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AND DOMINION CHURCHMAN.

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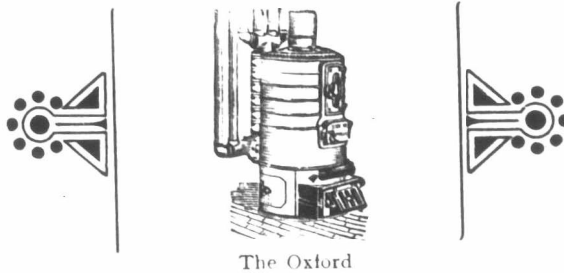


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Evening—Daniel x 4. Revelations xiv. 14.

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SIXTEENTH SUNDAY AFTER TRINITY.

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Children's Hymns: 336, 340, 341, 435.
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SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 258, 317, 324, 556.
Processional: 248, 270, 274, 391.
Offertory: 223, 232, 294, 305.
Children's Hymns: 242, 387, 389, 570.
General Hymns: 5, 19, 279, 301, 308, 532.

SIXTEENTH SUNDAY AFTER TRINITY.

CLEANSING FROM SIN.

Our thoughts were directed last Sunday to the manner in which God has hitherto defended His Church, but dangers still exist in the world around her, and, in the words of this Collect, she "cannot continue in safety without His succour." We, therefore, pray that she may be "preserved evermore by His help and goodness." We know that the Church needs the defence of the most High, but why does she need to be cleansed? What is it that defiles the Church? Surely the evil lives of her children—the sins of each one of us. We are all one body. We cannot suffer alone, for "we are members one of another;" "and whether one member suffer all the members suffer with it" (Eph. v. 25, I. Cor. xii. 26); and it is a terrible thought that neither can we sin alone—when we sin, we defile the Church of Christ. We know that it will be cleansed at last. That it will be "a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish"

(Eph. v. 27); for the evil members will be cut off, "cast forth as a branch that is withered" (St. John xv. 6), and "there shall in no wise enter into the holy city anything that defileth" (Rev. xxi. 27). Let us beware that we wait not for that cleansing, when all that is evil shall be cut off and cast out. Let us pray God to cleanse His Church now, "while it is called to-day," by cleansing from sin each one of us who are her members. The Epistle seems to point out that the only way for us to endeavour to cleanse our lives, is to look to Christ and take example by His life. For if He "dwell in our hearts by faith," if we "know the love of Christ that passeth knowledge," then shall we "be strengthened with might by His Spirit," and so be able to follow in His blessed steps. And it is only by following Him that our lives can grow pure—only by "the perpetual exchange of our sins for his holiness."* Dear children, if you will but "look unto Jesus;" if, in your play, your lessons, all your daily lives, you will but think how Christ's little ones should behave, how you can follow Christ's example, then, indeed, you may hope to keep your baptismal robes pure and white; for then, when sin stains them, the "continual pity" of your Heavenly Father will cleanse them in the blood of Christ, and "by His help and goodness" God will "preserve your souls in safety evermore."

THE PROVINCIAL SYNOD.

A considerable amount of time was consumed in considering messages from the Upper House—a part of the business which was not got through without something like friction, in the Lower House not taking quite meekly the criticism of the bishops in the taking of the minutes. One of the most lively and interesting debates during the whole of the proceedings was the one connected with the subject of the Revised Version. Professor Clark, in moving the omission from the Canons the words respecting the Authorized Version of the Scriptures, explained that he simply intended to put this Church in the same position as the other branches of the Anglican communion, none of which had any such rule. He did not conceal, however, that it was his intention to pave the way for the reading of the Revised Version in Church. The form of the notice seemed to leave it open for a clergyman to read any version that he pleased; and although this was rather an imaginary difficulty, it had apparently some weight with various speakers. It appeared, however, that there was with a good many speakers a rooted objection to the Revised Version, although Archdeacon Roe was the only speaker on the opposite side who showed any real knowledge of the subject. There was some hard hitting on both sides, but good temper prevailed, and the proposition was rejected by a large majority. One of the disturbing incidents of the Synod was the proposal by Dr. Langtry to introduce a series of measures of great importance, before other subjects, of which proper notice had been given. No one denied the importance of the subjects which Dr. Langtry proposed to discuss. They were (1) The increase of the Episcopate, (2) Reconstitution of the Diaconate, (3) Employment of lay communicants in evangelistic work, (4) Scheme for the education and promotion to the priesthood of those who, having been made permanent deacons, seemed fitted for the higher office, *See Miss Marsh's "The Prince and the Prayer," p. 43.

(5) Combined action in missionary operations, (6) Religious education in Public Schools, (7) The restoration of the Church's broken unity, (8) The circulation of didactic and defensive literature among the people. No one disputed the importance of each and all of these subjects. But it was not thought expedient to thrust such a budget in advance of all the subjects announced for discussion. One of the most important discussions was that on Monday p.m. and Tuesday a.m., on the introduction of religious education into the Public Schools; and the discussion was, on the whole, not unworthy of the subject. Of course there was a great deal of useless and aimless talk, because most people imagine they know all about it, and a good many have theories of their own on the subject; but for all this, the contributions made were of value. The details will be found in the reports; but we may note certain points which came out into relief. It was generally agreed that denominational schools would be the best, if they could be had. But, apart from the difficulty of obtaining such schools at all, there was the necessity of providing for those places in which it was hopeless to set up such schools. The position seemed not without hopefulness, and several speakers urged that something might be done without any change in the present law, and that something should be done at once. The debate was, on the whole, not unworthy of the Synod. One of the most important discussions was that on the state of the Church of England in Canada, although (as was natural) there were great differences of opinion in regard to facts and theories. Some spoke in terms of despondency of the condition and prospects of the Anglican communion, others more hopefully. One gratifying feature was the fact that there were no party quarrels arising out of a subject that naturally bristled with provocations of this kind. There was, indeed, some lack of emphasis in regard to the commonest causes of failure. Some attributed such failures as are confessed to a lack of specifically Church teaching—a fault which certainly is much less conspicuous than in former days. The fact is—and it was not sufficiently brought out—that where the work of the Church is done earnestly, humbly, perseveringly—where there are diligent pastoral visitation, careful services, and fairly good preaching of a devotional and practical character, success is seldom lacking.

THE QUESTION OF PATRONAGE.

COMMUNICATED—No. 2.

The New Testament history, as we have given it above, applies directly to ordination; it is however to the point, because ordination and collocation to benefices were, speaking generally, inseparable in the discipline of the early Church. Parishes were unknown. The clergy formed a single body under their Bishop, who ordered their ministrations in his central church and in the churches attached to it, sending and recalling them as the occasion demanded, as a rector might his curates in a modern parish. The ordination of the clergy was their collocation also to the Diocese; the Bishop was bound to maintain them out of the common fund. If we take it, that St. Luke in Acts vi. 8, uses the Greek word in its classical sense "to appoint to office" simply, then the passage will read that the Apostles asked the brethren to do in the ordination of the seven

what the *si quis* in the ordinations of the Church to-day calls for; and that the Apostles also announced that they by themselves, in their own right, as Apostles, would appoint the ordained to their several ministrations in the different colonies of the Grecians at Jerusalem. This is the translation of our English Bible, and we know it was the custom of the early Church. St. Clement of Rome gives the earliest non-scriptural witness bearing on the law of Patronage in the Catholic Church. He wrote before the New Testament Canon was closed. His statement constitutes the 44th paragraph of his 1st epistle to the Corinthians; and agrees precisely with the New Testament in terms as well as substance. The part in the selection and ordination of the clergy reserved by, as he says, express Apostolic appointment, he designates by the most common of the Greek words used in his time, of election and appointment to office, while he designates the part the rest of the Church took by another word never used of nomination, even much less of election or appointment to office. This coincidence with the New Testament in the use of terms strengthens our argument above. It is clear that the nomination or election of the clergy by the laity was not in the thought of St. Clement. The learned Bishop Jacobson in his note on the Greek of St. Clement, says, "*Applaudente aut congratunante tota ecclesia. Nihil hic de acceptatione totius ecclesie.*" St. Jerome, in commenting on Titus i. 5, attributes supreme authority to the Bishop alone, and adds—" *Audiant Episcopi qui habent constituendi Presbyteros per urbes singulas potestatem, sub quali lege ecclesiastica constitutionis ordo teneatur.*" (L. 1, in Cp. ad Titum). Thomassin, one of the greatest of Canonists, similarly states: "*Comme l'évêque seul a le pouvoir d'ordonner il a aussi lui seul le droit primitif de donner les bénéfices puisque l'ordre et le bénéfice étaient ordinairement inseparables dans l'usage de l'ancienne Eglise.*" (*Discipline de l'Eglise*, L. 1, c. 33, s. i.) Which may be rendered, "since the Bishop alone has the power to ordain, he alone also has the primitive right of giving the benefices, since ordination and benefice were usually inseparable in the ancient usages of the Church."

CHRISTIAN UNION.

PASTORAL LETTER OF THE ARCHBISHOP OF CANTERBURY
IN REPLY TO THE POPE.

The Archbishop of Canterbury has issued the following pastoral letter:

LONDON, August 30, 1895.

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY.—The bishops, upon a recent occasion, requested the archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign Church to the people of England without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the bishops, give closer and further considered expression to my deliberate judgment. A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognize the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realization of Christ's bequest of peace. We therefore commend this call to the candid thought and prayers of "all who love the Lord Jesus in uncorruptness." We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of

God's purpose at the present time. The official letter of the bishops of the Anglican communion assembled in conference at Lambeth in 1878, already suggested "the observance throughout our communion of a season of prayer for the unity of Christendom," as well as intercession for the enlargement of Christ's Kingdom. The Lambeth conference of 1888 "commended this matter of reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our communion," in preparation for opportunities of further action. Similar desires have been expressed by eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation. In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards the Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom. The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things divine have yielded happy results; and yet we cannot conceal from ourselves that, owing to the attractiveness of appearances (rather than of realities), some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine. On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is, in fact, to limit ourselves finally to a conventional use of hard formulas.

The aspiration after unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of eastern Churches, of non-episcopal reformed Churches and bodies, on the continent, at home, and among the multiplying populations of the new world, as well as of the Christianizing of Asia and Africa under extraordinarily varying conditions. The Roman communion in which western Christendom once found unity has not proved itself capable of retaining its hold on nations which were all its own. At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom and to nations which have become readers of the Bible. For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone and the transparent sincerity of the appeal make the inadequacy of its conception of unity more patent. Recognition might have leant a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches, but we are to begin by forgetting our own Church by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union solid and permanent can be based only on the common acknowledgment of the truth. On the other hand, history appears to be forcing upon the Anglican communion an unsought position, an overwhelming duty from which it has hitherto shrunk. It has no need to state or to apologize for this. Think-

ers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided churches of East and West. By its Apostolic creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living catholicity and sober freedom, by its existence rooted in the past, and on the whole identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship. We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as to tempt to self-assertion. We recognize them as providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same Divine leading which "hitherto hath helped us." The immediate duties of Churchmen, and particularly of clergymen, are plain: 1. To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural Reformation—a renewal in which Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to His own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it. If it is not yet given us to realize the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last "the peace of God shall rule in our hearts, to the which also we are called in One Body." We steadfastly pray the prayer. We commit ourselves "to Him that is able to do exceeding abundantly above all that we ask or think." I remain your faithful brother and servant in the Lord.

EDW. CANTUAR.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

JOGGINS MINES.—A new and beautiful church built at this place under the direction of the Rev. V. E. Harris, vicar of Amherst, was consecrated on Sunday, the 8th, by the Bishop of Nova Scotia. The building, which has cost about \$3,000, and will seat 250 people, is to be known as the Church of the Holy Name. On the afternoon of the day of consecration, fifteen persons were confirmed.

MONTREAL.

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

(Provincial Synod, continued from last issue.)

MONTREAL.—Thursday.—The debate as to how the reports of the committee on marriage and divorce should be dealt with, and which debate was adjourned from the previous day, was resumed at yesterday morning's session of the Provincial Synod, the first speaker being Judge Ermatinger, who favoured the matter being referred to the General Synod.

Mr. Strachan Bethune considered that, under all the circumstances, the wisest thing they could do, and the natural thing, was to refer the matter to the General Synod.

Rev. Prof. Worrell was of opinion that the Provincial Synod had no right to say that it had threshed the matter out and that it would have nothing more to do with it. A great deal of time had been devoted to the question, and now, when it came to a crisis, the Provincial Synod said it did not want to touch it any more. At any rate, that was what a large number of the persons who read the reports of the Synod proceedings would think. He was in favour of the matter being referred back to the committee.

Mr. M. Wilson thought that the wisest course for them to pursue was to refer the question to the General Synod. If that body saw fit to wait until England had pronounced upon the matter, it could do so just as well as the Provincial Synod could.

Mr. R. T. Walkem dissented from Rev. Prof. Worrell, and contended that referring the question to the General Synod was not shelving it at all.

Rev. E. J. Fessenden did not favour the matter being referred to the General Synod, as he considered that there was nothing like the intelligence in that body that there was in the Provincial Synod. "We are represented here," said the rev. speaker, "by 24 from the eastern Dioceses. We will only be represented in the General Synod by one-half or one-quarter of what we are represented here. The rest of Canada is a new country, and the intelligence of a new country and the conservatism of a new country is not that of an old country. The danger of the General Synod passing bad legislation is a hundred times greater than that of this Synod."

Dr. Alex. Johnson pointed out that the question had changed its aspect in the course of the discussion, and had really become a matter of confidence or non-confidence in the General Synod. If the latter had no power to deal with the question he did not know what body had.

Rural Dean Bogert favoured delay until some means might be taken of settling what were the powers of the Provincial Synod and what were those of the General Synod.

Mr. J. J. Mason concurred in referring the question to the General Synod. He did not think that there was any pressing demand for legislation on the point. Anyone in the position dealt with in the committee's report was not hankering after legislation; they could afford to wait.

Dr. L. H. Davidson, in order to show that there was necessity for action, mentioned that in his professional capacity he had within the past year had no fewer than four applications for a legal opinion on this very question, and these from clergymen who were placed in a difficulty as to what they should do under the existing laws of the Church when they were called upon to marry a divorced person, innocent or guilty. It, therefore, was not quite right to say that the whole matter was simply one of a demand being made on the Church for legislation by those who are guilty of divorce for cause or not; it was to meet the wants of the clergy, who wished to act honestly and conscientiously up to the rules of their Church. There was, unfortunately, a very grave doubt as to what the law of the Church was on the point. He was in favour of the matter being referred to the General Synod.

Messrs. R. P. Campbell, Chas. Jenkins and Judge Fitzgerald having taken part in the debate, the vote was called on the motions submitted on the previous day, with the result that the amendment proposed by Mr. R. Bayly, and seconded by Mr. R. T. Walkem, was adopted, viz:—

That the subject dealt with by the reports of the joint committee on marriage and divorce be referred, with the reports, to the General Synod for its consideration and for such action, by way of legislation or otherwise, as will commend itself to that body, and that the secretaries take the necessary steps to bring the action of this Synod before the General Synod.

The business of the Synod was then suspended in order to allow of the reception of the delegation from the Protestant Episcopal Church of the United States. The delegation, which was accompanied by the representatives of the House of Bishops, was escorted by the following representatives of the Lower House, to whom had been assigned that duty:—Rev. Dr. Langtry, Ven. Archdeacon Lindsay, Ven. Archdeacon Kaulbach, Very Rev. Dean Partridge, Very Rev. Dean Innes, Very Rev. Dean Smith, Dr. Heneker, Mr. Strachan Bethune, Mr. R. T. Walkem, Judge Hanington, Hon. Geo. Irvine and Dr. L. H. Davidson. The delegation consisted of the Bishop of Maine, the Bishop of Michigan, Rev. Dr. Brown, of New York; Rev. Dr. Prowell, of Michigan; Gen. John Marshall Brown and Mr. Sowden, of Boston.

Bishop Lewis, Metropolitan, having in a few kindly words introduced the delegation, the Bishop of Maine explained that they brought the cordial greetings of the Sister Church in the States, and they thanked the Synod most heartily for the welcome accorded them. He remembered, he said, how, in the first year of his Episcopate, when he went as a stranger to Maine, he was cordially greeted by his nearest Bishop, who was subsequently Metropolitan of Canada, the late Rev. Dr. Medley. In that year he was also present at a meeting of the Canadian Provincial Synod, presided over by the Rev. Dr. Fulford, the then Metropolitan. He remembered also that he assisted at the consecration of three of the Bishops: then on the platform, those of Fredericton, Niagara and Nova Scotia. He considered that these were peculiar circumstances which ought to draw the Church in Canada and the United States into sympathy with each other. His Lordship then

went on to refer to the fact that Nova Scotia received its first Bishop in 1787, the same year as the American Church received the Episcopate from the Mother Church. Proportionately to the population, Canada was stronger to-day in regard to clergy and bishops than was the United States. But the Church of the latter had done something; it had covered the country nominally. He referred to the fact that the Canadian Church having founded missions on Alaskan soil before that country came into the possession of the United States, and said it was his intention at the forthcoming convention of his Church to suggest that instead of appointing a Bishop for Alaska, they request the Bishop of Selkirk to perform Episcopal acts on the Yukon River, compensating him for the same.

The Bishop of Michigan alluded to the fact that from 1785 to 1821 or 1822, when there was a little band of Churchmen in what was now the prosperous city of Detroit, whatever ministrations of the Church they enjoyed were rendered by clergymen of the Canadian Church, a fact for which he (the speaker) that day desired to express grateful acknowledgments. He referred to the remarkable spread of the Church within the last half century in both Canada and the United States, every acre of the latter of which was now under Episcopal jurisdiction.

Rev. Dr. Brown congratulated the Church in Canada on the prosperity which had marked its history during recent years, and also upon the consolidation which had been effected in its unity. In conclusion, he spoke of the wonderful success of the Woman's Auxiliary.

Rev. Dr. Prowell spoke of the equality of the bishops in the American Church, and said he hoped that this would always be preserved, for he was sure that so long as it continued peace and prosperity would rest upon them. He congratulated the Church in Canada upon the fact that it had become one ecclesiastically, and remarked that the Churchmen of the United States had sometimes been surprised that this coming together had been so long delayed. "As we all hope," he concluded, "that England and her colonies may come closer and closer together in one great federation, so do we hope that the other great branch of the English-speaking people will not be left out, and that as there is a confederation of dioceses, so may there be a confederation of all the English-speaking people."

General J. M. Brown having spoken a few words of greeting, Mr. Sowden spoke of the great good which was being done in the States by Church clubs in the way of training laymen, not only in the ceremonials of the Church, but also as members of standing committees and delegates to conventions; and this would go on until the Church had got a body of trained, thoughtful, educated Churchmen, men who had got the Church idea in them. He recommended Churchmen in Canada to establish such clubs in the cities and larger towns, and that they go into fellowship with their brethren in the States and discuss with them all such questions as ought to interest Churchmen.

The Prolocutor, on behalf of the lower house, and the Metropolitan, on behalf of the upper house, having expressed thanks to the delegation for its words of fraternal greeting, the delegation and the bishops withdrew, and the lower house adjourned for luncheon.

During the morning session the lay secretary, Dr. L. H. Davidson, announced the reception of a memorial from the Synod of the Diocese of Toronto in favour of an increase in the Episcopate.

The report of the treasurer was also submitted. It showed receipts amounting to \$1,311.44, and an expenditure of \$811.95, leaving a favourable balance of \$499.49.

The report of the nominating committee was likewise presented, and was concurred in.

On the Synod reassembling in the afternoon, the first business was the consideration, clause by clause, of the following message from the upper house:

"That the following words be added at the end of Canon XIV.: 'And no bishop within this province shall hereafter ordain, license, institute or create anyone who has not subscribed to the foregoing declaration and taken the foregoing oaths.'"

"That Canon II., being now included in Canon XIV., be repealed, and that Canon XIV. be amended by striking out from sec. 2 the words, 'as required by Canon II. of the Canons of the ecclesiastical province.'"

"That Canon XIV. be amended by adding to the seventh line the following: 'Provided that the declarations and oaths, when once taken and subscribed to, shall suffice for every license given in the same diocese.'"

The first and second clauses were concurred in, but the third was dissented from, and on the motion of Canon Young, seconded by Mr. J. A. Worrell, it was decided that the Prolocutor name a committee to state and submit to the lower house the reasons for non-concurrence in the clause. The following were appointed the committee referred to: Archdeacon Roe, convener; Archdeacon Brigstocke, Canon Young,

Mr. R. T. Walkem, Mr. J. A. Worrell, and Dr. L. H. Davidson.

Canon Henderson moved that the following words be added to the fourth section of the Canon relating to the voluntary preliminary examination: "The same exemption shall be granted to those who pass the English Cambridge preliminary." Canon Henderson explained that the object of the motion was to equalize the privileges of those who had taken the Cambridge preliminary and those who had taken the preliminary examination in Canada. According to the present regulations those who had taken the Canadian preliminary are entitled to exemption from two of the examinations for the degree of B.D.; those who had passed the Cambridge were not. It seemed to him that there was no good reason why the privilege granted to the one should be denied to the other. It must be admitted, he said, that the Cambridge preliminary examination was equally as good a test of attainments as the Canadian voluntary preliminary examination.

The motion was seconded by Mr. Charles Jenkins. Ven. Archdeacon Roe thought there could be no question that the Cambridge preliminary examination was quite equal to the Canadian voluntary preliminary.

After further discussion it was decided to refer the matter to the board of examiners, with a request to report thereon to the lower house.

A message was received from the House of Bishops regarding a letter and a resolution from the Anglican bishops in Japan suggesting the formation of a Canadian diocese on the western coast of Japan. The upper house recommended that a joint committee of the two houses be appointed to study the letter and the resolution, with instructions to make their report to the Domestic and Foreign Missionary Society to-day. The Bishops of Toronto, Huron, Niagara and Fredericton, the message stated, had been appointed to represent the upper house on the joint committee.

The message was concurred in, and the following were appointed to represent the lower house on the joint committee: Archdeacon Brigstocke, Archdeacon Kaulbach, Rev. Dr. Pearson, Canon von Ifland, Rural Dean Bogert, Judge Macdonald, Mr. A. H. Dymond, Dr. Alex. Johnson, Mr. Matthew Wilson and Capt. Carter.

Mr. R. T. Walkem moved to amend Canon V. of the Provincial Synod, to the effect that the Court of Appeal might, in its discretion, dispense with the attendance of two of the assessors, and sit with one alone.

This was concurred in, and on motion of Mr. Strachan Bethune, the following was also agreed to:

"(a) To amend Canon V. of the Provincial Synod as follows: By inserting after the word 'them' in the first line of the sixth paragraph, the words, 'when all three assessors are present, or one of said assessors, when only one of them is present,' and by striking out the words 'the assessors' in the second line of the said sixth paragraph. (b) By inserting after the word 'assessors' in the first line of the seventh paragraph, the words, 'or assessors.' (c) And by inserting after the word 'court' in the second line of the eleventh paragraph, the words, 'or the Metropolitan or the president of the upper house, or the senior bishop in their absence.'"

A message was received from the upper house to the effect that the memorial of Mr. George Mercer, of Toronto, regarding amendments to the marriage laws of the Province of Ontario, be received and referred to a joint committee, to consist of the Ontario members of the upper house and members of the lower house to be appointed from among the representatives from the Ontario dioceses, the committee to have power to apply to the Ontario Legislature for such amendments to the marriage laws of that province as seemed to them to be called for.

Ven. Archdeacon Brigstocke moved that the message be concurred in.

Rev. A. Brown, in seconding the motion, said that any person who had any acquaintance with the marriage law of Ontario knew the facilities it afforded for clandestine marriages, and that under it those portions of the province which were adjacent to the States gave greater facilities for clandestine marriages than did the adjoining States. In Windsor the marriage rate, in proportion to the population, was very much greater, some 100 per cent., than any other town in Ontario. The reason was, he believed, that in the State of Michigan, when a marriage license was required, it was necessary that the names of the parties should be published within a given period. The consequence was that many persons in Detroit who did not wish their names to be published or their marriages to be made known, went over to Windsor. The license system was an invitation to young people to get privately married. He was sure that licenses were granted in a great many cases without any investigation or publicity; that perjury was committed, and the clergyman was an innocent party in solemnizing marriages that were an outrage against the laws of God and man. He thought that it would be within the memory of the clergy of

Ontario how frequently they were approached by two young people, who were unaccompanied by witnesses, who drove up at nine or ten o'clock at night, with a license in their hands, and asked to be married. There was great need in the interests of morality, in the interests of society and in the interests of the law, that the whole marriage law of the Province of Ontario should be looked into by gentlemen of experience, and such amendments proposed as would protect the interests of society and further morality.

Canon Burke considered that the whole question of marriage licenses needed to be investigated.

Dr. Henker was of opinion that if the people of Ontario were dissatisfied with the marriage laws, it was for them to move in the matter; let the Churchmen of the different Dioceses come together and take such action as they might think fit. Why, he asked, should those of the other provinces be requested to take any action in the matter? To make such a request was a thing of the like of which he had never heard; it was unwarrantable.

Mr. Walter Drake thought that as the matter was a provincial one that Synod had no right to be detained by considering it.

Judge Macdonald favored a committee from each of the Ontario Diocesan Synods conferring together on the matter. He moved that the message be not concurred in.

On a vote being taken, the message was not concurred in, and the following were appointed a committee to draw up the reasons for such non-concurrence: Rev. Prof. Worrell, Rural Dean Bogert, Canon Young, Judge Macdonald, Dr. L. H. Davidson and Mr. A. H. Dymond.

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

"The vital importance of guarding the interests of the Church by securing that accurate and reliable minutes of each session of the Synod be carefully kept.

"That the General Synod having appointed a delegation to represent it at the next meeting of the General Convention of the Protestant Episcopal Church in the United States, the Upper House considered that the Provincial Synod should be content with that representation and refrain from appointing any delegates.

"That the Upper House, having heard with much pleasure and gratitude of the improvement in the health of the Bishop of Algoma, do request His Lordship to refrain, at least for the present, if at all within his power to refrain, from tendering his resignation of his Diocese; and that, there is reason to believe that in the good providence of God his health may yet be permanently restored, permission be given him to absent himself during the coming winter months, that by removing to some temperate climate his health may more completely be restored; and that a joint committee be appointed to consider how such an arrangement can best be carried out. The Bishops of Montreal, Niagara and Quebec have been appointed to sit on the joint committee."

The following were appointed to represent the Lower House on that committee: Canon DuMoulin, Canon Spencer, Dean Carmichael, Mr. R. T. Walkem, Dr. Henker and Dr. Weldon.

At six o'clock the Synod adjourned.

A MISSIONARY MEETING.

Under the auspices of the Domestic and Foreign Missionary Society of the Church of England in Canada and the Woman's auxiliary to missions, a very successful missionary meeting was held last evening in the St. George's school house. There was a large attendance, comprising clergy, laymen and ladies. After devotional exercises Mr. N. W. Hoyles, Q. C., of Toronto, in the course of his address, said that missionary work was too serious for any trifling. After condemning the statement recently given by a naval officer concerning missionaries in China, the speaker said that the Chinese were worth converting, and it was their duty as followers of the Saviour to do so. The contributions each year of all Protestants per head for missionary work was but 35 cents. In Great Britain there was one missionary for every 900 people. In India there was one for every 165,000 and in China one for every 437,000 people.

The Bishop of Nova Scotia, who was the next speaker, said that if people contented themselves to preach the pardoning love of God in heathen lands instead of teaching their own particular religion, Africa and China would be covered with churches instead of having the missions in the miserable state that they are now. It was a dreadful thing to think that we will perpetuate in heathen lands the miserable state of things existing in our own country.

Bishop of Huron who followed, in the course of a stirring address, said that they had met to consider the gravest subject that could occupy the attention of the Christian Church. The Church must be capable of doing the work that Christ entrusted her to do. If the Church is to be successful she must be successful in her missionary work. The Church will grow in power as she grows in har-

mony with the Divine power. A substantial collection was taken up in aid of mission work in Japan.

At Friday morning's session of the Synod, the committee to which was deputed on the previous day the duty of drawing up reasons for the lower house not concurring in the message from the House of Bishops regarding the marriage laws of Ontario, presented its report. It pointed out that a portion of the civil Province of Ontario was in the Diocese of Rupert's Land, and it was not desirable that that Provincial Synod should seem to legislate for the ecclesiastical province of Rupert's Land. Any representation made to governments or legislatures of Canada should have the weight and authority which only the deliberate decision of the Church of England could give, and such weight and authority could not be secured by relegating the matter to a committee.

The committee appointed for the purpose presented its report of the reason for non-concurrence in the following clause of a message from the upper house:

"That Canon XIV. be amended by adding to the seventh line the following: 'Provided that the declarations and oaths, when once taken and subscribed to, shall suffice for every license given in the same diocese.'"

The reasons given 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 not furnish an assurance that he had not changed his belief as to be unable to make such declaration. An oath or declaration would be no safeguard against his committing the acts denied in such declaration or oath.

Ven. Archdeacon Brigstocke presented the report of the committee on religious instruction in public schools. It pointed out that whilst large sums were spent in education, crime increased steadily, and courts of justice were powerless to stop it. Instruction where Christianity was excluded was wanting in power to elevate the young. There was great cause for the Church to make most strenuous efforts to solve the knotty problem of how religious instruction should form part of a child's education.

The joint committee on the present condition of the Diocese of Algoma presented its report. It recommended that no change be made in the arrangement for the episcopal stipend, and granted leave of absence to the bishop during the winter months. It was pointed out that, should the bishop's health not be restored, it would be necessary to make provision for his receiving a retiring stipend of at least \$3,500 a year, and also a stipend for his successor.

The business of the Synod was then suspended, and the house resolved itself into the triennial meeting of the Domestic and Foreign Missionary Society, which was attended by the upper house, the Metropolitan presiding.

The meeting confirmed the nominations made to the membership of the board of management by the several dioceses, viz:

Diocese of Nova Scotia—Archdeacon Kaulbach, Rev. E. P. Crawford, Messrs. W. C. Silver and Thos. Brown.

Diocese of Quebec—Archdeacon Roe, Canon Von Iffland, Capt. W. H. Carter and Mr. John Hamilton.

Diocese of Toronto—Rural Dean Jones, Rev. W. E. Cooper, Messrs. J. R. Cartwright and H. Pellatt.

Diocese of Fredericton—Dean Partridge, Archdeacon Brigstocke, Messrs. C. N. Vroom and G. A. Schofield.

Diocese of Montreal—Dean Carmichael, Rev. G. O. Troop, Dr. L. H. Davidson and Mr. Chas. Garth.

Diocese of Huron—Dean Innes, Archdeacon Davis, Messrs. T. H. Luscombe and James Woods.

Diocese of Ontario—Archdeacon Bedford Jones, Rural Dean Pollard, Mr. R. V. Rogers and Col. Matheson.

Diocese of Niagara—Archdeacon Houston, Rev. P. L. Spencer, Judge Senkler and Mr. John Hoodless.

The triennial report, submitted by the secretary-treasurer, Rev. Dr. Mockridge, stated that the evidences of improvement in the work of the society which had characterized previous reports were not wanting in the present. The total receipts were larger by \$9,036 than those of any preceding triennial period, or an increase each year of a little over \$3,000. The total receipts for the first triennial period, ending 1886, amounted to \$42,960; for the period ending 1889, \$81,315; for the period ending 1892, \$111,973, and for the period ending the present year, \$121,009. The receipts for the past year were within about \$800 of equaling the total for the past triennial period. Appreciation was expressed of the work done by the Woman's Auxiliary, and it was stated that the aims of the society had also been assisted by the Toronto Wycliffe College Association. The foreign missions were encouragingly reported upon.

It was decided that the report should be discussed clause by clause.

On the third clause being reached, the one alluding to increased contributions, Canon Young pointed out that the actually disposable income of the soci-

ety was diminishing yearly. This was owing to the fact that certain dioceses were in the habit of appropriating the Epiphany and Ascensiontide collections to their regular diocesan funds, instead of giving them to the missionary society.

The secretary-treasurer pointed out that the report condemned this very practice, and the dioceses had been reminded of it, but the result was more appropriations than ever.

Mr. J. J. Mason was of opinion that there were other causes to account for the diminution.

A long discussion ensued on the point, in the course of which it was stated that the diminution was due to a want of confidence in the board of management, which, two years ago, appointed a secretary-treasurer at a salary of \$2,000 a year, whereas previously the work had been done gratuitously.

Many favoured this view, and equally as many opposed it, and when an adjournment was made for luncheon the matter was still under discussion.

On business being resumed Canon Von Iffland blamed the board of management for having, two years ago, appointed a paid secretary-treasurer without giving an opportunity to the Church at large to provide honorary officers. It was a step which saddled the society with a very large expenditure. He contended that, notwithstanding what was said in the report about an increase in the total amounts subscribed, they must not shut their eyes to the fact that the proportion of unappropriated funds at the disposal of the society had undergone a continued decrease from the time that the board had taken the step to which he had already alluded.

Rev. E. P. Crawford contended that the election of a paid secretary-treasurer had not destroyed confidence in the board of management. He did not think that the Church in general, the people who were giving the money, were making any fuss at all.

Rev. Prof. Worrell considered that one reason for the decrease in the unappropriated funds was to be found in the fact that there were a number of missionaries from different parts of the domestic field who visited various parishes and made special appeals, receiving certain amounts as a result. There should be some procedure by which such a missionary should be regarded not simply as one going to make an appeal for his own particular district, but as an agent in general of the whole society, and whatever moneys he collected should be given to the whole general work of the board. If this canvassing by missionaries were put a stop to, it would have a good result so far as regarded the unappropriated moneys sent in to the missionary society.

Rev. G. O. Troop advocated persuading the donors to cease appropriating the money sent in for the domestic field.

Canon Bland did not think that the falling off in the unappropriated moneys was due to a want of confidence in the board of management; it was due to hard times, and all religious bodies had suffered alike in this respect.

The Bishop of Nova Scotia defended the action of the board of management, holding that in appointing a paid secretary-treasurer it had done the best it could in its judgment. In cases where a missionary went into a parish for the purpose of pleading for money, His Lordship thought it should be made incumbent upon him to first get the imprimata of the Domestic and Foreign Missionary Society upon his appeal; it should also be incumbent upon him when making his appeal to tell the people that there were other mission fields equally as much in need of funds as his. As to the offertory in such cases, it should be sent to the board of management for distribution.

Mr. Walter Drake having spoken in favour of a paid secretary, a vote was taken on the clause, which was carried unanimously.

The other clauses of the report were adopted without discussion.

The Bishop of Algoma then addressed the gathering, alluding to the strong feeling that existed in the Diocese for the creation of a Diocesan Synod, a memorial upon which subject would come before the Provincial Synod at its present session. He spoke of the necessity of doing something being done towards establishing a superannuation fund in his Diocese, and then went on to remark that a great deal had been said in both the secular and religious papers with regard to Algoma, and especially had this been the case during the past year. Letters had appeared which had led to the stirring within himself and in the breasts of his faithful co-workers of a most righteous indignation. The writers of the letters in the religious papers never intended that this should be so—it was out of their love for Algoma that they wrote—but as the result of a misunderstanding arising out of what they wrote, letters had appeared in the secular papers under such headings as "Money Squandered in Algoma," "No Results; What is to be Done with Algoma?" He had seen such headings in the Toronto Mail. Were different results to be looked for in Algoma, he asked, to those of any other organized Diocese? Was it to be placed in a category by itself? His Lordship then went on to speak of the results which had been attained

in his Diocese. Fourteen years ago, he said, it possessed 42 churches, now it had 72, and they were all almost entirely out of debt, a statement which could not be made concerning any other Diocese in the ecclesiastical province. Fourteen years ago there were only 7 parsonages and 13 clergy; now there were 22 of the former and 29 of the latter, including the Bishop. Three years ago there were 1,579 communicants; now there were 2,581. Within the same period the Sunday school scholars had increased from 1,636 to 2,190, and the offerings of the people had gone up from \$29,501 to \$32,920 for the three years. Could it then, he asked, be truthfully said that results had not been attained in Algoma which were entirely worthy of its missionaries? Money, he contended, had not been squandered in Algoma, which was deserving of a continuance of all the support that had been accorded it in the past.

Dean Grisdale and Rev. George Rogers, who constituted a deputation from the Diocese of Rupert's Land, brought fraternal greetings from that distant part, and gave an interesting account of the work being done there by the Church of England.

It being now six o'clock the meeting adjourned until evening.

Business was resumed at 8 o'clock, the Bishop of Montreal in the chair.

Canon Young submitted a motion to the effect that the Epiphany and Ascensiontide collections taken up for missions be sent unappropriated to the secretary-treasurer of the Domestic and Foreign Missionary Society, deep regret being expressed that, in some dioceses, this practice had not been strictly followed.

The motion served as food for discussion for close upon a couple of hours, at the end of which time it was adopted, with the exception of the last sentence, which, on the suggestion of the Bishop of Algoma, was withdrawn.

Rev. Prof. Worrell moved the following: "That missionaries visiting parishes with a view to collecting money for missionary purposes shall do so only as agents of the Domestic and Foreign Missionary Society, and shall, therefore, first obtain the sanction of the board of management, and shall remit to the secretary-treasurer the net amount collected, and this amount shall be distributed as the board of management may direct."

The motion, which was voted upon without discussion, was lost on being put to the meeting.

A communication was read from the Woman's Auxiliary asking for a conference with the mission board. The following were appointed a committee to hold such conference: The Bishop of Huron, Rev. R. V. Rogers and Canon Young.

The board of management submitted a fraternal letter which it had adopted with a view to its being sent to the clergy of the Church mission in Japan. The meeting was asked to concur in it, which it did, and it will be signed by the Metropolitan on behalf of the society.

Saturday.—The matter productive of the greatest discussion at this morning's session of the Synod was a motion by Rev. Prof. Clark to make such an alteration in Canon XIII. as would allow the Revised Version of the Scriptures to be read in the churches in cases where clergymen preferred it. He contended that the Revised Version was an improvement on what was known as the Authorized Version.

In supporting his motion, the Rev. Professor stated that he did so because he believed it to be a move in the right direction. Many of the clergy were in favour of the Revised Version of the Scriptures being used in churches—cries of "No, no"—because of its more perfect reading and translation, the intimate knowledge of Greek which its several translators possessed having enabled them to secure a better interpretation of the original text than it was possible for their predecessors of the King James' version to obtain. He did not agree with the late Dean Bergin, who believed that the Revised Version contained false theology, and, therefore, could not legitimately be used in church or pulpit. Nor did his opinions coincide with those of his more conservative brethren, who believed—whether rightly or wrongly—that the King James' Version had come direct from heaven with the imprint of the Society for the Propagation of the Gospel upon it.

The learned professor gave a brief history of the several translations of the Bible which have been used in the Anglican Church at different periods since the Reformation—the introduction of each of which, in his opinion, had probably met with as great an opposition as was evinced upon the present occasion. "Why, in the first hundred years after the Reformation," said Dr. Clark, "there were no less than four versions of the Bible in use in our churches. And yet, I will venture to say, there was no disorder or confusion awakened such as my reverend friends at present apprehend as the result of the adoption of my motion to authorize the reading of the Revised Version in the Church of England in Canada." In forcible and persuasive language, Dr. Clark compared the texts of the Authorized and Revised Versions, pointing out the deficiency of the former, and its seeming inconsistencies. There was

no legal impediment against the use of the Revised Version in the mother land, and why should there be in such a small portion of the Anglican communion as that represented by the Provincial Synod. He wanted to see the same latitude extended to the clergy of this country as they possessed in England. The King James' Version had never been authorized by King James, by the Convocations of York and Canterbury, or otherwise confirmed. The Synod of Toronto had pronounced itself in favour of the change, and he had promised that body that he would bring the matter before the attention of Provincial Synod when next it met in Montreal. Because he was in sympathy with the motion itself, and because he had a pledge to fulfil, he therefore moved the adoption of the motion.

The motion was seconded by Mr. N. W. Hoyles.

Ven. Archdeacon Smith thought that if there were one thing upon which there should be a uniformity in the Church, it was in the matter of reading the Scriptures. Probably the Revised Version did more truly represent the meaning of the original manuscripts than did the Authorized Version; but still it seemed to him that there was not that unanimity on the part of scholars which would warrant the former being substituted for the latter, and more especially when the matter was left to the discretion of the individual clergyman, who might not be able to arrive at a judgment as to the respective merits of the two. That Synod, the speaker held, would not be acting in the best interests of the Church if it adopted the proposed change.

Rev. Prof. Worrell moved an amendment to the effect that as the matter was one which came under the jurisdiction of the General Synod, the Provincial Synod did not consider it advisable to take action in the matter.

Ven. Archdeacon Roe explained that the same subject had been before that Synod six years ago, when it was almost unanimously rejected. Not one of the great Protestant bodies had moved either hand or foot to authorize the use of the Revised Version, and for that Synod to do what the Church and Canterbury had refused to do, would be a most extraordinary thing. Out of 36,000 alterations that had been made in the New Testament, he did not think that 1,000 of them would be found to be improvements. He was of opinion that if the book were to be sent back again for revision there would be vast alterations made in it.

Rev. Mr. Scott considered that it would be inadvisable to make any changes, as did also Mr. Walter Drake, whilst Judge Ermatinger supported Rev. Prof. Worrell's amendment.

Mr. R. Bayly remarked that if Rev. Prof. Clark's motion were carried, it would permit the use not only of the Revised Version of the Scriptures, but of any other, the Douay, for instance, that a clergyman might think fit to use.

Rev. A. Brown pointed out that it had been the custom of the Church of England in Canada to keep in touch with the same Church in the mother land, and for the Synod to adopt the proposed motion would be to put itself in a very difficult position.

Ven. Archdeacon Brigstocke thought that the Synod was not competent to pass judgment on either the merits or the demerits of the Revised Version. The fact of the existence of the Revised Version was one thing, and its use or adoption by the Church was another. Take, he said, the history of the revised New Testament, and it was well known that the way the work was produced was never calculated for it to take the place of the Authorized Version in the Anglican churches. He considered that there was nothing to be said in favour of it. Was that Synod, he asked, a small branch of the Anglican communion, going to do anything in the way of giving permission for the use of the Revised Version in the churches, when it had never been authorized by either Canterbury or York? If such a thing were done, he thought that the Synod would hold itself up very justly to ridicule. In conclusion, he expressed a hope that the Synod would never give a vote in favour of displacing the Authorized Version of the Scriptures now used in the churches.

Judge Hanington argued that the adoption of the Revised Version would loosen the foundations of the Church. He held that the effect of the Revised Version had been to undermine and unsettle the minds of the people of this and every other land.

On being put to the vote, both the amendment and the original motion were negatived.

Ven. Archdeacon Bedford-Jones presented the report of the Inter-Diocesan Sunday school committee, which stated that it had been agreed to adopt a regular system of lessons in schools throughout the several Dioceses. The granting of medals and diplomas to teachers was suggested as an incentive to good work and proper study, and the formation of a Canadian Sunday school institute on the lines of that existing in England was recommended.

The report of the committee on immigration was submitted by Rev. J. F. Renaud. It gave a history of the work done during the triennium, advocated

the establishing of a Church of England immigration bureau, and noted the foundation and usefulness of St. Andrew's home.

The message received from the House of Bishops on the previous day with regard to the vital importance of correctly keeping the minutes, and pointing out omissions in the minutes of the Synod of 1892, came up for concurrence.

The lay secretary, Dr. L. H. Davidson, regarded the message as a direct reflection upon the work of the clerical and lay secretaries, and contended that if any omission had occurred in the minutes of the last Synod it was the fault of the Upper House, who drew the Synod to a close before its business was terminated.

The message was not concurred in, and the following were appointed a committee to draw up the reasons for such non-concurrence:—Messrs. M. Wilson, R. T. Walkem, Rev. Dr. Langtry, Ven. Archdeacon Evans, Judge Hanington and Mr. J. A. Worrell.

The House of Bishops requested concurrence in a recommendation to the general board of the Domestic and Foreign Missionary Society, to instruct the board of management to always hold its meetings in Montreal.

The message was not concurred in, the Synod being of opinion that the place of meeting should be left to the decision of the board of management, as provided by Canon.

The report of the joint committee on the Diocese of Algoma, presented on the previous day, and which had already been concurred in by the Upper House, came up for consideration. It recommended that no change be made in the arrangement for the Episcopal stipend, and granted leave of absence to the Bishop during the winter months. It was pointed out that, should the Bishop's health not be restored, it would be necessary to make provision for his receiving a retiring stipend of at least \$2,500 a year, and also a stipend for his successor.

Mr. A. H. Dymond suggested that the report might be amended by striking out the amount of the retiring allowance. He thought it just as well to keep that out of sight of the public, which had been, to his mind, a little careful as to the Algoma contributions.

Dr. L. H. Davidson considered that so long as the Bishop was in the enjoyment of the See, that Synod should in no way consider the question of a successor and his stipend. He moved the following:

"That the report be referred back to the joint committee, in order to provide that the several Dioceses do continue their present contributions to the Episcopal stipend for another three years, provided His Lordship of Algoma be able to continue the exercise of his Episcopal duties; but should he, in the providence of God, be unable to continue and be forced to resign, the sum of \$2,500 be raised from the said several Dioceses as the \$4,000 now is, and be paid to the Bishop of Algoma so long as he may not be engaged in other Episcopal or permanent work; and that the question of the stipend of a successor be left to the determination of the Synod, which may be called to elect such successor."

This was seconded by Rev. Mr. Langtry.

Mr. Strachan Bethune pointed out that if the Diocese of Algoma formed a Diocesan Synod, as it desired to do, it would have to deal with the question of a successor to the present Bishop, if such need arose.

After the matter had been further discussed, Dr. Davidson's amendment was adopted and was ordered to be communicated to the Upper House.

At the close of the morning proceedings of the Synod, the Domestic and Foreign Missionary Society again assembled, Bishop Bond presiding.

The Bishop of Toronto presented the report of the joint committee to which had been deputed the consideration of a letter and resolution from the three Anglican Bishops in Japan regarding the creation of a Canadian See in the western portion of that country. The report stated that owing to the recent formation of a General Synod to represent the Church in British North America, and the desirability of leaving matters of a visionary character to such general Synod, it was recommended that the letter and resolution be referred to the General Synod for such action as to it might seem proper, and that the Metropolitan be requested to bring them before that body at its next meeting.

The report was adopted.

The Bishop of Huron reported with reference to the conference between representatives of the Board of Missions and the Woman's Auxiliary, and moved the appointment of a small committee of concurrent action, which would be a medium of communication between the two organizations.

The motion was seconded by Canon Young, but on consideration it was decided to leave the matter to the new board of management.

(To be continued.)

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BELLEVILLE.—*St. Thomas Church*.—Harvest Home services were held in this church, September 8th, Rev. Canon Burke and Rev. A. L. Geen officiating. The church, although not elaborately decorated, looked very pretty, with products of the field and orchard arranged tastefully and with pleasing effect. At matins the Te Deum and Jubilate Deo were sung to music specially prepared by the choir for the occasion. Rev. Canon Burke preached an appropriate and interesting sermon. During the offertory the choir sang a beautiful harvest anthem, "Let the Earth Bring Forth Fruit." In the afternoon a children's harvest home service was held, at which there was a good attendance of young people and quite a number of older ones. Rev. Mr. Geen gave an address suitable to the occasion. At evensong the attendance was very large. The sacred edifice was filled completely and the service was even more hearty than in the morning. The choir entered the church with the beautiful old hymn, "Come, Ye Thankful People, Come." The Magnificat and Nunc Dimittis were chanted to special music. The anthem was repeated by the choir and was well sung. Canon Burke preached the sermon. During the offertory Miss Dame, of Brooklyn, N.Y., sang the sacred solo, "Fear Ye Not, O Israel," in good voice, which proved a pleasing feature of a most impressive service. The offertory was the largest ever presented at this church.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Rev. R. W. Webster has been taking duty at Grace Church for the last few Sundays, while Rev. Mr. Lewis has been on his holiday.

HURON.

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

FLORENCE.—On Tuesday evening, Sept. 10th, at the close of the meeting of St. Matthew's Guild, several of the members repaired to the residence of Mr. James Gray, and in behalf of the congregation of St. Matthew's Church, presented his niece, Miss Bella Graham, on the eve of her marriage to Mr. W. H. Woods, of Bayfield, with a purse and kindly worded address; the latter being read by Miss Drew, and the former presented by Miss May Atkinson. The recipient replied in suitable and feeling terms. Miss Graham has long been an earnest worker here in Sunday school, church and choir, and the kindest wishes and earnest prayers of her many friends will accompany her to her new home at Bayfield.

NEW HAMBURG.—*St. George's Church*.—The custom of St. George's congregation in having special annual services commemorating the consecration of the church, was observed on Sunday last (Nativity of B. V. M.) by special services, this being the third anniversary. It has now become a custom in the parish, when any special event is celebrated in either of its three churches, to close the others, thus affording a pleasant union of those who rejoice in the progress of the parish as a whole. No special preacher was provided, and all the services were conducted by the highly respected rector of the parish, which consisted of early celebration of Holy Communion at eight o'clock, morning prayer, sermon and Holy Communion at eleven. Evening prayer and sermon at seven. The attendances were good, the services were plain, but special psalms and lessons were used and the singing of chants and responses congregational and hearty. The subject of the rector's morning sermon was from the text: "This is none other than the House of God" etc. That in the evening, "In my Father's House are many mansions. The offertory was liberal and about equal to other years and will be devoted to further improvements in the chancel. The altar, as usual on festivals, was vested in white, and the scarlet and yellow gladioli, etc., in the altar vases were effective. A few choice plants were placed about the chancel steps, and there were banners each side the chancel arch with the mottoes, "Lo! God is here," "Come let us adore Him." At evening service Rev. Mr. Ward announced the Bishop's intention of holding a confirmation in this parish before the close of the present year, and requested all who wished to avail themselves of the benefit of the Apostolic rite to communicate with him, and his intention of at once commencing preparation classes.

INGERSOLL.—*St. James'*.—The Wednesday evening Litany service has been resumed, and for his discourse the rector takes the text of the Sunday-school lesson for the following Sunday, which is very satisfactory and helpful, especially to those engaged in Sunday-school work. The Y.P.S.C.E., in connec-

tion with this church, was re-organized last week, after the summer vacation, and the officers elected for the ensuing year are: President—Sarah Crawford; Vice-President—Daisy Stark; Corresponding Secretary—Arthur Bishop; Recording Secretary—Lucy Markham; Treasurer—Edith Ackert. Several delegates will represent this branch at the convention at Brantford. A kindly invitation from the Y.P.S.C.E. of old St. Paul's, Woodstock, to spend an evening with them during the first week in October, has been accepted by our Young People; we trust the fates will be more propitious than when they last attempted this drive. The Junior Mission Band has resumed work for the winter and will prepare a bale, or bales, which they purpose sending to Rev. R. S. Weaver in Athabasca Diocese, whose romantic marriage is the subject for much discussion. In place of the usual entertainment given by the Juniors in the school-room, another and more novel diversion was substituted. This took the form of a reception at the house of Mrs. Canfield, on the afternoon of Sept. 19th, from 3 o'clock to 6. The admission fee was a gift of groceries, dry goods, or toys (mouth organs being especially requested, perhaps because "music hath charms," etc.), and on payment of ten cents, delicious chocolate and cake were served. Needless to say that success attended the efforts of the enterprising Juniors, as evidenced by the very pleasant social intercourse, the large basket of contributions, and the bulging purse of the treasurer. The Women's Auxiliary, working straight through the summer, have prepared two bales which will be ready to despatch about Oct. 1st to Rev. T. Pritchard at Lac Seul. When these are out of hand, the Auxiliary will endeavour to send a bale with that of the Juniors to Mr. Weaver. This Auxiliary loses this week one of its most faithful workers in the person of Miss Chadwick, who has gone over to the enemy. The marriage takes place on Wednesday, 25th inst., and her home for the future, Edinburgh, Scotland.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

ELMSDALE.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of ten dollars from S. Taylor, Esq., in response to his appeal in THE CHURCHMAN of Aug. 15th. Would that it would please God to open the hearts of many others to help us, that we may get in before the cold wet weather sets in, as it is now getting too cold to hold service in an open log barn. We are in hopes to finish raising the logs a week from Thursday next, but then begins the time when we want money for skilled labour inside.

CALEDONIA.

WILLIAM RIDLEY, D.D., BISHOP, METLAKATLA.

PORT ESSINGTON.—From this point, to which the Rev. B. Appleyard was recently sent as a missionary, we learn the following details of interest. The Chinese frequent this point during the fishing season, living on the salmon, which can be purchased at ten cents apiece, and go south when the season is over. They are preferred as workmen before whites or Indians, being steady and reliable. One of them rings the church bell and sweeps the church. The whites are for the most part broken in purse and spirit, a very bad lot, careless, immoral, unbelieving, drunkards; the Indians lazy and conceited. Immorality is shockingly common. And yet it is interesting to note the deep interest which the questions of some Indians concerning the Bible betoken. Morning and evening services are for whites and the afternoon services for Indians, when an Indian usually preaches. His position is usually on the lectern steps and his delivery very dramatic. The Indians like to attend the services for whites, though they do not understand. This place is regarded as the worst, and yet most important from a religious standpoint, in that country. Essington is the key to the work around and inland. Those who know Mr. Appleyard will not fail to remember him in their prayers, and to ask God to give him grace to faithfully tell the old, old story of the Saviour's love, amidst much discouragement, to sinful, needy souls.

British and Foreign.

The floor of Ippledon church has just been paved with mosaic.

The Rev. Canon MacColl, of Ripon, is lying seriously ill in Derbyshire.

A handsome stained-glass window will shortly be given by Armenians to the parish church of Hewarden, in addition to the beautiful chalice which was recently presented by them.

Mr. Hugh Blair, Mus. Bac., has been appointed organist of Worcester Cathedral.

The Rev. C. W. Birley was recently inducted as vicar of Swinton parish church by Archdeacon Wilson.

The enthronement of the Bishop of Winchester in the Cathedral is to take place on the 15th of October.

The Rev. Hugh Evans, for 45 years vicar of Scremaston, near Berwick-on-Tweed, died recently, aged 82.

It is proposed to build a chapel in Perth Cathedral to the memory of the late Bishop Wordsworth, of St. Andrew's.

The Rev. Philip Barker has been preferred by the Bishop of Bath and Wells to the important living of Yatton, Somerset.

The important living of Chester-le-Street, Durham, has been bestowed upon the Rev. A. B. de Moleyns, a nephew of Lord Ventry.

A new Chinese Hymnal, edited by Bishop Graves of Shanghai, has been published. There are 341 hymns all told in the collection.

The Archbishop of York and the Bishop of Salisbury are to preach the two opening sermons at the forthcoming Church Congress at Norwich.

The Society of St. Paul, originally founded at Calcutta by Father Hopkins, is now removed to Wales, with headquarters at Barry, near to Cardiff.

The Boyle lectures will be delivered this year in the Church of St. Peter's, Eaton Square, on the Sunday afternoons of October and November.

The Bishop of Lichfield recently dedicated a granite cross which has been erected in Hednesford churchyard to the memory of the late Prebendary Grier.

The Bishop of Southampton, on St. Bartholomew's Day, consecrated two new transepts which have recently been added to the Church of St. Bartholomew, Southsea.

It is proposed to erect a suitable memorial in Dublin, to the memory of the missionaries recently murdered in China. Many of these missionaries came from Ireland.

Three weeks ago the Archbishop of Canterbury attended Evensong in Worcester Cathedral. No Primate has worshiped in that church, it is said, for more than 100 years.

The spire of St. Catharines, the parish church of Ventnor, Isle of Wight, is to be pulled down and rebuilt partially. The tower is to be strengthened and a peal of bells added.

The name of the Rev. C. C. Mackames, vicar of St. Martin's, Scarborough, is mentioned in connection with the Leeds vicarage. He is the eldest son of the late Bishop of Oxford.

A stone cross has just been erected over the grave of the Bishop of Nottingham, in the churchyard at Leasingham, Lincolnshire, of which parish the late Bishop was rector for fifty years.

A few weeks ago the Bishop of Sodor and Man (Dr. Shotton) preached to a vast number of people on Douglas Head. The weather was very fine and several thousands were present.

The Hon. Olive Plunkett, daughter of the Archbishop of Dublin, was recently married at the little Church of Crinken Bray, to Mr. Newman of Dromon, County of Cork. Her father officiated at the ceremony.

The spire of the Church of St. Bartholomew at Sandwich was struck recently by lightning, and it was so badly shattered that it had to be taken down in order to prevent serious damage to the rest of the fabric.

The bells of the parish church of St. Augustine, Clutton, Somersetshire, which have been out of repair for seven years, were rededicated lately by Bishop Jenner, late of Dunedin, New Zealand, in the unavoidable absence of the Bishop of the Diocese. The dedication service was held in the tower in the presence of a large congregation, which included Lord Warwick, who is the Lord of the Manor. The Rev. A. H. Ward, vicar of St. Raphael's, Bristol, preached a special sermon.

The ancient church of St. Leonard's, Downham, which until the middle of the 17th century was the seat of the Bishops of Norwich, has just received a seemingly votive offering in the shape of a richly carved oak chancel screen.

The steeple of Crowland Abbey was recently struck by lightning and much damage was done. Crowland Abbey is one of the most beautiful and noble buildings in England, and is a valuable relic of Christian devotion.

Col. Sir J. West-Ridgeway, Governor of the Isle of Man, laid the foundation stone of St. Matthew's Church, Douglas, lately. This is the first event of the kind since the governorship of Lord Loch. The church will cost £8,000.

St. Michael's Church, Stoke Bow, was reopened recently by the Bishop of Worcester. It has been restored at a cost of between £4,000 and £5,000. The whole of the restoration expenses were borne by Mr. John Corbett of Impney.

Mr. Brock, R. A., has been commissioned to execute a recumbent marble effigy of Dr. Hervey, the late Bishop of Bath and Wells. It will form the principal feature of the late Bishop's tomb, which is situated in the transept of Wells Cathedral.

Dr. Charles Mitchell, of Jesmond Towers, Newcastle-on-Tyne, died recently. He was a staunch supporter of the Church and amongst other things erected a church entirely at his own cost. He spent upon this church £20,000, besides endowing it liberally.

A bazaar was recently opened at Oban by Sir Donald Smith, of Glencoe, in order to collect funds for the restoration of the old Cathedral Church at Lismore, which is, next to Iona, the most interesting ecclesiastical edifice in Argyle. This church dates as far back as A.D. 1220.

Two additional coloured lights have just been placed in the west window of Castle Hedingham Church, one representing St. John, presented by the late vicar, the Rev. H. A. Lake, rector of St. Mary's, Chelmsford, in memory of his brother Mr. Herbert Lake, the other representing St. Matthew, a gift of the Church Guild.

The parish church of St. Drosbane, Insoch, Scotland, was consecrated lately by the Bishop of Aberdeen and Orkney. The church has been built at a cost of £1,700. The present incumbent is the Rev. R. Traill, who was ordained deacon and priest by the Bishop of Winchester, and who was for 5 years in charge of the Uppingham school mission, worked in connection with St. Saviour's, Poplar, E.

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.

Appreciation of Fairness and Courtesy.

SIR,—I am in receipt of a copy of your journal containing a long letter of mine, written under urgent pressure of the Canadian members of the Order, and written most reluctantly, I assure you. My own choice would have been to take for granted that the writer of the attack upon us had simply been misled by the over-zeal of some one who fancied that to build up one work it was necessary to tear down another. When I saw how much space the letter occupied, I wanted to say to you that I feel greatly the extreme courtesy of giving it so much room. I want also to repeat to you personally my assurance that I am glad of the progress of the other Order everywhere, and should feel that I did wrong to put one straw in the way of anything that means good to human souls. Not only that, I want the new work to succeed, and I want every little circle in your Church to decide for itself just the thing that will do it most good and by which it can do most good; but the only thing I do not want is, that they should decide upon mistaken information. Surely there should be no conflict between people who love and try to serve the same Blessed Lord.

Allow me to say that the fairness of a paper that was willing to present both Orders, ought to give it a higher value as the champion of the Church Order. With appreciation of this fairness and of your courtesy

in this matter, I am, in behalf of the Central Council of the International Order of the King's Daughters and Sons, sincerely yours,

MARY LOWE DICKINSON, Secretary.
158 West 23rd Street, New York.

Lay-Readers.

SIR,—As for the other kinds of lay-readers, namely, local men, whose license is given them for preaching work only, and who follow their own calling for a living—their usefulness cannot be overestimated. Their lives are known by their hearers, their business habits, their care of their employees, or their service to their masters, are matters of public comment. They are chosen by their clergyman because their lives are examples to their brethren. Will not a sermon spoken by such a man, because it is his own thought—because it is his own conviction—carry with it great weight because it is his own? A priest speaks a word for the Church—let him be ever so zealous—after all he's paid for it, and the success of the Church always means personal gain to him and in his own parish dollars perhaps. But for the layman, he may lose for his zeal—if in business he may lose the custom of dissenters, if an employee he may lose his place. In any case he gains nothing—his sermon, therefore, will certainly have great weight, because he cannot possibly speak except from conviction and from love. It seems to me in such cases that laymen should have authority, as they do have, to assist in parish work in order to draw people to the Church. But I also think that licenses to preach should be given to men competent and withheld from men incompetent. Let us be careful how we deal with enthusiasm. The respectable, by law established, body known as the "Church of England" has done herself much harm by suppressing it, and injured the cause of Christ by refusing to believe in it. She has caused schism again and again. Our Roman brethren, on the contrary, have used it. What Ignatius Layola did for Rome John Wesley might and would have done for England. Had Wesley been a Papist the Methodists would have existed within the Church. Had Ignatius Layola lived at Oxford and professed loyalty to the "Establishment," the Jesuits would have been an independent sect to-day. Lay-readers are here and they are becoming a recognized power—at least a useful body in the Church. Are we going to make them a new sect or an order of the Church? Let us drive them out and hundreds will go with them. Let us make use of them and they will bring hundreds into the Church.

EDGAR W. PICKFORD.

Christ Church Parsonage,
Bolton, September 12, 1895.

"Life in a Look."

SIR,—I read with much interest the letter of the Rev. R. B. Waterman, rector of Franktown, Ont., in your issue of the 29th ult., in reference to the pamphlet, "Life for a Look," and I can assure him that many in this diocese feel quite as strongly in the matter as the writer, but we are so used to this general toning down, to please our Presbyterian and Methodist friends (who, in consequence of the breadth of views—from their standpoint—of our diocesan, sometimes speak of His Lordship as the Bishop of all denominations), that we have ceased to protest, and the breadth of view that takes in our dissenting friends is not wide enough to include the Catholic-minded portion of our own Church, and so we can only hope for better times. In connection with this letter, I saw in your issue of the 5th inst. an effusion in which the writer speaks of the letter of the rev. gentleman as being destitute of "broad" common sense. When we see two educated gentlemen like the Bishop of Huron and the Rev. R. B. Waterman advocate views of the teaching of our Church diametrically opposed to each other, we might, I think, allow His Lordship to defend his own opinions, and either convert his opponent or be converted. I think the lack of common sense is shown by a young man just out of school having the presumption to think that he is capable of being a David to the bishop's Saul. Notice, "I" don't know who the individual R. B. Waterman is, when a casual reading of the letter would lead anyone with the common sense on which the writer plumes himself to see that R. B. W. held office in the Church, which a reference to any clerical list would confirm. "I cannot find time" to write the lengthy arguments that shall be more convincing and definite than the pamphlet, and show R.B.W. how greatly he is in error! How glibly he refers R. B. W. to his Bible (a sealed book to Catholic priests, I suppose), and states with emphatic diction what is its hidden teachings! From my knowledge of this young man, it is not so much a desire to correct and teach R. B. W., as a desire to put himself in evidence as one of the faithful, entitled, as such, to a share of the favours as fall to them. But, taking him at his own valuation, I would ask him to give your readers the bene-

fit of his theological erudition in an explanation of the incident recorded in Acts viii. 26 to 39, where the Ethiopian eunuch had the "Word" savingly applied by St. Philip the Deacon, was sanctified by the Holy Spirit, and yet, pointing out water, asked for the same to be literally applied in baptism, and had his request granted. Why did not St. Philip explain that all had been done that was necessary and water was useless? Perhaps, in these degenerate days, when people will not be pinned down to anything, we shall find some poor souls who may think it possible that St. Philip knew what Christ meant by "water."

F.O.W.

London, Ont., September 9th, 1895.

The Three Orders of the Ministry.

SIR,—Lighfoot's dissertation on the three orders of the ministry is, I suppose, the work usually read in investigating that subject. Seldom, perhaps, do students go for the same purpose to Westcott "On the Canon of the New Testament," and yet this latter work throws a flood of light on the subject of the ministry. I subjoin a few extracts which will be found instructive. "I have endeavoured," says Westcott, "to connect the history of the New Testament Canon with the growth and consolidation of the Catholic Church" (preface). In pursuing this plan it will be found that there is as much evidence for the three-fold ministry as for the N. T. Canon. "Now when we . . . take account of the extent and character of Christian literature up to the last quarter of the second century . . . we cannot hope to construct out of this by itself, or primarily, an idea of the contemporary Christian Society. But on the contrary, if there is at that later date a fairly widespread and clear view of the constitution and opinions of the Church, it is reasonable to examine the earlier and fragmentary records with this view, as the standard of reference, unless it can be shown that some convulsion interrupted the continuity of the development" (preface, 4th edition). It is necessary to have a starting point, a standard of reference, and here is one laid down which is free from objection. If this standard be firmly held in view, it will help the anxious enquirer a long way towards a conclusion on this question. At the time referred to, the three-fold ministry was unquestionably firmly established, and must be taken as the ministry of the Church from the earliest times, unless some convulsion overturning an earlier order of things can be proved. "The history of the formation of the whole Canon involves little less than the building of the Catholic Church" (page 3, 6th edition). "The strength of negative criticism lies in ignoring the existence of a Christian Society, from the Apostolic age, strong in discipline, clear in faith and jealous of innovation. It is then to the Church, as a witness and keeper of Holy Writ, that we must look both for the formation and proof of the Canon" (page 12). "Many have rightly perceived that the reception of the Canon implies the existence of one Catholic Church" (page 21). "The Epistle of Clement (of Rome) proves the existence of a definite constitution and a fixed service . . . earnest warnings are given against divisions and parties, which as we see from the Pastoral Epistles arose as soon as the rules of ecclesiastical discipline were drawn closer . . . Clement's phraseology is clearly of a date subsequent to the Pastoral Epistles. The polity recognized by St. Paul had advanced to a further stage of development at the time when Clement wrote" (page 27). "The Apostles were charged with the enunciation of principles and not with their combination. They had to do with essence, not with form. But after the destruction of Jerusalem an outward framework was required for Christian truth, and the arranging this according to Apostolic rules was left to the successors of the Apostles" (page 28, note). In the Ignatian Epistles "the Catholic Church is recognized as an outward body of Christ, made up of many members. The image which St. Paul had sketched is there realized and filled up with startling boldness. . . . they exhibit that form of doctrine to which the principles of St. Paul would be naturally reduced by a vigorous and logical teacher, presiding over the central church of Gentile Christendom. The letters of Ignatius could not naturally have preceded that of Clement, while they follow it in a legitimate sequence and form a new stage, so to speak, in the building of the Christian Church" (pages 29-31). "The Epistles of St. Paul to the Ephesians, his Pastoral Epistles and the Epistles of Clement and Ignatius, when taken together, form a harmonious progression in the development of the idea of a Church" (page 32). "The Ignatian doctrine of the unity of the Church, which, in its construction, shows the mind of St. Peter, is really based on the cardinal passages of St. Paul." (Eph. v. 23, § 99). The Episcopacy of Ignatius is thus represented as a sequence of and in harmony with the teaching of St. Paul. These extracts point to the conclusion that, as far back as there is a clear record, the three orders are found firmly established, and must therefore be accepted as the standard of reference and projected back to the Apostolic age, unless some

upheaval can be shown to account for its existence. I trust these extracts may not be without interest to students of this subject.

T. G. A. WRIGHT.

BRIEF MENTION.

Fifty-four members of the new House of Commons, about one in twelve, have written books.

The Bishop of Algoma has appointed Rural Dean Llywd, of Huntsville, Archdeacon of Algoma.

Sir Arthur Sullivan realized \$50,000 by his song, "The Lost Chord."

K.D.C. Pills cure chronic constipation.

A priest was recently poisoned at the altar at Friedheim, in the Prussian Province of Posen, by poison put in the wine in the chalice.

The Duke of York is said to have sold his collection of postage stamps to Baron Ferdinand de Rothschild. It is insured for \$280,000.

There are two mountains in Lower California that are estimated to contain 1,000,000 tons of pure alum.

Carlyle published "Sartor Resartus" at 38, and the "French Revolution" at 42.

The Rev. E. Campion Acheson, rector of the Church of the Holy Trinity, Middletown, Conn., has been visiting in Toronto.

It is claimed that the pheasant of the English preserves can trace its pedigree directly to the brilliant bird of the same species in Japan.

La Grippe weakens digestion use K.D.C.

The banks of Newfoundland are formed by the sand, earth and stones brought from the north by icebergs.

Lord Rosebery is a great student of the Bible. In a speech which he made a short time ago he quoted the Bible seven times, Shakespeare twice and Aristotle once.

Mr. Lenox R. Gloag, formerly a Presbyterian minister, has applied for orders in the Diocese of Ohio, acting for the present as lay-reader at Ashtabula.

Afghan chroniclers call their people Bani-Israel, the Arab for children of Israel, and claim descent from Saul, the first Israelitish King.

Five hundred and seventy-six anarchists have entered the competition for the preparation of plans for the projected Paris exhibition of 1900.

The Bishop of Montreal has appointed the Rev. Rural Dean Sanders, 330 Prince Arthur street, Montreal, secretary of the Church Home, 403 Guy street, in place of Mrs. G. W. Simpson, resigned.

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

The Rev. Geo. A. Robson has resigned the curacy of St. Paul's Church, Woodstock, Ont. His successor is expected to arrive from England during the month of November.

The phosphorescence of sea water in the tropics is due to the presence of millions of small animals, some microscopic, others, like the jelly-fish, of considerable size.

In the belfry of the old parish church in Bury, England, the curfew that tolled the knell of parting day 800 years ago is still in place, and is rung every night at sunset.

About 150 B.C. there was a water clock in use both in Italy, Greece and Egypt. The water escaped from a jar and fell into a receptacle beneath, in which floated a small oar, which, by its rising on the water, pointed out the hours.

The congregation of Christ Church, Amherstburg, have asked the bishop to appoint the Rev. John Berry, recently of London, to the incumbency. Mr. Berry is at present temporarily in charge of the parish.

Balfour never wears his hat in the House of Commons, following in this respect the fashion set by Disraeli and Gladstone. The custom is to keep the head covered while in the house except when addressing the chair.

At the meeting of the Church of England Woman's Auxiliary to missions, Ontario Diocese branch reported forty branches, 1,906 members and \$2,098.98 collected, as against \$1,810.11 in 1892. The total from Ontario Diocese for three years was \$4,755.68.

Robert Pate, an Australian millionaire, whose death is reported, struck Queen Victoria in the face with a cane forty years ago, when he was lieutenant in the Tenth Hussars. For this he was banished to Australia. He amassed great wealth, but was never permitted to leave Australia.

The Rev. Robert C. Caswall, M.A., chaplain to the Toronto General Hospital and city gaol, has received and accepted from the Bishop of Tennessee the appointment as Archdeacon for work among the coloured people in the State of Tennessee.

One of the most curious accidents ever known recently happened at Dieppe, France. A Canadian bark loaded with flint stones foundered against the quay; the flint struck fire and the vessel was ignited. It had been used for carrying petroleum and was full of inflammable vapors. The bark was entirely destroyed.

The only building in the world that has been uninterruptedly used for Church purposes is St. Martin's Cathedral at Canterbury, England. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years. Canon Rintlege, one of the very best authorities on Church history now living, is positive in his declarations that St. Martin's is the oldest church edifice in Europe.

The Rev. C. A. Sadleir writes from Lisbon, Portugal, on Aug. 17th, en route to Chili, where he hopes to commence mission work amongst the Araucanian Indians. He is quite well and has travelled 16,000 miles since leaving his late parish, Russell, Manitoba, last May. Mrs. Sadleir leaves Montreal Oct. 12th, via England, to join her husband in South America.

Family Reading.

St. Matthew.

Once on the loved sea shore
Of favoured Galilee,
The Master walking stopped and spake
These two words, "Follow Me."

And Matthew hearing, rose
And followed Christ thenceforth;
And all the gain of this poor world
He left, as nothing worth.

Now, for the seat he left
Christ giveth him a throne
And riches of eternal life
For all he lost atone.

So plentiful, Lord, Thy gift
To every one shall be.
Who, counting this world nothing worth,
Doth only follow Thee.

Only a Word.

What a mighty power for good or evil lies in the human tongue! It can often blast the happiness of a fellow-creature by its withering breath, or it can gladden the hearts around it as a gentle breeze of spring gladdens the earth. This is a power that God has given us—a talent which we can use to His glory.

"A word spoken in due season, how good it is!" "A word fitly spoken is like apples of gold in pictures of silver." Our Saviour said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

What glorious privileges are ours—to speak for Jesus to those about us! Who can tell what mighty power lies in that name?—that name by which so many mighty deeds were wrought of old, and which comes sounding down through all the weary years of persecution and suffering, which God's people have endured, with the same living power,

Only the great harvest day will show where some of the seed falls which we sow, but if only a hundredth part reaches honest and good hearts, that will be worth all the labour we expend; and besides, we will have the joy of service.

"He which soweth bountifully shall reap also bountifully." Let us go to the lonely, the bereaved, and with a sympathetic, loving clasp of the hand,

tell them of the Friend who "sticketh closer than a brother," and who has promised never to leave or forsake His own; who is the "God of comfort" and has said to those in trouble or trial, "Call upon Me in the day of trouble: and I will deliver thee, and thou shalt glorify Me."

We see numerous instances recorded where a few words of encouragement and sympathy have saved a heart from despair, and given new hope and courage.

Sometimes we hear it said that "talking religion so much does more harm than good." Well, perhaps long, dry dissertations might weary the listener, and the truth thereby become less interesting to him; but surely, a few loving words spoken in the name of Jesus, or a gentle reminder of the teachings of Holy Writ, a firm, but gentle maintenance of the truths of God, can only result in good.

Time is short; it can be only a little while before our opportunities for work shall be over. How many of us will try to fill our lives with kindly words and deeds for Jesus? "Blessed are ye that sow beside all waters." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."

Our Opportunities.

We must be mindful to use our opportunities. We are not merely to employ them, but to use them wisely, faithfully, patiently, lovingly, in the fear of God, and with a real affection for our fellowmen. Use implies thought, consecration and labour. Esther not merely employed, but used her opportunity when she went in unto the King with a plea for her imperilled people. Naaman used his opportunity when he yielded to the entreaties of his servants and turned back to plunge seven times in Jordan. Paul used his opportunities constantly and grandly, as, when before the raging mob at Jerusalem, he spoke of Jesus and the resurrection; or in the presence of Felix, so reasoned of "righteousness, temperance, and judgment to come," that the careless worldling trembled; or while awaiting the fall of the executioner's sword, he dwelt at Rome in his own hired house, and taught to his willing hearers "the things which concern the Lord Jesus Christ." Our opportunities are constant. Our power to use them aright cannot be denied. If, then, our desire to use them faithfully and successfully be only as constant, we will do grand work for Christ and our fellow-men; and doing this work according to our opportunities and abilities, whether the world applaud us or not, we will have no cause to mourn because of our unfaithfulness, nor to grieve over misspent or neglected opportunities.

A Word for the Clergy.

I know that parsons are really better than most men, having enjoyed more copious opportunities of judging of them than most of their amateur critics. They are human, I have found; and they feel disparagement no less keenly than other people, but seldom feel called upon to defend themselves. There is one thing, however, said of them in these days, so cruelly untrue, and so injurious to their access to the souls of men, that they feel it acutely, and I venture to voice their repudiation of it. It is that they are out of sympathy with the temporal sufferings and legitimate aspirations of the masses of the people. I know that to be false. The clergy profoundly feel, and long to aid in solving rightly, the complicated social problems of the time, and it is an intelligent sense of duty, not any deficiency of sympathy with their fellows, that prevents them throwing themselves, and the influence they are trusted with, into the arms of every new nostrum-monger of the day. My brothers, if you want the clergy to do their work better (and none know more fully than themselves how indefinitely they fall short of the Divine ideal set before them), don't think to do it by running them down. Never allow yourselves, or your children, or your comrades, without protest, in disrespectful talk about men whose function is so momentous, so difficult, so sacred, so linked with

the eternal issues of human life. Rather, if you would help to make them what they ought to be, treat them always as though they were what they ought to be; a wondrous stimulant to a noble nature to live its noblest life. Rather, help them; rather, pray for them; rather, cheer and hearten them, for they need it often in these days, and appreciate it deeply.—*Bishop of Ballarat.*

A Prayer.

Give me, O Christ, thy love in all its power,
And let my thoughts be good and pure and true.
Give me the grace to do thy will, not mine;
And when I falter, as I often do,
Be thou my guide.

Help me to bear my crosses patiently,
And rid me of all discontent and doubt.
When I am weary waiting, sick and faint,
With tender pity compass me about,
And show the way.

Little Things.

"Despise not the day of small things," was written long ago, and has a deeper meaning than we fain would give it.

We very early realize that there is much to be accomplished in every station around us. Duties crowd thick and fast, and how will we meet the responsibilities faithfully in the small things as well as the great? The smallness does not prove them insignificant, or of less merit, but only declares the noble nature of him who does them. He is the one who will leave his footprints on the sands of time, and a lesson to each heart.

Too often we unconsciously ignore the minor matters of this existence, and entertain thoughts alone of more exalted lives. With the first aspirations of youth, we begin to gild the future with greatness. The coming years must bring us much; rich culture, splendid powers of mind, and great and valourous deeds. Surely we will number among the world's heroes, and live in story and in song.

But these are only fleeting visions, and now I must face reality, and where is my guide to a useful and happy life. What is it that will transform our lives, though the humblest, and make them divine?

Ah, our hearts must first be touched, for they are the fountains of life. We must give up all selfish love, and selfish ambition, and seek to do all in His name. Then will our common lots be transformed, and our influence will be a benediction sweet. We discern a new meaning and scorn not the mere trifles.

Even in the natural world, we see that God does not spurn the little things. Take our great earth; behold how His hand has piled the mountains, crag on crag; how His hand has hollowed out the valleys, and made level the wild and fertile plain. He paints the sunsets, and tints the petals of the rose, yet of none of these does He talk more sweetly than of the lilies of the field. Solomon in all his glory could not compare to these little flowers.

Now turn to some of love's sweet ministrations and what is remembered there? That box of precious ointment broken, embalmed that name in fragrance undying.

The good Samaritan with his wine and oil left a sweet example, to still pour the balm on wounded humanity. Even the cup of cold water is not forgotten.

The lowly home at Bethany—how dearly remembered, because of the precious associations!

Humble though it was, it proved a peaceful refuge for the blessed Saviour, during his earthly life. I might go on and on and recite a record almost innumerable of little deeds that have been the crowning glory of many a life. In story we have Peri at the gates of paradise, vainly seeking entrance because she brought not the offering meet. Disconsolate, again she seeks for the precious gift, and now her entrance gains. She brought only tears, and they the heavenly portals won.

With words alone we may give solace to some weary, careworn brother, revive some drooping hope, or cheer some lonely life. They fall like the gentle dews, and joy and gladness repay the giver.

Sum it all up, little things are not in vain, but are often priceless in their worth.

A Quality to be Cultivated.

There are few qualities so often withheld by nature and so readily susceptible of development as dispassionateness. Most of us are prone to have strong feelings and take decided views of every open question. Our first impulse is to leap to a conclusion; we are constantly tempted to form opinions and pronounce judgments which have no other foundation than a passing and often mistaken impression. The steady use of intelligence in small things is by no means common, and to bring one's intelligence to bear calmly on every question that is presented, is one of the finest results of genuine self-training. It is interesting to note, in any community where men and women are generally known to each other, how few people treat a new question dispassionately, and how many confuse themselves and the question at the start by taking a position or developing a feeling before they have learned the facts. The most natural way would seem to be to look at all the matters involved with clear and cool intelligence, to give due weight to all the interests, and to reach a dispassionate judgment; but a great many people take sides before they know anything about the facts, often lose their tempers, and are henceforth forever shut out from the possibility of dispassionate judgment in the matter. Men and woman of great ability, who are in the habit of dealing strongly with great matters, are often extremely lacking in dispassionateness of temper, and are continually led to commit egregious blunders by acting before they know why they are acting or what the result of their action is to be. In small things as in great, the power of judgment is given us in order that we may use it; but there is no judgment in a conclusion which is not the result of a dispassionate view of a situation or a dispassionate consideration of a question. The immense reserve power of such men as Washington is due very largely to the ability to see everything that comes up in a clear light, with a cool temper and a steady determination to get at the facts and to act in accordance with them. This is the masterly quality in obscure as in eminent lives, and it is a quality susceptible of almost infinite education.

Expressing Sympathy.

Words of sympathy may often be fitly spoken and gratefully received, but it requires tact on the part of a sympathetic person to know when to speak, and when to keep silent.

"I am so sorry!" said in a heartfelt tone, seldom wounds one suffering from mental anguish or bodily pain, and often acts as a balm to the sore heart. But it is safe to say that those who are blind or deformed or made singular in any way by affliction, shrink from often expressed sympathy.

This lesson once came home to us most forcibly, while standing on a street corner waiting for a car which was long in coming. An organ grinder had attracted a large crowd, as his instrument was of unusual sweetness, and among the number we noted a young man who was blind. He was leaning on the arm of his father, and seemed for the time being to have forgotten his misfortune, as he listened to "Home, sweet Home," with a smile on his face.

But suddenly a pained expression chased away the smile, and he drew his companion hurriedly away. The explanation of this was that one of those thoughtless persons who give expression to all they feel, had said loud enough to be heard by many besides the one referred to: "Just look at that blind man! How dreadful!"

Not long since we heard a lovely Christian woman, with sightless eyes, say: "The hardest part of my affliction is being forced to hear expressions of sympathy on every hand. Sometimes I resolve that I will never go on the street again, as I am made to feel myself an object of pity at every step. People mean well—they only give vent to kindly feelings—but if they realized how keen the hearing of a blind person usually is, and how sensitive all of us are, they would, I am sure, be more

careful about giving expression to their thoughts in public."

Kindly thoughts and tender feelings should find room in every heart, but it is well to give this subject of expressing sympathy more thought, and by careful observation learn how to convey kindly interest without wounding.

Cause for Thanks.

It is so easy to find fault that the "only difficult thing about it is to keep from it; and this achievement many persons do not think it worth while to attempt.

Like luxurious weeds in a garden, so is fault-finding in the Christian congregation. We don't know how it is in other congregations, for we have had no experience. We really think that some good Christians would feel as though they were deprived of their Christian liberty, if they couldn't pitch into something or somebody, every little while, in the way of fault finding.

It is sometimes the rector,—though in our parish the rector is so near being just right that at this point the fault finding is difficult—sometimes it is the assistant; sometimes the sexton; sometimes the vestry; or it may be the congregation as a whole, has to take a rub. While these are sometimes the objective points of censorious criticism, there is one other point which seems fated to draw continuously, the concentrated fire of a whole battery of fault finding, and that is the music. Here is a glass house at which every one is competent to cast a stone—in his own opinion—and few hesitate to indulge in the privilege.

There are two things that we are most devoutly thankful for, that we are not a teacher in the public schools, and the organist and choirmaster of a church where the appropriation for music bears no responsible proportion to the expectations of the congregation.

Knowing God.

Let us learn to know and love our God, even in prosperity. Let us admit Him to our hearts even when health and wealth, peace and freedom hold us in their sweet embrace, and we shall find that, blessed as God is in adversity, thrice blessed is He in prosperity. Firm in our belief in our God in the hour of our joy, we will not waver nor fall underneath our load should the hours of sorrow suddenly come upon us. We will stand unmoved amidst the wreck and ruin, and lift our heads heavenward all the more trustfully, all the more hopefully, the deeper our hearts are bowed down. Our good old Franklin was right when he said: "Money never made a man happy yet nor will it. There is nothing in its nature to produce happiness. The more a man has the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way." That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord than great treasure and trouble therewith."

St. Michael and All Angels.

This day has been very generally kept in the Church in honour of St. Michael the Archangel. In the Greek Church there is a festival in honour of St. Gabriel, mentioned in the Canonical Scriptures. Raphael and Uriel are spoken of in the books of Tobit and Esdras, which are deuterocanonical (Article VI.). St. Michael is the patron saint of the Church Militant.

It has always been the tradition of the Church that angels attend the administration of Holy Baptism, and at the celebration of the Holy Communion.

Can't Find Time.

He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who can find no time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Selected.*

Rest.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce so'er he flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest,
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so'er he flieth,
Disturbs the soul that dwells, O Lord, in Thee.

O rest of rest! O peace serene, eternal!
Thou ever livest; and Thou changest never,
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever.

—Harriet Beecher Stowe.

The Hidden Treasure.

CHAPTER XVII.—CONTINUED.

"Are you still here, my kind nurse?" said he, speaking faintly, but without any appearance of wandering or bewilderment. "Is it not very late? It seems as though I have been sleeping for a long time!"

"It is very late, or rather very early—it is just growing daylight!" said Jack. "You have slept soundly for several hours. How do you find yourself?"

"Much better!" replied Paul. "My dreams have been very sweet. Did I dream it, or were you reading to me before I went to sleep?"

"You were not dreaming, dear brother!" said Jack. "Have you any recollection of what I read?"

"Why do you call me 'brother'?" asked Paul with a wondering look. "It is a dear name, but I have no brother living."

"I call you so, because I believe that we are in one sense brothers," said Jack. "But tell me, do you remember what I read?"

"It could hardly be so, and yet it seems to me as though you read to me from the Scriptures. You are not a priest, are you?" asked Paul, starting. "I fear I have been saying more than I ought!"

"Have no fears!" returned Jack. "I am no priest, nor priest's tool, of that you may be sure, and you have betrayed nothing. I did read to you from the Scriptures last night, because you did desire it and because I love the Book. I could not betray you if I would, for I should myself stand in the same peril!"

"It is well!" said Paul. "I am most thankful to have fallen into such friendly hands. I am sure I may trust you," he added, scrutinizing Jack's face. "But I have been so betrayed by those in whom I have confided that it has sometimes seemed to me as though I could never trust man again."

"Have you no family friends near at hand?" asked Jack gently. "I should think you a Somerset-man by your speech."

"No—yes—indeed I know not what to say on that matter!" replied Paul, in evident embarrassment. "I had once as kind friends as ever lived, but I know not if they would own me now."

"Never mind!" said Jack, who did not wish to agitate or alarm his patient. "We will talk of that when you are stronger, if you are inclined to give me your confidence. At present, be sure you are among friends who will do all in their power for you."

"I must think of it!" said Paul wearily. "It is no mere question of a ship-wrecked sailor coming home in rags and poverty, you know. I may tell you that much. My family are gentlefolks of condition, and they have good reason to be angry with me, since I brought upon an ancient and honourable house not only loss and trouble but also disgrace. There are more interests than mine to be considered, you see, and therefore I must weigh the matter well. I would gladly die, if die I must, with my head on my father's breast,

but not even for that dear boon would I bring a new pang to rend his bosom."

"Think then, dear brother—think, but pray also!" said Jack, deeply moved. "You know the Apostle bids us, when we lack wisdom, to ask it of God, never doubting but it shall be given us."

"I will indeed do so, and do you pray for me as well!" replied Paul. "Nobody knows better than I do the value of prayer. But do you go home now and go to rest. I hear the people of the house stir."

Jack went home, but not to rest. He walked through the empty streets, in the clear morning air, thinking what he had better do. He did not know a great deal about illness, but he could see that Paul's state was critical. A very little might turn the seal, so that there could be no recovery—and how sad if he should die without being reconciled to his father. From what he knew and guessed, Jack felt sure there would be no trouble between Paul and his father on the subject of religion. He walked three or four times up and down the street, but at last he made up his mind.

"I will do it!" said he. "I will do what lies in my power to bring father and son together. I will talk to my father, and if he is willing, I will borrow Master Fulton's pony and set out without delay."

CHAPTER XVIII.

THE JOURNEY.

"Is my father up, Simon?" asked Jack, as he entered the shop, which the journeyman was just putting to rights.

"I think not, Master Jack. I have not heard him stirring, and he commonly calls me as soon as he is up to truss his points."

"I will myself go up and help him to dress!" said Jack, and he ascended the stairs to his father's room. Master Lucas was but just awake.

"So you have come home!" said he, rubbing his eyes. "You have had a long watch, and will be for taking a nap, I daresay, though you do not look sleepy either!" he added. "You seem as if you had heard some good news."

"And so I trust I have!" said Jack. "I want to consult you, dear father, on a matter of moment."

"Give me my gown then!" said his father. "It is high time I were up. Now let me hear the tale."

Jack sat down on the side of the bed, and told his father of the discovery he supposed himself to have made, with the grounds of his belief. Master Lucas listened with attention.

"But supposing this young man to be the heir of Holford!" said he. "Do you think his father will receive him again?"

"I have good reason for thinking so, which you shall hear!" said Jack, and he repeated his reasons, which we already know.

"Poor old gentleman! My heart aches for him!" said Master Lucas. "But what is it you propose to do? You cannot, weak as he is, take Master Paul to his home, even if he were willing to go!"

"No, and therefore I propose to bring his home to him!" said Jack. "I propose to ride out to Holford, see the Knight, and tell him all I have told you. Then he can do as he pleases."

"Have you said aught of your intention to Arthur—or Paul, as he calls himself?"

"Not a word, dear father. I thought it best to be silent. Paul—his name is Paul as well as Arthur—is in doubt as to his reception at home.

He says he has brought shame and disgrace on his honourable house, and he knows not whether he ought to return—"

"So had the youth Father William preached about yesterday, brought shame and disgrace on his house!" interrupted the baker; "yet he returned, and his father welcomed him gladly."

"And if the poor prodigal had been ill and starving, repentant, and longing above all things to see his father's face, yet too weak and too fearful to go to him!" said Jack eagerly. "do you not think that he and his father both would have been thankful to that man who brought them face to face—who had carried news to the father that the son was languishing, perhaps dying within his reach? Make the case your own, dear father, and tell me!"

Hints to Housekeepers.

SALMON PATTIES.—Take half a can of salmon, flake, and mix with half a pint of cream, thickened with a spoonful of butter rolled in cornstarch; season with salt, pepper, anchovy sauce, and a few olives chopped fine. Allow to cool, and fill the patty-cases.

CUCUMBER SAUCE.—It is better with broiled fish than either a hot or melted butter sauce. Chop one cucumber fine, then drain it carefully in the colander. Season it with salt and pepper, and mix with either two tablespoonfuls of cocoanut cream, or two tablespoonfuls of plain cream, then a teaspoonful of lemon juice, and turn it at once into a little dish.

WHITE CAKE.—One cup of butter, two of sugar, one of sweet milk, three of flour, whites of five eggs, two teaspoons of baking powder. Ice it, when baked, with confectioner's sugar wet with boiling water.

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

GINGER CAKES.—One cup of molasses, half a cup of brown sugar, half a cup of butter, two eggs beaten separately, two and one-half cups of flour, one cup of boiling water, one teaspoonful of ginger and one of cinnamon and spices.

Very good jumbles are made from the following recipe: Cream half a pound of fresh sweet butter with the same quantity of sifted powdered sugar, adding the sugar a little at a time. When light, beat three eggs and add to the sugar and butter. Season with a teaspoonful of vanilla and two tablespoonfuls of sherry. Sift nine ounces of flour and add to the batter. When thoroughly mixed drop small tablespoonfuls on a buttered paper, and bake a delicate brown. The oven should be moderate.

LITTLE PEACH PUDDINGS.—Sift a heaping teaspoonful of baking powder into a pint of flour; add a half teaspoonful of salt, a tablespoonful of melted butter, the yolks of two eggs well beaten, and sweet milk enough to make a thin batter; beat all well together, then lightly stir in the whites of the eggs after they have been whipped to a stiff froth. Put in well-greased cups a spoonful of this batter, then a spoonful of cut peaches, another spoonful of batter, then the peaches, and so on, alternating until the cups are nearly full. Set them over boiling water and steam them for twenty minutes. Serve with vanilla sauce, made by creaming a quarter-pound of butter into a half-pound of white sugar, seasoning with vanilla extract and grated nutmeg.

CUCUMBER CATSUP.—Grate three dozen ripe cucumbers; drain the water off. To every quart of pulp add two grated onions, a saltspoonful of cayenne and a teaspoonful each of salt and ground cloves, with a pint of vinegar. Put in glass jars and seal. This catsup retains the flavour of the fresh cucumber, and is an excellent accompaniment to fish and game.

A GOOD CHILI SAUCE.—Take twenty-four large, ripe tomatoes, four white onions, three green peppers, four tablespoonfuls of salt, one of cinnamon, half a tablespoonful of ground cloves and allspice mixed, a teacupful of sugar and a pint and a half of vinegar; peel the tomatoes and onions; chop fine; add the vinegar, spices, salt and sugar; put into a preserve kettle; set over the fire and let boil slowly for three hours. Bottle and seal. This catsup is excellent, and will be found much less trouble than the strained tomato catsup.

Being Frank with Ourselves.

The Christian ought to be thoroughly frank. He can afford to be perfectly candid, open hearted, utterly sincere. Being such, let him not for a moment seek to make it appear that when he commits a sin it is something else. It is to be feared that some Christians, in order to maintain a pet theory, are quite prone to call their sins mistakes. This is to shift the emphasis of responsibility. It is to disguise the real nature of the evil committed. It is to make a thing, an act, appear what it really is not. To call poison by some other name does not change the character of the thing itself. Let us be perfectly frank with ourselves and with others. Let us candidly acknowledge our sins. Let us be true to ourselves, true to facts, and true to the right meaning of things.

A LESSON IN COOKING

When a recipe calls for a cupful of lard or butter, use two-thirds of a cupful of Cottolene—the new shortening—instead. It improves your food, improves your health, saves your money—a lesson in economy, too. Genuine **COTTOLENE** is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

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God is Always Near Me.

God is always near me,
Hearing what I say,
Knowing all my thoughts and deeds,
All my work and play.

God is always near me
In the darkest night,
He can see me just the same
As by mid-day light.

God is always near me,
Though so young and small;
Not a look, or word, or thought,
But God knows it all.

Crying Carrie.

Carrie was not a bad girl, but she had a very bad habit of crying when there was no good cause for it. If the sun was hot, or if she got caught in a little shower, she would cry. If she fell down in play, whether it hurt her or not, she would cry so loud that all the neighbours could hear her.

She cried for all the toys of the other little girls, and she would even cry if she was found when playing hide and seek.

This foolish habit made her very unhappy, for her playmates called her Crying Carrie, and would not play with her any more.

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Let's Go and Ask Her.

"Miss Lacy, may I speak to Ellen?" The near sighted teacher looked down through her glasses at the little petitioner, and smiled.

"Is it anything about your lesson, Juliet?" she asked.

"No, ma'am," answered Juliet, hanging her head.

"Well, never mind; if you'll speak very low, and not disturb the class, you may go and sit by Ellen for five minutes."

Away sped the little maid in great good humour, and climbed up to the bench where Ellen sat dangling her slippered feet and clocked stockings. You would not have thought such a sweet, smiling little mouth as Juliet's could be bent on mischief, but listen; what is it she came to say?

"Agnes Irvine is going to have a party," she whispered.

"Is she?" Ellen whispered back.

"How nice!"

"But she isn't going to ask us."

"How do you know?"

"Oh, Hennie says so; she says Fannie told her that Agnes said we were no account."

Ellen's fair little face flushed, and her blue eyes snapped angrily. "I didn't think Agnes could be so mean," she exclaimed.

"Nor I, either; and she makes out she is such a good friend of ours."

"I won't speak to her any more—ever."

"And we can't have any more good times playing paper dolls under the porch steps." Juliet was getting almost tearful at the loss of one of her best friends.

"Juliet," said Ellen suddenly, "did Fannie hear Agnes say we were no account?"

"I—I don't know," said Juliet, taken back.

"Because may be there is some mistake about it; let's go and ask Agnes."

Ask Agnes! Juliet's breath was taken away.

"Oh, no, I wouldn't for anything," she said. "It would make me feel bad."

"It will make me feel a great deal badder," said Helen, reckless of grammar, "to think Agnes said a mean thing about us when may be she didn't."

"Suppose she did, though; how will you feel to have her say it to your face?"

But Ellen, who had been angry for a minute, was getting back her sweet, lovely spirit. "I am going to suppose she didn't," she insisted, "and if I should be wrong, why, I couldn't be

anything but sorry, and I'm sorry now."

"Five minutes are up, little talkers," said Miss Lacy, and Juliet slipped down off the high bench, and went back to her own seat. Her little heart was beating quite fast at the thought of what would happen when Ellen asked Agnes to her face if she had said that dreadful thing.

Nothing dreadful happened, however. Ellen took Agnes off to herself behind the lilac bush, and told her quite gently and sweetly that she had heard—I think she did not mention Hennie or Fannie—that Agnes had said this strange thing about Juliet and herself, but she thought there must be some mistake, and so she had just made up her mind to ask Agnes.

At first Agnes looked puzzled, and then she broke into a merry, ringing laugh, and said she knew just how the tale had started.

"I was counting up the girls to be invited to my party, by cards, you know, and I said, 'I won't send any to Ellen and Juliet, they don't count; you see, I meant just to ask you myself, 'cause you are like home folks.'"

"Yes, I see," said Ellen, laughing in her turn. "Wasn't it funny for anybody to think you said we were no account? But I am so glad I asked you."

"Oh, just suppose you hadn't!" cried Agnes, looking distressed. "It would have entirely spoiled the party!"

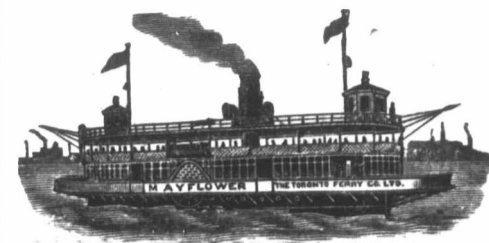
"Well, we needn't suppose any such thing," laughed Ellen, with her soft little arm round Agnes' neck. "But I've made up my mind that every time I hear anything like that I'll just go and ask."

And do you know, if all of us Ellens and Juliets would take it for granted there was some mistake about the evil things we hear, we could put up a white flag of peace over our town, for quarrels would be pretty much banished!

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla, which is the one great blood purifier.

God Everywhere.

I remember once going to our lakeshore with my children, who had carried me off with them to play. And sitting down on a sandbank, while they strayed along the margin of the waters, I gradually got into a waking dream about the mighty inland sea. I thought of the primitive era, when by some new balancing of the internal fires, "God said, 'let the waters be gathered together, and it was so; and God saw that it was good.'" But the picture I made of the scene was vast, dreary, and uncertain as the waters of the lake seem to be on the edge of a wild winter night, with not a touch of beauty or blessing about it. Just then the children came running to me with a treasure they had found in the sand. It was a small shell of exquisite beauty, bedded in a piece of limestone. It was a sermon in stone. For it said to me: "I was born in the time you have just made so dreary. I was no more to that for which I was made than the garment is for your child. Yet you can see how beautiful I must have been, and then guess what blessing past your understanding was present in the world you have made so dark. Look at me and repent of your incipient atheism, and believe that wherever there is life, let it be ever so



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mean and poor, there also is God. The whole round world, with all its life, is touched in some way by His shadow and His light."

Reverence in God's House.

"Who was that little girl who came into church just before the prayer yesterday morning?" Mrs. Leigh asked of her daughter Hattie.

"I think that it is someone who has just moved into town. You know there are some new families who have just come," Hattie answered.

"I was very much impressed in her favour," Mrs. Leigh continued. "And it was not her sweet face either which attracted me, but her actions. First she came in so quietly, that no one could have heard her, and I should not have known it at all, if I had not chanced to see her as she passed down the aisle. Then as she took a vacant seat she bowed her head in silent prayer for a moment, and after that she paid very strict attention to the services. She opened the hymn-book so carefully that those close by her, as I chanced to be, could not hear the rustling of the leaves. After the services closed she went out as quietly as she had entered the church. I hope that some of our young people who are a little careless about their demeanour in church, will pattern after the little stranger."

"I do not think that our young people mean to be rude, mamma," Hattie answered, a flush rising to her face.

"Perhaps not," Mrs. Leigh answered slowly. "Yet I am quite sure that they are not as reverent in God's house as they ought to be. They are a little careless, I am certain, and carelessness often leads to more serious things. Only a week from yesterday, I noticed two girls who sat erect in their seats during prayer, and I am sure I saw them whisper during the singing. Surely this was very careless in them, if not really rude."

The flush deepened on Hattie's face and she remained quiet, while her mother continued:

"I am going to know more about this stranger, and find out the secret of the reverent spirit that she revealed yesterday."

As Hattie did not reply, the conversation ended and nothing more was said for several days on the subject.

"To-day I called upon the new family to which our reverent little girl belongs," Mrs. Leigh said one morning.

Hattie looked up with sudden interest. "What more did you find out about her, mamma?"

"That she is a very nice little girl, and carries her sweet spirit into her daily life. Her face was lit up with the same pleasant smile, as I met her to-day in her own home, which seems to be full of Christian influences. Her mother, who is a refined lady, spoke very tenderly of little Elsie several times. So I know that she is just what one would suspect her to be, from seeing her in church."

And the little sweet-faced maiden was just the same always. The influence that she exerted over the young people connected with the church would make a long bright story, which if written could not fail to induce others to follow her pure example.

Forming the First Link.

What would the world be without that kindly wish which leads one to put aside selfishness, and by deed and thought to bring happiness to others? From infancy to old age it is continually bringing blessings to mankind. No one can say that he has never felt

its benefits at some time or other during life.

But the blessings this great factor of happiness confers are not alone those enjoyed by the recipient. There is a peculiar happiness, a heart-felt satisfaction, in bending the wishes for self into abeyance to the necessities and desires of others, that answers a longing in the soul that can be satisfied in no other manner. Apparently, we were never intended to be selfish, and he who has never learned the lesson of self-sacrifice has failed to attain to one of the pleasing possibilities of life.

"How pleasant I feel when I try to do good!" exclaimed a little girl not long since. And this is but the feeling of each one who makes the same effort. There is nothing that so clears the vision and buoys up the spirit as the kindly, earnest effort to be helpful to others. It would be worth trying to do good to those with whom we come in contact, if we had no higher motive in view than this very selfish one.

But how shall we go about it? Certainly not by going away from home, away from our daily avocations, into unusual places and among strange peoples. Few of us have the time for that. But here is the place, right where we now are busy with the cares of life. This is the time, this passing moment, if we are to attempt the deed at all. Those whom we are to bless are not the strangers without our gates, but the acquaintances about us, the chance-comers whose lives our daily duties bring into contact with our own. We are to bless them, they others, and so the chain of brightness and good cheer is to pass on, from one to another, until it encircles the world. Only remember, we are to form the first link.

And the effort need not be so great, if we only stop to think of it.

Everywhere We Go.

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

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Learn it Now.

"Mayn't I wait till to-morrow to learn my lessons? I guess there will be time enough then," begged Lucy, standing, book in hand before mamma.

"No you must learn it now; then it will be sure to be learned in time to recite. You only guess at having time to-morrow. You know you have time to-day. The lesson must be learned, so learn it now."

And Lucy obeyed, finding afterward that mamma's way was the most comfortable as well as the best. Of course it was.

Soon after this Lucy was taken ill, and her Sunday-school teacher came to see her.

"I don't want to be sick now," said Lucy with tears. "It's harder now than if it were next month, 'cause, you see, there was the entertainment I was going to help in, and Children's Day pretty soon, too."

"Yes, dear, it is hard," said Miss Blake tenderly, "but Lucy, we all must learn to take God's way instead

Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.



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References—Frank Wootten, proprietor of this paper; Rev. J. C. P. Macklem, 41 Howard street, Toronto; Rev. D. C. Hassack, 17 Leopold street, Toronto; Jas. L. Hughes, Esq., public school inspector, Toronto; Mrs. Dr. Wagner, Victoria and Gerard streets, Toronto; Mrs. Dr. Fraleigh, 506 College street, Toronto; Mrs. Dr. Bascom, 189 Dunn ave, Toronto, and thousands of others. Over 300,000 now in use. Circulars and full particulars at office of The Canadian Agency Co., 3 Union Block, 36 Toronto st., Toronto, Ont. Agents, male or female, wanted at once.

of our own. His way is best and His time is best, even for sending sickness. We must learn to take it pleasantly because it is from His loving hand. This is the lesson He wants you to learn, and you must learn it now. It must be learned by every one of His children, and the longer it is put off, the harder it is."

"Why, mamma said the same words to me the other day about a school lesson," said Lucy, looking brighter. "She said, 'Learn your lesson now,' and afterward I was so glad I did."

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Table with columns for Grain (Wheat, Barley, Oats, Peas, Hay, Straw, Rye) and Meats (Dressed hogs, Beef, Mutton, etc.) with prices in dollars and cents.

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Table for Dairy Produce (Farmer's Prices) including Butter, Eggs, Chickens, Turkeys, and Geese.

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