

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, OCTOBER 3, 1895.

[No. 40.

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Morning.—Jeremiah v. Ephesians vi. 10.
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APPROPRIATE HYMNS for seventeenth and eighteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion : 258, 317, 324, 556.
Processional : 248, 270, 274, 391.
Offertory : 223, 232, 294, 305.
Children's Hymns : 242, 337, 339, 570.
General Hymns : 5, 19, 279, 301, 308, 532.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion : 197, 310, 313, 552.
Processional : 4, 217, 231, 392.
Offertory : 36, 178, 203, 304.
Children's Hymns : 280, 340, 343, 565.
General Hymns : 14, 195, 218, 238, 451, 544.

SEVENTEENTH SUNDAY AFTER TRINITY.

GOOD WORKS.

People generally mean when they speak of "good works" those that are commonly called "the works of mercy," such as feeding the hungry, clothing the naked, visiting the sick, &c.; and it is very true that these are good works to which Christians should be "continually given"—that is, they should be always ready and willing to do them, always on the watch for opportunities of doing them; above all, they should never weary of them. But we are so apt to grow tired of everything. We take great interest perhaps in works of charity, while they are new to us, and then neglect them or leave them off altogether. This is why we need God's grace to prevent (or go before) and follow us always in order that we may be continually given to good works. We cannot persevere of ourselves; it is only God who can keep us from growing "weary in well-doing."

But we must remember that, as the Epistle leads us to see, "lowliness, meekness, long-suffering, forbearing one another in love," are also good

works to which we are called. We may not all be able to do any great work for Jesus in the world—children especially have not much time at their own disposal, or many opportunities of doing good to others; perhaps they are not allowed to do all they might; they have other work given them, they have to spend their time as they are bid by those over them—but we can all of us, old and young, high and low, rich and poor, serve Him in our homes. We may be very sure that it is our blessed Lord Himself who

"Calls us by some daily care,
Some claim of common life;
Some heart that hath a grief to share,
Some work with kindness rife." *

Only let us listen for His voice and be on the watch to do Him service, whether in great things or small, beseeching God to give us grace to be continually given to all good works.

* "Hymns: Descriptive and Devotional."

COLONIZATION AND THE CHURCH.

BY ERNEST HEATON, BARRISTER.

No one can fail to notice the increasing interest of the Church in the social problems of the day. The Archbishop of Canterbury has forcibly impressed this duty upon the Church at home in his visitation charges for 1890, entitled, "Christ and His Times," where he says: "All these social difficulties . . . are secular and economic questions, and, therefore, Church questions of the deepest moment." And he goes on to add as much needed warning in the following words: "Social problems are not to be solved by rule nor committed to well-meaningness excited by religion, but religion requires them to be dealt with scientifically and constructively." The prominence given to the question of the unemployed in England, at the present time, has brought forward into no less prominence, as a partial solution of the problem, the necessity of putting into active operation a comprehensive scheme of Imperial colonization, and in this the Church, in compliance with the charges of the Archbishop, is deeply interested. It is reported that one of the great missionary societies of the English Church intends to engage actively in the work of colonization. We welcome the news; but we cannot help feeling a certain amount of apprehension lest this movement may result in a repetition of the mistakes which have been so numerous in the past. When will Churches, societies and philanthropic statesmen learn to sink their individuality and praiseworthy ambition in the work of colonization, to retrain their well-meaningness within the limits of scientific and constructive treatment, and confine their energies to their proper scope of usefulness, missionary work and organization among intending immigrants at home? Not we fear until some wide practical association is formed in Great Britain, which will afford scope upon constructive lines for all the zeal and well-meaningness which abounds; and not until the Colonial Governments learn to take a more lively and intelligent interest in the work of scientific colonization, and, by the founding of colonies under expert management, render co-operation possible, and do away with the necessity of amateur work in this department, which has been so fatal to colonization in the past. We would rejoice to hear that the Church in England, or any society connected with her, intended seriously to engage

in colonization, for clergymen, more than any other class of men, without any great additional effort in the ordinary prosecution of their duties, can do good and effective work in influencing emigration. Some people think that, in the work of spreading the Gospel, there is more than sufficient scope for the English Church in attending to the stream of emigration which emanates from her. Unfortunately the element of heroism is lacking in the work. It is more romantic, more dangerous and more heroic to send missionaries to the black heathen. And the energy of the more adventurous is expended in that direction. But surely natural growth is from within. The colonies are sending missionaries to Africa and China. Might it not be argued that in pushing the march of civilization the English Church and all the other religious bodies in Great Britain would do more effective work if they used all their influence to keep the tide of immigration within the boundaries of the British Empire, and assisted the colonies in looking after those whom they sent forth to their charge. The interests of the Church would then be bound up in the cause of Imperial Federation. And it is right that it should be so. We all recognize that, from a moral point of view, the conservative lines of civilization which obtain in Great Britain are the best. It is monstrous that in ten years over eight thousand settlers should have passed through Canada to the United States. In the interests of morality and Imperial Federation alike, as we shall endeavour to show, it is important that these immigrants should be kept within the influence of British civilization, and more completely in touch with the ideas, habits and customs that obtain in the Old Country. One of the most remarkable features of colonization is the tendency of immigrants in unsettled districts towards carelessness of living, and moral retrogression, a tendency which, with the divorce of religion from the schools, very largely contributes to the alarming increase of juvenile crime, which, as is well known, is a phenomenon common to all new countries, for the careless living of parents must necessarily affect the conduct of the rising generation. This tendency can only be really appreciated by those who have travelled and have the habit of close observation. And yet it is very natural, and can easily be understood. The summer migrant from Toronto or Montreal is fond of spending his holidays under canvas, or in a rough cottage in the backwoods. The chief charm to him of this existence is the complete change from city life, the freedom from the tiresome restrictions which, at home, society and civilization impose upon him, and the sensation of first principles which the Indian, the child of nature, is supposed to enjoy. The feeling is essentially a human one and as a temporary relaxation, most healthy. So too, with the immigrant, upon arrival at his destination, if it be an uncivilized part of the country, the exhilarating freedom of the prairie or the virgin forest takes full possession; the restraining customs of an older civilization are out of place and consequently despised. The first indication of this tendency is the slack observance of Sunday. And it is interesting to note that this year the Agricultural Exhibition of the North-West Territories, at Regina, was opened on a Sunday—a circumstance which would have been impossible in the more settled Province of Ontario

Perhaps our meaning can be more clearly shown by the experience of a lady who married an Englishman and spent some years with him upon a ranch in Alberta. She always persisted in saying grace before meals, as she had been accustomed to do at her father's house. This caused much astonishment among the young men around her, and one day the son of an English dean, a neighbour of hers, remarked that "the fellows" had been betting she would give the practice up in two months, for, as he explained, "We drop all that sort of thing up here."

(Continued in next issue.)

BISHOP RYLE AND CONVERTS TO ROME.

We have in this journal, in our editorials and in the news we gather from abroad, invariably endeavored to deal fairly and justly by all, especially the Bishops of the Church, and we are certainly not conscious of, at any time, ever having said anything disrespectful or derogatory of the Bishop of Liverpool. These remarks are called forth by the publication in a contemporary of certain letters based upon some words said to have been found in THE CANADIAN CHURCHMAN by some irresponsible champion of Protestant theology. We are strongly impressed that the writer of the letters to Bishop Ryle is one of those social and religious busy-bodies who unfortunately have made the Church of England a field for gratifying social ambition or pursuing with unrelenting zeal their most particular religious fad. The views of this gentleman are interesting and instructive, and we believe many of the difficulties in the Church have been prompted and developed by just such people. This gentleman divides the members of the Church into classes, the upper and the lower. He informs the Bishop of Liverpool that "the high classes of society prefer the low type of service, and the low classes the high type of service." We may not, as this gentleman does, belong to the high classes, and we are quite content to belong to the low classes, though we feel somewhat puzzled as to who make up the low classes. Will this gentleman tell us? Does it mean those who do honest work for their living. As a matter of fact, we fancy that in this country we are just as likely to find men and women of good family among the toilers of the land as in the self-denominated upper classes. Further, we are quite sure that those who have not the honour of entering the sacred precincts of the upper classes so-called, regard them in no way socially but with kindly indifference. They do not for a moment trouble their heads about them, and Churchmen of all conditions of life will repudiate with disgust such writers as this. The Church unhappily, sometimes through want of discipline, has not with sufficient determination demanded earnestness of conviction and nobility of character from some who belong to her. As a consequence she suffers from their unbelief and want of straightforward, manly integrity—who even malign a very large portion of the Church, men and women who very largely and almost entirely make up her congregations and support her institutions. This gentleman gives us more illumination in regard to the relation of the "upper classes" to the clergy. He says, "the gentry, when outside the Church, like to be left alone, whereas the workingmen like to have frequent visits from the parson." This is lovely. The poor, so often "rich in faith" and especially beloved of God, are first put in their proper place, and now the parson, who is their friend, and welcomed as their friend, is branded by this gentle-

man as a social intruder, though a priest of the Church and a co-worker with the Great Head of the Church. The "upper classes" do not want him, they "like to be left alone." Why do "they like to be left alone"? Is it because of their superlative loyalty and devotion to the cause of God and His Church? This whole state of things would be abominable if it were true. But it is not true, and such sentiments are confined to a comparatively few, some of whom push themselves forward as party leaders, and spend their money, if they have it, lavishly to accomplish their own selfish ends. The real upper classes of this country, men of real character, real education, real breeding, real common sense, know and acknowledge a oneness and brotherhood in Christ, and it makes no difference to them whether a man is dressed in broadcloth, or common working clothes, so long as there is in him the heart of a man, and he is striving to attain the Christlike character in his life and conversation. The gentleman who writes seems to be anxious to obtain an answer to a question, to him momentous indeed—"Is the High Church or the Low Church system the better for gaining adherents?" and so he sends across the Atlantic and occupies the valuable time of the Bishop of Liverpool for an answer, while such is his obtuseness that he does not see that he has already answered it himself. Already has his pitiable lament been made: "the high classes of society prefer the Low Church type of service and the low classes the High type of ritual." Of course the low classes far outnumber the high classes, the select few, and the low classes prefer the high type of service, and so the question is answered. What more does he want? The high classes may have their low service and welcome; no one is going to trouble them, or try to coerce them, but the high classes may just as well, now and once for all, understand that the low classes will refuse to be coerced by the high classes, no matter what tactics be employed which some zealot may choose to evolve from his inner consciousness. So this is low Churchism, according to one of its most zealous defenders. Now we come to the amusing part. The question propounded and answered by the gentleman himself, and then transmitted to the Bishop of Liverpool, was prompted by an alarming report "that in most parts of England the Romish Church was not only losing in numbers relatively but absolutely. Liverpool was the only Diocese in the country which showed an increase of Roman Catholics." We are represented, and falsely represented, as "charging the Bishop, if not with being an encourager of Popery openly, with so conducting the affairs of his Diocese, and carrying on the work of the Church of England therein, as to permit the influence of Rome to become very great and allow her to gain ground in his Diocese, although she was losing the favour of those portions of the country dominated by the High Church clergy." We have never made any charges against the Bishop of Liverpool, but if we were asked to account for any state of things of this kind, we should be tempted to attribute it rather to the possible waste of time in struggling, with some show of respect, to grapple with a mass of correspondence similar to this. The affliction can be no light one. We give our readers a sample of the delectable reading of a personal character submitted to His Lordship. "In this Diocese (Ontario) your name is mentioned by the clergy with a shudder, as being that of one but little removed from a Methodist, and the laity ignorantly think you to be only a writer of weak

and boneless tracts." A gentleman, one of the gentry, one of the upper classes, might have had a little more consideration, and more regard for delicacy of expression. The clergy really have no such sentiments. The Methodists are disrespectfully alluded to. The Bishop replies that he is 75 years old, and has for 50 years been reviled and scoffed at. We have heard of other men quite as much reviled and scoffed at. The "weak and boneless tracts" appear to have been too much for the Bishop to bear, and he retorts very justly, "as to being a writer of weak and boneless tracts, the assertion is a sign of ignorance." Well, we have never said that, and so do not count ourselves among the ignorant. The part of the correspondence of real value is a statement made by the Bishop of Liverpool, which confirms all that we have ever said upon the subject. It is persistently asserted by some people and their party organs that large numbers of people leave the Church of England to join the Church of Rome. This we have persistently denied, and more than once have published the testimony of men and writers of all shades of opinion. We are glad to be able to add now the testimony of the Bishop of Liverpool. After accounting satisfactorily for the state of the Roman Church in his Diocese, he says, "I do not see the slightest proof that there is any increase of Romanism in my Diocese. No clergyman or layman of any position has ever gone over to Rome during the eleven years that I have been Bishop. There is a Roman Bishop with many priests in my Diocese, and they naturally look after their own people. But I never hear that they are aggressive, or make any attempt at perversion. As to the rest of England, I believe that the reports of the increase of pure Romanism are most absurdly exaggerated. No doubt there are many Ritualists who work very like Romanists, but they do not leave the Church of England at present." We thank the Bishop for his testimony, and beg to assure him of a thing that he knows very well already. The Ritualists do not leave the Church of England and do not intend to. As loyal sons of the Church they are satisfied with her Catholicity, and they are not ignorant of what she permits and enjoins at public worship. The Bishop of Liverpool is an unquestioned authority, and his statement one of great significance.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

SHELBOURNE.—The Rev. Thomas Howland White, B.A., D.D., rector of Christ Church, was born in 1606, matriculated at King's College, Windsor, N.S., 1823; B.A., 1827; D.D., 1866. Was ordained in 1830. rector of Shelbourne parish 59 years, baptized 3,000, married 781 couples, buried 1,005, and travelled in the discharge of his parochial duties alone, 113,000 miles, performing the remarkable service of baptizing four generations hand-running, and marrying three generations running. On August 15th, Gideon Whitworth Howland, infant son of Thos. Howland White, was baptized in Christ Church, Shelbourne, N.S., by Rev. Dr. White, the child's great grandfather. It is a most unusual occurrence to see the representatives of four generations in the direct male line standing by the font, as in this case. On the 22nd of August, the aged rector married Mr. W. Dates and Miss Hood. The bride's mother and grandmother had also been married by him. Dr. White will be ninety years old in March, 1896. He is the oldest Church of England clergyman in Canada. Last Trinity Sunday he was 65 years in orders.

HALIFAX.—St. Luke's Cathedral.—The congregations in connection with this important church are

keeping up well and show signs of improvement. On Sunday evening, 15th Trinity, Rev. David Neish, at one time a prominent Presbyterian clergyman, and later a professor at King's College, Windsor, preached a powerful and impressive sermon from Psalm 12. It was listened to with profound interest by the large congregation. Mr. Neish is a preacher of great force, and displays unmistakable evidence of deep and wide reasoning.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

(Provincial Synod, continued from last issue).

MONDAY.—At this morning's session of the Synod, the first business was concurrence in a motion by Mr. J. A. Worrell, seconded by Rev. Dr. Langtry, to the effect that the memorials of the Synods of the Dioceses of Toronto, Montreal, Huron and Ontario respecting the constitution and organization of the Provincial Synod be referred to a special committee.

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

The motion was agreed to.

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

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

Ven. Archdeacon Partridge submitted the report of the committee on the state of the Church. It spoke of the need for an increase in the Episcopate, and showed the difficulties that were to be encountered in the way of guaranteeing stipend, etc. Satisfaction was expressed with the working of the divinity degree Canon, and it was stated that it could not be doubted that the encouragement given to continue a systematic course of study on the part of the clergy had been productive of results which had been most beneficial to them and to the Church. Speaking of the relations of the Church to the uneducated classes, the report stated it could hardly be denied that the Church was losing in many places, and especially in the towns, her hold upon them. The Church might well take counsel on this alarming fact, for the poorer and less educated masses were, to a startling extent, being detached one by one from the Church's communion. The distribution of tracts and leaflets would not hold these people to the Church, and it was suggested that one means of accomplishing this might be by increasing the number of lay-readers and putting them under a clergyman in the several Dioceses, whose duty it would be to strive to make them a real evangelizing agency, until the day when the Church awoke to the truth that she had practically lost the permanent diaconate. Statistics were given as to the number of clergy in the several Dioceses, the number of persons confirmed, number of communicants, number of families and amount of contributions, showing that the progress, though not swift, had been steady.

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

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

Ven. Archdeacon Smith considered that if the House adopted the first reason given, it would be adopting a principle which it had never done before. He counselled it to hesitate before putting itself in such a position that henceforth it would not be able to take up matters affecting only one province.

Mr. J. A. Worrell did not think that the adopting of

the clause referred to by Archdeacon Smith would be introducing a new precedent. The Synod was constituted for dealing with matters in which all the Dioceses within its jurisdiction were interested, and not with matters which affected only one, two or three Dioceses. He favoured the adoption of the report.

Col. Mattheson held that that Synod practically represented the whole of Ontario, and he had no doubt that the united voice of the Church going from it would have greater effect with the government than individual petitions from the several Dioceses, as it would speak not only as representing the Church of England, but also as representing the great Protestant element of Ontario.

Judge Macdonald thought they were losing sight of the fact that the Synod had the other day decided not to concur in the message, and, therefore, that disposed of the question. All they now had to do was to consider the reasons for such non-concurrence.

The report was adopted.

On the motion of Ven. Archdeacon Roe, seconded by Mr. J. A. Worrell, the report of the committee was adopted, which had drawn up reasons for non-concurrence in the last clause of a message for the Upper House regarding an amendment to Canon XIV, whereby it was provided that the declaration and oaths, when once taken and subscribed, should be binding for every license to any curacy or mission in the same Diocese, and that it should suffice to subscribe the declarations and take the oaths before each and every institution to any benefice in the same Diocese. The reasons given for non-concurrence were that the declaration of assent and belief made on the occasion of a clergyman being licensed to a curacy or instituted to a benefice would furnish no satisfactory assurance that he had not subsequently so changed his opinions and belief as to be unable to make such declaration on a later occasion. An oath or declaration taken or subscribed on the occasion of a clergyman being licensed to a curacy or instituted to a benefice, would be no safeguard against his subsequently, but prior to his obtaining another license, committing the acts denied in such declaration or oath.

Ven. Archdeacon Brigstocke moved the adoption of the report of the committee on religious instruction in public schools, the main features of which have already been published.

Mr. R. W. Heneker considered that the matter was one of widespread interest, and then went on to say that the civil province of Quebec was, perhaps, the most curiously constituted of all the provinces of the Dominion, in so far as that the Protestant population was concerned, it only numbered one-seventh of the whole population. The whole character, he said, of the legislation as regarded religious instruction in this province had been carefully guarded for many years; even before confederation the whole system was guarded with great care and delicate consideration for those of the minority. He emphasized the fact that the Protestant council of the Committee of Public Instruction was an entirely non-political body, and then went on to outline the course of religious instruction which it was incumbent should be given in the Protestant public schools. If this could be gained in a province where only one-seventh of the population were Protestants, surely it could be done wherever majorities were greater. He alluded to the harmony which had ever existed between the Protestant board and the several superintendents of public instruction, who had a seat on the board, but who could take no part in the voting. The Protestant board, the speaker said, did not force its ideas upon the minds of the majority, but simply showed the majority its whole hand, and the latter met it with hearty approval and help.

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

Rev. Prof. Worrell pointed out that, while it was important to give religious instruction in the public schools, care must be taken not to turn these places into ecclesiastical institutions, and neglect those other branches of study which would be essential to the pupils in later life. As to who should teach religion in the public schools, he said that he should not like to see a law enacting that such instruction be given by anybody or by any teacher who might be employed by any board of trustees. He did not wish to say anything against any of the teachers either in this or any other province, but he had been associated with those in Ontario for many years and he had learned to know that they were men of great and noble principle; at the same time he knew that there were a certain number of them—and it was almost impossible to avoid it—who were not in accord with the whole Christian faith, and who were actually opposed even to the use of the Scriptures in any shape or form. It would, therefore, be absurd to place in their hands a copy of the Bible and tell them they must teach it in their schools; there must be those who should take specially the reli-

gious instruction in our public schools. At the present moment we were drifting, he said, into a state of affairs which would some time or other cause those who looked at the matter to stand aghast and say that men and women had grown up in their communities who were prepared to throw aside Christian faith and say that they could manage their lives by the exertion of their own wills or by carrying out certain principles of philosophy. We were drifting back to the days of Aristotle, instead of bringing out the real teaching of Christ. He referred to the fact that at the present day examinations were looked upon as the important thing in school work, and in any school or district the value of a school was looked upon in accordance with the way in which the examination report read. When it was considered that the one point which they thought of such vital importance was the thing which was placed outside the examination, it could easily be understood how pupils in such schools would soon begin to think that religion was of no value. In conclusion, he spoke of the extreme care which would have to be exercised in appointing instructors and examiners in religion in the public schools, and said that unless the Church was prepared to say that it was going to raise the money which would be required to enable special instructors to be appointed where such were required, the matter would have to be dropped entirely.

Canon Burke pointed out that the absence of religious instruction in the public schools of Victoria, Australia, had been attended with most disastrous results; jails had been filled and crime had increased. So far as Canada as a whole was concerned, he thought that the people were anxiously looking for religious instruction in the public schools.

Hon. G. W. Allan said that hundreds of children in the Province of Ontario were growing up in utter ignorance of anything in the shape of Christian knowledge, who, in fact, had nothing given them which would supply the motive power for their conduct in life, and nothing which would teach them what their objects and aims should be as Christians. The education given was to a very great extent secular, leaving out anything in the shape of religious instruction at all. If the present system were continued, it would be most lamentable for the welfare and happiness, not only of the Province of Ontario, but of the whole Dominion. He was persuaded that if any results of consequence were to be effected in this respect, it must be by the hearty and cordial co-operation of all the religious bodies.

Rev. Dr. Pearson considered that the public school system was good so far as it went, but it did not go far enough. The trouble was that so many people were indifferent about the matter, a circumstance which he attributed to lack of instruction on the point. He was of opinion that if parents were instructed in church in the principles of the faith, there would be less difficulty in the matter of public instruction, and he held that it was the duty of the clergy to do this as far as they could.

Rural Dean Armitage believed the public school system of Ontario to be equal to any in the world, but he thought it needed to be crowned with religious instruction in order to make it what it ought to be. It had been well said that the "three R's" were found there to perfection, and some one had said that a fourth R was needed—religion—the danger being that if it were not added another R might come in—rascality. It was well known that the highest system of education might, and did, turn out a high class of rascals, sent abroad into society. So far as the Diocese of Niagara was concerned, it was endeavouring to move in this direction, for at its last meeting of Synod it passed a resolution in favour of the introduction into the public schools of a textbook on sacred history. Other Synods in Ontario were also moving in the same matter.

Rev. C. E. Whitcombe favoured the restoration of what were known as denominational schools. The Church of England in England, he said, had been a national institution for the instruction of her children from the earliest days, and there had been developed under that institution and that church instruction a class of men that has been surpassed by none in the world for their solid religious strength and their influence on the morality of the world. He moved that the report be referred back to the committee, with instruction to enrich it by the addition of the following: "The Church having in view her highest interests, should, as soon as possible, wherever practicable, secure the establishment of her own schools."

Mr. John Hoodless was opposed to denominational schools. They narrowed a pupil's ideas of religion and he never made a good citizen. A public school broadened a boy's views, and made him, when a man, more tolerant towards those of other creeds.

Judge Macdonald considered that the system prevailing in Ontario had a tendency to create a great degree of godlessness among the young people as a whole.

Rural Dean Pollard was of opinion that what they wanted to get into the public school sys-

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tem was a little religious instruction which should keep the children from being brought up in any sense as un-Christian.

Venerable Archdeacon Evans considered that the question had a two-fold aspect (1), religious instruction in public schools; (2), definite and distinct Church teaching. How far these could be brought together afforded a very interesting, very large and very difficult question. So long as they had the reading of the Scriptures and Christian prayer in their public schools, just so long had they got something to be very thankful for, and something that was the maintenance, at all events, of a great principle. With regard to definite Church teaching, there was a great deal to be said in behalf of having separate and distinct Church schools, if only that were possible and practicable; but he was afraid that none of those at that meeting would live to see the day when, in any province in the Dominion, such a thing would exist as that Church of England members would be allowed to be taxed as a separate community and would pay the school tax on their real estate for the maintenance only of Church of England schools.

Rev. E. J. Fessenden considered that religious instruction was absolutely essential to children, if they were to become good citizens.

Mr. Walter Drake was opposed to denominational schools, and said that he should be very sorry to see the day when our schools were divided into sectarian lines.

Col. Mattheson, Mr. Chas. Jenkins and Ven. Archdeacon Lindsay also took part in the discussion, which, at six o'clock, was adjourned.

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

The report was adopted.

An invitation was read from the chaplain and naval instructor on board H.M.S. "Canada" for any of the members of the Synod who desired to do so, to pay a visit to that vessel on any morning they chose.

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

"As an addition to Canon XIV., in place of the clause in which the lower house had already refused its concurrence, words to the effect that in all cases of the granting of a license to a clergyman who has already, in the same diocese, signed the declarations and taken the oaths required for ordination or institution, it shall suffice that he sign a prescribed form reaffirming the same.

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

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

TUESDAY.—The debate on the report of the committee on religious instruction in public schools, was resumed this morning by Rev. J. Pitt Lewis, who favoured the establishing of separate schools wherever possible, and, wherever they were established, they should give as thorough a Church training and as thorough a literary training as it was possible for them to do. He believed that there were hundreds and thousands of Methodists, Presbyterians and others throughout the country who appreciated religious education to such an extent that they would send their sons to the Church of England schools to be educated. In many respects the present school system was excellent, but in others it was very bad indeed, and where he thought it was worst of all was that not only was the religious teaching of a very, very limited character, but it was not imparted with that reverence which was necessary to make it of any value to the children taught. There was no religion without reverence, and if children were taught religion without due reverence, such teaching would have no more effect upon their minds morally than mathematics. Unless we had in our schools teachers who joined in all religious services in a devout and reverent way, we should not

have what was necessary to safeguard the interests of the children, the Church of Christ and the best interests of our civilization and our country. If evidence of this were desired, let any one go into hundreds of congregations in this land and he would find that a good proportion of the people had no more reverence than if they were in a barn or a stable. The reverence of our people was being utterly destroyed. Alluding to the United States, he said that in that land were 20,000,000 people, professedly the children of Christian parents, who now never set foot in a church and had lapsed into agnostics or infidels in one generation. We went to China, and at great expense converted one or two Chinese, and yet by having a broader system of education, we were simply allowing people by thousands and tens of thousands to lapse into infidelity and unbelief. This was a tremendous fact, and the reason was that Christianity was taught without reverence, and, therefore, it had no result.

Rev. J. Simpson favoured separate schools wherever possible.

Dr. Adams believed in the diffusion of religious knowledge according to the custom of the Church in England.

Rev. Prof. Clark approved of the public school system, but thought it ought to be supplemented by definite religious instruction. Instead of mutilating the system, as the establishment of separate schools, in his opinion, would do, we should seek to impress the legislatures with the necessity of amending the laws so as to permit of religious instruction being given—not after, but during the hours in which the school was in session. He knew that the Minister of Education for the Province of Ontario favoured such a course, and he thought such could be obtained. While his opinions coincided with those who believed that a greater elasticity and flexibility were required in the schools in order that the boys might grow up into different types of men, and while he had no doubt that such could be attained to a larger degree in separate schools, he thought that it might also prove successful in the ordinary public schools of the Dominion.

Judge Fitzgerald spoke in favour of Church schools, and, in support of his argument, said that the public men of Canada had not been educated in the public schools of the country. He differed from the opinion expressed by some, that the breaking up of the public school system would raise denomination against denomination and create ill-will; he contended that such would in nowise be the case.

Mr. L. H. Baldwin was also of opinion that the breaking up of the public schools would not tend towards the breaking up of the country, for what, he asked, would have the effect of making better citizens than Church of England religious instruction? It had been said in the course of the debate that to go to the Government with a request for separate schools would put that body in a dilemma; but he argued that that body was already in that condition, and that the present was the time for religious bodies to make a stand in the matter.

Canon Thornloe pointed out that the difficulties which had been complained of had arisen out of what were called "our unhappy divisions," and said that if any good were to be done, the source of the trouble must not be lost sight of in the earliest stages of the attempted remedy.

Canon Von Iffland pointed to Australia as furnishing an example of the evils of purely secular instruction being given in the public schools, and said that in that country attention had been judiciously called to the matter. In other parts of the world attention had also been drawn to the same thing. He held that the increase of crime among the juvenile population was the result of godless teaching in schools. He thought, however, that there were hopeful signs passing over the world in this respect. He believed that people, even those who were not professedly religious, were waking up to the great evil of a purely secular education.

Rev. A. Brown said that some years ago it was maintained that education was the panacea for our ills; but he held that the public schools had not shown this to be the case. There was an increase of crime in the Province of Ontario, notwithstanding the increase of schools and the improvement in education. He favoured separate schools, because he did not think that a scheme would ever be devised by which religion would be satisfactorily taught in national schools.

Rev. J. H. Dixon contended that religion could be taught in public schools, and pointed to the Province of Quebec in support of his contention, though admitting that even in that case the religious instruction was not so thorough as might be wished.

Canon Bland advised progress being made steadily and with caution. It was not to be expected that they would at once reach the consummation of their desires, but let each one work towards that end diligently and faithfully, and in due time the end sought would be gained.

Mr. R. T. Walkem was of opinion that the Church had not done its duty in the matter as far as it

could; in fact, he held that what was complained of was almost entirely the fault of the Church. He urged combination with other bodies, if it were impossible for the Church of England to act for itself in securing what was regarded as proper instruction for children in schools.

Dean Partridge emphasized the necessity of the Church educating the mothers in matters of religion, either by Bible classes or otherwise. It would not be possible to do much in that direction in scattered country districts, but in the towns and cities it would be quite practicable. He said that the most successful parishes he had known, parishes where the children had really been impressed and brought up as loyal and consistent Church people, were those in which the efforts of the clergy had in some way or another first told on the mothers. There was also a method which the Church herself had laid down for the instruction of her children, and that was that the clergyman should assemble the children of his congregation in the church, and that there he, and no delegates or teachers from the Sunday-school, however true and faithful they might be, should be responsible for the teaching of the children. He would like to ask, he said, how many of the clergy pursued that method?

Rural Dean Mackenzie thought that it would be a mistake to antagonize the provincial system of education in Ontario. The present state of education was largely owing to the unhappy divisions which existed among Protestants. It seemed to him that if it were possible for them to have separate schools in Ontario, they would certainly intensify the present position of separation.

Dr. L. H. Davidson held that by the report they were not antagonizing the school system of any province, but they were simply affirming the broad principle that in every system of education there should be connected with it, in order to give it true educational importance, instruction in the great doctrines of religion.

Canon Richardson thought that there were evils in the Ontario school text-books which ought to be brought to the notice of the Synod and be represented to those in authority. For instance, in "Notes on British History," as authorized by the Council of Public Instruction of Ontario, there appeared the question: "When was Christianity introduced into Britain?" The answer was: "In 596, by Augustine." That was a flagrant error, and, as such, ought to be noticed and brought to the attention of the authorities.

In closing the debate, Ven. Archdeacon Brigstocke remarked that that was the first time, so far as he was aware, that there had been a spirit of determination on the part of the Synod to grapple with this important question. He did not think that they had yet reached that stage where they should speak about Church schools or separate schools; the Church of England was part of the nation, and she should do nothing to cut off her influence in education. He thought that the Church of England could take a very prominent place by being one of the first to move in the matter and inviting the co-operation of all religious bodies. He was perfectly satisfied that by so doing, a scheme would be formulated which would at last—not in a year or two—meet with the approbation of the legislatures in the several provinces, and religious instruction would become a part of the public school education.

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

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

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

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

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

The motion was unanimously concurred in.

Mr. R. T. Walkem presented the amended report of the joint committee on the Diocese of Algoma. It recommended that the Provincial Synod desire the several Dioceses to continue their several contributions for another three years, provided that the Bishop continue his Episcopal duties; but if he be obliged to resign, that \$2 500 be raised by the several Dioceses in the same proportions as are now the

contributions towards the \$4,000 per annum stipend of the Bishop, and that the sum of \$2,500 be paid him so long as he is not engaged in permanent Episcopal or other work; if he be engaged in such work, that the Provincial Synod desire the several Dioceses to provide for, *pro rata*, such a sum as, with the stipend or emolument attached to such permanent work, will make up \$2,500 per annum, and the whole sum to be revived in case of his health obliging him to withdraw from such work. As to the question of the stipend of the Bishop's successor, if the need for such appointment arose, it was recommended that the matter be left to the Synod which must be called, according to Canon, to elect such successor.

Subsequently a communication was received from the Upper House to the effect that it had adopted the report of the committee on the Diocese of Algoma, and requested concurrence of the Lower House in the same.

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

Rural Dean Renaud moved that the report of the immigration committee, presented to the Synod a few days ago, be adopted and printed in the *Journal*, and that a thousand copies be struck off for circulation in Canada and England.

The Prolocutor thought that Churchmen would be glad to hear, as was mentioned in the report, that they now had in Montreal a first class institution, unequalled in Canada, if not on the continent, for dealing with immigrants. It was a well defined Church home, to which every Church of England man, woman and child could go and receive a hearty welcome, and an effort would be made to place them in proper positions.

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

Ven. Archdeacon Bedford-Jones moved that the report of the Sunday School Diocesan committee be received and adopted; that the concurrence of the Upper House in its recommendations be asked, and that the Upper House be requested to take such action as may constitute its representatives members of the committee *ex officio*.

This was seconded by Canon Bland and agreed to. On the motion of Dean Partridge, it was decided to take up the report of the committee on the state of the Church, the main features of which have already been published, and discuss it clause by clause.

When the sixth clause was reached considerable discussion ensued thereon. It dealt with the very grave position of the relations of the Church to the uneducated portion of her people, and said it could hardly be denied that she was losing in many places, and especially in the towns, her hold upon them. Revivalism caught and utilized them; the Salvation Army flattered and glorified them, and the Church lost them. The Church might well spend her most earnest thought and counsel upon this alarming fact. One remedy was to be found in bodies like the Church mission, by the restoration of the permanent diaconate, in the Association Evangelical, in free seats in churches, or in house to house visitation. It was also suggested that the matter might be dealt with by developing and systematizing an order of lay-readers by putting them under the charge of some competent clergyman in each Diocese, whose duty it would be to utilize and instruct them and strive to make them a real evangelizing agency, until the day that the Church awoke to the truth that she had practically lost the permanent diaconate.

Mr. L. H. Baldwin did not think it was true as a whole that the Church of England had been losing ground in the cities; so far as Toronto was concerned, the matter was exactly the reverse, for the Church had gained enormously. He was of opinion that the Church of England could never fail; he believed that it was the true scriptural Church, the Church to which everyone one ought to belong.

Rural Dean Bogert felt that they would like to see the Church improving more rapidly than she did.

Among the causes assigned in the report for this it seemed to him that there was a very serious omission, and that was that the labouring classes had an idea that the Church did not look upon them with sufficient favour, in fact, that it rather gave them the cold shoulder.

Canon Burke considered that more spirituality and earnestness was needed on the part of the clergy. If the clergy would learn to go to church more, it would be a great blessing. (Laughter and applause). None could estimate the power and the influence of a priest going to a service when he was not officiating. When the people saw that the clergy did not attend Church except when they were officiating at the service, they began to think that the clergy did not care. More humility was likewise needed on the part of the higher classes. When they were willing to back up the clergy and break down the barriers between the masses and the classes, things might be better; but as long as people shut the doors of their pews to prevent people getting in the clergy were handicapped very largely, and they would continue to be so as long as the pew system existed.

Rural Dean Mackenzie said that whatever might be the condition of the rural parts of the country, there was no question that in the West, so far as regarded the cities and towns, the Church of England was making a very decided progress. As to the rural parts, he supposed that they must face the truth; they were losing ground. Continuing, he said: "I don't think the clergy are to blame, or the Church; but I think the blame is chiefly here: the Church of England service appeals to intellectual people and spiritually-minded people, and it takes a certain status of intellectuality and spirituality to appreciate our service. Whatever may be said as to the progress or non-progress in rural parts, I say you take the service read in a country church, bare and unadorned, and without the environments and helps you get in even a Montreal Church, I should have said a new Montreal Church—the people are nodding, blinking and sleeping. Yes, many of them. Until the Church of England will give a simpler service, and one that can be participated in by the country people, we must expect this loss in our rural districts to go on. The rev. gentleman concluded by referring to the valuable help he had experienced from the use of lay-readers.

Mr. Strachan Bethune remarked that some of the speakers had alluded to the report as being pessimistic; for himself, he did not think that it was pessimistic enough. The Church had lost sight of those it called the poor. He would ask any clergyman filling a city pulpit, "Is the Gospel preached to the poor?" "I say most emphatically," he remarked, "in this city, at all events, it is not."

Rev. L. W. Williams said that in the city of Quebec the Church was not losing ground; the communicants were increasing largely, the children attending the Sunday schools were increasing, and the Church of England people outnumbered all the other Protestant denominations put together.

The subject was still under discussion when, at 6 o'clock, the Synod adjourned.

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

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

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

Invitations from Prof. Bovey to visit the applied science buildings at McGill, and from Rev. E. Richards, chaplain on board H.M.S. "Canada," to visit that vessel, were ordered to be acknowledged by the Prolocutor.

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

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

Concurrence in a message from the Upper House, to the effect that it was competent and desirable for each Diocesan Synod to adopt its own Canons on

discipline, was deferred until the report of the Committee on Canons on this subject had been received.

Messages from the Upper House to the following effect were received and concurred in:—

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

That, having considered the proposed Canon on suffragan bishops, the Upper House was of opinion that the framing of a Canon on the election of a suffragan or coadjutor bishop was within the rights of Diocesan Synods.

(To be continued.)

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

ANCASTER.—On the Feast of St. Matthew, the church vested in pure white, its sweet scented altar flowers a fit emblem of the pure white soul, Lionel Victor, fourth son of the Rev. E. J. Fessenden, rector of St. John's Church, was laid to rest. The services were taken by the Rev. E. Irving, assisted by the Rev. Rural Dean Clark, and the Rev. J. Morton. Canon Sutherland and the Rev. C. R. Lee were also present. The choir rendered most tenderly the musical part of the service. The hymns sung were "On the Resurrection Morn" and "Jerusalem the Golden," the latter one chosen from the touching fact that on his last Sunday here spent with friends, Mr. Fessenden read to them this hymn of St. Bernard's and then turned the verses as he did into Latin, commenting on their beauty. Previous to this service at the church there was a celebration of the Holy Communion, at which only intimate friends of the family were present. Beloved by all who knew him for his high principles, Christian integrity and courtesy, with a brilliant record at Trinity, where he graduated with honours, and with the prospect of a distinguished and happy future, there was much for him to live for. He was returning to his college at Alleghany after a short vacation home, which had been a specially happy one to him, when the recurrence at Buffalo of a grave illness (from which it was hoped he had recovered), accompanied by utter confusion and loss of thought, came upon him, and after two days and nights shrouded in mystery, friendless and alone, at the mercy of every mischance, he met his death, certainly robbed, possibly murdered. Loving friends showed their affection by kindly sympathy and offerings of flowers. The pall-bearers were his two brothers, Messrs. R. and S. Fessenden, Dr. Farmer, J. W. and T. Farmer, Messrs. Egglestone, Gable, Roberts and Brandon. Under the spreading branches of an oak tree he rests "till the day dawn." We sincerely sympathize with the bereaved family in their sad affliction.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

GALT.—The local committee appointed in Galt to help in raising funds for wiping out the Mission Fund deficit in the Diocese of Huron, are: Mr. W. Keefer and Mr. Beaumont (the two churchwardens), Mr. Greenhill, Mr. A. Bisset Thom, Mr. James Woods, Mr. A. Warnock and Mr. R. S. Strong.

ATWOOD.—Special harvest home services were held here September 15, at 3 p.m. and 7.30 p.m. The church was beautifully decorated and attendances were very large, the preacher being Rev. Mr. Griffin, of Brussels.

MILVERTON.—Rev. W. J. Hamilton, who has had charge of the summer services in Archdeacon Evans' church, Montreal, visited his parents at this place and conducted service at Milverton, September 15. He leaves to assist Archdeacon Nailor (Montreal Diocese) for the future.

ST. MARY'S.—Special harvest home services were held in St. James' Church, September 15. The church was beautifully decorated with fruits, grain and other results of the harvest. In front of the chancel was a very artistic pyramid of fruit and vegetables, which was greatly admired. The services were conducted and the sermons preached by Rev. T. Wright, of Brantford. The minister in his sermons dwelt largely upon the harvest and the many lessons to be derived from the same. Very large congregations attended both morning and evening services and heard delivered very impressive discourses.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

WHITEWOOD.—Sunday, Sept. 15th, was a red letter day at Forest Farm settlement, 10 miles north of here, the occasion being the dedication of a new

church in honour of St. Matthew, by the Bishop of the Diocese. People began to assemble some time before the service, which was at 11 a.m., many coming a considerable distance, and the church was crowded to its utmost capacity. The service included proper psalms and dedicatory prayers, and was followed by the Holy Communion and there were 37 communicants. The Bishop preached from the subject of the Pharisee and Publican, and in homely words pointed out the time, function and purposes of a "House of God." The offertory was for the building fund and amounted to over \$28. All the congregation remained throughout the service, which lasted two hours. The priest in charge of Whitewood parish (Rev. J. Williams) was present and carried the pastoral staff. The Forest Farm lay-reader was also present, vested in surplice and cassock. The church is built of lumber and is estimated to hold nearly 100 people. It has a small chancel with a good altar, and the east window is filled with a glacier decoration, which adds much to the aspect of the interior. The church supplies a want felt for years, and makes the fourth church now in this parish. An organ is badly needed, one being lent for the dedication. It is to be hoped that much good—direct and indirect—may result from the church being built, and as there is no other service but that of the Church regularly held in the settlement, there is no reason why this part of the parish should not be a bright spot equal with others; but the people need to cast aside many unfounded prejudices, and bear in mind the precept "Remember those which have the rule over you and submit yourselves."

COLUMBIA.

WILLIAM W. PERRIN, D.D., BISHOP, VICTORIA.

VICTORIA.—After an absence of six months the Bishop of Columbia and Miss Perrin returned home from England. Bishop Perrin is quite restored to health and ready to resume the duties which he was forced by illness to relinquish for a time. As on the occasion of first coming to Victoria two years ago, a service of thanksgiving for the Bishop's safe arrival was held at the cathedral at 5 o'clock. Rev. Canon Beanlands, Rev. J. B. Hewetson, Rev. P. Jenns, Rev. C. E. Sharp, Rev. W. D. Barber and Rev. J. B. Haslam met the Bishop and Venerable Archdeacon Scriven at the south door, and then preceded by the choir, proceeded up the church, singing the processional hymn, "The Church's One Foundation." Among the congregation gathered for the occasion were the Governor-General, the Countess of Aberdeen and their family. After the evensong service and before the benediction was pronounced, Bishop Perrin spoke briefly, referring to the time that he had first come here in 1893, when a similar service was held. He had then arrived in Victoria new to the people and the work that was before him, but now he came back among friends with renewed hope in his work, and as his motto, the words of St. Paul, "Experience, work, hope." He then gave the blessing and dismissed the congregation. Speaking of his visit to England afterwards Bishop Perrin said he felt now quite restored to health. He had not been able to do very much while away, for his physicians had advised him that perfect rest was imperative. Soon as he reached England he had taken the best medical advice, and was assured that the operation performed on him in Victoria had been a perfect success. After he had regained his strength somewhat he was sent to Switzerland, where he fully recovered. Now he returned to British Columbia ready for labour again and with a very strong hope of what may be accomplished. "There are some places, you know," he remarked, "of which one cannot, try as one may, take a really hopeful view. Here it is so different." Speaking of his stay in England, Bishop Perrin remarked that he was greatly struck with the strong religious activity there. The feeling in support of the Church seemed growing and he looked upon it as a most hopeful sign. His Lordship just touched on the schools. He had always taken great interest in educational matters, and his observations strengthened his belief that, in the absence of all religious teaching, the British Columbia public schools lacked something that somehow the English schools seemed to have.

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

VANCOUVER.—It is reported that His Lordship Bishop Dart will shortly take up his residence in this city.

The Academy of New Westminster, held by the late Ven. Archdeacon Woods, of Sapperton, is to be divided, and an Archdeacon will be appointed for the upper country.

K.D.C. Pills cure chronic constipation.

British and Foreign.

The Rev. W. T. Ker, M.A., died at Balham recently aged 92 years.

Dr. Randall Davidson will be enthroned in Winchester Cathedral on October 15th next.

The Very Rev. James Allen, Dean of St. David's, has resigned the deanery which he has held since 1878.

The Rev. C. E. Hoyle, curate of Farnham, has been appointed domestic chaplain to the Bishop-elect of Winchester.

Dr. Talbot, the Bishop-designate of Rochester, is to be consecrated in St. Paul's Cathedral on St. Luke's Day (Oct. 18th).

The Duke of Westminster has undertaken the entire cost of the restoration of Bruere Church, near Chester—some £2,500 in all.

The Bishop of Chichester recently dedicated the new tower and spire of St. John the Baptist's Church, Bognor. This church forms one of the chief landmarks along the coast.

It is proposed to erect as a memorial to the late Bishop Thorold a stained-glass window in the Lady chapel of Winchester Cathedral. The estimated cost of the window is £500.

Three sons of Canon Knox-Little had a very narrow escape from drowning a short while ago whilst bathing off the north coast of Cornwall. They were with great difficulty rescued by the coastguardsmen.

Canon Talbot will be the 100th Bishop of Rochester. The first prelate appointed to the diocese was Justus, who was consecrated in 604 by Augustine, the leader of the Italian Mission in Saxon England.

The Church of St. Martin-at-Ludgate in the City, which has been closed for the past six years, has been recently restored and rendered fit for public worship. St. Martin's is one of Sir Christopher Wren's churches.

The death of the Rev. Canon Huggins, which took place at San Fernando, Trinidad, is announced. He died very suddenly after an illness of only 24 hours. The late Canon Huggins resided in San Fernando for the past 28 years.

The vacancy among the chaplains of Edinburgh Cathedral, caused by the appointment of the Rev. W. B. Glennie to a minor canonry at Gloucester, has been filled by the appointment of the Rev. W. P. Oakley, curate of Shetnole, near Sherborne, Dorset.

The Bishops of Peterborough and Stepney are to deliver a series of lectures on Church history, nine in number, beginning in November next, at St. Paul's Cathedral. The first three will be delivered by Dr. Creighton, and the latter six by Dr. Browne.

Mainly through the exertions of the vicar, the Rev. Preb. Williams, the nave and transepts of Holy Trinity Church, Aberystwith, have been completed. The portions of this church, which is a new one, already completed, have cost £7,000, and before it is finished another £5,000 will be spent upon it.

A "Simmins' Memorial" pulpit has been erected in St. James', Inverleith Row, Edinburgh, from the design of Dr. Rowand Anderson, architect of the church. It is carved in oak, and bears round the top the inscription, "In loving memory of the Rev. J. G. Simmins, Rector of this Church, born 4th July, 1830, died 20th February, 1892."

A fine example of artistic work has just been fixed on the east wall of St. Giles' Church, South Mimms. It consists of paintings of the twelve Apostles on a gold ground, and forming two panels of richly painted canopy work; each Apostle is distinguished by his traditional emblem. The work has been executed by H. G. Bartlett and Co., Mostyn-road, Brixton, S.W., and was dedicated on St. Giles' Day, Sept. 1.

A fine old baptismal font, supposed to have belonged to Penboyr parish church, is now lying in a pigstye adjoining a cottage in the village of Felindre, Carmarthenshire. The cottage is the residence of Miss Margaret Adams, who was engaged by Lady Aberdare to represent Wales as a spinner, in the World's Fair at Chicago in 1893. Miss Adams says that the font was taken from Penboyr to Dolhaid, and that her grandmother bought it at a sale at Dolhaid.

The Bishop of Southampton opened a short while ago at Northam, close to Southampton, a mission church for the deaf and dumb. The church is under the charge of the Rev. R. A. Pearce, who is now the only deaf and dumb clergyman in the Church of England. The church, which will accommodate 500 persons, has been erected largely through the exertions of Sir A. Fairbairn, Bart.

The Marchioness of Londonderry lately opened a bazaar on behalf of the old church at Easington, Durham, and after a church parade, attended by nearly seven hundred men belonging to forty-four cyclist clubs, she provided luncheon for the whole number. Nearly every day of her stay at Seaham Hall she has been engaged in laying the foundation-stone or opening some institute for the good of the miners.

The Bishop of Llandaff dedicated a new organ in the Church of St. John's, Cymmer, Perth, lately. Before the service commenced the bishop admitted members into the choir. Standing on the altar steps he robed the choirmaster, as representing the choir, in cassock and surplice, this being the first occasion upon which cassocks and surplices had been worn in the church. The service throughout which followed was fully choral.

Among the recent additions to St. Alban's, Holborn, is a tablet, which has been fixed over the font, to the memory of the founder of the church. It is the gift of his daughter, and the inscription is as follows: "To the blessed memory of John Gellibrand Hubbard, first Baron Addington, who built and endowed this Church of St. Alban, free for ever to Christ's poor. Born March 21, 1805, called to rest August 29, 1889.—R.I.P."

A new font has just been placed in the Church of St. Mary, Shahjahanpur, in the Diocese of Lucknow. It was presented by the officers, non-commissioned officers, and men of the wing of the 2nd Essex Regiment, in memory of comrades who died at Shahjahanpur during the years 1892-94. The font was made at Jaipur. The base is of stone, the basin itself, which is of white marble, being supported by an octagonal shelf of green marble.

The parish church of St. Martin's, Herne, Kent, the restoration of which was begun so far back as 1868, is now nearly completed. It is one of the most interesting and ancient churches in the hop county, and was originally, undoubtedly, of Norman origin. The present church dates back to the early part of the 15th century. A very celebrated Lord Mayor of London, Matthew Phillip by name, who was Lord Mayor in the year 1463-64, lies buried here. It was in this church that the Te Deum was first sung in the English language. The restoration of this church has cost nearly £4,000.

On a recent Sunday afternoon a handsome little church erected by Colonel Richardson, of Ballathie, near Perth, as a memorial of his wife, was solemnly dedicated by the Bishop of St. Andrews, with whom were the Rev. H. Armstrong Hall, St. John's Perth, and the Rev. J. W. Hunter, Birnham, the Bishop's chaplain. The chapel, which occupies an attractive site, is seated for 50; but at the service on Sunday the space was found quite insufficient for the congregation, which included several Church-people who had travelled a long distance to be present. The bishop, clergy and choir (the latter from Perth Cathedral) walked from the west door of the chapel to the chancel singing Hymn 166, "All people that on earth do dwell," Mr. Richardson, the cathedral organist, accompanying on the harmonium.

An interesting presentation has recently been made in connection with the jubilee of Mr. J. Griffiths as verger of St. Mary's Church, the parish church of the county town of Stafford. The presentation consisted of a purse of gold, an address and a framed photograph of the church, for which Mr. Griffiths has so long cared. During the half century this venerable verger has served under four rectors, twenty-one years under the Rev. W. E. Coldwell, three under the Rev. W. E. Cowie (now Bishop of Auckland and Primate of New Zealand), seven under the Rev. T. R. Finch, and twenty under the present rector, the Rev. D. R. Norman. Mr. Griffiths has also known Bishops Butler, Selwyn, MacLagan, Bowstead, Lonsdale and Legge. The ringers of St. Mary's rang a quarter peal of Grandsire Triples, consisting of 1,260 changes in 45 minutes, in honour of Mr. Griffiths' fifty years as verger.

Snaefell, on the Isle of Man, 2,000 feet above the sea level, is now ascended by means of the first mountain electric road in Great Britain. The line is four and three-quarter miles long, with a continuous gradient of one foot in twelve.

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.

Please Explain.

SIR,—Could some of your readers give me the meaning or explain the passage of Scripture found in Revelation xiii. 17, 18.

M. A. KENNEDY.

Help.

SIR,—May I ask through your columns for work. We have to clear off a loan on our vicarage this fall and are having early in October a sale of work. Will the lady readers of your paper send us a parcel of articles saleable, and the gentlemen a donation towards this object. It is a debt and therefore must be paid off. Please help us to do it. We need lots of other things and cannot do all ourselves in this new country. I shall only be too grateful to receive and acknowledge all parcels and letters.

GEORGE GILL.

Christ Church Vicarage,
Russell, Manitoba.

A Devoted Worker Passed Away.

SIR,—I have just received the sad news of the death of Mr. A. Slemmott, lay-reader and devoted Church worker of Bayville, Algoma Diocese. I have seen no notice of it in the Church press, though he fell asleep on the 8th inst. It is to be hoped some efficient and loving pen will, without loss of time, give a full, accurate and detailed account of his work in founding and teaching Sunday schools, training choirs, conducting services, building little churches, compiling catechisms, contending for "the Faith," as a memorandum of a lay worker and an encouragement to others of what layman can do and did do without any remuneration beyond the love of Christ and His Church. Such a paper might be most appropriately read at the Huron Lay Workers' Association to meet next month in Windsor.

G. C. MACKENZIE.

Brantford, Sept. 26th, 1895.

Anglican Fallacies.

SIR,—Mr. Whatham and myself are total strangers, but since the day he took me under his wing by addressing me as "My good friend," I have felt remarkably well disposed toward a strong opponent of some pet ideas. But, joking aside, your correspondent deserves to be answered by something more honourable and weighty than the letter of "Marcus." Mr. W. has tried to impress us with evidence taken largely from original authors, so that to say he has been studying R. C. books, appears like accusing our mutual friend, the enemy, with falsehood. Will "Marcus" do himself justice and others profitable service by answering Mr. W. along the same line of argument, pointing out the errors due to Roman influence? We all feel hurt by a sneer or silly witticism born of ignorance. But perhaps our critic argues like a certain scientist whom I heard say: "I feel that Mr. Spand So's theory as to the moon's surface is wrong."

S. D. HAGUE.

A Higher Standard for the Ministry.

SIR,—I am requested to forward for your information or publication the following resolution agreed to by the House of Bishops at a meeting held at the time of the recent session of the Provincial Synod in Montreal: "That the House of Bishops do inform those whom it may concern that in their judgment the time has come when the interests of the Church will not suffer but be promoted by the adoption generally of a higher, and, so far as practicable, an uniform standard of intellectual attainments for those who are to be ordained, and that the House of Bishops do recommend that the bishops should, as a rule, receive for their examinations in doctrine, homiletics and pastoral theology, only those who have graduated at some recognized university, taken a divinity course and can produce a certificate that they have passed the Voluntary Preliminary Examination provided under the Canon of Divinity Degrees in this ecclesiastical province." I have the honour to be, dear sir, yours very faithfully,

A. H. QUEBEC,

Sec'y to the House of Bishops.
Quebec, Sept. 24, 1895.

Grateful Thanks.

SIR,—Will you kindly allow me a short space in your valuable paper for the following: Received with most grateful thanks the following sums on behalf of our new Church:—"A Friend," New Brunswick, \$5.00; Sarah A. Giles, Blakeney, Ont., \$4.00. I would also say for the benefit of our friends in the East who have hitherto so very kindly helped us, that most of our people in this district have again had their crops badly damaged by frost. I have just been told by two or three of our people, that they are not cutting some of their wheat, it is so badly frozen, and that there is all through the district more than 50 per cent. of grain more or less damaged. We still need \$180 to finish the church for the winter; our people can do but very little owing to their frozen crops, but they have done all the work. Who will then help us to finish our church to the glory of God? Thanking you in anticipation.

REV. A. TANSEY.

Somerset, Man.

Redeeming the Time.

SIR,—In your last number I notice the following sentence in an article on "Redeeming the Time," on page 561: "Probably not one of you boys and girls would say that you never intend to be a Christian." These words would probably call for no remark if found in a denominational newspaper, or if addressed promiscuously to all boys and girls. But they are contained in a Church paper and are therefore specially addressed to the children of the Church. Those who are likely to read them are, by virtue of their baptism, already Christians. Not faithful and active Christians perhaps, having neither realized their new birth nor girded on their armour, but nevertheless, as members of Christ, privileged to bear His name and sign. The sentence which follows the one I have quoted shows that the article is intended to persuade young Christians of the necessity of conversion, or confirmation, or the realization of their Christian calling. But I am sure that many young minds would receive the impression that a person is not a Christian in any sense until these things are accomplished, which is contrary to the teaching of the Bible and of the Church. A child is most easily persuaded to "redeem the time" by the plea that he is already "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." In other words, that he is a Christian, and ought to live as a Christian (Eph. v. 8, 16).

JOHN W. THURSBY.

Port Arthur, Ont.

Lay-Readers.

SIR,—Your correspondent "Churchman" certainly deserves thanks for bringing forward this subject in your columns, though few I think will agree with his sweeping denunciations of lay-readers and their doings. To abolish the office altogether is a suggestion that would hardly be seriously entertained by any Canadian Bishop just at present. That there is room, however, for considerable improvement in the discipline exercised over such helpers is certain, and if some of your numerous readers would suggest rules that might be made for their guidance, it might be a good thing. I fear it is only too true that some lay-readers do take upon themselves to perform functions to which they have no right, but these are abuses which should be guarded against, and not the customary doings of lay-readers in general. Men who thus prove their ignorance are clearly unfit for the work. "Churchman" objects to their being vested "nearly like a priest." Is he prepared to invent a new vestment for them to wear? Surely he would not favour the most unseemly practice in vogue in some parishes of laymen officiating in their ordinary clothes! If the stole is not sufficient to distinguish a cleric from a laic, perhaps a more widespread obedience to the ornaments rubric might facilitate matters. In places where laymen habitually officiate, a priest is seldom present except to celebrate the Eucharist. If he then dressed as a priest, there would be little fear of people making any mistake. Again, "Churchman" describes the sermons of laymen as "shallow and empty discourses," and "vapid discourses." Are they always? Why should a Divinity student's sermons in his last year at College be "shallow and empty," but become profound and instructive as soon as he is ordained? Why should not a practical discourse from a business man, who knows human nature far better than many a cleric, be of great value to a congregation? If he mean that they do not give us long theological treatises, let us be thankful that they don't. Such sermons are necessary, but not all the time, and surely if laymen indulged in them there might be a reasonable ground for complaint. I fear I am trespassing on your valuable space, but I cannot conclude without noticing "Churchman's" last sentence: to say that experienced clergymen are kept out of employment by lay-readers is utter nonsense. If

there are amongst us experienced clergymen who are out of employment, they are so from their own choice; because they have felt that their duty to the Church compelled them to retire and spend their remaining years in peace. Would any man so placed want to work up a new mission which could not afford to support a priest and therefore was entrusted to a laymen? Surely not. With regard to occasional duty, I do not believe there is any clergyman in Canada who wants it, is capable of taking it, and is willing to take such remuneration as the congregation can afford, who need ever be idle, nor do I believe that any layman would use his influence "unholy" to obtain work at the expense of a needy priest.

T. R. N.

Lay-Readers.

SIR,—Your correspondent, "Churchman," in your issue of the 12th ult., says of the above subject that "the whole system is wrong." I do not think that a system should be altogether condemned because it is abused. The office of a "reader" is not a modern one, nor one previously unknown to the Catholic Church. There was among the minor orders of the primitive and mediæval Church an official called a Reader. According to Eifric (cir. 1006): "The Lector is to read in God's Church, and is ordained to publish God's Word, and all the minor orders ought to serve their Saviour with white albs." The evils of our present system rise, not from the order being uncatholic, but rather from our having tried in this country to establish not a "Catholic" body, but an "Anglican" body. From the earliest days we had to have our archdeacons, our canons, our cathedral, our churchwardens and everything that is found in the present English system. It is a wonder we have not established ecclesiastical commissioners, or tried to get the Dominion Parliament to pass a Public Worship Regulation Act. To this English system the appointment of lay-readers, as our bishops have been compelled to appoint them, is entirely foreign, but practically the only thing to be done under the circumstances. Candidates for Holy Orders, students, men too lazy to read for college exams., all of whom are manifestly unsuited for pastoral work, are appointed to vacant parishes. They are supposed to be under the nearest priest. But in reality the priest is under them to come and go at the lay-reader's bidding to perform priestly functions. This is the uncatholic part of the whole business. Surely the authority to bless, to consecrate and to absolve, is not the only thing that distinguishes a priest from a layman. The whole care of a parish is a priestly function. A priest is one holding office, representing our Lord the High Priest. Therefore the priest represents God to his parish, and represents his parish to God. He is the *persona* of his flock—the parson, and being their ruler, their guide, their counselor, he is their priest. As an occasional visitor to administer Holy Communion and baptism, he is in no sense the parish priest. To appoint a man with no other form than a bishop's license to such a holy office as this is manifestly against the order and sense of both Holy Scripture and the Church. The solemn laying on of hands after due trial—after proof of competent learning, and then only on those "who have used the office of a deacon well," is the only way the Church or Holy Scripture has ordained. The original purpose of the lay-reader was to assist the priest, and as such, men of discretion can well be appointed. The ideal system to my mind seems to be that the areas of parishes in back country places should be larger, and grants given not only for the maintenance of the priest, but also for his assistants. Taking Sunday duty only into consideration, a priest with lay assistance can maintain services regularly in five or six stations, while, when alone, the priest might wish to add a fourth to his three and have to give up the idea for fear of making his work fall off in the already established places. Such a thing is done in some of the most successful missions of some parts of Ontario, and the lay-reader gets the best kind of training for pastoral work.

EDGAR W. PICKFORD.

"Life in a Look."

SIR,—I have read with a good deal of indignation and pain the unmerited and unwarranted attacks of two of your correspondents on our good bishop, using as a medium a criticism on his book "Life in a Look." I have yet to learn that in the true theological world it is fair to condemn a whole treatise because we differ in the treatment of one point. It is not for me to enter into a lengthened controversy concerning the interpretation of the word "water" in St. John iii.; but it is for me to say that Bishop Baldwin is not alone in his interpretation on that point. But whatever may be the view held with regard to that word, there are many difficulties in the way of an unquestioning acceptance of the line of argument his opponent takes to refute Bishop Bald-

win's view. It is a Jesuitical trick rather than a fair argument, to take a service, such as the service for adult baptism, which is intended only for intelligent and responsible adults, and apply it to the case of unintelligent and irresponsible infants, as your correspondent has done. He sends us from the Word of God to the Prayer Book for authority on this vital matter; the Prayer Book sends us to the Word of God. We, in the diocese of Huron, are tired of hearing the "Catholic" cant to which we are constantly being treated by such men as your correspondents who challenge the bishop's book. It is easier to call men "Plyms" than to show you have any definite knowledge of what it means to be a "Plym." It also is far easier to suggest to intelligent men their obligation to accept the Sacramentarian doctrine of Baptismal Regeneration, than for them to accept it. There are many of us who look upon the *opus operatum* theory, enunciated by some of our antiquated brethren, as a denial and ignoring of the official work of God the Holy Ghost, and a reducing of the greatest of all changes which can possibly revolutionize the human soul, to the mere observance of an external rite. Perhaps your correspondent does not know that there are many intelligent and devout Churchmen who regard the Prayer Book usage of the words baptism and regeneration as interchangeable; and that there are many of the Church's grandest sons who in all honesty and sincerity stay in the Church, holding the "hypothetical theory" of baptism as tenaciously as he does to the Roman Catholic view. It is a fact patent to all who have given the matter thought, that men who know but little of the practical presence and power of the Holy Ghost in the work of the ministry, and who have but little experience in personal dealing with men who, under conviction of sin, feel their need of the converting power of the Holy Ghost, constantly find it convenient to call all who feel the burden of souls "Plyms," "Methodists" and the like, and then take refuge in "endless genealogies," and apostolic and post-apostolic clergy-lists. Mr. Beardmore respectfully calls Mr. Hewitt's attention to the fact he spoke of a clergyman as "the individual," but he conveniently forgets that both he and the friend he is defending are not afraid to class themselves with those who "speak evil of dignities." Their language is scarcely respectful, let alone dignified, towards a bishop of the Church. I have not only read the book in question, but distributed it, and will do so again, because I believe the Holy Ghost has used it to lead "seeking sinners" to an intelligent rest in the "seeking Saviour." The radical defect in the teaching of our ministry to day is the non-insistence of the necessity for personal, conscious conversion, and this defect "Life in a Look" seeks to remedy. The devout drawl of sympathy which your correspondent gives to the diocese of Huron is not required. It is wasted on us. We never hear the miserable Gregorian groan or "wail" his churchly soul laments, except occasionally through the medium of your correspondents. But I will tell you what we do hear from all who leave us for the "Churchly" Eastern dioceses. We hear lamentations that they miss our bright, hearty services with their simple gospel preaching, and receive in their stead the gabbled, garbled farce of a peevishly monotoned service; and a schoolboy-essaylike sermon from one who, boasting of his apostolic succession, is more like the simpering, smoothfaced Romanist whom he apes, than the strong, manly man, who like our good bishop—bold for the truth—earns apostolic success in the work of God. I hate fighting, and try as much as lieth in me to live peaceably with all men, but when one invades our diocese, attacks its bishop and clergy, I feel like the Quaker who, when the ship was boarded by pirates, as they scaled the bulwarks, got one and another by the throat, and thrusting them overboard said, "Friend, thee's not wanted here."

F. G. NEWTON.

Strathroy, Sept. 20, 1895.

BRIEF MENTION.

Rev. J. P. Smitheman, the former incumbent of Billings' Bridge Anglican Church, has been appointed to a parish in Algoma.

The Duke of York is to be made a Rear Admiral.

Queen Marie, of Hanover, who has recently undergone an operation, has entirely lost the sight of her left eye.

The Prince of Wales has said that his sister, the Empress Frederick, is the cleverest woman he has ever met.

George Eliot received for "Felix Holt" \$25,000, which is a little more than \$1 a line.

The weekly pay roll of the New York *Herald* is \$10,000, more than \$40,000 a month, and about half a million dollars a year.

The Rev. H. Jekill, rector of St. Mary's Church, Montreal, who has been seriously ill with typhoid fever, is now convalescent.

Mohammed inculcated politeness in the Koran. He himself was one of the most courteous of men.

The Woodstock Hospital has been presented with a fine ambulance imported from Scotland.

Montreal has a committee to raise \$25,000 for a monument to the late Honore Mercier.

The Rev. E. Jackson, B.A., formerly assistant at All Saints', South Acton, England, has been appointed by the Lord Bishop to the Mission of Marbleton, Que.

The Duke of Cambridge's favourite way of expressing complete satisfaction with the troops after a review is said to be: "Fit to do anything; fit to go anywhere."

Mrs. Eleanor Sedgwick, Dean of Newnham, England's famous college for women, is a sister of First Lord of the Treasury Balfour, and famous as one of the best mathematicians in England.

The Rev. J. Cooper Robinson, during eight months of deputation work, gave 210 addresses or sermons to congregations averaging about 200.

The author of the beautiful sacred lyric, "There is a Green Hill Far Away," is Mrs. Alexander, the wife of the Bishop of Derry, and all hymn-loving England is much concerned because she now lies at death's door.

L. W. Palmer, of London, England, had one room of his house papered with cancelled one-penny stamps. It took 70,000 to complete the job.

Mr. W. Murray, harbour master at Harwich, England, is the last survivor of the earliest expedition sent out under Sir James Ross to rescue the Franklin explorers.

Henry Dunant, the founder of the Geneva Red Cross Society, is now, at 67, in great poverty and nearly starving. He spent all he had in promoting his idea.

The Rev. C. T. Lewis, of Tweed, has left for England to bring home his wife, who has been visiting her friends there.

The Czar of Russia has sent a present of 30,000 rifles and 15,000,000 cartridges to Prince Nicholas I. of Montenegro. The crowned heads of Europe know one another's needs.

In the death of Eliza Gainfort the last of the Gainfort family has disappeared from Prescott. This was one of the oldest families in that vicinity. Miss Gainfort leaves about \$16,000 to the Synod of Ontario.

In the village of Okuniw, Poland, is a little cottage where Napoleon Bonaparte passed a day and a night during the Russian campaign. Above the entrance is carved in the French language: "Palace of Napoleon, 23 Dec., 1806."

Rev. Canon Fulton, Protestant chaplain of St. Vincent de Paul Penitentiary, dropped dead from apoplexy after a run to the railway station.

La Grippe weakens digestion use K.D.C.

Sir F. Napier Broome, in his annual report on Trinidad and Tobago, says that in "Tobago it is possible to live like a gentleman and with a certain amount of tropic luxury on \$200 a year."

When the Princess of Wales was married the King of the Belgians gave her lace of the value of \$50,000. From that time the Princess has gone on collecting, and now her collection is worth something like \$250,000.

K.D.C. Pills tone and regulate the liver.

His Grace the Archbishop of Ontario leaves at once for England, to join Mrs. Lewis and return with her on Oct. 3rd. His Grace feels the need of the sea voyage. The Archbishop does not design to spend the winter in England.

Fifteen thousand pilgrims annually visit St. Baume, in Provence, not far from Marseilles, where Mary Magdalene came from Judea in a small boat with Lazarus, Martha, the two Marys, and Salome.

Family Reading.

"In Everything Give Thanks."

We thank thee, Gracious Giver,
For all thy tender care,
We ask that we may ever
Thy choicest blessings share.
We thank thee for each comfort,
The common joys of life;
For health and strength to labour,
Freedom from want and strife.

Thanks for our special blessings,
The friends that cheer our way;
'Tis joy for them to labour,
'Tis sweet for them to pray.
Thanks for the highest blessings
Thy matchless love has given.
Faith in the world's Redeemer—
Hope of a home in heaven.

Thanks for the disappointments
That oft our hopes assail,
They teach us to look forward
To joys that cannot fail.
We thank thee for the shadows
That often cloud our way,
Our hearts are prone to wander,
Our feet are prone to stray.

Our trials keep us humble,
We feel the need of prayer,
While bending at thy footstool
We find a blessing there.
And so, though tears are falling
O'er joys forever flown,
We thank thee for the sorrows
Our human hearts have known.

What is Not the Church.

- It is clear to a thoughtful man—
1. That there is no such a thing as an "invisible Church here on earth."
 2. That the Church has a soul—the company of true believers, of "disciples indeed"—but that this "soul of the Church" is not a Church.
 3. That no community is a Church which has a man—or body of men—for its founder, or to which men are admitted otherwise than by baptism.
 4. That none is a Church which owes its existence to a separation from the Church, the society founded by Christ.
 5. That no religious community is a Church which was founded for the maintenance of some particular doctrines or usages, or for the propagation of certain special religious views. In other words,
 6. That sects or denominations are not Churches of Christ, although some of their members are, by virtue of their baptism, members of Christ and members of the Church.

The Time for Preparation.

Youth is a wonderful time in its opportunities and possibilities. It is the time for training and storing the mind, the time for the forming of habits, the time for the selection of friends, the time for the choosing of a calling, the time for the shaping of character. There are things that can be gathered into life only in this period. Few of us have any conception of the crippling of lives, the marring of characters, the spoiling of careers, the poverty of the results of toil along the after years, the failure of splendid hopes and possibilities, because of the misimprovement of youth.

There are thousands of men who struggle helplessly and hopelessly with the responsibilities and duties of places they were meant to fill, but which they cannot fill because they made no preparation for them in days when preparation was their only duty. There are countless women in homes with the cares and tasks of households now upon their hands, failing in their lot, and making only unhappiness and confusion where they ought to make happiness and beauty, because in their youth they did not learn to do the common things on which home-making so much depends.

When the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the

flowers change with the months, but youth comes twice to none."

A student missed learning but one single lesson. At the end of the year the principal problem given to him in the examination fell in the lesson he had missed and he failed in it. Then a hundred times in after years did he stumble and make mistakes in problems and calculations, because he had lost that particular day's lesson. Thus failure in duty any day may fling its shadow to the close of life.

Silence.

Temple of God, from all eternity

Alone like Him without beginning found;
Of time and space and solitude the bound,
Yet in thyself of all communion free.

Is, then, the temple holier than He

That dwells therein? Must reverence surround

With barriers the portal, lest a sound

Profane it? Nay; behold a mystery!

What was, abides; what is, hath ever been:

The lowliest the loftiest sustains.

A silence, by no breath of utterance stirred—

Virginity in motherhood—remains,

Clear, midst a cloud of all-pervading sin,

The voice of Love's unutterable word.

Cemented Friendship.

Friendship is a good deal like china; it is very beautiful and durable as long as it is quite whole; break it, and all the cement in the world will never quite repair the damage. You may stick the pieces together so that at a distance it looks nearly as well as ever, but it will not hold hot water. It is always ready to deceive you if you trust it, and it is, on the whole, a worthless thing, fit only to be put empty on the shelf and forgotten there. The finer and more delicate it is the more utter the ruin. A mere acquaintance, which needs only a little ill-humour to help it up, may be coarsely puffed like that old yellow basin in the closet, but tenderness and trust and sweet exchange of confidence can no more be yours when angry words and thoughts have broken them than delicate porcelain teacups which were splintered to pieces can be restored to their original excellence.

The Contrast.

How limited is our knowledge in this world. This is made apparent to us when we tread those avenues that open into broad fields of inquiry, or as we reach, one after another, those commanding hill-tops from which we may survey the boundless spaces that lie before us. But we see in this a striking contrast when we contemplate the heavenly state. When "that which is perfect" has come, the present glimpses of truth will open into certainties. In the future world we will view things in their hidden dependencies and relations. Instead of looking only at the dial plate, as it were, and noting the hands and the figures thereon, we will be admitted to inspect the wheel work and hidden springs of motive. Here we acquire knowledge by piecemeal, by fragments, and toilsome conquests; but there knowledge will dawn upon the soul full-orbed. We shall then know by an easy intuition; the tedious processes by which we sought to weigh our own motives while in the flesh will then be done away. In a word, our feeble perception of truth as we now realize it will there disappear. How fully the Apostle grasped this idea! The vocabulary of childhood, he would remind us, is limited and incomplete. The elements of language are spoken imperfectly; words are misapplied, sentences are inverted, and meanings are rendered obscure. So it is in our present moral limitations. Here, also, the child observes and decides in view of present enjoyment rather than future good. It understands only what transpires within the compass of its own narrow life. It cannot appreciate present chastenings, that they are the tokens of parental love. So it is in respect to moral beings here. In childhood there is no concentrated thought, eager for the deep unfolding of truth. The child leaps at conclusions without warrant, and abandons them as quickly for the smallest reasons. So it is with us in this probationary period. He does not mean to teach that true knowledge will ever be repudiated as worthless; only that it will be

eclipsed by that fuller splendour; just as the stars are lost in the superior light at noontide. In the midst of life's struggles and unsolved mysteries the believer can lift his heart and hope thither. There is his blissful home. There is a language suited to celestial myriads, a song of ceaseless triumph, a revealing of truth, in comparison with which all disclosures made to us in our present immature condition are as nothing. Nothing is so important as the necessary preparation for that bright abode. To be ever mindful of the fact that this is not our true home, that there is a better inheritance farther on, that the gift of God is eternal life in Jesus Christ to every sincere believer—this is the highest wisdom while journeying toward that heavenly city.

Our Own Business.

People assume that minding one's own business is one of the cardinal virtues, and so it is, if it keeps one from meddling with affairs that should be let alone. The gossips and the scandal-mongers would do much better to follow this practical direction.

But there are two ways in which the expression may be understood. One is, to take no interest in other people, or their affairs either, to aid or to hinder; and the other and nobler thought is, to make the betterment of the world our chief business and devote ourselves to it with all our hearts.

Lillian Whiting in one of her admirable articles says, "It may be set down as an axiom that that life is rich which never misses an opportunity to do a kindness."

The lady who remarked that she never minded her own business but once, and then she was sorry for it, had grasped the right clue to life if she meant that her own business included only her own personal concerns.

The person who interprets "his own business" so narrowly will find himself living a hard, selfish and colorless life. If his neighbour has any need of his "mind, body or estate," that he can meet, there lies a part of his "own business." If there are needs, or sorrows, or anxieties which he can relieve wholly or in part, it is his business.

One may well turn from all his personal concerns and devote his utmost energy, his time and his power of thought to meeting an emergency or need in the life of his neighbour. And whoever needs him, is his neighbor. If each individual in the world simply did all that was in his power each day for those whose lives come in contact with his own, how short a time it would be before the Kingdom of God would be set up in our midst, and the Father's will would be done on earth as in heaven.

"Study to be Quiet."

"Study to be quiet" when your feelings are wounded. Feelings are a very sensitive brood, especially when they nestle in pride and have been much petted. Perhaps there is no time when it will be so difficult to conform to this wholesome injunction, certainly no time when it is so necessary. We rather like the old law, "an eye for an eye." In this day of a larger, nobler manhood and womanhood, it is not good. Jesus never struck back; He answered not reviling with like base weapon. How quiet He was amid almost brutal provocation. Herein was His greatness. He that conquereth his own spirit is greater than he that taketh a city. When any one says an unkind thing about you, don't fuss and hunt up an equally unkind thing to say about your enemy; that is not brave nor noble. It is selfish, weak, a blot on a character which might be beautiful but for that. One dead fly will spoil the sweetest ointment. Sometimes unkind, untruthful suspicion will be laid upon you; you will be charged with wrong, hatched in the imagination of the accuser. Hasty, prejudiced people, with only one side of the case before them, without a shred of proof, will believe and circulate what is wholly untrue and damaging to sacred reputation. It is hard to bear, I own; but remember that Jesus and other good people have borne far more. What is the wise course in such a case? Keep your temper sweet, don't let kindness wander from your heart. Take this thing to the Lord, not publicly, but in the secret place. Be very quiet; if you

speak, do it with charity. If you are innocent, have not the slightest fear—the time of vindication is coming, provided you have not foolishly fanned the spark into a great flame. From this on will we not pray for grace to give hearty, loving consent to this good word, "Study to be quiet."

Conservatory of Music School of Elocution.

In order to maintain the excellent reputation won since its establishment eight years ago by the Conservatory of Music School of Elocution, and to still further increase its efficiency, the Principal, Mr. H. N. Shaw, B.A., has made several important additions to the staff of teachers. Mr. William Thorold, B.A., who has been well and favourably known for some time in this city and Montreal, as well as in many places in the provinces, has been appointed assistant-principal. Miss Nelly Berryman has been engaged for classes in elocution, Delsarte and physical culture. Miss Berryman is most highly spoken of in Boston, from which city she comes to Toronto. One of her notices makes the following reference: "Gifted by nature with exceptional personal charm and dramatic power of a most versatile order, augmented by several years of thorough study, she is peculiarly adapted for the pleasant work of public entertainment. Miss Berryman has already won a splendid reputation in Boston and other places in New England." Mr. Shaw's other assistants are Miss Kate L. Root, Miss Jean Mortimer and Miss Gertrude Trotter. Agreeably to the request of a number of young ladies and gentlemen, a special feature of this term's work will be the holding of evening classes. Pupils are still being enrolled, although the classes have been arranged for the present regular session, which opened on Tuesday, September 24.

Instructions on Preparation for Holy Communion.

Your duty concerning this holy Sacrament is to use all possible means and endeavours to receive it worthily. It is the most glorious of all acts, the most holy and important, not only of your whole life, but of the Christian religion. There is, therefore, no duty for which you ought more carefully to prepare than this. Every action of your life ought either to be a preparation for worthily receiving the Saviour in the holy Sacrament, or a thanksgiving for benefits derived from it. If you really love your Saviour, and are zealous for His glory, you will show this more especially in your preparation for Holy Communion, which is a summary of the marvels of the Almighty. Jesus Christ is here in Person, and He acts as God. He comes with His hands full of blessings, and He desires nothing so much as to communicate them to us. One single communion devoutly and worthily received, will strengthen the soul, and establish in good, so that the Body and Blood of Christ will be to us a pledge of eternal life. Yet, though so many communicate few comparatively draw from the Holy Communion this great blessing. Whence, then, arises this astonishing marvel? It is because, like Judas, they communicate while in a state of sin, and this heavenly manna becomes death to them rather than life (1 Cor. xi. 30). Or because they approach the holy table without being properly prepared to profit by this heavenly feast; and this inexhaustible fountain of all good, which is open to them, flows in vain for them.

What, then, are the virtues with which we should approach the holy table, that we may derive from it, in all fullness, the waters of eternal life? The life of the frequent communicant should be a life of holiness spent in the practice of all Christian virtues and good works; and in the faithful, exact and punctual observance of all the duties of your station, done with the pure intention of pleasing God. But besides this, the Church requires her members "to examine themselves by the rule of God's commandments, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ," and believe all that He has promised in this Sacrament, with a thankful remembrance of His death; and to be in charity with all men.

Sleepy Town.

In Sleepy Town

They think a night cap worth a crown,
And there the law commandeth peace,
And all good people take their ease:
A wise old owl, big-eyed and brown,
He is lord mayor of Sleepy Town.

In Sleepy Town

The wheels are sbot with eider-down,
The pavements all are silk and wool:
The quiet there is beautiful;
A bumble-bee in gold-black gown
The beadle is in Sleepy Town.

In Sleepy Town

Black shadows never fall or frown,
Nor do they feel the sunshine's glare;
But gentle twilight reigneth there,
While poppy scents blow up and down
The gardens fair in Sleepy Town.

In Sleepy Town

We'll mount a cloud of vapor brown,
We'll close our eyes and fold our hands
And call a wind from distant lands;
O'er valley's rim and mountain's crown
We'll float away to Sleepy Town.

The Hidden Treasure.

CHAPTER XVIII.—CONTINUED.

Master Lucas turned and looked at his son with tears in his honest, clear blue eyes. "Jack, you are a strange lad for your years. I cannot understand what has so suddenly changed you from a boy into a man. Even do as you will, and manage the matter your own way, my son. I cannot see what harm can come of it. Even if the Knight should refuse to see his son, the poor young man will at least be saved from a bootless journey."

"I believe he will not refuse!" said Jack. "Then, with your leave, dear father, I will set out directly."

"As soon as you have rested a little and taken a good meal, my son. Nay, I must insist on that much, or we shall have you ill again. Remember you are all the son—I had well nigh said all the child—I have in the world. Get you down and send Simon to hire for you Neighbour Fulton's pony. It is both faster and easier to ride than my mule. It is a market day, and the roads will be full of people, so you will have nothing to fear from robbers or I would send Simon with you."

"I do not need him!" said Jack. "Nobody would think of robbing a lad like me, and I doubt Simon would be no great safeguard. He hath not the heart of a chicken. Father!" added Jack earnestly. "I do heartily thank you for trusting me so entirely."

"When I see aught to distrust in you, it will be time to begin," said Master Lucas. "My blessing upon thee, dear lad! Thou hast never yet wilfully given thy father a heartache."

A pang shot through Jack's own breast, as he remembered how soon he might be called upon to do and suffer that which would ring his father's heart with anguish, through no fault of his own. "Oh, that it were only myself, how easy it would be to endure!" he reflected, as he sought his own chamber, and dearly as he loved his father, Jack almost felt like praying that the good man might be taken from the evil to come, before the storm burst, which Master Fleming had foretold. Calmed and refreshed by his morning reading and prayers, Jack came down to his breakfast dressed for his journey, his sober, resolute face showing that his determination was unshaken. Cicely exclaimed against his setting out on such a ride after he had been watching all night; but Master Lucas made her a sign, and she said no more except to urge her nursing to eat heartily, and to put a comfortable morsel in his pocket that he might not be faint by the way. She was dying with curiosity to learn the object of his journey undertaken so hastily, but she knew of old that unless Master Lucas chose to tell there was no use in asking.

Anne was not so discreet. She came in when breakfast was half over from the priory church, where she had been praying since four o'clock. Kneeling on cold stones for three hours at a stretch without one's breakfast, is not likely to

smooth the temper, whatever other spiritual graces it may impart. Anne felt weak, exhausted and nervous, and ready, as her father said, to take the poker by the hot end.

"Why is Simon walking that horse up and down before the door?" she asked as she sat down. "Have some of Jack's grand friends come to visit him so early?"

"I did not know that I had any grand friends," said Jack.

"I thought it might be Master Fleming's horse!" pursued Anne. "He seems to use our house as his own at all times."

"If he does he is no more free than welcome," said her father. "I ever esteem his visits an honour as well as a pleasure. But you are wrong this time. The horse is for no less a person than our Jack, who is about to ride for some miles into the country."

"Indeed!" said Anne. "And what takes him into the country?"

"Business!" replied her father briefly. "Business of importance, which no one can well do but himself. Ask me no questions, sweetheart, for more I cannot tell you."

"I do not mean to ask any questions!" said Anne flushing. "I am well aware that I am the last person in the house to be trusted, especially by Jack!"

"Do you say so, Anne?" asked Jack, turning full upon her, as his father left the room. "Methinks I have trusted you already farther than you were willing to have me—farther than I had reason to do, considering all things. But I do not mean to reproach you, dear sister!" he added, repenting the next moment as he saw how Anne winced. "The business I go upon is not mine, or you should know all about it!"

"Nay, I have no desire to penetrate it!" said Anne coldly, but with eyes that flashed an angry fire. "I wish to enter into none of your secrets. I can guess their nature well, and will not even presume to warn you though I know the terrible risk you are running. You are working to bring run upon yourself and your father's house, fancying that you are having your own wilful way, while all the while you are being made a tool and a catspaw of by craftier conspirators than yourself."

No lad of sixteen likes to be called a tool and a catspaw. Jack had his share of pride as well as honour, and he had to bite his lips hard to repress an angry answer. He did repress it, however, and after a moment of silence, answered good-humouredly:

"Anne, would you like to have anyone speak to you in that manner? Would you like it, for instance, if I were to call you a catspaw and spy of Father Barnaby?"

"You have no right to call me so!" said Anne. "I am no spy and I will not submit to be called one!"

"You have no need to submit, for I have no intention of calling you a spy or any other disagreeable name!" said Jack smiling. "I only put the case for your consideration. As to my business, all this secrecy, which nevertheless is needful at present, is but making a mountain out of a molehill. Come Anne, do not let us quarrel. Why should we not be loving and gentle to each other like true brother and sister?"

"Because you are an heretic," replied Anne. "Because it is my duty to try to bring you back to the faith, and, failing that, to treat you as—"

"As Agnes Harland was treated, perhaps!" said Jack, interrupting her. Then repenting the next moment—"Dear Anne, forgive me. I am wrong. I should not have said as much." He would have taken Anne's hand, but she repulsed him.

"Yes, even as Agnes Harland was treated!" said she slowly. "Even so! You have no right to expect anything else at my hands. I have had many weak regrets—many misgivings as to this matter—but I will allow them to influence me no more. The Church is more to me than a father, brother or friend. I am the vowed bride of Christ, and I will be true to that vow, though I have to walk over the dead body of every friend I have in the world. I will be faithful to my vow and to my conscience. Now you know what you have to expect."

Let Us Pray.

Oh, Lord, Thou art urging us to seek Thee at the throne of Thy grace! There Thou dost commit to us eternal wisdom. There Thou dost offer us the power to conquer sin and self. We are unutterably weak. We long for more of Thy might. We greatly desire to glorify Thee with the wisdom and power with which Thou shalt be pleased to endow us. Show us how best to use these priceless gifts. May we be willing to use them in the humblest spheres of life. Aid us in crucifying the desire to make self foremost in service for men. May it be our chiefest joy to let Christ, Thy Son, be supreme in all work and worship. Cleanse us from all sin, for Jesus' sake. Amen.

Hints to Housekeepers.

SLICED CUCUMBER CATSUP.—Take four dozen large yellow cucumbers; peel and slice them; chop two dozen white onions and three pods of red pepper; mix all together; sprinkle with salt; let stand over night; drain; add an ounce each of whole cloves and allspice. Put in jars and cover with boiling vinegar.

MIXED CATSUP.—Take equal quantities of green tomatoes, white onions and cabbage; grind in a sausage mill. Sprinkle with salt, turn into a bag and hang up to drain all night. Put in a jar with one ounce each of white mustard seed, powdered mace, ground cloves and allspice; chop two pods of red pepper and add. Cover with strong cold vinegar.

PICKLED RED CABBAGE.—Procure a firm, good-sized cabbage, and after removing any straggling leaves, cut it into quarters and then slice thin. Sprinkle well with salt and set aside for forty-eight hours. Then drain off the salt liquor which has formed, and pour over the cabbage a pickle of hot vinegar in which has been boiled for each quart of vinegar, one ounce of salt, one-quarter of an ounce of black pepper corns, two sticks of mace, a little cinnamon and some cloves. Place in jars, cover and let stand until the cabbage is cold; fasten tightly. Cauliflower may be pickled in the same way.

CLARET JELLY.—Mix together half a pound of powdered sugar, one bottle of claret, the juice and rind of a lemon, a small pot of currant jelly, and half a box of gelatine; boil for ten minutes; add a little brandy; strain, and allow to cool.

K.D.C. imparts strength to the whole system.

CHERRY JELLY.—Soak a box of gelatine in a pint and a half of water; add the juice of four lemons, half a pound of sugar, and the whites of two eggs beaten in a little water; stir over the fire till it boils; pass through a jelly-bag until clear, then add half a glass of noyau, a few drops of essence of almonds, and colour with a few drops of cochineal; pour into a mould.

MUSCAT JELLY.—Soak one box of gelatine in water, add the juice of two lemons, half a pound of sugar, and the whites of two eggs beaten in a little water; place the pan on the fire and stir gently till it boils; take it up and pass through a sieve till quite clear; stand in cold water, and when nearly set stir in a little elder-flower water and half a pound of muscatel grapes; pour into the mould, and stand aside to set.

ORANGE JELLY.—Make a jelly the same as the claret jelly; free the oranges from the pith, and cut into small pieces with a sharp knife; when the jelly begins to set, stir in the oranges; place on the ice to set.

GRAPE CATSUP.—Take twelve pounds of ripe grapes, pick from the stems, mash, put in a preserve kettle with a pint of water, let come to a boil, mash and mix. Take from the fire, strain, put back in the kettle with five pounds of sugar and one quart of vinegar. Let boil until thick, flavour with cloves and cinnamon; take from the fire, bottle and seal.

CORN FRITTERS.—Two cupfuls of cold, sweet corn cut from the cob, or canned corn, two eggs, one cupful of sweet milk, one-quarter teaspoonful of salt and one-half teaspoonful of soda, two tablespoonfuls of melted butter, and thicken with flour to make a batter. Stir together; grease a spider with butter and drop in spoonfuls and fry brown; turn and brown the other side.

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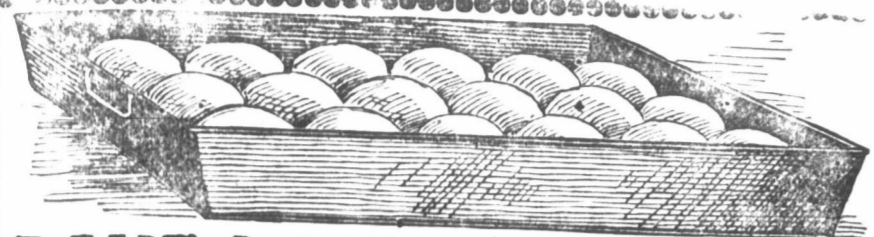
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of cold, sweet corn, two eggs, rter teaspoonful l of soda, two d thickened with ether; grease 6 oonfuls and fry side.



BAKE A BATCH OF BISCUITS

Sift one quart of flour, two rounding teaspoonfuls of baking powder, and one teaspoonful of salt into a bowl; add three teaspoonfuls of COTTOLENE and rub together until thoroughly mixed; then add sufficient milk to make a soft dough; knead slightly, roll out about half an inch thick, and cut with a small biscuit cutter. Place a little apart in a greased pan, and bake in a quick oven for fifteen or twenty minutes. These biscuits should be a delicate brown top and bottom, light on the sides, and snowy white when broken open.

The secret of success in this recipe, as in others, is to use but two-thirds as much Cottolene as you used to use of lard. Cottolene will make the biscuit light, delicious, wholesome. Better than any biscuit you ever made before. Try it. Be sure and get genuine Cottolene. Sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Fun and Frolic.

When Annie Scott had the measles, Edna thought it must be the nicest thing in the world to be the object of so much attention; but when the measles really came to Edna herself, she did not think it so much fun after all.

She was such a cross little girl when she was getting well that her mother found it very trying to sit within call and hear the doleful little complaints that were continually coming from Edna's room. It was nothing but "Oh dear! I'm so tired!"—"Oh dear! I'm so warm!"—"Oh dear! I'm so thirsty!"—"Oh dear! I want something to amuse me!" all day long.

So, one evening, Edna's papa came in and said: "Well, daughty, how are the measeles?"

"I'm so tired!" replied Edna. "I want something to amuse me."

With that papa opened his coat, and out peeped the bright eyes of the dearest little dog you ever saw.

"Oh! oh!" cried Edna, "is that for me? O papa! you are a dear! I'll get well right away—indeed I will!"

Papa laughed, and said that was a fine promise.

Nervousness

Horsford's Acid Phosphate.

Many diseases, especially disorders of the nervous system, are attributed to a diminution of the phosphates, which are found in every fibre of the body. Horsford's Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

Dr. Gregory Doyle, Syracuse, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

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For sale by all Druggists.

All the next day Edna's little dog entertained her by his funny, frisky ways, and she didn't complain of being thirsty or tired or warm more than a dozen times. In the evening her papa came in to make his usual visit to the little invalid. "Well, how did to-day go?" he asked.

"Oh, papa, it went twice as fast as yesterday. I do love my doggie: he is fun. I don't know what to call him, though."

"Why, didn't you just tell me he was fun? What better name can you have?"

"Of course!" exclaimed Edna. "That will be just the name for him!"

So Fun the little dog was called; and a very nice, obedient little fellow he soon became, and was so devoted to Edna that he would scarcely leave her side.

Getting well was rather a slow process, and, even with such a companion as Fun, the little girl found the hours very long. Her eyes were too weak to allow her to read, and there was not always spare time for mamma to spend in reading to her. Every day she begged to be allowed to go down stairs, and after a while she was permitted to dine with the family. Next came a day when she could sit out on the porch, and that was a great event.

"O mamma! it is so good to get out of doors again! You don't know how nice it is. I feel as if I had been shut up in a cage," said Edna, leaning back in her chair. "I may stay here a long time, mayn't I?"

"Until you get tired, Now mamma must leave Fun to take care of you, for she must go to market."

For some time Edna sat very still, looking about. Fun quite enjoyed the freedom of the yard, and was constantly bringing his mistress all sorts of offerings—old shoes, bits of stick, pieces of ragged carpet—anything that he could find in corners or barrels or boxes. These would be laid at Edna's feet, and Fun would look up, with one ear cocked over one eye in such a ridiculous way that Edna would have to laugh. That was the signal for much biting and pawing and tossing of the article brought; and then off the little dog would trot for something else.

Once he was gone quite a long time, and finally Edna heard him barking excitedly.

"I wonder what he has found now?" she said. "Here, Fun! Here, Fun!"

It was some minutes before Fun returned, and then what do you suppose he had in his mouth? A little bit of a kitten, which he had discovered in some out-of-the-way corner. He put

the little, blue-eyed creature down at Edna's feet, wagging his tail and looking up as much as to say: "Now see what I have brought! What do you think of that?"

"Oh, the poor, dear little, cunning tootsy-wootsy!" said Edna, stooping to pick it up. "Oh, I must keep it! I hope mamma will say I may."

Mamma was good enough to countenance the keeping of little kitty, and Edna felt that she would almost be willing to have the measles over again for the sake of the pleasure her pets gave her.

Fun had to be taught not to interfere when the kitten was taking her meals; but he soon respected her rights, and the two played together so happily that Edna was never tired of watching them. There never was a more playful kitten. So, at her papa's suggestion, Edna named the little thing Frolic.

"Fun and Frolic always go together, you know," said papa.

When Edna went back to school, she and Annie Scott exchanged experiences.

"I was a great deal sicker than Annie," Edna told her mother; "but she didn't have anything but a new doll for her measles, and I have two live darlings, which I think are ever so much nicer."

Why Not You?

When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures others, why not you?

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Our Record.

We are writing an imperishable record by our fleeting deeds. Half a dozen pages carry all the story of that stormy life of David. It takes a thousand and rose-trees to make a vial full of essence of roses. The record and issues of life will be condensed into small compass, but the essence of it is eternal. We shall find it again, and have to drink as we have brewed when we get yonder. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." There is a time to "sow," and that is the present life; "and there is a time to reap" the fruits of our sowing, and that is the time when times have ended, and eternity is here.

Justice.

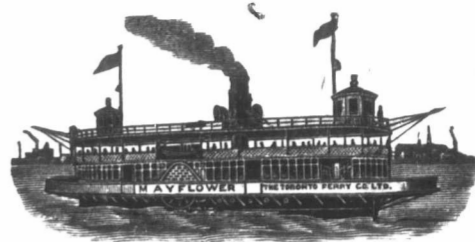
Rev. Thomas Cumming, Truro, N. S.:—"It is only justice to say that your K. D. C. has been several times used by members of my family, and always with good results."

These burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K. D. C. The Greatest Cure of the Age for all forms of Indigestion.

How Willy Got Seared.

When Willy first went to the country, to see his cousin Jo, he had never seen a live turkey, nor a peacock, nor even a cow.

One day he was crossing a field not



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MENEELY & CO. PUREST BEST WEST-TROY N.Y. GENUINE CHIMES ETC. CATALOGUE & PRICES FREE.

far from the house, and he heard something make an awful noise. He ran to the house and told his aunt there was a big lion over in the woods.

Jo came in, and when he had heard what Willy had said, he laughed heartily.

"There are no lions here," said he. "I know what it was. It was Mr. Cole's donkey. We will go and see him some day."

Five Little Stitches.

Five little stitches! And they were taken more than twenty five years ago. And why should they be remembered more than thousands of other stitches taken by the same fingers? I will tell you.

Little Rose went to the "infant school" then. It was a very happy place for little folks. They had no hard lessons in arithmetic or geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"Twice one are two, twice two are four"—while the teacher slid along the little wooden balls on the wire frame to suit the words. No; but when the marching was over, there were plenty of busy fingers learning to sew.

Rose was making blocks of patch-work—"nine-patch" her mother called it. Rose's mother cut the small squares and basted them neatly for Rose to sew "over and over," one block a day. And it was Rose's special delight to show her mother the neatly-finished block each night, and be able to say, "I did it all myself."

One warm June day Rose found her needle rather dull, and the new pink chintz hard to sew. Her fingers trembled when she came to where the four corners met, and she tried in vain, with her thimbleless fingers, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next to her on the same bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose passed the block to Pogue (a curious name, but her very own: it rhymed with her surname, too), and motioned to a little hard corner, touching her thimble, and nodded and winked significantly. Pogue understood, and, taking the nine-patch, sewed very neatly over the hard place, Rose watching carefully lest she do too much. One, two, three, four, five stitches!—and oh, so neatly done!

Rose bowed and smiled her thanks, and put in a stitch or two as neatly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head: "I can't tell mother I did it myself." It would take away half her pleasure not to be able to say this, and yet it was so very little—only just five stitches. "I needn't mind that," came the temptation; "I can say I did it myself; for that help is almost nothing." "But it is help," another voice said, "and you had better say, 'I did it nearly all.'" But Rose couldn't make up her mind to say this. Her mother would be sure to think, if Pogue sewed any of it, likely she made half the block—at least one seam across. So you see it was a real struggle. And how do you suppose she settled it?

After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle and very deliberately picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have been foolish for her to have been so anxious about the credit of doing the work all herself—no—but because it was her first resistance to the temptation to tell a falsehood. And resistance once always makes it easier to resist again. So I do not think that Rose has ever told a deliberate falsehood since that day when she came so near making a black spot in her memory instead of a bright one.

Taking Out the Tangles

Strong and eager and full of purposes as many of our young people are these stirring days, there comes, we find, to the best of them at times an almost overpowering sense of their own weakness. Then it is that the wise ones turn for strength to the One whose hand is ever extended to give help in just such hours of need.

Not long since we saw two little lads well-nigh in despair over a kite-string that they had succeeded in getting into a seemingly hopeless tangle.

"Let's give it up and take it to mother," cried one at last; "she can always get tangles out that are too much for us."

And as we saw the skilled fingers of the parent patiently extricating the close-drawn knots, we thought: How illustrative that is of the way the heavenly Parent undoes the perplexities of daily life for those who care to seek His aid!

Few of us can pass through a single day without encountering some difficulty that seems beyond overcoming. Then if we but feel fully the force of those words of the One mighty to help, "I am with you," how comforting is the sense of rest that sweeps over us!

Gather Out the Stones.

"It is such a stony little path between here and Mrs. Harvey's, that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many stone bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbour's?" asked Mr. Morris. "You would much better do that than to take time to grumble about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who cross there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were a half dozen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that

cause unwary feet to stumble should be removed. Small unkindnesses should be confessed, and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill humour, should be taken back, as far as possible. All these things will make the path of life smoother. It is well worth while to clear the way. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

How Chinese Use Bamboo.

Just go and look at your long, slender bamboo fishing pole, and try to fancy what a house would look like built of that sort of thing. Yet, when a Chinaman wishes to build a house he doesn't hire an architect and look up a contractor, and turn gray over plumbers and decorators; he just merely goes and plants a few bamboo roots. Then he goes on quietly attending to his business and lets them grow. In a few months he has a fine forest of bamboo from forty to eighty feet high, and with stocks ranging from half an inch to eighteen inches in diameter. He digs a trench the shape and size he wishes his house, and proceeds to cut the trees he thinks the proper size, and sets them up in this trench, which he fills up. With the slenderer stalks he makes the rafters and shingles it with bamboo leaves. The windows are delicate lattice work of bamboo, and the furniture is of slender bamboo, bent and curled and plaited. His water-bucket is a good big stalk sawed off just below the joint and made as deep as he needs above it. For a bottle he takes a slender piece and treats it in the same way. If in the confusion of building he mislays his knife, he just takes a good sharp edge of bamboo, and it does just as well for everything, except cutting bamboo, as if it were Sheffield steel. While he is building he keeps off hunger by cutting the little tender shoots just as they peep from the ground, and cooking them like asparagus.

At the Right Moment.

Don was walking along the pavement on a windy day. His bright eyes saw all that was to be seen around him, and as he crossed the street he noticed a lady in a buggy holding a baby in her arms and driving tolerably fast.

At that moment a gust of wind blew off the baby's little red turban. Away it went, whisking merrily down the road.

"I'll get it for you," shouted Don, without waiting to be asked, and he sped after the dancing cap which the wind had taken for a plaything. He soon caught it and handed it to the mother, who put it upon the baby's head with one hand, while with the other she held the horse.

"Thank you, little gentleman," she said. "I do not know what I would have done without you. There was not a big gentleman in sight, but you did just as well. Thank you again," and she drove off smiling.

This was one of the things that a small person could do exactly as well as a large one, but it was very important that some one should save baby from going home bare-headed. Clearly the mother could not get out of the high buggy to run after the cap. It was the duty of the one who was nearest to help her at once.

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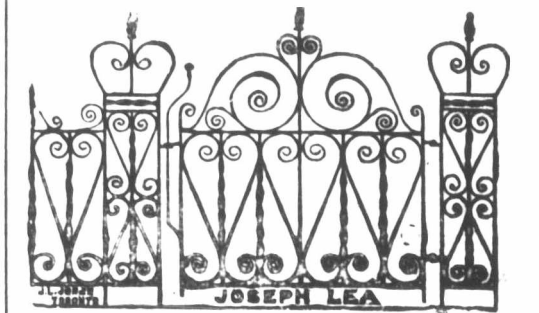


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