gradum*? There is a "G.O.M." who became Bishop of a Canadian diocese in this way, and he has men under him whom he has been training in the same way, and has just presented one of his most successful workers with a new Archdeaconry. Now, if such an Archdeacon were made Bishop of Ottawa, Rural Dean Bliss might be Archdeacon.

28th August, 1894.

L. S. T.

Help Needed.

SIR,—again I am going to beg you to give me a little space to make an appeal for help in this mission. We need this year \$1,200, \$500 of which we must try and get from outside help. There are three ways in which help can be given by any dear reader who feels desirous of forwarding the work in God's Church: 1, sending a donation; 2, getting 20 friends to give 50c. each and forwarding it; 3, sending a parcel of saleable work for the sales we are holding in November.

Things most useful are children's garments, men's shirts (flannel), mitts, socks, and stockings, and all fancy articles.

In one of these ways I ask our friends who read this appeal to help and forward to me at Trehene, Manitoba.

GEORGE GILL, Incumbent.

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

BRIEF MENTION.

It is estimated that one of the largest stones in the pyramids weighs fully eighty-eight tons.

The engines of a first-class man-of-war cost about \$700,000.

Rev. F. C. Powell, Kingston, conducted a quiet day in St. Luke's church, Camden East, on September 6th.

The first caricaturist is said to have been Antiphitus, an Egyptian, about B.C. 332.

The postage stamp longest in use and still used is the 5d. of New South Wales.

The Roman Catholics of London, Eng., propose to build a monster cathedral which will cost £250,000.

Until the seventeenth century there were no bakers in France except in the cities.

Rev. E. A. W. Hannington last week collected over \$400 in the parish of Beachburg for the new diocese fund.

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

Egyptian monuments represent hats in nearly the shape of the Mexican sombrero.

So many D.D.'s are being conferred in the States that the honour is no longer much valued.

Principal Miller, of Ridley College, St. Catharines, has returned from a short vacation in the Adirondacks.

A prehistoric human skull found at Anniston, Ala., in 1890, measured 34 inches in circumference just above the ears.

Westminster Church, Winnipeg, has been dedicated with appropriate and elaborate services.

The Rev. Canon Ellegood, of Montreal, preached in All Saints' Church, St. Andrews, N.B., on the 26th ult.

The manuscript complete of the first Bible (Old Testament) was finished in the year 430 B.C. It was first translated into Saxon in 637 A.D., and into English in 1534.

The Rev. Hugh a Tudor, formerly of All Saints', Winnipeg, is going as a missionary to Pondoland.

Bishop Paret, of Maryland, has written a stinging letter against revivals.

The Rev. James Irvine has resigned his position as principal of the Shingwauk Indian Homes.

It is estimated that 2,200 tons of ostrich feathers have been exported from Cape Colony during the past thirty years, valued at \$50,000,000.

One town in India has seven magnificent temples, each of which was hewn from a single block of stone.

The Rev. F. H. Fatt, of Merritton, has resumed active work. His health is greatly improved.

The Rev. Canon Dumoulin, Toronto, has returned from his holiday in the east, and officiated at St. James' Cathedral last Sunday.

Emperor William has a new carriage which is lighted inside and out by electricity. The horses also bear small lamps on their harness.

Bodies of moths are covered with a thick down because the insects require protection from the dampness of the night.

Some Anglican Bishops in the States have refused to accept priests who are members of the confraternity of the Blessed Sacrament.

The harvest dinner in connection with Christ church, Athens, in Taplin's grove, on Wednesday last, was successful. The proceeds netted \$105.

Gen. Booth claims that the Salvation Army converts to Christianity 200,000 people every year.

King Richard Cœur de Lion's ransom, paid to Emperor Henry VI. in 1193, was equal to about \$2,000,000 in our money.

Rev. Canon Burke, Belleville, taken ill with pleuro-pneumonia, is recovering and is sitting up for a time each day. His recovery has been somewhat retarded by rheumatism.

The largest building stones are those used in the cyclopean walls of Baalbec, in Syria. Some of these measure 63 feet in length by 26 in breadth, and are of unknown depth.

There are 28 institutions in Russia called technical railway schools for the special education of people for all branches of the railway service. All but three are controlled by the government.

The Rev. J. DeWolf Cowie, of California, is spending an extended vacation in Nova Scotia, the home of his youth.

The finest first folio copy of Shakespeare, 1623, in existence, is owned by the Baroness Burdett-Coutts.

The Bishop of Toronto and Mrs. Sweatman are taking a holiday at Penetanguishene.

The Duke of Augustenburg, brother of the German Empress, is unmarried, and should he die without leaving a son, his title and large estates in Silesia and Holstein will pass to his uncle, Prince Christian.

Charles Evans, of St. Paul, Minn., has sailed for Japan to work under Bishop McKim as a representative of the brotherhood of St. Andrew.

Prof. H. Morse Stephens, M.A., of Cambridge, England, has been chosen to succeed the late Herbert Tuttle, as professor of modern European History at Cornell University.

Three great divisions of the globe took their names from feminine originals—Asia from a nymph of that name, Europe from Europa, the daughter of Agenos, and Africa from Labya, or Aphrica, the daughter of Epaphus.

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

The Rev. A. C. Watt, of Lucille, Ont., is taking duty for the Rev. E. W. Sibbald, of St. Luke's Church, Portland, St. John, N.B.

The Egyptian Government pays interest on \$60,000,000 Nile Canal debt and \$80,000,000 Suez Canal bonds, squeezing the money out of the farmers.

A generous gift has been received from a member of the Deseronto congregation consisting of a handsome set of altar and desk hangings, for use during Advent and Lent. Several memorial windows will be placed in position.

It is said that the names of the Rev. J. M. Snowdon, M.A., rector of St. George's, Ottawa, the Rev. Rural Dean Bliss, of Petawawa, and the Ven. J. S. Lauder, D.C.L., Archdeacon of Ottawa, have been mentioned as probable candidates for the new bishopric of Ottawa.

At St. James' church, Tweed, the annual harvest festival was held on August 30th. Services were held morning and afternoon. A most excellent tea was served at 5 p.m. by the ladies. The handsome sum of about \$75 was realized.

What do you Take Medicine For?

Because you are sick, and want to get well, of course.

Then remember, that Hood's Sarsaparilla cures.

All we ask is, that in taking Hood's Sarsaparilla you will do so with perseverance equalling or approaching the tenacity with which your complaint has clung to you. It takes time and care to eradicate old and deep-seated maladies, particularly when they have been so long hidden in the system that they have become chronic. Remember, that all permanent and positive cures are brought about with reasonable moderation. Hood's Sarsaparilla attacks disease vigorously and never leaves the field until it has conquered.

Incorrigible.

"Now, parson, it's no use—
You need not preach to me;
I've never been to church as yet,
And never mean to be.

Go speak to other folk,
And they may welcome you;
But if you think to draw me in,
That's what you'll never do!"

"Well, John, I'll say no more,
For words are thrown away;
But, friend, the time may come when you
Will send for me to pray!"

Alas! a few short weeks,
And John, with aching head
And fever-stricken limbs, was laid
Upon his dying bed.

"Oh, wife!" he sadly cried,
"Oh, could I but undo
The follies of my life, and all
My deep transgressions too!"

"Oh, send for parson now,
That he may pray with me,
That all my sins for Jesus' sake
May now be forgiven be!"

—B. M.



Clergymen Recommend It.

Rev. J. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. as a cure for Dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name 'King of Dyspepsia Cures.'"

—Conflict makes us live in the fear of God, walk circumspectly, pray without ceasing, grow in grace and in the knowledge of Christ, and learn to understand the power of the Word. Therefore, be not faint-hearted or dismayed; but take such conflicts for a sure sign that thou hast a gracious God, since thou art being fashioned into the likeness of His Son; and doubt not that thou belongest to the great and glorious brotherhood of all the saints, of whom St. Peter says:—"Resist the devil, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world."—*Luther.*

K. D. C. Pills cure chronic constipation.

Phenomena Allied to Lightning.

Subterranean thunders have occasionally been heard preparatory to an aerial eruption. The sea has cast up volumes of water, as if volcanoes were exploding below. The ground has burst open, and floods of water have gushed forth from the sides of hills or from fissures in the rock. Taking another class of effects, cures have been performed by lightning—gouty men have been enabled to walk freely, epileptic persons have been healed, amaurosis has been removed and rheumatism dispelled by a flash. But one dare not look too closely into the subject of medical electricity nor venture to recommend any one to tempt lightning in the hope of experiencing its curative effects.—*Chambers' Journal.*

Things to Forget.

If you would increase your happiness and prolong your life forget your neighbour's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or

Hints to Housekeepers.

The pulp of a lemon rubbed on the roots of the hair will stop ordinary cases of falling out.

Rain water and white castile soap in a lukewarm suds is the best mixture in which to wash embroideries.

Corks may be made air and water tight by keeping them for five minutes entirely immersed in melted paraffine.

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the ends of each in old newspaper.

Milk which is slightly turned or changed may be sweetened and rendered fit for use again by stirring in a little soda.

To remove white spots from varnished furniture hold a hot stove-lid or plate over them. They will soon disappear.

For moist hands, ninety parts of eau de cologne and fifteen parts of belladonna is an excellent lotion, after the use of which dust with powdered alum.

The rubber rings of fruit cans will recover their elasticity if soaked for a while in weak ammonia water. This is quite an item when canning is being done and the rubber rings are found to be stretched out of shape.

To PICKLE ONE TONGUE.—To half a gallon of water, add one pound of salt, one ounce of saltpetre, six ounces of sugar. Boil all together, and pour cold over the tongue placed in a small jar. Leave the tongue in the pickle for two or three weeks.

BEEF PICKLE.—Six pounds of salt, two pounds of brown sugar, three ounces of powdered saltpetre, three gallons of soft water. Boil all the ingredients together, removing the scum, until no more scum rises. Allow it to grow cold, and pour it over the meat, which it must entirely cover.

Rose water as a flavouring was an extract esteemed by our grandmothers, and it is returning to favour. Pumpkin pies, fruit cake, rice, and many other things are rendered really delicious by a few drops of rose extract, especially when used with a little lemon flavouring. Only the smallest possible quantity is advisable.

JELLIED CHICKEN.—Boil a chicken in as little water as possible until the meat falls from the bones; pick off the meat, chop fine, and season it with pepper and salt; put into the bottom of a mould slices of hard-boiled eggs and layers of chicken until nearly filled. Boil down the water in which the chicken was cooked to a cupful, season and pour it over the chicken. It will sink through, forming a jelly. Let it stand over night on the ice or in a cold place. It is to be sliced at the table. If there is fear lest the jelly be not stiff enough, a little gelatine may be soaked and added to the cupful of stock. The mould may be decorated with hard-boiled eggs, cut in round slices before the meat is put in. Garnish with light-coloured leaves, or fringed celery.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic, and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life.

MRS. S. KELLETT, Minden, Ont.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

Gentlemen,—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it.

MRS. HIGHT, Montreal, Que.

CHICKEN BREASTS.—Trim the breasts of some chickens to resemble trimmed lamb chops. Stick a leg bone (the joints cut off at each end) into the end of each cutlet; pepper and salt them, roll them in flour, and fry them in a granite pan with butter. Serve them in a circle in a dish with peas, mashed potatoes, cauliflowers, beans, tomatoes, or other vegetable in the centre. They are nicer larded on one side, choosing the same side for all. They should not be rolled in flour. These fillets may be served in a circle, with mushroom sauce poured in the centre. A nice course for a company dinner.

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 castile soap in a luke-
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 ast winter with Diar-
 nd thought I was go-
 I tried Dr. Fowler's
 , and now I can thank
 ving my life.
 LETT, Minden, Ont.
 p cures and removed
 ren or adults. Price

Children's Department.

Better than Gold.

It was a pretty piece of furzy hill as you might see anywhere. There was no road over it, only a cart-track in one place, and for the rest you might wander up and down at your own sweet will. The children played at hide-and-seek between the furze-bushes, and the gentle twitter of the swallows as they circled round was constantly heard above their heads. A range of chalk downs, green and swelling, rose at the back; the cowslips grew there, and clumps of beech-trees, their soft silky leaves just unfolding, covered the slopes.

But this hill was all sand, not chalk; and, as all gardeners know, that made the look of things quite different. Furze was there, of course, and just now, in this bright May-time, it was in all its glory.

Nowhere else but in England could you have seen such a mass of gold. At a little distance it was such a blaze that people turned to look at it, and the proud furze-bush was mightily pleased with the admiration they expressed. "What's so good as gold?" it asked, as it held up its head stiff and straight. "What's so good as gold?"

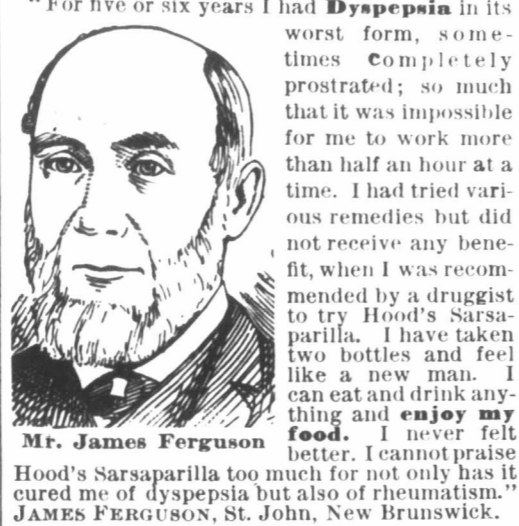
But there were other things on the hill besides the furze. There was the soft velvet moss, the pale scentless violet, the yellow tormentil; but, best of all, there were the bluebells. Lovely in colour, sweet to the senses, rising from their pale green leaves—who would not love them?

The little ones gathered their hands full, and still there were plenty left; nobody plucked the furze. Oh no! it was guarded, policeman-like, by such sharp prickles; and, besides, it was too grand—it was gold!

And the bluebells looked up timidly at the furze, and they whispered, "You are admired; but we are loved."

That spring passed away, and another, and a vast change had come

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over the furze-hill. All the gold was gone. Men had come and hacked away at the tough stems till a few stunted bushes only were left, and nothing of the glory remained.

"Give place to your betters," they had said grimly; "we want the land for building, and must get rid of the rubbish."

And the bluebells? They did not take the trouble to root them up, though they trampled them carelessly under foot, and the once flowery hill was left barren and unsightly.

Another spring came and went, and many another, too. The little children who once gathered the bluebells were grown-up men and women, and the swallows that flew overhead were the great-great-grandchildren of the former ones. The hill itself was changed indeed. It was covered, not with furze, but with villas. There were gardens full of the choicest flowers; the golden chain of the laburnum drooping over them, and the air fragrant with the scent of lilacs.

But how was this? In the midst of the bees, here and there, was something that did not belong to them! There were actually bluebells!—the bluebells of the old furze-hill! One in the narcissus border, another on the rockery, a third in the shady nook by the arbour. How could they have come there?

Ah, you may guess! No gardener had planted them, they were the original inhabitants. Nobody had cared to root them up—too insignificant to be worth the trouble; they were living their own simple life just as naturally in a garden as they used to do on the hillside.

And the children who lived in the villas ran out and gathered them, and cried with eager delight, "How nice to find bluebells here! Please, gardener, let them stay, and don't grub them up as you do the weeds. It would not be kind, you know, and besides we love them."

"All right," said the gardener, "for I remember when they were all over the hill, underneath the furze. Wonderful grand that was, but all gone now, and we let it go. As to the bluebells, faithful to their old soil, well,

't would be sort o' inhospitable to turn 'em out, so we'll just let 'em bide."
 And the bluebells again lifted up their heads shyly, and murmured, "Love is better than gold, love is more lasting than gold."

Is the World Round?

That was what the Grand Lama asked. But perhaps you do not know who the Grand Lama is. If you could have seen him you would have said he was very grand outside; but with such a question on his lips, you would have felt sure that the brain chambers within were not so well provided for.

Grand? yes—I should think he was; he had on a long gown of orange silk, bordered with purple velvet; the cuffs at the wrists were of sky-blue satin, and over all was thrown a splendid red scarf. Then on his head he wore a high felt hat, also of orange, contrived so that the ends of the same, worked in gold embroidery, fell down over the shoulders. Must he not have been imposing? I am sure our Queen could not come up to him at all. But the grand Lama is hardly a potentate—he is a priest.

You know, in some parts of Asia, where the religion called Buddhism prevails, the Grand Lama is the head or chief, treated with the greatest respect, and with reverence almost amounting to worship. But this splendid fellow is not very learned in geography, as we know from the question he asked the traveller who had been admitted into his august presence—

"Is the world round?"

"You," he continued, "have been in many countries and talked with wise men, and I would like your opinion as to the shape of the world."

"I believe it to be shaped like a great ball," replied his visitor.

"I have heard so before," said the great man thoughtfully. "The Russians have told me so, and possibly, as they can predict eclipses, they must know; but it is contrary to the teaching of our books. What makes you think so?"

"I have many reasons," returned the traveller; "but the best and strongest arises from my own experience. I have been round it."

The questioner started with surprise. The words gave him a shock. "What do you mean?" he exclaimed. "How do you know?"

"I mean this: I turned my back on my home, and travelled many months in the same direction. Every morning the sun rose before my face and set behind my back; the earth seemed flat—there was neither ridge nor end, and at last, without once turning, I came again to my own country. Could I have done this if the world had not been round?"

"Very strange—very strange," murmured the Grand Lama, when the traveller paused. "But where is your country?"

He listened to full descriptions of it, and it seemed to open up new ideas in his mind. He had heard of India and England, but not of America, and had no idea of the mighty Atlantic which rolls between the two worlds. The talk was long, but by no means was he convinced.

"It is not said so in our books," he repeated gravely, shaking his head

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

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with its orange hat, the gold embroidery glistening as he did so; "but perhaps you may be right."

Some day, we may hope, your geography book, translated, may come into the Grand Lama's hand, and then he will learn, not only that the world is round, but that there is a God who made it and rules it, and who is not only a Creator, but a Father.

What Kindness can Do.

Birds of all sorts are very timid; they soon fly away if people come near them. But even birds may be tamed by kindness, and made to fly to you, not from you.

Pigeons are most easily tamed, for they are very affectionate birds, and ready to respond to any kindness. A few crumbs or seeds in your hand, and a gentle word, will soon win them, and they will perch on your shoulder, and fly round you. But you must be gentle. A rough word or a hasty movement

will send all away in a minute. They are defenceless little things, and they know that their only safety is in flight; so that they soon take wing if they are frightened.

How sad it is that some children take a delight in teasing and frightening defenceless little creatures. Only the other day I saw two well-dressed boys stop in the road and pick up stones to throw at some pigeons near them. I suppose they called themselves "gentlemen," but I did not think them so, or they would have acted more gently to the weak and inoffensive birds, that had done them no harm.

—God knows what we need; we only know what we would like to have. That is why your prayer and its answer did not seem to fit like a ball in its socket.

"People's Course,"
Massey Music Hall

Ten Grand Entertainments.
The course will be opened November 17 by the Torbett Concert Co., one of the best musical organizations before the public this year. Miss Torbett was in Clara Louisa Kellogg's Co. for two seasons, dividing the honours with that lady. Gen. Jas. B. Weaver, Rev. Joseph Cook and seven other such attractions make up the best course available.
Subscribers' list now open. Course tickets, \$1. \$1.50 and reserved seats at \$2.50. Non-subscribers double.
The Lieutenant-Governor, Mayor Kennedy, and hundreds of other prominent citizens have already subscribed. Send or call for particulars. 30 Bank of Commerce Building.
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